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CSA 2021

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



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

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

MESSAGE FROM THE EDITOR

Celebrating Women!

International Women's Day (March 8) is a global day celebrating the social, economic, cultural, and political achievements of women. The Caribbean Studies Association joins with the International Community in the recognition of women's contribution to its 2021 thrust:

IWD 2021 campaign theme: #ChooseToChallenge

A challenged world is an alert world. Individually, we're all responsible for our own thoughts and actions - all day, every day. We can all choose to challenge and call out gender bias and inequality. We can all choose to seek out and celebrate women's achievements. Collectively, we can all help create an inclusive world.

From challenge comes change, so let's all choose to challenge.

Source: <https://www.internationalwomensday.com/theme>



Meagan Sylvester



Let's all choose to challenge.
#IWD2021 #ChooseToChallenge

Celebrating with the Virgin Islands

Virgin Islands History Month and International Women's Month are observed annually in March complementary to a host of global observances, commemorations, and celebrations. From 2014 to present, the Virgin Islands and Caribbean Cultural Center at the University of the Virgin Islands (VICCC@UVI) hosts Women...ARISE! in honor of International Women's, VI History, Youth Art Month, and other March observances.



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MESSAGE FROM THE EDITOR cont'd

CSA Journal Updates

CSA Journal Editor-in Chief

Dr. Opal Palmer Adisa, is the University Director of The Institute for Gender and Development Studies at The University of the West Indies where she oversees the IGDS units at Mona (Jamaica), Cave Bill (Barbados) and St Augustine (Trinidad & Tobago) UWI campuses. A Gender Specialist, Cultural Activist and Writer, Adisa believes that literature and the performance arts are the best approaches to interrogate gender equality and formulate an approach to gender justice; and she has been doing such through her writing for over three decades



CSA Journal Publisher, UWI Mona

Nadine Buckland launched her managerial career as the Business Manager of the University of the West Indies Press in 1995. To build her publishing experience, she was awarded a publishing fellowship along with the Managing Editor, Pansy Benn, to McGill Queens University Press in Canada in 1998 which led to the development and implementation of title budgets. In December 2020 she was congratulated for having 25 years of outstanding service along with other members of the UWI Press team by The Vice Chancellor of the University of the West Indies, Professor Sir Hilary Beckles and the chairman of the UWI Press Board of Directors Dr Luz Longsworth.



CSA Conference Update

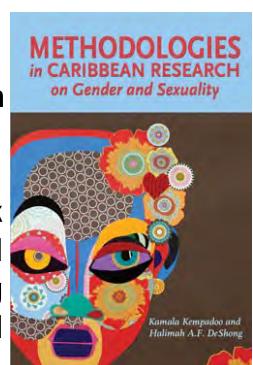
Local Organising Committee Guyana and CSA Executive Decide on a Completely Virtual CSA 2021 Conference

Mellissa Ifill, a representative from the Local Organising Committee shares that "it was with deep regret that the LOC was forced to make the recommendation that was accepted by the CSA Executive that the 2021 CSA Conference should be hosted entirely online due to the ongoing uncertainties surrounding the covid-19 pandemic."



New Book

This month we celebrate with authors Kamala Kempadoo and Halimah DeShong with their new book, **Methodologies in Caribbean Research on Gender and Sexuality**.



Kamala Kempadoo is Professor in the Department of Social Science at York University, Canada. She teaches Caribbean Studies, Black Radical and Black Feminist Thought, Sex Work Studies, and Critical Antitrafficking Studies, and speaks internationally on migrant and sex workers' rights and anti-trafficking discourses.

Halimah A.F. DeShong is a Senior Lecturer and Head of the Institute for Gender and Development Studies: Nita Barrow Unit of The University of the West Indies, Cave Hill Campus, Barbados.

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MESSAGE FROM THE PRESIDENT



Tavis Jules

Dear Members of CSA,
I hope that all is well.

By now, you would have read that CSA 2021 will be 100% online. While this is not the outcome we had hoped for, this decision was made after receiving feedback from the Local Committee that the situation in Guyana is still in flux.

We have also received numerous emails urging us not to put people at risk by having a conference in Guyana. While I am disappointed that we will not be physically present in Guyana as a group, I can assure you that we are still working with the Guyanese team to bring Guyana to CSA. In the coming weeks, we will release an exciting program that will showcase Guyana while providing a stimulating intellectual environment for our conference. The preliminary schedule for sessions will be out shortly. The CSA 2021 virtual conference will emphasize and prioritize high-quality research presentations and high-quality feedback from a variety of scholars, which will allow participants to get the kind of professional research feedback they need to move their research forward. I am confident that we will have a great online program. We are working with our longtime CSA partner, Eventsforce, to design a virtual program that will be entertaining, insightful, and hopefully free of Zoom bombings and other interruptions and lives up to our member's expectations. We are also building into the program ample space between sessions to try to reduce Zoom-Fatigue.

By now, you should have received a new acceptance email guaranteeing your spot at CSA 2021. However, I take this opportunity to remind you that only paid members can attend CSA 2021. So, please ensure that your membership is up to date and that you have paid registration fees. Many people have asked why the registration fees are so high for a virtual conference, and the answer is simple. CSA still has expenses that it needs to cover to put on a virtual conference. In keeping conference registration fees at about 10 percent lower than the 2019 fees, the hope is that we can cover the full cost of the conference. Of course, we recognize that not everyone can pay full rates, and we are working on coming up with a low-income conference rate.

Your research may be eligible for a CSA Research Award, so please check out the [Awards Page](#) and [Author Celebration Page](#).

Thank you for your continued support. We look forward to seeing you virtually where you can share your expertise with the CSA community and gain meaningful feedback on your research. CSA is committed to providing a safe, harassment-free, hospitable and productive conference environment for everyone attending the conference, regardless of race, gender, sexual orientation, ability, ethnicity, socioeconomic status, age, religion or belief.

With warm regards,

Tavis Jules
President CSA 2019-2020

Español

Estimados miembros de CSA,
Espero que todo bien.

A estas alturas, habría leído que CSA 2021 estará 100% en línea. Si bien este no es el resultado que esperábamos, esta decisión se tomó después de recibir comentarios del Comité Local de que la situación en Guyana todavía está cambiando.

También hemos recibido numerosos correos electrónicos instándonos a no poner a las personas en riesgo al tener una conferencia en Guyana. Si bien estoy decepcionado de que no estaremos físicamente presentes en Guyana como grupo, puedo asegurarles que todavía estamos trabajando con el equipo de Guyana para llevar Guyana a CSA. En las próximas semanas, lanzaremos un programa emocionante que mostrará a Guyana al mismo tiempo que brinda un entorno intelectual estimulante para nuestra conferencia. El calendario preliminar de sesiones se publicará en breve. La conferencia virtual CSA 2021 enfatizará y priorizará las presentaciones de investigación de alta calidad y la retroalimentación de alta calidad de una variedad de académicos, lo que permitirá a los participantes obtener el tipo de retroalimentación de investigación profesional que necesitan para hacer avanzar su investigación. Estoy seguro de que tendremos un gran programa en línea. Estamos trabajando con nuestro socio de CSA desde hace mucho tiempo, Eventsforce, para diseñar un programa virtual que sea entretenido, revelador y, con suerte, libre de bombas de Zoom y otras interrupciones y que esté a la altura de las expectativas de nuestros miembros.

MESSAGE FROM THE PRESIDENT cont'd

También estamos incorporando al programa un amplio espacio entre sesiones para tratar de reducir la fatiga del zoom. A estas alturas, debería haber recibido un nuevo correo electrónico de aceptación que garantiza su lugar en CSA 2021. Sin embargo, aprovecho esta oportunidad para recordarle que solo los miembros pagos pueden asistir a CSA 2021. Por lo tanto, asegúrese de que su membresía esté actualizada y de que han pagado cuotas de registro. Mucha gente ha preguntado por qué las tarifas de inscripción son tan altas para una conferencia virtual, y la respuesta es simple. CSA todavía tiene gastos que debe cubrir para organizar una conferencia virtual. Al mantener las tarifas de inscripción a la conferencia en aproximadamente un 10 por ciento más bajas que las tarifas de 2019, la esperanza es que podamos cubrir el costo total de la conferencia. Por supuesto, reconocemos que no todo el mundo puede pagar las tarifas completas y estamos trabajando para llegar a una tarifa para conferencias para personas de bajos ingresos.

Su investigación puede ser elegible para un premio de investigación CSA, así que consulte la página de premios y la página de celebración del autor. Gracias por su continuo apoyo. Esperamos verte virtualmente donde puedas compartir tu experiencia con la comunidad de CSA y obtener comentarios significativos sobre tu investigación. CSA se compromete a proporcionar un entorno de conferencia seguro, libre de acoso, hospitalario y productivo para todos los asistentes a la conferencia, independientemente de su raza, género, orientación sexual, capacidad, origen étnico, nivel socioeconómico, edad, religión o creencias.

Con un cordial saludo,

Tavis Jules
Presidente CSA 2019-2020

Français

Chers membres de l'ASC,
J'espère que tout va bien.

À ce jour, vous auriez lu que CSA 2021 sera 100% en ligne. Bien que ce ne soit pas le résultat que nous espérions, cette décision a été prise après avoir reçu des commentaires du Comité local indiquant que la situation au Guyana est toujours en évolution. Nous avons également reçu de nombreux courriels nous exhortant à ne pas mettre les gens en danger en organisant une conférence en Guyane. Bien que je sois déçu que nous ne soyons pas physiquement présents en Guyane en tant que groupe, je peux vous assurer que nous travaillons toujours avec l'équipe guyanaise pour amener la Guyane au CSA.

