



CARIBBEAN STUDIES NEWSLETTER

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PRESIDENT'S MESSAGE

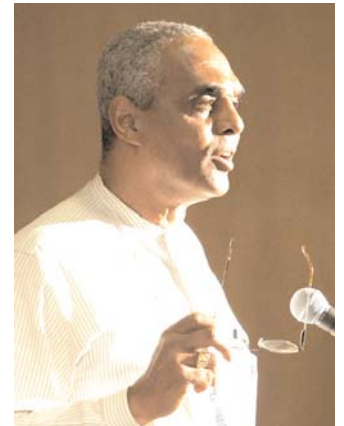
Percy C. Hintzen

THE BRAZIL CONFERENCE

The Caribbean Studies Association will be holding its 32nd Annual Conference in Salvador da Bahia in Brazil from Monday May 28h through Friday June 1st, 2007. The Universidade Federal da Bahia will host the conference. We anticipate that between 600-1000 scholars and practitioners will be attending as delegates presenting papers. In addition to the foreign contingent, we expect significant participation from Brazilian scholars, professionals, etc, and we will be making special efforts to support their attendance.

We see the conference as part of ongoing efforts aimed at strengthening ties between the Caribbean and Brazil, and particularly Northeast Brazil with its significant historical, cultural, social, ethnic, economic etc. connections to the Caribbean region. The conference theme, *Alternative Interpretations of the Circum Caribbean: Interrogating Connections Across History, Society, Culture, and Performance*, was selected to emphasize the need for new understandings of the Caribbean. This is already apparent in the CSA's conceptualization of the region that includes, in addition to the insular Caribbean, Central America, Columbia, Venezuela, the Guianas, and even the Yucatan Peninsula where we had our 18th conference in 1994. We hope to challenge even further traditional insular definitions of the Caribbean by stressing connections across culture, society, history, political-economy, aesthetics and poetics as bases for defining the region. The commonalities across these arenas frame conditions of health, ecology, policy, and innovation while they produce similarities in possibilities for the region and in the crises faced by its constituent territories. We hope that delegates will organize panels and papers around all of these concerns. We are planning to organize a number of special "Plenary" panels that will focus on issues such as relations and connections between Brazil and the Caribbean across history, society, culture, and performance and the potential for broadening and deepening relations between Caribbean countries and Brazil. We are also hoping to involve representatives of governments and multilateral agencies from the region in the conference and to place them in dialogue with their counterparts in Brazil. The conference will also provide opportunities for our overseas, members who come from some 418 universities, to explore collaborative relations with Brazilian universities. In this regard, the CSA is in the process of discussing such relationships with the Center for Caribbean Studies in Brazil at the Faculty of Humanities and Philosophy of the Federal University of Goiás. This is the only center in Brazil dedicated to the study of the Caribbean. It will be assisting us with conference preparation.

We have already secured the commitment of the Federal University of Bahia to host the conference and we are working with the coordinator of its installations and facilities for the organization of the physical aspects of the conference. We are in direct contact with both the Rector and with the Director of the Office of Foreign Affairs at the University who are assisting us with conference planning. They have enthusiastically welcomed our proposal to host the conference at the university and have committed their full support to our efforts. The conference facilities are being provided free of charge. We have also been working with persons from the university to secure hotel space and spaces for our usual events, such as our Opening Ceremony and CSA night. The university is quite large (over thirty thousand students) and is quite central to Brazil's effort aimed at class and racial diversity in higher education. To support these



CSA WEBSITE

<http://www.caribbean-studies.org/>

efforts, we are asking members of CSA to make a voluntary contribution to the university of US\$25 in addition to conference registration fees. We are also encouraging members to support our book drive. University officials have greeted this with enormous enthusiasm.

We are making every effort to ensure that the costs of travel and accommodation for the conference are as reasonable as possible. We have negotiated some great deals with several hotels in Salvador for CSA members and participants of the 2007 CSA Conference. The conference will take place in both of the official conference hotels, the Sól Vitória Marina and the Tropical da Bahia, located a block away from each other. However, in order to guarantee these special rates, we will need you make your hotel arrangements through the CSA. This means that you will have to pay for your hotel through CSA before February 28th.

