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CSA News

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CONTENTS

Message from the Editor 1
Message from the President 5
Message from the Program Chair 8
Message from the Language Sub-Editors 11
- Français 11
- Martinican Creole 11
- Español 13
- Dutch 15
- Papiamento 17
- Danish-American-Caribbean Perspective 20

CSA Member Highlight 21
New Books 22
Graduate Student Corner 23
Caribbean Artistic Scholarship 25
Caribbean Community Game Changers 26
Special Announcements 27

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MESSAGE FROM THE EDITOR

From Us to You!

Meagan Sylvester

This month we highlight critically important details for each member to note as they begin to plan ahead for our June conference in Havana, Cuba. Reminder: please check the following links for further conference details on membership and registration:

Membership link: https://www.eventsforce.net/csa/8/home
Registration link: https://www.eventsforce.net/csa/7/home

Our Monthly Features

This month the **language sub-editors** have assembled academically stimulating contributions which include an introspective lens into the Hmong people of French Guyana from our French and Martinican Creole writer, a critical piece on The University and national awareness in the English-speaking Caribbean by the Spanish contributor, an insightful enquiry into the female body and dance in Sint Maarten from the Dutch language sub-editor and an excursion into an Aruban Parang Song by the Papiamento columnist. In a landmark contribution, The Virgin Islands correspondent invites us to innovate perspectives beyond colonial history and cultural narratives.

Stop by and read their contributions!

Special features

This month's **Game Changer** is Safiya Olugbala who was always conscious of the remarkable role of education and its ability to create an evolved reality that could extract an oppressed people from that room. Born to a black militant father and a resourceful Alkebulan queen in the backwoods of South Trinidad, Safiya's classroom was constructed out of a nineteenth century progressive model. Her parents, particularly her father, surrounded her with some of the finest minds since the imposed invisibility of Egypt and the Nile Valley Civilization. Books and stories were her teachers and the wellspring of knowledge they provided led to grand imaginings that haunted her childhood and directed her path into adulthood.

Check out the Game Changer segment and see how Safiya has been able to transform lives through the lessons learnt from her life story.

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MESSAGE FROM THE EDITOR cont'd

Our January **Caribbean Artistic Scholar** is Shanice Gonzales. Shanice's work explores gender-based issues. She uses "deceptively soft and light pieces" to deconstruct violence faced by women and children in our societies with a focus on the objectification and commodification of women's bodies, and the role of the media in this process. Through visual re-presentations, Shanice creates awareness by exploring the 'why' factor and probing "the things that are hardest to talk about, but in a delicate, and beautiful way." Her artistic inspiration comes from her own journey of self-discovery—a confrontation of self. And more importantly, from her mother's battle with her own past and the traumas of that past. The stories of Shanice's mother not only serve as inspiration and motivation for the current work, but also bring about the transformation of silence into a language of action.

We focus on Antonio Carmona Baez in our **Member Highlight** segment this month. Dr. Antonio Carmona Báez was co-director of the IIRE, 2008-2009, and was appointed as an IIRE Fellow in 2011. He holds degrees in International Relations and International Political Economy from the University of Amsterdam, in The Netherlands. He started his career as a scholar-activist in 2001 at the Transnational Institute, where he served as communications officer and researcher. He is author of State Resistance to Globalisation in Cuba (Pluto, 2004) and published several articles concerning the global justice movement, Caribbean political economy and the condition of labour. He is also a contributor to Living our Internationalism, the history of the IIRE.

New Book

Professor Barbara Lalla is the featured author in our new book section. Her work is entitled *Grounds for Tenure* and has been described in the following manner. "Alongside the lighter side of college life, *Grounds for Tenure* discloses the diverse cravings of the ultra smart and unexpectedly foolish, as well as self-absorption and bottomless generosity. This tale of inner and outer landscapes marks a new departure in Caribbean fiction. Humorous, critical and compassionate, the novel turns a keen gaze at habitats for rising intellectuals in the Caribbean world of letters."

Read her segment to learn more!

CSA Communications

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Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

Español

De nosotros a usted!

Este mes destacamos los detalles críticamente importantes para que cada miembro tome nota cuando comienzan a planificar para nuestra conferencia de junio en La Habana, Cuba. Recordatorio: consulte los siguientes enlaces para obtener más información sobre la membresía y la inscripción en la conferencia:

Enlace de membresía: https://www.eventsforce.net/csa/8/home
Enlace de registro: https://www.eventsforce.net/csa/7/home

Nuestras características mensuales

Este mes los subeditores de idiomas han reunido contribuciones académicamente estimulantes que incluyen una visión introspectiva de la gente hmong de la Guyana francesa de nuestro escritor criollo francés y martiniqueño, una pieza crítica sobre la Universidad y la conciencia nacional en el Caribe de habla inglesa por parte de los españoles colaborador, una perspicaz investigación sobre el cuerpo femenino y la danza en Sint Maarten del subeditor de lengua holandesa y una excursión a una canción Parang de Aruban realizada por el columnista de Papiamento. En una contribución histórica, el corresponsal de The Virgin Islands nos invita a innovar perspectivas más allá de la historia colonial y las narrativas culturales.

Pase y lea sus contribuciones!

Características especiales

El Game Changer de este mes es Safiya Olugbala, que siempre fue consciente del notable papel de la educación y su capacidad para crear una realidad evolucionada que podría extraer a las personas oprimidas de esa habitación. Nacido de un padre militante negro y una ingeniosa reina de Alkebulan en los bosques del sur de Trinidad, el aula de Safiya se construyó a partir de un modelo progresivo del siglo XIX. Sus padres, particularmente su padre, la rodearon con algunas de las mejores mentes desde la invisibilidad impuesta de Egipto y la Civilización del Valle del Nilo. Los libros y las historias fueron sus maestros y la fuente de conocimiento que proporcionaron llevó a grandes fantasías que atormentaron su infancia y dirigieron su camino hacia la edad adulta.

Echa un vistazo al segmento Game Changer y observa cómo Safiya ha sido capaz de transformar vidas a través de las lecciones aprendidas de la historia de su vida.
Nuestra becaria artística caribeña de enero es Shanice Gonzales. El trabajo de Shanice explora cuestiones de género. Utiliza "piezas engañosamente suaves y livianas" para deconstruir la violencia que enfrentan las mujeres y los niños en nuestras sociedades con un enfoque en la objetivación y mercantilización de los cuerpos de las mujeres, y el papel de los medios en este proceso. A través de representaciones visuales, Shanice crea conciencia explorando el factor "por qué" y explorando "las cosas más difíciles de hablar, pero de una manera delicada y hermosa". Su inspiración artística proviene de su propio viaje de autodescubrimiento. Una confrontación de uno mismo Y más importante, desde la batalla de su madre con su propio pasado y los traumas de ese pasado. Las historias de la madre de Shanice no solo sirven de inspiración y motivación para el trabajo actual, sino que también provocan la transformación del silencio en un lenguaje de acción.

Nos enfocamos en Antonio Carmona Baez en nuestro segmento Highlight Member este mes. El Dr. Antonio Carmona Báez fue codirector del IIRE, 2008-2009, y fue nombrado miembro del IIRE en 2011. Es licenciado en Relaciones Internacionales y Economía Política Internacional por la Universidad de Ámsterdam, en los Países Bajos. Comenzó su carrera como erudito-activista en 2001 en el Transnational Institute, donde se desempeñó como oficial de comunicaciones e investigador. Es autor de Resistencia Estatal a la Globalización en Cuba (Plutón, 2004) y publicó varios artículos sobre el movimiento global de justicia, la economía política del Caribe y la condición del trabajo. También es colaborador de Living our Internationalism, la historia del IIRE.

Nuevo libro

La profesora Barbara Lalla es la autora destacada en nuestra nueva sección de libros. Su trabajo se titula Motivos para la tenencia y ha sido descrito de la siguiente manera. "Junto con el lado más liviano de la vida universitaria, Grounds for Tenure revela los diversos anhelos de la generosidad ultra inteligente e inesperadamente tonta, así como de la autoabsorción y la generosidad sin fondo. Esta historia de paisajes interiores y exteriores marca una nueva partida en la ficción caribeña. Humorística, crítica y compasiva, la novela dirige una aguda mirada a los hábitats de los crecientes intelectuales del mundo caribeño de las letras ".

¡Lee su segmento para aprender más!

Comunicaciones de CSA

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Sitio web http://www.caribbeanstudiesassociation.org
Copias archivadas de nuestros Boletines en http://www.caribbeanstudiesassociation.org/e-newsletter-archive/
Comparta sus comentarios en:
newseditor@caribbeanstudiesassociation.org

Français

De nous à vous!

Ce mois-ci, nous soulignons les détails d'importance cruciale que chaque membre doit prendre en compte lorsqu'il commence à planifier sa conférence de juin à La Havane, à Cuba. Rappel: veuillez consulter les liens suivants pour plus de détails sur l'adhésion et l'inscription:

Lien d'adhésion: https://www.eventsforce.net/csa/8/home
Lien d'inscription: https://www.eventsforce.net/csa/7/home

Nos caractéristiques mensuelles

Ce mois-ci, les sous-éditeurs ont rassemblé des contributions académiques stimulantes qui incluent un regard introspectif sur le peuple hmong de la Guyane française de la part de notre écrivain créole français et martiniquais, un article critique sur l'Université et la conscience nationale dans les Caraïbes anglophones. contributeur, une enquête perspicace sur le corps féminin et la danse à Sint Maarten du sous-éditeur de langue néerlandaise et une excursion dans un Aruban Parang Song par le chroniqueur papiamento. Dans une contribution historique, le correspondant des îles Vierges nous invite à innover des perspectives au-delà de l'histoire coloniale et des récits culturels.

Arrêtez-vous et lisez leurs contributions!

Particularités

Le Game Changer de ce mois-ci est Safiya Olugbala qui a toujours été consciente du rôle remarquable de l'éducation et de sa capacité à créer une réalité évoluée capable d'extraire un peuple opprimé de cette pièce. Née d'un père militant noir et d'une reine alchimiste pleine de ressources dans les bois de South Trinidad, la classe de Safiya a été construite à partir d'un modèle progressif du XIXe siècle. Ses parents, en particulier son père, l'entouraient de certains des meilleurs esprits depuis l'invisibilité imposée de l'Égypte et de la civilisation de la vallée du Nil. Les livres et les histoires étaient ses professeurs et la source de connaissances qu'ils ont fourni a conduit à de grandes imaginations qui ont hanté son enfance et ont dirigé son chemin vers l'âge adulte.

Découvrez le segment Game Changer et découvrez comment Safiya a pu transformer des vies grâce aux leçons tirées de son histoire de vie.

Notre boursier artistique des Caraïbes de janvier est Shanice Gonzales. Le travail de Shanice explore les questions liées au genre. Elle utilise des «pièces faussement douces et légères» pour déconstruire la violence à laquelle sont confrontées les femmes et les enfants dans nos sociétés en mettant l'accent sur l'objectivation et la marchandisation du corps des femmes et le rôle des médias dans ce processus. À travers des re-présentations visuelles, Shanice crée une conscience en explorant le facteur «pourquoi» et en sondant «les choses les plus difficiles à aborder, mais d'une manière délicate et belle». Son inspiration artistique provient de son propre voyage de découverte de soi. -une confrontation de soi. Et plus important encore, de la bataille de sa mère avec son propre passé et les traumatismes de ce passé. Les histoires de la mère de Shanice ne servent pas seulement d'inspiration et de motivation pour le travail en cours, mais provoquent aussi la transformation du silence en un langage d'action.

Nous nous concentrons sur Antonio Carmona Baez dans notre segment Highlight Member ce mois-ci. Antonio Carmona Báez a été co -directeur de l'IIRF en 2008-2009 et a été nommé boursier de l'IIRF en 2011. Il est diplômé en relations internationales et en économie politique internationale de l'Université d'Amsterdam, aux Pays-Bas. Il a débuté sa carrière en 2001 comme chercheur à l'Institut Transnational, où il a été agent de communication et chercheur. Il est l'auteur de La résistance de l'État à la mondialisation à Cuba (Pluton, 2004) et a publié plusieurs articles concernant le mouvement pour la justice mondiale, l'économie politique des Caraïbes et la condition du travail. Il est également un contributeur à Living our Internationalism, l'histoire de l'IIRF.