Dans les semaines à venir, nous publierons un programme passionnant qui mettra en valeur la Guyane tout en offrant un environnement intellectuel stimulant pour notre conférence. Le calendrier préliminaire des sessions sera publié sous peu. La conférence virtuelle CSA 2021 mettra l'accent et accordera la priorité aux présentations de recherche de haute qualité et aux commentaires de haute qualité d'une variété de chercheurs, ce qui permettra aux participants d'obtenir le type de commentaires de recherche professionnels dont ils ont besoin pour faire avancer leur recherche. Je suis convaincu que nous aurons un excellent programme en ligne. Nous travaillons avec notre partenaire de longue date de l'ASC, Eventsforce, pour concevoir un programme virtuel qui sera divertissant, perspicace et, espérons-le, exempt d'attentats à la bombe Zoom et d'autres interruptions et à la hauteur des attentes de nos membres. Nous construisons également dans le programme un espace suffisant entre les sessions pour essayer de réduire Zoom-Fatigue.

À l'heure actuelle, vous devriez avoir reçu un nouvel e-mail d'acceptation garantissant votre place à CSA 2021. Cependant, je profite de l'occasion pour vous rappeler que seuls les membres payants peuvent assister à CSA 2021. Veuillez donc vous assurer que votre adhésion est à jour et que vous avez payé les frais d'inscription. Beaucoup de gens ont demandé pourquoi les frais d'inscription sont si élevés pour une conférence virtuelle, et la réponse est simple. L'ASC a encore des dépenses à couvrir pour organiser une conférence virtuelle. En maintenant les frais d'inscription à la conférence à environ 10% inférieurs aux frais de 2019, nous espérons pouvoir couvrir le coût total de la conférence. Bien sûr, nous reconnaissons que tout le monde ne peut pas payer le plein tarif, et nous travaillons à établir un tarif de conférence pour les personnes à faible revenu. Votre recherche peut être admissible à une bourse de recherche de l'ASC, veuillez donc consulter la page des prix et la page de célébration des auteurs. Merci pour votre soutien continu. Nous sommes impatients de vous voir virtuellement où vous pourrez partager votre expertise avec la communauté de l'ASC et obtenir des commentaires significatifs sur vos recherches. CSA s'engage à offrir un environnement de conférence sûr, sans harcèlement, hospitalier et productif pour tous ceux qui assistent à la conférence, quels que soient leur race, leur sexe, leur orientation sexuelle, leurs capacités, leur appartenance ethnique, leur statut socioéconomique, leur âge, leur religion ou leurs convictions.

En vous remerciant chaleureusement,

Tavis Jules
Président CSA 2019-2020

MESSAGE FROM THE VICE PRESIDENT



Eris Schoburgh

ANNOUNCEMENT OF VICE-PRESIDENT AND EXECUTIVE COUNCIL MEMBERS' ELECTIONS, 2021

Fellow Members,
Greetings!

The unprecedented events of the past year have upended our personal and professional lives. Even as

things appear to be settling down there remains a level of uncertainty that cannot be ignored. Nevertheless, we cannot lose hope. We must continue to confront the challenges while taking care to keep healthy and safe.

From the title you should by now be clear on objective of this insert: It is to alert you to the important activity of the election of Vice-President and Members of the Executive Council which will take place at our annual conference. Of course a nomination process will precede the election.

The future of CSA is dependent on individuals who are passionate about our mission and committed to the cause of analyzing the issues of Latin American and Caribbean political economies and societies at home and in the diaspora.

Members are therefore invited to stand for leadership positions or nominate someone to serve. Eligibility criteria are outlined in the Constitution, the most basic being that "only members of CSA in good standing *as defined in Article III, Section 2 of the Constitution* shall be eligible to stand for office."

I encourage you to start the search for individuals who can influence a brighter and more resilient future for CSA and be ready when nominations are open.

Much blessings

Eris D. Schoburgh
Vice President CSA 2019-2020

Español

ANUNCIO DE LAS ELECCIONES DE VICEPRESIDENTE Y MIEMBROS DEL CONSEJO EJECUTIVO, 2021

Compañeros,
¡Saludos!

Los acontecimientos sin precedentes del año pasado han trastocado nuestra vida personal y profesional. Incluso cuando parece que las cosas se están calmando, queda un nivel de incertidumbre que no se puede ignorar. Sin embargo, no podemos perder la esperanza. Debemos continuar enfrentando los desafíos mientras nos preocupamos por mantenernos saludables y seguros. A partir del título, ya debería tener claro el objetivo de este encarte: es alertarle sobre la importante actividad de la elección de Vicepresidente y Miembros del Consejo Ejecutivo que tendrá lugar en nuestra conferencia anual. Por supuesto, un proceso de nominación precederá a la elección. El futuro de la CSA depende de personas apasionadas por nuestra misión y comprometidas con la causa de analizar los problemas de las economías y sociedades políticas de América Latina y el Caribe en el país y en la diáspora.

Por lo tanto, se invita a los miembros a postularse para puestos de liderazgo o nominar a alguien para que sirva. Los criterios de elegibilidad se describen en la Constitución, siendo el más básico que "solo los miembros de la CSA en regla, según se define en el Artículo III, Sección 2 de la Constitución, serán elegibles para presentarse a un cargo".

Los animo a que comiencen la búsqueda de personas que puedan influir en un futuro más brillante y resistente para CSA y estén listos cuando las nominaciones estén abiertas.

Muchas bendiciones

Eris D. Schoburgh
Vicepresidente CSA 2019-2020

MESSAGE FROM THE VICE PRESIDENT cont'd

Français

ANNONCE DES ÉLECTIONS DU VICE-PRÉSIDENT ET DES MEMBRES DU CONSEIL EXÉCUTIF, 2021

Membres membres,
Les salutations!

Les événements sans précédent de l'année écoulée ont bouleversé nos vies personnelles et professionnelles. Même si les choses semblent s'installer, il reste un niveau d'incertitude qui ne peut être ignoré. Néanmoins, nous ne pouvons pas perdre espoir. Nous devons continuer à relever les défis tout en veillant à rester en bonne santé et en sécurité. À partir du titre, vous devriez maintenant être clair sur l'objectif de cet encart: il est de vous alerter sur l'activité importante de l'élection du vice-président et des membres du Conseil exécutif qui aura lieu lors de notre conférence annuelle. Bien entendu, un processus de nomination précédera l'élection. L'avenir de l'ASC dépend d'individus passionnés par notre mission et engagés dans l'analyse des enjeux des économies politiques et des sociétés d'Amérique latine et des Caraïbes au pays et dans la diaspora.

Les membres sont donc invités à se présenter aux postes de direction ou à désigner quelqu'un pour servir. Les critères d'éligibilité sont énoncés dans la Constitution, le plus élémentaire étant que «seuls les membres du CSA en règle au sens de l'article III, section 2 de la Constitution sont éligibles pour se porter candidat.

Je vous encourage à commencer la recherche d'individus qui peuvent influencer un avenir meilleur et plus résilient pour l'ASC et être prêts lorsque les candidatures sont ouvertes.

Beaucoup de bénédictions

Eris D. Schoburgh
Vice-président CSA 2019-2020

CSA JOURNAL UPDATES



Branding the CSA Journal

By Opal Palmer Adisa

I am honoured to have been selected as the Editor-in-Chief of the new CSA journal and pledge to work with all the editors at large, as well as the entire CSA membership, to make it the most

prestigious journal for the entire region. This is not just a lofty goal, but there is a development strategy in place to ensure that the necessary steps are taken to achieve this objective.

This year, the CSA will be celebrating its 45th year, a long time for an organization to have existed continuously in the region and to have grown yearly providing a platform for a new crop of scholars and leadership with far-reaching goals and objectives. While the idea of a Journal has bounced around many times, it is this current leadership that made it possible, realizing the need to have a place to showcase and share the enormous scholarship that is being produced yearly. Not everyone is able to attend the yearly conferences, and there is a very large Global community that is deeply interested in the Caribbean. CSA journal will be the bible of Caribbean scholarship in the region and throughout the Diaspora.

This referred journal will feature first time publication of critical essays that speak about and reflect on the region. The journal will be published in the four primary languages of the region: English, Spanish, French, Papiamento/Dutch, placing it above other journals in this territory. Another unique and important feature of the journal will be a presidential section in which the current president of the CSA will provide an overview of not only the theme but will contextualize CSA under their leadership. We will also publish book reviews and critical analysis of exhibitions. The CSA Journal is happy to be partnering with the University of the West Indies press that will be publishing the journal, twice annually.

The inaugural issue will look at the covid-19 and best practices that have been demonstrated and some of the shortfalls and impact of this pandemic throughout the Caribbean. We anticipate reference to Prime Minister Mia Motley of Barbados, Paula Mae Keys of Trinidad & Tobago and of Aruba for their tremendous leadership and employing feminist principles that have kept the impact of covid-19 the lowest rates in the Americas.

As members of CSA each of you can do three things to ensure the success of the journal: 1. Send us our critical essays and urge your colleagues to do likewise (we have extended the deadline for first issue on covid-19) 2. Tell 50 colleagues about the journal and get 10 universities to subscribe; and when the issue is released 3. Order 10 copies and share it with friends, colleagues and family.

I invite you to send me your ideas and suggestions about promoting the journal and ensuring that it is established as the pre-eminent journal in the region. The second issue will be edited by the esteemed Scholars and former president of the CSA. One of the important features of the journal that I should mention to you is that it contain a presidential section in which the current president of the CSA will provide an overview of not only the same issue but will also contextualize the CSA under their leadership. We will be publishing book reviews and so we invite you to ask people you know that deal with COVID-19 and the impact on the Caribbean to send us those books.

I anticipate your support in helping the team and I to grow and nurture this inaugural publication into a flamboyant tree.

» [CLICK HERE to Read Full Bio](#)

CSA JOURNAL UPDATES cont'd



Nadine D. Buckland, is an SME and Non-profit financial management expert with experience in the telecommunication, aviation and publishing industries. Currently, she is the finance/ rights and permissions manager of the UWI Press with responsibilities for the Press' journal publishing programme and rights and permissions.

