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

MESSAGE FROM THE EDITOR



From our President

On November 20, 2021 CSA Young Scholars Dialogue was inaugurated. 'The Dialogue' is a component of CSA Young Scholars Mentoring Programme 2.0 and aims at exposing the ideas and interests of the next generation of leaders. There is an impressive line-up of participants in 'The Dialogue' who will engage myriad topics relevant to Caribbean livity.



Meagan Sylvester



Caribbean Scholarship

Check out the new releases by UWI Press.

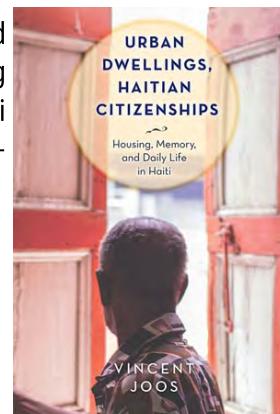


Game Changer Initiative

Caribbean Culture has been on the rise and in greater demand over the past decade, but with the advent of the Covid-19 pandemic and the proliferation of social media and online activity, it seems the interest in the islands has been multiplied tenfold. The music and culture of the most southerly isles of the Caribbean, Trinidad and Tobago, in particular has been receiving increased attention in the American mainstream and media outlets across the globe. In an effort to expand and sustain the current momentum, Nigel Telesford recently launched a clothing and merchandise company dedicated to showcasing and sharing momentous moments in Caribbean Culture.

New Book

Urban Dwellings, Haitian Citizenships by Vincent Joos explores the failed international reconstruction of Port-au-Prince after the devastating 2010 earthquake. It describes the failures of international aid in Haiti while it analyzes examples of Haitian-based reconstruction and economic practices.



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MESSAGE FROM THE EDITOR cont'd

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MESSAGE FROM THE PRESIDENT



Eris Schoburgh

Fellow Members

My hope is that you and loved ones continue to remain healthy and safe.

As you are aware CSA2022 call for panel, round table, or workshop is now closed. We have begun adoption of the relevant procedures to enable the second call to be published in short order.

That call will be a call for abstracts.

On behalf of our Conference Programme Co-Chairs I would like to thank all members and associates that have submitted proposals. Your positive response to the new approach to soliciting conference participation and your queries have helped in streamlining what can potentially be a tedious process. We look forward to the next phase of conference planning with anticipation.

On November 20, 2021 *CSA Young Scholars Dialogue* was inaugurated. 'The Dialogue' is a component of *CSA Young Scholars Mentoring Programme 2.0* and aims at exposing the ideas and interests of the next generation of leaders. There is an impressive line-up of participants in 'The Dialogue' who will engage myriad topics relevant to Caribbean livity. Let me take this opportunity to feature our first speaker:

Mr. David Salmon is an award-winning journalist and a young leader who is passionate about national development. He has written over 190 articles in the Gleaner as a columnist and news reporter with his pieces covering a range of issues including the economy, youth development, international relations and sustainable development. Due to the quality of his work, Mr. Salmon was the recipient of the Morris Cargill Award for Opinion Journalism in 2019, making him one of the youngest ever Press Association of Jamaica Awardees at age 19.



Mr. Salmon was awarded the Prime Minister Youth Award for Nation Building in November 2019 and since then has served as

the Surrey County coordinator for the National Youth Parliament of Jamaica, ending his tenure last year as Youth Prime Minister for the eleventh staging of the sitting. He also represented Jamaica as the Opposition Spokesperson for Health in the 2020 sitting of the Commonwealth Youth Parliament.

The graphic features the logo of the Caribbean Studies Association (CSA) at the top left. To the right, it says "CARIBBEAN STUDIES ASSOCIATION" and "THE CSA YOUNG SCHOLARS MENTORING PROGRAMME 2.0". Below this, the title "The Dialogue" is written in a stylized orange font, with "Featuring" underneath. Two small portraits are shown: one of Sa-Rawla Stoute from Rowan University and another of David Salmon from the University of the West Indies, Mona Campus. The text "Power People of Color in Predominantly White Institutions" is on the left, and "Lessons from Dominica: A Model for Indigenous Common Pool Resource Management" is on the right. At the bottom, it says "SATURDAY, NOVEMBER 20, 2021: 6:00P.M. (JAMAICA TIME)" and provides a Zoom meeting link and ID: "Meeting ID: 201 059 8343 | Passcode: 786136". The bottom right corner has the tagline "Building awareness: Engaging new interests".

Mr. Salmon is a final year student of the Bachelor of Science Public Policy and Management Programme at the University of the West Indies, Mona Campus and a recipient of the coveted UWI Open Scholarship. For his academic performance and community involvement, Mr. Salmon also received the Governor-General Achievement Award for the parish of St. Andrew in 2021.

Mr. Salmon engaged the issue of common-pool resource management under the theme: **Dominica: A Model for Indigenous Common Pool Resource Management**. A summary of his presentation follows:

Across the world, interactions between indigenous communities and the central government are often quite contentious. However, the Commonwealth of Dominica illustrates an effective system for managing common pool resources which is essential for the maintenance of peaceful relations between the government and the Kalinagos community. The key to this model's success is the preservation of indigenous institutions, such as the communal ownership of land and the role of the chief, in local legislation. The Kalinagos Territory Act is the linchpin of this model as it recognizes the authority of these institutions and it delineates the responsibilities between the central government as well the Kalinagos chief and council. Analysis conducted from interviews with Cozier Frederick, Minister with responsibility for the Environment, Rural Modernization and Kalinagos Upliftment, and current Kalinagos chief, Lorenzo Sanford, demonstrate that the Dominican example has adhered to Ostrom's eight core design principles for managing the commons.

MESSAGE FROM THE PRESIDENT cont'd

Main Findings

1. Design Principle 1 was adhered to as the Kalinagos community has clearly defined boundaries as the space is precisely 3,786 kilometres with potential visitors having to receive invitations by the chief and council.
2. Design Principle 2 is achieved as the rules that govern the commons adhere to Dominica's local circumstances as the central government engages with the chief and Council before any project is undertaken.
3. Design Principle 3 allows for users to make their own rules. Chief Sanford explained that nothing takes place within the Kalinagos Territory without consultation and rules are made after community meetings occur.
4. Design Principle 4 outlines that resources and their users should be regularly monitored. The supervision of lands such as forests is done by the Ministry of Forestry and the Kalinagos Council which means that this principle is met.
5. Design Principle 5 argues that sanctions should be introduced gradually for those who break the rules of managing the commons. Local issues are first tackled by the Council and then more serious matters are brought before the central government.
6. Design Principle 6 states that conflict resolution mechanisms must be readily accessible. Chief Sanford explained that the Council administers land disputes and issues are solved using knowledge from local elders who are aware of the historical usage of the land. The Council also establishes boundaries to prevent future issues from arising.
7. Design Principle 7 outlines that there must be minimal recognition of the indigenous community's rights by the government. This is achieved through the usage of the Kalinagos Territory Act which outlines that the responsibilities of the Council is similar to local government.
8. Design Principle 8 explains that collaboration among multiple actors is the best avenue to manage common pool resources. This principle was achieved as consultation was done with multiple organizations for access to water resources in the space.

This example highlights that successful interactions between national governments and indigenous communities can be achieved once there is trust between the two, land holdings are demarcated and interactions are based on mutual respect and meaningful citizen participation.

I am sure you will agree that Mr. Salmon is not merely on a path of excellence but is preparing to assume the position of a transformational leader. We wish him well!

Much appreciation to those who joined the virtual session in support of our young members. The next schedule of speakers will be communicated in due course.

Much blessings.

Eris Schoburgh
President CSA 2021-2022

Español

Compañeros

Mi esperanza es que usted y sus seres queridos sigan estando sanos y seguros.