Sol Vitória Marina Special rate for CSA: Single or Double Room \$65.00, Triple \$85, (US) (tax included). A four-star hotel, the Sol Vitoria Marina is located at the heart of the city of Salvador, close to the Historic Center and Porto da Barra. The hotel has 235 guest rooms and offers 3 outdoor swimming pools, laundry services, valet parking, tourism agency, car rental, night club, Beach club, store, currency exchange, hiring of city tours, available taxi and bus services, access to the pier through the hotel's exclusive lift.

Tropical da Bahia Special rate for CSA: Single or Double Room \$71.50 (US), triple \$90.00 (tax included). Near the center of the town, Tropical da Bahia is regarded a modern architecture landmark with its 12 floors and 275 comfortable rooms. It has swimming pool, game room, meeting and conference rooms for events, bars, restaurants, fitness center among others. It is the most traditional hotel of Bahia visited by authorities and artists from all over the world.

We are urging delegates to book hotel space as early as possible to secure rooms at these special rates. We are also making arrangements with a number of travel agencies for discounted airfares to Salvador. We anticipate that a round trip ticket from Miami, for example, to Salvador with a trip to either Rio de Janeiro or Sao Paulo will cost no more than US\$700. The contact information for our Travel Agents is already provided on our website. In our planning, we will attempt to facilitate efforts by delegates to spend additional time in these two cities at reasonable rates. We are hoping that delegates will plan to stay one or two additional weeks in Brazil before or after the conference. Please be aware that most of our delegates will require visas to be admitted to the country, and this comes with additional costs.

The Brazilian conference will come with a number of logistical problems particularly as these relate to the functioning of the Local Committee, since we have had no Brazilian member of CSA for a very long time. Conference planning demands, therefore, constant visits to the country particularly by my Graduate Assistant. We are in the process of setting up a local committee. However, we anticipate that its efforts will have to be supported by one or more paid assistants on the ground. As usual, we are exploring possibilities for local funding for a number of our activities and expenses such as translation, the Opening Night, programs, bags, etc.

We anticipate an exciting conference that will be one of our biggest ever, given the enthusiasm with which our call for papers is being greeted. Fortunately, the conference facilities are large enough to accommodate more breakout sessions than the usual number. Please note that the CSA has a new dedicated website (www.caribbean-studies.org). Please consult this website for updates on the conference and for CSA information. And please begin to plan for submission of your paper and panel proposals early.

DEVELOPMENT OF POLICY FORMULATION AND ADVISORY CAPABILITIES, AND MECHANISMS FOR PRACTICAL SUPPORT.

Members of the Executive Council of the CSA, with the aid of a Ford Foundation grant, are now in the process of developing capabilities and implementing mechanisms that would allow the Association to provide the region, its countries, its diasporas, and their various sectors with advice and assistance, with practical support, and with the ability to develop policy proposals in critical areas of concern. We are also developing capabilities for supporting and conducting research on the region and its Diaspora. We intend to draw upon scholars and practitioners (both members and non-members of CSA) and to develop a consortium of Universities with significant Caribbean Studies components (programs, departments, institutes) with these proposed interventions in mind. We are in the process of proposing a Caribbean Policy Institute run by CSA to undertake research and policy oriented activities.

We see the Caribbean Diaspora as an essential component in the efforts of the Association aimed at regional, national, and community development. The Caribbean overseas population is well placed to use its human capital for the deepening and widening of bilateral relations between their home and host countries in areas that bring considerable benefits to the former. As a result, we intend to intensify our efforts aimed at outreach to our Diaspora population and at incorporating the latter in our efforts.

To accomplish these, we are engaged in a process of organizational restructuring and capacity building while pursuing qualitative and quantitative increases in our membership. Our aim is to make CSA more efficient and effective and more relevant to the needs of the Caribbean region. We see the need for the Association to move away from its exclusive emphasis on an annual conference by adding research and policy functions to its agenda, by engaging in efforts, internationally, aimed at the development of Caribbean Studies, and by serving as a mechanism for collaboration among countries, institutions, organizations, etc. in and focused on the Caribbean region, broadly defined, and its Diaspora.

The CSA is embarking on a program of broad restructuring and reassessment. These we see as necessary in keeping with fundamental changes occurring in the region, particularly as these relate to the effects of globalization. The opportunity of a Ford Foundation Grant provided to the Association is making this process much more manageable. We are hoping that all our members will be involved in these efforts.

We are looking forward to seeing everyone in Brazil.

FORD FOUNDATION GRANT

The CSA has received a Planning Grant from the Ford Foundation totaling US\$98,100 over a period of 18 months. Percy C. Hintzen, the CSA President, and Pedro A. Noguera, CSA Past President, are the Co-Principal Investigators for the grant.

