



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

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MESSAGE FROM THE EDITOR

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President: Rhoda Arrindell
rrarrindell2@gmail.com

Program Chair: Meagan A. Sylvester
program.chair@caribbeanstudiesassociation.org

Travel Grants Committee: Oneil Hall
travel.grants@caribbeanstudiesassociation.org

Author Celebration Committee:
Karen Flynn & Sheri Lewis
authorcelebrationcsa@gmail.com

Literary Salon

- Rita Keresztesi - ritak@ou.edu
- Maggie Shrimpton - maggieshrimpton@yahoo.com.mx

Newsletter Committee: Meagan A. Sylvester
newseditor@caribbeanstudiesassociation.org

Book Exhibit Committee: Samuel Fure Davis
sfuredavis@gmail.com

Graduate Student Representative: Maya Freeman
gradstudentrep@caribbeanstudiesassociation.org



Meagan Sylvester

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MESSAGE FROM THE EDITOR cont'd

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MESSAGE FROM THE PRESIDENT



Rhoda Arrindell

Welcome to St. Martin for CSA 2025

The island of St. Martin is 37 square miles and lies at latitude 18.20 degrees North and longitude 63.07 degrees West. There is no physical border that separates the island into two official territories. The 21-square-mile northern side is

part of the Republic of France, and the 16-square-mile southern side is part of the Kingdom of the Netherlands.

To this day, it remains questionable whether Christopher Columbus "discovered" the island on November 11, 1493, as is often claimed. In fact, records show Columbus a long way from the island on that date, and the first appearance of the island on a map known so far was in 1516 as *Sam Mtim*.

Precisely which European power first used the name St. Martin is not certain, but as early as 1630, both the French and the Dutch were referring to the island as St. Martin. The Dutch spelling, Sint Maarten (St. Martin) does not appear until 1936 in a Dutch document, apparently to lay the Netherlands' claim to its "own" half of the island, since the English and French spellings were identical.

Today the Dutch spelling appears more prevalently in print, due to the main port of entry and tourism growth and promotions taking place on primarily the southern territory. But this is changing. Sometimes, ostensibly trying to show balance or highlight the territories individually, some people write "St. Maarten/St. Martin." Because the slash is a symbol of conflict, division, and violence, and the people are historically one, others refrain from this use.

According to a popular saying on the island, "the gale does not stop at the frontier" and neither will the 2025 CSA conference. So, I welcome you to St. Martin for the CSA 2025, June 1 – 7.

Rhoda Arrindell
President CSA 2024-2025

Español

Bienvenidos a San Martín para la CSA 2025

La isla de San Martín tiene 37 millas cuadradas y se encuentra en latitud 18,20 grados norte y longitud 63,07 grados oeste. No hay una frontera física que separe la isla en dos territorios oficiales. El lado norte de 21 millas cuadradas es parte de la República de Francia, y el lado sur de 16 millas cuadradas es parte del Reino de los Países Bajos.

Hasta el día de hoy, sigue siendo cuestionable si Cristóbal Colón "descubrió" la isla el 11 de noviembre de 1493, como se afirma a menudo. De hecho, los registros muestran que Colón estaba muy lejos de la isla en esa fecha, y la primera aparición de la isla en un mapa conocido hasta ahora fue en 1516 como *Sam Mtim*.

No se sabe con certeza qué potencia europea utilizó por primera vez el nombre de San Martín, pero ya en 1630, tanto los franceses como los holandeses se referían a la isla como San Martín. La ortografía holandesa Sint Maarten (San Martín) no aparece hasta 1936 en un documento holandés, aparentemente para reclamar a los Países Bajos su "propia" mitad de la isla, ya que las ortografías inglesa y francesa eran idénticas.

Hoy en día, la ortografía holandesa aparece con mayor frecuencia en la prensa, debido al principal puerto de entrada y al crecimiento y las promociones turísticas que se llevan a cabo principalmente en el territorio del sur. Pero esto está cambiando. A veces, aparentemente tratando de mostrar equilibrio o destacar los territorios individualmente, algunas personas escriben "St. Maarten/St. Martin". Debido a que la barra es un símbolo de conflicto, división y violencia, y el pueblo es históricamente uno, otros se abstienen de este uso.

Según un dicho popular en la isla, "el vendaval no se detiene en la frontera" y tampoco lo hará la conferencia CSA 2025. Por lo tanto, les doy la bienvenida a St. Martin para la CSA 2025, del 1 al 7 de junio.

Rhoda Arrindell
Presidenta de la CSA 2024-2025

MESSAGE FROM THE PRESIDENT cont'd

Français

Bienvenue à Saint-Martin pour le CSA 2025

L'île de Saint-Martin mesure 94 km² et se situe à 18,20 degrés de latitude nord et 63,07 degrés de longitude ouest. Aucune frontière physique ne sépare l'île en deux territoires officiels. Le côté nord de 53 km² fait partie de la République française et le côté sud de 40 km² fait partie du Royaume des Pays-Bas.

À ce jour, on ne sait toujours pas si Christophe Colomb a « découvert » l'île le 11 novembre 1493, comme on le prétend souvent. En fait, les archives montrent que Colomb était très loin de l'île à cette date, et la première apparition de l'île sur une carte connue jusqu'à présent remonte à 1516 sous le nom de Sam Mtim.

On ne sait pas exactement quelle puissance européenne a utilisé le nom de Saint-Martin en premier, mais dès 1630, les Français et les Hollandais faisaient référence à l'île sous le nom de Saint-Martin. L'orthographe néerlandaise, Sint Maarten (Saint-Martin), n'apparaît qu'en 1936 dans un document néerlandais, apparemment pour revendiquer la moitié « propre » de l'île par les Pays-Bas, puisque les orthographes anglaise et française étaient identiques.

Aujourd'hui, l'orthographe néerlandaise apparaît plus fréquemment dans les imprimés, en raison du principal port d'entrée et de la croissance et des promotions touristiques qui se déroulent principalement sur le territoire du sud. Mais cela est en train de changer. Parfois, essayant ostensiblement de montrer un équilibre ou de mettre en valeur les territoires individuellement, certaines personnes écrivent « St. Maarten/St. Martin ». Parce que la barre oblique est un symbole de conflit, de division et de violence, et que les peuples sont historiquement unis, d'autres s'abstiennent de cette utilisation.

Selon un dicton populaire sur l'île, « la tempête ne s'arrête pas à la frontière » et la conférence CSA 2025 ne s'arrêtera pas non plus. Je vous souhaite donc la bienvenue à Saint-Martin pour la conférence CSA 2025, du 1er au 7 juin.

Rhoda Arrindell

Président de l'ASC 2024-2025

MEMBERSHIP



Donna Hope

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ANNUAL CSA CONFERENCE, JUNE 3-7TH, 2024 IN ST. LUCIA – GOLDEN JUBILEE, THE 50TH YEAR OF CSA!

Please email maya.freeman@goddard.edu or dqueen13@hotmail.com re [Membership](#)

MAYA I. FREEMAN and DONNA HOPE

CSA Executive Council Members

GRADUATE STUDENT REPRESENTATIVE



Maya I. Freeman

ARE YOU A 2024 GRADUATE???

WILL YOU OR DID YOU GET YOUR ASSOCIATE, BACHELOR, MASTER OR DOCTORATE IN 2024?

CSA WANTS TO HEAR ABOUT YOUR ACADEMIC ACCOMPLISHMENTS – OUR MEMBERS ARE BRILLIANT, HELP US CELEBRATE YOU!

Français
ÊTES-VOUS DIPLÔMÉ EN 2024 ???