Nouveau livre

Professeur Barbara Lalla est l'auteur vedette dans notre nouvelle section de livre. Son travail est intitulé Grounds for Tenure et a été décrit de la manière suivante. "En plus du côté plus léger de la vie collégiale, Grounds for Tenure révèle les diverses envies de l'ultra intelligent et imprévisible stupide, ainsi que l'auto-absorption et la générosité sans fond. Ce conte des paysages intérieurs et extérieurs marque un nouveau départ dans la fiction caribéenne. Humoristique, critique et compatissant, le roman jette un regard attentif sur les habitats pour les intellectuels émergents dans le monde des lettres des Caraïbes. "

Lisez son segment pour en savoir plus!

Communications CSA

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MESSAGE FROM THE PRESIDENT

Your trip to Havana, 2018

The New Year is here and we wish you every happiness, both personal and professional. In preparation for June 2018 in Havana, and in response to petitions from our members, we have extended the deadline for the submission of papers, panels and workshops to 31st January, thereby giving greater opportunities for all who are interested, and taking into account the interruptions resulting from the climatic events in the Caribbean and beyond during last year.

For those who wish to start planning their trip to Havana, we invite you to visit the CSA website (http://www.caribbeanstudiesassociation.org/), where, since November, we have posted information on hotels in a variety of categories and prices, as well as rental options in private houses. This information is provided by *Caribbean a la carte*, an agency founded in Panama and with its operational base in Spain. They will be welcoming speakers and participants to the 2018 Conference. As you review this information, you will appreciate that the prices include "accommodation for the number of days selected, welcome and assistance at the airport on arrival in Havana, transfer from the airport to the hotel or residence of choice, breakfast, transfer from the hotel to the airport and insurance for your stay in Cuba".

Caribbean à la carte, (http://www.caribbeanalacarte.com/es/index.html), offers a personalized service if you are looking for a different kind of accommodation, or if you wish to stay in a hotel that is not included in these suggestions, or if you are looking at different dates. All prices are quoted in Euros, as the agency is based in Spain, and the prices are valid for all payments made up to 15th April. Any modification that might occur before this date will be announced in advance. If you require a quote in US dollars, this can be sent a few days before your payment is due.

One of the most important services offered by the agency is assistance for visas. All queries and advice are offered and attended free of charge. We invite you to contact the agency to begin planning your journey. With regard to other topics of interest such as currency, Exchange rates, travel accessories, communications and others, we ask you to visit http://www.cubatravel.cu/, the website of the Cuban Department for Tourism, where you will find information in several languages, including English, Spanish and French.

On the CSA website, under Annual Conference/Tourism and Activities, you will find a variety of tourism options to enjoy during your stay, such as: City Tours of Havana; visits to places associated with the life of Ernest Hemingway in Cuba; beautiful natural landscapes, such as the Valle de Viñales, Soroa, the Valle de Yumurí, as well as other ecological and cultural activities.

Yolanda Wood

Start planning your trip to Havana now: review these options and don´t hesitate to consult the specialists at *Caribbean à la carte* who will be delighted to help you, and are fully committed to collaborating with CSA for the 2018 Conference.

Español

Su viaje a La Habana 2018

El año nuevo ha llegado y les deseo que venga cargado de buenas nuevas en lo personal y profesional. Preparándonos para junio 2018 en La Habana, se ha anunciada la extensión de la convocatoria para presentación de ponencias, paneles y talleres hasta el 31 de enero, lo que dará mayores oportunidades a todos los interesados, tomando en consideración las afectaciones producidas en el ritmo de la vida por los eventos climáticos en todo el Gran Caribe y más allá, así como solicitudes de los miembros.

Para los que ya desean comenzar a organizar su viaje a La Habana, los invitamos a visitar el sitio web de la CSA (http://www.caribbeanstudiesassociation.org/), en el que desde noviembre hemos publicado ofertas de hoteles en diversas categorías y alquileres en casas particulares. La información es de la agencia *Caribbean à la carte*, fundada en Panamá y con su casa de operaciones en España, la que trabajará en la recepción de ponentes, participantes y acompañantes en la conferencia 2018. Como podrán Uds. apreciar en la consulta de esta información, los precios incluyen "el alojamiento por los días seleccionados, recibimiento y asistencia en el aeropuerto a su llegada a La Habana, transfer del aeropuerto al hotel o residencia seleccionada, desayuno incluido en el hotel o residencia seleccionada por la cantidad de noches escogidas, transfer del hotel o residencia seleccionada al aeropuerto, y seguro para su estancia en Cuba con varias opciones que Ud. puede seleccionar."

Caribbean à la carte, (http://www.caribbeanalacarte.com/es/index.html), propone un tipo de atención personalizada si usted desea otro tipo de habitación diferente a las que aparecen en esta oferta, o desea alojarse en algún otro hotel que no está incluido en esta lista, así como un número de noches diferentes a las propuestas. Los precios se presentan en euros, ya que la agencia opera en España, y son válidos para pagos efectuados hasta el 15 de abril de 2018. Si existiese alguna modificación en los mismos antes de esta fecha, se publicarán oportunamente. Si Ud. desea su factura en dólares estadounidenses, se les puede enviar pocos días antes de la realización del pago, según la información publicada.

Uno de los servicios más importantes que está ofreciendo la agencia es del de la asistencia para la obtención de su visado. Las consultas y asesoría no tienen costo alguno. Los invitamos a tomar contacto con la agencia receptora *Caribbean à la carte* para iniciar la organización de su viaje. En relación con otros aspectos de interés como moneda, tipo de cambio, accesorios para su viaje, comunicaciones y otros, los invito a visitar el sitio http://www.cubatravel.cu/, el portal del turismo cubano, donde encontrará información de su interés en diversos idiomas, incluidos el inglés, español y francés.

En la página web de la CSA, Ud. puede visitar también en HOME " Annual conference" el indicativo " Tourism & Activities", donde encontrará una diversidad de opciones para disfrutar de otras oportunidades turísticas durante su estancia o para sus acompañantes durante los días de la conferencia, como recorridos por la ciudad de La Habana y visitas a lugares asociados a la vida en Cuba de Ernest Hemingway; a lugares de valor paisajístico y natural como el Valle de Viñales , Soroa, el Valle del Yumurí y otras actividades de carácter ecológico y cultural.

Comience ya a preparar su viaje a La Habana, revise estas opciones y no dude en hacer sus consultas a los especialistas de *Caribbean à la carte*, que colaborarán con Ud. y con la CSA para la conferencia 2018.

Yolanda Wood
Presidente CSA 2017-18

Français

Votre voyage à La Havane 2018

Je vous souhaite une bonne année pleine de belles choses au niveau personnel et professionnel. On est en train de se préparer pour le mois de juin 2018 à La Havane, on a bien annoncé l'extension du délai de cette convocation pour la présentation des exposés, des tables rondes et des ateliers jusqu'au 31 janvier, ce qui permettra plusieurs opportunités à tous les intéressés, en considérant les affectations issues du rythme de la vie quotidienne à cause des événements climatiques partout la Grande Caraïbe et au- delà, ainsi que les demandes des membres.

Pour ceux qui souhaitent commencer l'organisation de votre voyage à La Havane, nous vous invitons à se rendre sur le site web de la CSA (http://www.caribbeanstudiesassociation.org/)m sur lequel depuis novembre nous avons publié les offres des hôtels aux plusieurs catégories et les loyers de maison particulières. L'information a été tirée de l'agence *Caribbean à la carte,* fondée au Panamá dont le siège d'opérations se trouve en Espagne, elle s'occupera d'accueillir les intervenants, les participants et les accompagnants lors de la conférence 2018.

Vous allez bien apprécier dans la consultation de cette information, les prix incluent "le hébergement pendant les dates sélectionnées, l'accueil et l'assistance à l'aéroport lors de votre arrivée à La Havane, le déplacement (le transfert) de l'aéroport à l'hôtel ou la résidence sélectionné, le petit-déjeuner compris à l'hôtel ou la résidence sélectionnée à partir des nuitées choisies, le transfert de l'hôtel o la résidence sélectionnée à l'aéroport, et l'assurance de votre séjour à Cuba avec plusieurs options, à vous de choisir ."

Caribbean à la carte, (http://www.caribbeanalacarte.com/es/index.html), propose une sorte d'attention personnalisée si vous souhaitez une autre type de chambre différente à celles qui apparaissent dans cette offre, ou vous souhaitez loger dans un autre hôtel que n'est pas compris sur la liste, ainsi qu' un numéro de nuits différentes à celles proposées. Les prix se présentent en euros, vu que l'agence opère en Espagne, et son valables pour les paiements réalisés jusqu'au 15 avril 2018. Au cas où il y avait une modification des prix avant cette date, elle serait publiée en temps opportun. Si vous voulez votre facture montant en dollars américains, on peut vous envoyer quelques jours avant d'avoir réalisé votre paiement, selon l'information publiée.

L'agence offre un des services le plus importants , celui de l'assistance pour l'obtention du visa. Les consultations et l'assistance n'ont aucun frais. Nous vous invitons à contacter l'agence *Caribbean à la carte* pour démarrer l'organisation de votre voyage. En rapport aux autres sujets d'intérêt tel que la monnaie, le taux de change, les accessoires, pour votre voyage, les communications et

MESSAGE FROM THE PRESIDENT cont'd

d'autres, je vous invite à se rendre sur le site http://www.cubatravel.cu/, le portail de tourisme cubain, où vous trouverez l'information pertinente à vos besoins en plusieurs langues, compris l'anglais, l'espagnol et le français.

Sur le site web de la CSA, vous pouvez aussi parcourir HOME " Annual conference" l'onglet "Tourism & Activities où vous allez trouver une diversité de choix pour profiter d'autres opportunités touristiques pendant votre séjour ou celui de vos accompagnants pendant les journées de la conférence, par exemple un tour de la ville de La Havane et des visites aux lieux associés à la vie d' Ernest Hemingway à Cuba ; des visites pour apprécier les paysages et la nature telle que la Vallée de Viñales, Soroa, la Vallée du Yumurí et d'autres acitivités d'intérêt écologique et culturel.

Commencez à préparer votre voyage à La Havane, vérifiez ces options et n'hésitez pas à consulter les spécialistes de *Caribbean à la carte,* qui vont collaborer avec vous et avec la CSA pour la Conférence 2018.

Yolanda Wood
Président CSA 2017-18

MESSAGE FROM THE PROGRAM CHAIR

Heading to the end of proposal submissions

Greetings and our best wishes for this new year, during which each one of us will have many personal and professional projects to develop. This is the year of the 43rd Annual Conference of the AEC, gladly, in Havana City.

As you may be aware, because of our website or social networks, the deadline to submit proposals towards our meeting at Havana City has been extended to January 31st. This will allow everyone who had any difficulty and couldn't send before January the 1st, to still have the chance to join us in the upcoming event.

Do please remember that in order to accept your proposal, submissions must have paid its annual membership, according to the information in our website. Once your presentation is admitted by an official letter you will be able to register your participation in the conference until March 31st.

Till the date, we have over 600 proposals, either individually or for panels or workshops. Interest go according each thematic line, going beyond the five proposed ones which specifically appear in the Call for Proposals. This is a suggestion that the selected subject is widely comprehensive and brings a big spectrum of possibilities to our members and other attendants for this year.

During this month, special announcements will be published for the diverse committees that complement the specific academic programme. Such is the case of the Literary Room, the Book Exhibition, the Author's Celebration, Visual Arts Show and Performance and the Audiovisual Show in its many genres, We ask you to keep visiting our website in orden to access such announcements when they get published. However, some people have moved forward and sent proposals that will be a part of the programme of these Committees, summarizing the general programme of the Conference.

According to our website, acceptance letters will start to be sent once the deadline is over, However, if anyone has any specific situation due to which they should get the response before January 31st (University, Research funds, sponsors' financial schedule / calendar) please do not hesitate on contacting us to let us know so we can prepare the letter diligently.

There is also in our website some options for accommodation in a wide scope (categories, number of nights, kind of room, location, services). We are working along with Travel Agency Caribbean á la Carte, who professionally will assist this and other issues regarding your trip to Cuba. Nevertheless, we anticipate the disclosure of a large document with some oh these information and other that may be of your interest.

