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

## **MESSAGE FROM THE EDITOR**

### **Bringing you July greetings!**

This month brings with it new beginnings and hopes for a bright future for the Caribbean Studies Association. It is a season of transition as we welcome new members to our Executive Council and share the good news of our strategic intent to build towards new approaches for membership engagement and championing mentorship as one of our future milestones for our young scholars.



#### **From our President**

In this month, The CSA President challenges the membership to consider the importance of the CSA Brand in her column "Building Brand Awareness: Engaging New Interests". Read more inside to learn more about the roll out of this initiative and the conference theme for the 2022 conference which will be held in Kingston, Jamaica.



*Meagan Sylvester*



We are highlighting members of the new Executive Council in this month's issue. We introduce the Vice-President, Dr. Chenzira Kahina from The University of the Virgin Islands, the three Program Chairs from The University of the West Indies, Mona Campus, Dr. Eleanor Henry, Dr. Natalie Dietrich Jones and Dr. Stacey-Ann Wilson, the Graduate Student Representative Ms. Regan Reid from Prairie View A&M University and Executive Council Member, Dr. Patricia Saunders from The University of Miami.



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## MESSAGE FROM THE EDITOR cont'd

**New Book**

**Dougla in the Twenty-First Century: Adding to the Mix**



**Sue Ann Barratt** is a lecturer at the Institute for Gender and Development Studies, University of the West Indies, St. Augustine Campus.



**Aleah N. Ranjitsingh** is a lecturer in the Africana Studies Department, Brooklyn College of the City University of New York (CUNY) and in the Department of Ethnic and Race Studies, Borough of Manhattan Community College (CUNY).

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# STATEMENT ON HAITI

The Caribbean Studies Association (CSA) is shocked and deeply saddened by the horrific news of the assassination of President Jovenel Moïse and the attack on First Lady Martine Moïse of Haiti. Haitian citizens at home and in the diaspora have served the CSA in various capacities, inclusive of the office of the presidency. The CSA had the honour of hosting its Annual Conference in Port-au-Prince in 2016.

As a consequence, the CSA stands in solidarity with all Haitian citizens not only because of our cooperative intellectual pursuits but importantly in view of our common humanity and our connection in a geo-political collective of Small-island Developing States (SIDs).

CSA respects the positive actions and intentions of CARICOM in collaboration with other Caribbean and global organizations prepared to support "in facilitating a process of national dialogue and negotiation to help the Haitian people and their institutions to craft an indigenous solution to the crisis.

We pray for the speedy and full recovery of First Lady Martine Moïse and hope for sustained peace for the country and a sense of security and well-being for its citizens.

CSA 2021

## Español DECLARACIÓN SOBRE HAÏTI

La Asociación de Estudios del Caribe (CSA) está conmocionada y profundamente entristecida por la horrenda noticia del asesinato del Presidente Jovenel Moïse y el ataque a la Primera Dama Martine Moïse de Haïti.

Los ciudadanos haitianos, tanto en su país como en la diáspora, han contribuido a la CSA en diversos puestos, incluido el de la presidencia. La CSA tuvo el honor de celebrar su Conferencia Anual en Puerto Príncipe en 2016.

Por lo tanto, la CSA se solidariza con todos los ciudadanos haitianos — no solo por nuestras actividades intelectuales conjuntas, sino también por nuestra humanidad común y nuestro vínculo en un colectivo geopolítico de pequeños Estados insulares en desarrollo (PEID).

La CSA respeta las acciones e intenciones positivas de la CARICOM en colaboración con otras organizaciones caribeñas y mundiales dispuestas a apoyar "la facilitación de un proceso de diálogo y negociación nacional para ayudar al pueblo haitiano y a sus instituciones en la elaboración de una solución autóctona a la crisis".

Rezamos por la pronta y plena recuperación de la Primera Dama Martine Moïse y esperamos que el país goce de una paz duradera y de un sentido de seguridad y bienestar para sus ciudadanos.

CSA 2021

## Français DÉCLARATION CONCERNANT HAÏTI

L'Association d'études caribéennes (CSA) est consternée et profondément attristée par la terrible nouvelle de l'assassinat du président Jovenel Moïse et de l'attaque contre la première dame Martine Moïse d'Haïti.

Les ressortissants haïtiens, tant à l'échelle domestique que diasporique, ont été au service de la CSA à divers titres, y compris au niveau de la présidence. La CSA a eu l'honneur d'accueillir sa conférence annuelle à Port-au-Prince en 2016.

Par conséquent, la CSA se veut solidaire de l'ensemble du peuple haïtien, non seulement en raison de nos efforts intellectuels communs, mais surtout en raison de notre humanité partagée et de notre appartenance à un collectif géopolitique de petits États insulaires en développement (PEID).

La CSA salue les actions et intentions encourageantes de la CARICOM, en collaboration avec d'autres organisations caribéennes et mondiales prêtes à appuyer "la facilitation d'un processus de dialogue et de négociation au niveau national, en vue d'aider le peuple haïtien et ses institutions à formuler une solution locale à la crise.

Nous prions pour le prompt et plein rétablissement de la Première Dame Martine Moïse et souhaitons que le pays bénéficie d'une paix durable et que ses citoyens connaissent un véritable climat de sécurité et de bien-être.

CSA 2021

# MESSAGE FROM THE PRESIDENT



Eris Schoburgh

## BUILDING BRAND AWARENESS: ENGAGING NEW INTERESTS

Greetings Fellow Members!

I trust your summer is going as planned and you are taking the rest and respite you so deserve and need. I will not bombard you with too much information at this time but to use this insert to remind you that

the culminating event of the 2021/22 administrative year is our annual conference CSA2022 that is being planned for May 30-June 3, 2022 in Kingston, Jamaica under the theme:

**REFRAMING CARIBBEAN INFLUENCES ON GLOBAL SPACES: FROM RISKS AND HUMAN GEOGRAPHY TO POLITICAL ECONOMY AND TECHNOLOGY.**

You may begin to put your minds to the panel(s)/paper(s)/poster(s) that you believe will advance this conversation as we continue to work out the details. There will be an adjustment to how things are done with respect to the Conference Call but more anon. Of course, the appropriate description and timelines will be communicated to the membership in due course.

