



CARIBBEAN STUDIES NEWSLETTER

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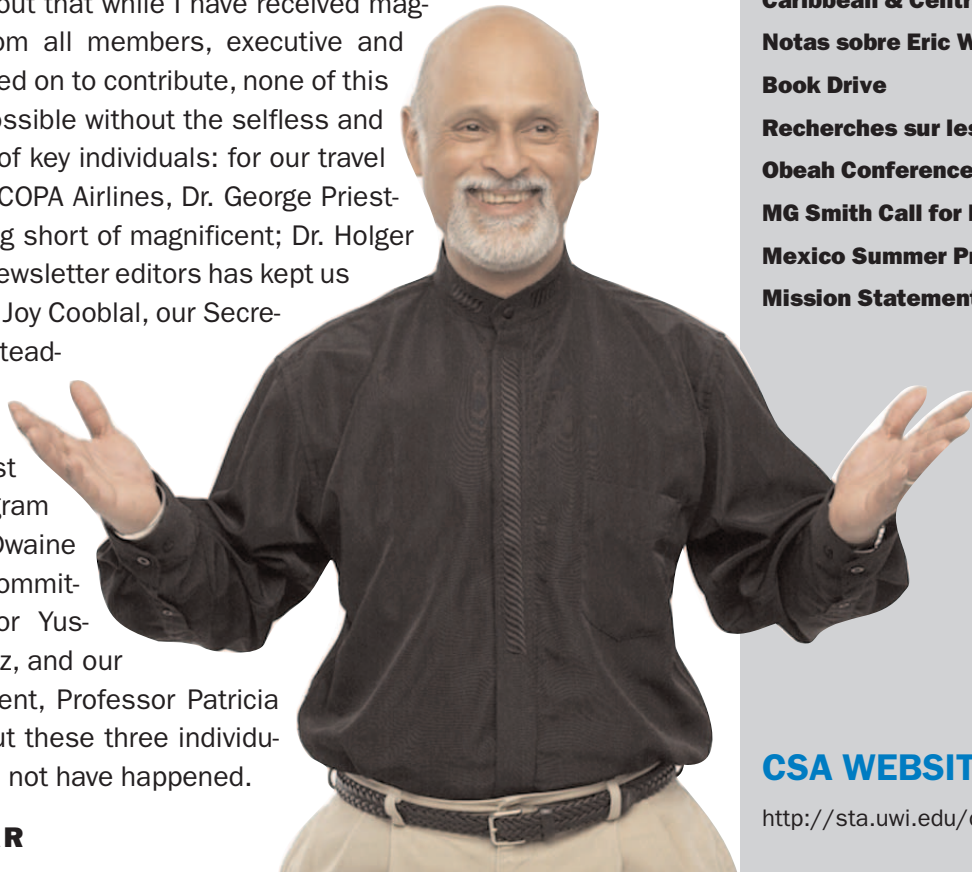
A PUBLICATION OF THE CARIBBEAN STUDIES ASSOCIATION

President's Welcome

Dear fellow CSA members I wish to take this opportunity to extend to all of you a most hearty Caribbean welcome to CSA 2008 in San Andrés isla, Colombia. For much of the past year your Executive Council has been (and continues to be) very busy putting in place all the necessary building blocks so that this will be a conference in keeping with the very highest of academic standards, and the very minimum of bureaucratic annoyances. We have received over 400 paper/panel submissions from all over the world and we are convinced that our membership will once more show why the CSA's annual conference is the Caribbean's preeminent gathering of intellectuals. But beyond the panels and intellectual exchanges, and the customary political debates, we are also putting together a number of activities of a more socio-cultural nature so that members can come to meet and know our local hosts: the raizales of San Andrés. As a diasporic Caribbean community within the Caribbean, they are as Caribbean as Caribbean can get.

I should also point out that while I have received magnificent support from all members, executive and other, who were called on to contribute, none of this would have been possible without the selfless and determined efforts of key individuals: for our travel arrangements with COPA Airlines, Dr. George Priestley has been nothing short of magnificent; Dr. Holger Henke, one of our Newsletter editors has kept us all in the know; Ms. Joy Cooblal, our Secretary-Treasurer has steadied the ship from day one; and very importantly I must single out our Program Chair, Professor Dwaine Plaza, our Local Committee Chair, Professor Yusemidia Solano Suárez, and our current Vice President, Professor Patricia Mohammed. Without these three individuals CSA 2008 could not have happened.

ANTON ALLAHAR



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<http://sta.uwi.edu/caribbeanstudies>

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EDITORS' NOTE The editors of the Newsletter would like to emphasize that they are not responsible for the factual veracity of claims presented by authors of contributions to it. The ultimate responsibility for it rests, as usual, with the authors themselves.

As a matter of editorial policy, we always invite contributions and corrections to any and all claims presented in the newsletter. The newsletter is a reflection of the materials presented to the editors. We are reiterating our call to members and elected and appointed officers to submit pertinent information to us in a timely manner.

CSA 2008 CONFERENCE, COLOMBIA

TRAVEL DETAILS TO SAN ANDRES

We have negotiated travel arrangements with COPA airlines for the 2008 conference. COPA is headquartered in Panama and also operates out of the United States with (New York and Miami as the gateway cities). Cuba, Jamaica, and Trinidad (as of December 2007) are gateway cities for COPA. Because COPA has agreed to help us financially with 5% discounts off their lowest published fares, free advertisement of the conference in their in-flight magazine, and granting the association complementary airline tickets, we need to ensure as many bookings as possible are made through them. We are hoping for at least 250.

All members traveling to San Andres need to book using one of two methods. First, members can book directly by calling the COPA reservations office (open 24 hours) and using the special discount code **(A01682) when you speak to the reservations operator.**

Please note that you will be unable to get the 5% discount and CSA will not receive the credit for your booking if you use **the COPA online reservation system.** By calling COPA reservation office directly and giving them the discount CODE **(A01682)** you will be giving the CSA credit for using the airline. This will benefit our graduate students and other special needs cases because for every 20 CSA members booking a COPA ticket the airline is willing to give the CSA one complementary ticket. The dates for the COPA discount airfare are **May 21-June 4, 2008.**

Contact Information for COPA:

TELEPHONE CONTACT NUMBERS FOR COPA

USA Office	1-800-359-2672
Kingston Jamaica Office	1-800-234-2672
Cuba Office	537-204-1111
Mexico Office	01-800-265-2672

WEB ADDRESS:

<http://www.copair.com/homepage.aspx?lang=en>

The second way for members to book is using **our only officially sanctioned travel agency—Crosland Travel.** I would especially recommend this service for members who want a very hassle free way of booking their flight to San Andres or to those members who have more complicated travel arrangements, i.e., those who are only going for a 2-4 day stay. We have negotiated with Mr. Dic Chin of Crosland Travel to handle your travel arrangements. Mr Chin is authorized to grant the **negotiated 5% COPA discount** on each ticket booked through his agency. He is also the only travel agency registered to give the CSA credit for each ticket booked on COPA. Dic Chin will provide our membership with a more personalized/specialized service than the airline reservation personal for a very nominal service fee. His contact information is:

MR DAVID CHIN or MS JENNIFER MILLS CROSLAND TRAVEL

245 Fairview Mall Drive Suite 603

Willowdale Ontario, Canada M2J 4T1

Phone numbers:

416-491-1818

1-800-440-5650 (North America only) Toll Free

Email: crosland@inforamp.net

PLEASE NOTE that the earlier you book your travel arrangements the cheaper the fare will be as prices are based on published fares less a 5% discount. Those who book closer to the date of travel will get the discount but the ticket could be higher. This is an industry-wide phenomenon, and not COPA's decision; so book as early as you can.

A nominal travel agent service fee (TASF) of CAD \$20.00 plus \$1.50 GST will be applicable per transaction when using Crosland Travel agency.

Accommodations

SHARE A ROOM AT THE 2008 CSA MEETING

We are trying to help delegates traveling to the CSA Conference in 2008 share costs for their accommodation. In order to implement this program, we have asked Dr Valerie Smith to oversee the matching up of delegates with appropriate room mates. If you would like to share a room at the conference hotel in San Andres please send an email to vsmith@fgcu.edu Valerie will need to know your name, email address, arrival and departure dates. Based on this information she will put you in touch with another CSA delegate with similar arrival and departure dates to share a room with. You will be responsible for making your own final accommodation reservations with the hotel

The Sunrise Hotel

The Sunrise Hotel in downtown San Andrés will be the venue for CSA 2008. It has great meeting rooms that will suit comfortably the demands of CSA panels and plenaries. The Sunrise is billed as the island's only 5-Star hotel (by North American & Western European standards probably a 4-Star). Single rooms will cost USD\$85 per person; double rooms, USD\$55 per person; and triple rooms, these rates include a full buffet breakfast and all taxes are included. A buffet lunch and dinner are an extra USD\$15 per meal each day. The price also includes free wireless internet access in all rooms, in the lobby and at the pool. So bring your lap tops. Also included in the price of the room is free admission to the huge 800-person, non-smoking discotheque. Scuba and wind surfing lessons are available. All rooms are air conditioned and have cable television. A security safe in exists in each room. Those who book early will have at no extra cost the most full and gorgeous view of the ocean, the 25 metre pool and the exotic deck bar. The hotel is a two-minute walk from downtown San Andres. A further two-minute walk from downtown is a white-sand beach with real turquoise-coloured water. Taxis are inexpensive. The



airport is 10 minutes from the hotel and costs a mere USD\$4-5 (9000 pesos colombianos). An electric-powered golf cart that seats 6 people comfortably can be rented for USD\$60 per day.

For more details about the hotel please visit the hotel on line:

SPANISH:

<http://www.sunrisehotel.com/paginas/promos.html>

ENGLISH:

<http://www.sunrisehotel.com/paginas/promos.html>

TOURISM LINK

<http://www.sanandres.gov.co/paginas/tourism.html>

Instructions

Fill in the blanks in the Accommodation Booking Form, print out, sign, and fax to 011- 578-512-3825 AND send also by e-mail (the e-mail does not need the PAYMENT DETAILS section) to:

milton.lopez@ghlhoteles.com

AND

ysolanosu@unal.edu.co.

Your signature in the fax version is MANDATORY in order to reserve your room. Please book early (before January 26) to guarantee your room

San Andrés Island, Colombia

The island of San Andrés is quite small and the local population of San Andrésanos is largely bi-lingual; they speak a form of English creole that is a mix of Jamaican, Bajan and Grenadian. The overall population, San Andrésanos plus continental Colombians and other ex-patriots is about 70,000. Taken by themselves the San Andrésanos are a wonderful ethno-cultural mix of African, English and Spanish people, who refer to themselves as *raizales* or indigenous-roots people. The island, which is a duty-free shopping port, can be comfortably circled by car in less than one hour.

ABOUT.COM LINK ON SAN ANDRES

<http://gosouthamerica.about.com/od/colregcoasts/p/SanAndres.htm>

XXXIII ANNUAL CONFERENCE
May 26-30, 2008
Caribbean Archipelago of San Andrés - Colombia
<http://www.Caribbean-Studies.org/en/index.html>

HOTEL SUNRISE BEACH GHL

Fill in the blanks, print out, sign, and fax to +011- 578-512-3825 **and** send also by e-mail (the e-mail does not need the PAYMENT DETAILS section) to: **milton.lopez@ghlhoteles.com AND ysolanosu@unal.edu.co** Your signature in the fax version is **mandatory** in order to reserve your room. Please book early (before January 26) to guarantee your room

Full Name: _____

Address: _____

City / State: _____ Zip Code _____

Country: _____ E-mail: _____

Tel: _____ Fax: _____

Names of Accompanying persons: _____

Arrival date and time: _____ Departure date and time: _____

HOTEL RATES

(Breakfast Buffet Included) for details see [http:// www.Caribbean-Studies.org/en/index.html](http://www.Caribbean-Studies.org/en/index.html)

Prices include all taxes and tips. Prices are quoted in US dollars.