ALLEZ-VOUS OU AVEZ-VOUS OBTENU VOTRE ASSOCIATE, LICENCE, MASTER OU DOCTORAT EN 2024 ?

LA CSA VEUT EN SAVOIR PLUS SUR VOS RÉALISATIONS ACADÉMIQUES – NOS MEMBRES SONT BRILLANTS, AIDEZ-NOUS À VOUS CÉLÉBRER !

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Español
¿ERES GRADUADO EN 2024?

¿OBTENDRÁS O OBTUVISTE TU TÍTULO DE ASOCIADO, LICENCIATURA, MAESTRÍA O DOCTORADO EN 2024?

CSA QUIERE SABER SOBRE TUS LOGROS ACADÉMICOS. NUESTROS MIEMBROS SON BRILLANTES, ¡AYÚDANOS A CELEBRARTE!

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CSA MEMBER HIGHLIGHT

Rhoda Arrindell

I was born in Curacao and raised in St. Martin, both Caribbean territories administered by the Kingdom of the Netherlands.

In 1985, I began my university studies at the University of Miami and in 1989 graduated from Syracuse University in New York with a bachelor's degree in linguistics. That year, I returned home and was employed at the University of St. Martin, coordinating the English-as-a-Second Language program and teaching English.

In 1996, I obtained a pre-law diploma (*propaedeuse*) from the University of the Netherlands Antilles in Curacao, while working as the community outreach and prevention officer for Turning Point, a drug rehabilitation center, and an editor for *The Chronicle* newspaper.

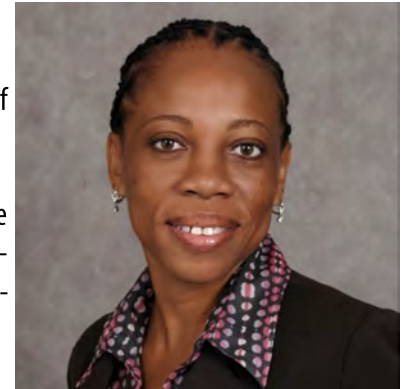
In 2005, I obtained a master of arts in education administration from the University of the Virgin Islands. At the same time, I headed the Language Division, subsequently the Humanities Division, at the University of St. Martin.

From 2010 – 2012, I served as St. Martin's first Minister of Education, Culture, Sports, and Youth Affairs in the UP/DP coalition government. While serving as minister, I graduated from the University of Puerto Rico in 2011, with a doctorate in English, specializing in Caribbean linguistics. Since leaving office, I continue to work as a consultant and currently teach English at the University of The Bahamas.

I'm the owner/operator of SolL (Source of Inspiration and Learning) book café and the founder of the Institute for Language Research and Development, under which the United Academy is run.

My book *Language, Culture, and Identity in St. Martin* was published in 2014.

I believe in the love, unity, and people empowerment.



CARIBBEAN SCHOLARSHIP

Review: Joanne Collins-Gonsalves, *Iris de Freitas Brazao: Legal Luminary and Trailblazer Caribbean, Canada, Wales, England, 1896-1989*

Written by Clare Cowling, IALS Archivist

Source: <https://ials.sas.ac.uk>

What a pleasure it has been to review this beautifully written and meticulously researched account of the life of the first woman to be called to the bar in the Commonwealth Caribbean as well as being the first Caribbean woman to be called to the English Bar. It is an uplifting account of how a single woman overcame the contemporary and multiple obstacles of being illegitimate, female, mixed race and a colonial through sheer diligence and hard work.

Iris's personal life makes for fascinating reading as delineated by the author; born in Barbados in 1896, with a Portuguese father and Barbadian mother, Iris's parents never married but Iris and her family were supported by her father, who was also a firm believer in the education of girls and encouraged her to undertake higher education. This she did; between 1918 and 1929 she attended law schools in Canada, Wales and England, earning four degrees and culminating in being called to the Bar in 1929.



Iris was brought up in British Guiana; the author provides a useful analysis of the historical context behind Iris's achievements, especially in relation to the legacy of slavery and colonialism in British Guiana and the extension of education, including legal studies, to the local population and the Caribbean in general. Following her call to the Bar in 1929 Iris returned to British Guiana to practise law, becoming the country's first female prosecutor and the first woman to prosecute a murder trial. She also served on several public bodies. During this time she somehow found the time to marry and encountered yet another obstacle: the hostile attitude of so many institutions to married women working and – horror of horrors – retaining their maiden name professionally. The author provides some riveting contemporary material documenting this issue; it will not surprise the reader that Iris triumphantly overcame all opposition and continued to work, travel and undertake further public service. She died in 1989 at the age of ninety-two, much lauded by her peers.

As an archivist, I was fascinated to read the author's account of how she discovered and delved into the scattered records providing evidence of both Iris's private and professional life and the historical context to her achievements. As an Australian woman with convict ancestry, I was able to identify to some extent with the many details provided by the author of Iris's struggles against institutionalised sexism and patronising attitudes to colonials in the twentieth century, though I was fortunate not to encounter the systemic racism with which Iris had to contend. This book provides several eye-opening accounts of how Iris had to fight sexual and racial discrimination, much of which was institutionally embedded.

This is a very timely book, given current discussions about decolonisation and the legacy of the British Commonwealth, plus of course the ever-present need for new material demonstrating how hard women – especially women of colour – have had, and must continue, to fight to shatter the twin glass ceilings of misogyny and racism. We must never forget that what can be achieved can also be taken away in the blink of a political/cultural eye. That is one reason why this book is important. The other (with my archivist hat on) is the understanding that unless accurate documentation of the past is preserved and published the present can never be fully understood.

Oh and by the way, it's a really good read!



■ BRILL ■ BOHLAU ■ FINK ■ MENTIS ■ NIJHOFF ■ SCHÖNINGH ■ VANDENHOECK & RUPRECHT ■ V&R UNIPRESS ■ WAGENINGEN ACADEMIC

Handbook of Gender Studies in the Dutch Caribbean

Volume Editors: Rose Mary Allen and Sruti Bala

Edited by Rose Mary Allen and Sruti Bala, this comprehensive handbook of gender studies scholarship on the Dutch Caribbean islands thematically covers the history of movements for gender equality; the relation of gender to race, colonialism, sexuality; and the arts and popular culture. The handbook offers unparalleled insights into a century of debates around gender from the six islands of the Dutch Caribbean (Curaçao, Bonaire, Aruba, St. Maarten, St. Eustatius and Saba).

This handbook makes gender studies in the Dutch Caribbean accessible to an international readership. Besides key academic writings, it includes primary historical sources, translations from Papiamentu and Dutch, as well as personal memoirs and poetry.

The volume contains a total of 50 contributions spanning 600 pages.

Rose Mary Allen is Extraordinary Professor in the field of Culture, Community and History at the University of Curaçao Dr. Moises da Costa Gomez and a pioneer of oral history research. Her recent publications include a co-edited volume on the history and legacies of Dutch colonial slavery history, *Staat en slavernij: het Nederlandse koloniale slavernijverleden en zijn doorwerkingen* (State and slavery: Dutch colonial slavery history and its repercussions) (Athenaeum Publishers, 2023).

Sruti Bala is associate professor in theater and performance studies at the University of Amsterdam. Her publications include 'The Gestures of Participatory Art' (2018) and the co-edited volume, *The Global Trajectories of Queerness: Re-thinking Same-Sex Politics in the Global South* (Brill/Rodopi, 2015).