Como saben, la convocatoria CSA 2022 para panel, mesa redonda o taller ya está cerrada. Tenemos iniciado la adopción de los procedimientos pertinentes para permitir la publicación breve de la segunda convocatoria pedido. Esta convocatoria será una convocatoria de resúmenes.

En nombre de los copresidentes del programa de la conferencia, me gustaría agradecer a todos los miembros y asociados que han presentado propuestas. Su respuesta positiva al nuevo enfoque de solicitar la participación en la conferencia y sus consultas han ayudado a simplificar lo que puede potencialmente ser un proceso tedioso. Esperamos la próxima fase de planificación de la conferencia con anticipación.

El 20 de noviembre de 2021 se inauguró el *Diálogo de Jóvenes Académicos de la CSA*. "El Diálogo" es un componente de *CSA Young Scholars Mentoring Program 2.0* y tiene como objetivo exponer las ideas e intereses de la próxima generación de líderes. Hay una alineación impresionante de participantes en "The Dialogue", que abordará una mirada de temas relevantes para la vida caribeña. Déjame tomar esta oportunidad de presentar a nuestro primer orador:

El Sr. David Salmon es un periodista galardonado y un líder joven apasionado por el desarrollo nacional. Ha escrito más de 190 artículos en Gleaner como columnista y reportero de noticias con sus artículos que cubren una variedad de cuestiones que incluyen la economía, el desarrollo de la juventud, las relaciones internacionales y el desarrollo sostenible. Debido a la calidad de su trabajo, el

MESSAGE FROM THE PRESIDENT cont'd

Sr. Salmon recibió el Premio Morris Cargill de Periodismo de Opinión en 2019, convirtiéndolo en uno de los galardonados más jóvenes de la Asociación de Prensa de Jamaica a los 19 años.

Salmon fue galardonado con el Premio Juvenil del Primer Ministro por la Construcción de la Nación en noviembre de 2019 y desde entonces se ha desempeñado como coordinador del condado de Surrey para el Parlamento Nacional de la Juventud de Jamaica, terminando su mandato el último año como Primer Ministro de la Juventud para la undécima puesta en escena de la sesión. También representó a Jamaica como la oposición.

Portavoz de Salud en la sesión de 2020 del Parlamento de la Juventud de la Commonwealth. El Sr. Salmon es un estudiante de último año del Programa de Gestión y Políticas Públicas de Licenciatura en Ciencias en la Universidad de las Indias Occidentales, campus de Mona y beneficiario de la codiciada beca abierta de la UWI. Para su rendimiento académico y participación de la comunidad, el Sr. Salmon también recibió el premio Gobernador-General Achievement Premio para la parroquia de San Andrés en 2021.

El Sr. Salmon abordó el tema de la gestión de recursos de uso común bajo el tema: **Dominica: un modelo para la gestión de recursos de uso común indígena**. Un resumen de su la presentación sigue:

En todo el mundo, las interacciones entre las comunidades indígenas y el gobierno central son a menudo bastante polémico. Sin embargo, el Commonwealth de Dominica ilustra un sistema eficaz para la gestión de recursos de uso común que es esencial para el mantenimiento de la paz relaciones entre el gobierno y la comunidad de Kalinagos. La clave del éxito de este modelo es la preservación de las instituciones indígenas, como la propiedad comunal de la tierra y la papel del jefe, en la legislación local. La Ley del Territorio de Kalinagos es el eje de este modelo como reconoce la autoridad de estas instituciones y delimita las responsabilidades entre los gobierno central, así como el jefe y el consejo de Kalinagos. Análisis realizado a partir de entrevistas con Cozier Frederick, Ministro responsable de Medio Ambiente, Modernización Rural y Kalinago Upliftment, y el actual jefe de Kalinago, Lorenzo Sanford, demuestran que el El ejemplo dominicano se ha adherido a los ocho principios básicos de diseño de Ostrom para administrar el los comunes.

Hallazgos principales

1. Se cumplió el Principio de diseño 1 ya que la comunidad de Kalinagos ha definido claramente límites, ya que el espacio es precisamente 3.786 kilómetros y los visitantes potenciales tienen querer recibir invitaciones del jefe y del consejo.
2. El Principio de Diseño 2 se logra a medida que se adhieren las reglas que gobiernan los bienes comunes. Las circunstancias locales de Dominica a medida que el gobierno central se relaciona con el jefe y Consejo antes de emprender cualquier proyecto.
3. El Principio de Diseño 3 permite a los usuarios crear sus propias reglas. El jefe Sanford explicó que nada ocurre dentro del territorio de Kalinagos sin consulta y las reglas son hecho después de que ocurran las reuniones comunitarias.
4. El Principio de Diseño 4 describe que los recursos y sus usuarios deben ser monitoreados regularmente. La supervisión de tierras como los bosques está a cargo del Ministerio de Silvicultura y el Consejo de Kalinagos, lo que significa que se cumple este principio.
5. El Principio de Diseño 5 sostiene que las sanciones deben introducirse gradualmente para quienes romper las reglas de gestión de los bienes comunes. Los problemas locales son abordados primero por el Consejo, y luego se llevan asuntos más serios ante el gobierno central.
6. El Principio de Diseño 6 establece que los mecanismos de resolución de conflictos deben ser fácilmente accesibles. El jefe Sanford explicó que el Consejo administra las disputas de tierras y los problemas se resuelven utilizando el conocimiento de los ancianos locales que conocen el uso histórico de la tierra. Los El consejo también establece límites para evitar que surjan problemas futuros.
7. El Principio de Diseño 7 establece que debe haber un reconocimiento mínimo de los pueblos indígenas, derechos de la comunidad por parte del gobierno. Esto se logra mediante el uso de Kalinagos Ley de Territorio que establece que las responsabilidades del Consejo son similares a las Gobierno.
8. El Principio de Diseño 8 explica que la colaboración entre múltiples actores es la mejor vía para gestionar los recursos del fondo común. Este principio se logró a medida que se hecho con múltiples organizaciones para el acceso a los recursos hídricos en el espacio.

Este ejemplo destaca que las interacciones exitosas entre gobiernos nacionales y comunidades indígenas pueden lograrse una vez que haya confianza entre los dos, la propiedad de la tierra se delimitadas y las interacciones se basan en el respeto mutuo y la participación ciudadana significativa.

MESSAGE FROM THE PRESIDENT cont'd

Estoy seguro de que estaré de acuerdo en que el Sr. Salmon no está simplemente en un camino de excelencia, sino que se está preparando para asumir la posición de un líder transformacional. ¡Le deseamos lo mejor!

Mucho agradecimiento a quienes se unieron a la sesión virtual en apoyo de nuestros miembros jóvenes. Los El próximo calendario de oradores se comunicará a su debido tiempo.

Eris Schoburgh
Presidente CSA 2021-2022

Français

Chers membres

J'espère que vous et vos proches continuez à rester en bonne santé et en sécurité.

Comme vous le savez, l'appel CSA2022 pour un panel, une table ronde ou un atelier est maintenant fermé. Nous avons commencé l'adoption des procédures pertinentes pour permettre la publication rapide du deuxième appel ordre. Cet appel sera un appel à résumés.

Au nom de nos coprésidents du programme de la conférence, je tiens à remercier tous les membres et associés qui ont soumis des propositions. Votre réponse positive à la nouvelle approche de solliciter la participation à la conférence et vos questions ont aidé à rationaliser ce qui peut potentiellement être un processus fastidieux. Nous attendons avec impatience la prochaine phase de planification de la conférence avec anticipation.