Please reserve the rooms as described below (one night deposit per person)

# rooms	Type	Price per night	Subtotal
_____	Single	\$85	_____
_____	Double	\$110.00	_____
_____	Additional Person(s)	\$45.00 per person (in same room)	_____
_____	Child 3-11 years old	\$30.00 per person (in same room)	_____
TOTAL			_____

In case of double or triple occupancy and you are alone: I would like to share my room with: _____

Deposits should make as follow

Receiving Institution	: Citibank, N,A New York NY	Swiss	: OCCICOBC
ABA	: 021 000 089	To Benefit	: Bank of Occident / Colombia
Routing Numbe	: CHIP 0008	Account	: 109 50229

PAYMENT DETAILS

Payment Institutions For Deposit into account 855-816237 of Bank of Occident in Favor of HOTELES 127 AVENIDA S,A.

Please charge my: () VISA Card Number _____ Expiry date: _____

Name as appears in the card: _____ Security Code in the back of the card: _____

I authorize the HOTEL SUNRISE BEACH GHL to charge my Credit Card the total amount of US\$_____ which corresponds to the payment of 1 (one) night per person.

I authorize the hotel to charge one night in case of cancellation after April 9, 2007. I understand and agree to abide by the terms as set out in this brochure. Today's Date: _____ Signature: _____

The Gordon K. & Sybil Lewis Memorial Award for Caribbean Scholarship

DEADLINE FOR SUBMISSIONS: 15 March 2008

The Caribbean Studies Association is pleased to call for nominations for the 2008 Gordon K. & Sybil Lewis Award. The award carries with it a monetary prize of US\$1,000, thanks to the generous Lewis family donation of US\$5,000, to be matched by a CSA fund-raising drive.

According to established criteria, the nominated book may encompass any of the disciplines and fields of Caribbean scholarship and may be written in any of the four major languages of the Caribbean – Dutch, English, French, Spanish. Special consideration will be given to books which approach the chosen subject or aspect of Caribbean life, conditions and situations from an interdisciplinary perspective; have a clear regional impact; and are written by one or more authors as opposed to an edited volume. They will be judged on originality, depth of research, advance of methodology or theory, and extent to which a Pan-Caribbean problem or issue is addressed (a case study that affects Caribbean people in general is acceptable).

The Selection Committee of two past presidents, Pedro Noguera and Jean Stubbs, and one past recipient of the award, Humberto Garcia Muniz, will consider books published in 2005, 2006 and 2007. No book previously presented for the award will be considered. The award will be announced at the 33rd CSA Annual Conference in San Andrés Isla, Colombia, 26-31 May 2008.

Either publishers or individual authors may nominate books and send submissions. The Nomination Form available in this information package should be emailed and should also accompany each entry. A copy of the attached nomination form and a copy of each book submission should be sent to each of the three Selection Committee members. The deadline for nominations is 15 March 2008, which is also the postmark date for sending book submissions.

*Professor Jean Stubbs
Chair, Gordon K. & Sybil Lewis Award
Director, Caribbean Studies Centre
London Metropolitan University
166-220 Holloway Road
London N7 8DB
United Kingdom
Tel: 44-20-7133-2467
FAX: 44-20-7133-3032*

2008 Book Launch

We are encouraging CSA members, who have recently published a book, to participate in the **2008 CSA Book Launch**. This is one of the highlights of our annual meeting, when we acknowledge and signal our appreciation of members' achievements/ accomplishments. We usually ask the author(s) to find a book reviewer, who most likely is a colleague also attending the conference. At the Book Launch, the reviewer introduces the book by providing the audience with a brief discussion of its content and scope. **Presenters have only five minutes for their remarks.**

Kindly, therefore, provide us with the bibliographical information about your book (author, author's institutional affiliation, publisher, and publication date) along with the name of the person who will be making the presentation. **The last date for submission is March 15, 2008.** You may send this information to the following email addresses: carolle_charles@baruch.cuny.edu or to outarl@stjohns.edu. For those who prefer to communicate by snail mail, please use the following address: Carolle Charles, Sociology Department, P.O. Box B-4260, Baruch College, One Bernard Baruch Way, New York, NY 10010.

P.S.: Authors please note that you must provide us with a copy of your book, which will be put on display during the Book Launch and, thereafter, donated to the CSA.

Invitamos a todos los miembros de la AEC quienes han publicado un libro durante los años 2006-2008 a participar en el **Lanzamiento de Libros 2008**, actividad que se llevará a cabo durante nuestra conferencia en San Andres.

El lanzamiento de libros es una de las actividades más importantes que realiza nuestra asociación, pues nos permite extender nuestra apreciación y reconocimiento de los éxitos y logros de los miembros. A los concursantes le solicitamos recomendar a uno de sus colegas, quien planea acudir a la conferencia, a presentar/ hacer una reseña de su libro. A éste le corresponderá, durante el lanzamiento de libros, hacer una breve introducción de cinco minutos del contenido y alcance de la obra.

Además de la información bibliográfica sobre el libro (autor, afiliación institucional, editorial, y fecha de publicación), por favor enviarnos el nombre y afiliación institucional del colega que hará la presentación/reseña. **Por favor tomar en cuenta que el último día para someter su trabajo es marzo 15 de 2008.** Toda información/correspondencia debe ser enviada a: carolle_charles@baruch.cuny.edu o outarl@st.johns.edu. Para los que desean utilizar el correo postal, por favor enviar sus materiales/correspondencia a: Carolle Charles, Sociology Department, P.O. Box B-4260, Baruch College, One Bernard Baruch Way, New York, NY 10010.

P.S.: Los autores deberán proveer un ejemplar de sus libros que luego de la presentación será donado a la Asociación de Estudios del Caribe.

Nous invitons les membres de l'Association qui ont publié un livre entre 2006-2008 à participer aux activités de **Lancement** durant notre prochaine Conférence en 2008 à San Andres. Le lancement des livres est l'une des plus importantes activités de l'Association nous permettant de reconnaître et d'apprécier les travaux de nos membres. Généralement, nous demandons aux auteurs [es] de se trouver un/une collègue qui puisse faire la revue de leur livre. Nous recommandons le choix de quelqu'un[e] qui entend participer à la Conférence.

Durant le lancement, le ou la présentateur [trice] fait une brève revue du livre. **Pas plus de cinq [5] minutes est accordé.** La personne choisie introduit le texte, son contenu et sa portée. Si vous comptez participer au Lancement, veuillez nous fournir ces informations: le titre du livre, le/les auteurs, la maison d'édition, la date de publication, l'affiliation institutionnelle de l'auteur-e, le nom du présentateur-e et son affiliation et enfin le courriel de l'auteur-e et du présentateur-e. **Les demandes doivent arriver avant le 15 Mars 2008.** Pour ceux/celles qui veulent utiliser une communication écrite, faite la parvenir à Carolle Charles, Sociology Department, P.O. Box B-4260, Baruch College, One Bernard Baruch Way, New York, NY 10010.

P.S. Nous demandons aux auteurs-es de nous fournir une copie de leur livre qui sera un don à l'Association.

CSA Best Dissertation Award - 2008

Asociación de Estudios del Caribe.

Premio a la mejor tesis doctoral 2008

Dissertations in English, Spanish or French, completed at an accredited college or university during the previous two years (i.e., 2006 and 2007), are eligible for the 2008 CSA Best Dissertation Award. The dissertation may be written in any academic discipline as long as it deals substantially with a topic pertinent to Caribbean Studies. The prize is open to applicants of all nationalities, ethnicities, genders and places of residence. However, a dissertation shall not be eligible if it has already been published in book form (or is under contract for publication at the time of submission).

Authors wishing to have their dissertation considered, should submit the following documents no later than March 20, 2008, to:

Holger Henke, Ph.D.

Audrey Cohen School for Human Service
and Education

Metropolitan College of New York

431 Canal St., Rm. 1241

New York, NY 10013

A detailed abstract of the dissertation, not to exceed 7 pages, submitted in hard copy and on CD-Rom in MS WORD (2002) format. The abstract should explain the thesis addressed in the dissertation, the significance of the research, how the dissertation builds on prior work, methodology, and research results.

A letter from the dissertation committee's chair, not to exceed 2 pages, attesting that the dissertation was completed during 2006 or 2007. This letter may be in the form of a nomination and may include an assessment of the importance and quality of the work.

A CD-Rom containing the complete dissertation in MS WORD (2002) format.

Other stipulations which apply:

Authors of dissertations will have to become a member of the CSA during the year in which the award is conferred.

The decision of the Awards Committee is final and not open to appeals. The Committee retains the right to reject any dissertation, which it does not consider to be substantially located within the multi-disciplinary field of Caribbean studies. In cases of doubt, authors may contact the committee chair (Prof. Ileana Sanz, isanz1943@yahoo.com) to determine their eligibility in this regard.

A committee member affiliated in any official way with the author of a dissertation accepted for this award shall abstain from the evaluation and (where possible) an attempt shall be made to replace the said member with another qualified CSA member for the purpose of evaluation.

The winning dissertation will receive a Crystal Award at the annual conference and will also be reimbursed the 2008 CSA membership fees. The award will also be announced in the CSA Newsletter.

Las tesis pueden estar escritas en inglés, español o francés y haber sido concluidas y aceptadas en cualquier universidad o centro acreditado en los últimos dos años académicos (2006 y 2007) previos a su envío. El tema de la tesis puede ser abordado desde cualquier disciplina en tanto se encuentre ubicado dentro del campo amplio y multidisciplinario de los Estudios Caribeños. Podrán participar autores de cualquier nacionalidad, grupo étnico, género o lugar de residencia. No se aceptarán tesis si ya han sido previamente publicadas en forma de libro o tengan un contrato para su publicación.

Los autores interesados en participar deben enviar, antes del 20 de marzo de 2008, los siguientes documentos a:

Holger Henke, Ph.D.

Audrey Cohen School for Human Service
and Education

Metropolitan College of New York

431 Canal St., Rm. 1241

New York, NY 10013

Resumen detallado de la tesis que no exceda las 7 cuartillas tanto impresa y en CD-ROM en formato MS WORD (2002); El resumen explicará el tema de la tesis, la relevancia de la investigación, en que medida se sustenta en trabajos anteriores, la metodología y los resultados investigativos; Carta del Presidente del Tribunal, que no exceda las dos cuartillas, dando fe de que la tesis fue culminada en el 2006 o 2007. Esta carta puede enviarse como una nominación y puede incluir una valoración de la importancia y la calidad del trabajo; Un CD-ROM con el texto completo de la tesis en formato MS WORD (2002).

Otras condiciones aplicables:

a. Los autores de las tesis deben hacerse miembros de la AEC el año en que se otorgue el premio.

La decisión del Jurado es inapelable. El Jurado se

reserva el derecho de rechazar cualquier tesis que no se ajuste a su ubicación dentro del campo multidisciplinario de los Estudios Caribeños. En caso de duda, los autores deben contactar a la presidenta del Jurado, (Prof. Ileana Sanz, isanz1943@yahoo.com) antes del envío para poder conocer su elegibilidad.

Si un miembro del Jurado tiene alguna filiación de cualquier índole con el autor de una tesis propuesta, deberá abstenerse de participar en la valoración y en caso de ser posible, se reemplazará por otro miembro de la AEC.

El trabajo premiado recibirá un Crystal Award en el contexto de la Conferencia Anual de la AEC y al autor se le será reembolsado el pago de la cuota de membresía a la AEC del 2008. El premio será anunciado en el Boletín de la AEC.