PURPOSE OF THE GRANT

The purpose of the grant is for strategic planning and reorganization of the CSA. Our intention is to move CSA away from an exclusive focus on the holding of one conference per year and away from its almost sole dependence on membership dues, conference fees, and financial support from institutions that house our Secretariat, our President, and our Program Chair. Our goal is to reorganize the Executive Council to give its members specific tasks and functions, away from merely attending Council meetings and voting. We intend to strengthen the functioning of our secretariat at the University of the West Indies by making it more organizationally and fiscally stable and efficient. We will reestablish an organizational presence in the United States through incorporation as a Non-Profit and by securing of a permanent office.

Our efforts at reorganization involve developing capacities to conduct and administer research projects that deal with critical problems facing the Caribbean region and to participate in efforts aimed at policy formulation. We see the addition of research and policy functions to the CSA as potential revenue streams, in addition to the enormous contributions they will make to the Caribbean. We see the need to significantly expand our engagement with the Caribbean Diaspora. We would like to significantly expand our role in the training of future scholars and professionals working on and in the Caribbean with a particular emphasis on the training of women to acquire jobs as faculty members and administrators at the university level, to work in areas directly related to Caribbean development, to work in the Caribbean, and to become leaders in the public, private, and non-profit sectors. In our reorganization, we would like to incorporate into the functions of the CSA systematic efforts aimed at the development and broadening of Caribbean Studies particularly at Caribbean, North American and European universities. Finally, we would like to participate in and support efforts aimed at examining relations among the various territories of the Caribbean and their populations in the Diasporas of North America and Europe.

IMPLEMENTATION OF THE GRANT

To accomplish the goals outlined above we see the need for strategic planning and reorganization to develop and improve our financial and organizational sustainability and to incorporate the proposed new functions into the agenda of the CSA. We would like to reorganize the roles and duties of members of the Executive Council to include specific tasks aimed at serving and satisfying the new initiatives for the Association, including responsibilities for new subcommittees when demanded. Important in this regard is the reorganization of the role of the President.

We seek to contract the services of an organizational consultant to develop the program of institutional reorganization in keeping with existing needs and with our plans for the functional expansion. Our aim is to develop, write, and implement a strategic plan. We propose to hire an accountant to reorganize our books and to prepare fiscal years 2005 and 2006 audits of the Association's finances. We intend to develop the means to institutionalize the preparation and presentation of annual audits and tax returns to meet our legal requirements and to present to our membership.

We propose to hire a part time fundraiser charged with the task of developing funding alternatives from private, public, and institutional sectors including Caribbean, North American, and European governments and institutions, multilateral and bilateral funding agencies, private foundations, and the private sector.

In our efforts to reorganize our administrative functioning we propose the training our secretariat staff in organizational and financial practice. We will use the grant to supplement staff salaries as we move away from financial dependence upon the University of the West Indies. We will also hire a web-site consultant to establish an independent domain name. We will use Ford funds to pay for web-site maintenance. We plan to hire legal and technical support (an attorney and accountant) to re-establish our non-profit status in the U.S. and to establish such a status in Trinidad. We see establishment of an institutional presence in the two countries as the best way to serve our regional needs as well as our North American membership and Diaspora initiatives. It also satisfies conditions for access to funding from North American as well as Caribbean and European sources.

In keeping with the above program of implementation we will use funds from Ford Foundation for the following activities:

1. Establishment of a Presidential Advisory Group that will work with the Executive Council to develop and implement the program of strategic planning and organizational restructuring. The Advisory Group will comprise regional and North American experts, scholars, government officials, officials from multilateral agencies, representatives of non-profit organizations, etc. who deal with the Caribbean.
2. Establishment of a Special Gender and Junior Scholars Subcommittee led by a designated member of the Executive Council.
3. Hiring of a professional organizational consultant.
4. Hiring of a part-time fund-raiser and grant writer.
5. Partial support for the CSA Secretariat at the UWI to be used for organizational and financial training, staff salary support, and Web-site development. Reestablishment of an organizational presence in the USA.
6. Establishment of contacts with organizations similar to the CSA such as Latin American Studies Association and African Studies Association for examination of "best practices" and for assistance and advice with our organizational restructuring.
7. Establishment of relationships with organizations in the Caribbean, the United States, Europe and elsewhere that deal with the