She is member of the Book Industry Association of Jamaica, Jamaica Copyright Agency, the Financial Services Commission (Jamaica), Association of University Presses, Association of Learned Professional Society Publishers, Independent Publishers Guild UK, and the Association of Certified Fraud Examiners. She has served on numerous committees of the Association of University Presses and recently as Treasurer and Board of Director (2017-2019) and was the host of the first AUPresses Financial Officers Meeting to be held outside of North America in Montego Bay, Jamaica in 2015.

She is a graduate of Mico Teachers' College, The University of the West Indies and the University of Leicester UK. She holds post-graduate certificates from Harvard University in Innovation and Strategy and Successful Technology Licensing from the World Intellectual Property Organization and Jamaica Intellectual Property Office and Project Management from the Mona School of Business and Management.



MESSAGE FROM THE LOCAL ORGANISING COMMITTEE



Mellissa Ifill

LOC Guyana and CSA Executive Decide on a Completely Virtual CSA 2021 Conference

*Mellissa Ifill, Member, LOC-Guyana
(Deputy Vice-Chancellor,
Institutional Advancement)*

It was with deep regret that the LOC was forced to make the recommendation that

was accepted by the CSA Executive that the 2021 CSA Conference should be hosted entirely online due to the ongoing uncertainties surrounding the covid-19 pandemic. Following discussions and careful consideration of the ramifications of hosting a hybrid conference [including a proposal for a 90% virtual and 10% in person format], it was ultimately decided that an entirely virtual conference would be the most appropriate and safe format to utilise.

To date, Guyana's vaccination programme has only been rolled out for health care workers, frontline workers and the elderly. No timetable has been established for the vaccination of other groups. The LOC also noted that the covid-19 infection statistics continue to rise along with hospitalisations and deaths in the region and we believe it is imperative that our conference is conducted in a safe manner. Initially postponed from 2020 to 2021 and now with the decision to host it virtually, the LOC is truly disappointed at the two lost opportunities to host an in-person CSA Conference in Guyana for the first time, and it looks forward to placing a bid to host an in-person conference in the near future.

The LOC commits to introducing or reacquainting participants to Guyana via the virtual platform and we are planning a rich expose of the beautiful landscape, cultures and peoples of Guyana. Cultural items are being prepared for the Opening and Closing ceremonies as well as to fill the virtual spaces between Plenary Sessions. The LOC has decided on the content for the cultural items and is working towards recording and packaging them in a manner that will hopefully evoke the feeling among CSA members that they are present in beautiful Guyana. Culturally, Guyana will be presented through song, dance, poetry and drumming from our diverse ethnic groups. We will also present virtual tours of our wonderous and lush country.

The LOC stands ready to support the CSA Executive as well as the Program Chair for CSA 2021 in creating a virtual conference experience that is enriching, entertaining and rewarding.

Continue to stay safe!

Mellissa Ifill is the Deputy Vice-Chancellor with responsibility for Institutional Advancement at the University of Guyana and has served as President of the University Academic Staff Union.

Español

LOC Guyana y CSA Executive deciden sobre una conferencia CSA 2021 completamente virtual

*Mellissa Ifill, miembro, LOC-Guyana
(Vicecanciller Adjunto, Promoción Institucional)*

Con profundo pesar, el COL se vio obligado a hacer la recomendación que fue aceptada por el Ejecutivo de la CSA de que la Conferencia de la CSA de 2021 debería celebrarse completamente en línea debido a las continuas incertidumbres que rodean la pandemia del covid-19. Luego de discusiones y una cuidadosa consideración de las ramificaciones de albergar una conferencia híbrida [incluida una propuesta para un formato 90% virtual y 10% en persona], finalmente se decidió que una conferencia completamente virtual sería el formato más apropiado y seguro para utilizar.

Hasta la fecha, el programa de vacunación de Guyana solo se ha implementado para los trabajadores de la salud, los trabajadores de primera línea y los ancianos. No se ha establecido un calendario para la vacunación de otros grupos. El COL también señaló que las estadísticas de infección por covid-19 continúan aumentando junto con las hospitalizaciones y muertes en la región y creemos que es imperativo que nuestra conferencia se lleve a cabo de manera segura. Inicialmente postergado de 2020 a 2021 y ahora con la decisión de organizarlo virtualmente, el COL está realmente decepcionado por las dos oportunidades perdidas de organizar una Conferencia CSA en persona en Guyana por primera vez, y espera poder hacer una oferta para organizar una conferencia en persona en un futuro próximo.

El COL se compromete a presentar o reencontrar a los participantes con Guyana a través de la plataforma virtual y estamos planeando una rica exposición del hermoso paisaje, las culturas y los pueblos

MESSAGE FROM THE LOCAL ORGANISING COMMITTEE cont'd

de Guyana. Se están preparando elementos culturales para las ceremonias de Apertura y Clausura, así como para llenar los espacios virtuales entre Sesiones Plenarias. El COL ha decidido el contenido de los artículos culturales y está trabajando para grabarlos y empaquetarlos de una manera que con suerte evoque el sentimiento entre los miembros de CSA de que están presentes en la hermosa Guyana. Culturalmente, Guyana se presentará a través de canciones, bailes, poesía y tambores de nuestros diversos grupos étnicos. También presentaremos recorridos virtuales de nuestro maravilloso y exuberante país.

El COL está listo para apoyar al Ejecutivo de CSA y al Coordinador del Programa para CSA 2021 en la creación de una experiencia de conferencia virtual que sea enriquecedora, entretenida y gratificante.

¡Continúe para mantenerse a salvo!

Français

LOC Guyane et l'exécutif de l'ASC décident d'une conférence CSA 2021 entièrement virtuelle

*Mellissa Ifill, membre, LOC-Guyane
(Vice-chancelier adjoint, Promotion institutionnelle)*

C'est avec un profond regret que le COL a été contraint de faire la recommandation acceptée par l'exécutif de l'ASC selon laquelle la conférence de l'ASC 2021 devrait être hébergée entièrement en ligne en raison des incertitudes persistantes entourant la pandémie de covid-19. Après des discussions et un examen attentif des ramifications de l'organisation d'une conférence hybride [y compris une proposition pour un format 90% virtuel et 10% en personne], il a finalement été décidé qu'une conférence entièrement virtuelle serait le format le plus approprié et le plus sûr à utiliser.

À ce jour, le programme de vaccination du Guyana n'a été déployé que pour les agents de santé, les agents de première ligne et les personnes âgées. Aucun calendrier n'a été établi pour la vaccination des autres groupes. Le COL a également noté que les statistiques sur les infections à covid-19 continuent d'augmenter avec les hospitalisations et les décès dans la région et nous pensons qu'il est impératif que notre conférence se déroule de manière sûre. Initialement reporté de 2020 à 2021 et maintenant avec la décision de l'héberger virtuellement, le COL est vraiment déçu des deux occasions manquées d'accueillir une conférence CSA en personne au Guyana pour la première fois, et il a hâte de faire une offre pour organiser une conférence en personne dans un proche avenir.

Le COL s'engage à présenter ou à faire connaître aux participants la Guyane via la plate-forme virtuelle et nous prévoyons une exposition riche des beaux paysages, des cultures et des peuples de la Guyane. Des objets culturels sont en cours de préparation pour les cérémonies d'ouverture et de clôture ainsi que pour remplir les espaces virtuels entre les sessions plénaires. Le COL a décidé du contenu des articles culturels et s'efforce de les enregistrer et de les emballer d'une manière qui, nous l'espérons, évoquera le sentiment parmi les membres du CSA qu'ils sont présents dans la belle Guyane. Culturellement, la Guyane sera présentée à travers des chants, des danses, de la poésie et des percussions de nos divers groupes ethniques. Nous présenterons également des visites virtuelles de notre pays merveilleux et luxuriant.

Le COL est prêt à soutenir l'exécutif de l'ASC ainsi que le président du programme pour l'ASC 2021 dans la création d'une expérience de conférence virtuelle enrichissante, divertissante et gratifiante.

Continuez à rester en sécurité!

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Myriam Moise

Français

Transgression des frontières: La Caraïbe en temps de pandémie

En tant qu'universitaire martiniquaise en poste à l'Université des Antilles et membre exécutive élue de la Caribbean Studies Association, je suis ravie et honorée de participer davantage aux activités de l'association en tant que sous-rédactrice de la

section française du bulletin mensuel. Je souhaite utiliser cet espace comme un moyen de transmission d'idées et d'informations en lien avec la Caraïbe, avec un fort ancrage dans ses régions francophones et créolophones. Je crois qu'il est important de valoriser toutes les composantes de la grande Caraïbe. Je crois fermement en la nécessité de déconstruire les espaces caribéens tels que nous avons l'habitude de les concevoir et de transgresser toutes nos frontières, qu'elles soient géographiques, nationales, culturelles ou linguistiques. Dans l'ouvrage que j'ai édité l'année dernière avec Fred Réno, *Border Transgression and Reconfiguration of Caribbean Spaces*, la frontière est en effet remise en question en tant que telle et reconceptualisée dans un contexte caribéen global.

L'expérience caribéenne est complexe par sa nature créolisée: africaine, amérindienne, indienne, syrienne, chinoise ... tout cela fait partie des héritages caribéens. Le sujet caribéen contemporain oscille entre plusieurs espaces et identités culturelles, entre l'Afrique et l'Europe, entre l'ici et l'ailleurs, entre le passé et le présent. Dans le contexte spécifique de la Caraïbe, le terme «racine» perd son sens premier car le concept d'identité caribéenne ne peut être associé à une terminologie aussi statique que celle de la pureté et de l'identité-racine. Le théoricien martiniquais Edouard Glissant applique le concept de rhizome aux identités caribéennes en prônant l'identité-relation et la «créolisation» comme processus identitaire emblématique de la Caraïbe et de ses subjectivités fluides et plurielles (*Poétique de la relation*). La Caraïbe est certainement l'une des premières régions au monde à avoir connu cette créolisation et sans doute l'une des zones les plus riches en terme d'hybridation culturelle. Comme l'explique Shalini Puri dans *The Caribbean Postcolonial, Social Equality, Post/Nationalism, and Cultural Hybridity* (2004), produit de la colonisation et de l'esclavage, l'hybridité marque également la culture politique de la région.