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MESSAGE FROM THE LANGUAGE SUB-EDITORS



Gabriela Quijano

Español

El Plan de Manejo de Vegetación de LUMA

El pasado 19 de julio, un grupo de organizaciones ambientalistas se manifestó frente al Departamento de Recursos Naturales y Ambientales de Puerto Rico. En los días previos a la protesta, recibimos noticias sobre el Plan de Manejo de Vegetación de LUMA, lo que

causó un profundo grado de alerta. LUMA Energy, es una compañía privada, responsable de la operación de los sistemas de transmisión y distribución eléctrica de Puerto Rico desde el 2021.

Como se informó en la prensa, el Plan de Manejo de Vegetación de LUMA sugiere la “tala masiva de árboles —en al menos 16,000 millas de tendido eléctrico— y el uso amplio de herbicidas, entre ellos productos que contienen glifosato.” El glifosato, un compuesto utilizado para matar malezas y pastos, se ha relacionado con varios tipos de cáncer y con efectos adversos sobre el desarrollo humano. Sin embargo, LUMA argumenta que este plan de manejo es necesario para alcanzar el rendimiento óptimo del sistema eléctrico, ya que los árboles y otra vegetación pueden afectar las líneas eléctricas y, de esta manera, provocar cortes de energía.

Ante la noticia del plan, diversas ambientalistas sostuvieron que lo que propone LUMA es un crimen ambiental y un ecocidio. Según el ecologista Ariel Lugo, LUMA planea talar alrededor de 2,648 acres de árboles, lo que representa aproximadamente el 20 por ciento de todos los bosques estatales de Puerto Rico. Asimismo, el uso de al menos 17 herbicidas, que se propagarán por aire, agua y suelo, causará grandes catástrofes en la salud, alimentos y biodiversidad del archipiélago puertorriqueño. En última instancia, el Plan de Manejo de Vegetación de LUMA es un ataque a toda la vida en Puerto Rico, tanto humana como no-humana, y nos deja enfrentando graves desafíos ecológicos y de salud.

A medida que las conversaciones sobre modos de desarrollo sostenible y decolonial se apoderan de la producción de conocimiento en el Caribe, el Plan de Manejo de Vegetación de LUMA puede convertirse en un caso crítico para pensar y (re)imaginar qué forma debe tomar dicho desarrollo. Les ambientalistas, por ejemplo, si bien

reconocieron los problemas y la ineficiencia de la infraestructura eléctrica actual, cuestionaron la continuación de un sistema eléctrico que antagoniza y necesita aniquilar formas de vida no-humanas para poder ser eficiente. En ese sentido, hablaron de impulsar alternativas renovables, pero verdaderamente ecológicas que planifiquen holísticamente para un sistema de vida integrado. Es decir, una alternativa ecológica que planifique para, pero también más allá del sistema eléctrico. Para mí esto puede ser atender los impactos ambientales de tales alternativas, integrando cambios sostenibles en los sistemas alimentarios, la atención médica y en la vivienda de manera conjunta.

Al final, este debate subraya un imperativo más amplio: la necesidad de diseñar alternativas de infraestructura material, cohesión social y conocimiento sistemático que se alejen de las perspectivas y formas de ser antropocéntricas y capitalocéntricas. Esto está al centro de una propuesta decolonial para el desarrollo, una que hace tiempo necesitamos para garantizar tanto nuestra supervivencia como la capacidad de vivir dignamente.

English

LUMA’s Vegetation Management Plan

Last Friday, July 19, a group of environmental organizations and concerned citizens protested outside Puerto Rico’s Department of Natural and Environmental Resources. In the days leading up to the protest, news about LUMA’s Vegetation Management Plan spread, causing great worry. LUMA Energy, a private power company, has been responsible for the operation of Puerto Rico’s electrical transmission and distribution systems since 2021. However, both the privatization of the Puerto Rico Electrical Power Authority through the appointment of LUMA back then, and the company’s execution of the agreement and power responsibilities ever since have been subject to broad opposition.

As reported in the press, LUMA’s Vegetation Management Plan suggests “massive tree cutting—on at least 16,000 miles of power lines—and widespread use of herbicides, including products containing glyphosate.” Glyphosate, a compound traditionally used to kill weeds and grass, has been linked to various types of cancer and to adverse effects on human development and hormonal systems. Nevertheless, this vegetation management plan is argued to be necessary for the electrical system’s reliability and optimal performance, as trees and other vegetation can grow into power lines, causing short circuits and power outages.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

With news of the Plan, protesters maintained that what LUMA proposes is itself an environmental crime and ecocide. Additionally, the Plan puts LUMA in violation of prior public policy in Puerto Rico established to mitigate climate change and promote reforestation. According to ecologist Ariel Lugo, LUMA plans to cut down about 2,648 acres of trees, representing approximately 20 percent of all state forests in Puerto Rico. At the same time, the use of at least 17 named herbicides, spreading through air, water, and soil, will cause major health, food, and biodiversity catastrophes. Ultimately, the plan is an attack on all life in Puerto Rico, both human and non-human, and leaves the archipelago facing severe ecological and health challenges.

As conversations over sustainable and decolonial modes of development take over applied knowledge production in the Caribbean, the LUMA Vegetation Management Plan can become a critical case to think and (re)imagine how such development should look. Protesters, for example, while recognizing the problems and inefficiency of the current power infrastructure, questioned the pursuit of an electrical system that antagonizes and aims at annihilating non-human forms of life. In correspondence with this major concern, they spoke about pushing for renewable but truly ecological alternatives, that plan for an all-encompassing living system. That is, an ecological alternative that plans for, but also beyond the electrical power system. I understand this as looking at the broader environmental impacts of such alternatives, and integrating sustainable changes on food systems, health care, housing, etc., as a whole.

At the end, this debate underscores a broader imperative: the need for material infrastructure, social cohesion, and systemic knowledge that moves away from anthropocentric and capital-centric perspectives and ways of being. This is at the core of a decolonial proposal for development, one that we urgently need to ensure both our survival and the ability to live with dignity.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Julien Merion

Français LES CARAÏBES : TERRES DE CHAMPION

Les jeux olympiques de Paris ont révélé à la face du monde les capacités des Petits Territoires Insulaires caribéens à se hisser au plus haut niveau de l'élite sportive mondiale. Les résultats sont tout simplement impressionnants. Il est vrai que

par le passé plusieurs athlètes de la Caraïbe avaient brillé sur les stades du monde entier.

On pense à la Jamaïque avec Merlene Ottey, Usain Bolt, Sherry-Anne Frazer et bien d'autres encore. On pense aussi aux cubains Javier Sotomayor ou Alberto Juantorena. On ne peut oublier le trinitadien Ato Bolton. Il ne faut pas oublier la Guadeloupéenne Marie-José Percé précédé par son compatriote Roger Bambuck. Ces jeux olympiques 2024 ont élargi la palette et donné à la Caraïbe une visibilité jamais égalée. Les victoires de la ste-lucienne Julien Alfred au 100 mètres et de la dominiquaise Théa Lafond au triple saut ont rempli de fierté tous la caribéens.



L'exploit du jamaïcain Roje Stona, médaille d'or au lancer du disque tout comme celui du Cubain Mijain Lopez vainqueur pour la 5^{ème} fois consécutive à la lutte rajoutent à l'excellence caribéenne. Erislandy Alvarez (Cuba) a lui aussi remporté l'or à la boxe.



La victoire de guadeloupéen Teddy Riner au judo complète ce tableau. Teddy Riner n'a pas hésité après sa victoire à brandir le drapeau de la Guadeloupe avant de prendre le drapeau français. Ce geste a provoqué une polémique.



