



ANNIVERSARY



CSA News

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The Official Newsletter of the Caribbean Studies Association - February 2024 Edition

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MESSAGE FROM THE PRESIDENT

Dear Esteemed Members,

Happy Black History Month! The theme this year: Black Excellence A Heritage to Celebrate, A Future to Build provides an opportunity to reflect on the past experiences, celebrate current efforts, and build new and relationships while strengthening old partnerships aimed at the consistent, progressive and positive developments for People of African Ancestry in the Americas, at home in Africa and the Caribbean. The time has never been more urgent for Peoples of African Descent to be celebrated and recognized for their contributions to the world through their vibrant cultural heritage, hard work, resilience and resourcefulness. Black people have built economies that the world derives from global wealth and continue to provide the resources that will sustain the future. That is why I am so excited and proud of all the articles that were submitted by our scholars towards enriching our conversations in St. Lucia as we deliver on the promise for a vibrant conference and to share our experiences with our St. Lucian people come June 3-7, 2024. The Harbor Club, A Curio Collection by Hilton is our conference hotel in Rodney Bay, St. Lucia. The management has offered us great rates at \$189 + taxes on a single or double occupancy basis. This room share affordable option allows attendees to stay close to where all the action will be taking place. The Harbor Club is a four star luxury establishment in the heart of the city and strategically located close to the marina and surrounded by several other local businesses. It is owned by a Caribbeanists, Sir Wes Hall, who is a Jamaican Canadian business leader, founder of the Black North Initiative, first Black Dragon in the Dragons Den show and author of No Bootstraps When You're Barefoot: my rise from a Jamaican plantation shack to the boardrooms of Bay Street. We recognize the excellence of Sir Wes Hall to the business community and will be celebrating his book as part of our literary fest and author celebration this year. Click this link now <https://bit.ly/JuneCSA> to book your hotel stay at the Harbor Club. We only blocked 50 rooms and they are selling fast. Don't miss this great opportunity to stay at this beautiful conference hotel.



Okama Ekpe Brook

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CaribbeanStudiesAssociation



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Website: CaribbeanStudiesAssociation.org

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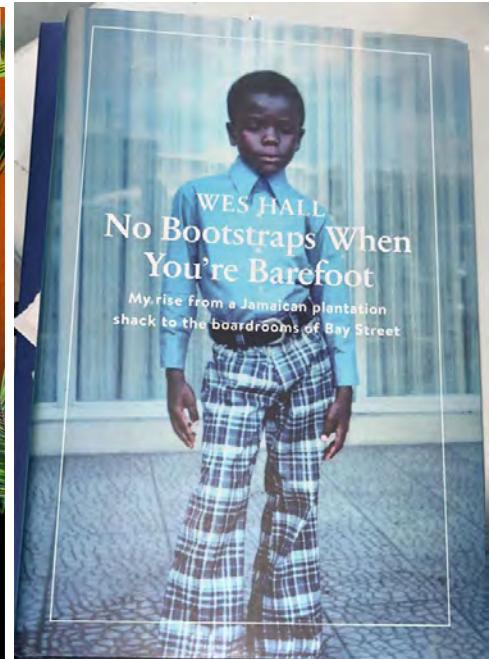
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MESSAGE FROM THE PRESIDENT cont'd



Happy Black History Month 2024 celebrations of excellence. Lift up a Black folk near you, support a small Black owned business and to build a future that recognizes and institutionalizes a sustainable socio-economic wellbeing and rich culture and heritage of People of African Descent.

Book your rooms, see you soon on our virtual events and stay safe and healthy until we meet in St. Lucia.

Sincerely,

Okama Ekpe Brook
President CSA 2023-2024

Español

Estimados miembros,

¡Feliz Mes de la Historia Afroamericana! El tema de este año: Excelencia negra, una herencia para celebrar, un futuro para construir, brinda la oportunidad de reflexionar sobre las experiencias pasadas, celebrar los esfuerzos actuales y construir nuevas relaciones mientras fortalece las antiguas asociaciones destinadas a desarrollos consistentes, progresistas y positivos para las personas. de Ascendencia Africana en las Américas, en su hogar en África y el Caribe. Nunca ha sido más urgente que los pueblos de ascendencia africana sean celebrados y reconocidos por sus contribuciones al mundo a través de su vibrante herencia cultural, su arduo trabajo, su resiliencia y su ingenio. Los negros han construido economías que el mundo deriva de la riqueza global y continúan proporcionando los recursos que sustentarán el futuro. Es por eso que estoy tan emocionado y orgulloso de todos los artículos que enviaron nuestros académicos para enriquecer nuestras conversaciones en Santa Lucía mientras cumplimos la promesa de una conferencia vibrante y de compartir nuestras experiencias con nuestro pueblo de Santa Lucía en junio. Del 3 al 7 de septiembre de 2024. The Harbour Club, A Curio Collection by Hilton es nuestro hotel de conferencias en Rodney Bay, Santa Lucía.

MESSAGE FROM THE PRESIDENT cont'd

La administración nos ha ofrecido excelentes tarifas a \$189 + impuestos en ocupación sencilla o doble. Esta opción asequible de compartir habitación permite a los asistentes permanecer cerca del lugar donde se llevará a cabo toda la acción. The Harbour Club es un establecimiento de lujo de cuatro estrellas en el corazón de la ciudad y estratégicamente ubicado cerca del puerto deportivo y rodeado de otras empresas locales. Es propiedad de un caribeño, Sir Wes Hall, que es un líder empresarial canadiense jamaicano, fundador de la Iniciativa Black North, primer Dragón Negro en el programa Dragons Den y autor de No Bootstraps When You're Barefoot: my rise from a Jamaican. choza de la plantación hasta las salas de juntas de Bay Street. Reconocemos la excelencia de Sir Wes Hall ante la comunidad empresarial y celebraremos su libro como parte de nuestro festival literario y celebración de autores este año. Haga clic en este enlace ahora <https://bit.ly/JuneCSA> para reservar su estancia en el hotel Harbour Club. Solo bloqueamos 50 habitaciones y se están vendiendo rápido. No pierda esta gran oportunidad de hospedarse en este hermoso hotel de conferencias.

También te invitamos a reservar tus calendarios para estos dos próximos eventos.

1. una celebración virtual del Mes de la Historia Afroamericana el 25 de febrero de 2024 a las 2 p.m. EST
2. Sesión de diálogo y lanzamiento virtual de nuestra Revista CSA el 29 de febrero de 2024 a las 12 del mediodía EST.

Felices celebraciones de excelencia del Mes de la Historia Afroamericana 2024. Levante a un pueblo negro cerca de usted, apoye una pequeña empresa de propiedad de negros y construya un futuro que reconozca e institucionalice un bienestar socioeconómico sostenible y una rica cultura y herencia de los afrodescendientes.

Reserve sus habitaciones, nos vemos pronto en nuestros eventos virtuales y manténgase seguro y saludable hasta que nos reunamos en Santa Lucía.