En raison de la pandémie COVID-19 qui affecte la planète toute entière, les frontières caribéennes ont fait l'objet de fermetures et/ou de contrôles drastiques. Dans ce contexte, la fragmentation entre les territoires francophones, hispanophones, anglophones et néerlandophones de la région a été réactivée, rappelant ainsi l'ancienne domination coloniale. L'année dernière par exemple, alors que je rentrais d'un séjour de recherche Fulbright à l'Université Emory (Atlanta), j'ai été contrainte d'effectuer un transit par Amsterdam puis par Paris pour finalement rejoindre mon domicile à Fort-de-France deux jours plus tard. Il m'était impossible d'envisager mon itinéraire habituel des USA à la Martinique via la Caraïbe anglophone, cela uniquement en raison de ma nationalité française. Néanmoins, en dépit du renforcement des frontières nationales pour des raisons de santé publique et de sécurité en temps de pandémie, il est indéniable que la pensée caribéenne continue à transcender les frontières nationales et géographiques. **Que nous vivions dans des territoires souverains ou non souverains, nos communautés culturelles caribéennes ont en commun cette «poétique de la relation» qui défie toutes les représentations normées et privilégie une approche transnationale, transculturelle et transpatiale.** Ainsi, même en ces temps de crise, plus que jamais, c'est le moment pour nous tous, universitaires spécialistes des études caribéennes, de repenser notre perception de l'espace, de déterritorialiser nos propres frontières et de construire tous nos projets dans une perspective translinguistique et transdisciplinaire qui embrasse la diversité de la région Caraïbe. Plus que jamais, nous devrions valoriser la CSA en tant que réseau de chercheurs venant du monde entier et travaillant sur des questions liées à l'espace global caribéen et au bénéfice des populations de la région. Nous devrions tous réfléchir à des stratégies efficaces pour assurer la pérennité et la résilience de tous nos réseaux d'études caribéennes, afin qu'ils nous permettent de mettre en place des projets interconnectés qui servent le développement de la région dans son ensemble. **Nous devrions également veiller à ce que la restriction de mouvements entre les différents territoires caribéens ne nous empêche jamais d'imaginer de nouveaux lieux de pensée au-delà des frontières normatives fixes, mais qu'elle nous pousse au contraire à communiquer davantage en créant de nouvelles géographies virtuelles et de nouveaux espaces de réflexion, en envisageant de nouvelles synergies entre nos disciplines et nos intérêts de recherche.**

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

English

Border Transgression: The Caribbean in Times of Pandemic

As a Martinican scholar at Université des Antilles and an elected CSA Executive member, it is my pleasure and honour to serve the CSA in this new capacity of French subeditor for the CSA newsletter. I wish to use this space to share ideas and information about the Caribbean, with a focus on the French and Creole speaking territories. I believe it is important to acknowledge and value all the components of the wider Caribbean. I strongly believe in the necessity to deconstruct Caribbean spaces as we are used to perceive them and to transgress all our borders, whether they are geographic, national, cultural, or linguistic. In the collection I edited last year with Fred Réno, *Border Transgression and Reconfiguration of Caribbean Spaces*, the border as such is indeed questioned and reconceptualized within the global Caribbean context.

The Caribbean experience is complex through its creolised nature: African, Amerindian, Indian, Syrian, Chinese ... all of these are part of Caribbean heritages. The contemporary Caribbean subject often has to teeter between diverse cultural spaces, between Africa and Europe, between here and there, between past and present. Within the specific context of the Caribbean, the term « root » loses its very meaning because identity can no longer be associated to singleness and purity. Martinican theorist Edouard Glissant applied the concept of the rhizome to Caribbean identities and developed "Creolisation" as the most adapted concept of identity for the Caribbean, one that is fluid and multi-rooted (*Poetics of Relation*). The Caribbean is certainly one of the first regions in the world to have experienced this creolisation and arguably one of the richest areas of cultural hybridization. As Shalini Puri explains in *The Caribbean Postcolonial, Social Equality, Post/Nationalism, and Cultural Hybridity* (2004), the product of colonisation and slavery, hybridity also marks the political culture of the region.

Due to the COVID-19 pandemic affecting the whole world, Caribbean borders have been closed and/or more rigorously monitored. In this context, the fragmentation between the French, Spanish, English and Dutch speaking territories has been reasserted, hence recalling the old colonial order. Last year for instance, as I was traveling back from my Fulbright Fellowship at Emory University (Atlanta), I had to transit via Amsterdam and then via Paris to eventually reach my home in Fort-de-France two days later. It was impossible for me to consider taking my usual route from the USA to Martinique via the Anglophone Caribbean and this was only because of my French citizenship. Nevertheless, despite national bor-

ders being patrolled and reenforced for public health and safety in times of pandemic, it is undeniable that Caribbean thought continues to transcend national and geographic borders. **Whether we live in sovereign or non-sovereign territories, our Caribbean cultural communities all share this genuine “poetics of relation” defying root identities and facilitating transnational and meta-national cooperation. Therefore, even in these times of crisis, now more than ever, this is the time for all of us, scholars specializing in Caribbean studies, to rethink our perception of space, to de-territorialize our own borders, and to build all our projects within a translingual and trans-disciplinary perspective that embraces the diversity of the Caribbean region.** More than ever, we need to value CSA as a network of academics across the globe working on issues related to the global Caribbean and for the benefit of its peoples. We should all reflect on efficient strategies to ensure the sustainability and resilience of all our Caribbean Studies networks beyond this crisis, so that we use them to develop interconnected projects which serve the development of the region as a whole. **We should also ensure that the closure of national borders never prevents us from imagining new spaces to think beyond static normative boundaries, but rather encourages us to create new virtual geographies, new spaces for reflection and new synergies across our disciplines and research interests.**

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Jorge Lefevre Tavárez

Español

Un 8 de marzo en pandemia

La anterior conmemoración del 8 de marzo, Día Internacional de las Mujeres, fue, en muchos países del Caribe, la última actividad masiva previo a los cierres comerciales y toques de queda que vinieron a caracterizar el

2020. Esta actividad se daba dentro de un periodo de lo que algunas personas han llamado una nueva ola feminista, o un nuevo ascenso del movimiento de mujeres [1].

Mucho ha ocurrido en el transcurso de un año, pero las tendencias principales del nuevo auge se han mantenido, al igual que el nivel de militancia de estos movimientos. En la columna de junio del año pasado, Gabriela Quijano y yo, por ejemplo, señalamos la originalidad del movimiento feminista en Puerto Rico durante los primeros meses de la pandemia, al continuar con su activismo y sus reclamos, no solo a través de actividades adaptadas al distanciamiento social, sino también a través de prácticas políticas como las “alacenas feministas”, que vendrían a vincular el virus del COVID-19 con algunos de los otros “virus” que afectan la sociedad: el hambre, el desempleo, el machismo.

Este 8 de marzo se ha vuelto a ver, a lo largo de distintos países en la América Latina y en el Caribe, movilizaciones importantes cuyo tamaño, dentro de la situación de la pandemia, continúa siendo significativo. Y no es para menos, pues han sido las mujeres de las más afectadas por las políticas sociales y económicas que han seguido a los cierres comerciales y los toques de queda producto de la pandemia. Las cifras de violencia de género, de feminicidios y de transhomicidios llegan a niveles alarmantes en nuestros países, producto, entre otros elementos, del encierro forzado que caracteriza la época de la pandemia.

Pero este tipo de violencia no es el único que ha pesado de manera desigual sobre las mujeres. La Organización de Naciones Unidos ha sostenido que las crisis económicas les afectan con mayor intensidad. La crisis del COVID-19 demuestra esto con una fuerza sin precedentes: en poco tiempo, el trabajo de los cuidados ha aumentado de manera desigual para las mujeres, al igual que las tasas de desempleo. La Comisión Económica para Latinoamérica y el Caribe

(CEPAL), a través de su Observatorio de Igualdad de Género, afirma que la tasa de desempleo para las mujeres, que en 2019 era de 9.6%, podría alcanzar el 15.2% en 2020 [2]. Se habla en Puerto Rico de un retroceso de diez años en los logros obtenidos por las mujeres en materia del cierre la brecha de desigualdad [3].

No sorprende que los reclamos del 8 de marzo vayan dirigidos en su mayoría hacia el Estado y hacia las políticas patronales. En Puerto Rico, se dieron varias actividades que, de manera creativa, unieron comparsas afro futuristas y actividades artísticas con reclamos sociales y económicos. La Coalición 8 de marzo, en su mensaje del Día Internacional de las Mujeres, reclamó 1) una revisión de los planes de emergencia destinados a atender la violencia de género, para asegurar mayor participación ciudadana y multisectorial; 2) garantías para el acceso a la salud, incluyendo servicios de salud sexual y reproductiva; 3) finalmente, mejores protocolos de seguridad salubrista en el empleo, al igual que ajustes de horarios para las personas cuidadoras de niños, de adultos o de enfermos [4]. (El mensaje de la Coalición se encuentra en las notas de este escrito)

Dentro de la situación cambiante en nuestras sociedades caribeñas, parece que el auge del movimiento de mujeres será una nota común en los próximos años.

English

An International Women's Day during Pandemic

Last year's International Women's Day was, in many Caribbean countries, the final large mobilization before the commercial closures and lockdowns began to characterize our 2020. That International Women's Day occurred during what some call a new wave of feminism, or a "new rise" of the women's movement [1].

Much has occurred during the last year, but the main tendencies of this new rise have continued, including its level of activism. In our CSA column in June 2020, Gabriela Quijano and I, for instance, pointed to the originality of the feminist movement in Puerto Rico: during the first few months of the pandemic, not only was this movement able to continue its activism while adapting to social distancing, but it also initiated political practices, like the "Feminist Cupboards", which would link COVID-19 with some of the other "viruses" affecting our societies: hunger, unemployment, sexism.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

In this International Women's Day, although in the midst of a pandemic, we have seen important mobilizations with significant participation. And this should not be too surprising, considering that women have been one of the most affected sectors of society by the social and economic policies that have followed commercial shutdowns and lockouts. The figures on gender violence, on femicide, and transfemicide, are at alarming rates in our Caribbean countries, in part due to the forced lockdowns of the pandemic.