Ces victoires olympiques auront un impact certain sur notre région. Pour le Premier Ministre de la Dominique : « *Votre réalisation sur la scène mondiale remplit notre nation d'une immense fierté et de joie... Votre triomphe à Paris est parmi nos plus fiers moments en tant que nation* »

Pour le Premier Ministre de Ste-Lucie : « *Félicitations Julien Alfred pour avoir atteint cette étape historique dans notre pays...debout Sainte-Lucie* » !!!Julien nous a rendu fiers»

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Le Gouvernement de Grenade a lui aussi fait part de sa satisfaction après la médaille de bronze de Lindon Victor en ces termes : « *Le Gouvernement exprime sa plus profonde gratitude à Victor pour sa représentation exemplaire continue de notre nation sur la scène mondiale.* »

C'était la première fois que la Dominique et Ste-Lucie étaient titrées aux Jeux Olympiques. La Jamaïque n'est pas en reste avec sa victoire au javelot.

En Guadeloupe, Teddy Riner n'a pas attendu la fin des jeux pour revenir au pays partager sa joie avec le peuple. Il a reçu un véritable accueil populaire par des milliers de personnes venues l'acclamer. C'est avec le drapeau de la Guadeloupe, symbolisant les luttes pour l'émancipation et la fierté nationale, qu'il a défilé dans les rues au son des tambours avec le célèbre groupe de carnaval AKIYO.

Ces Jeux de Paris constituent un véritable champ d'observation politique et géopolitique. Une nouvelle géopolitique du sport est en train de naître qui pourrait redessiner les hiérarchies et la géopolitique planétaire.

Les pays et régions émergents comme la Caraïbe ne sont-ils pas entrain de se faire une place qui va désormais compter pour enfin reconfigurer l'ordre imposé par la colonisation.

English

THE CARIBBEAN: LANDS OF CHAMPIONS

The Paris Olympic Games revealed to the world the ability of the Caribbean Small Island Territories to rise to the highest level of the world's sporting elite. The results are simply impressive. It is true that in the past several Caribbean athletes have shone in stadiums around the world.

We think of Jamaica with Merlene Ottey, Usain Bolt, Sherry-Anne Frazer and many others. We also think of the Cubans Javier Sotomayor or Alberto Juantorena. We cannot forget the Trinidadian Ato Bolton. We must not forget the Guadeloupean Marie-José Péricé preceded by her compatriot Roger Bambuck.

These 2024 Olympic Games have broadened the range and given the Caribbean an unparalleled visibility. The victories of St. Lucian Julien Alfred in the 100 meters and of Dominican Théa Lafond in the triple jump filled all the Caribbean with pride.

The feat of Jamaican Roje Stona, gold medal in the discus throw, as well as that of Cuban Mijain Lopez, winner for the 5th consecutive time in wrestling, add to the Caribbean excellence. Erislandy Alvarez (Cuba) also won gold in boxing.

The victory of Guadeloupean Teddy Riner in judo completes this picture. Teddy Riner did not hesitate after his victory to brandish the flag of Guadeloupe before taking the French flag. This gesture caused controversy.

These Olympic victories will have a definite impact on our region. For the Prime Minister of Dominica: "Your achievement on the world stage fills our nation with immense pride and joy...Your triumph in Paris is among our proudest moments as a nation" For the Prime Minister of St. Lucia: "Congratulations Julien Alfred for reaching this historic milestone in our country....St. Lucia stand zup"!!! Julien has made us proud"

The Government of Grenada also expressed its satisfaction after Lindon Victor's bronze medal in these terms: "The Government expresses its deepest gratitude to Victor for his continued exemplary representation of our nation on the world stage." This was the first time that Dominica and St. Lucia had won the Olympic Games.

Jamaica was not far behind with its victory in the javelin. In Guadeloupe, Teddy Riner did not wait for the end of the games to return home to share his joy with the people. He received a real popular welcome by thousands of people who came to cheer him on. It is with the flag of Guadeloupe, symbolizing the struggles for emancipation and national pride, that he paraded through the streets to the sound of drums with the famous carnival group AKIYO.

These Paris Games constitute a real field of political and geopolitical observation. A new geopolitics of sport is being born that could redraw hierarchies and global geopolitics.

Aren't emerging countries and regions like the Caribbean in the process of making a place for themselves that will now count to finally reconfigure the order imposed by colonization.

VIRGIN ISLANDER REPORT



Chenzira Davis Kahina

In our Virgin Islands Caribbean Americas, especially amongst the former British colonies of our wider Caribbean, August marks the time for annual “recognition, justice and development” in honor of Emancipation Day! Reverend Dr. Edward Wilmot Blyden remains highly respected as an international statesman, diplomat, educator, linguist, clergyman and more, born on August 3rd, 1832, to free Ibo parents of

Nigeria in St. Thomas, Danish West Indies now known as Virgin Islands of the United States, and is respectfully recognized as the grandfather of Pan Afrakanism and AfRaKan Emancipation.



“There is a talent entrusted to you. It is your duty to call into action the highest forms of your being. It does not matter what your calling may be – whether it be what men call menial or what the world calls honorable – whether it be to speak in the

halls of Congress or to sweep out those halls – whether it be to wait upon others or to be waited on— it is the manner of using your faculties that will determine the result- that will determine your true influence in this world and your status in the world to come. Everyone should do his part to advance humanity. Each should exert himself to be a helper in progress. Whatever your condition, you do occupy some room in the world; what are you doing to make return for the room you occupy? There are so many of our people who fail to realize their responsibility, who fail to hear the inspiring call of the past and the prophetic call of the future.” Rev. Dr. Edward Wilmot Blyden (1908)

Academics, intellectuals, community scholars and activists within the VI Caribbean Americas and globally gather for many celebratory, educational, and reflective events during “Black August.” Many AfRaKans annually commemorate, celebrate and observe the

month of August as Mosiah Month (named after Marcus Mosiah Garvey); Black August Month (linked with the Black Power/ Panthers and Soledad Brothers Movement grounded in political education, discipline, liberation and freedom of political prisoners for AfRaKan people internationally) <https://blackaugustpo.org/about-black-august/black-august-a-celebration-of-freedom-fighters/> <https://blackaugust2024.com/>; Reverend Dr. Edward Wilmot Blyden Day (3rd); Jamaica Independence Day (6th); African Liberation Pan AfRaKan | UNIA Flag Day (13th); Bwa Kayiman Haitian Ceremony in 1791 opening revolution (14th); Julius Garvey, MD Day (16th); Marcus Mosiah Garvey Day (17th); Nat Turner Rebellion (21st-22nd—US); Saint Domingue/Haiti Revolution of 1791 (22nd/23rd - paved the path for the abolition of the enslavement trade by August 1793); International Day for the Remembrance of the Slave Trade and Its Abolition (23rd—UNESCO); Black Business Month (supporting U.S.-based business, economic prosperity and related achievements); African Enslavement Abolition Act (28th—UK); Fred Hampton, Sr. Day (August 30th); Trinidad and Tobago Independence Day (31st); St. Martin Unity Flag Day (Soualiga) (31st); AfRaKan Independence Day (31st); and other significant historical cultural days, festivities and more throughout August. In 2021, the United Nations designated August 31st annually as African Descent Day linked to the UNIA ACL’s commemorative observance. <https://www.un.org/en/observances/african-descent-day> The well-researched educational short film entitled “Whirlwind, The Marcus Garvey Story”, produced in 2022 by Br. Shaka Satori of the African American Legacy Network <https://legacynetwork.tv/>, shares a concise perspective on the life of the Honorable Marcus Mosiah Garvey, founder of the Universal Negro Improvement Association – African Communities League (UNIA ACL) founded in 1914 and still in existence in 2024. View and share for free at: <https://vimeo.com/706361563> What related observances and commemorations do you recognize?