ANTICIPATED OUTCOMES

1. A written report assessing the current organizational and financial structure of the CSA with a proposal for restructuring based on the expansion of the functions of the association. This report will form the basis for writing a Strategic Plan.
2. A completed Strategic Plan for circulation and discussion among the membership in May 2007 at our Annual Business Meeting. A final version to be completed by December 2007 for approval by Council and for implementation.
3. A number of funding proposals submitted to identified and targeted funding agencies, multilateral and bilateral agencies, governments, and public and private sector agencies. The acquisition of a number of grants and funding support for the reorganization and initiatives of CSA during the period of the grant.
4. The establishment of mechanisms for securing continued funding.
5. A systematic development plan for establishing an endowment for CSA, preliminary contacts with potential contributors, and a data file identifying others.
6. A Secretariat that is adequately funded and functioning effectively under non-profit status and with sound organizational and financial practices in place.
7. A plan for Executive Council reorganization to be voted on at the 2008 Business Meeting
8. A plan for the recruitment and participation of women and young scholars into the decision-making and organizational structure of CSA through recruitment and leadership development. The plan is to be formulated by a subcommittee established for this purpose.
9. A program incorporated into the strategic plan for inclusion of the work of Caribbean women scholars into the agenda of CSA, for the development of organizational links with women's centers in the Caribbean to foster more opportunities for faculty exchange, conferences and research on women, and for a focus on women in the Caribbean Diaspora in North America, Europe, and elsewhere.
10. The establishment of regional partnerships and partnerships with North American and European institutions consistent with the new role and functions of the CSA
11. The development of relations with regional, North American, and European governments, institutions, and organizations in keeping with our need for new funding initiatives.
12. A Caribbean Policy Institute.

CSA EXECUTIVE COUNCIL MEETING: JUNE 3, 2006

A number of decisions were taken at our Council Meeting held on June 3rd, 2006. What follows is an accounting of the most important of these decisions and a follow up as to what has been done since they were made. This is part of our effort to keep members up-to-date on the affairs of the Association.

FORD GRANT: We finalized the Funding Proposal to Ford Foundation and the grant was approved.

NEWSLETTER: We will include the CSA Constitution, bylaws, financial report, the Local Committee and President's report in the Newsletter. These are currently being prepared. Professor Pat Mohammed of the University of the West Indies was appointed as one of the co-publishers of the Newsletter, joining Professors Henke and Priestley.

FUNDING FOR CUBANS, HAITIANS, AND OTHERS WITHOUT ACCESS TO FINANCIAL SUPPORT TO ATTEND CONFERENCE: We will seek funding from Ford Mexico to support delegates from the Caribbean who do not have access to resources to attend our annual conference. Efforts were made to do so. Ford Mexico informed us that they would be unable to fund this initiative.

CONSOLIDATION OF CSA'S RECORDS AND THEIR DIGITALIZATION: We will collect and digitalize CSA's records, now housed at Florida Gulf Coast University. The cost of doing so using a commercial vendor proved exorbitant. We are now considering hiring someone at Florida Gulf Coast University to manually do the digitalizing. This will be considerably cheaper. We are in the process of organizing the files to have this done. Our former Secretary-Treasurer, Valerie Smith, has arranged for the files to remain at FGCU in secure storage and to supervise the digitalization process. She is currently organizing the files.

NON-PROFIT STATUS: We are in the process of renewing CSA's Non-Profit Status in the USA and of establishing Non-Profit Status for our Secretariat in Trinidad. We are also attempting to get a "Letter of Good Standing" from the Department of State in Puerto Rico. This is taking some time because, we have been informed, there is a considerable backlog at the Puerto Rican end leading to months of delay.

OUTREACH TO HAITIAN, FRENCH, AND SPANISH DELEGATES: Members of Council have been assigned the tasks of attracting non-English speaking delegates to our conference and as members of CSA. The Call for Papers has also been sent out in English, French, Spanish, and Portuguese.

OUTREACH FOR EXECUTIVE COUNCIL AND VICE PRESIDENT CANDIDATES: We are making special efforts to recruit candidates for Vice President and for the Executive Council. To do so, we will constitute a special recruitment committee comprising past presidents and a current member of council.

POLICY INSTITUTE: We will establish a Caribbean Policy Institute to develop policy proposals and to conduct research related to the Caribbean region and its Diaspora. A draft proposal has already been written and is currently being circulated.