CSA Colombia San Andrés Book Drive 2008

DWAINE PLAZA

THIS IS A REMINDER for delegates attending the San Andres conference that the book drive is still on. In 2008 we would like to make the annual book drive a bigger success than in the past. The CSA executive would like to encourage each member to bring along at least two text books from their discipline too be donated to local San Andrés schools who are trying to increase their collection of English language books. The books you bring can be current or slightly older editions of text books used in your class room teaching. When you arrive, the local committee will have an area set up near the registration desk for you to drop off the books you bring for donation. At the end of the conference the executive will announce in the business meeting just how many books we were able to turn over to local schools.

In the past, CSA members have complained that our presence in the host country does not seem to be very “giving” since we normally stay in a foreign-owned hotel chain, patronize events which don’t trickle down to the locals, and we don’t often get a chance to meet with the local working class population. Well here is your opportunity to help in the future intellectual development of the next generation of scholars in San Andrés. You are also encouraged to bring more books if you can (two is certainly not set as a limit or requirement). Why not pack all those desk copy textbooks cluttering up your office and bring them down South where they can do some good.

CSA Signs Agreement of Academic Cooperation with CLACSO

The president of the Caribbean Studies Association, Anton Allahar, accompanied by George Priestley, travels to Rio de Janeiro on April 7, 2008 to sign an Agreement of Academic Cooperation with the Latin American Council of Social Sciences (CLACSO). CLACSO brings together more than 170 research centers and graduate programs in the social sciences in 21 countries of Latin America and the Caribbean. CLACSO is an international non-governmental organization whose institutional goals are to promote social science research and teaching and to support collaborative scholarly initiatives between institutions and researchers within and outside the region. Along with serving in a consultative capacity to UNESCO, CLACSO is also dedicated to the improvement of the quality of the debate in the public sphere, the adoption of good-governance policies, and the construction of a more fair and democratic social order.

At the initiative of George Priestley, Co-editor of CSA newsletter, Jacques D'Adesky, Coordinator of CLACSO South-South Program, flew from Rio de Janeiro in June 2008 to meet with members of CSA

Council in Bahia, Brazil. At that meeting representatives of both organizations agreed to draw up a draft agreement of cooperation, which was subsequently negotiated by the CSA's President, Anton Allahar, and CLACSO's Executive Secretary, Emir Sader.

The Draft Agreement of Cooperation, designed to promote academic cooperation between both organizations, will be signed in Rio de Janeiro on April 9th at the International Workshop on “**Development and Social Movements in the Southern Countries: Successes, Dilemmas and Challenges**”, sponsored by CLACSO, The Asian Association of Political and International Studies (APISA) and the Council for the Development of Social Sciences in Africa (CODESRIA), collectively known as The African, Asian, and Latin American Program for Academic Cooperation. Previous international workshops sponsored and organized by this Program include meetings held in the following cities: Kuala Lumpur (Malaysia), Caracas (Venezuela), Pretoria, (South Africa), Kampala (Uganda), Bangkok (Thailand), San José (Costa Rica), Accra (Ghana), and Saigon (Vietnam).

CSA President honoured by the Universidad de la Habana

Dr. Anton Allahar, current president of the CSA, was honoured on December 5, 2007, at a special award ceremony sponsored by the Cátedra de Estudios del Caribe at the Universidad de la Habana, Cuba. President Allahar was given the **Categoría Docente Especial de Profesor Invitado** (Special Invited Professor) at the opening session of the inaugural workshop titled “Coordinando enfoques en el estudio del Caribe,” which was presided over by Dr. Mario Luis Rodríguez Suárez, Rector of the Universidad de la Habana. This was the first time that a CSA president has received this high honour, and quite suitably the event was attended by a number of ambassadors to Cuba from within and outside of the Caribbean. These included the ambassadors from Canada, Trinidad, Jamaica, Bar-

bados, Guyana, Dominica and Antigua, among others. Also present were several Cuban members of the CSA as well as non-Cuban members: former president Jean Stubbs, Annette Insanally and Horace Henriques, and a number of former ambassadors, Cuban and other, from around the region.

In his “thank you” remarks Dr. Allahar accepted the award in the name of the CSA and used the opportunity to pitch the upcoming San Andrés conference to all present, and invited all the government representatives in attendance to contribute to the conference. The formal event was perfectly capped off with a wonderful cocktail reception celebrating 35 years of Cuba-CARICOM relations held at the Meliá Cohiba Hotel in Habana.

Oh those Cubans!

ANTON ALLAHAR

Fifty years after the triumph of the Cuban Revolution and ten United States' presidents later, Fidel Castro is still in the minds and on the lips of millions of North Americans. It seems as though Cuba and its charismatic leader are still as newsworthy today as they were 50 years ago. And while the mere mention of Castro and Cuba in the past occasioned heated emotional debates in political and academic circles, there seems of late to be a tempering of the emotions. Even among the Miami Cubans there is a notable softening of the language and some news reports polls even indicate that the automatic support for the Republican Party among them has begun to shift. In Canada, there has always been a different line toed by the leaders and the people. In one of the very few cases where Canadian leaders refused to follow in lock step behind their US counterparts, relations between Cuba and Canada have always been amicable; sometimes warm (Trudeau and ChrÉtien), sometimes cool (Mulroney and Harper), but always engaged.

Now with the announcement that Fidel Castro has stepped down from the leadership of the country there has been another flurry of debate and second-guessing as to what's next for Cuba and Cuban-American and Cuban-Canadian relations. That the move comes in the middle of a US presidential campaign season adds to the interest and intrigue. Fidel's replacement by his younger brother, Raul, is thus latest news out of that country to titillate the journalists, the would-be political commentators and all the Cuba watchers outside Cuba. Is Raul more hard line than Fidel? Will Cuba change for the better (i.e. become a dependent capitalist state again)? Will it permit liberal democracy of the type currently encountered in the poorest countries of the hemisphere: Guyana, Jamaica, Haiti etc? Are neo-liberalism and market capitalism, as embraced by the latter countries, the likely future for Cuba? Will Fidel continue to call the shots from behind the scene? Who will be Raul's second in command?

Here are some of my takes on the on-going drama

that is Cuba in the North Americans' minds. Fidel Castro's charismatic personality has long been accompanied by a strong dose of machismo. That machismo, in turn, has led him to defy 10 US presidents and to survive numerous CIA attempts on his life. His decision to leave was entirely on his own terms and was calculated to impact the US campaign for the next president. I would hazard a guess that he favours Obama, especially now that the traditional Miami Cuban support for the Republican party seems to be eroding. His brother, Raul, who was always the greater hard liner, is now in charge. But there has been an important change. Hard-line Raul Castro has been groomed for the job and in recent months has been promoted as the compromiser, the talker, and the reasonable one who favours opening up of the economy. It is a game of good cop/bad cop, with Fidel being cast as the latter and Raul willingly 'taking one for the team' and playing

*Is Raul
more hard line
than Fidel?*

the former. This is a win-win situation for all concerned: Fidel has left with his integrity and machismo in tact; the US has an opportunity to redefine the situation as more economically and politically palatable, and to deal with the softer Raul; it speaks to the desires of many Cubans who would love to see some economic openings; and it plays directly into the hands of the younger Miami Cubans whose politics are not as paralyzed as those of their parents and grand parents.

So once more, Cuba, which has always been more a part of US domestic policy rather than its foreign policy, is front and centre again. And whether speaking of the Cubans in Cuba, those in Miami, or those Cuban Americans in Congress, Clinton, Obama and McCain are forced to factor it in to their game plans. And in the meantime, for the Canadian business men and women, the absence of the US competition over the lucrative Cuban market is great, while for Canadian winter vacationers, Varadero without throngs of ugly Americans running around is most enticing. Cubans love Canadians. Oh those Cubans!

OBITUARY FOR

RICHARD D.E. BURTON

BY NIGEL BOLLAND

Many scholars of the Caribbean know the work of Professor Richard D.E. Burton and will be saddened to hear that he died on January 24. Soon after I visited him last May at his home in Villeneuve-sur-Yonne, France, he was diagnosed with leukaemia. After months of treatment in a Paris hospital, where he bitterly complained about the food, he went home in December. Was regularly in contact with him, even on the Sunday before he died. Although he was weak he remained cheerful and we talked, as always, about books, music, politics, and the Caribbean. He died, his sister said, “suddenly and unexpectedly,” while seated, like the true scholar he was, at his desk.

After leaving Oxford Richard taught French at the University of the West Indies in Jamaica and that is where he developed a lifelong interest and enthusiasm for various aspects of Caribbean culture. Most scholars of the Caribbean will be familiar with his work on the French Antilles, especially the literature of Martinique, his writings on cricket, and his major book, *Afro-Creole: Power, Opposition, and Play in the Caribbean*, was published by Cornell University Press in 1997. However, at the University of Sussex, where he spent most of his career until his retirement, he was thought of primarily as an expert in French literature and culture of the nineteenth and twentieth centuries. Among his many publications were books on Baudelaire, Paris, and Francis Poulenc, and he was completing a biography of Olivier Messiaen when he died.

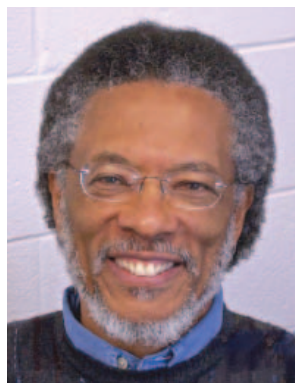
He was a “character” in the small town where he had chosen to retire. His obituary in the local paper described him as “un erudit anglais” who was “français de coeur (et de gouts culinaires!)” Richard, who was only 61, was cremated in Joigny and his ashes were scattered on the river.

If anyone would like to contact his sister, who lives near Oxford, England, they should ask Nigel Bolland (nbolland@mail.colgate.edu) for her address.

OBITUARY FOR

TREVOR W. PURCELL

BY CHARLES V. CARNEGIE



A former editor of the *CSA Newsletter* and life-member of the Caribbean Studies Association, Trevor Purcell died at his home in Tampa, Florida, September 25, 2007. Dr. Purcell was Associate Professor of Africana Studies and Anthropology at the University of South Florida and

chaired the Africana Studies Program from 2000 – 2007. Under his stewardship, the Program became a fully-fledged department in 2007, the largest Africana Studies program in the State of Florida. Trevor Purcell graduated Summa Cum Laude and Phi Beta Kappa from Brooklyn College in 1975 with a major in anthropology and minor in psychology. He went on to do graduate work in anthropology at The Johns Hopkins University, earning his Ph.D. in 1982. He taught at Reed College, Oregon, for several years before moving to the University of South Florida in 1987. Besides his services to the CSA, Dr. Purcell was an active member of the American Anthropological Association, the Association of Black Anthropologists (serving as a member of its Executive Committee since 1994), and the Latin American Studies Association.

Born June 26, 1945, Trevor Purcell spent his childhood in a small-farming community near Guy’s Hill, Jamaica, and attended Dinthill Technical High School in Linstead. After graduation he worked for several years at a factory that processed milk bi-products, becoming a union delegate and taking various trade union courses at the Trade Union Education Institute of the University of the West Indies before migrating to the United States to further his education in the late 1960s. In New York City, he worked as a draftsman, among other jobs, before joining the U.S. Army. He was posted to Korea where he served in the Military Police. After returning from Korea, his veteran’s benefits enabled him to enroll at Brooklyn College. There he was introduced to anthropology, and the seed of his passion for the discipline was planted.

Trevor Purcell brought all of these varied life and working experiences to bear on his anthropology. For him, anthropology and the academy were not esoteric pursuits: they offered the tools for better appreciating, giving voice to, validating, critiquing if need be, and making better the lives of working people. He never forgot where he came from. Indeed, his research and writing—unobtrusively self-reflexive in the very best sense—has deeply enriched our understanding of the peripatetic lives and struggles of Caribbean peoples and the traditions that sustain them. His anthropology focused on significant aspects of the “little tradition” in the Caribbean that have been largely neglected by the mainstream social sciences.