Gabriela Ramos Ruiz

We are trying to provide to you the biggest amount of resources so you can make effective your participation in our event. If you are experiencing any trouble, have doubts or suggestions during the process of sending your proposal we will keep posted to your communication.

Gabriela Ramos, Program Chair.
program.chair@caribbeanstudiesassociation.org

Español

Llegando al final del proceso de envío de propuestas

Muchas felicidades y nuestros mejores deseos en este año que recién comienza, durante el que cada uno tendrá múltiples proyectos personales y profesionales que desarrollar. Es el año de la 43era Conferencia Anual de la AEC, para nuestro regocijo, en La Habana.

Como muchos ya conocen, ya sea por su publicación en el sitio web o en las redes sociales, la fecha límite para el envío de propuestas con vistas a nuestra cita de La Habana se ha extendido hasta el 31 de enero. Ello permitirá que todos aquellos que tuvieron alguna dificultad y no hayan podido hacerlo antes del 1ro de enero, aún tengan posibilidad de participar junto a nosotros en nuestro ya cercano encuentro. Les pedimos recordar que para poder aceptar una propuesta enviada, el remitente debe haber abonado su cuota anual de membresía, de acuerdo a los datos que aparecen en nuestro portal web. Luego de aceptada su presentación mediante una carta oficial, usted podrá registrarse para su participación en la Conferencia hasta el 31 de marzo.

Hasta la fecha contamos ya con más de seiscientas propuestas, ya sea de forma individual o en paneles y talleres. Los intereses varían de acuerdo a cada temática, desbordando incluso las cinco

propuestas que aparecen de manera explícita en la convocatoria. Ello sugiere que el tema seleccionado es sumamente abarcador y brinda un amplio espectro de posibilidades a nuestros miembros u otros que se unirán a nosotros este año.

En el transcurso de este mes serán publicadas las convocatorias especiales para los diversos comités que complementan el programa académico específicamente. Tal es el caso del Salón Literario, la Exhibición de Libros, la Celebración de Autor, Muestra de Artes Visuales y Performance y Muestra de Audiovisuales en sus variados géneros. Les pedimos se mantengan visitando frecuentemente nuestro sitio web para poder acceder a dichas convocatorias cuando sean publicadas. No obstante, ya algunos se han adelantado y nos han hecho llegar propuestas que formarán parte del programa de estos comités, integradas en el programa general de la Conferencia.

Según aparece en nuestro sitio web, las cartas de aceptación comenzarán a ser enviadas una vez vencido el plazo de recepción de propuestas. Sin embargo, si alguien tuviere una situación específica por la cual debiera recibir esta confirmación antes del 31 de enero (calendarios de otorgamiento de financiamiento en universidades, centros de investigación u otros patrocinadores), por favor, no dude en escribirnos y hacérnoslo saber para preparar su misiva diligentemente, en caso de que corresponda.

Ya aparecen también en el sitio web opciones de alojamiento de amplio rango (categorías, cantidad de noches, tipo de habitación, ubicación, servicios). Estamos trabajando de conjunto con la agencia de viajes Caribbean à la Carte, quienes profesionalmente le asistirán en este y todos los temas concernientes a su viaje a Cuba. No obstante, prevemos la publicación de un documento amplio con algunas de estas informaciones y otras que puedan ser de su interés.

Intentamos proveerlo a usted de la mayor cantidad de herramientas posibles para que pueda hacer efectiva su participación en nuestro evento. Si tiene algún problema, duda o sugerencia durante el envío de su propuesta, estamos atentos a su comunicación.

Gabriela Ramos, Program Chair.
program.chair@caribbeanstudiesassociation.org

Français

Arrivant à la fin du processus d´envoi de propositions,

Nos meilleurs désirs pour cette nouvelle année qui commence durant laquelle chacun aura de multiples projets personnels et professionels à développer. C´est l´année de la 43ème conférence de l´AEC à la Havane.

Comme nombre d´entre vous le savent, que ce soit par la publication sur le site web ou sur les réseaux sociaux, la date limite d´envoi des propositions en vue de notre rendez-vous à la Havane a été prolongé au 31 janvier. Cela permettra à tous ceux qui ont eu des difficultés et n´ont pas pu le faire avant le premier janvier, d´avoir la possibilité de participer avec nous à la prochaine rencontre. Nous vous rappelons que pour accepter une proposition envoyée, l´expéditeur devra payer sa cotisation annuelle à l´association en accord avec les chiffres qui apparaissent sur la page web. Après avoir reçu la carte officielle d´acceptation, vous pourrez vous inscrire et confrimer votre participation à la Conférence avant le 31 mars.

Jusqu´à aujoud´hui, on compte plus de six cent propositions , de forme individuelle ou collective et ateliers. Les intérêts varient en fonction des thématiques et débordent les cinq thématiques qui apparaissent explicitiment dans l´appel à textes. Ce dernier suggère que le thème sélectionné est grandement englobant et permet un ample spectre aux membres et ceux qui veulent s´unir cette année.

MESSAGE FROM THE PROGRAM CHAIR

Au cours du prochain mois seront publiés les appels pour les divers comités qui complètent le programme académique. Comme c´est le cas du salon littéraire, l´exposition de livres, la célébration des auteurs, les expositions d´arts visuels et performance, et les projections audiovisuelles. Nous vous invitons à visiter régulièrement notre page web pour pourvoir accéder à ces différents appels. Certains d´entre vous ont anticipé et nous ont fais suivre les propositions qui font partie des programmes de ces comités intégrés au programme général de la Conférence.

Les cartes d´acceptation seront envoyées après le 31 janvier comme indiqué sur notre page web. Cependant, si quelqu´un présentait une situation spécifique (calendrier de financement des universités, centres de recherche et autres mécènes), ne doutez pas s´il vous plait de nous le faire savoir pour préparer la missive à celui qui correspondra.

Les options d´hébergement apparaissent sur notre site web (catégores, nombre de nuits, type d´hébergement, localisation, services). Nous travaillons avec l´agence de voyages *Caribbean à la carte,* qui vous assistera professionnellement pour ce thème et tous les autres concernant votre voyage à Cuba. Nous prévoyons aussi la publication d´un document avec certaines de ces informations et d´autres qui peuvent être de votre intérêt.

Nous essayons de vous donner la plus grande quantité d´informations et moyens possibles pour que votre participation à notre évènement soit effective. Si vous avez le quelconque problème, doute ou suggestions durant l´envoi de votre proposition, nous restons à votre disposition.

Gabriela Ramos, présidente du programme.
program.chair@caribbeanstudiesassociation.org

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Français

LES HMONGS EN GUYANE FRANÇAISE

La situation socio-politique du Cambodge, du Laos et du Vietnam était très instable pendant longtemps à cause des guerres d'Indochine (1946-1954) et du Vietnam (1955-1975) qui ont affecté cette région durant plusieurs années. La Guyane française, un Département français d'Outre-Mer, ont accueilli un nombre important de Hmongs qui sont originaires du Laos et du Nord du Vietnam. Ils cherchaient à se réfugier en Europe et aux Etats-Unis puisque beaucoup d'entre eux se sont tenus auprès des Français pour combattre les Communistes. Leur vie étant en danger, ils ont été contraints de fuir leur pays pour aller en Thaïlande.

Cependant, le Haut-Commissariat des Nations Unies aux Droits de l'Homme est intervenu pour les protéger et leur accorder le statut de réfugiés. La France et les Etats-Unis leur ont ouvert leurs portes. Alors que la plupart d'entre eux se sont réfugiés aux Etats-Unis, 10 000 personnes sont allées en Guyane française. Les autorités françaises ont vu que la Guyane française notamment le village de Cacao se prêtait bien à la vie des Hmongs et que ceux-ci pourraient contribuer beaucoup à l'économie locale. Il faut souligner la présence des Hmongs dans d'autres villages tels que Javoulnay et Régina. Selon Clarkin (2007, 9), c'est le village de Javoulnay qui compte le plus d'immigrés Hmongs.

L'agriculture occupe autant d'importance que l'école dans la vie des Hmongs. Même les instituteurs et les propriétaires de restaurant font de l'agriculture sur leur lopin de terre. A Cacao, les jeunes vont à l'école. Ce n'est pas le cas à Régina où ils travaillent dans les champs. Il n'y a pas d'eau courante à Régina de sorte que les gens prennent l'eau de pluie ou vont chercher de l'eau rivière. Cette eau bien est traitée. A Cacao, les écoles sont fermées le mercredi et les enfants vont aider leurs parents à préparer les fruits et les légumes pour le marché du samedi.

Les Hmong sont encore attachés à leur culture. Le travail de recherche qu'a effectué Clarkin (2007) montre bien que les hommes de l'ancienne génération portent encore leurs pantalons larges et leurs chemises noires à manches longues. Par contre, les femmes mettent leurs sarong style laotien et leurs bottes en caoutchouc pour se protéger contre les piqûres d'insectes et les morsures de serpents venimeux. Les jeunes générations opent pour le style occidental bien qu'elles s'habillent en tenues traditionnelles lors des grandes occasions telles que mariages, événements politiques et fêtes du nouvel an. Aujourd'hui, certains mariages traditonnels ont encore lieu dans la communauté Hmong. La plupart des Hmongs sont Chrétiens. Ils fréquentent les églises catholiques ou protestantes.

Hélène Zamor

Les Hmongs ont conservé leur langue maternelle qui est le Hmong. Les enfants communiquent avec leur parents en Hmong. Mais lorsqu'il faut vendre les produits au marché, les Hmongs s'expriment soit en créole ou en français. D'après Chô Li (2014, 162), il existe deux types de langues Hmongs (Hmong blanc et Hmong vert) qui sont relativement proches l'une de l'autre à part quelques différences dans la phonétique.

Martinican Creole

LES HMONGS EN GUYANE FRANÇAISE

Sitiyasyon sosyopolitik Kanbodj, Laos épi Vietnam té twè instab pandan an moman a koz di ladjè Indochin (1946-1954) épi ta Vietnam-la (1955-1975) ki afekté réjyon-an pandan anpil lanné. Lagwyan fwasèz ki sé Départeman Fwansé Doutremer pwan Hmong ki té orijinè di Laos épi Vietnam. Yo té blijé pati pou Tayilann. Mé antretan, O-komisarya Nasyon vini défann yo. La Fwans épi Lézétazini ouvè lapòt yo pou yo. Lamajorité di yo alé Etazini alò ke 10 moun alé Lagwiyan Fwansèz. Otorité fwansèz wè ke sé Hmong-lan pé viv adan vilaj Kakao é ki yo pé kontribyé ékonomi lokal. Mé fòk di ki Hmong ka rété adan dòt vilaj kon Javoulnay épi Réjina. Silon Clarkin (2007,9), sé vilaj Javoulnay ki ni plis Hmongs.

Agrikilti-a ni otan valè ki lékol. Institité épi propriyété restoran ni téren yo é yo ka fè agrikilti. Sé jenn-lan ki ka rété Kakao ka alé lékol mé sé jenn-lan ki rété Réjina ka travay. Pa ni dlo kouran Réjina, moun oblijé alé larivyè ou byen pwan dlo lapli. Dlo-a byen tréte . Le mercredi, lékòl fenmen é tout ti manmay vilaj Kakao ka alé édé paran yo préparé sé prodwi. Sé Hmong-lan twè proch di kilti yo. Travay rechèch ki Clarkin (2007) koumansé byen montré sé nonm-lan di ansyen jénérasyon ka pòté toujou pantalon laj épi chimiz nwè a manch long. Sé fanm-lan ka pòté sarong stil laosyen épi bòt an kaoutchou yo pou protéjé kò yo kont insek épi sèpan. Sé jenn-lan préféré styl oksidantal-la menm si yo ka mété vetman tradisyonel pandan gwan okazyon kon mariaj, événman politik épi fèt Nouvèl An. Jòdi-a, ni mariaj tradisyonèl ki ka fèt ankò adan kominoté Hmong. Laplipa Hmong Krétyen. Yo Katolik ou Protestan.

Asou plan lengwistik, sé Hmong-lan gadé lang maternèl yo ki yo ka kriyé Hmong. Sé ti-manmay la ka palé épi paran yo. Mè lè pou vann prodwui asou marché-a Hmong ka eksprimé kò yo an fwansé ou an kréyòl. Dapwé Chô Ly (2014, 1), ni dé lang Hmong ki yo ka kriyé Hmong Blan épi Hmong Vèt. Sé dé lang tala twè proch a par diférans kin i an fonétik-la.