An administrative review is currently underway in furtherance of the short-term objective of building brand awareness. As a consequence the first action is an update of the webpage to demonstrate our understanding of the importance of the quality of the information that is accessible to the public on a 'click' in a virtual age and space. Committees (standing or ad hoc) or Working Groups will no longer appear on the site without a proper description of what they do. I was in for a rude awakening during the period of institutional survey, at which time individuals were invited to serve, who were willing and naturally requested information on these groupings but about which I was hard pressed to provide. Nor was the webpage helpful in this regard. Institutional memory no longer resides in individuals solely, in a technologically enabled society. This approach has to change!

Several communiqués have been sent in this regard and the information requirement is about 90% complete. If we are to attract a new generation of **CSAers** who are in fact digital natives then infor-

mation about what we do must be readily available via new media: A tedious but necessary task.

The foregoing is a natural segue to the FLAGSHIP PROGRAMMES of the 2021/22 administrative year. These are:

**THE CSA YOUNG SCHOLARS MENTORING PROGRAMME 2021/22**

**THE CSA YOUNG SCHOLARS' DIALOGUE 2021/22**

These are two signature activities underpinning our mantra **Building Brand Awareness: Engaging New Interests**. To ensure focus and clarity on what will be done communication will be sent to the membership outside of the newsletter. I would like to use this opportunity to alert our special segment - graduate students – to keep your eyes peeled and ears opened as these activities are developed with you in mind.

Have a great summer and respect doctor's orders... take a break. I will be doing just that!

Much blessings.

Eris Schoburgh

President CSA 2021-2022

## Español

## CONSTRUYENDO CONOCIMIENTO DE MARCA: INVOLUCRANDO NUEVOS INTERESES

¡Saludos, compañeros miembros!

Confío en que tu verano vaya según lo planeado y que te tomes el descanso y el respiro que tanto te mereces y necesitas. No los bombardearé con demasiada información en este momento, pero usaré este inserto para recordarles que el evento culminante del año administrativo 2021/22 es nuestra conferencia anual CSA2022 que se planea para el 30 de mayo al 3 de junio de 2022 en Kingston, Jamaica bajo el tema:

**REFORMANDO LAS INFLUENCIAS DEL CARIBE EN LOS ESPACIOS GLOBALES: DE RIESGOS Y GEOGRAFÍA HUMANA A ECONOMÍA Y TECNOLOGÍA POLÍTICA.**

Puede comenzar a pensar en el panel (s) / papel (s) / póster (s) que cree que harán avanzar esta conversación a medida que continuamos trabajando en los detalles. Habrá un ajuste en la forma en que se hacen las cosas con respecto a la conferencia telefónica, pero más pronto. Por supuesto, la descripción y los plazos apropiados se comunicarán a los miembros a su debido tiempo.

## MESSAGE FROM THE PRESIDENT cont'd

Actualmente se está llevando a cabo una revisión administrativa para promover el objetivo a corto plazo de crear conciencia de marca. Como consecuencia, la primera acción es una actualización de la página web para demostrar nuestra comprensión de la importancia de la calidad de la información que es accesible al público con un "clic" en una era y un espacio virtual. Los comités (permanentes o ad hoc) o los grupos de trabajo ya no aparecerán en el sitio sin una descripción adecuada de lo que hacen. Me esperaba un rudo despertar durante el período de la encuesta institucional, momento en el que se invitó a personas a servir, que estaban dispuestas y, naturalmente, solicitaban información sobre estos grupos, pero sobre la cual yo estaba en apuros para proporcionar. La página web tampoco fue útil a este respecto. La memoria institucional ya no reside únicamente en los individuos, en una sociedad tecnológicamente habilitada. ¡Este enfoque tiene que cambiar!

Se han enviado varios comunicados al respecto y el requerimiento de información está completo en un 90%. Si queremos atraer a una nueva generación de **CSAers** que de hecho son nativos digitales, entonces la información sobre lo que hacemos debe estar disponible a través de los nuevos medios: una tarea tediosa pero necesaria.

Lo anterior es una transición natural a los PROGRAMAS LEGALES del año administrativo 2021/22. Estos son:

### **PROGRAMA DE MENTORÍA PARA JOVENES BECARIOS DE CSA 2021/22 EL DIÁLOGO DE JÓVENES ESCOLARES DE CSA 2021/22**

Estas son dos actividades emblemáticas que sustentan nuestro mantra Construir conciencia de marca: Involucrar nuevos intereses. Para asegurar el enfoque y la claridad sobre lo que se hará, la comunicación se enviará a los miembros fuera del boletín. Me gustaría aprovechar esta oportunidad para alertar a nuestro segmento especial, los estudiantes de posgrado, para que mantengan los ojos bien abiertos y los oídos abiertos mientras estas actividades se desarrollan pensando en usted.

Que tengas un buen verano y respeta las órdenes del médico ... tómate un descanso ¡Haré precisamente eso!

Muchas bendiciones.  
Eris Schoburgh  
Presidente CSA 2021-2022

### Français

### **RENFORCEMENT DE LA SENSIBILISATION À LA MARQUE : ENGAGER DE NOUVEAUX INTÉRÊTS**

Salutations amis membres!

J'espère que votre été se déroule comme prévu et que vous prenez le reste et le répit que vous méritez et dont vous avez besoin. Je ne vais pas vous bombarder de trop d'informations pour le moment mais utiliser cet encart pour vous rappeler que l'événement culminant de l'année administrative 2021/22 est notre conférence annuelle CSA2022 qui est prévue du 30 mai au 3 juin 2022 à Kingston , Jamaïque sous le thème :

### **REFRAMMER LES INFLUENCES DES CARABES SUR LES ESPACES MONDIAUX : DES RISQUES ET DE LA GÉOGRAPHIE HUMAINE À L'ÉCONOMIE POLITIQUE ET À LA TECHNOLOGIE.**

Vous pouvez commencer à penser au(x) panneau(x)/article(s)/affiche(s) qui, selon vous, feront avancer cette conversation alors que nous continuons à travailler sur les détails. Il y aura un ajustement à la façon dont les choses sont faites en ce qui concerne la conférence téléphonique, mais plus bientôt. Bien entendu, la description appropriée et les délais seront communiqués aux membres en temps voulu.