But this is not the only type of violence that weighs unequally over women. The United Nations has stated that economic crisis hit harder on women, and the COVID-19 crisis is a dramatic example of this: in a short time span, reproductive (non-remunerated) work has risen unequally for women, as well as unemployment rates. CEPAL (Comisión Económica para Latinoamérica y el Caribe), through its Observatorio de Igualdad de Género, sustains that unemployment for women was at 9.6% in 2019, and that it may rise to 15.2% in 2020 [2]. In Puerto Rico, there is talk of a 10-year regression on matters pertaining to gender inequality [3].

This is why many of the "asks" of this year's International Women's Day are aimed at the State and employer policies. In Puerto Rico, various activities were held that creatively combined an Afro Futurist "comparsa" and artistic events with social and economic demands. The March 8 Coalition, in its message for International Women's Day, called for 1) a revision of the emergency plans destined to reduce gender violence, so as to allow broad participation of various sectors of society in their design; 2) guarantees to health care access, including sexual and reproductive care; 3) and, finally, safer health protocols for work environments, as well as flexible working days for those who assist children, adults or those who are sick [4]. (The Coalition's complete message is available on this column's footnotes)

Within the changing situation of our Caribbean societies, it looks as though the new rise in the women's movement will be a common element in the following years.

Notas/Notes:

[1] https://fourth.international/es/510/299?fbclid=IwAR37LxYycqu6vc9yoM-1TNSHKBVlSW5lFeyl_QvlpL186PF0otNEHxEjvxM

[2] <https://oig.cepal.org/es/indicadores/feminicidio#:~:text=An%C3%A1isis,feminicidio%20en%20femicidio%20en%202019.&text=La%20variaci%C3%B3n%20interanual%20de%20la%20incidencia,y%20los%206%20del%20Caribe>

[3] "Se amplía la brecha de la desigualdad". *El Nuevo Día* (8 de marzo de 2021): 4-5.

[4] <https://www.momentocritico.org/post/mensaje-de-la-coalici%C3%B3n-8-de-marzo-8m2021>

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander

Women ARISE!

Virgin Islands History Month and International Women's Month are observed annually in March complementary to a host of global observances, commemorations, and celebrations. From 2014 to present, the Virgin Islands and Caribbean Cultural Center at the University of the Virgin Islands (VICCC@UVI) hosts *Women... ARISE!* in honor of International Women's, VI History, Youth Art Month, and other March observances. *"Inequality can be done away with only by establishing a new society, where men and women will enjoy equal rights, resulting from an upheaval in the means of production and in all social relations. Thus, the status of women will improve only with the elimination of the system that exploits them..."* (Sankara: 1986)



Bamboula!
misrepresented for centuries has a unique flavor, with influences within the visual, musical, artistic and spiritual arts of expression.

Traditional dance, music, theatre, and communication traditions of the Virgin Islands have been preserved -especially among women- as the Bamboula. "Bamboula as presented, ritualized and "performed is reflective of the international and Caribbean cross-road of communication, cultural heritage, healing sciences, traditional folklore and linguistic shifts within Crucian culture that have influenced and been influenced by the social milieu of St. Croix, the Eastern Caribbean isle nations and AfRaKa. Bamboula as a sacred art and traditional form of communication amongst AfRaKan Indigenous people's culture has remained misunderstood for centuries. It has been associated with dance and musical rhythms used by free and enslaved AfRaKans in St. Croix and abroad for communications for uprisings, initiations, celebrations and secret society gatherings." (Kahina: 2009)

We use Bamboula to get we message cross to dem deh...

We alla one people wid different birt' place dependin' on deh part

We mothers slave, work n' make free for dem self

We no' we hav' tuh' get we money

An' we gon' get wha' we earn

Wid no bloodshed...

We jus' ain' gon' work n' dem boat dem no move widout we!

We queens n' de odda' women wid de men playin' ket'tel drum

We be deh foundation for nonviolence as a movement in de late 1890's

We deman' fair wages for we work cuz'

We work hard for it...

I am a Bamboula queen ...

I am a leader wid deh coal workers...

For I am Queen Coziah (Kahina:2005)

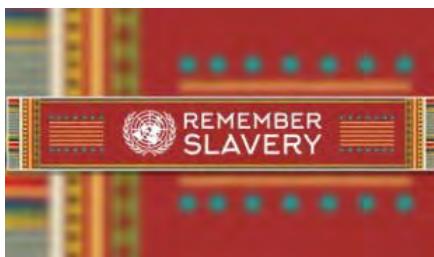


Chenzira Davis Kahina

In celebration of VI History Month blended with International Women's Month, we give honorable tribute to ancestress Mary Ann Golden Christopher, the founder of the MACISLYN Bamboula Dancers of St. Thomas. (MSRIP) Her daughter and the current artistic director of MACISLYN Bamboula Dancers, Allegra Christopher states: *"Many coal carriers were bamboula dancers and they were freedom fighters who fought for labor rights... We're helping put bamboula back where it belongs – it's the heart of our people... Many of the coal carriers' descendants say they wouldn't be who they are today without this history."* As Bamboula is becoming more popular in the Virgin Islands, Caribbean, and globally, ancestral Afrakan Indigenous-grounded cultural heritage traditions are continuing to contribute to diversity, equity, and inclusion in cultural heritage performing arts, research, education, and creative industries.



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



In solidarity with observances designated by the United Nations, every March 25th is commemorated as the International Day of Remembrance of the

Victims of Slavery and the Transatlantic Slave. Proactive cultural organizations and individuals in the Virgin Islands host annual events. The 2021 Theme is "*Ending Slavery's Legacy of Racism: A Global Imperative for Justice.*" Pause. Reflect. Make Positive Actions. #VIHistory365 #WomensHistory365

Sources:

- Keisha N. Blain (2018) "Black Nationalist Women's Activism In 1920S Harlem" from
- <https://www.gothamcenter.org/blog/black-nationalist-womens-activism-in-1920s-harlem>
- <https://www.un.org/en/events/slaveryremembranceday/>
- <https://www.un.org/en/events/slaveryremembranceday/2021/events.shtml#>
- <http://facebook.com/viccc365>
- President Thomas Sankara: Live recording translated from French from a Burkina Faso Independence Day speech in Ouagadougou, Burkina Faso in August 1985.
- Bamboula photos courtesy Allegra Christopher, VICCC@UVI, and Per Ankh Khamniversity (2020/2021)

Español

¡LAS MUJERES LEVANTAN!

El Mes de la Historia de las Islas Vírgenes y el Mes Internacional de la Mujer se celebran anualmente en marzo como complemento de una serie de celebraciones, conmemoraciones y celebraciones mundiales. Desde 2014 hasta la actualidad, el Centro Cultural de las Islas Vírgenes y el Caribe de la Universidad de las Islas Vírgenes (VICCC @ UVI) acoge Mujeres... ¡ARISE! en honor al Mes Internacional de la Mujer, VI Historia, Arte Juvenil y otras celebraciones de marzo. "La desigualdad sólo se puede acabar con el establecimiento de una nueva sociedad, donde hombres y mujeres gocen de igualdad de derechos, resultado de una conmoción en los medios de producción y en todas las relaciones sociales. Así, la condición de las mujeres mejorará solo con la eliminación del sistema que las explota..." (Sankara: 1986)

Las tradiciones de danza, música, teatro y comunicación tradicionales de las Islas Vírgenes se han conservado -especialmente entre las mujeres- como la Bamboula. "Bamboula tal como se presenta, ritualiza y" refleja la encrucijada internacional y caribeña de la comunicación, el patrimonio cultural, las ciencias de la curación, el folclore tradicional y los cambios lingüísticos dentro de la cultura cruciana que han influido y han sido influenciados por el mileau social de St. Croix, el Las naciones de las islas del Caribe Oriental y AfRaKa. La bamboula como arte sagrado y forma tradicional de comunicación entre la cultura de los pueblos indígenas africanos ha permanecido incomprendida durante siglos. Se ha asociado con la danza y los ritmos musicales utilizados por AfRaKans libres y esclavizados en St. Croix y en el extranjero para comunicaciones para levantamientos, iniciaciones, celebraciones y reuniones de sociedades secretas ". (Kahina: 2009)

*Usamos Bamboula para enviar un mensaje cruzado a dem
deh ...*

*Todos somos una gente con un lugar de nacimiento
diferente dependiendo de la parte*

*Nosotras las madres esclavas, trabajamos y nos hacemos
libres para ellos mismos*

No tenemos dinero

Y vamos a conseguir lo que ganamos

*Sin derramamiento de sangre ... ¡solo vamos a trabajar y
no vamos a trabajar sin nosotros!*

*Nosotras, reinas y mujeres de odda, con hombres tocando
el tambor de Kettel*

*Somos la fundación deh para la no violencia como mo-
vimiento a fines de la década de 1890*

Exigimos "salarios justos porque trabajamos porque"

Trabajamos duro para ello ...

Soy una reina Bamboula ...

Soy un líder con los trabajadores del carbón ...

Porque yo soy la reina Coziah (Kahina: 2005)

Para celebrar el VI Mes de la Historia combinado con el Mes InternACIONAL de la Mujer, rendimos un homenaje a la antepasada Mary Ann Golden Christopher, fundadora de MACISLYN Bamboula Dancers of St. Thomas. (MSRIP) Su hija y actual directora artística de MACISLYN Bamboula Dancers, Allegra Christopher, afirma: "Muchos carboneros eran bailarines de bamboula y eran luchadores por la libertad que luchaban por los derechos laborales ... corazón de nuestra gente ... Muchos de los descendientes de los carboneros dicen que no serían quienes son hoy sin esta historia ". A medida que Bamboula se está volviendo más popular en las Islas

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Vírgenes, el Caribe y a nivel mundial, las tradiciones ancestrales del patrimonio cultural afrakiano basadas en los indígenas continúan contribuyendo a la diversidad, la equidad y la inclusión en el patrimonio cultural, las artes escénicas, la investigación, la educación y las industrias creativas.