Atentamente,

Okama Ekpe Brook
Presidenta de la CSA 2023-2024

Français

Chers membres estimés,

Joyeux Mois de l'histoire des Noirs ! Le thème de cette année : L'excellence noire Un héritage à célébrer, un avenir à construire offre l'occasion de réfléchir aux expériences passées, de célébrer les efforts actuels et de construire de nouvelles relations tout en renforçant les anciens partenariats visant un développement cohérent, progressif et positif pour les personnes. d'ascendance africaine dans les Amériques, chez nous en Afrique et dans les Caraïbes. Le moment n'a jamais été aussi urgent pour les peuples d'ascendance africaine d'être célébrés et reconnus pour leurs contributions au monde à travers leur héritage culturel dynamique, leur travail acharné, leur résilience et leur ingéniosité. Les Noirs ont bâti des économies que le monde tire de la richesse mondiale et continuent de fournir les ressources qui soutiendront l'avenir. C'est pourquoi je suis si enthousiasmé et fier de tous les articles qui ont été soumis par nos universitaires pour enrichir nos conversations à Sainte-Lucie alors que nous tenons notre promesse d'une conférence dynamique et de partage de nos expériences avec notre peuple de Sainte-Lucie en juin. 3-7, 2024. Le Harbour Club, A Curio Collection by Hilton est notre hôtel de conférence à Rodney Bay, Sainte-Lucie. La direction nous a offert des tarifs avantageux à 189\$ + taxes en occupation simple ou double. Cette option abordable de partage de chambre permet aux participants de rester à proximité du lieu où se déroulera toute l'action. Le Harbour Club est un établissement de luxe quatre étoiles situé au cœur de la ville et stratégiquement situé à proximité de la marina et entouré de plusieurs autres entreprises locales. Il appartient à un antillais, Sir Wes Hall, un chef d'entreprise jamaïcain canadien, fondateur de la Black North Initiative, premier spectacle Black Dragon in the Dragons Den et auteur de No Bootstraps When You're Barefoot: my Rise from a Jamaican. cabane de plantation aux salles de réunion de Bay Street. Nous reconnaissons l'excellence de Sir Wes Hall auprès du monde des affaires et célébrerons son livre dans le cadre de notre festival littéraire et de notre célébration des auteurs cette année. Cliquez sur ce lien maintenant <https://bit.ly/JuneCSA> pour réserver votre séjour à l'hôtel au Harbour Club. Nous n'avons bloqué que 50 chambres et elles se vendent vite. Ne manquez pas cette belle opportunité de séjourner dans ce magnifique hôtel de conférence.

MESSAGE FROM THE PRESIDENT cont'd

Nous vous invitons également à réserver vos agendas pour ces deux événements à venir

1. une célébration virtuelle du Mois de l'histoire des Noirs le 25 février 2024 à 14 h HNE
2. Séance de dialogue et lancement virtuel de notre Journal CSA le 29 février 2024 à midi HNE.

Joyeuses célébrations de l'excellence du Mois de l'histoire des Noirs 2024. Soutenez un peuple noir près de chez vous, soutenez une petite entreprise appartenant à des Noirs et construisez un avenir qui reconnaît et institutionnalise un bien-être socio-économique durable ainsi qu'une riche culture et un héritage des personnes d'ascendance africaine.

Réservez vos chambres, à bientôt pour nos événements virtuels et restez en sécurité et en bonne santé jusqu'à notre rencontre à Sainte-Lucie.

Sincèrement,

Okama Ekpe Brook
Président de l'ASC 2023-2024

MESSAGE FROM THE EDITOR



Meagan Sylvester

Celebrating Carnival, Reggae Month, Bob Marley's birthday and Black History Month in the US

In this month of February, as we celebrate Carnival across the Caribbean with Trinidad and Tobago leading the charge as the affectionately coined, *Mother of All Carnivals*, Reggae Month in Jamaica and Black History Month in the US, these three cultural moments and expressions highlight and demonstrate the impact of black thought, black scholarship and black talent as part of the diasporic richness, that black and brown peoples bring to the world.

Trinis help celebrate Bob Marley's birthday at US White House

Following on the above February commemorative activities, Caribbean folk got together to host and participate in an event that took place on Wednesday February 7th in the US White House in celebration of Black History in the US, Reggae Month in Jamaica and Bob Marley's birthday on February 6th. Panelists were **Trinidadian Music Sociologist and CSA Journal Managing Editor**, Meagan A. Sylvester and Jamaicans Dr. Njelle Hamilton and Dr. Ken Irish-Bramble and Dr. Claire Nelson (moderator).

See details in the news report below.

<https://www.overtimett.com/blog/trinis-help-celebrate-bob-marleys-birthday-at-us-white-house/>

History of pre-Lenten Caribbean Carnival

Generally speaking, for Caribbean islanders, Carnival is a time to let loose. It is considered a **judgement-free time**, particularly for conservative islands with a strong Christian background.

Source: <https://www.sandals.com/blog/caribbean-carnival-calendar/>

Islands of the Caribbean who celebrate Carnival in February are Aruba, Bonaire, St. Maarten, Trinidad, Puerto Rico, Martinique, Haiti, Curacao, St. Barthelemy, Guadeloupe, Carriacou, Dominica, Guyana and the Dominican Republic.

Reggae Month

On January 9th 2008 the Government of Jamaica announced that the month of February was to be officially declared as Reggae Month. This was done to highlight and celebrate the impact of the musical genre on the country's social, cultural and economic development. Additionally, the birthdays of two of Jamaica's and Reggae Music's late icons are commemorated during the month of February: The late Dennis Brown also known as the 'Crown Prince of Reggae', is celebrated on February 1, while the late Robert Nesta 'Bob' Marley, the renowned 'King of Reggae' is celebrated on February 6.

Source: <https://jis.gov.jm/features/reggae-month/>

Black History Month in the US

Black History Month, a month long commemoration of African American history and achievement that takes place each February in the United States, which began in 1976. The idea for a Black History Month was first conceived by the historian Carter G. Woodson and members of his Association for the Study of Negro Life and History (now the Association for the Study of African American Life and History). Together they organized a Negro History Week, beginning in February 1926. They selected the month of February for this celebration. The civil rights movement also contributed to its popularity. Negro History Week was expanded to become Black History Month in 1976, with U.S. Pres. Gerald Ford urging Americans to participate in its observance.

Source: <https://www.britannica.com/topic/Black-History-Month>

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MESSAGE FROM THE VICE PRESIDENT



Rhoda Arrindell

Why Are We Still Colonies? Ask the People!

"Slavery lasted too long, and colonialism lasted even longer," was the response Shujah Reiph gave when I questioned him on the theme for the annual Black History Month Celebration in St. Martin. Reiph is the president of the Conscious

Lyrics Foundation, which has been hosting the event for the past 33 years. This year's theme is "Why are we still colonies?" The answer is not simplistic.

In colonization, there is a colonizer and a colonized. The colonizer is motivated by greed and sense of supremacy, while the colonized is incapacitated by subordination and fear. For colonialism to persist, the colonizer must maintain the imperial agenda in structures of education, justice, finance, etc. and sustain them through the subjugation of the colonized.

Convinced of their supremacy, European colonizers justified their anti-humanity actions with claims of "civilizing" the "barbaric" and "savage" peoples they exploited, stealing their lands in the process. As with the period leading up to Emancipation, in these times, some of the colonized, paralyzed by fear, have also convinced themselves that the colonizer, like the slaveholder, is superior in knowledge, has their interest at heart, and could better care for them than they could themselves.

Like well-trained snake oil salesmen, the educated colonized play their part too by pushing the imperial agenda onto their less educated brothers and sisters. Because of the prestigious position they hold, they are often believed by the less enlightened.

When Fabian Badejo¹ recently published an article on the (deliberate) misuse of terminology in the colony of St. Martin, the educated colonized minds responded true to form. Blinded to the way colonialism drives the imperial agenda, some try to split hairs over the difference between colonialism and imperialism, unable to tangibly demonstrate how these concepts differ in exerting influence and control of the colonizer over the colonized.

Steve Biko aptly observed in 1971 that "the most potent weapon in

the hands of the oppressor is the mind of the oppressed." Left without logical arguments for perpetuating colonialism, and in service of the agenda, the educated colonized mind resorts to false equivalencies, red-herrings, and other fallacies to ramp up fear among the colonized: "Look at Haiti," "Many (Caribbean) people come here from independent countries," "We will lose the Dutch/French passport," "We won't be able to access European funds."

Over four centuries of colonialism have served to enrich Europe and its "New World" offspring, to the detriment of the colonized. Though the colonized ought to hold their locally elected representatives accountable for the condition of daily life in the colony, they are ultimately unable to decide their own fate and live full lives because of their condition. Given this reality, it is fitting for the Conscious Lyrics Foundation to question why the people in these Caribbean islands are still colonized in 2024.

In perpetuating the imperial agenda, both the colonizer and the educated colonized try to convince the masses that they do not live in a colony, and some even argue that the colonized remain in their situation because they want to be. One way to know for sure whether this is so is to consult the people of these Caribbean colonies in fair and transparent referendums.

Rhoda Arrindell
Vice President, CSA 2023-2024

¹Fabian Badejo is a St. Martin poet, journalist, author, and theater director who has been covering for decades the colonial scene in the Caribbean islands colonized by the Dutch.

Español

¿Por qué seguimos siendo colonias? ¡Pregúntale a la gente!