Une révision administrative est actuellement en cours dans la poursuite de l'objectif à court terme de renforcer la notoriété de la marque. En conséquence, la première action est une mise à jour de la page Web pour démontrer notre compréhension de l'importance de la qualité de l'information accessible au public en un « clic » dans un âge et un espace virtuels. Les comités (permanents ou ad hoc) ou les groupes de travail n'apparaîtront plus sur le site sans une description appropriée de ce qu'ils font. J'étais dans un rude réveil pendant la période d'enquête institutionnelle, au cours de laquelle des individus ont été invités à servir, qui étaient disposés et naturellement demandé des informations sur ces groupements mais sur lesquels j'avais du mal à fournir. La page Web n'a pas non plus été utile à cet égard. La mémoire institutionnelle ne réside plus uniquement dans les individus, dans une société technologiquement activée. Cette approche doit changer !

Plusieurs communiqués ont été envoyés à cet égard et l'exigence d'information est remplie à environ 90 %. Si nous voulons attirer une nouvelle génération de **CSAers** qui sont en fait des natifs du numérique, alors les informations sur ce que nous faisons doivent être facilement disponibles via les nouveaux médias : une tâche fastidieuse mais nécessaire.

## MESSAGE FROM THE PRESIDENT cont'd

Ce qui précède est une suite naturelle aux PROGRAMMES PHARES de l'année administrative 2021/22. Ceux-ci sont:

**LE PROGRAMME DE MENTORAT DES JEUNES CHERCHEURS DU**

**CSA 2021/22**

**LE DIALOGUE DES JEUNES CHERCHEURS DU CSA 2021/22**

Ce sont deux activités phares qui sous-tendent notre mantra Renforcer la notoriété de la marque : susciter de nouveaux intérêts. Pour assurer la concentration et la clarté sur ce qui sera fait, une communication sera envoyée aux membres en dehors du bulletin d'information. J'aimerais profiter de cette occasion pour alerter notre segment spécial - les étudiants diplômés - de garder les yeux ouverts et les oreilles ouvertes alors que ces activités sont développées en pensant à vous.

Passez un bel été et respectez les ordres du médecin... faites une pause. Je vais faire exactement ça !

Beaucoup de bénédictions.

Eris Schoburgh

*Présidente CSA 2021-2022*

## NEW CSA VICE PRESIDENT



**Chenzira Davis Kahina** is a cultural ethnographer, educator, artist, naturopathic therapist, and ordained priestess. She completed studies in English, Education, Communications, Educational Technology, and Natural Health Counseling at Rutgers University (B.A.), Pepperdine University (M.S.), University of California San Diego (PhD Fellow), and the Natural Health Institute (Ph.D.) respectively. Davis Kahina is an author of multiple essays, commentaries, and comprehensive multicultural projects inclusive of a poetry collection *Listening to Ancestral Wisdom: Sacred Conch Shell Inspirations* (2004). She's the co-founder of Per Ankh (House of Life)—an NGO with UN ECOSOC Special Consultative Status supporting *Culture, Health, Arts, Technology and Education for Life, Inspiration, Freedom and Education* (CHATS4LIFE©). In addition to her Caribbean Studies Association (CSA) membership, Davis Kahina serves several international organizations as interim executive council representative of the *Caribbean Pan African Network* (CPAN); artistic director of *Per Ankh Bamboula Drummers and Dancers*; board representative of *God's House International* (GHI); executive council member of the *Global Breadfruit Heritage Council* (GBHC); and others. Chenzira Davis Kahina is a Visiting Assistant Professor of Communications and the director of the *Virgin Islands Caribbean Cultural Center* (VICCC) within the *College of Liberal Arts and Social Sciences* at the *University of the Virgin Islands* (UVI).

## MESSAGE FROM THE PROGRAM CO-CHAIRS



**Dr Eleanor Henry** currently lectures in the Department of Government at the University of the West Indies – Mona, in the areas of Leadership, Political Leadership in the Caribbean and serves as the course coordinator for the Political Strategy and Management (with internship) programme.

Eleanor is a practised and skilled project manager with years of public and private sector experience, who also is responsible for planning and facilitation of a number of international conferences in Jamaica, Colombia and Brazil.

She believes in and supports the democratic process, by producing national political debates in Jamaica, across the Caribbean, in Africa and Southeast Asia.



**Natalie Dietrich Jones** is Research Fellow at the Sir Arthur Lewis Institute of Social and Economic Studies (SALISES) at the University of the West Indies (Mona). At SALISES, she coordinates the course *Small States' Development: Challenges and Opportunities*, which is offered in the MSc Development Studies programme. Her research interests include geographies of the border, managed migration, and intra-regional migration in the Caribbean. Dr. Dietrich Jones is Chair of the Migration and Development Cluster, an inter-disciplinary group of researchers exploring contemporary issues concerning migration in the Caribbean and its diaspora. She is also a Research Associate with the Institute of Island Studies, University of Prince Edward Island.



**Dr. Stacey-Ann Wilson** is a Senior Lecturer in Political Science in the Department of Government at the University of the West Indies, Mona Campus and the Chair of the Board of Advisors for the Mona Entrepreneurship and Commercialization Centre (MECC) at UWI Mona. She is a co-founder of a digital fabrication lab (makerspace) in Jamaica and Canada. Dr. Wilson is a political scientist who focuses on issues relating to global political economy, identity and culture, community development, and technology for development. She is a tech enthusiast and a social entrepreneur who was recently named one of the top 50 Caribbean Women in Tech by SiliconCaribe.