Purcell conducted extended ethnographic fieldwork in the late 1970s in rural and urban sections of the province of Limón on Costa Rica’s Atlantic coast, a center of U.S. capitalist expansion in railroad construction and banana cultivation for the world market beginning in the late nineteenth century. His book, *Banana Fallout: Class, Color, and Culture Among West Indians in Costa Rica*, is a landmark study of adaptation and social transformation among Blacks in Costa Rica in response to the shifting policies of transnational capital and national political elites. Analytically grounded in a material historical framework, the book nicely balances this structural analysis with its sensitive, empathetic articulation of core aspects of the consciousness and values these West Indian workers lived by and instilled in their children. Acutely aware of the improbability of his own accomplishments—given the structural inequalities he had to overcome—Purcell dedicated *Banana Fallout*: “To my mother who never graduated elementary school but who intuitively behaves as if she is a college graduate; and to my father, a brilliant man whose illiteracy is testimony of our collective struggle.” *Banana Fallout* is one of the best ethnographies published on the Caribbean in the last two decades. Purcell’s lucid, historically grounded analysis makes this a book well suited for use in undergraduate and graduate courses. Its sophisticated analysis of this late-nineteenth and early twentieth century extension of Caribbean social horizons, nicely complicates conventional views of the region and black diaspora life.

In subsequent research, Purcell deepened his inter-

est in the little studied alternative sociocultural forms Caribbean peoples invented in their attempts to cushion themselves against economic and political insecurity. Among other things, he turned his attention to forms of rotating credit and communal labor in Trinidad, Barbados, and Jamaica: cultural practices found to varying degrees throughout the African diaspora. Using the rubric of “indigenous knowledge” as a framework for thinking about such practices in a larger comparative framework, Purcell helped to pioneer the growing field of indigenous knowledge studies starting with an international conference he organized at the University of South Florida in March, 1994 on “Indigenous Knowledge and Contemporary Social Issues.”

Trevor Purcell was a caring, thorough and gifted teacher, well loved by his students. At the end of the semester, he would often invite his undergraduate students to his home for a meal and tour of his garden where he grew a variety of Jamaican foodstuffs. As an administrator, Purcell’s fair mindedness, integrity, and unifying qualities were highly valued. He was frequently called on by his peers and by senior administrators of the University to serve in sensitive positions of responsibility. He also contributed actively to the wider Caribbean and African American communities in the Tampa Bay area. Scores of people representing these and other constituencies attended the memorial service held in his honor at the University of South Florida to pay their heartfelt tributes and respect.

Trevor Purcell and Dorothy Parker were married in 1982; the couple divorced in 2000. He is survived by his mother, Lurline Frasier, his sister and brother in law, Una and Joseph Douglas, a daughter, Delviah from a previous union, and two grandchildren.

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Caribbean Studies Association Executive Council HOW TO APPLY

Any member of the Caribbean Studies Association in good standing can apply to become a member of the Executive Council. The Executive Council is comprised of eight members (exclusive of the President, Vice-President, Secretary-Treasurer, and Newsletter Editors) who serve for a two-year, renewable term. The Council makes collective decisions about the direction and needs of the CSA.

Elections take place during the annual CSA conference, usually held in late May/early June. Currently there are four seats that will be up for election on the Council in 2008. In order to apply for

one of the available seats, please send the following materials via email to the Secretary-Treasurer, Joy Cooblal, at Joy.Cooblal@sta.uwi.edu (all applicant information will be posted on the CSA website):

- A short biographical statement which includes a list of key accomplishments in the field as well as length of membership;
- A curriculum vitae (CV);
- A link to your home department or, alternatively, a photograph.

La cuarterona de Alejandro Tapia: Obra romántica puertorriqueña

SAMUEL M. PORRATA • UNIVERSIDAD DE PUERTO RICO

En la obra dramática *La cuarterona* encontramos las siguientes características románticas:

Se desarrolló en el siglo XIX.

Se le da importancia al sentimiento.

Busca la libertad auténtica.

Favorece la conciencia del Yo

Favorece la primacía del Genio creador de un Universo propio.

Favorece la supremacía del sentimiento.

Se destaca el individualismo.

Da entrada a lo exótico y extravagante.

El individuo desea la libertad.

(Romanticismo de Wikipedia, la enciclopedia libre)

Comenzamos destacando lo exótico de la obra: Carlos, el protagonista, había estado en Francia y allí aprendió las ideas liberales. Al regresar a La Habana quería seguir con los principios que había aprendido en el extranjero y estaba en contra de los cubanos racistas. Otro que había ido a Francia era su amigo Luis, quien prefiere el París que han dejado. Carlos le llama extranjero en su patria y parisiense. El estaba conforme de haber regresado a Cuba

Luis nació para el gran mundo y estaba resuelto y no estaba contento en La Habana. Estaba resuelto a volverse a París. Carlos tampoco estaba del todo contento en Cuba ya que había visitado otros países en que no existían ciertas preocupaciones y él no las tenía tampoco, a pesar que las tenían los cubanos. Estas incluyen el abismo entre Julia, la Cuarterona, y él. Tampoco le importaba Cuba, su país natal. Por todo eso, quiere ser esposo de Julia en otros países, donde no hay preocupaciones de color y de razas. En Cuba éstas eran grandes preocupaciones por las que su familia se oponía a tal matrimonio.

Carlos señala que el mundo es grande y que en él caben Julia y él, quienes tienen derecho a la felicidad. También considera al mundo una inmensa obra de Dios donde ellos pueden amarse. Por eso, quiere llevarse a Julia a otros países donde no imperan las preocupaciones coloniales. Por otro lado, su madre, la

Condesa veía ese inmenso mundo para Carlos y Emilia, la rica con quien pretendía casarle. Ella prometió un viaje a Europa por el matrimonio de su hijo y con el propósito de separarle de Julia.

La oposición entre Carlos y Luis también la vemos en la característica del nacionalismo. Luis le pregunta a Carlos cómo le va en La Habana a donde deseaba volver tanto. El contesta que bien, lo cual es contrario a como se sentía su amigo. Además, Carlos fue a París, pero se pasaba en el barrio latino. Aún estando en el extranjero conservaba su nacionalismo, a pesar de estar expuesto y haber aceptado las ideas francesas.

Julia le indica a Carlos que las preocupaciones del color y de razas imperan en Cuba, en el país en que viven. Carlos le pregunta si es ese país todo el universo y ella afirma que lo es para ellos. Julia no había salido de su país y por eso es tan nacionalista que lo ve como si lo fuera todo. Carlos no comparte ese sentir por haber estado en el extranjero. Esa experiencia había abierto sus horizontes.

En el personaje de Julia identificamos la característica de la exaltación del yo. Ella sólo piensa en sí misma cuando rechaza a Carlos, aunque era porque la Condesa le había pedido que intercediera para que su hijo se casara con Emilia. La Condesa era su bienhechora, con quien ella tenía que quedar bien, pero parecía que no le importaban los sentimientos de Carlos.

Otros personajes que exaltan su yo son la Condesa, don Crispulo y Emilia. La primera sólo piensa en su título y prefiere renunciar a él si no tiene dinero. Don Crispulo le interesa que su hija Emilia se case con Carlos para él tener un título como el de la Condesa. A Emilia le interesaba tener varios pretendientes que se ocupen de ella, que la complazcan, que le den flores o bailen con ella. Cuando ella está a punto de casarse con Carlos, siente perder la libertad a que está acostumbrada. Ella hace su gusto y siempre hace su voluntad.

Cuando la Condesa arregla con don Crispulo el matrimonio de su hijo con Emilia por segunda vez, ya que la primera vez no se logra, la esperanza de Carlos

queda desvanecida con la nueva aceptación. Planea partir y llevarse a Julia, si ella quiere seguirle. A quien verdaderamente le interesa es a él mismo. Hace planes con Julia sin considerar los intereses de ella. Verdaderamente, desea permanecer soltero y libre. Lo que le interesa es escapar y cumplir su proyecto.

En los diálogos de los personajes encontramos la característica de la primacía del Genio Creador de un universo propio, Dios. Carlos afirma que Dios es el que le ha puesto junto a Julia en la misma senda. Añade que Dios quiere la fraternidad entre sus hijos.

Carlos adora a Dios en Julia, porque considera que ella es su ángel más hermoso. Esto recuerda los versos de Gustavo Adolfo Bécquer que dicen que una mujer le hace creer en Dios. Ciertamente, la belleza de Dios se la debe a su Creador. Además, la adoración de la hermosura recuerda a *La Celestina*, en la que Calisto identifica a Melibea con su religión.

Carlos cree que Dios le escucha y no puede verle como un hijo ingrato. Parte de esto es el individualismo y como él mismo cree que le ve Dios. Este se presenta desde la perspectiva del personaje. También se le limita a su conveniencia.

Cuando la Condesa le dice a Carlos que Julia había sido vendida como mercancía ya que su madre fue vendida estando embarazada, él dice que ella le pertenecía exclusivamente a Dios. Además, le señala a su madre que el cielo es su origen. Añade que ama a Julia porque el cielo la hizo interesante y amable a sus ojos. Afirma que debe presentarla ante Dios ya que El la creó como su hija y fue vendida como Cristo fue vendido por Judas. El la rescata con su amor y la devuelve a su origen. La comparación con la traición de Judas es un tratamiento fuerte para los esclavistas. Por otro lado, la referencia bíblica y divina destaca los conocimientos y el trasfondo religioso de Tapia.

Sin lugar a dudas, la característica más sobresaliente de esta obra romántica es la importancia del sentimiento y se ve desde el principio. Al comienzo, Carlos y el esclavo liberto, Jorge, hablan de que Julia está peserosa y había estado llorando. Carlos se admira porque Julia le ama y él la ha querido como a una hermana. Jorge añade que todos quieren a Carlos porque ha sido bueno con ellos. Reafirma que él le quiere mucho.

En un principio, Carlos afirma que Julia le ama, pero es un disparate y una locura. Considera que ella le verá como el compañero de la infancia y le tendrá el cariño de hermano. Piensa que ella no conoce su amor ni su corazón. La ausencia le ha revelado la naturaleza de sus sentimientos. También encuentra un abismo entre los dos, pero él lo saltaría para acercarse a ella. Parece que no tienen claro el tipo de amor que se tienen uno al otro.

Cuando la Condesa le propone un matrimonio a su hijo

Carlos, éste le pregunta a Julia si acepta. Ella le dice que debe aceptar, pero él le indica que su corazón pertenece a otra. La dificultad es que ésta se niega a escucharle. Julia se da cuenta de que se refiere a ella, pero le dice que debe tratar de olvidarla. Ese amor había empezado en la infancia y luego de mayores, por la ausencia, Carlos se dio cuenta que la amaba. El la encontró tan bella, tan adorable y creció su amor. Julia acepta que la ausencia despierta sentimientos que dormían ignorados en el corazón. Ella sólo quiere que la vea como una amiga de la niñez y señala el abismo que todo el mundo ve entre los dos. Sin embargo, Carlos dice que anulará ese abismo.

Julia está agradecida de la Condesa por ser su bienhechora y no quiere que la odie por aceptar a Carlos. El le indica que ella le ama y le pide que se lo diga. Se ha dado cuenta de eso por sus miradas y su propio corazón al escucharla. Entonces le vuelve a pedir que

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exclusivamente a Dios.***

se lo afirme, pero ella lo niega, le dice que es imposible y que no puede ser. El no acepta; dice que es mentira y que ella le ama. Finalmente, ella acepta, pero le dice que se vaya.