BOOK LAUNCH AND VENDOR SPACES: Professor Carolle Charles and Professor Lisa Outar were appointed to organize the Book Launch and to sell and manage the vendor spaces for our annual Conferences. They are replacing Professor Clifford Griffin who has been responsible for these functions for several years. We are writing Professor Griffin to thank him for the excellent job he has done with these events.

REPORT OF THE PROGRAM CHAIR FOR THE 2006 ANNUAL CSA CONFERENCE, TRINIDAD AND TOBAGO, MAY 27 - JUNE 3, 2006

Kristen Ghodsee, 2006 Program Chair

Overall, this year's conference was a great success. With over 400 individual paper and panel proposals submitted, we had many high quality and interesting proposals from which to choose. The 2006 Program Committee endeavored to put together an intellectually stimulating and academically rich program combining the work of both junior and senior scholars, policy makers and activists residing in North America, Europe and the wider Caribbean basin. There were over one hundred panels and plenary sessions scheduled throughout the week. In addition, there were social and cultural events, and ample time scheduled into the program for informal networking and spontaneous discussions.

At the conference we hosted 349 registered participants: 239 international scholars and professionals, 52 students and 58 locals. This year for the first time we required that presenters pre-register in order to be included with the program, and 54% of presenters did pre-register before the deadline. Unfortunately, this percentage was not high enough to deal with the ongoing issue that the Caribbean Studies Association has had with no-shows. Also, with 46% of presenters not registered by the deadline, the program committee felt it would be inappropriate to carry through with the new policy and print the program with almost half of the potential presenters' names missing. We hope that next year we will be able to implement the new policy in full.

During the conference, we endeavored to collect concrete data on the number of panelists who did not show up for their presentations and the number of panels that collapsed as a result. Of the 100 panels scheduled throughout the week, attendance data was collected on 81. For these 81 panels, there were 364 scheduled papers (not including chairs). Please note that this number exceeds the number of registered participants because there are many people in the program who presented on more than one panel. Of the 364 scheduled papers in the program, there were 117 papers that were not given (either due to the absence of the presenter or the collapse of the panel). This means that roughly one third of the papers in our program were not delivered as planned, and that many conference participants found empty rooms waiting for them when they expected to find a full panel. This is an important issue that seriously compromises the academic integrity of the conference, and must be dealt with in the future.

There were several suggestions proposed to deal with the no-show issue after the 2006 business meeting. These included: 1) encouraging the submission of complete panels rather than individual papers, 2) having the program chair/committee ask for confirmation from all participants before the program goes to press, 3) not allowing presenters names to appear in the program if they have not pre-registered by a certain deadline, 4) creating a special cancellations e-mail address, 5) assuring that there is an updated addendum to the program on the first day of the conference, 6) keeping track of individual no-shows and not allowing them to present at subsequent conferences, and 7) creating a "list of shame" on the CSA permanent website (where the names of individual no-shows who did not inform the program committee of their absences before the conference are published). Two other suggestions, with which this Program Chair strongly agrees, are to limit the number of concurrent panels scheduled in the program and to be much more selective in the acceptance of papers. This may mean that CSA will not be as "welcoming" as it has been in the past, but it will hopefully decrease the number of people who submit papers that appear in the program, but do not pay registration fees or attend the conference. It is ultimately up to the Executive Council and the future program chairs and their committees to choose the appropriate measures, but feedback from the CSA membership would also be most welcome.

Finally, I would like to recognize and thank the individual members of the 2006 Program Committee for the generous donation of their time and efforts: Malaika Gordon, Percy Hintzen, Sherri Ann Butterfield, Pedro Noguera, Charles Green, Lisa Outar, Belinda Edmondson, Diana Thorburn, Anna Dixon, Anton Allahar, Dwaine Plaza, George Priestley, Holger Henke, Nicholas Handville, Carolle Charles, Carl James, Carl Camelia, Patricia Mohammed, and Godfrey St. Bernard. CSA is a purely voluntary organization and it is only with the support and dedication of people such as these that we have and will continue to thrive!

GORDON K. LEWIS PRIZE

To honor the memory of distinguished Caribbeanist Gordon K. Lewis, the Caribbean Studies Association has established a yearly award to be given for the best book about the Caribbean published over the previous three-year period in Spanish, English, French or Dutch. The nominated book should approach the chosen subject or aspect of Caribbean life conditions and situations from an interdisciplinary perspective, and should clearly be shown to have regional impact. Monographs in all disciplines and fields of Caribbean scholarship will be considered. Preference will be given to books written by one or more authors as opposed to edited volumes.