En solidaridad con las celebraciones designadas por las Naciones Unidas, cada 25 de marzo se conmemora el Día Internacional de Recuerdo de las Víctimas de la Esclavitud y el Esclavo Transatlántico. Las organizaciones culturales proactivas y las personas de las Islas Vírgenes organizan eventos anuales. El tema de 2021 es "Poner fin al legado de racismo de la esclavitud: un imperativo global para la justicia". Pausa. Reflejar. Realice acciones positivas. #VIHistory365 # WomensHistory365

Fuentes:

- Keisha N. Blain (2018) "Activismo de mujeres nacionalistas negras en Harlem de 1920" de <https://www.gothamcenter.org/blog/black-nationalist-womens-activism-in-1920s-harlem>
- <https://www.un.org/en/events/slaveryremembranceday/>
- <https://www.un.org/en/events/slaveryremembranceday/2021/events.shtml#>
- <http://facebook.com/viccc365>
- Presidente Thomas Sankara: grabación en vivo traducida del francés de un discurso del Día de la Independencia de Burkina Faso en Ouagadougou, Burkina Faso, en agosto de 1985.
- Fotos de Bamboula cortesía de Allegra Christopher, VICCC @ UVI y Per Ankh Khamniversity (2020/2021)

Français

Les femmes se lèvent!

Le Mois de l'histoire des îles Vierges et le Mois international de la femme sont célébrés chaque année en mars, en complément d'une multitude de célébrations, commémorations et célébrations mondiales. De 2014 à aujourd'hui, le Centre culturel des îles Vierges et des Caraïbes de l'Université des îles Vierges (VICCC @ UVI) accueille des femmes... ARISE! en l'honneur des femmes internationales, de l'histoire de la VI, du Mois de l'art des jeunes et d'autres célébrations de mars. «Les inégalités ne peuvent être supprimées qu'en établissant une société nouvelle, où les hommes et les femmes jouiront de droits égaux, résultant d'un bouleversement des moyens de production et de toutes les relations sociales. Ainsi, le statut des femmes ne s'améliorera qu'avec l'élimination du système qui les exploite...»(Sankara: 1986)

Les traditions de danse, de musique, de théâtre et de communication traditionnelles des îles Vierges ont été préservées - en particulier chez les femmes - comme les Bamboula. «Bamboula tel que présenté, ritualisé et interprété est le reflet du carrefour international et caribéen de la communication, du patrimoine culturel, des sciences de la guérison, du folklore traditionnel et des changements linguistiques au sein de la culture crucienne qui ont influencé et été influencé par le milieu social de Sainte-Croix, les Nations des îles des Caraïbes orientales et AfRaKa. La bamboula en tant qu'art sacré et forme traditionnelle de communication entre les peuples autochtones d'Afrique du Sud est restée incomprise pendant des siècles. Il a été associé à la danse et aux rythmes musicaux utilisés par les AfRaKans libres et réduits en esclavage à Sainte-Croix et à l'étranger pour les communications pour les soulèvements, les initiations, les célébrations et les rassemblements de la société secrète. (Kahina: 2009)

Nous utilisons Bamboula pour faire passer le message à dem deh...

Nous sommes tous un seul peuple avec une place différente en fonction de sa part

Nous les mères esclaves, travaillons et libérons pour nous-mêmes

Nous ne pouvons pas gagner de l'argent

Et nous allons avoir ce que nous gagnons

Pas d'effusion de sang ... nous ne faisons pas de bateau sans bouger avec nous!

We Queens n 'de odda' women wid de men playin 'ket'tel drum

Nous sommes la fondation de la non-violence en tant que mouvement de la fin des années 1890

Nous demandons un salaire équitable pour nous travaillons parce que

Nous travaillons dur pour cela...

Je suis une reine Bamboula...

Je suis un leader parmi les travailleurs du charbon...

Car je suis la reine Coziah (Kahina: 2005)

Pour célébrer le VI Mois de l'histoire et le Mois international de la femme, nous rendons un hommage honorable à l'ancêtre Mary Ann Golden Christopher, fondatrice des MACISLYN Bamboula Dancers of St. Thomas. (MSRIP) Sa fille et l'actuelle directrice artistique de MACISLYN Bamboula Dancers, Allegra Christopher déclare: «De nombreux charbonniers étaient des danseurs de bamboula et c'étaient des combattants de la liberté qui se sont battus pour les droits du travail ... Nous aidons à remettre la bamboula là où elle

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

appartient - c'est la cœur de notre peuple... Beaucoup de descendants des charbonniers disent qu'ils ne seraient pas ce qu'ils sont aujourd'hui sans cette histoire. Alors que Bamboula devient de plus en plus populaire dans les îles Vierges, les Caraïbes et dans le monde, les traditions ancestrales du patrimoine culturel autochtone afrakan continuent de contribuer à la diversité, à l'équité et à l'inclusion dans le patrimoine culturel, les arts du spectacle, la recherche, l'éducation et les industries créatives.

En solidarité avec les célébrations désignées par les Nations Unies, chaque 25 mars est commémoré comme la Journée internationale du souvenir des victimes de l'esclavage et de l'esclave transatlantique. Les organisations culturelles proactives et les particuliers des îles Vierges organisent des événements annuels. Le thème 2021 est «Mettre fin à l'héritage raciste de l'esclavage: un impératif mondial pour la justice». Pause. Réfléchir. Faites des actions positives. # VIHistory365 # WomensHistory365

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GRADUATE STUDENT CORNER



Keisha Wiel

The Pandemic: A Year later for a Graduate Student in Fieldwork

It's been a year since the pandemic started and I feel like I'm still at an impasse. I guess for most of us, this has been our fate no matter where we were in the world. Whether in the Caribbean, the United States, Latin America, or in Canada the pandemic has left us wondering what's next.

While for some of us who were writing, change might have not been as apparent until we had to venture outside of the comfort of our home, this pandemic still left its imprint in almost everything that we have done. For some graduate students, that meant reframing their studies. For others, it meant abandoning their project all together and finding something that they could do safely from their homes. This also changed how universities responded to graduate students and their projects. For those of us who had to do research in the field where we came into contact with people daily, what did that ultimately mean for us? What did that mean for something that we have worked on our entire graduate career. Was it all over or was it a chance to say and do something different?

I actually remember March 11th, 2020 like it was yesterday. I had just arrived in Aruba, excited and nervous about continuing my research that I had previously conducted in Curaçao. I was nervous because I wasn't sure how the teachers or students whom I was going to be spending my days with would react to me. I only had a couple of months to conduct research at the school, not nearly long enough to establish an in-depth rapport. So a couple of days later, I went to a meeting with the school officials to talk about my research, what I was planning on doing, and when I could start. The following week, they were going to have half of the week off from school since there was a national holiday. Since they were going to have activities on the Monday for the holiday, I was invited to observe, get to know the students and take pictures. When I left my meeting, a sense of calm came over me because it felt like I was going to have support at the school, which would allow me to conduct my observations in a more relaxed tone.

That Sunday, as I charged my batteries and prepared all of my equipment (including my notebook, pens, and my lunch), the Prime Minister came on the news and stated that because the pandemic had reached Aruba, we were going into a lockdown and that we could not leave our houses except for essentials like grocery shopping and exercising outdoors. A sinking feeling came over me because I didn't know how long this was going to last or whether I would even be able to finish my research. But for the next couple of months, I would settle into my new normal and work on other parts of my dissertation until things opened again.

Español

La pandemia: un año después para un estudiante de posgrado en trabajo de campo

Ha pasado un año desde que comenzó la pandemia y siento que todavía estoy en un callejón sin salida. Supongo que para la mayoría de nosotros, este ha sido nuestro destino sin importar en qué parte del mundo estemos. Ya sea en el Caribe, Estados Unidos, América Latina o Canadá, la pandemia nos ha dejado preguntándonos qué sigue. Si bien para algunos de los que escribíamos, el cambio podría no haber sido tan evidente hasta que tuvimos que aventurarnos fuera de la comodidad de nuestro hogar, esta pandemia todavía dejó su huella en casi todo lo que hemos hecho. Para algunos estudiantes de posgrado, eso significó replantear sus estudios. Para otros, significó abandonar su proyecto por completo y encontrar algo que pudieran hacer de manera segura desde sus hogares. Esto también cambió la forma en que las universidades respondieron a los estudiantes graduados y sus proyectos. Para aquellos de nosotros que tuvimos que investigar en el campo en el que entramos en contacto con la gente a diario, ¿qué significó eso en última instancia para nosotros? ¿Qué significó eso para algo en lo que hemos trabajado durante toda nuestra carrera de posgrado? ¿Se acabó todo o fue una oportunidad para decir y hacer algo diferente?

De hecho, recuerdo el 11 de marzo de 2020 como si fuera ayer. Acababa de llegar a Aruba, emocionado y nervioso por continuar con la investigación que había realizado anteriormente en Curazao. Estaba nervioso porque no estaba seguro de cómo reaccionarían ante mí los profesores o estudiantes con los que iba a pasar mis días. Solo tuve un par de meses para realizar una investigación en la escuela, no lo suficiente para establecer una relación profunda. Entonces, un par de días después, fui a una reunión con los funcionarios de la escuela para hablar sobre mi investigación, lo que estaba planeando hacer y cuándo podría comenzar. La semana

GRADUATE STUDENT CORNER cont'd

siguiente, iban a tener la mitad de la semana libre de la escuela ya que había un feriado nacional. Como iban a tener actividades el lunes por vacaciones, me invitaron a observar, conocer a los estudiantes y tomar fotografías. Cuando salí de mi reunión, me invadió una sensación de calma porque sentí que iba a tener apoyo en la escuela, lo que me permitiría realizar mis observaciones en un tono más relajado.