La característica sentimental también se presenta cuando la Condesa quiere averiguar las intimidades de su hijo y esto tiene una complicación para Julia. La Condesa le pide a Julia que le pregunte a Carlos si el amor a otra mujer le impide aceptar los planes que ella tiene de que él se case con otra. Julia tiene que abogar por otra aunque no quiera.

La Condesa señala que Carlos debe amar a otra más que a ella, su madre. Esto indica el gran amor que espera la madre que le tenga su hijo, pero parece no comprender que el amor a una madre es diferente que el que se le tiene a una esposa. Carlos reconoce que no podría ser feliz en el matrimonio sin amor. La Condesa pregunta cuántos casamientos por amor han sido desgraciados. Carlos reacciona preguntándole cuántos no han sido felices. Obviamente, lo que le interesa a él es el amor, mientras que a su madre le interesa la razón.

Carlos no acepta el mandato de su madre de casarse con Emilia y ella se enfada. Esta duda del cariño de su hijo, sin embargo, él le dice que la ama, pero no puede darle gusto. Por su parte, la Condesa afirma que Carlos ama a otra. El se admira y se pregunta qué sabrá su madre. Luego le cuenta a Julia la suposición de su madre como causa de su repulsa. Además, señala la posibilidad de que sospeche la verdad y teme a eso.

Julia le dice a Carlos que no puede sentir por ella más que un capricho pasajero, pero él no lo acepta. Ella añade que su madre quiere la felicidad para él y lo espera de su matrimonio. Ella cree que el cariño maternal no le puede aconsejar un disparate. Julia quiere favorecer a su bienhechora y sólo aspira a quien no tenga que ruborizarse por haberla amado. Por su parte, Carlos reconoce que ella le ama y que él está dispuesto a sacrificarse por ella, pero no entiende por qué ella está de parte de su madre.

Julia le pregunta a Carlos cómo puede amarla sin saber si ella puede amarle y si ella se pertenece. Carlos le contesta que ella había dicho que le amaba. Más adelante, ella le dice que no puede ser de él porque no se pertenece. Aclara que está enamorada de otro. Por eso, le suplica que no le hable más de amor, ya que no le es permitido escucharle sin faltar a su juramento. Luego,

Julia insiste que no puede amar a Carlos porque ama a otro. El lector sabe en todo momento que estas razones de Julia son falsas. Verdaderamente ama a Carlos e inventa esos pretextos porque la Condesa le solicitó su ayuda para convencer a su hijo de casarse con Emilia, la rica.

A pesar de la ayuda brindada, en un monólogo Julia exclama que Carlos y Emilia no se aman y van a unirse. Considera su sí una blasfemia, pero que sería una verdad si fuese con ella ya que sería por amor. Añade que a quien Carlos ama es a ella, la cual le idolatra. Le dice a Emilia que pronuncie el nombre de Julia a los oídos de Carlos y comprobará que su corazón palpita. De este modo conocemos el interior de la protagonista y las contradicciones a lo antes dicho. Ella se está sacrificando aunque conoce el sentir de su amado.

Más adelante, don Crispulo reconoce la realidad, es decir, que Carlos y Emilia se aman con la más completa indiferencia. No obstante, ellos proclaman su enlace. Cuando estaban celebrando con danzas, Julia siente que el que podría ser para ella cosa más grata, es decir Carlos, le fue robado. Ella siente que Emilia se lo ha quitado. Sin embargo, Carlos no estaba disfrutando del baile, dejó a Emilia con Luis y se encontró con Julia. El la culpa de esa situación, ya que ella le había dicho que amaba a otro. No obstante, él le pide que diga que ha mentado para obligarle a obedecer a su madre, pero ella no lo hace así. Julia le pide piedad, pero él lo que quiere que le pida es amor. El no cree que ella no le ame aunque no le afirme lo que él ya sabe por su instinto. Ella ha cedido y no ha hecho nada para que su amado no sea de otra.

Carlos le vuelve a confesar amor a Julia y se da cuenta que ella también le ama. Por eso, él no quiere una desgracia para ella. De hecho, cuando la Condesa le dice a Carlos que Julia tendrá que salir de su casa por la osadía cometida de tener un encuentro amoroso con él, éste se hecha la culpa. Le dice que ella escuchó sus amorosas palabras con resistencia. Lo más importante es que Carlos confiesa que le habló de amor aunque mienta sobre la correspondencia de Julia.

Más adelante, Carlos le dice a su madre que en realidad ama a Julia. También la defiende, diciéndole que no consentirá que la ofenda ni la trate mal. Pone a Julia en una posición más alta que él por su corazón. Insiste en declarar su amor y afirma que no debe aban-

donarla aunque le llamen loco. Desgraciadamente, no siempre pensó así y su abandono causó la desdicha de Julia.

Carlos apela al buen corazón de su madre y confía que ella no le hará daño a Julia. Por eso, cuando la Condesa le dice a Carlos que echará a Julia de la casa, él le dice que es muy infeliz y que su corazón sufre mucho. Luego, la Condesa promete querer a Julia como a una hija, pero se opone al matrimonio. Por su parte, Julia se da cuenta que Carlos y Emilia se van a casar y dice que ésta le jura un amor que es pura fantasía. Ella tenía razón porque ése era un matrimonio por conveniencia que se realiza.

Cuando Carlos y Emilia ya están casados, éste se encuentra con Julia y la Condesa le reclama por la situación en que ha puesto su funesto amor por la Cuarterona. Sin embargo, al ésta morir y al saberse que era hija de don Crispulo y no hermana de Carlos como le había dicho la Condesa, Carlos considera su matrimonio con Emilia hijo de la mentira y nulo. Termina diciendo que si Julia viviera nadie podría arrancarla de

sus brazos. Esta es una gran demostración de amor, pero lástima que es mal lograda por el fallecimiento de la amada.

En conclusión, hemos considerado las características románticas de *La cuarterona*. Se han identificado con escenas específicas de la obra que prueban su clasificación. Como es natural, la característica más destacada es la sentimental. Las escenas amorosas y sentimentales son numerosas. Lástima que ésta no sea una obra en que los enamorados logren realizar su amor. No obstante, el final es bien logrado porque el matrimonio por conveniencia no es consumado y el protagonista sufre la muerte trágica de su amada.

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The Caribbean and Central Europe: CLOSER THAN YOU WOULD THINK

BY LYDIA MIHELIĀ PULSIPHER

Visiting Professor of Geography, Primorska University, Koper/Capodistria, Slovenia

Why would anyone think to mention the Caribbean and Central Europe in the same breath? Not only are they worlds apart on the map, they appear to have experienced totally different histories, with the Caribbean now well into the post-Colonial era and Central Europe just emerging from decades of Communism. As a Caribbeanist geographer¹ of Slovene-American heritage, and currently a visiting professor at Primorska University on the Adriatic coast of Slovenia, I recently had the occasion to give several public lectures on the Caribbean, its present and its past. One such event in the medieval heart of Koper, Slovenia, was organized to incorporate the contributions of a visiting Caribbean friend and colleague, Leona Osborne, a young lawyer and a native of Montserrat. The packed-house audience was drawn by some university posters and an announcement in the Koper newspaper.

Experience had taught me that very likely most in the audience had come because the Caribbean evoked a vague sense of pleasurable escape into the exotic “other” other landscapes, other cultures, other climes, and other ways of life that are relaxed and somehow primal in comparison to European ways. Our intent was to gently help the people of this Central European place update their understanding of the Caribbean and come to see how they might actually find common ground with Caribbean people.

We began by presenting the modern Caribbean as far more than a beach. It is rather a region of self-governing islands that provide for their citizens a standard of living that is well above the world middle class. We pointed out that several islands have rankings on the UN Human Development Index that are equal to or above those of Central European countries. Using maps and pictures, we talked about Caribbean economies and systems of government, about daily life and about the transition that the Caribbean has

experienced since WWII that resembles in some ways the transition that post-Communist countries went through in the 1990s (Figure 1). We included a brief exposure to Caribbean music and explained the political contexts of Steel Bands, Reggae, and Calypso. After our talk, the audience revealed that, indeed, most had thought of the Caribbean as a very poor place where life was picturesque, but not modern and people were not well educated, healthy, self-supporting and self-governing. Perhaps this is partly because Haiti is so often in the news in Europe, but perhaps, also, the Caribbean could be doing a better job of telling the world about itself.

Slovenia has also been subjected to misperceptions of outsiders who have assumed that because it was until 1991 the northernmost province of communist Yugoslavia, that it remains a dark and forbidding place, perhaps suffering a standard of living and level of violence like that of Serbia or Bosnia in the recent past. This is as far from the truth as is the modern Caribbean far from the public perception of it. Like countries in the Caribbean, Slovenia is now a vibrant place, busy raising its children to be good and knowledgeable world citizens.

In fact, many Central European countries face problems similar to those faced by Caribbean countries—they are small, they are developing late, they have energy dependence issues, they have a large Diaspora of economic migrants, they face continuing problems competing in the global economy and they experience unfortunate stereotyping in Europe. I have long fantasized that the Caribbean and Central Europe could find points of commonality in a global forum, but so far I had not been able to conceive of how that could be brought about.

Then unexpectedly, this idea was addressed a month or so after our lecture when on December 30, 2007, the NationNews.com, a leading Internet “news-

paper” in Barbados reported that Sanja Stiglic, Slovenia’s ambassador to the United Nations and Chris Hackett, the top UN diplomat from Barbados had toasted what they hope will be new diplomatic ties between their two countries. Stiglic noted, “We are both small countries [with] shared interests. For instance, climate change is of grave concern to Barbados and it is something we very much care about as well.” She went on to mention human rights, international law and development issues as common concerns.

Dr. Hackett added, “We are indeed relatively small countries and have some common interests [such as] economic and human development.” He continued, “We in Barbados also see the ties with Slovenia as an opportunity to extend our formal diplomatic ties with some of the new members of the European Union.” Slovenia, which joined the European Union only in 2004, began its six-month term in the Presidency of the European Council on January 1, 2008.

The diplomatic representatives moved quickly beyond surface pleasantries to the matter of serious mutual benefits that the relationship might bring to both countries. Barbados, where financial services are a growing sector of the economy, proposed a double taxation treaty with Slovenia (an agreement that mitigates the tax on earnings in one country, if the taxes have already been paid in another, including an accord to share fiscal information between the countries). The Slovene ambassador took the suggestion under advisement adding that although Slovenes already knew of Barbados as a desirable tourist destination, closer economic ties would “push the knowledge of each other” to a higher level (Best, 2007).

A postscript: A recent report in the UK Financial

“We are indeed relatively small countries and have some common interests [such as] economic and human development. We in Barbados also see the ties with Slovenia as an opportunity to extend our formal diplomatic ties with some of the new members of the European Union.”

Chris Hackett

Times (Rachman, 2007) calls attention to the possibility that in the modern context small countries appear to be fairing pretty well, with many showing high levels of prosperity, national welfare and social cohesiveness; Barbados and Slovenia, for example, are only two of many one could list. Meanwhile most of the largest and most populous countries (China, India, Brazil, Russia, Indonesia) are prone to wide disparities of wealth and civil strife. While this blithe analysis is a bit much for a geographer to swallow, like many a sojourner in the Caribbean, I have long savored the intimacy and security of life in a small country.

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² Lydia Miheliã Pulsipher is recently retired from the University of Tennessee Geography Department. For several decades, she has worked on two colonial archaeology sites in Montserrat: Galways Mountain in the south (obliterated by the Soufriere volcano in 1997) and now Little Bay in the north.