Le 20 novembre 2021, le *CSA Young Scholars Dialogue* a été inauguré. « Le dialogue » est un composante du *CSA Young Scholars Mentoring Program 2.0* et vise à exposer les idées et les intérêts de la prochaine génération de dirigeants. Il y a une liste impressionnante de participants à « The Dialogue » qui abordera une myriade de sujets liés à la vie caribéenne. Laisse moi prendre ça occasion de présenter notre premier conférencier :

M. David Salmon est un journaliste primé et un jeune leader passionné par le développement national. Il a écrit plus de 190 articles dans le *Gleaner* en tant que chroniqueur et journaliste avec ses articles couvrant une gamme de questions telles que l'économie, le développement de la jeunesse, les relations internationales et le développement durable. En raison de qualité de son travail, M. Salmon a reçu le prix Morris Cargill pour le journalisme d'opinion en

2019, ce qui en fait l'un des plus jeunes lauréats de l'Association de la presse jamaïcaine à l'âge de 19 ans.

M. Salmon a reçu le Premier ministre Youth Award for Nation Building en novembre 2019 et depuis lors a été coordinateur du comté de Surrey pour le Parlement national des jeunes de la Jamaïque, mettant fin à son mandat le dernier année en tant que Premier ministre de la Jeunesse pour la onzième séance de la séance. Il a également représenté la Jamaïque en tant qu'opposition Porteparole de la santé lors de la séance de 2020 du Parlement des jeunes du Commonwealth.

M. Salmon est un étudiant de dernière année du programme de baccalauréat ès sciences en politiques publiques et gestion de la Université des Antilles, Mona Campus et récipiendaire de la très convoitée bourse ouverte UWI. Pour son rendement scolaire et engagement communautaire, M. Salmon a également reçu la distinction du Gouverneur général Prix pour la paroisse de Saint-André en 2021.

M. Salmon a abordé la question de la gestion des ressources en commun sous le thème : **Dominique : Un modèle pour la gestion des ressources communes autochtones**. Un résumé de son la présentation suit :

Partout dans le monde, les interactions entre les communautés autochtones et le gouvernement central sont souvent assez controversé. Cependant, le Commonwealth de Dominique illustre un système efficace pour la gestion des ressources communes indispensables au maintien de la paix relations entre le gouvernement et la communauté de Kalinagos. La clé du succès de ce modèle est la préservation des institutions autochtones, telles que la propriété communale des terres et la rôle du chef, dans la législation locale. La loi sur le territoire de Kalinagos est la clé de voûte de ce modèle, car il reconnaît l'autorité de ces institutions et il délimite les responsabilités entre les gouvernement central ainsi que le chef et le conseil de Kalinagos. Analyse réalisée à partir d'entretiens avec Cozier Frederick, ministre chargé de l'environnement, de la modernisation rurale et Kalinagos Upliftment, et l'actuel chef de Kalinagos, Lorenzo Sanford, démontrent que le L'exemple dominicain a adhéré aux huit principes de conception de base d'Ostrom pour la gestion du Chambre des communes.

MESSAGE FROM THE PRESIDENT cont'd

Principales conclusions

1. Le principe de conception 1 a été respecté car la communauté de Kalinagos l'a clairement défini limites car l'espace est précisément de 3 786 kilomètres avec des visiteurs potentiels devant recevoir les invitations du chef et du conseil.
2. Le principe de conception 2 est atteint lorsque les règles qui régissent les biens communs adhèrent la situation locale de la Dominique alors que le gouvernement central s'engage avec le chef et Conseil avant d'entreprendre tout projet.
3. Le principe de conception 3 permet aux utilisateurs de créer leurs propres règles. Le chef Sanford a expliqué que rien ne se passe dans le territoire de Kalinagos sans consultation et les règles sont faites après les réunions communautaires.
4. Le principe de conception 4 souligne que les ressources et leurs utilisateurs doivent être régulièrement contrôlés. La surveillance des terres telles que les forêts est assurée par le ministère des Forêts et le Conseil de Kalinagos, ce qui signifie que ce principe est respecté.
5. Le principe de conception 5 soutient que les sanctions devraient être introduites progressivement pour ceux qui briser les règles de gestion des communs. Les problèmes locaux sont d'abord abordés par le Conseil puis les affaires plus sérieuses sont portées devant le gouvernement central.
6. Le principe de conception 6 stipule que les mécanismes de résolution des conflits doivent être facilement accessibles. Le chef Sanford a expliqué que le Conseil administre les différends fonciers et que les problèmes sont résolus en utilisant les connaissances des aînés locaux qui connaissent l'usage historique de la terre. Le Conseil établit également des limites pour éviter que des problèmes futurs ne surviennent.
7. Le principe de conception 7 précise qu'il doit y avoir une reconnaissance minimale des peuples autochtones les droits de la communauté par le gouvernement. Ceci est réalisé grâce à l'utilisation des Kalinagos Loi sur le territoire qui précise que les responsabilités du Conseil sont similaires à celles des gouvernement.
8. Le principe de conception 8 explique que la collaboration entre plusieurs acteurs est la meilleure avenue pour gérer les ressources du pool commun. Ce principe a été atteint lorsque la consultation a été fait avec plusieurs organisations pour l'accès aux ressources en eau dans l'espace.

Cet exemple montre que les interactions réussies entre les gouvernements nationaux et communautés autochtones peut être atteint une fois qu'il y a confiance entre les deux, les propriétés foncières sont délimitées et les interactions sont basées sur le respect mutuel et une participation citoyenne significative.

Je suis sûr que vous conviendrez que M. Salmon n'est pas simplement sur la voie de l'excellence mais se prépare à assumer la position d'un leader transformationnel. Nous lui souhaitons bonne chance !

Une grande gratitude à ceux qui se sont joints à la session virtuelle pour soutenir nos jeunes membres. Le prochain programme des intervenants sera communiqué en temps voulu.