# MESSAGE FROM THE LANGUAGE SUB-EDITORS



Myriam Moïse

## Français

### ELECTIONS TERRITORIALES DANS LA CARAÏBE FRANÇAISE: DYNAMIQUES POLITIQUES ET IDENTITAIRES

Les élections régionales et territoriales en France et dans les Antilles françaises se sont tenues les 20 et 27 juin 2021 dans un contexte difficile en raison de la crise sanitaire actuelle qui a constraint les partis politiques à innover et

à faire preuve d'une grande flexibilité pendant la campagne. Nous avons toutefois assisté à une certaine diversité de styles de campagnes politiques alliant campagne traditionnelle et campagne numérique: Les leaders de partis ont pu scander leur discours et crier leurs slogans à gorge déployée, mais cette fois devant un public masqué et socialement distancié (du moins dans la mesure du possible). Les militants passionnés ont pu silloner les bourgs et les campagnes afin de distribuer des tracts, de coller des affiches et de crier tout haut le nom de leur candidat de porte en porte, à l'aide de voitures sono ou en usant de leurs voix comme leur meilleure arme électorale. Et puis une fois n'est pas coutume, la crise sanitaire a forcé tous les partis, en fonction de leurs moyens, à rendre accessible leurs meetings politiques sur les réseaux sociaux. Ayant déjà vécu des périodes électorales dans d'autres pays de la Caraïbe ou d'Afrique, comme Trinidad et Tobago ou le Sénégal, je peux dire avec certitude qu'il y a énormément de similitudes quant à l'énergie déployée par les militants sur le terrain et sur les réseaux sociaux, l'enthousiasme de tous nos compatriotes qui croient encore fermement que la politique peut transformer leur territoire et puis l'atmosphère à la fois joviale, électrique et tendue dans les bureaux de vote et dans les QG de campagne. Une chose est sûre, en dépit du taux élevé d'abstention cette année, à la proclamation des résultats, avec les festivités et bains de foules autour des heureux candidats élus, les contraintes de la crise sanitaire ont souvent eu l'air d'être oubliées ou consciemment ignorées.

Dans la Caraïbe française, on ne vote pourtant pas exactement dans le même cadre législatif. Depuis 2015, le peuple martiniquais a en effet voté en faveur d'une évolution statutaire leur permettant de rassembler tous les pouvoirs locaux sous l'égide d'une seule et même assemblée, la Collectivité Territoriale de Martinique (CTM) qui centralise les décisions et a vocation à les rendre plus efficaces,

plus coordonnées et plus fortes. C'est aussi le cas de la Guyane française qui elle aussi a voté pour une Assemblée territoriale unique entrée en vigueur le 1<sup>er</sup> janvier 2016. **Si la Martinique et la Guyane ont donc vu leurs anciens conseils départementaux et régionaux transformés en une seule Collectivité Territoriale, les Guadeloupéens ont choisi de voter pour le maintien de leurs institutions telles quelles, à savoir un conseil régional d'une part et un conseil départemental d'autre part.** On peut dès lors s'interroger sur cette réticence au changement statutaire et sur l'attachement des Guadeloupéens pour les institutions déjà en place, d'autant que ces derniers sont souvent considérés comme historiquement plus militants, progressifs et indépendantistes que les Martiniquais. Cette dichotomie Martinique/Guadeloupe qui est exacerbée par nos imaginaires et cette tendance à décrire les Guadeloupéens comme un peuple plus engagé pour l'émancipation et plus proche de la mouvance décoloniale peut donc être remise en question à maints égards et mérite d'être pour le moins complexifiée. On observe par exemple que les hommes et femmes politiques de Guadeloupe sont tout autant, voir plus attachés aux institutions politiques françaises que les Martiniquais. Des missions ministérielles ont été confiées par des présidents français à plusieurs Guadeloupéens (Lucette Michaux-Chevry, Marie-Luce Penchard, Victorin Lurel, George Pau-Langevin, Laura Flessel) ainsi qu'à des Réunionnais et des Guyanais dont la très connue Christiane Taubira. Des quatre territoires ultramarins français, seule la Martinique n'a pas vu la nomination d'un ministre d'origine martiniquaise. **Il semblerait que les hommes et femmes politiques martiniquais s'inscrivent dans la lignée d'Aimé Césaire et ne voient pas l'occupation de tels postes ministériels comme une priorité, préférant s'atteler aux affaires du peuple, privilégiant ainsi un ancrage local.** Aimé Césaire avait lui-même refusé une fonction ministérielle en 1981 lorsqu'il avait alors été sollicité par le président François Mitterrand et avait préféré se consacrer au développement socio-économique et culturel de la Martinique et à l'émancipation idéologique de son peuple. Aujourd'hui certains hommes et femmes politiques martiniquais avancent la « jurisprudence Césaire » pour justifier leur refus en cas de sollicitation éventuelle du gouvernement français. On peut voir ici un positionnement politique qui s'inscrit dans la droite ligne de la figure du « nègre fondamental » d'Aimé Césaire et révèle par la même toutes les contradictions et les complexités de la pensée politique martiniquaise héritière de la Négritude.

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

**Il est donc vain de chercher à opposer les comportements et stratégies politiques de ces deux territoires car en tout état de cause, la Martinique et la Guadeloupe demeurent des régions de France, des territoires amis.** Qu'on les considère comme la France du lointain ou la France de l'ailleurs, il s'agit bien de deux territoires français au cœur de la Caraïbe orientale et leur solidarité est essentielle à leur développement et à la conscientisation de leurs peuples. **Les Martiniquais et Guadeloupéens ne rejettent nullement la pluralité de leur identité, ils peuvent se sentir à la fois caribéens, français et européens, et ne le vivent pas comme une contradiction mais comme une identité-Monde en résonnance avec le *Tout-Monde* d'Édouard Glissant.** Cette « schizophrénie culturelle » (Derek Walcott) fait partie intégrante d'eux et en fait des peuples créatifs et enrichis de par leur créolisation et leurs identités entrelacées.