Please submit books to: Prof. Pedro Noguera, The Steinhardt School of Education, New York University, Pless Annex
26 Washington Place, 661, New York, NY, 10003

Deadline for submission is: April 1, 2007.

THE BARBARA T. CHRISTIAN LITERARY AWARD

"What I write and how I write is done in order to save my life. ...Literature is a way of knowing that I am not hallucinating, that what-ever I feel/know is. It is an affirmation that sensuality is intelligence, that sensual language is language that makes sense."

---- From "The Race for Theory"

The Barbara T. Christian Literary Award was established in 2001 by Dr. Cora Christian to celebrate her sister's intellectual legacy in black feminist criticism. All students are encouraged to submit their papers by 15 April 2007. The award, which consists of a certificate and a check for US\$500.00, is given to the student whose paper is judged to be the best. Students who want to be considered for the award should submit their papers to allahar@uwo.ca.

The members of the selection committee for 2007 are: Anton Allahar, Dwaine Plaza, Faith Smith

2007 BOOK LAUNCH

We are encouraging CSA members, who have recently published a book, to participate in the 2007 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. 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.

**CARIBBEAN STUDIES ASSOCIATION 31ST ANNUAL
CONFERENCE STATEMENT OF INCOME &
EXPENDITURE AS OF AUGUST 30, 2006**

Income	TT\$	
CSA Advances (US\$5000.00, \$14500.00 and \$24,098.65)	\$ 274,671.50	\$ 43,249.77
TSTT/bmobile	\$ 11,440.00	\$ 1,801.34
bpTT	\$ 9,890.00	\$ 1,557.28
British Gas - Contribution of Conference Bags (Note: 1)	\$0.00	\$ -
The Caribbean Development Bank (Note: 2)	\$ 45,750.00	\$ 7,203.80
CITIGROUP	\$ 20,000.00	\$ 3,149.20
CMMB -Caribbean Money Market Brokers	\$ 10,000.00	\$ 1,574.60
Glaxosmithkline	\$ 3,012.00	\$ 474.27
The Ministry of Community Development, Culture & Gender Affairs	\$ 35,000.00	\$ 5,511.10
The Ministry of Science, Technology & Tertiary Education	\$ 56,243.15	\$ 8,856.05
Petrotrin	\$ 10,000.00	\$ 1,574.60
Phoenix Park Gas Processors Limited	\$ 5,000.00	\$ 787.30
Scotiabank	\$ 1,500.00	\$ 236.19
Trinidad & Tobago National Petroleum Marketing Co. Ltd.	\$ 2,000.00	\$ 314.92
WITCO - West Indian Tobacco Company Limited	\$ 25,000.00	\$ 3,936.50
Sale of tickets for CSA Night	\$ 15,172.00	\$ 2,388.98
Function at Professor Selwyn Ryan	\$ 3,949.40	\$ 621.87
Book Fair	\$ 19,406.00	\$ 3,055.67
Registration (Note: 3)	\$ 243,427.80	\$ 38,330.14
CD Sales	\$ 1,155.80	\$ 181.99
Loan from SALISES (Note: 4)	\$ 32,742.45	\$ 5,155.63
Total	\$ 825,360.10	\$ 129,961.20
Expenditures	\$ 538,433.37	\$ 84,781.72
Balance	\$ 286,926.73	\$ 45,179.48

Notes:

- 1: British Gas of Trinidad & Tobago delivered the conference bags to the Local Organizing Committee
- 2: The Caribbean Development Bank has committed to the contribution of US\$7,500.00 to the CSA. however, the funds have not yet been received.
- 3: This figure represents all the registration fees have been received and does not reflect activities that have taken place. An income statement has been requested from the Bursary.
- 4: SALISES paid the Anchorage TT\$32,742.45, the balance due for the CSA Night function.

THE CARIBBEAN IN THE AGE OF MODERNITY: THE ROLE OF THE ACADEMY IN RESPONDING TO THE CHALLENGES OF THE REGION

Bhoendradatt Tewarie, Pro-Vice Chancellor and Principal, University of the West Indies- St. Augustine

Paper delivered at the CSA event hosted by the UWI.



This theme makes the assumption that the Region faces certain major challenges, and that the Academy has a role in leading the Region out of these challenges. There is also the hint that the Caribbean finds itself posed with these challenges because certain adjustments/responses are required to cope with modernity. What then is so peculiar about the age of modernity and what about modernity constitutes a peculiar challenge? And have we not from the very inception been faced with a series of challenges in the Caribbean?