English

THE HMONG PEOPLE IN FRENCH GUYANA

The socio-political situation in Cambodia, Laos and Vietnam was very unstable for a long period due to the Indochina (1946-1954) and Vietnam Wars (1955-1975) that plagued this region for so many years. French Guyana, a French Overseas Department, hosted a large number of Hmong people who originated from Laos and Vietnam. They were seeking refuge in Europe and the United States since many of them fought with the French against the Communists. However, their lives were at stake and they were compelled to leave their country for Thailand.

But the UN High Commissioner for Human Rights intervened to protect them and granted the refugee status. Both France and the United States of America opened their doors to them. But, the majority went to the States while 10,000 of them went to French Guyana. The French authorities saw French Guyana as a place where the Hmong people could settle and develop agriculture in a village called Cacao. It is common to see Hmong living in other village known as Javoulney.

According to Clarkin (2005, 27), other villages such as Javoulney and Regina have become the home of Hmong as well. However, out of all three villages, Javoulney has the highest number of Hmong immigrants. While there is current water in both Cacao and Javoulney, there is hardly any in Régina. Hmong families collect water from rainfall and streams. The water is treated for consumption. Farming is as important as acquiring education for many Hmong families. Both teachers and restaurants own a piece of land where they grow their fruits and vegetables. In Cacao, most of the children go to school while many of them work in the fields in the village of Régina. Schools are closed in the Cacao village and children must help their parents prepare for the market.

Hmongs are still attached to their culture and traditions. The men of the older generations wear their traditional clothes: baggy bags and long sleeved black shirts. On the other hand, the women are dressed in the Lao sarong and wear rubber boots to shield themselves from both insect and poisonous snakes' bites. The younger generations tend to prefer the Western style although they wear their traditional clothes on specific occasions such as weddings, political events and New Year's festivals. Even today, traditional weddings are still taking place in Hmong communities. They go Catholic and Protestant churches. Hmongs have preserved their mother tongue Hmong. Children and parents interact with each other using the Hmong language. However, when it comes to selling their products in the market, Hmongs express themselves either in French Guyanese Creole or in French. There are two varieties of Hmong languages that are known as Hmong Green and Hmong White. They are related in spite of their phonological differences.

Español

Universidad y conciencia nacional en el Caribe inglés

El Colegio Universitario fundado en el Campus Mona, Jamaica, en 1948, constituyó el germen de una institución que logró, en plena etapa descolonizadora, estructurar criterios históricos que marcaron -definitivamente- el cambio. Al recibir su estatus como universidad independiente en 1962, desarrolló los principales lineamientos de la *nueva historia*. El objetivo: describir y analizar las sociedades, particularmente la sociedad esclavista, atendiendo a las diferencias en cuanto a temporalidad de la plantación, la demografía regional y los procesos socio-económicos y políticos del Caribe.

La *nueva historia* del Caribe se inició con las conferencias ofrecidas por Shirley Gordon y Roy Augier entre 1953 y 1958, las cuales fueron compiladas en dos materiales titulados "Sources of West Indian History" y "The Making of the West Indies". Hasta el presente constituyen un punto de partida historiográfico, que halló en el año 1968, su publicación sistemática dedicada a una historia renovada: Caribbean Quartely (http://www.uwi.edu/cq/default.aspx); su legado cultural, la polémica en torno al significado de "ser caribeño", que no sólo era resultante de un pasado, sino la vía por la cual escritores y creadores artísticos observaban y cuestionaban la posible existencia o no de la *caribeñidad*. En sus números Rex Netherford, editor-jefe nos propuso estudiar nuestra realidad de manera ecléctica, aportando algo que hasta este momento, según el propio editor no se había podido convertir en palabra escrita. Esta caribeñidad es *lo simbólico en el aspecto identitario de nuestra historia caribeña* (Editorial, *Caribbean Quartely, v.17, n. 1-2, 1971*).

Otras publicaciones de dicha institución contribuyeron al pensamiento económico-social del Caribe. *The Journal of the Caribbean History* sistematizó el movimiento migratorio posterior a la abolición, los cambios socio-demográficos relacionados con la industria azucarera en el último cuarto del siglo XIX, el proceso de aprendizaje y el desarrollo de la política educacional entre 1838 y 1870.

De igual manera, *Social and Economics Studies* abordó la sociedad post-abolicionista. Es el referente obligado para el estudio de la Integración Caribeña. A través de sus números podemos conocer el complejo periodo histórico de 1953 a 1970 para conocer los factores determinantes en la desintegración de la Federación de las Indias Occidentales, la perpetuación de ciertas actitudes y valores formados por la existencia de un largo período de esclavitud y dominación colonial y la publicación del artículo "Mental Ability in Jamaica", de D. R. Manley, trabajo pionero para los estudios del pensamiento social caribeño.

Vilma Díaz Cabrera

La UWI acotó -en un espacio intelectual- el movimiento descolonizador y la conciencia nacional. El conjunto de ideas, acciones e intereses expresados en el Caribe inglés -desde los años 30- encontraron en las instalaciones de esta digna institución sus mejores interlocutores, que luego llevaron a cabo grandes procesos transformadores y revolucionarios en el Caribe contemporáneo.

Las perspectivas de desarrollo económico, social y político desde la región es un reto constante para la institución. La mayoría de los ministros, premios Nobel y gobernadores son figuras vinculadas a la labor académica desde la UWI. Con esta sencilla nota mensual, elogiamos los ochenta años de la Universidad de las Indias Occidentales.

80 años de desarrollo intelectual en el Caribe.
Celebremos la UWI.

English

University and national awareness in the English Caribbean

The University College founded on Campus Mona, Jamaica, in 1948, was the seed of an institution that managed, in the middle of the decolonization stage, to structure historical criteria that marked -definitively- the change. Upon receiving his status as an independent university in 1962, he developed the main guidelines of the new history. The objective: to describe and analyze societies, particularly the slave society, attending to the differences in temporality of the plantation, the regional demography and the socio-economic and political processes of the Caribbean.

The new history of the Caribbean began with the lectures offered by Shirley Gordon and Roy Augier between 1953 and 1958, which were compiled in two materials entitled "Sources of West Indian History" and "The Making of the West Indies." Up to the present they constitute a historiographic starting point, which he found in 1968, his systematic publication dedicated to a renewed history: Caribbean Quartely (http://www.uwi.edu/cq/default.aspx); its

cultural legacy, the controversy surrounding the meaning of "being Caribbean", which was not only the result of a past, but the way in which writers and artistic creators observed and questioned the possible existence or not of the Caribbean. In his numbers Rex Netherford, editor-in-chief proposed us to study our reality in an eclectic way, contributing something that until now, according to the editor, could not have been converted into a written word. This caribeñidad is symbolic in the aspect of identity of our Caribbean history (Editorial, Caribbean Quartely, v.17, n.2-1, 1971).

Other publications of this institution contributed to the economic-social thinking of the Caribbean. The Journal of the Caribbean History systematized the migratory movement after the abolition, the socio-demographic changes related to the sugar industry in the last quarter of the 19th century, the learning process and the development of educational policy between 1838 and 1870.

Similarly, Social and Economics Studies addressed the post-abolitionist society. It is the obligatory reference for the study of Caribbean Integration. Through their numbers we can know the complex historical period from 1953 to 1970 to know the determining factors in the disintegration of the Federation of the West Indies, the perpetuation of certain attitudes and values formed by the existence of a long period of slavery and domination colonial and the publication of the article "Mental Ability in Jamaica", by DR Manley, pioneering work for studies of Caribbean social thought.
The UWI marked -in an intellectual space- the decolonizing movement and the national consciousness. The set of ideas, actions and interests expressed in the English Caribbean -from the 1930s- found in the facilities of this worthy institution its best interlocutors, who then carried out great transformative and revolutionary processes in the contemporary Caribbean.

The perspectives of economic, social and political development from the region is a constant challenge for the institution. The majority of the ministers, Nobel prizes and governors are figures linked to the academic work from the UWI. With this simple monthly note, we commend the eighty years of the University of the West Indies.

Dutch

Twerken

'Work, work, work, work, work…' Daisy en Dane zingen het zachtjes maar duidelijk verstaanbaar: 'You see me I be work, work, work, work, work'. De docent reageert geïrriteerd: 'You don't know what is work!' Maar de leerlingen zijn het daar niet mee eens: 'Yes teacher, we know!' De docent vraagt daarom: 'how old this song is?' Een levendige discussie ontspint zich: twee weken? Drie? Misschien twee en een half teacher! Met fonkelende ogen antwoord de docent: 'I just wanted to make a point that you do know this. But the work I give you, you can never remember!' Zoals wel vaker wanneer hij op metaniveau over de leerlingen spreekt kijkt hij mij veelzeggend aan. Ik glimlach.

Later, als de docent weg is, staan de twee voor het krijtbord en zingen wederom: 'work,work, work, work, work.' Nu zingen ze niet alleen het liedje van Rihanna maar dansen ze ook zoals zij dat kan[1]. Hun bewegingen wijzen mij op een belangrijke wijziging in de woorden die ze zingen. Ze zingen 'twerk, twerk, twerk, twerk, twerk' en hun bekken beweegt ritmisch van voor naar achter. Andere leerlingen dansen mee: jongens en meisjes, grote bil of kleine bil, iedereen twerkt.

Een levendige discussie over vrouwelijke lichamen, sexy dansen en toe-eigening ontspon zich nadat Miley Cyrus live op het podium twerkte tijdens de MTV awards in 2013. Ineens was twerken een 'trending topic'. Een enkeling was trots dat 'haar' dans ineens geaccepteerd werd, terwijl anderen het gevoel hadden dat hun cultuur hen werd ontnomen en dat haar originele betekenis werd vervaagd. Lucille Toth legt uit dat twerken Afrikaans invloeden kent, maar als dansvorm, ontstaan in de New Orleans projects, vooral begrepen moet worden als 'urban terrorism that forces people to witness the ways in which woman reclaim public spaces through the motion of their bodies' (2017: 293). Daarnaast bevraagt twerking westerse schoonheidsidealen en de relatie tussen sterke, slanke lichamen en kapitalistische /imperialistische uitbuiting.

Hebben we iets aan Toth haar analyse in de klas op Sint Maarten? Op het eerste gezicht lijken Daisy en Dane hun favoriete muziek en dans van de televisie te imiteren. Maar waarom kiezen ze om daar en dan te twerken? Als we populaire cultuur begrijpen in de termen van Stuart Hall is het twerken een vorm van verzet tegen de heersende macht: de docent. Hij dwingt de leerlingen wiskunde te doen, iets waaraan ze weinig plezier beleven. Ook zullen veel van hen weinig hebben aan het kunnen berekenen en benoemen van verschillende hoeken. Dus in plaats van werken, kiezen de leerlingen voor twerken. Of misschien is het twerken wel het echt werk. Want hiermee dwingen ze mij, en degene die het curriculum maken, om na te denken over de lessen die gedoceerd worden en de manieren waarop dit gebeurd. Is onderwijs een fabriek die passieve arbeiders produceert? Of kan onderwijs bijdragen aan het ontwikkelen van die kritische en creatieve volwassenen die Sint Maarten en de wereld zo hard nodig hebben.

Jordi Halfman

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[1] https://www.youtube.com/watch?v=HL1UzIK-flA

English

Do the twerk

'Work, work, work, work, work…' Daisy and Dane sing it softly, but unmistakably. 'You see me I be work, work, work, work, work'. Their teacher responds irritated: 'You don't know what is work!' The pupils do not agree: 'Yes teacher, we know!' The teacher questions them: 'how old this song is?' he asks. A lively discussion erupts amongst the pupils: 'two weeks? No, three weeks. Maybe two and a half teacher!' With a twinkle in his eyes the teacher says: 'I just wanted to make a point that you do know this. But the work I give you, you can never remember!' He looks at me, as he often does when he speaks on a meta-level about the lack of work-ethic of his pupils. I smile.

Later, when the teacher has left the room, the two are standing in front of the chalkboard and sing again: 'Work, work, work, work, work'. This time they do not only sing Rihanna's song but also dance the way she can[2]. With their movements they alert me to an alteration they make in the text. What they are singing is: 'twerk, twerk, twerk, twerk, twerk'. They move their pelvis front and back rhythmically. Soon, others pupils join: boys and girls, big butts and small butts. Everybody twerks.