“Marcus Mosiah Garvey, the greatest organizer of the 20th century, the brilliant visionary and strategist who took Pan-Africanism from theory to practice. A real-life hero, who has inspired and influenced great Black leaders for over 100 years. The magnitude of his cultural contribution is finally reaching the masses. This short documentary: Whirlwind, The Marcus Garvey Story, offers a glimpse into the man, his mission and his legacy.” (Satori: 2022) “This is the best thing ever done on my father.” - Dr. Julius Garvey (surviving son of Marcus Mosiah Garvey)

VIRGIN ISLANDER REPORT cont'd

In St. Croix, Virgin Islands, curated by QM Dr. ChenziRa Davis Kahina, the *Bamboula Journeys: Retrospective Indigenous Caribbean AfRaKan Arts* exhibition featured as part of the July 2024 Freedom Dialogues Series at the Caribbean Museum Center for the Arts closes in August 2024. <https://www.cmcarts.org/bamboulajourneys> . With seasoned CSA members and supportive scholars in St. Croix, VI at the University of the Virgin Islands – Albert A. Sheen



Campus from August 8th to 11th.2024, the *Honoring Sacred Waters: African Wisdom, Creativity, and Power Fete*, a project of the Creative Justice Initiative Inc. in collaboration with Corridor Afro, COPI, AST Speaks, ANUPerAnkh and other regional and international support, orga-

nized an “interdisciplinary gathering honoring the evolvement of ancestral philosophy and sacred intelligence in the continued path for freedom, justice racial and cultural equity. The invited participants will form a circle of exchanges to assure a multidisciplinary addressing of pre-colonial understandings to the present, highlighting the deep connection between water, freedom, creative arts, empowerment, and the continued evolution of African traditions to the present. The exchanges will include traditional leaders, cultural historians, scholars, creative artists, researchers, and other visionaries addressing how the intersectional and transformative understanding of water from the sacred to utilitarian aspects have forged freedom initiatives, authentic humanitarian, spiritual systems, and social justice movements.” (HSW:2024) <https://creativejustice-initiative.org/> Scholars, creative performing artists, spiritual leaders, and exhibitions for the Honoring Sacred Waters Fete included works by and conversations with: Olga Chapman Rivera | Dr. Jorge L. Chinae | Andrea Wells | Baba Onifade Oluwo | Iya Amma McKen | Mayra Santos Febres | Lester Nurse | Melanie Maldonado | Baba Philbert Armenteros and Bata Ensemble | Okomfo Nana Afia Fofie | Silvana Magda | Dr. Chipo Baker Afamefuma | Silvana Magda | Jesús Cepeda Brenes | José Cepeda Martínez | Diogenes Ballester | Gerville Larsen | Maria OshunTokun Stiles | Isis Rakia Mattei, Esq. | Dr. Babatunde Lawal | Celso González | QMDr. ChenziRa Davis Kahina | Ase Adama Delphine Fawundu | Dr. Kevin Dawson | Dr. George F. Tyson | Maricruz Rivera Clemente | Sonia Nahar Deane | Professor Olasee Davis | and an awesome supportive team! Special thanks to funders, presenters and sponsors: Open Society Foundations | Mellon Foundation | Ford

Foundation | 175th VI Emancipation Commemorative Committee | Office of the Governor of the Virgin Islands | Office of Senator Samuel Carrion | Afro Latino Institute | Afro Caribbean Global Network | VI Department of Property and Procurement | Cane Roots Art Gallery | Caribbean Museum Center for the Arts | Cottages By The Sea | The Frederiksted Hotel | University of the Virgin Islands, and many within our St. Croix, Puerto Rico, and Caribbean global communities honoring the sacred intentions of this inaugural fete! Seasoned CSA member, scholarly conference presenter, and contributing author to the inaugural CSA Journal featured in CSA2023 St. Croix, Dr. Marta Moreno Vega, Creative Justice Initiative President, collaborated, facilitated and guided knowledge exchanges among Caribbeanists and international scholars, artisans, and beyond that transformed the frameworks of intellectual engagement, research praxis, creative arts, spiritual sciences and more! Gracias Iya Dra. Marta Moreno Vega and a magnificent collective!



VIRGIN ISLANDER REPORT cont'd

In the words of the Honorable Rev. Dr. Edward Wilmot Blyden, in the Virgin Islands Caribbean and beyond, we continue to remember *Everyone should do his/her part to advance humanity.*

Remain inspired!

Español

En nuestras Islas Vírgenes del Caribe Americano, especialmente entre las antiguas colonias británicas de nuestro amplio Caribe, agosto marca el tiempo para la “reconocimiento, justicia y desarrollo” en honor al Día de la Emancipación.** El reverendo Dr. Edward Wilmot Blyden sigue siendo altamente respetado como un estadista internacional, diplomático, educador, lingüista, clérigo y más, nacido el 3 de agosto de 1832 de padres Ibo libres de Nigeria en St. Thomas, Indias Occidentales Danesas, ahora conocidas como Islas Vírgenes de los Estados Unidos, y es reconocido con respeto como el abuelo del Pan-Africanismo y la Emancipación AfRaKana.

“Hay un talento confiado a ti. Es tu deber activar las formas más elevadas de tu ser. No importa cuál sea tu llamado, ya sea lo que los hombres consideran servil o lo que el mundo considera honorable, ya sea hablar en los salones del Congreso o barrer esos salones, ya sea servir a otros o ser servido; es la manera en que uses tus facultades lo que determinará el resultado, lo que determinará tu verdadera influencia en este mundo y tu estatus en el mundo venidero. Todos deberían hacer su parte para avanzar a la humanidad. Cada uno debería esforzarse por ser un ayudante en el progreso. Cualquiera sea tu condición, ocupas un lugar en el mundo; ¿qué estás haciendo para compensar el espacio que ocupas? Hay muchos de nuestro pueblo que no logran darse cuenta de su responsabilidad, que no logran escuchar el llamado inspirador del pasado y el llamado profético del futuro.” Rev. Dr. Edward Wilmot Blyden (1908)

Académicos, intelectuales, estudiosos comunitarios y activistas dentro del Caribe Americano VI y a nivel global se reúnen para muchos eventos celebratorios, educativos y reflexivos durante el “Agosto Negro.” Muchos AfRaKansx conmemoran, celebran y observan anualmente el mes de agosto como el Mes Mosiah (en honor a Marcus Mosiah Garvey); el Mes del Agosto Negro (vinculado al Movimiento de Poder Negro/Panteras y Hermanos de Soledad, fundamentado en la educación política, disciplina, liberación y libertad de los presos políticos para las personas AfRaKanas internacionalmente) [enlace 1](<https://blackaugustpo.org/about-black-august/black-august-a-celebration-of-freedom-fighters/>) [enlace 2]