Caribbean society was born out of the consequences of a violent New World-European encounter - the indigenous people were virtually wiped out; settlers established a foothold; new world lands became outposts of Europe; plantation economy gave rise to slave society with its imports of forced labour, a political system devoid of participation and personal responsibility, and a socio-cultural system which could not escape the mingling of peoples. A variety of peoples living together in relatively small spaces manifested a propensity to both cultural diversity and inter-culturation as part of a simultaneous equation, yet, at once, tinged with feelings of ancestral loss and longing as well as pride in ethnic identification and assertion, making the issue of individual, communal, national, regional and universal identity a central quest for Caribbean people. Thus, the Caribbean, as part of New World society became, according to Bonham Richardson, "a part of capitalism's periphery long before world-economy thinking or the Third World ever existed".²

As time has evolved we have come to accept this place as home, but I am nevertheless forced to ask some questions: Are we, Caribbean people, at home with each other? Are we, Caribbean people at home in this place? How does island nationalism interfere with our sense of being Caribbean? How does Caribbean identity enhance or inhibit our capacity to engage the world?

Caribbean people are still struggling with their identity and that is why, where the elites are gathered in their largest number, in the University of the West Indies, and in institutions such as the Caribbean Studies Association, there is such a lack of clarity about what we should and should not do and what we should embrace and what we should shed. Caribbean people, whatever their background, do not know who they are and are constantly trying to define themselves, that is probably why Caribbean people are also so adaptable, and can fit in so easily, anywhere, in almost any socio-cultural situation no matter how complex.

It is precisely because we as Caribbean people do not know who we are, that our societies also do not have a clue about what to become, that development remains an elusive concept. No one seems able to envision a mutually desirable destination and articulate the precise steps required to get us there or to summon the resources to turn vision and plan into reality. Recently, an Argentinian born economist making a presentation on prospects for the Caribbean economies observed that Trinidad and Tobago was a classic case of growth without development. Who in the Academy or outside would argue with him? Lloyd Best, a Caribbean economist and political commentator, has also made the distinction between growth and development.

A few moments ago I made the assertion that Caribbean people have an identity problem. Stuart Hall has argued that "questions of Caribbean culture and identity...are not in any sense separate or removed from the question of political mobilisation, of cultural development, of national identification and of economic development". Hall makes the following observation, which we would do well to ponder:

"No cultural identity is produced out of thin air. It is produced out of those historical experiences, those cultural traditions, those lost and marginal languages, those marginalized experiences, those peoples and histories which remain unwritten. Those are the specific roots of identity. On the other hand, identity itself is not the rediscovery of them, but what they as cultural resources allow people to produce. Identity is not in the past to be found, but in the future to be constructed". (emphasis mine)

The Caribbean is today in a position, in my view, to carve out any identity that it wishes. Against this background, is there not an on-going debate about whether there is indeed a universal modernity, a universal civilization, and whether we should not be considering a number of modernities? Should the discussion that has, traditionally, centred around a Eurocentric Enlightenment view, based on the pre-eminence of Science and Technology, secular notions and rational thought be broadened? The experience of other societies has shown that there are other modernities that do not reflect this approach. Thus, the great civilizations other than the European/Christian - the Islamic, Hindu and Confucian - have been equally successful in modernizing their philosophies to address modern issues.

Are we not living in an age of uncertainty, disharmony and contentiousness, where everything is relative and no absolute truth exists? And have we not now gone further, to place the emphasis on social and cultural pluralism, where more and more people, choosing diverse paths, are contributing not just to diversity but asserting their difference, insisting on their particularism? All of this while globalization proceeds apace. So...the big question and challenge is, can different cultures be accommodated within a universalistic framework, nationally, regionally, and globally?

Isn't the kind of identity that we have always desired for ourselves in the Caribbean one in which we are accepted as a Caribbean citizen anywhere in the region? Why is it, then, that we continue to experience the challenge of ethnic nationalism with its potential for strife in Trinidad and Tobago? Why does island insularity continue to persist across the region? And before we pass judgment or offer too instinctive an answer, bear in mind that our identity is not just a matter of how we see ourselves. We are always at least partly dependent on the other for our identity.