A lively discussion about female bodies, sexy dancing, and cultural appropriation ensued from Miley Cyrus' performance at the MTV

awards in 2013, where she twerked live on stage. Twerking was suddenly a trending topic. Some were proud of 'their' dance becoming mainstream, while others felt their culture had been taken from them and stripped of its original meaning. Lucille Toth proposes that twerking, rooted in African dance but as dance-form originating in the New Orleans projects, should be understood as 'urban terrorism that forces people to witness the ways in which woman reclaim public spaces through the motion of their bodies' (2017: 293). Also, twerking emphasizes large butts, and thereby challenges Western beauty standards and the relationship between fit, strong bodies and capitalist/imperialist exploitation.

Does Toth's interpretation make sense in the classroom on Sint Maarten? At first glance Daisy and Dane seem to merely imitate the moves and songs they encounter on television. However, why do they choose to work/twerk then and there? In Stuart Hall's terms, twerking is a form of popular culture that challenges the powers that be: their teacher. He forces the pupils to do maths. This is not only a subject that most pupils find no joy in, most of them also do not have any use for being able to measure and name angles. So instead of doing work, they twerk. Or maybe the twerking *is* the real work. Because with their dance, they ask me, and those in charge of the curriculum, to review the lessons pupils are taught and the ways in which this is done. Is education a factory in which passive laborers are produced? Or can education help youngsters become the critical and creative citizens that Sint Maarten and the world need so badly.

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[2] https://www.youtube.com/watch?v=HL1UzIK-flA

Papiamento

Gregory Richardson

Version Arubano di Parang: un perspectiva cercano cu e conexion Ingles y Spaño Caribense

(Traduci pa Masnotica.com)
E legendario cantante Arubano di Calypso Young Spitfire, cual nomber berdadero ta Brian Anthony Stokes, recientemente a compone y lansa e Parang Soca yama "Aruba Parang Song". E reconocido productor di Soca, Trevor Cassell (sobrino di King Arrow) a aregla e cantica aki.

Brian Stokes giving explanation in Village SXM straat

E cancion aki ta duna un synopsis di e tradicion di Pasco na Aruba, specialmente e habitantenan di habla Ingles na San Nicolas. E ta describi e proceso di proceso di preparacion pa despues pasa bishita famia y amigonan (cu bebida y cuminda) durante e temporada di Pasco. Aunke den pasado, varios musico Arubano a produci musica den e genero di Parang of di Parang Soca, te ainda e ta algo masha peculiar. Algun cu a yega di haci'e den pasado tabata Mighty Whitey, Valentino King, The Failures Band, Robert Maduro y defunto Mighty Breaka cu Impak Band. Te awe, e cantica di e genero di Parang Soca ta e clasico "I want ah piece of Pork". Parang y Parang-Soca ta un genero musical tipicamente haya riba e isla di Trinidad. Moodie-Kublalsingh (1994) ta describi Parang:

> … e interpretacion actual Trinitario di e palabra Spaño, parranda. Parranda ta e accion di sali bay bishita y e ta referi tambe na e carousel di amigonan cu ta pasa bay duna serenata na nan amigonan durante e aña. E palabra parranda generalmente ta wordo uza den e expresionnan di andar de parranda, cual kiermen den e Trinidad moderno ta di bay paranging, cual no kiermen solamente keiro rond den e sentido original, pero tambe pasa un bon tempo cu of sin musica, bayendo di un luga pa otro, sin limite den mente (Moodie-Kublalsingh 1994, 65-66).

Pero e Parang y Parang Soca ta hopi similar cu e version Arubiano di Gaita y otro musicanan di fin di aña, cual tin su raiznan na Venezuela y demas paisnan den Latinoamerica. Aruba, mescos cu Trinidad ta situa cerca di e costa di Venezuela, caminda cu door di migracion, mezcla di lenguahe, cuminda, musica y religion ta un practica comun. De hecho, esaki ta algo cu comun den henter Caribe. Un bon ehempel ta e Grupo di Betico, caminda por sitni e influencia di soca y calypso, bailando ariba e ritmo di "hisa man laira y bula, bula". Aunke cu e idioma ta diferente, y diferente terminonan ta wordo uza pa describi nos musica, tin un solo raiz cu ta uni nos tur.
Algun referencia di Young Spitfire

- Young Spitfire ta e cantante di calypso mas jong cu a yega di competi den e calypso festival den e periodo cu tabata tin solamente Calypso contest pa adulto y no pa mucha
- El a bandona Aruba pa bay studia na Merca na 1982
- El a obtene su doctorado den educacion superior na 2017 for di Universidad di Miami
- Actualmente e ta Senior Director, Campus Administration na Miami Dade College na Miami
- E ta subrino di e legendario Calypsonian Arubano, David Randolph Hodge, miho conoci como Young Quick Silver

Siguientemente e letranan di Aruba Parang Song. Bo por scucha e cancion tambe via e link aki: https://soundcloud.com/user-793842443/aruba-parang-song-spitfire

Aruba Parang Song
Verse 1
Christmas morning in Aruba
Ah feeling to jam on ah soca
Ah get out meh bed and thing
And is Parang ah want to sing
As meh big toe reach de kitchen
Meh door-bell start to ring
Ah went to look and see

As ah push the key ah hear bram
It is Bito and the Gang
He say – ah come sing yuh a Parang
All yuh look at dis
Aruba in the parang business
Spitfire come and lime (don't fraid)
It's Parang time

Chorus
Ooooo Parang, Parang in de town (Aruba Parang Song)
Ooooo Aruba Parang ponging dong (Aruba Parang Song)
Ooooo Parang in de atmosphere (Aruba Parang Song)
Bring ham, mauby, rum and ginger beer (Aruba Parang Song)
All yuh what is dis
Dem boys beating parang insist
that we must go out and lime

It's Christmas time
Ooooo Parang, Parang in de town (Aruba Paa-rang Song)
It's Christmas morning Parang ponging dong (Aruba Paa-rang Song)
Ooooo Parang Parang everywhere (Aruba Parang Song)
Bring pan bati, funchi, ginger beer (Aruba Parang Song)
Parang
Leh we go Savaneta
Parang Parang
Parang
Deep dong in Dakota
Parang Parang
Parang
Right here in Aruba
Parang Parang
Parang
Nos Dushi Tera

English

Young Spitfire and the Aruba Parang Song: a closer perspective on the English, Spanish Caribbean connection

Long-time Aruban calypsonian Young Spitfire, birth name Brian Anthony Stokes, has just composed and released a Parang-Soca entitled "Aruba Parang Song." Well known Soca-Master Producer, Trevor Cassell (King Arrow's nephew), has arranged this tune.

Brian Stokes giving explanation in Village SXM straat

Spitfire's song gives a synopsis of Christmas traditions in Aruba, particularly by English speaking Arubans in the district of San Nicolas. It describes the process of merry-making while visiting friends and family (with food and drink) during the Christmas season. Even though Aruban musicians in the past have produced music in the genre of Parang or its offspring Parang-Soca, it is still quite rare. Some who have done so in the past include Mighty Whitey, Valentino King, The Failures Band, Robert Maduro and the late Mighty Breaka with the Impak Band. To date, the most popular Parang tune on the island of Aruba is Scrunter's classic "I want ah piece of Pork". Parang and Parang-Soca is a musical genre typically found on the island of Trinidad and Tobago. Moodie-Kublalsingh (1994) describes Parang as,

> … the present Trinidadian interpretation of the Spanish word, *parranda*. *Parranda* is the action of merrymaking and also refers to the group of carousers who serenade their friends throughout the year. The word *parranda* in general Spanish is used mainly in the expression *andar de parranda*, which in the modern Trinidadian vernacular is 'to go paranging,' akin to the Venezuelan *parrandear*, meaning not only merrymaking in the original sense, but also 'liming' or enjoying oneself, with or without music,

moving from place to place with no time limit in mind. "(Moodie-Kublalsingh 1994, 65-66).

Upon further observation however, we see that Parang and Parang -Soca are very much similar to the Aruban version of Gaita and other year-end sounds which have their roots in Venezuela and the rest of the Spanish Caribbean. Aruba, as Trinidad is located right off the coast of Venezuela where through migration, cross cultural mixing of language, food, music and religion is common practice. In fact, this is the case all throughout the Caribbean basin. A good example in Aruba are the specific Calypso influenced sounds in the traditional music of legendary Aruban band Grupo di Betico; one could easily chip and breakaway to the beat; "*hisa man laira y bula, bula*". Even though different languages are spoken across the region and different terms are used to describe our music, there is a common root that ties us all together.

A few facts about Young Spitfire

- Young Spitfire is the youngest calypsonians to ever compete in the main calypso festival during the period when there were only adult competitions and no children festival.
- He left Aruba to the United States in 1982 for further study
- Dr. Stokes earned his Ed.D. in Higher Education Leadership and Development in 2017 from the University of Miami
- He is currently the Senior Director, Campus administration at Miami Dade College in Miami, Florida
- He is the nephew of Aruba's Late Great Calypso Legend, David Randolph Hodge – known on the world calypso and soca stage as Young Quick Silver

Here are the lyrics of the first verse of **Aruba Parang Song**. You can also listen to the song via this link: https://soundcloud.com/user-793842443/aruba-parang-song-spitfire

Aruba Parang Song

Verse 1

Christmas morning in Aruba
Ah feeling to jam on ah soca
Ah get out meh bed and thing
And is Parang ah want to sing
As meh big toe reach de kitchen
Meh door-bell start to ring

Ah went to look and see
As ah push the key ah hear bram
It is Bito and the Gang
He say – ah come sing yuh a Parang

All yuh look at dis
Aruba in the parang business
Spitfire come and lime (don't fraid)
It's Parang time

Chorus

Ooooo Parang, Parang in de town (Aruba Parang Song)
Ooooo Aruba Parang ponging dong (Aruba Parang Song)
Ooooo Parang in de atmosphere (Aruba Parang Song)
Bring ham, mauby, rum and ginger beer (Aruba Parang Song)

All yuh what is dis
Dem boys beating parang insist
that we must go out and lime
It's Christmas time

Ooooo Parang, Parang in de town (Aruba Paa-rang Song)
It's Christmas morning Parang ponging dong (Aruba Paa-rang Song)
Ooooo Parang Parang everywhere (Aruba Parang Song)
Bring pan bati, funchi, ginger beer (Aruba Parang Song)

Parang
Leh we go Savaneta
Parang Parang
Parang
Deep dong in Dakota
Parang Parang
Parang
Right here in Aruba
Parang Parang
Parang
Nos Dushi Tera

Virgin Islander Sub-editor

VI Caribbean Culture 2018: Innovating Perspectives Beyond Colonial History and Cultural Narratives

The opening of the New Year 2018 marks the continuation of several powerful Caribbean-enriched educational initiatives, creative programs and innovative perspectives linked to cultural heritage, restorative social justice and public history narratives. In the Virgin Islands of the United States (VI-US), a former colony of Denmark known as the "*Danish West Indies*" (pre-1917), "*the quest for self-determination, social empowerment and human rights are in alignment with the Universal Declaration of Human Rights (1948); UN Declaration on the Granting of Independence to Colonial Countries and People (Res.1514/1541:1960; Res. 1654:1961); the UN-designated International Decade for People of African Descent (IDPAD 2015-2024) with the decade-long theme of "Recognition, Justice and Development*"; among other regional and international historic observances, commemorations and celebrations.

There are reinterpretations and respectful reassessments regarding cultural heritage innovations on institutional invisibility, generational acceptance and intentional neglect of self-determined social governance in the VI-US that have oftentimes permitted inaccurate references to the region as the "*Danish-Caribbean*" or "*Danish-American-Caribbean*" in contrast to embracing a more liberating reference as the "*Virgin Islands Caribbean*" or "*Virgin Islands Caribbean Americas.*" VI Emancipation manifested economically after centuries of Afrakan enslavement and European colonialism in 1848 with labor uprisings remaining consistent through the transfer from Denmark and purchase by the United States formalized on March 31, 1917.