Eris Schoburgh
Présidente CSA 2021-2022

CARIBBEAN SCHOLARSHIP

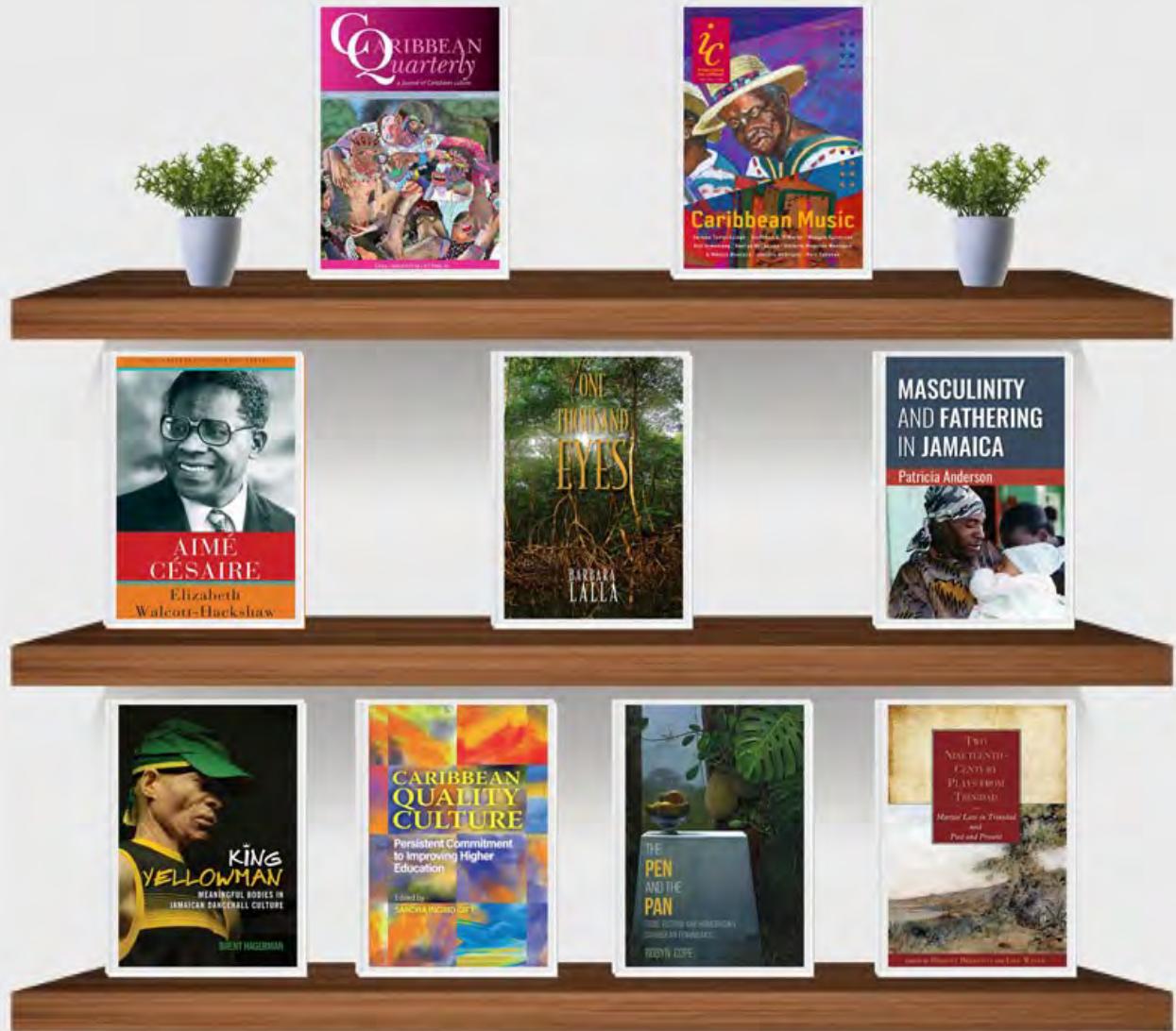
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[CLICK HERE](#) to download or view The UWI Press 2020-2021 New Catalogue



New Releases



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CARIBBEAN SCHOLARSHIP cont'd

Call for Entries

Interviewing the Caribbean Special Issue

A creative peer-reviewed journal dedicated to the artistic expressions of the Caribbean

Interviewing Caribbean (IC) is a creative peer-reviewed journal dedicated to the artistic expressions of the Caribbean. IC is published by the University of the West Indies Press.

Professor Carole Boyce Davies is the guest editor for this special issue in honour of Sylvia Wynters' 60th Anniversary of the publication *The Hills of Hebron*.

IC invites you to submit essays, articles, reflections, and poems that focus on *The Hills of Hebron*, and/or other aspects of Wynter's works. It is also open to visual interpretations of the novel.

SUBMISSION GUIDELINES

- Only online submissions to interviewingthecaribbean@gmail.com will be accepted.
- The work must be in Microsoft Word or TIFF (300 dpi or higher) format.
- You can submit 3-6 TIFF files.
- The work must be original, and has not been published before (on your personal website, blog, or social media).
- The work should not be under consideration for publication anywhere else.
- Word limit: 3000 prose; no more than 2 pages for prose; 150 words for bios.

IMPORTANT DEADLINES

- December 1, 2021: Call for submissions
- March 15, 2022: Deadline for submissions
- August 1, 2022: Online publication

We appreciate your feedback and suggestions. Send your comments to interviewingthecaribbean@gmail.com

Please visit Facebook and join our community <https://www.facebook.com/interviewingthecaribbean> and <https://www.uwipress.com/journals/interviewing-the-caribbean> for IC marketing and sales information.

The image shows a call for entries for the 'INTERVIEWING THE CARIBBEAN Special Issue'. At the top left are the logos for 'ic' and 'UWI PRESS'. The title 'INTERVIEWING THE CARIBBEAN' is prominently displayed in large, bold letters, with 'Special Issue' in smaller letters below it. To the right is a painting titled 'The Hills of Hebron' by Sylvia Wynter, depicting a group of people in a lush, green landscape. Below the title, there is a brief description of the journal and its purpose, followed by submission guidelines and deadlines. The submission guidelines list specific requirements for submissions, such as online submission to a specific email address, file format (Microsoft Word or TIFF), and word count limits. The deadlines section lists three key dates: December 1, 2021 (Call for submissions), March 15, 2022 (Deadline for submissions), and August 1, 2022 (Online publication). The bottom of the page includes credits for the Founder/Editor (Opal Palmer Adisa), Guest Editor (Carole Boyce Davies), and Publisher (The University of the West Indies Press).

CARIBBEAN SCHOLARSHIP cont'd

CALL FOR PAPERS UWI QUALITY EDUCATION FORUM (ISSUE # 26)

THEME: STUDENT SUPPORT SYSTEMS AND STUDENT SUCCESS IN HIGHER EDUCATION

The UWI Quality Education Forum (QEF) is an annual peer-reviewed journal published by the University of the West Indies, Office of the Board for Undergraduate Studies (OBUS). With a view to enhancing the delivery of higher education, the QEF provides a platform for scholars, educational practitioners, administrators, and students within and outside of the Caribbean to disseminate knowledge and ideas related to teaching and learning, administration and other support systems and practices. Submissions of academic papers and research reports, case studies and book reviews and the outcome of original research and rigorous analyses are invited.

The University of the 21st century is charged with the task of providing programmes and resources that are designed to ensure positive outcomes and student success during and at the end of their period of study. Indeed, Higher Education scholarship is firm in the claim that effective student support systems promote the intellectual, personal, and academic development of students from diverse socio-economic, cultural, and secondary school backgrounds, with a range of mental and physical abilities. It is through thoughtful, strategic planning and implementation of innovative student support systems and practices that Universities will enhance students' commitment to learning, help them to become self-aware individuals who are determined to achieve personal and academic success, and prepare them for the world of work or further studies.

The twenty-sixth issue of The UWI Quality Education Forum invites academic essays that focus on the broad theme of Student Support Systems and Student Success. Abstracts are invited which address, but are not limited to, the following areas:

- Student Support Services providing technology for student success.
- Student Support Systems and the "corporatization" of Higher Education.
- Financial aid and student success.
- Institutional resources such as Writing Centres.
- Peer tutoring, peer advising and student success.
- Student support systems for non-traditional students.
- At-risk students, retention, and graduation.
- Academic advising as student support.
- Student support systems in challenging times.
- Co-curricular activities as support systems.
- Support systems for students with disabilities.

The length of abstracts should not exceed 500 words. Three keywords or terms should also be appended to the abstract. All abstracts must be submitted via email to gef.obus@uwimona.edu.jm in the form of an attached Microsoft Word document (.docx). **The deadline for the submission of abstracts is December 10, 2021.** No abstracts will be accepted subsequent to this date. Any questions or queries may be directed to gef.obus@uwimona.edu.jm.

CARIBBEAN SCHOLARSHIP cont'd

OPEN CALL FOR PAPERS 2022

The Caribbean Journal of Mixed Methods Research

Online ISSN 0799-5970

The Caribbean Journal of Mixed Methods Research (CJMMR) is an academic, peer-reviewed, and multi-disciplinary open-access journal focused on studies utilizing mixed methods research (MMR) approaches. We extend our platform beyond the Caribbean to include scholarly works from academics and postgraduate students that can address critical issues in the region as well as mixed methodological concepts and principles. These issues may include, but are not limited to research on COVID-19 and its impact on the Caribbean. We invite manuscripts for consideration for publication in this third volume.