Il en va maintenant de la responsabilité des leaders politiques de la Caraïbe française qui doivent donc prendre en compte toutes les complexités de leurs territoires et tous les questionnements qui resurgissent aujourd'hui dans ces sociétés « néocoloniales » qui cherchent à concilier leur attachement fort à la France et leur volonté d'ancre plus authentique et productif dans la région Caraïbe. De nombreuses problématiques sont en effet communes à tous nos territoires et des solutions doivent être trouvées de manière concrète. **Comment parler d'invasion des algues sargasses sans se référer au contexte régional, comment aborder la question de la pollution des sols de manière isolée, comment traiter la question de la justice réparatrice des crimes de l'esclavage sans une collaboration effective avec la CARICOM ? Si la Martinique et la Guadeloupe sont bien membres associés de l'OECO, aucun de ces territoires n'est pour autant membre de la CARICOM. Il s'agira d'observer dans quelle mesure la nouvelle mandature en place en Martinique mettra en œuvre une stratégie de rapprochement plus clair avec les pays de la CARICOM.** J'aurai l'occasion dans un autre article de discuter de l'importance de la présence inclusive des territoires caribéens français dans les institutions politiques caribéennes, mais cet article avait pour but de vous faire part du déroulement des élections territoriales récentes et des dynamiques politiques et identitaires sous-jacentes dans les territoires caribéens français.

### English

#### TERRITORIAL ELECTIONS IN THE FRENCH CARIBBEAN: THE DYNAMICS OF IDENTITY POLITICS

The regional and territorial elections were held in France and in the French Caribbean on June 20 and 27, 2021 in a difficult context due to the current health crisis which has forced political parties to innovate and prove their great flexibility throughout the campaign. There was nevertheless a certain diversity in terms of political campaign styles combining traditional campaigning and digital campaigning: Party leaders were able to deliver their speeches and chant their slogans, but this time in front of a masked and socially-distanced audience (at least to the extent of the possible). Passionate activists were still able to crisscross cities and countryside in order to distribute their flyers, display their posters and shout out the name of their candidate from door to door, using sound cars or making the sound of their voices their best electoral weapon. But this time, the health crisis has forced all parties, depending on their respective means, to make their political meetings accessible on social networks. In any case, having already experienced electoral periods in other countries of the Caribbean or Africa, such as Trinidad and Tobago or Senegal, I can say with certainty that there are lots of similarities in the energy deployed by activists on the field and on the social media, the enthusiasm of our peoples who still firmly believe that politics can transform their territory and then the joyful, electric and tense atmosphere all together in polling stations and in campaign headquarters. One thing is certain, despite the low electoral turnout this year, when the results were announced, with the festivities and crowds around the happy elected candidates, the constraints of the health crisis often seemed forgotten or consciously ignored.

In the French Caribbean, people however do not vote exactly within the same legislative framework. Since 2015, the people of Martinique have voted in favor of a statutory change allowing them to bring together all the local authorities under the purview of a single political body, the Territorial Assembly of Martinique, which centralizes decisions and aims to make them more effective, more coordinated and stronger. This is also the case of French Guyana where the single Territorial Assembly was also voted and came into effect on January 1, 2016. **If Martinique and French Guyana have therefore seen their former departmental and regional councils gathered and transformed into one single Territorial Collective Assembly for more coordination, Guadeloupean people have voted to preserve their institutions just the way they are, namely a regional council on the one hand**

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

and a departmental council on the other. We can therefore wonder about their reluctance to statutory change and their attachment to the institutions already in place, especially since Guadeloupeans have been historically labelled as more activists, progressists and pro-independence than Martinicans.

This Martinique/Guadeloupe dichotomy which is exacerbated by our imagination and this tendency to describe Guadeloupean people as more committed to emancipation and as closer to the decolonial movement, can be called into question in many respects and should at least be complexified. It can be observed for example that the politicians of Guadeloupe are just as much, or even more attached to French political institutions than Martinicans can be. Ministerial portfolios have been entrusted by French presidents to several Guadeloupeans who have subsequently served French governments (Lucette Michaux-Chevry, Marie-Luce Penchard, Victorin Lurel, George Pau-Langevin, Laura Flessel) as well as to a number of Reunionese and Guyanese including well-known Christiane Taubira. Of the four French overseas territories, only Martinique has not seen the appointment of a minister of Martinican origin. It seems that Martinican political leaders have tended to follow Aimé Césaire's thought in not seeing the occupation of such governmental positions as a priority, hence preferring to tackle the affairs of their people and remaining more grounded locally. Aimé Césaire had indeed declined a Ministerial portfolio in 1981 when he was then requested by French President François Mitterrand and had rather chosen to devote himself to the socio-economic and cultural development of Martinique and to the ideological emancipation of Martinican people. Today, some Martinican politicians are calling the "Césaire jurisprudence" to justify their refusal in the event of possible solicitation from the French government. One may see here a political positioning which is in line with the figure of the "fundamental negro" of Aimé Césaire, but which reveals at the same time all the contradictions and complexities of Martinican political thought with regards to its Negritude heritage.

It is therefore futile to seek to oppose the behavior and political strategies of these two territories because in any case, Martinique and Guadeloupe remain regions of France, partner territories. Whether they are considered as the France of beyond or the France of elsewhere, they are indeed two French territories in the heart of the Eastern Caribbean, and their

solidarity is essential to their development and to the growing self-awareness of their peoples. **Martinicans and Guadeloupeans in no way reject the plurality of their identity, they have the capacity to feel at the same time Caribbean, French and European, and they do not experience this as a contradiction but as a World-identity, echoing Édouard Glissant's *Whole-World theory*. This "cultural schizophrenia" (Derek Walcott) is an integral part of them and makes them creative and enriched peoples through their creolization of their interwoven identities.**

It is now the responsibility of the political leaders of the French Caribbean who must therefore take into account all the complexities of their territories and all the issues that are resurfacing today in these "neocolonial" societies which seek to reconcile their strong attachment to France and their desire for a more authentic and productive grounding into the Caribbean region. A number of issues are indeed common to all our territories and solutions must be found in a concerted manner. **How can the invasion of Sargassum seaweeds be discussed without referring to the regional environment, how can the issue of soil pollution be dealt with in isolation, how can restorative justice for the crimes of slavery be addressed without effective collaboration with CARICOM nations? While Martinique and Guadeloupe are indeed associate members of the OECS, none of them is a member of CARICOM. It will be significant to observe how the new political leadership in Martinique will implement a strategy for actual and legal collaboration with the CARICOM countries.** I will have the opportunity in another article to discuss the importance of the inclusion of the French Caribbean territories in Caribbean political institutions, but this article was intended to inform you of the outcomes of the recent territorial elections and the current underlying political and identity dynamics in the French Caribbean territories.