"Emancipation is a process still going on. It appears that instead of us becoming emancipated we are becoming more entangled in the entrapments of our former enslavement masters. Hence, emancipation hasn't genuinely occurred. The enslaved will always be a servant in the master's best house living in the enslavement quarters at the whims and wishes of the masters. Until, those who are enslaved free themselves from the masters' clutches and shackles and build their own houses and homes—on their own ancestral lands—they will not become the masters and mistresses of their own houses, destiny and fate. A child doesn't stay in its' mother's womb after its natural completion of the nine-month journey within it's' mother… Emancipation is a birth and natural liberation into a free and new life!" (Herishetapaheru: 2005)

Chenzira Davis Kahina

Educational programming and cultural heritage studies research are establishing and implementation efforts for more accurate historical and contemporary references to the VI-US are part of the framework of self-determination, reparatory justice, liberating social justice and restoration of our shared humanity. The TransAtlantic Slave Trade Danish Education Project has "increased discourse, exchanges and the archival documentation of public histories inclusive of themes linked to accurate accounts of enslavement narratives, reparative justice, human rights, self-determination and related affairs of 'Breaking the Silence' on reconciliation, restitution, and reparations to heal wrongs experienced by people of AfRaKan descent". There are a multiplicity of transcultural educational exchanges among youth, scholars and community stakeholders within the VI-US, Denmark, the Americas and beyond that are unveiling centuries of ignorance and a new revolution positively affecting our shared humanity.
Remain inspired! #AnuRevolution2018

- https://www.virgin-islands-history.org/en/
- https://en.natmus.dk/historical-knowledge/historical-themes/danish-colonies/the-danish-west-indies/
- http://www.virgin-islands-history.dk/eng/vi_hist.asp
- http://www.unesco-asp.dk/en/transatlantic-slave-trade.html
- http://www.unesco.org/new/en/education/networks/global-networks/aspnet/flagship-projects/transatlantic-slave-trade/
- http://aphj2sd.com
- http://www.vitransfercentennial.org/Virgin%20Islands%20Transfer%20Centennial%20Commemorative%20Booklet%202017.pdf

CSA MEMBER HIGHLIGHT

Antonio Carmona Báez, Ph.D.

Born in New York City, Antonio Carmona Báez is a Puerto Rican political scientist specialised in International Relations and the Political Economy of Development. In 1994, he received a BA from Middlebury College, Vermont, USA where he studied International Politics and Spanish and Latin American Literature. Thereafter, he pursued his graduate degree (MA) in International Relations at the University of Amsterdam. In 2002, he earned his doctorate degree from the same university in International Relations, upon having written his dissertation *Global Trends and the Remnants of Socialism: Socio-economic and Political Restructuring in Cuba.*

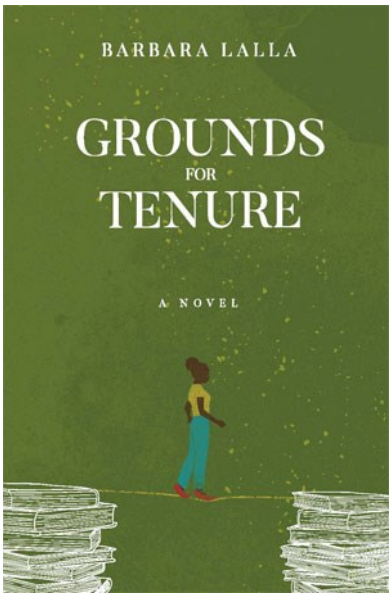
At the University of Puerto Rico (UPR) in Río Piedras, Carmona Báez taught at the faculties of Social Science and the College of General Studies, where together with his colleagues developed the country's first Africana Studies programme –*Afrodescendencia en Puerto Rico y el Caribe*. While teaching Comparative Politics at Rio Piedras, he served as an OAS election observer for the 2005 general elections in the Republic of Suriname. At UPR Bayamón, he taught general social sciences and research methodology. At the University of Amsterdam, he taught at the departments of Political Science, International Development Studies and the Graduate School of Social Sciences. He has served as Communication Officer and Researcher at the Amsterdam-based Transnational Institute, a progressive think-tank dedicated to studying sustainable and democratic policy alternatives. At The Hague, he worked as a political analyst and consultant for Latin American embassies. In 2015, he coordinated the first Caribbean-wide expert meeting on drug policies, attended by diplomats, dignitaries, grassroots activists and lawmakers, in San Juan, Puerto Rico.

Antonio Carmona Báez is author of *State Resistance to Globalisation in Cuba* (Pluto, 2004), and various articles, chapters and contributions concerning political economy, public policy, the condition of labour in the Caribbean and Decolonial thought. In 2014, he co-published "Sexual Self-determination in Cuba and the Epistemic Decolonial Turn" (Sexualities), which deals with state policies in sex education, gender identity and institutional attention to sexual diversity. Currently, his research interests concern post-hurricane disaster reconstruction and public policy in Puerto Rico and the non-independent Caribbean, especially in the areas of urban development, energy and sustainable agriculture. Forthcoming publications (2018) include the English translation of Anton de Kom's *We Slaves of Suriname* (Pluto) and a peer reviewed co-edited volume entitled *Smash the Pillars: Decoloniality and the Imaginary of Colour in the Dutch Kingdom* (Lexington).

In the political sphere, Carmona Báez has been involved in labour organising and for four years has served as National Coordinator of Organisation for the Puerto Rican Association of University of Professors (APPU), by which he lead a successful campaign to guarantee health benefits for adjunct faculty in 2007. In Puerto Rico's 2016 general elections, he ran for the mayor's office of San Juan for the Working People's Party, serving as the capital city's first self-identified Black candidate.

» CLICK HERE to view vitae

NEW BOOKS



Grounds for Tenure

Barbara Lalla has authored four novels, most recently *Grounds for Tenure* (UWI Press, 2017). Her other fiction comprises *Uncle Brother* (2014), *Cascade* (2010) and *Arch of Fire* (1998, Translated into German, *Flammendes Land.* Verlagshaus, 2000). Lalla has read from her novels at several events, including the BOCAS Literary Festival and the Miami Book Fair.

Born in Jamaica, Barbara Lalla completed her doctoral research at the University of the West Indies, Mona, Jamaica, and then joined the St Augustine Campus in 1976, where she has since taught and published in English and Caribbean language history, literary linguistics and early British literature, in addition to her creative writing. She is now Professor Emeritus (Language and Literature). Her scholarly publications have developed three main areas of original research: historical reconstruction of Caribbean Creole; discourse analysis of Caribbean Literature; Caribbean re-rereading of other canons.

Her academic books include *Postcolonialisms: Caribbean Re-reading of Medieval English Discourse* (2008) and *Defining Jamaican Fiction: Marronage and the Discourse of Survival* (1996). Co-authored and co-edited books include *Caribbean Literary Discourse: Voice and Cultural Identity in the Anglophone Caribbean* (in collaboration with Jean D'Costa and Velma Pollard, 2014)*; Postscripts: Caribbean Perspectives on the British Canon from Shakespeare to Dickens* (in collaboration with Giselle Rampaul, 2014); *Methods in Caribbean Research: Literature Discourse Culture* (in collaboration with Nicole Roberts, Elizabeth Walcott-Hackshaw and Valerie Youssef, 2013)*; Created in the West Indies: Perspectives on V. S Naipaul* (in collaboration with Jennifer Rahim, 2010); and the companion volumes, *Voices in Exile* and *Language in Exile (*in collaboration with Jean D'Costa, 1990 and 1989));

Service to the university, the community and Caribbean letters has involved such activity as participation as judge in the BOCAS Literary Festival, moderation of a public evening with VS Naipaul, and appointment to the Trinidad and Tobago Teaching Service Commission. Invited addresses include plenaries, as at the 2003 Conference of the Society of Pidgin and Creole at the University of Hawaii; introductions of artists and scholars such as M Nourbese Phillip, Gordon Rohlehr, Edward Baugh, Rex Nettleoford, Leroy Calliste (The Mighty Sparrow), Lloyd Best, Jamaica Kincaid, and Derek Walcott (at a Conference in Honour of 80th Birthday).

Past President of The Society for Caribbean Linguistics and a winner of the University of the West Indies Vice-Chancellor's Award for Excellence, Lalla also served the campus as Public Orator for many years.

Barbara Lalla is married, with two sons and their families, and lives in Trinidad.

About the Author

Barbara Lalla is Professor Emerita, Language and Literature, the University of the WestIndies, St Augustine, Trinidad and Tobago. In addition to the novels *Uncle Brother*, *Cascade* and *Arch of Fire*, she is the author of numerous scholarly works, including *Postcolonialisms: Caribbean Rereading of Medieval English Discourse*,*Defining Jamaican Fiction: Marronage and the Discourse of Survival*, the companion volumes *Language in Exile: Three Hundred Years of Jamaican Creole* and*Voices in Exile: Jamaican Texts of the Eighteenth and Nineteenth Centuries* (co-authored with Jean D'Costa), and *Caribbean Literary Discourse* (co-authored with Jean D'Costa and Velma Pollard).

GRADUATE STUDENT CORNER

Keisha Wiel

Now that the holidays are over and many of us have to get back to work (if we actually chose to give ourselves a break), I know that if you are like me, getting back into the swing of things can be a feat unto itself. Procrastination has been my biggest vice, which can be a real hassle even when you are trying to do the most mundane tasks. For instance, I have been trying to write this submission for a couple of days yet my procrastination has allowed me to focus on working out, cleaning, paying bills, spending time with family, etc. Basically, I have become very productive on tasks that are not important or due at that this particular moment. It is kind of like my undergrad days where I would stare at my computer for hours trying to think of what to write. And instead of writing, I would get everything else that I needed to do done. Only now, I don't have nearly as much energy to procrastinate and get the things that I need to get done.

Since getting back into work mode can be hassle, trying to figure out how to do it effectively can be a lifesaver. Creating a physical list of the things that need to get done (another way that you can procrastinate effectively!) can be a helpful tool. Maybe even take it step further and create a calendar (virtual or in print, whatever tickles your fancy) with exact due dates. Although most due dates for grant applications have already passed, there are plenty of other deadlines that are coming up. There are conferences (including the CSA), papers for those conferences, and grants that are just waiting for you to apply. And of course, there is your own work for your program that needs attention. I'm sure many of us who are either preparing for candidacy or trying to get that dissertation chapter done, having some sort of structure is necessary for our success. And for those of us who are just beginning our graduate program journey, creating a list of papers and tasks that need to be done can also be beneficial. It's never too early to start.

Now that the deadline for the CSA has been moved to give us a little more time, getting those panels and individual submissions by the new date is all dependent on how you are managing your time. Also, if you are still unsure about whether you want to join a constituted panel, try reaching out to fellow graduate students. The Facebook group is a great start if you don't know other graduate students in your field. Since it is a closed group, just send me an email (gradstudentrep@caribbeanstudiesassociation.org) and I will add you. If you are already a member of the group, invite your fellow grad students so that we can continue to grow. Good luck with your abstract submissions and other personal due dates. See you all in Havana!

Español

Ahora que las vacaciones han terminado y muchos de nosotros tenemos que volver al trabajo (si realmente decidimos darnos un descanso), sé que si eres como yo, volver al ritmo de las cosas puede ser una hazaña en sí misma. . La procrastinación ha sido mi mayor vicio, que puede ser una verdadera molestia, incluso cuando estás tratando de hacer las tareas más mundanas. Por ejemplo, he estado tratando de escribir esta presentación por un par de días, sin embargo, mi postergación me ha permitido concentrarme en entrenar, limpiar, pagar facturas, pasar tiempo con la familia, etc. Básicamente, me he vuelto muy productivo en tareas que no son importantes o debidos en ese momento particular. Es como mis días de estudiante cuando miraba mi computadora por horas tratando de pensar qué escribir. Y en lugar de escribir, obtendría todo lo demás que tenía que hacer. Solo ahora, no tengo tanta energía para posponer las cosas que necesito hacer.

Ya que volver al modo de trabajo puede ser una molestia, tratar de descubrir cómo hacerlo de manera efectiva puede ser un salvavidas. ¡Crear una lista física de las cosas que se deben hacer (otra manera de posponer las cosas de manera efectiva!) Puede ser una herramienta útil. Tal vez incluso dar un paso más y crear un calendario (virtual o impreso, lo que sea que le guste) con fechas de vencimiento exactas. Aunque la mayoría de las fechas de vencimiento para las solicitudes de subvención ya han pasado, hay muchos otros plazos que se aproximan. Hay conferencias (incluida la CSA), documentos para esas conferencias y subvenciones que solo están esperando que se postule. Y, por supuesto, hay su propio trabajo para su programa que necesita atención. Estoy seguro de que muchos de nosotros que nos estamos preparando para la candidatura o que intentamos hacer ese capítulo de disertación, tener algún tipo de estructura es necesario para nuestro éxito. Y para aquellos de nosotros que estamos empezando nuestro viaje de programa de posgrado, crear una lista de documentos y tareas que deben hacerse también puede ser beneficioso. Nunca es demasiado temprano para comenzar.