(<https://blackaugust2024.com/>); el Día del Reverendo Dr. Edward Wilmot Blyden (3); el Día de la Independencia de Jamaica (6); el Día de la Bandera de la Liberación Africana Pan-AfRaKana | UNIA (13); la Ceremonia Bwa Kayiman en Haití de 1791 que dio inicio a la revolución (14); el Día del Dr. Julius Garvey (16); el Día de Marcus Mosiah Garvey (17); la Rebelión de Nat Turner (21-22—EE. UU.); la Revolución de Saint Domingue/Haití de 1791 (22/23 - que allanó el camino para la abolición del comercio de esclavos en agosto de 1793); el Día Internacional de Recuerdo del Comercio de Esclavos y su Abolición (23—UNESCO); el Mes del Negocio Negro (apoyando los logros y la prosperidad económica con sede en EE. UU.); la Ley de Abolición de la Esclavitud Africana (28—Reino Unido); el Día de Fred Hampton, Sr. (30 de agosto); el Día de la Independencia de Trinidad y Tobago (31); el Día de la Bandera de Unidad de St. Martin (Souliga) (31); el Día de la Independencia AfRaKana (31); y otros días culturales históricos significativos, festividades y más a lo largo de agosto. En 2021, las Naciones Unidas designaron el 31 de agosto como el Día Anual de la Gente de Ascendencia Africana, vinculado a la observancia conmemorativa de la UNIA ACL. [enlace 3](<https://www.un.org/en/observances/african-descent-day>) El cortometraje educativo titulado “Whirlwind, The Marcus Garvey Story,” producido en 2022 por el hermano Shaka Satori de la African American Legacy Network [enlace 4](<https://legacynetwork.tv/>), comparte una perspectiva concisa sobre la vida del Honorable Marcus Mosiah Garvey, fundador de la Asociación Universal de Mejoramiento del Negro - Liga de Comunidades Africanas (UNIA ACL) fundada en 1914 y que aún existe en 2024. Ver y compartir gratis en: [enlace 5](<https://vimeo.com/706361563>) ¿Qué observancias y conmemoraciones relacionadas reconoces?

“Marcus Mosiah Garvey, el mayor organizador del siglo XX, el brillante visionario y estratega que llevó el Pan-Africanismo de la teoría a la práctica. Un héroe de la vida real, que ha inspirado e influenciado a grandes líderes negros durante más de 100 años. La magnitud de su contribución cultural finalmente está llegando a las masas. Este corto documental: Whirlwind, The Marcus Garvey Story, ofrece una visión sobre el hombre, su misión y su legado.” (Satori: 2022) “Esto es lo mejor que se ha hecho sobre mi padre.” - Dr. Julius Garvey (hijo sobreviviente de Marcus Mosiah Garvey)

En St. Croix, Islas Vírgenes, curada por la QM Dra. ChenziRa Davis Kahina, la exhibición Bamboula Journeys: Retrospective Indigenous Caribbean AfRaKan Arts presentada como parte de la Serie de Diálogos de la Libertad de julio de 2024 en el Caribbean Museum Center for the Arts cierra en agosto de 2024. [enlace 6](<https://www.cmarts.org/bamboulajourneys>) Con miembros veteranos de

VIRGIN ISLANDER REPORT cont'd

la CSA y académicos de apoyo, alojada en St. Croix, VI en el Campus Albert A. Sheen de la Universidad de las Islas Vírgenes del 8 al 11 de agosto de 2024, el Honoring Sacred Waters: African Wisdom, Creativity, and Power Fete, un proyecto de Creative Justice Initiative Inc. en colaboración con Corredor Afro, COPI, AST Speaks, ANUPerAnkh y otros apoyos regionales e internacionales, organizó un “*encuentro interdisciplinario que honra la evolución de la filosofía ancestral y la inteligencia sagrada en el camino continuo hacia la libertad, la justicia, la equidad racial y cultural. Los participantes invitados formarán un círculo de intercambios para asegurar un abordaje multidisciplinario de las comprensiones precoloniales hasta el presente, destacando la profunda conexión entre el agua, la libertad, las artes creativas, el empoderamiento y la continua evolución de las tradiciones africanas hasta el presente. Los intercambios incluirán líderes tradicionales, historiadores culturales, académicos, artistas creativos, investigadores y otros visionarios abordando cómo la comprensión interseccional y transformadora del agua, desde los aspectos sagrados hasta los utilitarios, ha forjado iniciativas de libertad, sistemas humanitarios auténticos, espirituales y movimientos de justicia social.*” (HSW:2024) [enlace 7](<https://creativejustice-initiative.org/>) Académicos, artistas creativos, líderes espirituales y exhibiciones para el Honoring Sacred Waters Fete incluyeron obras y conversaciones con: Olga Chapman Rivera | Dr. Jorge L. China | Andrea Wells | Baba Onifade Oluwo | Iya Amma Mcken | Mayra Santos Febres | Lester Nurse | Melanie Maldonado | Baba Philbert Armenteros y Bata Ensemble | Okomfo Nana Afia Fofie | Silvana Magda | Dra. Chipso Baker Afamefuma | Silvana Magda | Jesús Cepeda Brenes | José Cepeda Martínez | Diogenes Ballester | Gerville Larsen | María OshunTokun Stiles | Isis Rakia Mattei, Esq. | Dr. Babatunde Lawal | Celso González | QMDr. ChenziRa Davis Kahina | Ase Adama Delphine Fawundu | Dr. Kevin Dawson | Dr. George F. Tyson | Maricruz Rivera Clemente | Sonia Nahar Deane | Profesor Olasee Davis | y un equipo de apoyo increíble. ¡Especial agradecimiento a los financiadores, presentadores y patrocinadores: Open Society Foundations | Mellon Foundation | Ford Foundation | Comité Conmemorativo 175º de la Emancipación VI | Oficina del Gobernador de las Islas Vírgenes | Oficina del Senador Samuel Carrion | Instituto Afro Latino | Red Global Afro Caribeña | Departamento de Propiedad y Adquisiciones de VI | Cane Roots Art Gallery | Caribbean Museum Center for the Arts | Cottages By The Sea | The Frederiksted Hotel | Universidad de las Islas Vírgenes, y muchos en nuestras comunidades globales de St. Croix, Puerto Rico y el Caribe que honran las intenciones sagradas de esta fiesta inaugural! Miembro veterano de la CSA, presentadora académica en la conferencia y autora contribuyente del primer número de la Revista CSA presentada en CSA2023 St. Croix, la Dra. Marta Moreno Vega, presidenta de Creative Justice

Initiative, colaboró, facilitó y guió intercambios de conocimientos entre caribeños y académicos internacionales, artesanos, y más allá, que transformaron los marcos del compromiso intelectual, la praxis investigativa, las artes creativas, las ciencias espirituales y más. ¡Gracias Iya Dra. Marta Moreno Vega y un colectivo magnífico!

En las palabras del Honorable Rev. Dr. Edward Wilmot Blyden, en las Islas Vírgenes del Caribe y más allá, seguimos recordando: Cada uno debería hacer su parte para avanzar a la humanidad.

¡Permanece inspirado!

Français

Dans nos îles Vierges des Caraïbes américaines, en particulier parmi les anciennes colonies britanniques de notre vaste Caraïbe, le mois d'août marque la période annuelle de “reconnaissance, justice et développement” en l'honneur de la Journée de l'émancipation ! Le Révérend Dr. Edward Wilmot Blyden reste hautement respecté en tant qu'homme d'État international, diplomate, éducateur, linguiste, clergyman et plus encore. Né le 3 août 1832 de parents Ibo libres du Nigeria à St. Thomas, dans les Indes occidentales danoises, aujourd'hui connues sous le nom des Îles Vierges des États-Unis, il est respectueusement reconnu comme le grand-père du panafricanisme et de l'émancipation africaine.