Submission Guidelines

Submitted abstracts will be evaluated by the Editors-in-Chief. If abstract is accepted, author agrees to send full text paper, including results, tables, figures and references. All submissions should report original and previously unpublished research results. Full text papers (.docx and .doc) will be accepted via this link: <https://journals.sta.uwi.edu/ojs3/index.php/CJC/about/submissions>. Manuscripts should meet the format set by the Journal and are subject to review. Guidelines for authors are available on the UWI Press website at: <http://www.uwipress.com/sites/default/files/CJMMR-Style-Guide.pdf>. There is an article processing charge (APC) that authors are required to pay after their manuscript has been accepted for final publication.

Regional submissions: US\$150 **International submissions:** US\$200

Important deadlines:

- Abstracts submission deadline: November 30, 2021
- Call for full manuscripts: December 31, 2021
- Full manuscript submission deadline: January 31, 2022
- Notification of acceptance of peer review: April 06, 2022
- Publication Date: July 29, 2022

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The banner features the UWI crest and the text "OPEN CALL FOR PAPERS 2022" in large, bold letters. Below it, the journal title "THE CARIBBEAN JOURNAL OF MIXED METHODS RESEARCH" is displayed. A small "Online ISSN 0799-5970" is at the bottom right. The main text area contains the journal's mission statement and submission guidelines. It also includes sections for "Important deadlines" (with a list of dates), "Editors-in-Chief" (with contact information for Professor Loraine D. Cook and Dr Steve Weaver), and "Journal Publisher" (with contact information for Nadine D. Buckland). The bottom right corner shows a thumbnail of the journal cover, which features the title "CARIBBEAN JOURNAL OF MIXED METHODS RESEARCH".

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GAME CHANGER INITIATIVE

Caribbean Culture Clothing sharing memorable moments and stories through fashion

Caribbean Culture has been on the rise and in greater demand over the past decade, but with the advent of the Covid-19 pandemic and the proliferation of social media and online activity, it seems the interest in the islands has been multiplied tenfold.

The music and culture of the most southerly isles of the Caribbean, Trinidad and Tobago, in particular has been receiving increased attention in the American mainstream and media outlets across the globe.

Recent achievements, stories and mentions from superstars and globally-recognized brands such as Michael B Jordan, Nicki Minaj, Trevor Noah, Ashanti, Cardi B and others have thrust J'ouvert, Soca music and Carnival culture to the forefront of popular culture still to be discovered and explored. Trinbagonian Journalist, Publicist, Writer and Entrepreneur, Nigel Telesford notes that "the intrigue of island culture is currently being explored by singers, songwriters, fashion designers, television and film producers, spirit makers and advertising executives yet again and throughout all facets of industry and commerce".

In an effort to expand and sustain the current momentum, Telesford recently launched a clothing and merchandise company dedicated to showcasing and sharing momentous moments in Caribbean Culture.

"The pandemic has really forced us to reassess our lives and our purpose in this world," he stated. "I started off in music and media fresh out of high school and since then, I've recognized that our industry has been waiting for a moment like this when the mainstream would look to the Caribbean region again for inspiration. We started the ball rolling in the 40s and 50s with Calypso music and pretty much shared and gave away all our magic and secret sauces to kickstart the music industry..."

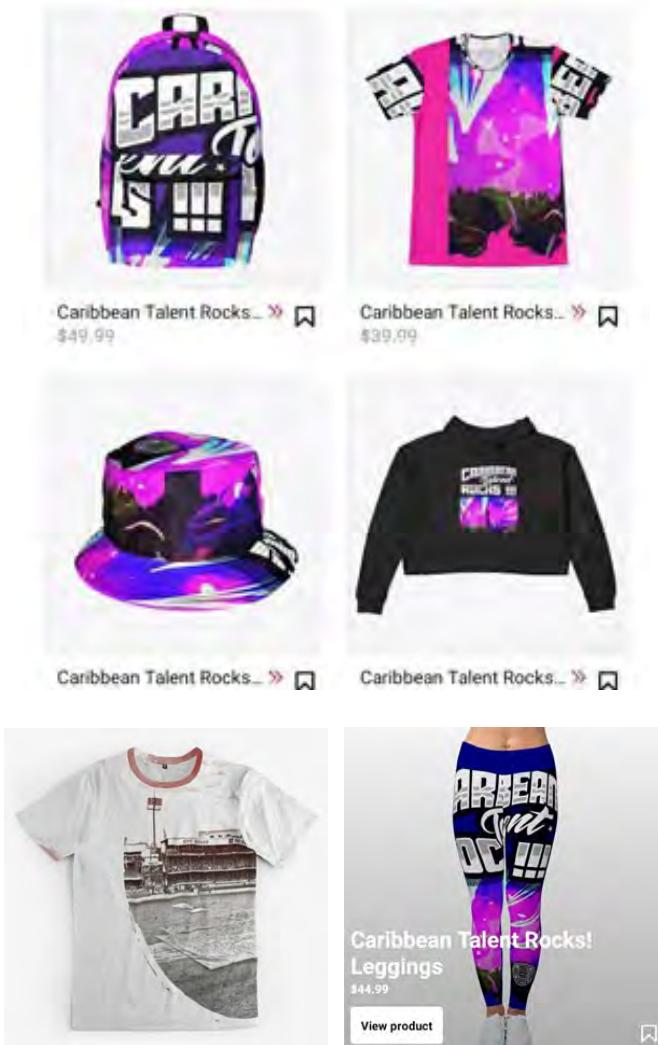
"The Calypso album by Harry Belafonte became the first LP to sell over a million copies in 1956 and set the standard for excellence. We didn't benefit much from our contributions over time, so now that our culture is in demand again, we need to unify our efforts and establish a solid and undeniable presence within the mainstream."

Telesford revealed that the brand, which is dubbed 'Caribbean Culture Clothing' is "inspired by moments in time and history", cap-

tured over time and being shared now with the aim of enriching the mainstream, while simultaneously invoking feelings of nostalgia and sharing our stories and memorable moments amongst the Diaspora. The online store is located at www.caribbeanculture.shop and features a dropshipping line of apparel and merchandise bathed and dripping in prints depicting cultural references and memories.

Via his PR and media company, Overtime Media Productions Limited and his work as a writer/reporter with the Trinidad Express Newspaper, Gayelle The Channel and as a Presenter/Producer with Synergy TV, Telesford has worked with and shared the stories of the top artistes, companies, brands and entertainers in the region. With Caribbean Culture Clothing launched now he says he is "packaging those stories for you to share with the rest of the world..."

Follow him on IG [@overtimett](#) and follow the journey of [@caribbeancultureclothing](#) also.



NEW BOOK

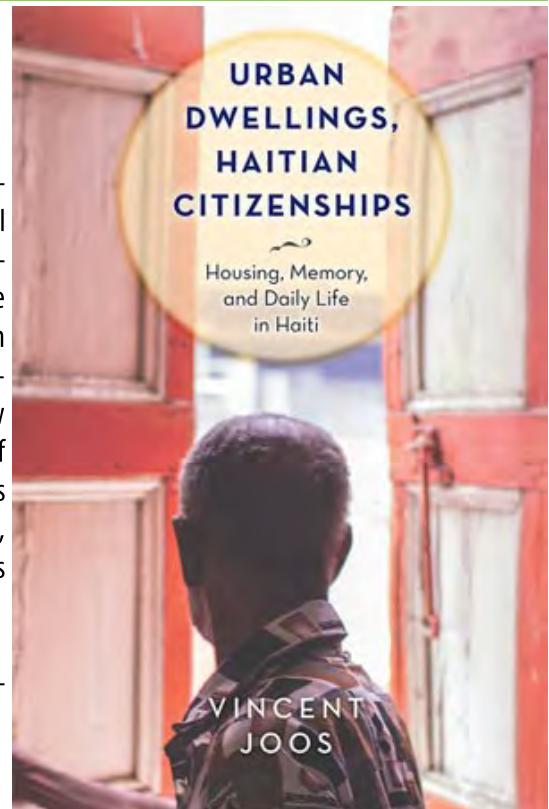
Urban Dwellings, Haitian Citizenships: Housing, Memory, and Daily Life in Haiti by Vincent Joos

(publishes December 10, 2021 from Rutgers University Press)

Urban Dwellings, Haitian Citizenships explores the failed international reconstruction of Port-au-Prince after the devastating 2010 earthquake. It describes the failures of international aid in Haiti while it analyzes examples of Haitian-based reconstruction and economic practices. By interrogating the relationship between indigenous uses of the cityscape and the urbanization of the countryside within a framework that centers on the violence of urban planning, the book shows that the forms of economic development promoted by international agencies institutionalize impermanence and instability. Conversely, it shows how everyday Haitians use and transform the city to create spaces of belonging and forms of citizenship anchored in a long history of resistance to extractive economies. Taking readers into the remnants of failed industrial projects in Haitian provinces and into the streets, rubble, and homes of Port-au-Prince, this book reflects on the possibilities and meanings of dwelling in post-disaster urban landscapes.