Ahora que la fecha límite para la CSA se ha cambiado para darnos un poco más de tiempo, obtener esos paneles y las presentaciones

individuales para la nueva fecha depende de cómo administre su tiempo. Además, si aún no está seguro de si desea unirse a un panel constituido, trate de comunicarse con otros estudiantes graduados. El grupo de Facebook es un gran comienzo si no conoces a otros estudiantes de posgrado en tu campo. Como es un grupo cerrado, solo envíeme un correo electrónico (gradstudentrep@caribbeanstudiesassociation.org) y lo agregaré. Si ya es miembro del grupo, invite a sus compañeros estudiantes de posgrado para que podamos seguir creciendo. Buena suerte con sus envíos de resúmenes y otras fechas de vencimiento personales. ¡Los veo a todos en La Habana!

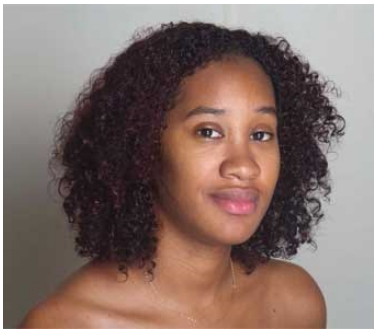
Français

Maintenant que les vacances sont terminées et que beaucoup d'entre nous doivent retourner au travail (si nous choisissons de nous accorder une pause), je sais que si vous êtes comme moi, retourner dans le balancement des choses peut être un exploit en soi . La procrastination a été mon plus grand vice, ce qui peut être un vrai problème, même lorsque vous essayez de faire les tâches les plus banales. Par exemple, j'ai essayé d'écrire cette soumission pendant quelques jours, mais ma procrastination m'a permis de me concentrer sur le travail, le nettoyage, le paiement des factures, passer du temps en famille, etc. En gros, je suis devenu très productif ne sont pas importants ou dus à ce moment particulier. C'est un peu comme mes premiers jours où je regardais mon ordinateur pendant des heures en essayant de penser à quoi écrire. Et au lieu d'écrire, j'obtiendrais tout ce que j'avais besoin de faire. Seulement maintenant, je n'ai pas autant d'énergie à remettre à plus tard et obtenir les choses dont j'ai besoin pour faire.

Depuis le retour en mode de travail peut être un problème, essayer de comprendre comment le faire efficacement peut être une bouée de sauvetage. Créer une liste physique des choses qui doivent être faites (une autre façon que vous pouvez remettre à plus tard!) Peut être un outil utile. Peut-être même aller plus loin et créer un calendrier (virtuel ou imprimé, tout ce qui vous plaît) avec les dates exactes. Bien que la plupart des dates d'échéance pour les demandes de subvention aient déjà été dépassées, il y a beaucoup d'autres échéances à venir. Il y a des conférences (y compris l'ASC), des documents pour ces conférences et des subventions qui ne demandent qu'à être appliquées. Et bien sûr, il y a votre propre travail pour votre programme qui a besoin d'attention. Je suis sûr que beaucoup d'entre nous qui préparent la candidature ou qui essaient de faire ce chapitre de thèse, qui ont une sorte de structure, sont nécessaires à notre succès. Et pour ceux d'entre nous qui commencent à peine notre programme d'études supérieures, la création d'une liste d'articles et de tâches à effectuer peut également être bénéfique. Il n'est jamais trop tôt pour commencer.

Maintenant que la date limite pour l'ASC a été déplacée pour nous donner un peu plus de temps, l'obtention de ces panneaux et des soumissions individuelles avant la nouvelle date dépend de la façon dont vous gérez votre temps. De plus, si vous ne savez toujours pas si vous voulez vous joindre à un groupe constitué, essayez d'établir le contact avec d'autres étudiants diplômés. Le groupe Facebook est un bon début si vous ne connaissez pas d'autres étudiants diplômés dans votre domaine. Comme il s'agit d'un groupe fermé, envoyez-moi un courriel (gradstudentrep@caribbeanstudiesassociation.org) et je vous ajouterai. Si vous êtes déjà membre du groupe, invitez vos camarades diplômés afin que nous puissions continuer à grandir. Bonne chance avec vos soumissions de résumés et autres dates d'échéance personnelles. On se voit tous à La Havane!

CARIBBEAN ARTISTIC SCHOLARSHIP



Shanice Gonzales

Shanice was born in 1991 in Port-of-Spain, Trinidad & Tobago. Her mixed-media pieces centre around deconstructing and examining violence, objectification and commodification. Her entire academic life, thus far, has been served at the University of the West Indies.

Shanice first completed certificate qualifications in Social Work and Psychology at the University of the West Indies Open Campus. Shanice then went on to pursue her Bachelors in Fine Art at the UWI St Augustine.

Shanice's work has been on display at Alice Yard, Port-of-Spain; the National Museum of Trinidad and Tobago; Toronto Urban Film Festival; Fresh Milk Barbados; Caribbean Linked IV in Aruba; and the Los Angeles Contemporary Exhibitions, to name a few.

Artist Statement

Shanice's work explores gender-based issues. She uses "deceptively soft and light pieces" to deconstruct violence faced by women and children in our societies with a focus on the objectification and commodification of women's bodies, and the role of the media in this process. Through visual re-presentations, Shanice creates awareness by exploring the 'why' factor and probing "the things that are hardest to talk about, but in a delicate, and beautiful way." Her artistic inspiration comes from her own journey of self-discovery—a confrontation of self. And more importantly, from her mother's battle with her own past and the traumas of that past. The stories of Shanice's mother not only serve as inspiration and motivation for the current work, but also bring about the transformation of silence into a language of action.

» CLICK HERE to View Artwork

CARIBBEAN COMMUNITY GAME CHANGERS

Safiya Olugbala

"Professor Ivan Van Sertima says that European expansion into the broader world and European colonization of history, have locked us into a "five hundred year room" of history". A constricting space, that has sought to erase the contributions of Afrikan people to world history. Safiya Olugbala was always conscious of the remarkable role of education and its ability to create an evolved reality that could extract an oppressed people from that room. Born to a black militant father and a resourceful Alkebulan queen in the backwoods of South Trinidad, Safiya's classroom was constructed out of a nineteenth century progressive model. Her parents, particularly her father, surrounded her with some of the finest minds since the imposed invisibility of Egypt and the Nile Valley Civilization. Books and stories were her teachers and the wellspring of knowledge they provided led to grand imaginings that haunted her childhood and directed her path into adulthood.

The acquisition of knowledge and understanding is the most powerful form of revolution. It is the most unconquerable act of resistance that can bring to heel the most formidable attack of an enemy. This inescapable truth never surrendered its prominence in her mind. Her father taught young, Afrikan youth to read by the illumination of street lamps. Her mother enrolled in evening classes to improve her status at her place of employment, only to withdraw when she recognized that there was an opportunity for Safiya and her sister to attend The University of the West Indies, St. Augustine. A student of the sciences in secondary school, Safiya was seduced by the notion that she could earn a degree doing what she loved most-reading! She pursued studies in Literatures of English and studied psychology and philosophy. She went on to study at the University of the Southern Caribbean where she read for a Master's degree in Educational Psychology.

The lessons of her childhood never failed to assert themselves and the urgent imperative of liberating Afrikan youth through education and self-awareness burned fiercely. A journey into the education system was inevitable. Her teaching profession began and ended at Sangre Grande Junior Secondary School. Disillusionment quickly set in and one day she simply refused to report for duty and never returned to the institution. The students fought losing battles against illiteracy, parents were uninvolved or absent, classrooms were uninspiring and lacked basic furnishings and equipment, the infusion of culture was met with forceful resistance and innovation was shot down with murderous intent. The staff, though overworked and overwhelmed, was committed. She co-founded Lalibela Holistic Institute which sought to address all of the ills of the public school system. Lalibela's ambition was to immerse students into nature and let her be their teacher while creating an alternative curriculum that infused Afrikan traditions and learning systems.

Her upcoming project, ***"The Black Code"*** puts the focus on STEM in education or rather STEAM, since there can be now real education without the Arts. ***"The Black Code"*** trains Afrikan youth in coding and robotics. The focus is on preparing the future to navigate the future. Safiya is also the Managing editor of a newspaper publication called, ***The Afrikan Caribbean Voice***.

SPECIAL ANNOUNCEMENTS

IMPORTANT LINKS, DATES, AND REMINDERS

Please be advised that the deadline for abstract submissions has been extended to January 31st. To submit your abstracts please use this link, https://www.eventsforce.net/csa/7/home. Please contact the Program Chair, Gabriela Ramos, at program.chair@caribbeanstudiesassociation.org if you have queries concerning abstract submissions or if you encounter technical problems while trying to use the portal to submit your work for consideration.

Link to the call for papers, http://www.caribbeanstudiesassociation.org/csa-call-for-papers/

You are reminded to **pay your membership dues**. If you are to renew your membership, you are advised to do so now as all memberships ended on Dec 31, 2017. Membership rates apply on a calendar year basis (January 1st - December 31st), therefore, all memberships expire on December 31st of each year. ALL presenters must be members in good financial standing. To renew or to join the CSA membership, please use this link, https://www.eventsforce.net/csa/8/home. You are reminded that membership dues are non-refundable and non-transferable.

You should **register and pay your registration fee by March 1st, 2018 so that your accepted proposal appears in the program**. Registration fees are non-transferable. Please use this link to pay your registration, https://www.eventsforce.net/csa/7/home. If you encounter problems with making your membership or registration payments, please notify the Secretariat at secretariat@caribbeanstudiesassociation.org

Students: All persons who are registered as students must present a valid student ID at the conference venue in order to collect their conference package.

Conference Payments: Payments made by debit or credit cards are processed through PayPal. Due to the policies between PayPal and certain international banks in Europe, the payments may not be able to be processed through PayPal. If you run into problems processing your payment through our payment portals, please contact the Secretariat at secretariat@caribbeanstudiesassociation.org OR send your payments via regular mail to:

Caribbean Studies Association Secretariat
c/o Sir Arthur Lewis Institute of Social and Economic Studies (SALISES)
University of the West Indies
St. Augustine Trinidad and Tobago

Please ensure that all check payments are in USD and made payable to Caribbean Studies Association (CSA), UWI, St.Augustine.

CONFERENCE ATTENDEES RESIDING IN T&T

If you reside in Trinidad and Tobago and prefer to pay your membership and registration fees at UWI, St. Augustine, these guidelines are for you. Please review carefully. If these instructions are not followed as directed, the Secretariat is likely to have no record of your payment:

1. Payments are to be made to account number 18087-1851-5405-1 (Caribbean Studies Association), using cash / Linx / credit card/ cheque at the cashier, Bursary, UWI, St. Augustine.

2. Please note that you must also state that the payment is going to the Caribbean Studies Association account and the cashier will assist with the USD to TTD conversion if you wish to pay in TTD.

3. You will receive a receipt when the payment is made. This receipt then has to be dropped off at the main office SALISES, UWI, St. Augustine addressed to:
Attn: Dr. Mala Jokhan
CSA Secretariat
c/o SALISES, UWI, St. Augustine

You are advised to please make a copy for yourself before submitting the original payment receipt to the SALISES main office.

4. Please note that although you may choose to pay offline, you are required to go online to submit your membership and registration details using the membership and registration portals.
Membership link: https://www.eventsforce.net/csa/8/home
Registration link: https://www.eventsforce.net/csa/7/home

Please select "pay now" or "complete registration" before logging off to ensure that your details are saved to the system.

5. Once you have completed these steps, please inform the Secretariat at secretariat@caribbeanstudiesassociation.org. Only then we will be able to update your payment status.

6. Once your payment status is confirmed, you will be notified.

Best wishes for 2018! We look forward to seeing you in Havana, Cuba, June 4th - 8th, 2018.