"La esclavitud duró demasiado y el colonialismo duró aún más", fue la respuesta que dio Shujah Reiph cuando le pregunté sobre el tema de la celebración anual del Mes de la Historia Afroamericana en St. Martin. Reiph es el presidente de la Conscious Lyrics Foundation, que ha organizado el evento durante los últimos 33 años. El tema de este año es "¿Por qué seguimos siendo colonias?" La respuesta no es simplista.

MESSAGE FROM THE VICE PRESIDENT cont'd

En la colonización hay un colonizador y un colonizado. El colonizador está motivado por la codicia y el sentido de supremacía, mientras que el colonizado está incapacitado por la subordinación y el miedo. Para que el colonialismo persista, el colonizador debe mantener la agenda imperial en las estructuras de educación, justicia, finanzas, etc. y sostenerlas mediante la subyugación de los colonizados.

Convencidos de su supremacía, los colonizadores europeos justificaron sus acciones antihumanas con afirmaciones de "civilizar" a los pueblos "bárbaros" y "salvajes" que explotaban, robándoles sus tierras en el proceso. Al igual que en el período previo a la Emancipación, en estos tiempos, algunos de los colonizados, paralizados por el miedo, también se han convencido de que el colonizador, al igual que el propietario de esclavos, es superior en conocimientos, se preocupa por sus intereses y podría cuidar de ellos mejor que ellos mismos.

Como vendedores de aceite de serpiente bien entrenados, los colonizados educados también desempeñan su papel al imponer la agenda imperial a sus hermanos y hermanas menos educados. Debido a la prestigiosa posición que ocupan, los menos ilustrados suelen creer en ellos.

Cuando Fabián Badejo publicó recientemente un artículo sobre el mal uso (deliberado) de la terminología en la colonia de San Martín, las mentes educadas de los colonizados respondieron fielmente a su forma. Cegados ante la forma en que el colonialismo impulsa la agenda imperial, algunos intentan poner los pelos de punta sobre la diferencia entre colonialismo e imperialismo, incapaces de demostrar tangiblemente cómo estos conceptos difieren en el ejercicio de la influencia y el control del colonizador sobre los colonizados.

Steve Biko observó acertadamente en 1971 que "el arma más poderosa en manos del opresor es la mente del oprimido". Sin argumentos lógicos para perpetuar el colonialismo, y al servicio de la agenda, la mente colonizada educada recurre a equivalencias falsas, pistas falsas y otras falacias para aumentar el miedo entre los colonizados: "Miren a Haití", "Muchos (caribeños) la gente viene aquí de países independientes", "Perderemos el pasaporte holandés/francés", "No podremos acceder a los fondos europeos".

Más de cuatro siglos de colonialismo han servido para enriquecer a Europa y a sus descendientes del "Nuevo Mundo", en detrimento de los colonizados. Aunque los colonizados deberían responsabilizar a

sus representantes electos localmente por las condiciones de la vida diaria en la colonia, en última instancia son incapaces de decidir su propio destino y vivir una vida plena debido a su condición. Dada esta realidad, es apropiado que la Fundación Letras Conscientes se pregunte por qué la gente de estas islas del Caribe todavía está colonizada en 2024.

Al perpetuar la agenda imperial, tanto el colonizador como el colonizado educado intentan convencer a las masas de que no viven en una colonia, y algunos incluso argumentan que los colonizados permanecen en su situación porque así lo desean. Una forma de saber con seguridad si esto es así es consultar a los pueblos de estas colonias caribeñas en referendos justos y transparentes.

Rhoda Arrindell
Vicepresidenta, CSA 2023-2024

Français
Pourquoi sommes-nous toujours des colonies ? Demandez au peuple !

« L'esclavage a duré trop longtemps et le colonialisme a duré encore plus longtemps », a répondu Shujah Reiph lorsque je l'ai interrogé sur le thème de la célébration annuelle du Mois de l'histoire des Noirs à Saint-Martin. Reiph est le président de la Conscious Lyrics Foundation, qui organise l'événement depuis 33 ans. Le thème de cette année est « Pourquoi sommes-nous encore des colonies ? » La réponse n'est pas simpliste.

Dans la colonisation, il y a un colonisateur et un colonisé. Le colonisateur est motivé par l'avidité et le sentiment de suprématie, tandis que le colonisé est frappé d'incapacité par la subordination et la peur. Pour que le colonialisme persiste, le colonisateur doit maintenir l'agenda impérial dans les structures de l'éducation, de la justice, de la finance, etc. et les soutenir en asservissant les colonisés.

Convaincus de leur suprématie, les colonisateurs européens ont justifié leurs actions anti-humaines en prétendant « civiliser » les peuples « barbares » et « sauvages » qu'ils exploitaient, volant ainsi leurs terres. , certains colonisés, paralysés par la peur, se sont également convaincus que le colonisateur, comme le propriétaire d'esclaves, est supérieur en connaissances, à leurs intérêts à cœur et pourrait mieux prendre soin d'eux qu'eux-mêmes.

MESSAGE FROM THE VICE PRESIDENT cont'd

À l'instar des vendeurs d'huile de serpent bien formés, les colonisés instruits jouent également leur rôle en imposant le programme impérial à leurs frères et sœurs moins instruits. En raison de la position prestigieuse qu'ils occupent, ils sont souvent crus par les moins éclairés.

Lorsque Fabian Badejo a récemment publié un article sur l'utilisation abusive (délibérée) de la terminologie dans la colonie de Saint-Martin, les esprits instruits des colonisés ont répondu fidèlement à leur habitude. Aveuglés par la façon dont le colonialisme détermine l'agenda impérial, certains tentent de diviser les cheveux en quatre sur la différence entre colonialisme et impérialisme, incapables de démontrer de manière tangible en quoi ces concepts diffèrent dans l'exercice de l'influence et du contrôle du colonisateur sur le colonisé.

Steve Biko observait avec justesse en 1971 que « l'arme la plus puissante entre les mains de l'opresseur est l'esprit de l'opprimé ». Laissé sans arguments logiques pour perpétuer le colonialisme et au service de l'agenda, l'esprit colonisé instruit recourt à de fausses équivalences, à des fausses pistes et à d'autres erreurs pour attiser la peur parmi les colonisés : « Regardez Haïti », « Beaucoup (Caraïbes) les gens viennent ici de pays indépendants », « Nous perdrions le passeport néerlandais/français », « Nous ne pourrons

pas accéder aux fonds européens ».

Plus de quatre siècles de colonialisme ont servi à enrichir l'Europe et ses descendants du « Nouveau Monde », au détriment des colonisés. Même si les colonisés devraient tenir leurs élus locaux responsables de la condition de la vie quotidienne dans la colonie, ils sont finalement incapables de décider de leur propre sort et de vivre pleinement leur vie en raison de leur condition. Face à cette réalité, il convient que la Conscious Lyrics Foundation se demande pourquoi les habitants de ces îles des Caraïbes sont encore colonisés en 2024.

En perpétuant le programme impérial, le colonisateur et les colonisés instruits tentent de convaincre les masses qu'ils ne vivent pas dans une colonie, et certains soutiennent même que les colonisés restent dans leur situation parce qu'ils le souhaitent. Une façon de savoir avec certitude si tel est le cas est de consulter les habitants de ces colonies caribéennes lors de référendums équitables et transparents.

Rhoda Arrindell

Vice-président, CSA 2023-2024

MESSAGE FROM THE PROGRAM CO-CHAIR



Geneve Phillip

As momentum continues to build around the CSA 2024 Conference, St. Lucia, the Program Committee wishes to thank all prospective Conference delegates for their overwhelming support and feedback thus far. At the time of the extended abstract submission deadline, we received a total of 273 abstracts, which the Committee is working assiduously to review and provide feedback by 29th February 2024.

As we begin the official countdown toward an intellectually stimulating Conference and 50th Anniversary Celebrations, it's time for us to share the CSA 2024 Program at a Glance. Undeniably, your presentations on your research findings related to the themes and sub-themes are the highlight of the Conference. However, the Program entails much more, as the Program Committee aims to offer you an enriching academic experience, combined with an equally enthralling, holistic experience, with culture, heritage and culinary delight at the forefront:

CSA2024 Program at a Glance



Monday 3rd June- Opening night plenary- Film Screening of [Shantaye's World](#)- A Caribbean Saga and Windrush Story, based on the protagonist Shantaye, born in rural St. Lucia during the post-colonial period. The screening will be followed by Cocktail reception.