Ese domingo, mientras cargaba mis baterías y preparaba todo mi equipo (incluido mi cuaderno, bolígrafos y mi almuerzo), el Primer Ministro apareció en las noticias y dijo que debido a que la pandemia había llegado a Aruba, íbamos a un cierre y que no podíamos salir de nuestras casas excepto para lo esencial como ir de compras y hacer ejercicio al aire libre. Me invadió una sensación de hundimiento porque no sabía cuánto iba a durar esto o si sería capaz de terminar mi investigación. Pero durante los siguientes dos meses, me acomodé en mi nueva normalidad y trabajé en otras partes de mi disertación hasta que las cosas volvieran a abrirse.

Français

La pandémie: un an plus tard pour un étudiant diplômé en terrain

Cela fait un an que la pandémie a commencé et je sens que je suis toujours dans une impasse. Je suppose que pour la plupart d'entre nous, cela a été notre destin, peu importe où nous étions dans le monde. Que ce soit dans les Caraïbes, aux États-Unis, en Amérique latine ou au Canada, la pandémie nous a amenés à nous demander quelle est la prochaine étape. Alors que pour certains d'entre nous qui écrivions, le changement n'aurait peut-être pas été aussi apparent jusqu'à ce que nous ayons dû nous aventurer hors du confort de notre maison, cette pandémie a encore laissé son empreinte dans presque tout ce que nous avons fait. Pour certains étudiants diplômés, cela signifiait recadrer leurs études. Pour d'autres, cela signifiait abandonner complètement leur projet et trouver quelque chose qu'ils pouvaient faire en toute sécurité depuis leur domicile. Cela a également changé la façon dont les universités ont répondu aux étudiants diplômés et à leurs projets. Pour ceux d'entre nous qui ont dû faire des recherches dans le domaine où nous sommes quotidiennement en contact avec les gens, qu'est-ce que cela a finalement signifié pour nous? Qu'est-ce que cela signifiait pour quelque chose sur lequel nous avons travaillé toute notre carrière universitaire. Était-ce fini ou était-ce une chance de dire et de faire quelque chose de différent?

Je me souviens en fait du 11 mars 2020 comme si c'était hier. Je venais d'arriver à Aruba, excité et nerveux à l'idée de poursuivre mes recherches que j'avais précédemment menées à Curaçao. J'étais nerveuse parce que je ne savais pas trop comment les professeurs ou les élèves avec qui j'allais passer mes journées réagiraient à mon égard. Je n'ai eu que quelques mois pour mener des recherches à l'école, pas assez longtemps pour établir un rapport approfondi. Donc, quelques jours plus tard, je suis allé à une réunion avec les responsables de l'école pour parler de mes recherches, de ce que je prévoyais de faire et du moment où je pourrais commencer. La semaine suivante, ils allaient avoir la moitié de la semaine de congé scolaire car il y avait une fête nationale. Comme ils allaient avoir des activités le lundi pour les vacances, j'ai été invité à observer, à connaître les élèves et à prendre des photos. Quand j'ai quitté ma réunion, un sentiment de calme m'enveloppe car j'avais l'impression que j'allais avoir du soutien à l'école, ce qui me permettrait de conduire mes observations sur un ton plus détendu.

Ce dimanche-là, alors que je chargeais mes batteries et préparais tout mon équipement (y compris mon cahier, mes stylos et mon déjeuner), le Premier ministre est venu aux nouvelles et a déclaré que parce que la pandémie avait atteint Aruba, nous allions dans un verrouillage et que nous ne pouvions pas quitter nos maisons, sauf pour les produits de première nécessité comme l'épicerie et l'exercice à l'extérieur. Un sentiment de naufrage m'enveloppe parce que je ne savais pas combien de temps cela allait durer ou si je serais même capable de terminer mes recherches. Mais pendant les deux prochains mois, je me suis installé dans ma nouvelle normalité et j'ai travaillé sur d'autres parties de ma thèse jusqu'à ce que les choses se rouvrent.

CSA MEMBER HIGHLIGHT



permanent Mission of Saint Vincent and the Grenadines to the United Nations in the US.

An experienced feminist researcher, she specializes in gendered and gender-based violence, feminist methodologies, anti-colonial feminisms, qualitative interviewing, and the analysis of talk and text. She is the co-editor (with Professor Kamala Kempadoo) of *Methodologies in Caribbean Research on Gender & Sexuality*(2021) and is currently completing another book length manuscript on violence, the coloniality of gender and change. Her scholarly work is published in a wide range of peer-reviewed academic journals and books. She is single and joint editor of four special issues of academic journals on Feminist Methodologies; Men and Masculinities; and Gender, Sexuality and Feminism in the Caribbean. In 2015, she was recipient of a UWI, Cave Hill Campus Research Award for outstanding research.

Halimah has advised Caribbean governments on gender-based violence policies and laws, is the author of the Saint Vincent and the Grenadines (SVG) National Gender-based Violence Action Plan and has jointly designed a GBV/HFLE curriculum for post-secondary school students in SVG (with Dr. Tonya Haynes). She was also the lead researcher and author of the qualitative component of the UN Women/CARICOM/Caribbean Development Bank Women's Health Survey on violence against women in Grenada.

At present, she is SVG's expert, on the United Nations Security Council, on Women, Peace and Security; Children and Armed Conflict; Youth, Peace and Security, the Protection of Civilians. She has also worked on the situations in Mali, Guinea-Bissau, West Africa and the Sahel, and Somalia. Animating her teaching, public service, scholarship and outreach is a concern for ending the enduring effects of complex systems of violence.

Her Excellency Dr. Halimah DeShong is Senior Lecturer and Head of the Institute for Gender and Development Studies: Nita Barrow Unit at The University of the West Indies (The UWI), Cave Hill Campus. Currently on secondment from The UWI, she now serves as Ambassador and Second Deputy Permanent Representative at the Permanent Mission of Saint Vincent and the Grenadines to the United Nations in the US.

Achievements in Netball

As a Vincentian former National Senior and Under-23 Netball player, Halimah has had the distinction of serving as captain for both teams. She was the first of a long line of Vincentian athletes to be awarded a university scholarship by the Government of Saint Vincent and the Grenadines for service as a national athlete.

She was named Vincentian Sports Women of the Year in 2000, following a successful tour with the Vincentian National Under-23 and Senior Teams. She was selected to the West Indies Netball Team at the end of the Caribbean Netball Association tournament in Nevis in 2000. She holds the honour of being featured on a national stamp and on 27 October 2014, she was named Sports Ambassador for Saint Vincent and the Grenadines during the Independence Day celebrations.

As a national scholarship recipient, in 2004, she graduated with First Class Honours and was Class Valedictorian at The University of the West Indies (UWI), Cave Hill Campus. She received a Bachelor of Arts in History with Literatures in English. She was awarded a Wellcome Trust Fellowship in 2004 and completed a Master of Philosophy degree in Social Policy at The UWI, Cave Hill Campus. During this period, she represented Saint Vincent and the Grenadines at the International Netball Federation World Netball Championship in 2003 in Jamaica, featured prominently as part of the success Cave Hill Campus netball team during The UWI Inter-Campus Games, and represented The UWI, Cave Hill netball team in the Barbados National Netball tournament.

In 2006, she was awarded a Commonwealth Scholarship and completed a PhD in the Sociology of Gender and Violence at the University of Manchester in the United Kingdom in 2010. While in the UK, she represented the University of Manchester in netball, played for the Caribbean diaspora team, Flava, in the Manchester Evening League, and represented Northern Thunder in the English Super League. During this period, she also received netball umpire accreditation by England Netball. Throughout her entire period as a student Halimah participated in some form of netball practically every day.

In 2021, Halimah was named as an Honouree by the Saint Vincent and the Grenadines Netball Association for International Women's Day as part of the Americas Federation of Netball Associations' (AFNA) commemoration of International Women's Month.

YOUR COMMENTARY



Alicia Nicholls

Lewis' Industrialisation by Invitation Model and the COVID-19 Conundrum

The COVID-19 pandemic, and its concomitant economic crisis, has inflicted upon Caribbean economies and societies a shock which is both deep and multi-sectoral. Like the Global Financial Crisis of

2008/2009, the COVID-19 aftershocks will likely be palpable for years to come. For Caribbean economies to rebuild on a more equitable, sustainable and resilient footing, large injections of capital will be required. For fiscally-constrained economies with heavy debt burdens, these capital injections cannot come from public coffers or borrowing alone. The mobilization of domestic and foreign private capital will be needed.

In this article, I rely conceptually on the Industrialisation by Invitation model as articulated by Sir W. Arthur Lewis in 1950 to discuss the role that private capital could play in assisting Caribbean economies with their recovery from the COVID-19 pandemic. However, I differ from Lewis in some aspects, including by noting that domestic and diaspora private capital will also need to be mobilized. I ultimately posit that facilitative efforts must be informed by a sound development strategy if they are to achieve the desired development outcomes.

Lewis' Model

Caribbean countries have generally always had very liberal and open investment regimes offering investors a wide suite of fiscal and other incentives as inducements to invest. In large part, our countries followed the 'Industrialisation by Invitation' model proposed by St. Lucian-born Nobel Prize Laureate in economics, the venerable Sir Arthur Lewis.

Lewis' model, outlined in his *magnum opus* 'Industrialisation of the British West Indies' of 1950, was informed by the development model he observed in the United States (US) Commonwealth of Puerto Rico in which that government lured foreign investors by means of various incentives to assist in the development of industry in that territory. Lewis based his recommendation for industrialisation on the overpopulation then experienced in the agrarian-based economies British West Indies (BWI). Technology, he argued, was

causing a reduction in the amount of labour that agriculture could absorb and this was exacerbated by the increase in the population. Industrialisation would provide jobs for this surplus labour.

His case for attracting foreign capital for industrialization was because it was an expensive task for governments and the local private sector's lack of expertise in manufacturing. He further noted that foreign capital was less risky in manufacturing than in agriculture or mining. While he recommended inducements to foreign capital, he cautioned that "a sense of proportion" is required.