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



Mandy J.J. Laclé

### **Papiamento/u**

#### **Autocuido**

Mas bieu mi bira y mas druk mi dianan bira, mas mi ta purba para keto riba e hecho cu mi curpa ta sagrado. Pa hopi tempo mi a trata mi curpa como un vehiculo cu ta obliga di dunami tur cos cu mi mester, sin cu mi ta dune mucho cos bek. Pa años mi a come malo y drumi malo. Esey tawata e normal di mi

bida, como e yui muher mayor mi a wordo siña pa pone mi necesidadnan un banda y prioritisa otronan. Pues ora mi a bira adulto, mi a haye dificil pa sa con exactamente mi mester trata mi mes. 'Boundaries' no ta echt algo cu a wordo balora. Como miembro di familia, particularmente si bo ta femenino, bo ta sinti bo 'yama' pa semper purba tira tur cos un banda pa yuda un otro (un ruman, un primo, un wela, etc).

En cambio, e actitud di e miembrongan di familia masculino ta permiti pa nan tin e habilidad di bisa 'no'. E habilidad di no stress o tuma over problemanan di e otro miembrongan di familia. Mientras como muher, e espacio pa bisa 'no' na carga responsabilidad di otro ta uno masha limita. Como e ruman muher mayor mi ta e prome yama pa duna un man aki aya. Aunke mi ta balora mi bida familiar, mi no kier cay den e trampa cu hopi di esnan prome cu mi a cay den dje. Unda cu mi lo pusha mi mes te na e extremo di stress y presion pa asina complace otro hende.

Creciendo mi a mira mi figuranan materno duna semper lo maximo cu nan por pa familia, y sin tuma tempo pa percura pa nan 'cup' mes ta yen. Den e momento ney mi a mira nan sacrificionan como noble. Awor cu mi sa cu e fuente di esaki ta uno cu ta bin di e sistema patriarcal, unda cu muher por poco ta regala su bida completo pa demostra su dedicacion na tur hende menos su mes. Pa dificil cu e tawata pa deprograma e ideologia cu mi a ricibi, mi ta riba un caminda unda ami ta purba di pone mi mes prome cu tur cos. E no ta noble pa gasta bo curpa y mente pa otronan cu no kier asumi nan responsabilidad personal. Mi kier gosa di mi bida y laga otro (esp. esnan masculine) tuma responsabilidad pa nan mes.

E pensamento unda cu e ser femenino tin cu ta tur cos, particularmente pa e hende hombernan den familia, ta uno explotador. Unda

e mes homber no ta siña pa cuida su mes, y mi ta bisando esaki den tur sentido di e palabra. Den aña 2021 na un banda ainda mi ta rondona pa hende homber cu no ta laba nan mesun paña, tayo, o traha nan mesun cuminda. Y na e otro banda, mi ta rondona pa hende muhernan cu lo dedica nan bida na sirbi nan casa o yui homber(nan) cual kizas lo no haci mescos pa nan. Mi curpa ta sagrado, e no ta uno pa mi sacrificia pa hombernan floho.

### **English**

#### **Self-care**

The older I get and the busier my days get, the more I try to reflect on the idea that my body is sacred. For a long time, I treated my body as a vehicle that is obligated to give me everything I want, while I gave it little of what it needed. For years I've ate and slept horribly, it was normal for me. As the eldest daughter I was always taught to put my needs to the side and prioritise everyone else in the home. Which is why as I grew into an adult I did not know how to care for myself properly. Boundaries have never been something that has been valued around me. As any female person with a family can attest to is that many times you feel called to throw everything to the side so to help another (a sibling, a cousin, a grandmother etc.).

In turn, male family members are permitted the capability to say no. The ability to simply not stress or impulsively take on the problems and concerns of others in the family. As a woman, the space to simply say 'no' is one that is very limited. As the eldest daughter I've always been called upon to give a helping hand. Although I value my family life, I do not want to fall into the trap that many others before me have fallen into. One where I would have to push myself to my limit with stress and pressure just so I can be of service to others. Growing up I've witnessed my maternal figures always do their utmost for their families, without ever taking the time to see if their own cup needs filling.

In those moments I've seen their sacrifices as noble. However, I now know that the source of this issue is one that originates from a patriarchal system, where women come to give nearly their entire life's dedication to everyone but themselves. For as difficult as it has been to deprogram the ideology instilled within me, I'm closer every day to putting myself first. It is not noble to abuse your body and mind for others that do not wish to take responsibility for themselves. I want to enjoy my life and let others (esp. men) take responsibility for themselves.

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

The belief where women must be everything, particularly for the men in their families, is one that is exploitative. It is one where men never learn to take care of themselves, and I'm saying this in all senses of the word. In the year 2020 I am still surrounded on one side of men that do not do their own laundry, wash their own dishes, or make their own meals. And on the other side I am surrounded by women that would easily dedicate their lives to serving husbands or adult sons, some of which would not even do the same in return. My body is sacred, it is not one to be sacrificed for lazy men.

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



Jorge Lefevre Tavárez

*[ñanza superior en Puerto Rico]*

### Español

#### **El Sistema de la Universidad de Puerto Rico: retos y desafíos (IV). Las condiciones laborales de los empleados docentes y su proceso para la sindicalización.**

*[Esta es la cuarta de una serie de columnas que se le dedicará al sistema público de ense-*

Como parte de la ofensiva patronal y neoliberal en el Sistema de la Universidad de Puerto Rico (que ha conllevado recortes presupuestarios que podrían pronto superar una reducción del 50% de lo que legalmente el gobierno debería otorgarle al sistema público de enseñanzas), las condiciones laborales del cuerpo docente se han visto en un rápido deterioro.