Tuesday 4th June- Literary Salon, Author Celebration, Book Exhibit at Derek Walcott Library- [Sir Arthur Lewis](#) [Community College](#)

Wednesday 5th June- Cultural Night- CSA2024 Cultural Night is being hosted by the Cultural Development Foundation. [Cultural Development Foundation \(CDF\) St. Lucia – Promoting Saint Lucian Culture](#) (cdfstlucia.org) Did you know that although English is the official language in St. Lucia, Kwéyòl is widely adopted and spoken in the community? Be sure to take a glance at the [Kwéyòl Dictionary](#) (dbfrank.net) before Cultural Night.

Thursday 6th June- AM: CSA Membership meeting | PM: For the 48th Annual CSA Conference, attendees may select one of three tour options, including a customized tour of some of the notable sites featured in Derek Walcott's poetry. Some of the iconic landmarks that you will have the opportunity to see during the tours include Soufrière, The Pitons and Pigeon Island: [Iconic Landmarks](#) | [Saint Lucia Tourism Authority](#) (stlucia.org)



Friday 7th June- Closing Gala and celebration of Past Presidents

The Program Co-Chairs wish to thank the members of the Program Committee: Dr. Rhoda Arrindell- Howard University, USA and Vice President, Caribbean Studies Association, Dr. Antonio Carmona Báez- President, University of St. Martin, Dr. Oneil Hall- Lecturer, UWI Mona, Ms. Rhyesa Joseph- Executive Director, Folk Research Centre, St. Lucia, Dr. Mustaq Khan- Assistant Professor, Western University, Canada, Dr. Jacqueline La Guardia Martinez- Senior Lecturer, University of the West Indies, St. Augustine Campus, Dr. Mamyrah Dougé-Prosper- Assistant Professor, University of California, USA, Dr. Charlene Roach- Senior Lecturer, University of the West Indies, St. Augustine Campus and Dr. Christopher Williams- Associate Professor, University College of the Cayman Islands. The countdown is on! #CSAStLucia #letherinspireyou #CSAat50

LOCAL ORGANISING COMMITTEE



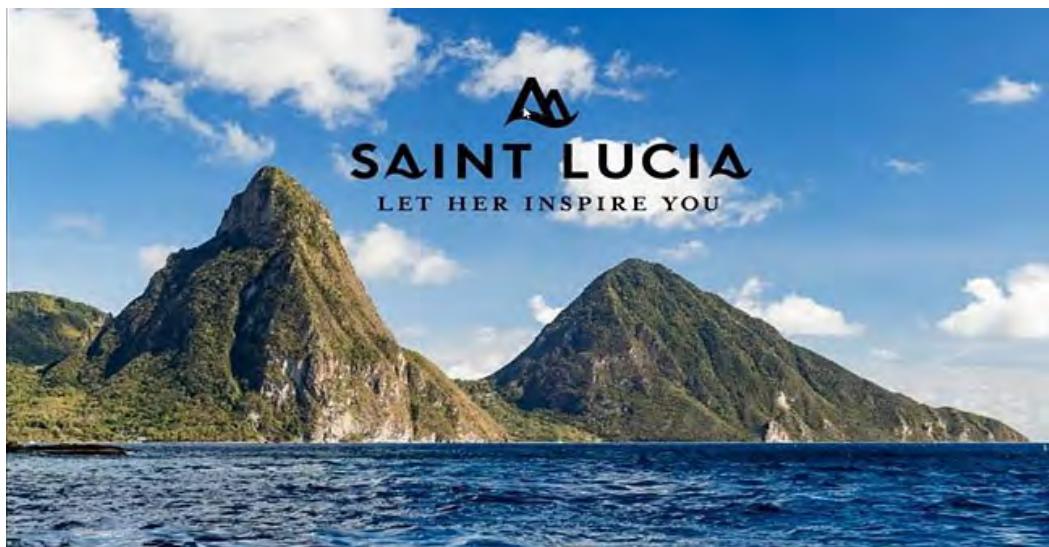
Tracy George

Mrs. Tracy Pilgrim-George is currently the Senior Advancement Officer at the Sir Arthur Lewis Community College. She works on projects that help develop the Youth and Women around the country. She is a trained educator with over 20 years of teaching experience. Mrs. Pilgrim-George holds a master's degree in Spanish Language and Culture. She is the co-author of the Macmillan Dime series: Spanish for Caribbean Secondary School Teacher's Guide. She was Assistant Chief for the Spanish Caribbean Examinations Council in the Caribbean for the last 5 years and has helped to train many teachers around the island in language education.

An excellent oratory, Mrs. George has hosted numerous events: the Saint Lucia Independence Pageants, the St. Joseph's Convent's Carnival Queen and Princess Pageant 2021, Carnival Queen Pageant 2019, numerous events for the Government of Saint Lucia, Events Saint Lucia, The Prime Minister's Fundraising Balls, First National Bank and the list goes on. She has served as the President of the Tennis Parent's Committee and is currently a member of the board of the St. Lucia Tennis Association.

Mrs. George is passionate about giving back to the community and as a Rotarian she believes in the motto Service above Self. She says her greatest blessings are her two boys who are Tennis players and members of the Morchy U10 football team. She hopes to instill in her sons the idea that "We make a living by what we get, but we make a life by what we give."

Please contact Tracy Pilgrim-George for all matters related to the Local Organising Committee at tgeorge@apps.salcc.edu.lc.



Plan Your Trip

Situated in the Eastern Caribbean, Saint Lucia is an island known for her exotic beaches, luxury resorts, striking scenery and the Pitons. As one of the Windward Islands, we are found between Martinique and St. Vincent.

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Please email maya.freeman@goddard.edu or lroland@clemson.edu re Membership

MAYA I. FREEMAN and L. KAIFA ROLAND

CSA Executive Council Members

'A Janus-faced Essequibo Policy? Venezuela Stokes Up Border Tensions'

Source: <https://www.geopoliticalmonitor.com>



In a [previous article](#) published on February 8, I analyzed Guyana's latest brush with Venezuela. The border spat, which flared up toward the tail end of 2023, was manufactured by the Nicolás Maduro regime. It brought these two (contrasting) petrostates closer to a new crisis, making things worse for Caracas diplomatically.

Not so for Georgetown, as my article contends in three steps. It concludes that Caracas' heavy-handed, antagonistic foreign policy-related antics backfired, proving ineffective and counterproductive.

For one thing, and in a diplomatic move that will resonate for years to come, Georgetown upset Caracas' wider regional strategy. For another, it mostly weathered the onslaught.

However, my article's conclusion also signals a cautionary note. It underscores that the risk of a Guyana-Venezuela showdown does not go away and that greater, fast-moving risks to that country's security still exist.

In recent days, within sight of Guyana's western border, [indications](#) (reportedly made public by Guyanese authorities) are that Venezuelan military maneuvers are afoot. This reported build-up of Venezuelan forces near that border, now receiving greater coverage by the international media, has come under scrutiny relative to a recently minted agreement to [de-escalate](#) tensions between these two South American neighbors.

It is noteworthy that pursuant to the terms of the Joint Declaration of Argyle for Dialogue and Peace between Guyana and Venezuela—and in the context of the first meeting of the Joint Commission—on January 25th, the Foreign Ministers of Guyana and Venezuela met in Brasilia. Those talks were [facilitated](#) by Brazil's Foreign

Minister, with representatives of the Community of Latin American and Caribbean States and the United Nations on hand as observers.

This reported Venezuelan saber-rattling has cast a shadow over the first tentative steps on the previously agreed path of the aforementioned Joint Commission-driven process which, as currently configured, may falter.

It is telling that—according to a timely piece of analysis (titled '[Miscalculation and Escalation over the Essequibo](#)') published by a leading Washington-based think tank—Caracas is employing a 'compellence strategy' vis-à-vis the border controversy. This, in the view of one of the authors, bears the hallmark of a "[duplicitous policy](#)" on the part of the Maduro regime.