NOTAS SOBRE ERIC WALROND,

la inmigración caribeña y la transnacionalidad literaria en Panamá: una excursión por las calles de la memoria, la reflexión y los espacios en movimiento

LUIS PULIDO RITTER

En un país como Panamá la entrada en la modernidad del Atlántico significó la inmigración de cientos de trabajadores del Caribe y Asia, tanto por la construcción del ferrocarril como por el Canal. Y esta inmigración no solo fue de trabajadores, sino de también de negociantes y empresarios sefarditas del Caribe holandés, americanos, ingleses y franceses. Esta inmigración transformó los espacios urbanos, las estructuras de clases y la endogámica relación del mercado de emparejamiento y matrimonios. Para los primeros veinte años de la República ya habían emigrado a Panamá treinta mil trabajadores que se concentraban en las llamadas ciudades terminales de Panamá y Colón, ya no se hablaba solamente español, sino que el inglés (y el patuá caribeño de las antillas inglesas) inundaba las calles de esas ciudades donde también había cientos de lectores de periódicos en lengua inglesa ávidos de información actualizada.

En el espacio urbano de las ciudades terminales había dos ritmos que entraban en relación, en contacto, en contradicción, juntados, marcados y separados por la existencia de la Zona del Canal. Este era el centro administrativo, político y social dirigido por los norteamericanos. Y los trabajadores antillanos fueron obligados tempranamente a vivir afuera de las fronteras de esa Zona del Canal que, desde sus inicios, se había convertido en una especie de paraíso tropical con su excelente y buena instalada infraestructura, pero que no dejaba de estar estratificada por el “color” y la “clase”. Para los negros antillanos, entonces, fueron levantadas barracas de madera en las ciudades de Panamá y Colón.

El escritor Eric Walrond murió en Londres en agosto de 1966, después de haber vivido en New York y en París. Nació en Guyana (antiguamente British Guiana) en 1898. Llegó con su madre a Panamá (la Ciudad de Colón) en 1911, después de haber vivido en

Barbados, y en 1918 partió hacia New York, Trabajó como reportero en el *Panama Star and Herald* y en New York fue una figura clave del *Harlem Renaissance*. Para un panameño como yo, que visitó Londres por primera vez en 1995, puedo imaginarme lo que pudo haber sido esta ciudad para el escritor guyanés-barbadiense-panameño: una estación conocida por la inmigración caribeña de las antillas inglesas, aparte de que él había visto Inglaterra, *the “Mother Country”, through a romantic and illusive veil* (en Parascandola: 282).

Mi primera estadía en Londres fue marcada por la experiencia inmigratoria del Caribe, una presencia que reconocí en *Brixton*, en sus calles y en sus mercados, un acento antillano tan familiar que me hizo *sentir en casa*, a pesar que mi llamada “lengua materna” no es el inglés del Caribe. Pero solo escuchar ese acento me lanzó a esa ciudad de Panamá, marcada por el ritmo de Calidonia, del Marañón, de la casa Müller y de los coros de sus iglesias. Este fue un sentimiento de pertenencia que no pude sentir ni en el mismo Madrid, acento y ritmo tan lejos de mí. No hubo aquí puente que me conectara con el país de nacimiento. Podría decirse que el puente era invisible: la lengua, el fondo espiritual-religioso, la tradición histórico-literaria. Pero como americano y panameño que soy me resultaba difícil asumir una “identidad común” con una llamada “Madre Patria” que ha sido filtrada por la experiencia post-colonial ilustrada francesa, el pragmatismo americano y la inmigración caribeña. Me resulta mucho más familiar un John Dewey que un Unamuno, más un calypso que un flamenco, más una carrera de caballos que una corrida de toros

La inmigración del Caribe en Panamá ha sido lo suficientemente contundente para establecer en Londres este puente con el *país de nacimiento*. Fue un puente que no fue necesario construirlo, porque allí

estaba sin darme cuenta, cruzando fronteras, estableciendo relaciones de vida, cotidianas. Y me pregunto si Eric Walrond pudo sentirse en casa en el microcosmos de la inmigración caribeña de Londres, en fin, en Inglaterra y en Londres, en *the "mother country"*. Leyendo *On England* y *The Negro in London* se puede decir que no, pues aparte de constatar su descripción negativa de la situación de los negros en la metrópoli, siempre aparece París y New York como espacios donde los negros son mejor tratados. Para él su experiencia y observaciones en Londres, en Inglaterra, debieron haber sido punzantes y dolorosas, porque desde su niñez Inglaterra había sido *the mother country*, apoyo de resistencia en Panamá, el punto de referencia positivo para elevar la conciencia de pertenencia colectiva de los *West Indies* en un país – como Panamá – cuyos algunos veían a los negros antillanos como enemigos en el mercado de trabajo y extraños culturalmente. Efectivamente, la pertenencia al imperio británico era el orgullo de una inmigración que no se había (y no los habían dejado) encontrado “en casa” en Panamá.

Pero la inmigración caribeña fue, sin embargo, tenaz. Fue transformado el perfil de una ciudad, de un país y ha marcado generaciones de panameños.

En ningún registro literario panameño está incluido Eric Walrond. *Tropic Death* (1926) fue y es un libro inexistente en Panamá, quizás por la estrechez y la fragmentación del circuito editorial, la distancia idiomática o simplemente el desinterés. La inmigración del Caribe inglés no existe en las antologías, no tiene lugar en la literatura panameña nacional que levantó su “identidad” en el idioma español, a pesar que el paisaje urbano-popular fue profundamente marcado y determinado por ella. Rodrigo Miró, el demiurgo de la literatura panameña, edita su libro *Teoría de la Patria* (1947). Aquí la literatura nacional panameña se levanta contra la transnacionalidad y llega a cegársela en un acto político y académico. En este texto la literatura panameña tiene la misión de construir una nación, está amarrada en la búsqueda de la *diferenciación nacional*, no tiene la libertad de abrir los ojos a las ciudades de Panamá y Colón, aunque ya en las *Noches de Babel* (1913) el poeta nacional Ricardo Miró había lanzado una mirada tímida entre los espacios de inmigrantes que el designaba como *los*

barrios extremos.

En la literatura nacional panameña no hay cabida para el Otro.

Es espectacular la descripción que hace Walrond de la ciudad del boxeador *Panama Al Brown*, estrella del surrealista francés Jean Cocteau: Colón. En *Godless city* (en Parascandola: 1924) el autor nos presenta una ciudad transnacional que algunos todavía siguen llamando Aspinwall en honor a uno de los ingenieros que construyeron el ferrocarril. Aquí la ciudad es puesta a la altura de Sodoma y Gomorra y es limpiada regular y bíblicamente por los fuegos. Los habitantes vienen de todas las partes del planeta, comerciantes, trabajadores y prostitutas. Impera el obeah, religión de los negros caribeños de las antillas inglesas, parecida a la santería y al voodoo. El autor nos pinta el contrapunto de una ciudad, entre los trabajadores venidos a trabajar en proyectos faraónicos (el ferrocarril y el canal) y sus creencias religiosas. En el medio hay un educador español Carlos del Campo que mantiene una escuela privada *where he taught French and English and the classics to the sons and daughters of the wealthy Chinese merchants of the city* (en Parascandola: 167). En Walrond hay una mirada especial para lo que no es homogéneo, lo que es socialmente diverso y contradictorio, y no persigue unificar narrativamente la conciencia o el comportamiento humano (Denise Frederick: 1997). Su especialidad, si puede utilizarse esta palabra, es mostrar las fisuras, las paradojas, las contradicciones, los quiebres. No busca narrar a la nación con sus intentos homogenizadores y unificadores. No está detrás del “mestizo”, del “mulato”, del “híbrido”, pero su narrativa es ejemplo del encuentro/desencuentro de una modernidad que convierte la transnacionalidad en un discurso abierto a la inmigración, al racismo, la exclusión y la opresión, puntos que cruzan la Zona del Canal de Panamá, las ciudades de Panamá y Colón, New York y Londres.

La narrativa de Eric Walrond se inserta en la conciencia de un mundo lleno de paradojas como está muy bien descrito en el burdel *The Palm Porch* en la ciudad de Colón: Miss Buchner, cuyas hijas son sus empleadas, es a *woman of taste and culture* (90: 1954). Y mientras los autores nacionales de la literatura panameña concentraban sus energías en vilipendiar a los burdeles, a las prostitutas y a los turistas, como una

amenaza a la nación y a la nacionalidad panameña, Walrond nos introduce al interior de un mundo “extraño”, “desconocido” para los nacionales que habían convertido la transnacionalidad como el peor enemigo de la nacionalidad panameña. Con Walrond la literatura deja de ser “panameña” para insertarse en espacios no explorados en Panamá. Él habla desde Panamá (a pesar que *Tropic Death* fue escrito en los Estados Unidos) con la voz del Otro y a través del Otro. Su voz, que reúne estas voces, es la polimorfía de una transnacionalidad que es vista como “extranjera”, negadora de la nación y, por lo tanto, no asumible en el discurso oficial de lo literario.

El descubrimiento de Eric Walrond fue la imperiosa necesidad de encontrar la voz del Otro. Fue un desplazamiento, saltar más allá de la barrera, impuesta por la lengua nacional (y la ideología nacionalista que la mantiene). Mi propia experiencia con la inmigración ha sido el motivo para encontrar una voz que “fundara” un desplazamiento que atrapara la transnacionalidad como “tradición” e “historia” en Panamá. No se trata ahora de jugar a una lógica dialéctica y con ello fundar indirectamente una idea de la nación.

La narratividad de la transnacionalidad es una experiencia que se presta cada vez más a un mundo fluido.

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Création d'un Centre international de recherches sur les esclavages

CÉDRIC AUDEBERT

PRESENTATION GENERALE

Le Centre International de Recherches sur les Esclavages. Acteurs, systèmes, représentations (GDRI du CNRS) a été créé à la suite du réseau thématique pluridisciplinaire « Esclavages » du Centre national pour la recherche scientifique. Il est composé d'un réseau international de chercheurs appartenant à des universités et des centres de recherche des continents africain, américain et européen.

L'objectif est le développement des études sur les traites, les esclavages, et leurs productions culturelles, sociales et politiques, sans limites temporelles ou géographiques. Quoique la réflexion ayant abouti à la création de ce centre ait été inspirée par les événements historiques majeurs qu'ont constitué la traite transatlantique et l'esclavage dans les Amériques, tous les travaux sont menés de façon multidisciplinaire et comparatiste dans le souci de décloisonner les différentes aires culturelles et de tenter de se dégager des influences et des positionnements scientifiques nationaux.

PRIORITÉS SCIENTIFIQUES

Dans cette optique, les axes de recherche et les séminaires organisés s'articulent autour de deux priorités scientifiques : l'étude des traites, qui correspond à la dimension historique des activités développées par le CIRESA ; la réflexion sur les héritages contemporains de la traite et de l'esclavage et leur traitement dans les sciences sociales à partir du lien existant entre les notions de communauté, de frontière et d'identité.

La piste de réflexion sur **les traites du 15^{ème} au 20^{ème} siècle** (responsables : António de Almeida Mendes, Jean-Michel Deveau, Salah Trabelsi) se propose d'étudier les traites atlantique, méditerranéenne, transsaharienne et orientale dans leur globalité temporelle et spatiale. Il s'agit d'appréhender ces questions complexes dans une perspective comparatiste et sur la longue durée.

Les intérêts se sont longtemps portés sur le versant

du trafic transatlantique et sur les sociétés esclavagistes sur le continent américain. Les recherches conduites ces dernières années dans les dépôts d'archives d'Europe et d'Amérique latine nous amènent à rouvrir le dossier, à soulever de nouvelles problématiques et à reconsidérer les acteurs, les chiffres et les flux des traites sous un jour nouveau. La mise en confrontation des espaces et des expériences doit permettre aux historiens de sortir des frontières nationales stricto sensu, de dépasser les débats historiographiques et les dichotomies trop simplistes pour replacer ces questions des traites et des esclavages dans l'évolution complexe des histoires des continents européen, africain et américain.