Español

ENLACES, FECHAS Y RECORDATORIOS IMPORTANTES

Tenga en cuenta que la fecha límite para la presentación de resúmenes se ha extendido hasta el 31 de enero. Para enviar sus resúmenes, utilice este enlace, https://www.eventsforce.net/csa/7/home. Por favor, póngase en contacto con la Presidenta del Programa, Gabriela Ramos, en program.chair@caribbeanstudiesassociation.org si tiene dudas sobre la presentación de resúmenes o si tiene problemas técnicos al intentar utilizar el portal para enviar su trabajo a consideración.
Enlace a la convocatoria de artículos, http://www.caribbeanstudiesassociation.org/csa-call-for-papers/

Se le recuerda que **pague sus cuotas de membresía**. Si va a renovar su membresía, se le aconseja hacerlo ahora ya que todas las membresías finalizaron el 31 de diciembre de 2017. Las tarifas de membresía se aplican por año calendario (del 1 de enero al 31 de diciembre), por lo tanto, todas las membresías caducan el 31 de diciembre cada año. TODOS los presentadores deben ser miembros en buena situación financiera. Para renovar o unirse a la membresía de CSA, use este enlace, https://www.eventsforce.net/csa/8/home.Se le recuerda que las cuotas de membresía no son reembolsables ni transferibles.

Debe registrarse y pagar su tarifa de inscripción antes del 1 de marzo de 2018 para que su propuesta aceptada aparezca en el programa. Utilice este enlace para pagar su registro, https://www.eventsforce.net/csa/7/home.

Si tiene problemas para realizar su membresía o pagos de inscripción, notifique a la Secretaría a secretariat@caribbeanstudiesassociation.org

Estudiantes: Todas las personas que están registradas como estudiantes deben presentar una identificación de estudiante válida en el lugar de la conferencia para recoger su paquete de conferencia.

Pagos de conferencia: los pagos realizados con tarjetas de débito o crédito se procesan a través de PayPal. Debido a las políticas entre PayPal y ciertos bancos internacionales en Europa, es posible que los pagos no se puedan procesar a través de PayPal. Si tiene problemas para procesar su pago a través de nuestros portales de pago, comuníquese con la Secretaría a secretariat@caribbeanstudiesassociation.org O envíe sus pagos por correo ordinario a:

Secretaría de la Asociación de Estudios del Caribe
c / o Sir Arthur Lewis Instituto de Estudios Sociales y Económicos (SALISES)
Universidad de las Indias Occidentales
San AgustínTrinidad y Tobago

Asegúrese de que todos los pagos de cheques estén en USD y sean pagaderos a Caribbean Studies Association (CSA), UWI, St.Augustine.

ASISTENTES DE LA CONFERENCIA RESIDIENDO EN T & T

Si reside en Trinidad y Tobago y prefiere pagar su membresía y tarifas de inscripción en UWI, St. Augustine, estas pautas son para usted. Por favor revise cuidadosamente. Si estas instrucciones no se siguen como se indica, es probable que la Secretaría no tenga constancia de su pago:

1. Los pagos se harán a la cuenta número 18087-1851-5405-1 (Asociación de Estudios del Caribe), utilizando efectivo / Linx / tarjeta de crédito / cheque en el cajero, Bursary, UWI, St. Augustine.

2. Tenga en cuenta que también debe indicar que el pago va a la cuenta de la Asociación de Estudios del Caribe y el cajero lo ayudará con la conversión de USD a TTD si desea pagar en TTD.

3. Recibirá un recibo cuando se realice el pago. Este recibo debe ser entregado en la oficina principal SALISES, UWI, St. Augustine dirigida a:
A la atención de: Dr. Mala Jokhan
Secretaría de CSA
c / o SALISES, UWI, San Agustín

Se le recomienda que haga una copia por su cuenta antes de enviar el recibo de pago original a la oficina principal de SALISES.

4. Tenga en cuenta que aunque puede optar por pagar sin conexión, debe ingresar en línea para enviar su membresía y los detalles de registro a través de los portales de membresía y registro.
Enlace de membresía: https://www.eventsforce.net/csa/8/home
Enlace de registro: https://www.eventsforce.net/csa/7/home

Seleccione "pagar ahora" o "completar registro" antes de cerrar la sesión para asegurarse de que sus datos se guarden en el sistema.

5. Una vez que haya completado estos pasos, informe a la Secretaría a secretariat@caribbeanstudiesassociation.org. Solo entonces

podremos actualizar su estado de pago.

6. Una vez que se confirma su estado de pago, se le notificará.

Mis mejores deseos para 2018! Esperamos verte en La Habana, Cuba, del 4 al 8 de junio de 2018.

Français

LIENS IMPORTANTS, DATES ET RAPPELS

Veuillez noter que la date limite pour la soumission des résumés a été reportée au 31 janvier. Pour soumettre vos résumés S'il vous plaît utiliser ce lien, https://www.eventsforce.net/csa/7/home. S'il vous plaît communiquer avec le président du programme, Gabriela Ramos, à program.chair@caribbeanstudiesassociation.org si vous avez des questions ou des conclusions concernant abstraite si vous rencontrez des problèmes techniques tout en essayant d'utiliser le site pour soumettre votre travail pour examen.
Lien vers l'appel à contributions, http://www.caribbeanstudiesassociation.org/csa-call-for-papers/

Nous vous rappelons de **payer votre cotisation**. Si vous êtes de renouveler votre adhésion, il est conseillé de le faire maintenant que toutes les adhésions ont pris fin le 31 décembre 2017. Les taux d'adhésion sont applicables sur une base de l'année civile (1er Janvier - 31 Décembre), Par conséquent, toutes les adhésions expirent le 31 Décembre de chaque année. TOUS les présentateurs doivent être des membres en bonne santé financière. Pour renouveler ou de se joindre aux membres de la CSA, S'il vous plaît utiliser ce lien, https://www.eventsforce.net/csa/8/home. On vous rappelle que l'adhésion est non-remboursable et non-transférable.

Vous devez vous inscrire et payer vos frais d'inscription d'ici le 1er mars 2018 afin que votre proposition acceptée apparaisse dans le programme. Les frais d'inscription ne sont pas transférables. S'il vous plaît utiliser ce lien pour payer votre inscription, https://www.eventsforce.net/csa/7/home.

Si vous rencontrez des problèmes avec votre adhésion ou faire des paiements inscription, S'il vous plaît aviser le Secrétariat à secretariat@caribbeanstudiesassociation.org

Étudiants: Toutes les personnes inscrites en tant qu'étudiants doivent présenter une pièce d'identité valide sur le lieu de la conférence afin de récupérer leur forfait de conférence.

Paiements de conférence: Les paiements effectués par cartes de débit ou de crédit sont via PayPal. En raison des politiques entre PayPal et certaines banques internationales en Europe, les paiements n'ont pas pu être effectués via PayPal. Si vous rencontrez des problèmes de traitement de votre paiement par nos portails de paiement, S'il vous plaît contacter le Secrétariat à secretariat@caribbeanstudiesassociation.org OU envoyer vos paiements régulièrement par courrier à:
Secrétariat de la Caribbean Studies Association
c / o Institut Sir Arthur Lewis d'études sociales et économiques (SALISES)
Université des AntillesSaint Augustin
Trinidad et Tobago

S'il vous plaît assurez-vous que tous les paiements par chèque sont en USD et libellés à l'ordre Caribbean Studies Association (CSA), UWI, St.Augustine.

PARTICIPANTS À LA CONFÉRENCE RÉSIDANT DANS T & T

Si vous résidez à Trinité-et-Tobago et que vous préférez payer vos frais d'adhésion et d'inscription à l'UWI, St. Augustine, ces directives sont pour vous. S'il vous plaît examiner attentivement. Si ces instructions ne sont pas suivies comme indiqué, il est probable que le Secrétariat n'aura aucun enregistrement de votre paiement:

1. Les paiements doivent être effectués au numéro de compte 18087-1851-5405-1 (Caribbean Studies Association), en utilisant l'argent / Linx / carte de crédit / chèque à la caisse, Bourses, UWI, St. Augustine.

2. Veuillez noter que vous devez également indiquer que le paiement va au compte de Caribbean Studies Association et que le caissier aidera à la conversion de USD en TTD si vous souhaitez payer en TTD.

3. Vous recevrez un reçu lorsque le paiement est effectué. Ce reçu doit ensuite être déposé au bureau principal SALISES, UWI, St. Augustine adressé à:
À l'attention de: Dr. Mala Jokhan
Secrétariat de l'ASC
c / o SALISES, UWI, Saint-Augustin

Nous vous conseillons de faire une copie avant de soumettre le reçu de paiement original au bureau principal de SALISES.

4. Veuillez noter que bien que vous puissiez choisir de payer hors ligne, vous devez vous connecter pour soumettre votre adhésion et

vos informations d'inscription en utilisant les portails d'adhésion et d'inscription.
Lien d'adhésion: https://www.eventsforce.net/csa/8/home
Lien d'inscription: https://www.eventsforce.net/csa/7/home

Veuillez sélectionner «payer maintenant» ou «terminer l'enregistrement» avant de vous déconnecter pour vous assurer que vos informations sont enregistrées dans le système.

5. Une fois ces étapes franchies, veuillez en informer le Secrétariat à secretariat@caribbeanstudiesassociation.org. Seulement alors nous serons en mesure de mettre à jour votre statut de paiement.

6. Une fois votre statut de paiement confirmé, vous serez averti.

Meilleurs voeux pour 2018! Nous avons hâte de vous voir à La Havane, Cuba, du 4 au 8 juin 2018.

CSA AWARDS & GRANTS

Barbara T. Christian Literary Award

Established in 2001 to honor the memory of distinguished Caribbean-American black feminist theorist Barbara T. Christian, the award celebrates her intellectual legacy and is given to the best book published over the previous three-year period which explicitly examines the topics of race, gender, sexuality, class and intersectionality.
» CLICK HERE for details

Best Dissertation Award

The CSA Best Dissertation Award is given every two years. The last recognition was in 2016.
» CLICK HERE for details

SPECIAL ANNOUNCEMENTS cont'd

JOIN/RENEW MEMBERSHIP

Please join CSA if you are not a member or if you have not paid your dues for 2015. You may also make a donation to CSA all donations go directly to our programs.

» CLICK HERE to Join Today

» CLICK HERE to Update Membership Info.

2018 CSA CONFERENCE CALL FOR PAPERS

43rd Annual Conference, Caribbean Studies Association (CSA)
Education, Culture and Emancipatory thought in the Caribbean
Havana, Cuba, 4th to 8th of June 2018

This annual conference proposes integrating education, culture, and emancipatory thought as the fundamental reflexive axes for furthering the process of decolonisation in the Caribbean. All three concepts deepen our understanding of the re-appropriation and recuperation of memory—be it individual, collective, social or historical— in these territories. Our conference aims to foster dialogue and brainstorm about these three topics in order to rethink and reconstruct paradigms, to relocate margins and excluded spaces, and to understand the diversity and complexity of this region's peoples.

Caribbean history was forged from many contributors and interferences due to the quantity and diversity of sources, as well as the fragmentary way this history has been told. Methods of recuperation and an analysis of this narrative process are essential in order to decolonize the mind, which poses a challenge to the field of education. In the Caribbean, culture and history are intensely vivid. In such a setting, the seeds of resistance and of emancipatory thought are crucial; this conference will look not only at the present but also to the future. **[READ MORE]**

CALL FOR PAPERS

- North American Conference on British Studies
- Bridging the Gap: Black Studies Across Social, Geographical, Epistemic, and Linguistic Lines
- 3rd International Conference on Education and Humanities

JOB OPPORTUNITIES

- Instructor or Assistant Professor (Tenure Track)

RESOURCES

- Revista de Sanidad y Medio Ambiente – ADCUSPPYMA

SEMINARS & CONFERENCES

- De la Guerra Fría hacia el presente: América Latina en el devenir mundial

Cuba
Photo Credit: Julio Larramendi
43RD ANNUAL CSA CONFERENCE
JUNE 4-8, 2018 ~ HAVANA, CUBA
43° CONFERENCIA ANUAL DE LA AEC
4-8 JUNIO ~ LA HABANA, CUBA
43ÈME CONFÉRENCE ANNUELLE DE AEC
4-8 JUIN ~ LA HAVANE, CUBA

Cuba
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