Reportedly, leaders of the [Caribbean Community \(CARICOM\)](#) bloc have set their [sights](#) on advancing a sweeping response. In that regard, backing down is not in the cards for Guyana, or, for that matter, this regional grouping of [small states](#).

That said, with a major joint natural gas [project](#) recently clinched, Trinidad and Tobago is trying to walk the tightrope between Georgetown and Caracas. The agreement, which Washington had to [scrutinize](#), caused [disquiet](#) in Georgetown.

However, and insofar as several regional states are pursuing diplomatic gambits geared toward deepening relations with Venezuela, that reaction from Georgetown is not illustrative of the [view](#) in CARICOM member states writ large vis-à-vis Venezuela-connected energy deals. Even as Guyana has rallied sister CARICOM members to stand up to Venezuela's Essequibo-related geopolitical bullyism and bad-faith diplomacy, those countries are not doing themselves any favors by accentuating policy differences on such deals.

For all the talk about their differing records in diplomatically treating with Venezuela, though, in line with their respective [national interests](#), CARICOM member states are all of one mind about Caracas' latest scheme aimed at Guyana: It may be Caracas' riskiest geopolitical bet yet, given the stakes, interests and players involved. (I outline these issues in my [aforesaid article](#).)

It represents a test not just to Guyana, but to CARICOM, as well as to the regional security and international orders.

CARIBBEAN SCHOLARSHIP cont'd

Inasmuch as there are apparent divisions within the CARICOM grouping over Venezuela, then, Georgetown must put the latest provocation by Caracas into perspective by paying heed to the long-standing priority of the bloc's strategy relative to the wider region. Namely, the intention is for the latter to remain a [Zone of Peace](#).

That international relations approach and a combination of [support](#) from key global and regional powers, along with the backing of the processes of international cooperation and multilateralism, all play a vitally important role in seeing Guyana through to its Essequibo-related foreign policy endgame; along the way, thwarting Caracas' hawkish posturing.

This in the context of Guyana's [headline](#) grabbing, international law-centric foreign policy [journey](#) in respect of the International Court of Justice (ICJ). The ICJ—it is widely believed—will furnish the legitimate, definitive resolution to the border controversy.

Caracas' [provocation](#) of the hour, then, is also the latest reminder that—although the tide of history is in Georgetown's favour—the twists and turns of the journey in question are aplenty.

Georgetown needs to keep its nerve now, recognizing that the border controversy is now part of a familiar tangle of protracted global geopolitical rivalry.

CARIBBEAN CULTURAL EXPRESSION

Calypso - The New York Experience (TTT Interview)

Podcasting as a form academic scholarship

Meagan A. Sylvester - Podcaster

The power of the Podcast

Within the walls of academia, content creation and the form of scholastic delivery is changing. Introducing a new way to share academic content, The Podcast.

Reference: [Podcasting in Academia: A New Knowledge Management Paradigm within Academic Settings](#)

What is a Podcast

a digital audio file made available on the internet for downloading to a computer or mobile device, typically available as a series, new installments of which can be received by subscribers automatically.

To view the interview: [CLICK HERE](#)

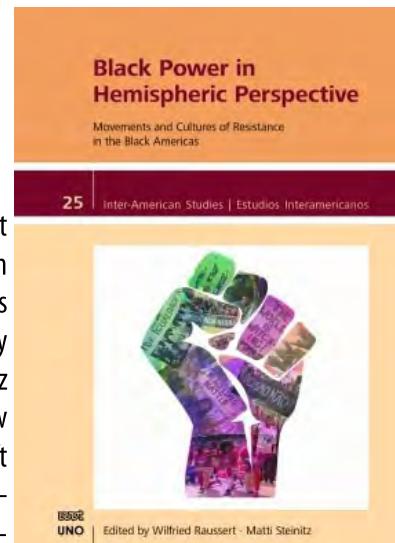


NEW BOOK

Black Power in Hemispheric Perspective Movements and Cultures of Resistance in the Black Americas

Edited by Wilfried Raussert and Matti Steinitz

When SNCC leader Stokely Carmichael first called for "Black Power" on a Civil Rights march in 1966 he not only gave name to a movement that shaped one of the most significant periods of the African American struggle for freedom in the USA. His background as a son of migrants from Trinidad and Tobago also gives an indication on the international dimension of the Black Power movement. Black Power was informed by the ideas of Afro-diasporic intellectuals and Pan-Africanists such as W.E.B. DuBois, Marcus Garvey, Frantz Fanon, and Malcolm X. Deeply rooted in practices of Black transnationalism, Black Power heralded a new era of African American defiance, militancy, and cultural awareness, which transcended the U.S. and left its footprints throughout the Hemisphere, providing marginalized communities beyond national and cultural boundaries with meaningful symbols of resistance and self-affirmation in the face of racial oppression. Black Powers hemispheric impact encouraged the emergence of musical genres, antiracist movements, and border-crossing networks of solidarity among Afro-descendants in the Caribbean, Latin and North America, and continues to be a source of inspiration for the political and cultural expressions of the Black Americas in the 21st century as manifested by the Black Lives Matter movement. This compilation of essays by scholars and activists intends to fill an important gap by addressing Black Power within a historical, polyvocal and multi-locational approach shedding light on manifestations of Black Power from Brazil, Canada, Colombia, Cuba, Jamaica, Panama, Puerto Rico, Uruguay, the United States and their entanglements.



Author Bio

Wilfried Raussert is chair of North American and Inter-American Studies at Bielefeld University, Germany. He is director of the International Association of Inter-American Studies and founder of the Black Americas Network. Matti Steinitz is a Ph.D. student at the Center for InterAmerican Studies at Bielefeld University, Germany. He is also co-founder and coordinator of a transdisciplinary network on the Black Americas.

For details or to purchase a copy visit: <https://www.uno.edu/unopress/black-power-in-hemispheric-perspective>

CARIBBEAN FILM NEWS



Calling all feature filmmakers

Apply NOW for the Cross-Continental International Co-production Forum

The first annual Cross Continental International Co-production Forum is set to take place from April 15th to April 19th 2024 in Barbados. This forum, brought to you by Caribbean Tales Media Group and Imagine Media International in partnership with The University of the West Indies, Cave Hill Campus and supported by the British Film Institute (BFI) and the Canada Media Fund (CMF) is the first of its kind and will serve as a unique platform for fostering partnerships, networking, and exploring co-production possibilities among the UK, Canada, South Africa and the Caribbean.

Key highlights of the event include:

- Engaging Panel Discussions:** Thought-provoking sessions featuring experts and thought leaders discussing the latest trends, challenges, and opportunities in co-producing within the film industry.
- Networking Opportunities:** Ample time for attendees to connect with peers, potential collaborators, and industry influencers. Networking sessions will be strategically incorporated to facilitate meaningful interactions.
- Pitch Sessions:** A dedicated space for participants to showcase their projects, ideas, and capabilities, providing an opportunity for potential coproductions to be explored.
- Interactive Workshops and Masterclasses:** Hands-on workshops led by industry experts, offering practical insights and skills relevant to co-producing in today's dynamic market.
- Exhibition Area:** An exhibition featuring cutting-edge technologies, services, and solutions that can enhance co-production efforts.

The Cross Continental Forum aims to create a collaborative environment where high-level producers, experts and professionals from

Canada, the UK and the Caribbean can explore synergies, share expertise, and build partnerships that will drive innovation and growth within the film industry

Prior to the forum in Barbados, selected participants will engage in a virtual month-long program with facilitators who specialize in different elements of international co-production. The pre-forum events will include three peer group sessions and at least two one on one sessions where participants will discuss international co-production financing and distribution strategies, build a global network of potential collaborators and receive constructive feedback on their script from our on staff story editor. During these sessions they will build knowledge and skill that will help them improve the market viability of their project. Participants will be supported as they work to create a project package consisting of a pitch deck, a project Bible and a 30 second trailer/teaser which they will present to an assortment of global industry leaders, financiers and creative visionaries at the forum in Barbados.

Who Should Apply?