Notre propos vise à dépasser le débat sur les conséquences du déplacement de millions d'hommes pour s'intéresser à la circulation des capitaux, des marchands, des modèles et des héritages économiques et sociaux des traites dans les sociétés d'Europe occidentale et d'Afrique. Traités et esclavages sont deux questions distinctes et en même temps connectées car on ne peut rendre compte de l'ampleur du phénomène négrier et de ses conséquences sans aborder les répercussions de la traite dans les sociétés africaines et occidentales et les espaces orientaux arabes, la place et de l'insertion des esclaves, et de leurs descendants, dans les sociétés « d'accueil ».

Plus que de séminaires classiques, ces rencontres prendront la forme de discussions et de débats ouverts qui prendront appui sur des textes publiés, inédits ou en cours de publication. Il s'agit de donner une visibilité aux recherches francophones et de les intégrer dans les débats mondiaux sur la question. Les jeunes chercheurs alterneront avec les chercheurs confirmés. Les sessions de travail auront lieu le deuxième mercredi du mois et s'organiseront autour de plusieurs axes de recherche (non exclusifs) :

Economie de la traite : prix des esclaves, rentabilité du trafic, nature des produits échangés, par-

ticipation des capitaux européens; Acteurs de la traite: Africains, Européens, Métis, intermédiaires berbères, juifs, arabes; Réseaux transcontinentaux et transfrontaliers de la traite : articulation entre les routes méditerranéennes, sahariennes et atlantiques, articulation entre les ports européens, les comptoirs africains, les entrepôts américains ; Origine géographique et ethnique des esclaves; Statut comparé des esclaves : insertion dans les sociétés africaines, révoltes; Organisation matérielle des traites : étapes, marchés aux esclaves, affrètement d'un navire négrier, composition d'une caravane.

Il ne s'agira pas simplement de diffuser au plus grand nombre les dernières recherches mais, de confronter les terrains d'enquêtes, les archives pour lancer les prémices d'une recherche en commun.

A travers un autre axe de recherche complémentaire de celui des traites, et intitulé « **communauté, frontière, identité : la traite et l'esclavage dans les sciences sociales** » (coordination : Elisabeth Cunin, Silvina Testa), le CIRESC propose de penser l'esclavage dans sa globalité. Ainsi ne voulons-nous pas nous concentrer sur le système moderne transatlantique de l'esclavage mais l'inscrire dans une vision large, sur le plan temporel et spatial, pour voir la construction des frontières géographiques et conceptuelles, des notions de communautés et d'identité. La mise en perspective des esclavages permet, en effet, de revenir sur l'équivalence construite entre « esclave » et « noir » et de la considérer comme une production historique soumise à des conditions économiques, politiques et philosophiques et à des avatars particuliers.

Au-delà de toute racialisation a priori de l'esclave, il s'agit d'analyser les mécanismes mobilisés pour signifier une différence et les inscrire dans les contextes socio-historiques qui leur donnent sens. Comment alors se construit une « communauté », hier (« esclaves ») et aujourd'hui (« descendants d'esclaves ») ? Peut-on parler d'une identité partagée ? Ou au contraire d'une assignation reposant sur la ressemblance phénotypique ou même sur le marquage physique des corps ? Comment les références au métissage et, plus récemment, au multiculturalisme, ont-elles redéfini les frontières de la différence ? D'autre part, si la comparaison à grande échelle et sur

le temps long de processus étudiés dans leur localisation est nécessaire, elle s'accompagne également d'une réflexion sur les phénomènes de circulation des personnes (Africains mis en esclavage dans les Amériques, descendants d'esclaves qui reviennent en Afrique, migrants contemporains), de transferts culturels (continuité/ aliénation, transnationalisation des religions) et de mobilisations politiques planétaires (panafricanisme, afrocentrisme, émergence de la catégorie « afrodescendant »).

L'occasion nous est ainsi donnée de réfléchir sur l'historiographie de l'esclavage et les enjeux de mémoire, la question de l'intégration – ou au contraire de la marginalisation – des groupes par le maintien de frontières identitaires dans divers contextes nationaux, la grande diversité des constructions culturelles héritées de l'esclavage ou encore les questions très actuelles tournant autour des identités diasporiques et des conséquences culturelles, sociales et politiques des migrations.

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POUR EN SAVOIR PLUS

Une synthèse des activités du CIRESC est accessible sur internet à l'adresse <http://www.esclavages.cnrs.fr> avec notamment la présentation de trois rubriques:

Présentation des programmes de recherches conduits collectivement donnant lieu à des ateliers de travail, des colloques et des publications. Un dictionnaire sur les esclavages est actuellement en cours de préparation. Présentation de la réflexion sur l'enseignement des esclavages et des traites à l'école (cycle primaire et secondaire) avec la constitution d'outils pédagogiques. Diffusion des informations sur le Web destiné aux chercheurs, aux enseignants, et au public non spécialiste.

CSA WEBSITE

<http://sta.uwi.edu/caribbeanstudies>

The Politics of Caribbean Religion and Healing

16-18 JULY, 2007 • NEWCASTLE UNIVERSITY

PRELIMINARY PROGRAMME

Wednesday 16 July

10.30 Opening remarks

Diana Paton, Newcastle University

11-13.00 Healing and Hierarchies of Knowledge

John Savage, Lehigh University: Slave Poison/Slave Medicine: The Persistence of Obeah in 19th Century Martinique

Gordon E. A. Gill, Oberlin College: Doing the Minje Mama: A Study of the Evolution of an African/Afro-Creole Ritual in the British Slave Colony of Berbice

Alejandra Bronfman, University of British Columbia: On Swelling: Remedies and Rituals in Colonial Medicine

Discussant: **Professor Laënnec Hurbon**, Université Quisqueya

13-14.00 Lunch

14-15.00 Keynote address

Professor Robert A. Hill, UCLA: Marcus Garvey and the Discourse of Obeah

Coffee break

15.30 -17.30 Discourse and Knowledge

Lara Putnam, University of Pittsburgh: Rites of Power and Rumours of Race: The Circulation of Supernatural Knowledge and Sacrifice Tales in the Greater Caribbean, 1890-1940

Kenneth Bilby, Columbia College: An (Un)Natural Mystic in the Air: Images of Obeah in Caribbean Song

Karen McCarthy Brown, Drew University: The Power of the Wanga

Barry Chevannes (to be confirmed)

Discussant: **Professor Richard Drayton**, University of Cambridge

Thursday 17 July

9-10.45 realisation, purity, ethnicity

Keith E. McNeal, UC San Diego: Religion and the Racial Politics of Diaspora in Trinidad and Tobago: African and Hindu Case Studies

Teruyki Tsuji, Nova Southeastern University: "They Don't Do Culture." Mother Kali: A Matrix of National Culture in Trinidad

Michelle Asantewa, London Metropolitan University: Guyanese Comfa as 'Art of Imagination'

Discussant: **Professor David Trotman**, York University

Coffee break

11.15-13.00 Gender and sexuality

Jeffrey W. Mantz, George Mason University: Sexual Scapegoating: The Political Economy of Obeah and Erotic Accusation in Dominica

Wendy Knepper, University of London ISA: The Work of Obeah and Other Creolised Spiritual Traditions in Nalo Hopkinson's Oeuvre
Katherine Smith, UCLA Los Angeles: Gede Rising: Haiti in the Age of *Vagabondaj*

Discussant: **Professor Karen McCarthy Brown**, Drew University or

Professor J. Lorand Matory, Harvard University (to be confirmed)

13-14.00 Lunch

14-15.45 Power and Agency

Claudette Anderson, Emory University: Judge, Jury, or Obeahman? Power Dynamics in the Jamaican House o' Law

Babalawo Oluwole A. Ifakunle Adetutu Alagbede: Congo Power, Congo Phobia: Theorizing the Role of Congo Spirituality in the Career of Obeah

Dianne M. Stewart, Emory University: Weapons of the Spirit: Distilling the "Science" of Obeah and Other Powers of Engagement

Discussant: **Professor Patrick Taylor**, York University or

Professor Barry Chevannes, UWI (to be confirmed)

Coffee Break

16.15-18.00 Representation

Alistair Pettinger: 'Eh! Eh! Bomba, hen! Hen!' Making Sense of a Vodou Chant

Lizabeth Paravisini-Gebert, Vassar College: Giving Form to *les invisibles*: Spirits and Rituals in Haitian Painting

Patricia Krus, University of Stirling: Post-colonial Trauma, Winti Healing Rituals and Political Crisis in Astrid Roemer's Trilogies of Suriname

Discussant: **Dr. Erna Broedber**

Friday 18 July

9-10.45 Moral and Political Economies

Raquel Romberg, Temple University: The Moral Economy of Brujería under the Modern Colony: Power, Attitude, and Ritual Piracy

Maarit Forde, Newcastle University: Money, Gifts, and Moralities: Obeah in the Early 20th Century Trinidad

Karen E. Richman, University of Notre Dame: A More Powerful Sorcerer: Conversion, Capital, and Haitian Transnational Migration

Discussant: **Professor David Scott**, Columbia University

Coffee break

11.15-13.00 Politics, law, nationhood

Yvonne Schaffler, University of Vienna: We Don't Do Vodou, We're Not Like Them: Religion and Identity in the Dominican Republic

Kate Ramsey, University of Miami: Penalizing and Promoting 'Voodoo' in U.S.-Occupied Haiti, 1915-1934

Elizabeth Cooper, Florida International University: The Open Secrets of *Solares*

Discussant: **Professor Stephan Palmié**, University of Chicago

13-14.00 Lunch

14-15.30 Final discussion

Professor Bruce Kapferer, University of Bergen

Professor Emeritus Terence Ranger, Oxford University

Professor Gauri Viswanathan, Columbia University (to be confirmed)

“M. G. Smith and the Emergence of Social Anthropology and Social Theory in the Caribbean and Beyond”

**Sixth Annual *Caribbean Reasoning* Conference,
University of the West Indies (Mona, Jamaica)**

JUNE 11-14, 2008

**DEADLINE FOR
PROPOSALS AND ABSTRACTS:
February 29, 2008**

The Centre for Caribbean Thought, University of the West Indies, the Department of Africana Studies, Brown University and the University of California, Los Angeles, are pleased to announce a call for papers for an international conference, on the subject of

**“M. G. Smith and the Emergence of Social Anthropology and Social Theory in the Caribbean and Beyond,”
June 11-14, 2008.**

For the conference, the conveners and sponsors call for scholarly contributions on the pioneering scholarly work of M. G. Smith dealing with the social anthropology of the Caribbean and African societies as well as the intellectual transformations generated by his deployment of the theory of social and cultural pluralism. The organizers invite proposals for case studies, comparative analyses, and theoretical reflections on the life and work of M. G. Smith.

M. G. Smith (1921-1993)

The internationally distinguished social anthropologist and social theorist, M. G. Smith, was a major figure in the development of post-1945 social science. He was also at the forefront in the rise of a postwar generation of intellectuals and artists in the colonial world. The aim of the conference is to analyze the significance and consequences of the specific contributions of M. G. Smith, covering the period 1949-1993, in Africa, the Caribbean, United States of America, and United Kingdom.

A prodigious scholar and thinker, Smith’s ideas always sparked controversy and debate. The conference will, hopefully, result in a balanced as well as nuanced assessment of his life and work.

Born in Jamaica, Smith saw active service with the Canadian Army in the Second World War. He received his Ph.D. in Social Anthropology from University College London in 1951, based on extensive field research carried out among the Hausa-Fulani in Northern Nigeria.

After returning to the Caribbean in 1952, he served until 1958 as Research Fellow, then Senior Research Fellow, with the Institute of Social and Economic Research, University College of the West Indies, where he conducted fieldwork in Jamaica, Grenada, and Carriacou. He was appointed Senior Lecturer in Sociology, University College of the West Indies, 1960-1961; Professor of Anthropology, University of California, Los Angeles, 1961-1969; Professor and Head of the Department of Anthropology, University College London, 1969-1975. He served for five years as special advisor to Prime Minister of Jamaica Michael Manley, 1972-1977. In 1978-1986 he was Franklin M. Crosby Professor of the Human Environment at Yale University. After his retirement from Yale, he served as Senior Research Fellow with the Research Institute for the Study of Man in New York, 1986-1993.