Lewis recommended the creation of an industrial development corporation which would have three main roles, including to prospect the market and decide what types of industry to encourage, to advise the government on the types of assistance to offer and to interest manufacturers in coming into the area. Some of these functions are fulfilled by the region's investment promotion agencies.

Why are private capital flows needed especially now?

Since the start of the COVID-19 pandemic, various multilateral institutions have provided sobering reports of the damage inflicted by the pandemic on Caribbean economies and societies. Pienknagura, Roldos & Werner (2020) in an International Monetary Fund (IMF) blog post of October 2020 likened the sudden stop in tourist arrivals and local lockdowns to 'a cardiac arrest to their economies'. The IDB has also noted the high social costs of the pandemic, which has caused job losses and increases in inequality. In short, the pandemic has reversed many of the development gains the region has realized.

In order to rebuild for resilience post-COVID-19, domestic and foreign private foreign capital inflows must supplement increasingly constrained public revenue sources. Rising unemployment and a growing informal sector have caused a declining tax base. Borrowing is also not an attractive option for fiscally-constrained Caribbean countries which already carry a high debt burden. The press release for an upcoming Caribbean Development Bank (CDB) report revealed that all, but one (Guyana), of its Bank Member Countries (BMCs) registered double-digit declines in GDP. Moreover, all, except Guyana, saw an increase in their debt to GDP ratios, with the regional debt-to-GDP average rising from 66.5% to 79.5%.

Increasing FDI inflows is the most attractive option for stimulating greater capital inflows. It should be pointed out that UNCTAD's data estimates a 40% decline in global FDI flows. This means countries will be competing for smaller available capital and most competitive countries will be those most attractive to investors for their ease of doing business and the value proposition they pose.

YOUR COMMENTARY cont'd

Applying Lewis' model to the COVID-19 conundrum

Lewis' model, though criticized by many, bears much relevance for the current situation facing Caribbean countries today where investment is needed for the stimulation of economic activity, jobs and foreign exchange. However, there are some important differences.

First, given the region's sizable diaspora, the focus should not just be on attracting and facilitating foreign investors (those without ties to the region) but also diaspora investors. Caribbean IPAs have already made diaspora FDI targeting part of their promotion efforts. Second, the domestic private sector has become much more sophisticated since the days of Lewis and has a key role to play as investors and source of private capital flows. While some private sector entities have been impacted by the pandemic, the extent of impact differs and some have evinced an appetite to invest despite the current economic climate.

Third, competition for investors cannot be merely on tax rate or incentives alone, but on their value proposition to investors, through things such as market potential, ease of establishment, access to finance, and other factors which investors consider in their decisions.

Fourth, Lewis was focused at the time on inducing investment for building manufacturing capacity. These days, however, the focus should be on attracting and facilitating investment in high-technology and other new value-added growth sectors of strategic importance to the region. The aim is to attract investment which is development-friendly, sustainable and inclusive. Therefore, screening of proposed investments to prevent environmental degradation, as well as monitoring to ensure compliance with environmental and labour laws will ensure such investments are sustainable.

Fifth, for this reason, investment facilitation reforms must not be ad hoc. They must instead form part of a wider investment strategy, which coheres with the country's industrial and trade policies, all of which are moored to the country's development strategy.

Sixth, monitoring the effectiveness of investment facilitation and promotion policies is needed and requires better data collection. Limited disaggregated data on investment type, source or sector makes it difficult to empirically assess the effectiveness of investment promotion and facilitation strategies. Moreover, investors often rely on such data in making their decisions on whether to invest or reinvest. As such, a concerted approach to improving the quality, timeliness and availability of data should be a key component of the region's efforts.

In summary, it has been argued, using Lewis' Industrialisation by Invitation Model as applied to the COVID-19 conundrum, that facilitating investment by local, foreign and diaspora investors will be critical to assisting Caribbean countries in their economic and social recovery efforts. It can do so by stimulating economic activity, foreign exchange inflows and job creation. However, these benefits are not automatic and must be informed by a sound development strategy and monitored if they are to achieve the desired results.

Alicia Nicholls, B.Sc., M.Sc., LL.B. is an international trade and development specialist and founder of the Caribbean Trade Law Blog www.caribbeantradelaw.com.

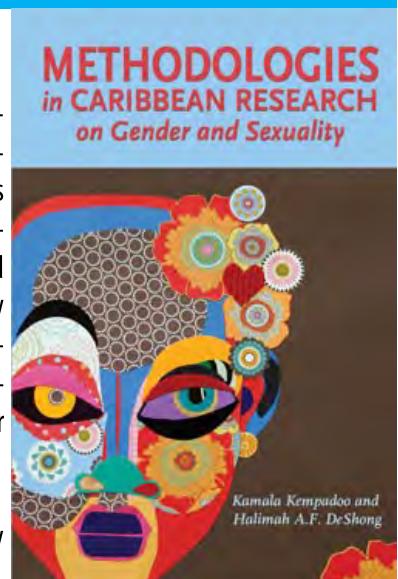
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It is an invaluable resource for university students, for teaching purposes in women, gender and sexuality studies, and methods courses.

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ABOUT THE AUTHORS

Kamala Kempadoo is Professor in the Department of Social Science at York University, Canada. She teaches Caribbean Studies, Black Radical and Black Feminist Thought, Sex Work Studies, and Critical Antitrafficking Studies, and speaks internationally on migrant and sex workers' rights and anti-trafficking discourses. She is author and editor of various publications on the Caribbean and global sex trade, and is co-editor with Halimah A.F. DeShong and Charmaine Crawford of a special issue of *Caribbean Review of Gender Studies* on Caribbean feminist methodologies. She is the 2018 recipient of the Caribbean Studies Association Lifetime Achievement Award.



Halimah A. F. DeShong is a Senior Lecturer and Head of the Institute for Gender and Development Studies: Nita Barrow Unit of The University of the West Indies, Cave Hill Campus, Barbados. She has researched, published, taught and developed courses on feminist methodologies and epistemologies, qualitative research, gendered violence, feminist theory, and men and masculinities in the Caribbean. She is editor, co-editor and author of four special issues of academic journals, and numerous journal articles and book chapters. Halimah has worked with Caribbean governments, development agencies and civil society on gender-based violence action plans, research, policy, law and curriculum. For the period 2020-2021, she is Ambassador and Second Deputy Permanent Representative at the Permanent Mission of Saint Vincent and the Grenadines on the United Nations Security Council.



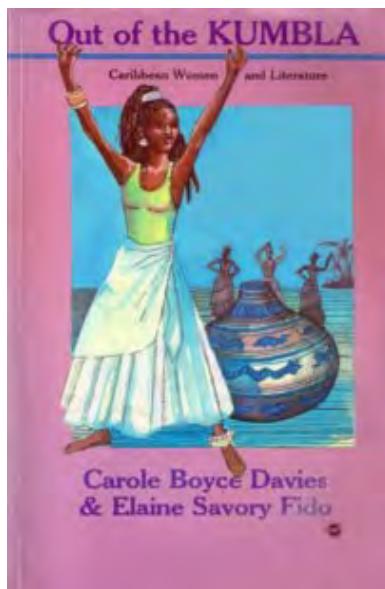
CARIBBEAN ARTISTIC SCHOLARSHIP

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Saturday March 27, 2021
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A celebratory event — also honoring **Sylvia Wynter** — featuring greetings, poetry, and statements from writers and scholars like NourbeSe, Abena P.A. Busia, Carolyn Cooper, Sandra Messinger Cypess, Pamela Mordecai, Elizabeth Wilson, Nancy Morejon, Evelyn O'Callaghan, and Giovanna Covi, who contributed to this landmark field-founding collection as well as those who were influenced by its publication.
Writers already committed: Thomas Glave, Opal Palmer Adisa, Yomaira Figueroa, Rinaldo Walcott, Donna Aza Weir Soley, Giselle Anatol, Myriam Moise, Marcia Douglas, Ramabai Espinet, Erica Johnson, Anu Lakan, and more!



Out of the Kumbla: Caribbean Women and Literature (1990)

Edited by Carole Boyce Davies and Elaine Savory Fido, this first collection of critical essays on Caribbean women's literature created a field of literary criticism which engaged the absence of women writers from the Caribbean literary canon as it established the presence of these writers historically. One of its signature lasting contributions was Sylvia Wynter's first major essay for a U.S. publication, "Beyond Miranda's Meanings: Un/Silencing the Demonic Ground of Caliban's Woman," which has since become a theoretical staple in several fields. One of the sections of its introduction, "The Critical Context for a Caribbean Feminist Poetics," examined these issues theoretically as it raised some critical questions and spurred the development of a continued and sustained intellectual debate. *Out of the Kumbla* revitalized Caribbean literature and criticism as it expanded the narrow terms of Western feminist discourse. Using the metaphor of the "Kumbla" or "calabash" used to protect precious objects, first used by writer Erna Brodber, coming "out of the Kumbla" then signified a movement from confinement to visibility, articulation, process which allowed for a multiplicity of moves, exteriorized, no longer contained and protected or dominated. Since its publication thirty years ago, *Out of the Kumbla* has witnessed an amazing flowering of Caribbean women's writing and its criticism all over the world.

This event is presented in collaboration with The New School Department of Literary Studies & the Association of Caribbean Women Writers and Scholars.

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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: 30 April 2021 [[CLICK HERE for Details](#)]

CALL FOR PAPERS

- [Handbook on the Education Systems of the America](#)
 - [Disruption: Destructive & Generative Ruptures in Latin America & the Caribbean](#)
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- [Brexit: Implications for the Caribbean and the Future of UK-Caribbean Relations](#)
- [Caribbean Urbanism: Re-Imagining Resilience](#)
- [Oral Tradition as History in the Dutch Caribbean: The Case of Curaçao](#)
- [Seminario Internacional xustiza transicional, memoria histórica e dereitos humanos](#)