Documentary, Feature Film and Television series producers from the UK, Canada, the Caribbean and South Africa who are of Black and Global Majority or Caribbean Descent and have successfully produced at least one full length project domestically and are ready to make the leap into international co-production. They must have full or partial ownership stake in a functional production company that is at least 51% Black owned and a project in pre-development or development stages that has international potential.

Besides a complete application form, applicants must submit an updated resume, a pitch deck or any supporting material describing their project and a script draft or outline.

Ready to Ignite Your Project?

The Cross Continental Co-Production Forum welcomes you to a world where imagination knows no limits. Join us in creating a global tapestry of stories that captivate, inspire, and resonate with audiences worldwide.

Take the first step towards international success. Apply now and be part of a community that believes in the power of collaborative storytelling.

Your story, our world – let's co-create the future together!

To apply: [CLICK HERE](#)

Deadline: February 25, 2024 - 11:59 PM EST

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Gabriela Quijano

Español

Plena contra desplazamiento

Empecé el 2024 conectando con un pequeño grupo de estudiantes de escuela superior, visitando Puerto Rico desde Los Ángeles. A finales del año pasado, su escuela me contactó para ayudar a organizar un viaje educativo a Puerto Rico en el que visitaran distintos proyectos

comunitarios, entre ellos el Taller Comunidad La Goyco. La Goyco, un centro comunitario creado en lo que antes era una escuela elemental, se ha convertido en una importante referencia dentro de la lucha anti-desplazamiento en Puerto Rico, por lo que consideramos que esta sería una valiosa visita para los estudiantes.

En La Goyco, los estudiantes participaron de un taller plena. Allí aprendieron más sobre la historia e interpretación de este género musical. Finalizando el taller, dimos paso a un ejercicio de discusión para identificar las conexiones entre el esfuerzo de la comunidad por crear una Casa de la Plena dentro de este centro comunitario y la lucha anti-gentrificación.

Durante nuestra discusión, rescatamos algunas de las palabras de quien había sido nuestro maestro de plena ese día: "La plena es una expresión de la identidad cultural puertorriqueña". Sobre todo, de la clase trabajadora y de las comunidades negras en Puerto Rico. Al mismo tiempo, la plena no se escucha en las principales estaciones de radio del archipiélago, aunque es la música de muchas reuniones y protestas sociales. Si vemos la gentrificación como un acto de desplazamiento físico, cultural y económico, comenzamos a entender que los esfuerzos por mantener viva la plena son una forma de fortalecer la identidad y el sentido de pertenencia de la comunidad en un contexto donde las políticas gubernamentales debilitan intencionalmente los vínculos culturales en aquellos barrios que quieren ver desarrollarse para beneficio del capital.

Para estos jóvenes estudiantes provenientes de Los Ángeles, tanto el desplazamiento como la desigualdad son experiencias conocidas. Como referencia, una investigación realizada por el Urban Displacement Project en 2018 demostró que, en Los Ángeles, "las zonas censales gentrificadas aumentaron un 16% entre 1990 y 2015". Por

lo tanto, nuestro interés era que, en este viaje, los estudiantes observaran cómo se manifiestan estos problemas en el Caribe y se sintieran inspirados para iniciar acciones en sus comunidades, pensadas para contrarrestar los efectos negativos de las políticas y economías convencionales, sustentadas en patrones de inversión/desinversión pública que dejan a las familias de bajos ingresos y a las comunidades de color radicalmente más susceptibles a la gentrificación y al desplazamiento.

Al final de nuestra conversación, los estudiantes encontraron la conexión. Más importante aún, comenzaron a hablar sobre la diversidad existente en sus contextos y la potencialidad de cultivar espacios para practicar diferentes tipos de deportes como medio para desarrollar lazos comunitarios y responder a la experiencia vivida del desplazamiento. Centrarse en los deportes fue una adaptación importante. Esta sirvió para pensar cómo relacionarse con otros jóvenes en situaciones similares. Sobre todo, nos llevó a discutir temas más amplios de acceso y de oportunidades, los que retomaré en próximas columnas.

English

Plena against displacement

I started 2024 meeting with a small group of high school students coming to Puerto Rico from Los Angeles, California. By the end of 2023, their school contacted me to help organize a visit to different community projects in Puerto Rico, one of them being the Taller Comunidad La Goyco. La Goyco, a community center established in a recovered old elementary school, emerged as a focal point in the struggle against gentrification in Puerto Rico after the school's closing in 2017. As such, the organizers of this educational trip thought that visiting La Goyco would be a valuable experience for students.

In La Goyco, students participated in a plena workshop. There they learned a bit about how this music genre's is played and developed. By the end of the workshop, I led a group discussion as an exercise to find the connections between the community's effort to hold space for a House of Plena within the center, and the battle against gentrification.

During our discussion, we picked up on something that our plena teacher told us: "Plena is an expression of Puerto Ricans' cultural identity," but more specifically, of Puerto Rico's working class and black communities. At the same time, plena is not played in mainstream radio stations, although it is the music of many social gatherings as well as social protests. Looking at gentrification as an act

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

of physical, cultural, and economic displacement, we started to understand that efforts to intentionally keep plena alive were a way to strengthen the community's identity and sense of belonging in a context where government politics and policies were intentionally debilitating cultural ties as a way to advance other forms of capital interest in historical Puerto Rican neighborhoods.

For these young students coming from Los Angeles, both displacement and inequality resonate deeply. As a reference, research conducted by the Urban Displacement Project in 2018 showed that, in Los Angeles, "gentrified census tracts increased by 16% between 1990 and 2015." Therefore, coming to this trip, we were hoping that students would look at how these issues manifest in the Caribbean, how people respond to them, and feel inspired to initiate and continue actions against displacement back in their communities. Such actions should be thought to counter the negative effects of conventional politics and economies, sustained in patterns of public investment/disinvestment that leave low-income families and communities of color radically more susceptible to gentrification.

At the end of our conversation, students were able to see the connection. More importantly, they started to speak about diversity in their own contexts and the potentiality of cultivating spaces to practice different kinds of sports as a medium to grow community ties and respond to the lived experience of displacement. Bringing sports was a powerful adaptation they made. It served to think about how to engage with other youth experiencing these issues. And it led us to discuss broader issues of access that now I am looking forward to following up with in the next columns.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Julien Merion

Français UN VENT NOUVEAU SOUFFLE SUR L'AFRIQUE ?

La récente décision prise le 28 janvier 2024 par trois pays d'Afrique de l'Ouest de se retirer de la Communauté des Etats d'Afrique de l'Ouest (CDEAO) a fait l'effet d'une bombe.

En prenant une telle décision, le Burkina Faso, le Mali et le Niger signent leur volonté de rupture avec le modèle néocolonial appelé « Fraçafrique ». Tout a commencé par l'éviction des Présidents en place qui étaient soutenus par la France.

L'arrivée de joutes militaires en 2023 dans ces 3 pays a transformé la donne avec le retrait des troupes françaises et le renvoi des ambassadeurs de France. Ainsi la rupture est consommé après plus d'un siècle de domination inspirée par Jules Ferry qui disait au Parlement français « Il faut dire ouvertement qu'en effet les races supérieures ont un droit vis-à-vis des races inférieures. (...) Il y a pour les races supérieures un droit, parce qu'il y a un devoir pour elles. Elles ont le devoir de civiliser les races inférieures » le 28 juillet 1885. Pourquoi en est-on arrivé là ?

Le dépeçage de l'Afrique par le Congrès de Berlin en 1885 a livré le continent au pillage de ses ressources et à la main mise totale des puissances coloniales et à l'humiliation permanente des peuples et de leur culture.

Les indépendances acquises en 1960 n'ont pas changé grand-chose. Les élites africaines seront entièrement dévouées à la France qui va depuis la Cellule de l'Elysée pour l'Afrique menée par un homme de confiance du Général de Gaulle, Jacques Focard, régenter l'Afrique de l'Ouest.