VINCENT JOOS is an assistant professor of anthropology and global French studies at Florida State University in Tallahassee.

» [CLICK HERE](#) for more information or to purchase a copy.



MESSAGE FROM THE LANGUAGE SUB-EDITORS



Jorge Lefevre Tavárez

Español

La Universidad en huelga

En la columna del mes pasado, hablamos sobre el proceso de reestructuración de deuda en Puerto Rico. La isla entró en un impago de su deuda en el año 2015; en el 2016 el congreso de Estados Unidos aprobó la ley PROMESA, que creó el marco jurídico para que el gobierno de Puerto Rico pudiera declararse en quiebra; y la misma ley creó e impuso la Junta de Control Fiscal, un grupo de personas no electas por el pueblo de Puerto Rico, con miembros ligados a los intereses del capital financiero, que dirigiría el proceso de reestructuración de la deuda de Puerto Rico.

Recientemente, los partidos neoliberales de Puerto Rico aprobaron la Ley 53 que, en resumen, viabiliza el nuevo acuerdo de reestructuración de deuda que hizo la Junta de Control Fiscal. Este acuerdo compromete una parte sustancial de los recaudos del gobierno en el pago de la deuda y conlleva una continuación de las políticas neoliberales de recortes presupuestarios y privatización.

Con respecto al presupuesto del Sistema de la Universidad de Puerto Rico, la Ley 53 establece que las asignaciones del gobierno para la UPR serán de un total de \$500 millones cada año por cinco años. Eso significa, en concreto, un recorte de \$60 millones con respecto al presupuesto corriente. Esto es más dramático aún si se considera que el presupuesto actual representaba ya una reducción de 40% de lo que la ley le exige al gobierno otorgarle a la UPR. Además, no descarta posibles recortes terminados estos primeros cinco años de un acuerdo que compromete los fondos del gobierno por 25 años.

Aunque no hay ninguna propuesta actual de la administración universitaria para lidiar con estos recortes, no es difícil prever el panorama. La pérdida en la acreditación de programas académicos, que inició en este último año debido a problemas causados por el recorte presupuestario, se profundizará. Los beneficios marginales de los docentes, como el Plan Médico y el Sistema de Retiro, seguirán bajo ataque, con el propósito de desmantelar lo poco que queda de ellos. Continuará la política de congelación de plazas, asegurando el empobrecimiento de nuestros actuales docentes sin plaza. El deterioro dramático en las condiciones laborales del cuerpo docente tendrá su efecto en la calidad de la enseñanza. La tendencia a au-

mentar los costos de estudio continuará. Incluso, con un presupuesto tan bajo, no es descabellado pensar que la administración actual fuere el cierre de departamentos o recintos.

Por todo lo dicho, las paralizaciones estudiantiles han caracterizado los meses de octubre y noviembre en el Sistema de la Universidad de Puerto Rico. Con la única excepción del Recinto de Ciencias Médicas, el estudiantado ha paralizado las labores académicas en los restantes 10 recintos, en algunos casos por un periodo de dos semanas, pero en otros a través de huelgas indefinidas que, al momento de escribir este artículo, sobrepasan las tres semanas. Su protesta va dirigida en contra del Plan de Ajuste de Deuda, que favorece a los bonistas por encima de los servicios esenciales, incluyendo la universidad pública. Pero también se dirige al gobierno cómplice y la administración universitaria que no ha defendido el presupuesto.

Los estudiantes no se enfrentan a una situación sencilla, y es difícil saber hasta dónde es posible revertir los acuerdos aprobados. Y, sin embargo, han tenido el apoyo de la comunidad universitaria (docentes y no docentes) al igual que sectores importantes del país. Obligaron a que el tema del presupuesto universitario sea parte de la discusión pública, e incluso la administración ha tenido que reconocer que los recortes presupuestarios son insostenibles. El desenlace del panorama actual es incierto. Habrá que ver cómo se desarrollará este conflicto en los meses que sigue.

English

The University Strikes

Last month's column was about the process to restructure the debt of the Puerto Rican government. The island had to declare the non-payment of its debt in 2015; in 2016, the United States Congress approved the PROMESA Act, which created the legal framework for the Puerto Rican government to declare bankruptcy; the Act also created the Fiscal Oversight Board, a non-elected group, with ties to financial capital, that controls the process to restructure the government's debt.

Recently, the dominant neoliberal parties of Puerto Rico approved Act 53, which, in brief, legitimates the new debt agreements. These agreements commit a large part of government funds toward the debt payment, which in turn obliges the continuation of neoliberal budget cuts and privatization policies.

In regards to the University of Puerto Rico system, Act 53 affirms that the government allocations for the UPR will total \$500 million per year for the next five years. This represents a \$60 million cut to

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

this fiscal year's UPR budget. However, the current budget itself represents a 40% cut of what should be the legal government allocations to the UPR system. Also, Act 53 opens the possibility for future budget cuts after the 5th year, considering the debt agreements commit the government's funds for the next 25 years.

Although there is no current proposal from the university administration, it is clear what these budget cuts will represent. The number of programs that lose their accreditations will increase, as has been the case in the last year due to the effects of current budget cuts. Marginal benefits for faculty, such as retirement and health benefits, will be dismantled. The tendency to increase the number of non-tenured track jobs, which are currently remunerated under the official poverty levels, will continue. The deteriorating working conditions will have an inevitable effect, for the worse, on the quality of education. The tendency to increase the costs of education will continue. The closing down of departments and even university campuses cannot be discarded, either.

Due to this, student strikes have characterized the months of November and December in the UPR System. With the exception of the Medical Campus, students have paralyzed academic work in the remaining 10 campuses. Some of these strikes have lasted for two

weeks; others have surpassed three weeks at the time this article is being written. These strikes are directed against the Debt Restructuring Plan, which favors hedge funds over essential services, such as public higher education. But they are also directed against the government, for being an accomplice of the Oversight Board, and the university administration, which has only timidly recognized the proposed budget is unsustainable.

The students in strike face a difficult situation. It is difficult to know to what extent changes to Act 53 and the Debt Restructuring Plan are currently possible. And yet, the strikes have received an overwhelming support from the university community (faculty and non-faculty workers) as well as large sectors of the population. They have made the topic of the UPR budget a daily debate in the public eye, and have even managed to convince some administrators to claim the future budget is insufficient. The outcome of this panorama is uncertain. The following months will unveil how this conflict continues to develop.