« Il y a un talent qui vous est confié. Il est de votre devoir de faire appel aux formes les plus élevées de votre être. Peu importe votre vocation – qu'elle soit considérée comme subalterne ou honorable – que ce soit pour parler dans les salles du Congrès ou pour les balayer – que ce soit pour servir les autres ou pour être servi – c'est la manière dont vous utilisez vos facultés qui déterminera le résultat, qui déterminera votre véritable influence dans ce monde et votre statut dans l'autre. Chacun devrait faire sa part pour faire progresser l'humanité. Chacun devrait s'efforcer d'être un soutien au progrès. Quelle que soit votre condition, vous occupez une place dans le monde ; que faites-vous pour rendre ce que vous occupez ? Tant de nos compatriotes ne réalisent pas leur responsabilité, ne parviennent pas à entendre l'appel inspirant du passé et l'appel prophétique du futur. » Rév. Dr. Edward Wilmot Blyden (1908)

Les universitaires, intellectuels, chercheurs communautaires et militants des VI Caraïbes américaines et du monde entier se rassemblent pour de nombreux événements célébratoires, éducatifs et réflexifs pendant le « Black August ». De nombreux Africains

VIRGIN ISLANDER REPORT cont'd

commémorent, célèbrent et observent chaque année le mois d'août comme le Mois de Mosiah (nommé d'après Marcus Mosiah Garvey) ; le Mois du Black August (lié au mouvement Black Power/Panthers et Soledad Brothers basé sur l'éducation politique, la discipline, la libération et la liberté des prisonniers politiques pour les peuples africains à l'international) <https://blackaugustpo.org/about-black-august/black-august-a-celebration-of-freedom-fighters/> <https://blackaugust2024.com/>; Journée du Révérend Dr. Edward Wilmot Blyden (3 août); Journée de l'indépendance de la Jamaïque (6 août); Journée de la libération africaine Pan-Africaine | Journée du drapeau de l'UNIA (13 août); Cérémonie Bwa Kayiman en Haïti en 1791 marquant le début de la révolution (14 août); Journée du Dr. Julius Garvey (16 août); Journée de Marcus Mosiah Garvey (17 août); Rébellion de Nat Turner (21-22 août—États-Unis); Révolution de Saint-Domingue/Haïti de 1791 (22-23 août - ayant ouvert la voie à l'abolition de la traite des esclaves en août 1793); Journée internationale du souvenir de la traite des esclaves et de son abolition (23 août—UNESCO); Mois des affaires noires (soutenant les entreprises basées aux États-Unis, la prospérité économique et les réalisations associées); Abolition de l'esclavage au Royaume-Uni (28 août); Journée de Fred Hampton Sr. (30 août); Journée de l'indépendance de Trinidad et Tobago (31 août); Journée du drapeau de l'unité de Saint-Martin (Souliga) (31 août); Journée de l'indépendance africaine (31 août); et d'autres journées historiques culturelles significatives, festivités et plus encore tout au long du mois d'août. En 2021, les Nations Unies ont désigné le 31 août chaque année comme Journée des personnes d'ascendance africaine, liée à l'observance commémorative de l'UNIA ACL. <https://www.un.org/en/observances/african-descent-day> Le court-métrage éducatif bien documenté intitulé « Whirlwind, The Marcus Garvey Story », produit en 2022 par Br. Shaka Satori du African American Legacy Network <https://legacynetwork.tv/>, partage une perspective concise sur la vie de l'Honorable Marcus Mosiah Garvey, fondateur de la Universal Negro Improvement Association – African Communities League (UNIA ACL), fondée en 1914 et toujours en existence en 2024. Regardez et partagez gratuitement sur : <https://vimeo.com/706361563> Quels sont les événements et commémorations que vous reconnaissez?

« Marcus Mosiah Garvey, le plus grand organisateur du 20e siècle, le brillant visionnaire et stratège qui a fait passer le panafricanisme de la théorie à la pratique. Un héros de la vie réelle, qui a inspiré et influencé de grands leaders noirs pendant plus de 100 ans. L'ampleur de sa contribution culturelle atteint enfin les masses. Ce court documentaire : Whirlwind, The Marcus Garvey Story, offre un aperçu de l'homme, de sa mission et de son héritage. » (Satori : 2022) "C'est la

meilleure chose jamais faite sur mon père." - Dr. Julius Garvey (fils survivant de Marcus Mosiah Garvey)

À Saint-Croix, dans les îles Vierges, sous la direction de QM Dr. ChenziRa Davis Kahina, l'exposition Bamboula Journeys : Retrospective Indigenous Caribbean AfRaKan Arts, présentée dans le cadre de la série Freedom Dialogues en juillet 2024 au Caribbean Museum Center for the Arts, se termine en août 2024. <https://www.cmarts.org/bamboulajourneys>. Avec des membres chevronnés de la CSA et des chercheurs de soutien, accueillis à Saint-Croix, VI sur le campus Albert A. Sheen de l'Université des Îles Vierges du 8 au 11 août 2024, le Honoring Sacred Waters: African Wisdom, Creativity, and Power Fete, un projet de la Creative Justice Initiative Inc. en collaboration avec Corredor Afro, COPI, AST Speaks, ANUPerAnkh et d'autres soutiens régionaux et internationaux, a organisé une « rencontre interdisciplinaire honorant l'évolution de la philosophie ancestrale et de l'intelligence sacrée dans la poursuite continue de la liberté, de la justice, de l'équité raciale et culturelle. Les participants invités formeront un cercle d'échanges pour garantir un traitement multidisciplinaire des compréhensions précoloniales à nos jours, mettant en lumière la profonde connexion entre l'eau, la liberté, les arts créatifs, l'autonomisation et l'évolution continue des traditions africaines jusqu'à aujourd'hui. Les échanges incluront des leaders traditionnels, des historiens culturels, des chercheurs, des artistes créatifs, des chercheurs et d'autres visionnaires abordant comment la compréhension intersectionnelle et transformative de l'eau, des aspects sacrés aux aspects utilitaires, a forgé des initiatives de liberté, des systèmes humanitaires authentiques, spirituels et des mouvements de justice sociale. » (HSW : 2024) <https://creativejustice-initiative.org/> Les chercheurs, artistes créatifs, leaders spirituels et expositions pour le Honoring Sacred Waters Fete comprenaient des œuvres et des conversations avec : Olga Chapman Rivera | Dr. Jorge L. China | Andrea Wells | Baba Onifade Oluwo | Iya Amma McKen | Mayra Santos Febres | Lester Nurse | Melanie Maldonado | Baba Philbert Armenteros et Bata Ensemble | Okomfo Nana Afia Fofie | Silvana Magda | Dr. Chip Baker Afamefuma | Silvana Magda | Jesús Cepeda Brenes | José Cepeda Martínez | Diogenes Ballester | Gerville Larsen | Maria OshunTokun Stiles | Isis Rakia Mattei, Esq. | Dr. Babatunde Lawal | Celso González | QMDr. ChenziRa Davis Kahina | Ase Adama Delphine Fawundu | Dr. Kevin Dawson | Dr. George F. Tyson | Maricruz Rivera Clemente | Sonia Nahar Deane | Professor Olasee Davis | et une formidable équipe de soutien ! Remerciements spéciaux aux bailleurs de fonds, présentateurs et sponsors : Open Society Foundations | Mellon Foundation | Ford Foundation | 175th VI Emancipation Commemorative Committee | Office of the Governor of the Virgin Islands | Office of Senator Samuel Carrion | Afro Latino

VIRGIN ISLANDER REPORT cont'd

Institute | Afro Caribbean Global Network | VI Department of Property and Procurement | Cane Roots Art Gallery | Caribbean Museum Center for the Arts | Cottages By The Sea | The Frederiksted Hotel | University of the Virgin Islands, et beaucoup au sein de nos communautés mondiales de Saint-Croix, Porto Rico, et des Caraïbes honorant les intentions sacrées de ce premier festival ! Membre chevronnée de la CSA, conférencière universitaire et auteure contributrice au Journal inaugural de la CSA présenté lors de CSA2023 à Saint-Croix, Dr. Marta Moreno Vega, Présidente de Creative Justice Initiative, a collaboré, facilité et guidé les échanges de connaissances entre caribéens et universitaires internationaux, artisans et au-delà, transformant les cadres d'engagement intellectuel, de pratique de recherche, des arts créatifs, des sciences spirituelles et plus encore ! Gracias Iya Dra. Marta Moreno Vega et un collectif magnifique !