Le « système de la Fraçafrique » présente, à des degrés divers selon les pays concernés, les caractéristiques suivantes :

- Une politique étrangère française qui ne relève pas du ministère des Affaires étrangères mais de la Cellule africaine de l'Elysée dirigée Jacques Focard), sur un mode discrétionnaire et largement occulte
- Une présence très importante de fonctionnaires français ou

- d'attachés techniques (AT) dans les pays africains concernés;
- Une ingérence, y compris militaire, dans les affaires intérieures des pays concernés (défense ou renversement d'un gouvernement). On relève plus de 40 interventions militaires françaises en Afrique entre 1960 et 2020
- Des liens financiers occultes entre le régime du pays et les partis politiques français. Ces liens financiers concernent la corruption des élites politiques africaines par les classes dirigeantes françaises.
- La mise en place d'un contrôle monnaie par la Banque de France par le biais du Franc CFA
- L'emprise culturelle par la francophonie et ses réseaux.

C'est ce système que conteste une grande partie de l'opinion et notamment la jeunesse dans ces pays africains qui, malgré les nombreuses richesses dont ils disposent restent englués dans le sous-développement.

La création récente de l'Association des Etats du Sahel explique le retrait du Burkina Faso, du Mali et du Niger d'institutions inféodées aux intérêts des puissances occidentales. Cette création se veut une alternative pour enfin que le mot d'ordre aujourd'hui affiché « L'Afrique aux Africains » devienne une réalité.

La route cependant reste longue.



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

English

A NEW WIND BLOWS ACROSS AFRICA?

The recent decision taken on January 28, 2024 by three West African countries to withdraw from the Community of West African States (ECOWAS) had the effect of a bomb.

By making such a decision, Burkina Faso, Mali and Niger are signaling their desire to break with the neocolonial model called "Françafrique"

It all started with the ousting of existing Presidents who were supported by France.

The arrival of military juntas in 2023 in these 3 countries transformed the situation with the withdrawal of French troops and the dismissal of French ambassadors. Thus the rupture is complete after more than a century of domination inspired by Jules Ferry who said to the French Parliament "It must be said openly that in fact the superior races have a right vis-à-vis the inferior races. (...) There is a right for the superior races, because there is a duty for them. They have the duty to civilize the inferior races" July 28, 1885

Why did we get to this point?

The carving up of Africa by the Congress of Berlin in 1885 delivered the continent to the plundering of its resources and the total control of colonial powers and the permanent humiliation of peoples and their culture.

The independence acquired in 1960 did not change much.

The African elites will be entirely devoted to France which will, from the Elysée Cell for Africa, led by a trusted man of General de Gaulle, Jacques Focard, rule West Africa.

The "Françafrique system" presents, to varying degrees depending on the countries concerned, the following characteristics:

- A French foreign policy which is not the responsibility of the Ministry of Foreign Affairs but of the African Cell of the Elysée headed by Jacques Focard), in a discretionary and largely occult mode
- A very significant presence of French civil servants or technical attachés (TA) in the African countries concerned;
- Interference, including military, in the internal affairs of the countries concerned (defense or overthrow of a government). There are more than 40 French military interventions in Africa between 1960 and 2020

- Hidden financial links between the country's regime and French political parties. These financial links concern the corruption of African political elites by the French ruling classes.
- The establishment of monetary control by the Bank of France through the CFA Franc
- The cultural influence of the Francophonie and its networks.

It is this system that a large part of public opinion contests, particularly the youth in these African countries who, despite the numerous riches they have, remain mired in underdevelopment.

The recent creation of the Association of Sahel States explains the withdrawal of Burkina Faso, Mali and Niger from institutions subservient to the interests of Western powers. This creation is intended to be an alternative so that the slogan now displayed "Africa for Africans" finally becomes a reality.

However, the road remains long.

Center for Lifelong Learning: CULTURE MEETS CLIMATE - ISLANDERS AT THE HELM UNVEIL SOLUTIONS!

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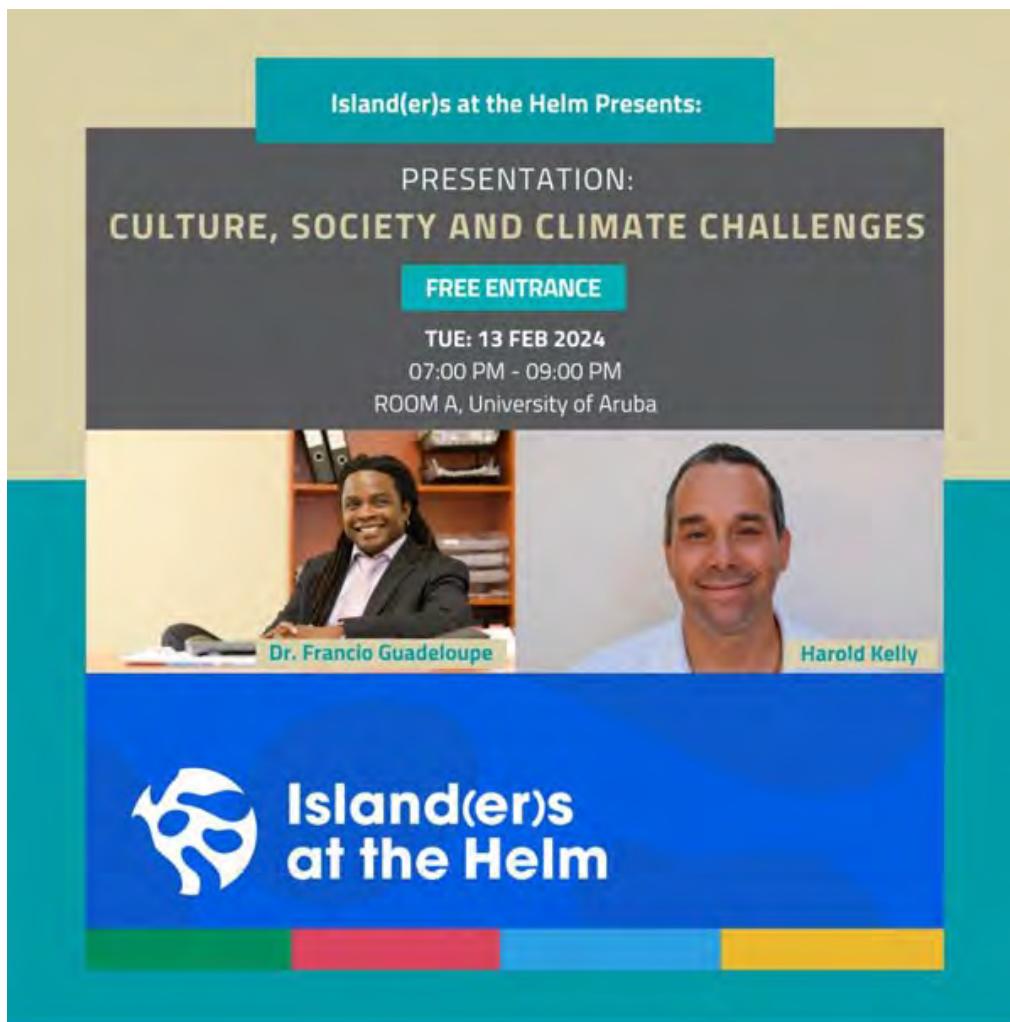
- Dr. Francio Guadeloupe - Leading cultural anthropologist and associate professor at the University of Amsterdam.
- Harold Kelly - Ph.D. Researcher and Archaeologist at the National Archaeological Museum Aruba.

WHAT TO EXPECT:

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GRADUATE STUDENT REPRESENTATIVE



Maya I. Freeman

HAPPY GRADUATION TO ALL SPRING 2024 CSA UNDERGRADUATE/GRADUATE STUDENTS AND SCHOLARS! MANY ARE GRADUATING WITH THEIR BACHELOR'S/MASTER'S IN SPRING 2024, THEN GOING INTO GRADUATE PROGRAMS – LET US CELEBRATE YOU!

ARE YOU A SPRING 2024 GRADUATE STUDENT?

IF SO, I WANT TO HEAR FROM YOU!

CSA is growing and improving as we prepare for the 50th Golden Anniversary of CSA in 2024 on the beautiful island of St. Lucia.

CSA Undergraduate/Graduate Student Members are encouraged to actively engage in as many celebratory and commemorative programs as possible during this historic year and beyond.

CSA is committed to fostering relationships with supportive discourse and active advice on how best to conduct research specifically on the Caribbean or how to navigate graduate school as a Caribbeanist.