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Français

Job Opportunity - Assistant Professor of French

Oglethorpe University, a small liberal arts institution located in Atlanta, GA, seeks to hire a tenure-track Assistant Professor of French to begin in August 2022. The hire will teach undergraduate French language, culture, and literature courses. Experience teaching courses with an interdisciplinary perspective is strongly encouraged. Potential cross listing of French courses with History, Film Studies, International Studies, Spanish, and Women and Gender Studies is preferred. Expertise in a subfield such as Francophone Africa, The Maghreb, or Caribbean studies is highly desirable. Duties of the position include assessment of the French major program, advising and mentoring undergraduate students from diverse backgrounds, supporting the university's diversity, equity, and inclusion initiatives through research and service, contributing to university service, maintaining exchange relationships with universities in France as needed, and having an active scholarship agenda. Additional courses in which the candidate would be expected to teach are Narratives of the Self I and II, the inaugural Freshman courses of our unique general education program called the Core. Candidates must have or expect a Ph.D. in French by August 2022. Undergraduate teaching experience and familiarity with innovative teaching methods are a must. The teaching load is 3/3.

Oglethorpe is committed to fostering a campus community and intellectual environment that recruits and maintains diverse faculty and staff, promotes a culture of respect for diverse experiences and perspectives, and understands and addresses the role of inequality in shaping our individual and collective identities. We value faculty mentorship and support faculty teaching, research, and development through the Office of the Provost which works closely with the Vice President of Diversity, Equity, and Inclusion.

The university currently enrolls a diverse population of nearly 1,500 students who represent more than 30 states and 30 countries. More than half of Oglethorpe's students identify as persons of color and 40 percent are the first in their families to attend college. Candidates from historically excluded groups, whose work furthers the institution's diversity, equity, and inclusion goals, and who bring varied life experiences, perspectives, and backgrounds are especially encouraged to apply.

If interested, please send a curriculum vitae with a list of references, a cover letter with a teaching philosophy statement addressing the liberal arts environment, and evidence of successful teach-

ing and a commitment to teaching and mentoring students from a range of social, cultural, and socioeconomic backgrounds by December 31, 2021, to <https://www.paycomonline.net/v4/ats/web.php/jobs/ViewJobDetails?job=49576&clientkey=E89EC0BE36E642B4CF9B1208D8AFD807>.

The first round of interviews will be conducted via Zoom in February 2022.

Oglethorpe University is proud to be an equal opportunity employer committed to achieving a diverse workforce. Oglethorpe prohibits discrimination against all applicants and employees based on race; age; color; religion; national origin or ancestry; sex; sexual orientation; gender; gender identity or gender expression; marital status; pregnancy; childbirth or related medical conditions; disability; genetic information; citizenship status; veteran status; or any other category protected by federal, state, or local law.

MESSAGE FROM THE GRADUATE STUDENT REP.



Regan Reid

Effects of globalization on Caribbean Culture

I always beam with pride when I think and talk about the Caribbean. Whenever the opportunity presents itself, I emphasize my accent, just enough, only fleetingly chuckling to demonstrate modesty- forever the humble braggart. Many of you, mainly those studying abroad, have found yourselves in

similar situations, whether on occasion during conversations with the "Caribbean-enthusiast" or other Caribbean natives engaging in the fervent "battle-of-the-islands" to indicate which is "The BEST".

I recently had the pleasure of interacting with some of my colleagues from India, discussing the beauty of cultural identity and the notion of heterogeneity among "One people"- a conversation that slowly descended into gloom and despair that I managed to chug down with some light beer-ice cold. The observances we made centered around the construct of globalization- a double-edged sword for most Caribbean nations, destroying their souls while simultaneously advancing them economically, politically, and socially.

Indeed, there is a particular curiosity about whether it is possible to rescue our cultural identity from globalization's grip or whether we have already lost our cultural heritage. Following the conversation with my colleagues, the soliloquy I had unearthed various concerns and considerations that we have spent far too much time down-playing.

So, what about the intergenerational effects of globalization? Don't they matter?

The Caribbean is an energetically dynamic space, a melting pot of cultures, or so we say. Sadly, over time, we have witnessed a drastic erosion of our cultural authenticity and identity, resultantly because of globalization. Moreover, as time evolves, the language we use to describe the Caribbean also shifts to account for this erosion. Now, more than ever, more words suggest cultural adaptations and homogeneity, often implicating the challenges of assimilating to Western culture.

To be precise, the westernization effect of globalization has reoriented the world, creating fundamental challenges for retaining a culture, particularly the pervasive influences of the non-material components that comprise the norms and mores of the people. It is common knowledge that culture is not fixed, permanent, or static but changes through interactions and absorption of other cultures, taking on a life of its own. Thus, when this shift occurs internally or externally, then other elements of the culture also become modified.

We must control the effects of globalization, particularly as it relates to the erosion of our cultural authenticity and identities. It is imperative that the values and assumptions around which our cultures grow are passed on from generation to generation. Cultural retention within the Caribbean must become a priority now before things get worse.

One Love!

Español

Efectos de la globalización en la cultura caribeña

Siempre sonrío de orgullo cuando pienso y hablo sobre el Caribe. Siempre que se presenta la oportunidad, enfatizo mi acento, lo suficiente, solo riendo fugazmente para demostrar modestia, para siempre el humilde fanfarrón. Muchos de ustedes, principalmente los que estudian en el extranjero, se han encontrado en situaciones similares, ya sea en alguna ocasión durante conversaciones con el "entusiasta del Caribe" u otros nativos del Caribe que participan en la ferviente "batalla-de-las-islas" para indicar cuál es "Lo mejor".

Recientemente tuve el placer de interactuar con algunos de mis colegas de la India, discutir la belleza de la identidad cultural y la noción de heterogeneidad entre "Un pueblo", una conversación que lentamente descendió hacia la tristeza y la desesperación que logré asimilar con algo de luz. cerveza helada. Las observancias que hicimos se centraron en la construcción de la globalización, un arma de doble filo para la mayoría de las naciones caribeñas, que destruye sus almas y al mismo tiempo las hace avanzar económica, política y socialmente.

De hecho, existe una curiosidad particular sobre si es posible rescatar nuestra identidad cultural de las garras de la globalización o si ya hemos perdido nuestra herencia cultural. Después de la conversación con mis colegas, el soliloquio que había desenterrado varias preocupaciones y consideraciones que hemos pasado demasiado tiempo minimizando.

MESSAGE FROM THE GRADUATE STUDENT REP. cont'd

Entonces, ¿qué pasa con los efectos intergeneracionales de la globalización? ¿No importan?

El Caribe es un espacio energéticamente dinámico, un crisol de culturas, o eso decimos. Lamentablemente, con el tiempo, hemos sido testigos de una erosión drástica de nuestra autenticidad e identidad culturales, como resultado de la globalización. Además, a medida que pasa el tiempo, el lenguaje que usamos para describir el Caribe también cambia para dar cuenta de esta erosión. Ahora, más que nunca, más palabras sugieren adaptaciones culturales y homogeneidad, a menudo implicando los desafíos de asimilarse a la cultura occidental.

Para ser precisos, el efecto de occidentalización de la globalización ha reorientado el mundo, creando desafíos fundamentales para retener una cultura, particularmente las influencias generalizadas de los componentes no materiales que comprenden las normas y costumbres de la gente. Es de conocimiento común que la cultura no es fija, permanente o estática, sino que cambia a través de las interacciones y la absorción de otras culturas, adquiriendo vida propia. Así, cuando este cambio ocurre interna o externamente, otros elementos de la cultura también se modifican.

Debemos controlar los efectos de la globalización, particularmente en lo que se refiere a la erosión de nuestra autenticidad e identidades culturales. Es imperativo que los valores y supuestos en torno a los cuales crecen nuestras culturas se transmitan de generación en generación. La retención cultural dentro del Caribe debe convertirse en una prioridad ahora antes de que las cosas empeoren.

¡Un amor!