Se percibe un proceso para desarticular los beneficios marginales de los empleados docentes. Las aportaciones patronales al plan médico son cada vez más reducidas. La administración pretende desmantelar el Sistema de Retiro de la UPR por razones puramente ideológicas – el sistema se encuentra, dentro de la situación económica del país, saludable, más allá de las limitaciones que le impone la misma administración universitaria.

Un deterioro en las condiciones laborales del cuerpo docente ya implica un posible deterioro de la enseñanza y la investigación superior. Sin embargo, en estas áreas específicas, se han dado golpes adicionales. Los cupos de las clases han ido en un aumento dramático en la última década, con muchos cursos de bachilleratos ahora llenando sus salones a capacidad y con cursos graduados que, de no tener 15 estudiantes, se cierran. Cada día se está más lejos de tener un sistema que propicie la educación individualizada. Las oportunidades para la investigación se han complicado en la medida en que la administración ha reducido al mínimo sabáticas o descargas de clases. La docencia ahora está obligada a investigar a la vez que enseña a tiempo completo, sin mucho incentivo institucional.

Con el caso de los nombramientos temporeros, los docentes sin plaza, cuya mayoría está trabajando a tiempo parcial, la situación es realmente tétrica. Habiéndose graduado de universidades prestigiosas de todas partes del mundo, estas personas regresan a Puerto Rico y trabajan para ganarse un sueldo por debajo del nivel de po-

breza. Sin plan médico, sin retiro, y con dos contratos de cuatro meses al año, están casi cuatro meses al año desempleados, con la necesidad de buscar otro trabajo o ayuda social (como el pago por desempleo) durante el tiempo muerto. Este grupo, que hace décadas era una minoría en el sistema, ya supera el 40% de los docentes.

Puerto Rico se encuentra en una depresión económica real, pero el golpe al presupuesto universitario es desmedido. La mayoría de la población reconoce que los recortes presupuestarios tienen que ver más con un ataque ideológico a la universidad que con un problema de los fondos del gobierno. Eso significa que, incluso en el medio de la crisis, es posible tener una universidad que valore el trabajo docente y propicie las mejores condiciones posibles para la enseñanza e investigación universitaria.

En parte, por eso, la Asociación Puertorriqueña de Profesores Universitarios (APPU), en diálogo con otras asociaciones de profesores, ha retomado el proceso para ser reconocida como sindicato y representante de los cuerpos docentes. Este intento, que había sido detenido por varios obstáculos legales, reinicia con un nuevo empuje en el momento en que la sobrevivencia del sistema de UPR está en juego.

El 31 de julio, formalmente comienza el proceso organizativo de la APPU y, con él, una campaña mediática a favor de la sindicalización de los empleados docentes. Formo parte de la APPU y de su Junta Nacional. Si su asociación, organización o unión quiere ayudar y formar parte de la campaña mediática con una muestra de solidaridad (un mensaje en apoyo, una foto solidaria, un video breve), pueden comunicarse conmigo por correo electrónico ([jorge.lefeuvre@upr.edu](mailto:jorge.lefeuvre@upr.edu)) para coordinar los esfuerzos.

### English

#### **The University of Puerto Rico System and its Current Challenges (IV). The Working Conditions of Faculty and the Process to have a Union.**

*[This is the fourth of a series of columns dedicated to public higher education in Puerto Rico]*

As part of the neoliberal offensive against the University of Puerto Rico System (which includes budget cuts that may soon surpass a 50% cut on what the government should legally be obliged to transfer to the system), the working conditions of faculty have been deteriorating quickly.

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

It is apparent that there is an attempt to pull apart fringe benefits of faculty. The employer contributions to worker medical insurance are being continually reduced. The administration also hopes to dismantle the current UPR Retirement System for purely ideological reasons – the retirement system is, within the circumstances, in a healthy situation, albeit the constant fiscal obstacles that the administration puts in place.

Deteriorating working conditions for faculty might already imply a deteriorating teaching experience and research capacity. However, within these specific areas, we can see additional blows. Class sizes have been dramatically increased, while graduate courses with less than 15 students can be closed. Individualized teaching is a goal that is farther away from reality every academic year that passes. Research opportunities have also become complicated with less sabbaticals granted. Faculty now teach full time and are supposed to research in their spare time, without much institutional support.

Regarding adjunct faculty, who are mostly employed as part-time faculty, the situation is drastic. After graduating from prestigious universities around the world, they come back to teach in Puerto Rico and receive poverty wages. Without medical insurance, without retirement, and under the poverty levels, adjunct faculty are given two four-month contracts per year, which means they are unemployed for almost four months a year. They are, then, forced to find other jobs or government subsidies during this period. Adjunct faculty, a minority in the system decades ago, now surpass 40% of all faculty in the UPR.

Puerto Rico is in the midst of a real economic crisis, but the budget cuts to the university system are overwhelming. The majority of the population know that these cuts have more to do with an ideological attack on the university system than with fiscal issues. This means that, even within this crisis, a university that values faculty and promotes higher education and research is possible.

In part, that is why the Puerto Rican Association of University Professors (Asociación Puertorriqueña de Profesores Universitarios, APPU), in dialogue with other faculty associations, has reinitiated the process to be considered a union and represent all faculty workers. This process, which had been detained due to legal obstacles, has been given another opportunity in a moment where Public Higher Education is at stake.

On July 31, APPU formally commences this new organizing process, and, with it, a media campaign in favor of unionizing faculty. I am part of the APPU and its National Council. If your association, union

or organization wants to help and form a part of this media campaign (with a message, a photo, a short video), you can write to me ([jorge.lefevre@upr.edu](mailto:jorge.lefevre@upr.edu)) to coordinate these efforts.



**Muchas Ideas Una Organización**  
Asociación Puertorriqueña de Profesores Universitarios

## NEW GRADUATE STUDENT REP.



*Regan Reid*

**Regan Reid** is a second-year Ph.D. student in the Juvenile Justice program at the Prairie View A&M University in Texas, United States. She is also a graduate assistant working under the supervision of Camille Gibson (PhD) and is involved in collaborative projects with the Texas Juvenile Crime Prevention Centre and the Campbell Collaboration. Her current research interests include

child-rearing and family processes in Jamaica, youth behavioural health, mental health, bullying behavior, juvenile justice policy analysis and management, economic development, sustainability risks, and opportunities.