A prolific scholar, he authored twenty-four books and numerous essays, including works on the Hausa-Fulani in Northern Nigeria, West Indian social structure, the theory of social and cultural pluralism and the theory of collective action. In addition, he authored

numerous policy memoranda and studies for the government of Jamaica, dealing with national development and social issues, from the early 'fifties through the turbulent 'seventies, when he was the official adviser to the government of Prime Minister Michael Manley.

Among his major publications are *Government in Zaz-zau, 1800-1950* (1960), (with Roy Augier and Rex Nettleford) *The Ras Tafari Movement in Kingston, Jamaica* (1960), *West Indian Family Structure* (1962), *Kinship and Community in Carriacou* (1962), *Dark Puritan* (1963), *The Plural Society in the British West Indies* (1965), *Stratification in Grenada* (1965), *Pluralism in Africa* (1969), *Corporations and Society: The Social Anthropology of Collective Action* (1974), *The Affairs of Daura* (1978), *Culture, Race, and Class in the Commonwealth Caribbean* (1984), *Poverty in Jamaica* (1989), *Pluralism, Politics and Ideology in the Creole Caribbean* (1991), *Government in Kano, 1350-1950* (1997), and *The Study of Social Structure* (1998).

He was the recipient of several awards, including the Wellcome Medal for Anthropological Research in 1953; the Curle Bequest Essay Prize in 1955; and the Talbot Prize by the Royal Anthropological Institute in 1961 for the best book written on Africa in 1960. He was bestowed the Order of Merit by Jamaica in 1972.

Smith was also one of the best-known poets of Jamaica; his lyric poem, "I saw my land in the morning," has been widely anthologized.

For a bibliography of M. G. Smith's publications, 1951-1993, and additional biographical information, see:

Douglas Hall, *A Man Divided—Michael Garfield Smith, Jamaican Poet and Anthropologist, 1921-1993* (Barbados, Jamaica, Trinidad & Tobago: The Press University of the West Indies, 1997), Appendix III

TESTAMENT: Life and Work of M. G. Smith, 1921-1993 (New York: Research Institute for the Study of Man, 1994)

FEATURED KEYNOTE SPEAKER:

H. Orlando Patterson, John Cowles Professor of Sociology, Harvard University

CONFERENCE TOPICS:

The conference is organized with particular attention to the following five topical areas of M. G. Smith's career and writings. Participants are invited to present papers which will be organized in the following areas:

AFRICA

- Development of African Studies
- Hausa and Kano Chronicle
- Historiography of northern Nigeria
- Nineteenth-century jihadi history and contemporary northern Nigerian society
- Praise-singers and social control
- Slave-trading system of the central Sudan
- Sokoto history
- Spheres of exchange

ANTHROPOLOGY

- Anthropology and the Caribbean Writer
- Anthropology of the Afro-Caribbean Diaspora
- Anthropology, history, and the 'ethnographic present'
- Anthropology, race, and nation
- British anthropology at the end of empire
- Critique of truth, accuracy, and intentionality in ethnographic research
- Ethnogenesis
- History and symbols in anthropology
- Magic, witchcraft, and religion
- Reconstruction of Oral History: Theory, Techniques, and Methods

BIOGRAPHICAL

- M. G. Smith as democratic socialist and political advisor
- M. G. Smith and the Institute of Social and Economic Research (ISER) (University College of the West Indies), 1952-1958
- Norman and Edna Manley and the awakening of cultural nationalism in Jamaica

CARIBBEAN

Afro-Caribbean spirituality
Alternative family and kinship systems
Caribbean intelligentsia
Caribbean Studies
The Cold War in the Caribbean
Creolization
Dance cultures
East Indian presence
Ethnicity and nation
Ethnogenesis
Ethnohistory
Extraterritoriality and modernity
Festivals and music in Carriacou, Grenada
Gender and family
History, culture, and land
Kinship and class
Language relations and language-planning
Migrations and identities
Narratives of belonging
The poetry of national awakening/belonging
Political culture
Political ethnography of power
Politics of sexuality
Print cultures of the Caribbean
Race and class
The Rastafari of Jamaica
Religions of the Caribbean
Writing of Caribbean History

PLURALISM

Controversies and Critiques
Ethnic and Social Stratification in Plural Societies
Growth of plural societies in the Caribbean
Implications of pluralism for social change
J. S. Furnivall and the imperial genesis of plural theory
National identity and development in Plural Societies
Persistence and change in plural societies
Pluralism and cosmopolitan anthropology
Pluralism and legal anthropology
Pluralism and the Caribbean intellectual tradition
Pluralism and the theory of collective action
Pluralism, East and West: Malaysia and the Caribbean
Race, pluralism, and meaning of cultural difference
Social and cultural pluralism as a concept and its evolution

Scholars wishing to propose pre-organized panels will be welcome. The program will feature about twelve panels, organized into three days, plus an opening keynote speaker. Panel and individual paper topics relating to all aspects of the life and work of M. G. Smith are welcome. Scholars in all social science and humanities disciplines with an interest in the interests and concerns of M. G. Smith are encouraged to participate in the conference.

Paper proposals should be sent as an email attachment to Prof. Brian Meeks, brian.meeks@uwimona.edu.jm and cc: adlyn.smith@uwimona.edu.jm

FORM OF PAPER PROPOSALS:

Author's name, address (postal & e-mail), institutional affiliation
Paper title
Abstract (250 words)
Brief biography (150 words)

CONTACT INFORMATION:

For further information or additional inquiries, please contact:

Professor Brian Meeks, Director
Center for Caribbean Thought
University of the West Indies
Kingston 10
Mona, Jamaica, W. I.
E-mail: brian.meeks@uwimona.edu.jm
cc: adlyn.smith@uwimona.edu.jm

Conference Registration:

1st Day: Full Conference Registration - JA\$2,500.00/US\$35.00/£18.00
2nd Day: JA\$2,000.00/US\$28.00/£14.00
3rd Day: JA\$1,500.00/US\$21.00/£11.00

Retirees and Students (with IDs):

1st Day: Full Conference Registration - JA\$1,300.00/US\$19.00/£10.00
2nd Day: JA\$1,000.00/US\$14.00/£7.00
3rd Day: JA\$700.00/US\$10.00/£5.00

Travel and Lodging:

The Norman Washington Manley Airport is served by Air Jamaica and American Airlines. Lodging at moderate rates will be available at hotels close to the University of the West Indies Mona campus.


Conference Conveners and Official Sponsors:

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WADABAGEI: A JOURNAL OF THE CARIBBEAN AND ITS DIASPORAS



VOLUME 9 | NUMBER 1 | WINTER 2008


Wadabagei: A Journal of the Caribbean and Its Diasporas (ISSN 1091-5753) is committed to facilitating the exchange of ideas among Caribbean scholars worldwide. It is a multidisciplinary journal that publishes scholarly articles and occasional creative works from diverse fields including politics, literature, sociology, and religion, and reviews recent publications in Caribbean studies.

Wadabagei places special emphasis on the acculturation of Caribbean people in North America but explores the Caribbean experience in all geographic locations where Caribbean people have settled.

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 *Wadabagei* is a Garifuna name for the conch shell that is frequently used to awaken Caribbean villages and announce community gatherings. It symbolizes the historic call to action by Haitian slaves and the Caribbean people's continuing struggle for self-expression and self-determination. 

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Mexico Summer Project 2008

AFSC Seeks Youth for 7 Weeks of Intercultural Exchange in Mexico

Philadelphia (January 23, 2008) — The American Friends Service Committee (AFSC) seeks motivated young people to join the **Mexico Summer Project 2008**. The project offers a wonderful opportunity for youth from United States and Canada and the indigenous communities of Mexico to work together — sharing from their diverse cultures and experiences to address the political, social, ecological and economic challenges of the present and future.

This year, youth project teams will stay in the beautiful mountains of the Sierra Norte region of Puebla, Mexico, home of the Nahua and Totonaco indigenous groups. After orientation, including a three-day home stay with a local host family, participants will divide into small teams. Each team will live as a community, sharing chores and cooking responsibilities and sleeping on cots in a room in school or community building. Youth teams will spend their mornings on assigned projects for sustainable development. In the afternoon, participants will engage with local families in cooking, arts, music, language workshops and other cultural activities.

The program runs from **June 26 through August 9, 2008**. Participants must be between 18 and 26 years of age and proficient in Spanish, the language of the project. Applicants must demonstrate the ability to take on new challenges and enjoy living and working in a group setting. In addition, participants must have an interest in political, social and cultural issues in Latin America and their own communities. Participants should be prepared to live in remote areas, under rural living conditions.

This is an intensive, challenging experience for mature

young persons concerned about justice and who want to learn more about creative solutions to build sustainable communities. The **application deadline is March 21, 2008**. Up to thirty participants and five facilitators will be notified that they have been accepted by the end of April, 2008. Additional qualified applicants will be placed on a waiting list and contacted if space becomes available.

A project fee of \$1,350 is required, which includes food, lodging, local transportation and orientation and evaluation materials. **Scholarships are available** for people with demonstrated financial need through the Dewitt Wallace Youth Travel Enrichment Fund of the New York Community Trust. A \$250 non-refundable deposit is due upon acceptance. The remainder is due by mid-June, 2008. Participants are responsible for travel to and from Mexico City and incidental expenses. A pre-project physical examination is required along with recommended immunizations.

For more information or for an application, visit the AFSC Mexico Summer Project website at www.afsc.org/mexicosummer.htm. You may also contact Denise R. Davis at: Mexico Summer Project, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102, by phone (215) 241-7295 or email at mexicosummer@afsc.org.

The American Friends Service Committee is a Quaker organization that includes people of various faiths who are committed to social justice, peace and humanitarian service. Its work is based on the belief in the worth of every person and faith in the power of love to overcome violence and injustice.

Caribbean Studies Association

The Caribbean Studies Association (CSA) is an independent professional organization devoted to the promotion of Caribbean Studies from a multidisciplinary and multicultural point of view. The CSA - founded in 1974 by 300 Caribbean specialists - has some 1,000 members from throughout the world. The Caribbean Studies Association is not dependent on any public or private institution. Membership is open to anyone interested in the advancement of its aims and objectives regardless of academic discipline, profession, ideology, place of residence, ethnic origin, or nationality.

Asociación de Estudios del Caribe

La Asociación de Estudios del Caribe (CSA) es una organización profesional independiente, de membresía, internacional, dedicada al fomento de los estudios caribeños desde una perspectiva multidisciplinaria y multicultural. La CSA - fundada en 1974 por 300 caribeñistas - ahora tiene unos 1,000 miembros a través del mundo. La CSA no depende de institución alguna, pública o privada. Su membresía está abierta a todas las personas interesadas en compartir sus propósitos, sin distinción de disciplina académica, profesión, ideología, origen étnico o nacional, o lugar de residencia.

Association d'Études de la Caraïbe

L' Association d'Études de la Caraïbe (CSA) est une organisation professionnelle indépendante visant au développement des Études Caraïennes, dans une optique multidisciplinaire et multiculturelle. La CSA, fondée en 1974 par 300 spécialistes de la Caraïbe, compte aujourd'hui 1,000 membres à travers le monde. La CSA ne dépend d'aucune institution privée ou publique. Toute personne partageant ses objectifs, quels que soient sa disciplines, sa profession, son idéologie, son lieu de résidence, son origine ethnique et sa nationalité, est invitée à devenir membre de la CSA.



Photos: Holger Henke

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