Dans les mots de l'Honorable Rév. Dr. Edward Wilmot Blyden, dans les îles Vierges des Caraïbes et au-delà, nous continuons à nous souvenir que chacun doit faire sa part pour faire progresser l'humanité.

Restez inspiré(e) !

USM Lecture: Community Governance

Date: Thursday, August 15, 2024

Place: University of St. Martin, Room 202.

Time: 7:00 p.m.

**Keston K. Perry, PhD,
Assistant Professor of African American Studies, UCLA**

Topic: Community governance, hurricanes, and reparative ecologies: the terms of Black repair/livingness in the Caribbean.



YOUR COMMENTARY



Contemporary women wear many hats

by Meagan A Sylvester

Source: <https://newsday.co.tt>

Photo: Democratic presidential nominee Vice President Kamala Harris speaks during a campaign stop at Fiserv Forum in Milwaukee, on August 20. AP Photo -

Dear AFETT,

I am tired! Being a wife, mom and business owner is beginning to take a toll on me physically and mentally.

My husband is very supportive, I love my kids and I enjoy working, but sometimes it's overwhelming.

What advice do you have for women like me, who wear many hats?

Dear Reader,

In today's post-pandemic world, the modern working woman has continuous competing interests to juggle on a daily, weekly and monthly basis.

The pandemic brought with it a new way of doing business and life, with widespread access to virtual learning, meetings and living.

However, demanding deadlines and multi-tasking still loom. The silent demand to go above and beyond has created many burnt-out women, wives, mothers, executives, sisters and friends.

Wearing many hats is a privilege to some and a menace to others.

How do we as women strike the balance and achieve success in the workplace and at home? Is it possible to be mother of the year and employee of the month?

Often, solutions of this nature call for a closer inspection of what is considered women's work and the changing reality of the varying roles of women and the work they do in the workplace and at home.

Women have over the centuries been responsible for the various tasks in the home, community, workplace and boardroom.

As history has shown us, from rearing children to being prime ministers and presidents, demands have been placed on women to demonstrate their value to society.

Pick up any book on sociology and turn to the chapter on Sociology of the Family, and you will be given a bird's-eye view of the scholarship of famed sociologist Talcott Parsons, who was concerned over how elements of society could be functional. As a functionalist, he was also concerned with social order, but argued that order and stability in a society are the result of the influence of certain values in society, rather than in structure, such as the economic system.

Stability in the family

Parsons, believing that the sexual division of labour should be the mainstay of how a productive family should function, saw men and women playing different roles in society that should begin in the family. He saw the family as operating most efficiently with clear-cut sexual divisions of labour and, in turn, creating a complementary set of roles that link men and women together.

From this perspective, women should carry out expressive roles, providing care and security to children, while offering them emotional support. Men, on the other hand, would perform an instrumental role, more importantly, being the breadwinner for the family.

In other words, women would take on the role of managing the household and raising children, while men provide financial support by working outside the home. According to Parsons, this complementary division of labour would ensure the stability of the family.

The changing role of women

Using Parsons' theory as a catalyst for understanding women's roles in today's society, we can immediately note that the world is certainly a different place now compared to when these initial views were espoused.

Importantly, the rationale is that all human beings need to be nurtured by caregivers and want to express care and love to others. These are therefore neither male nor female roles, but human roles.

YOUR COMMENTARY cont'd

It's not enough or is it imposter syndrome?

While Parsons was theorising for a different era, our reality today is that it is widely accepted that both men and women are nurturers and capable of expressing emotional needs.

Given this, the role of the woman has taken on a metamorphosis beyond that of only the family.



As the transformation of feminine roles has taken place for women, men have taken on differing responsibilities which often include home-making and caretaking of children, single-handedly. Further, some men have become house husbands and taken on being the emotional support for their wives, girlfriends and loved ones as their women assumed expanded roles in the community, workplace and the boardroom. Men like these are to be applauded and celebrated.

But what happens when all this support is still not enough for the woman, or there is still a feeling of inadequacy, imposter syndrome or being overwhelmed?

Ways of Sunlight

Digging deep into oneself and determining one's own value as an individual is usually the first step to achieving self-actualisation.

It is often said that happiness is created by the ways one decides to create it, instead of depending on others to provide it.

Kamala Harris is the US vice president and presidential nominee for the Democratic Party. Amidst those two massive portfolios, she is also hailed as a great auntie, chef, lawyer, prosecutor and sorority sister. Using her as an example, we can see that wearing many hats is what the modern woman has chosen, rather than letting life dictate her pace.

Joy has become a buzzword for the democratic campaign, and Harris is known for her characteristic laugh and joyful spirit.

While not every woman fits into the model, the lesson here is: How do we, as women, choose to create our own ways of sunlight?

For each one, the blueprint would be different, and that is what makes the journey to self-fulfilment so joyous.

We can each create our own wondrous plan for a contented life, our way.

This article was submitted by the Association of Female Executives of TT (AFETT).

AFETT is a non-profit organisation formed in 2002 with the goal of bringing together professional women and engaging in networking opportunities, training and business development.

Ask AFETT is brought to you by the Research and Public Advocacy team and addresses issues and concerns of executive and entrepreneurial professionals.

Thanks to [AFETT - Association of Female Executives of Trinidad & Tobago](#) for the opportunity to share my perspectives in an article entitled "Contemporary women wear many hats".

In the spirit of womanhood, Kamala Harris is referenced as an example.

Photo: Meagan A Sylvester, RPA member, author and researcher. - Photo courtesy AFETT



CARIBBEAN TALES

87TH
BIRTHDAY CELEBRATION
OF THE HON. DR. JEAN AUGUSTINE & CHARITY FUNDRAISER

+ SCREENING OF
ICONOGRAPHY:
MUNGAL PATASAR

+ AUGUSTINE AWARD OF
EXCELLENCE PRESENTATION

SEPTEMBER 7²⁰²⁴
**HARBOURFRONT
CENTRE THEATRE**
231 Queens Quay W, Toronto, ON
7:30pm

FOR TICKETS & INFO
caribbeantalesfestival.com

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Honouring Our Legends – Celebrating the 87th Birthday of Hon. Dr. Jean Augustine

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Why This Event Matters:

Hon. Dr. Jean Augustine has made an indelible mark on Canadian society with her unwavering commitment to resilience, leadership, and community. To celebrate her legacy, we are proud to host an evening that reflects her values and contributions, and we invite you to join us in paying tribute.

What to Expect:

- **Film Screening:** Immerse yourself in two films that resonates with the themes closest to Hon. Dr. Augustine's heart.
- **Award Presentation:** Witness the presentation of the [Jean Augustine Excellence Award](#) to a local legend who embodies her spirit.
- **Reception & Toast:** Savor delicious hors d'oeuvres and beverages, and raise a glass in a heartfelt toast to Hon. Dr. Augustine, who will grace us with her presence.



*All screenings and events are subject to change.

Support a Great Cause:

This event is more than a celebration—it's a fundraiser for [CaribbeanTales](#), a platform dedicated to uplifting Caribbean and African diaspora stories through film. Your participation will help us continue our mission of storytelling, culture, and community.

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