Regan earned her B.Sc. in Political Science (major) and Criminology (minor) and an M.Sc. in International Public and Development Management from the University of the West Indies, Mona Campus, Jamaica. For her M.Sc. research, Regan wanted to better understand the (consumer) debt culture among emerging adults and its implications for sustainability, specifically in a developing country context. She received an outstanding final research paper (2018 -2019) award from the University of the West Indies, Mona, for that research.

In the past three years, Regan has worked as a teaching and graduate research assistant for the Public and Policy Management Unit in the Department of Government at the University of the West Indies. She taught Criminology, International Relations, Public Policy and Management, and Political Science at the undergraduate levels. She also worked as an assistant lecturer in International Perspectives on Regulations and Regulatory Reform at the graduate level before being contracted by the Ministry of Health and Wellness (Jamaica) as an administrative research specialist to produce a draft white paper around the national health infrastructure.

Regan is a former postgraduate representative and faculty representative of the Society of Future Policy Leaders, UWI Mona. She also volunteered with and was appointed as the chair of the policy and advocacy unit, Commonwealth Youth Peace Ambassadors Network (CYPAN). Today she serves as a global peace ambassador with the Global Peace Chain (Non-profit Organization).

Regan is very committed to establishing culturally sensitive and practical guidance for the advancement of the whole Caribbean. In her service to the CSA as the Graduate Student Representative, she endeavours to empower her fellow graduate students to engage in collaborative efforts and futuristic thinking.

## CSA MEMBER HIGHLIGHT



### Patricia Saunders, New Executive Council Member

Patricia Saunders is Associate Professor of English at the University of Miami. She is also the Senior Co-editor of *Anthurium: A Caribbean Studies Journal*, an open access peer reviewed journal. Her book publications include *Alienation and Repatriation: Translating Identity in Anglophone Caribbean Literature* (Rowman and Littlefield, 2007). She is also the co-editor of *Music. Memory. Resistance: Calypso and the Literary Imagination* (Ian Randle Press, 2007). Her current scholarship focuses on consumer culture and the production of the Caribbean region in films, hip-hop and dancehall music, visual art and "sista-girl" literature. Her work has appeared in numerous journals including *The Journal of West Indian Literature*, *Small Axe*, *Plantation Society in the Americas*, *the Bucknell Review*, *Contemporary French and Francophone Studies* and *Feminist Studies*. She is completing a manuscript entitled *Buyers Beware: Insurgency and Consumption in Caribbean Popular Culture* forthcoming with Rutgers University Press.

## NEW BOOK

### Dougla in the Twenty-First Century: Adding to the Mix

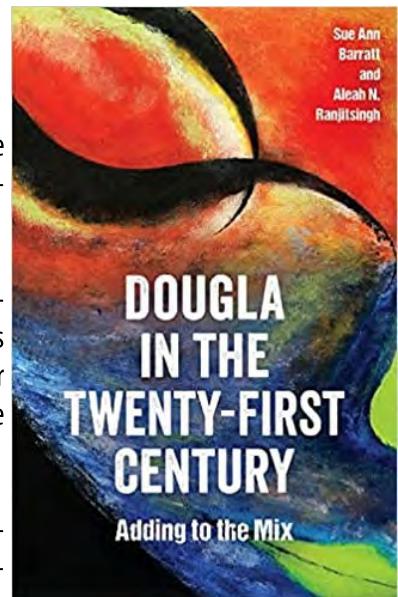
by Sue Ann Barratt and Aleah N. Ranjitsingh

Identity is often fraught for multiracial Dougla, people of both South Asian and African descent in the Caribbean. In this groundbreaking volume, Sue Ann Barratt and Aleah N. Ranjitsingh explore the particular meanings of a Dougla identity and examine Dougla maneuverability both at home and in the diaspora.

The authors scrutinize the perception of Dougleness over time, contemporary Dougla negotiations of social demands, their expansion of ethnicity as an intersectional identity, and the experiences of Dougla within the diaspora outside the Caribbean. Through an examination of how Dougla experience their claim to multiracialism and how ethnic identity may be enforced or interrupted, the authors firmly situate this analysis in ongoing debates about multiracial identity.

Based on interviews with over one hundred Dougla, Barratt and Ranjitsingh explore the multiple subjectivities Dougla express, confirm, challenge, negotiate, and add to prevailing understandings. Contemplating this, *Dougla in the Twenty-First Century* adds to the global discourse of multiethnic identity and how it impacts living both in the Caribbean, where it is easily recognizable, and in the diaspora, where the Dougla remains a largely unacknowledged designation. This book deliberately expands the conversation beyond the limits of biraciality and the Black/white binary and contributes nuance to current interpretations of the lives of multiracial people by introducing Dougla as they carve out their lives in the Caribbean.

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### About the Authors

**Sue Ann Barratt** is a lecturer at the Institute for Gender and Development Studies, University of the West Indies, St. Augustine Campus. She is a graduate of the University of the West Indies, holding a BA in Media and Communication Studies with Political Science, a MA in Communication Studies, and a PhD in Interdisciplinary Gender Studies. Her research areas are interpersonal interaction, human communication conflict, social media use and its implications, gender and ethnic identities, mental health and gender-based violence, and Carnival and cultural studies.



**Aleah N. Ranjitsingh** is a lecturer in the Africana Studies Department, Brooklyn College of the City University of New York (CUNY) and in the Department of Ethnic and Race Studies, Borough of Manhattan Community College (CUNY). She holds a Ph.D. in Interdisciplinary Gender Studies from the Institute for Gender and Development Studies (IGDS), University of the West Indies, St. Augustine and; MA and BA degrees in Political Science from Brooklyn College (CUNY). Her research areas are gender and politics; Latin American and Caribbean politics; African diaspora studies with particular reference to North America, Latin America, and the Caribbean; and gender and ethnic identities.



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