Français

Effets de la mondialisation sur la culture caribéenne

Je rayonne toujours de fierté quand je pense et parle des Caraïbes. Chaque fois que l'occasion se présente, j'insiste sur mon accent, juste assez, ne riant que fugitivement pour faire preuve de modestie - pour toujours l'humble fanfaron. Beaucoup d'entre vous, principalement ceux qui étudient à l'étranger, se sont retrouvés dans des situations similaires, que ce soit à l'occasion lors de conversations avec le "Caribbean-enthusiast" ou d'autres natifs des Caraïbes engagés dans la fervente "bataille des îles" pour indiquer qui est "Le meilleur".

J'ai récemment eu le plaisir d'interagir avec certains de mes collègues indiens, de discuter de la beauté de l'identité culturelle et

de la notion d'hétérogénéité parmi « Un seul peuple » - une conversation qui a lentement sombré dans la tristesse et le désespoir que j'ai réussi à apaiser avec un peu de lumière bière glacée. Les célébrations que nous avons faites étaient centrées sur la construction de la mondialisation - une épée à double tranchant pour la plupart des nations des Caraïbes, détruisant leurs âmes tout en les faisant progresser économiquement, politiquement et socialement.

En effet, il existe une curiosité particulière quant à savoir s'il est possible de sauver notre identité culturelle de l'emprise de la mondialisation ou si nous avons déjà perdu notre héritage culturel. Suite à la conversation avec mes collègues, le soliloque que j'avais fait ressortir diverses préoccupations et considérations que nous avons passé beaucoup trop de temps à minimiser.

Alors, qu'en est-il des effets intergénérationnels de la mondialisation ? N'ont-ils pas d'importance ?

Les Caraïbes sont un espace énergétiquement dynamique, un creuset de cultures, c'est ce que nous disons. Malheureusement, au fil du temps, nous avons assisté à une érosion drastique de notre authenticité et de notre identité culturelles, résultant de la mondialisation. De plus, à mesure que le temps évolue, le langage que nous utilisons pour décrire les Caraïbes change également pour tenir compte de cette érosion. Aujourd'hui plus que jamais, de plus en plus de mots suggèrent des adaptations et une homogénéité culturelles, impliquant souvent les défis de l'assimilation à la culture occidentale.

Pour être précis, l'effet d'occidentalisation de la mondialisation a réorienté le monde, créant des défis fondamentaux pour le maintien d'une culture, en particulier les influences omniprésentes des composants non matériels qui constituent les normes et les mœurs du peuple. Il est de notoriété publique que la culture n'est pas fixée, permanente ou statique, mais qu'elle change à travers les interactions et l'absorption d'autres cultures, prenant une vie propre. Ainsi, lorsque ce changement se produit à l'intérieur ou à l'extérieur, d'autres éléments de la culture se modifient également.

Nous devons contrôler les effets de la mondialisation, notamment en ce qui concerne l'érosion de notre authenticité culturelle et de nos identités. Il est impératif que les valeurs et les hypothèses autour desquelles nos cultures se développent soient transmises de génération en génération. La rétention culturelle dans les Caraïbes doit devenir une priorité avant que les choses n'empirent.

One Love!

CALL FOR PAPERS

The Rutgers British Studies Center and The Rutgers Advanced Institute for Critical Caribbean Studies present: The Many Worlds of Mainland “British Latin America”

Scholarship on the Caribbean has transformed our understanding of the modern world by shifting our thinking about fundamental and global historical processes including diaspora, resistance, revolution, culture, genocide, enslavement, systems of gender and race-based labor extraction, capitalism, globalization, and knowledge production itself. Such work has also increasingly informed contemporary approaches to the scholarship of the mainland Americas and oceanic histories. However, two of Britain’s former mainland Caribbean colonies, British Guiana (Guyana) and British Honduras (Belize) rarely figure centrally in such narratives and are often on the margins of colonial mapping. The sequestration of their histories in part signals the particularities of their post-World War II colonial and post-independence relationships to Britain. What histories and heretofore occluded stories emerge when we center these countries and their multi-racial peoples in entangled local, national, Caribbean and Latin American, imperial and global formations? What are their current conjunctures? How do their grounded realities articulate with regional geopolitical and social transformations? How do these places challenge or enhance our understanding of the Caribbean, Latin America, and British Studies? Pushing on and beyond colonial borders and imaginaries makes it possible to put these places back into conversation with their neighbors, both historically and contemporarily.

Motivated by these questions, this workshop seeks scholars whose work reckons with some aspect of the British presence and legacy in mainland Latin America—whether in terms of formal colonial control, an “empire of neglect,” or informal empire. We especially welcome those who question the very notion of “British Studies,” and, more generally, put critical pressure on “Area Studies” frameworks developed during the Cold War, and see their work in productive tension with such formulations.

We are interested in scholarship in a variety of spaces across mainland Latin America, particularly Guyana and Belize on

- Blackness
- Indigeneity
- Asian and South Asian community formations
- Enslavement/Emancipation
- Indenture and systems of coerced labor and carceral confinement
- Labor
- Resistance

- Crossings/Diasporas/Migrations
- Race, racial politics and racial justice
- Gender and Sexuality
- Empire
- Decolonization
- Capitalism/Neoliberalism
- Anti-communism and counter-insurgency
- Artistic production
- Community activism
- Culture/Religion
- Environmental justice
- The politics of language and translation

We encourage papers that attend to the links between these themes as well as networks in a variety of spaces across the mainland Americas, but also among diverse historical actors—from the Miskitu coastal region to former circum-Caribbean British spaces like San Andres (Colombia), to British enslavers in Venezuela—dating from the sixteenth century to the present. Projects examining the relations between these spaces and actors and the United Kingdom would be most welcome. Finally, we encourage scholarship from a variety of disciplines and interdisciplinary approaches from history, anthropology and literature to ethnic studies and film/performance studies. Decisions about submitted proposals will be made by January 3, 2022.

Workshop attendees will be expected to pre-circulate papers in advance of the workshop, which will take place on Friday, May 6, 2022, at Rutgers University, New Brunswick.

Please send a PDF with your name, affiliation, a short bio, and a brief 500-word description of your paper to Quiyana Butler at quiyana@history.rutgers.edu by Friday, December 17, 2021.

We expect pre-circulated draft papers from presenters (from 4-10,000 words) to be submitted by Friday, April 1, 2022.

The workshop will feature morning and afternoon sessions of pre-circulated papers with commentary, a lunch keynote, and a final plenary session featuring intellectual leaders in the field. Workshop attendees will be provided with food and accommodations; limited support for travel may be provided for those without any access to funding. We aspire to conduct this gathering entirely in person, but the workshop may have hybrid Zoom options or go entirely virtual depending on the changing landscape of the ongoing pandemic.

CALL FOR PAPERS cont'd

Organizers: Yesenia Barragan, Nicole Burrowes and Seth Koven

This symposium is hosted by the Rutgers British Studies Center and the Rutgers Advanced Institute for Critical Caribbean Studies with the following co-sponsors: the Department of History, the Institute for the Study of Global Racial Justice, the South Asian Studies Program, the Department of Africana Studies, and the Center for Latin American Studies at the School of Arts and Sciences, Rutgers University—New Brunswick.

For more information visit: <https://britishstudies.rutgers.edu/call-for-papers/call-for-papers>

ADDITIONAL CALL FOR PAPERS

- [50th Annual Conference of the Urban Affairs Association](#)
- [Common Threads: Black and Asian British Women's Writing International Conference](#)

SPECIAL ANNOUNCEMENTS

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For persons residing in T&T, the TTD equivalent can be made at the UWI Bursary, St. Augustine, to account number 18087-1851-5405-1. Please also email a copy of the payment receipt to secretariat@caribbeanstudiesassociation.org.

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