We want CSA newcomers/graduate students to build a relationship where they can have someone in academia they can go to for asking questions, or for clarification during and after the conference.

KEY DATES:

CSA ACADEMIC CONFERENCE JUNE 3-7, 2024 – ST. LUCIA

Check out <https://www.stlucia.org/en/> for information on the natural island of St. Lucia!

CSA GSMP CSA Conference Day 2 on Tuesday, June 4, 2024, facilitated by Dr. Dwaine Plaza [CSA Treasurer and Professor at the University of Oregon]. CSA GSMP established face-to-face opportunities among CSA faculty and scholars (seasoned CSA members) with graduate student members of CSA (individuals working on Masters or Doctoral Degrees) at institutions from around the world. A central intention of the CSA GSMP was to encourage continued post-conference communication among mentors and mentees.

Check out <https://www.stlucia.org/en/> for information on the natural island of St. Lucia!

If you are interested in learning more about the CSA, send an email with your name, the current institution you are attending for bachelor's, master's or doctoral studies, your email, and contact number to me at:

MAYA I. FREEMAN, GRADUATE STUDENT REPRESENTATIVE EMAIL:
maya.freeman@goddard.edu or
gradstudentrep@caribbeanstudiesassociation.org

CSA Graduate Student Members, what exciting news do you have to share about your graduate student experiences?

As your CSA Graduate Student Representative, I welcome your reflections, suggestions, and innovative ideas for keeping CSA relevant for our graduate student members now and in the future. Our multitude of intergenerational perspectives are all part of the African diaspora and its people.

I appreciate all constructive feedback and want to make GRADUATING STUDENTS and CSA's 2024 Academic Conference's Graduate Student Mentorship Breakfast more dynamic. Please contact me with any suggestions or comments, I would love to hear from you!



PROMOTION UPDATE FOR CSA MEMBER



The Caribbean Studies Association joins with the HOUSE OF NEHESI PUBLISHERS in celebrating our very own Vice President, Dr. Rhoda Arrindell

Where're you spending February 2024?

Congrats to HNP author Rhoda Arrindell, spending her first Black History Month at the history-making Howard University, USA, as the lecturer of two courses, "Introduction to Caribbean Literature" and "Women in Literature."

Dr. Arrindell is the writer of LANGUAGE, CULTURE AND IDENTITY IN ST. MARTIN

As the first of its kind book for the Caribbean island of St. Martin, "Arrindell's research is a unique groundbreaking work," said Dr. Alma Simounet, University of Puerto Rico.

Available at [ARNIA Bookstore](#) (Bush Rd/Zagersgut Rd); [Small Press Distribution](#); houseofnehesipublish.com #publishinthecaribbean

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Story courtesy: <https://www.facebook.com/HNPbooksauthors>

CSA MEMBER HIGHLIGHT/OBITUARY

Sonia Suzette Williams

Sonia Suzette Williams (1967-2024) Fly in power to your resting place. The ancestors are welcoming your laughter as we honor your life. Until we reunite again.

"The National Cultural Foundation is deeply saddened by the passing of multiple-award winning actor, director, writer, theatre arts educator, inspirational speaker and activist Sonia Williams.

Sonia was a lover of the arts and had a deep passion for developing and molding emerging talent. In an interview, in celebration of NIFCA's 50th anniversary, she said that one of her most satisfying tasks was helping creatives reach their full potential.

The NCF enjoyed an excellent working relationship with Sonia which spanned over three decades. Her skills and expertise were used in varying capacities in literary arts and theatre arts. She taught creative writing workshops at Dodds Prison. She was an entrant/actor, writer, director, coach and judge with NIFCA.

In recent times, she gave of her time and energy in the area of theatre production. Her most recent public performance with the NCF was during the Barbajan production which culminated NIFCA 2023.

Sonia migrated to Brooklyn New York in 1979, from Pleasant Hall, St. Peter, where she received a B.A. in Theatre Arts and Women Studies and a Watson Fellowship to Nigeria 1989.

In 1990, she returned to Barbados and worked under the direction of Earl Warner in classics such as Lights, Your Handsome Captain, Fatpork; Austin Tom Clarke's Growing up Stupid Under the Union Jack; and Ntozake Shange's Crack Annie.

She wrote and directed full length plays including: From Bussa To Barrow and Beyond, and The Ritual; her one woman shows: Pilgrimage to Freedom and Three Points of Center; and the Choreopoem Embodied Knowings.

As a director her credits include: Odale's Choice, Return to the Source, (excerpts from Mask) written by Kamau Braithwaite, Children of Negus with writings from Kamau and Bruce St. John and Shepherd by Rawle Gibbons of Trinidad and Tobago. She published a novella: This Too Will Pass.

She taught in the Caribbean at the Edna Manley College for the Visual and Performing Arts in Jamaica, Youth Training Entrepreneurship Scheme in Trinidad, in Antigua and at the Barbados Youth Service, the Barbados Community College and UWI Cave Hill.

The Chairman and Board of Directors, Chief Executive Officer, Management and Staff of the NCF extend sincere condolences to her family, loved ones and colleagues. May she rest in eternal peace."



YOUR COMMENTARY

Some Alternative Thoughts on Endogenous Development

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Abstract

This paper seeks to reinforce the importance of a national development framework for The Bahamas that considers the country's historical, social, cultural, institutional, and political influences. It is argued here that qualitative policy intervention ought to be an important positive force within the context of transnationalism, financialization, and imperfect competition, as socioeconomic advancement is a continuous work in progress for countries at all levels of development. The methodological approach utilised in the article is based on a distinctively Bahamian developmental state perspective alongside aspects of international political economy. The focus of this contribution is to sketch out the policy framework that might be advisable to develop and diversify Bahamian production lines—given the country's excessive reliance on tourism and financial services—while helping the country move to the next level of socio-economic progress. A developmental state with Bahamian characteristics is proposed here as a necessary policy framework for the support of selected industries of high potential and achievability while leaving space for further social and political advancement.

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Introduction

Globalization is far from new. Modern economies, societies, cultures, and languages have become increasingly integrated through a high degree of economic interdependence, contemporary forms of international relations and politics, and the astonishing revolution associated with information technology and a fast-paced digital world. What makes the present globalization different is the degree to which the technological revolution has led economic and cultural outcomes to be interconnected. There is an implicit opposition in neoliberal globalization that the dynamics of the global capitalist system will ultimately make local cultures obsolete. Even though global capitalism advocates assume the superiority of Western values, they continually assert that material prosperity can be achieved within endogenous contexts. Yet, the trend toward neoliberal globalization frequently seems to obscure the active role

of the sovereign government. To place these issues in the right context, however, a compelling analysis has to take into consideration important long-lasting heterodox notions, namely, history, emergence, path-dependence (the historical hang-over), institutional structures, political economy, power, idiosyncrasies, local culture and social psychology, national development acumen and international relations (Elsner, 2019).

Having such national development inclinations in mind, this contribution provides the Bahamian context in retrospect (Section 2); presents key notions of a developmental state framework with Bahamian characteristics (Section 3); and offers developmental state-based policy implications, which are deemed necessary for increasing the country's self-sufficiency and resilience (Section 4) then ends with a summary and conclusions.

The Bahamian Context

Historically, it is important to see the economic development of The Bahamas in the context of a British West Indian colony. The story of The Bahamas includes a legacy of suppression of indigenous populations, slave labour, and colonial hegemony that has shaped its economy, social structures, and culture. After slavery was abolished, the islands of The Bahamas remained under the shackles of colonialism. Both during colonial days and since independence, social struggles have helped shape the country's political discourse. This path of dependence continues shaping and confining the Bahamian political economy. In sharp intellectual contrast to the traditional European theories that have failed to explain the origins and persistence of the underdevelopment of The Bahamas, many prominent scholars and radical political economists sought to explain these origins and the continuance of the process and mechanisms of the country's blocked development. The failures of the economic development strategies proposed by Anglo-Saxon approaches were attributed to their attempt to impose models derived from the experiences of advanced countries—which have their internal mechanisms of growth—on The Bahamas, which does not possess such internal mechanisms. The reasons for this lie in the country's historical legacy.

Read the full commentary at:

<https://doi.org/10.15362/ijbs.v29i2.475>

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