Wendell Bell, noted sociologist and Caribbeanist, writes about Jamaica in the 1960s:

It was a heady time in Jamaica. Everyone was looking forward to the future. People of all walks of life talked of little else but the coming political Independence. What had to be done to create a new Jamaica? What would Jamaica be like, what ought it to be like - after Independence? They wrote a new Constitution. They designed a new Government. They envisioned a new rational future. Some of them questioned and thought of redesigning the entire society.¹⁷

That was then; today a summary position of the Caribbean in the global system does not give comfort. Traditional primary production for export is finished. Protected markets do not exist or are fading. Diversification has been too slow. Tourism continues to dominate excessively, creating its own vulnerabilities.

Something happened to the vision, not just for Jamaica but for the whole region. We have to find our way forward. What can the Academy do in the face of these challenges and given our contemporary environment? First and foremost, the Academy must consist of and create critical minds as well as foster an attitude conditioned by openness to new ideas. To do this it must sustain a liberal outlook.

In other words, the approach of the Academy must be based on the principles of liberalism. Liberalism emphasises freedom of thought for the individual citizen; limitations of power especially on government, religion and other external forms of control; institutions which guarantee equity and fair play; and transparency in government that ensures the rights of all and equality for all. In this context, the role of the Academy is to construct a philosophical platform, based on liberalism with its emphasis on objectivity and impartiality, to address the challenges raised by modernity.

In today's knowledge economy it is the responsibility of our academy to connect, cooperate, collaborate with other systems in the world so that the pool of knowledge to which we have access will expand. Another responsibility is to create learners who, in turn will create learning institutions and learning systems everywhere, ultimately facilitating the development of a Learning Society.

And what are the major challenges which we face in the region in this era of a global knowledge economy? I would say that there are three. The first is democracy. Democracy is always fragile and perpetually under threat. The second is to develop and build a society based on merit. Without the recognition of the meritorious, talent and ability will not be driven to surface and to thrive. The third is how, in a democratic society, in which merit can cause some to rise and others to be left behind, to create the conditions for equity and justice, which in the end will facilitate peace and order, and perhaps, the necessary context for negotiating cultural space based on respect for the individual and ultimately mutual respect for all, by all.

So the first challenge is to look at democracy, meritocracy and equity, look at the inter-relationship and inter-linkages and design a research agenda around them. Such an agenda will inevitably address many of the challenges that we face now - poverty, poor schools, family disintegration, community challenges, institutional weaknesses, and so on. This, in my view, is the number one challenge for the University of the West Indies, in terms of a Research Agenda. Such an approach will inevitably lead to a reexamination of the fundamentals of development in the context of a world more competitive than ever before. Yet at the same time the framework must embrace a sustainable development paradigm which can facilitate human, economic, community, social, environmental and political development and an integrated approach to policy making.

The second fundamental challenge for the University of the West Indies is to redesign the curriculum, reassess teaching and learning methodologies, create better learning environments in order to create the critical thinker, perpetual learner and solution provider that we need for today's world. The curriculum can influence the way we think and in this sense is a mind altering device which helps to shape the character of the citizen, the quality of the human mind and the disposition of the individual.

The third necessity is to rationalize, harmonize and strengthen the education sector from pre-school to University in order to make the entire education sector a driver of development. Ultimately, the quality of human capital which the education sector as a whole produces will determine the quality and potential of the institutions whether public or private which will all be serviced and fed by the education sector.

The lesson for us then, is not only that we must transform our schools and other educational institutions to learning communities, but that all our institutions whatever their mission, must establish at their centre, a capacity to promote learning and nurture an information sharing and knowledge diffusion culture, if they are to progress at the rate required for our age.

The implications of this view are, in the knowledge age, educational institutions are the drivers of development in any society and economy and healthy, well-educated citizens are any country's most vital national resource. The brain power of a well educated population makes strong, learning institutions possible and, in turn, makes a sustainable economy that is competitive and creative.

What about identity, you might ask, what is the connection? In a society that is merit based, just and fair, in which learning thrives, and knowledge is created to solve problems, whether local or global, such a society can create any identity it wants because its orientation and purpose will be geared to achievement and creation from an outward looking, future oriented perspective. This is the anti-thesis of an inward looking, navel gazing society. And the people in such a society - they will have choice. Such a people and a society will not look to the past to discern an identity even if they draw on the past to carry memories and to select elements of cultural baggage. Such a people and society will design their identity, to absorb, display and embrace multi identities and will certainly be able to evolve and adapt as the future continues to unfold.

In Memoriam

On behalf of the Caribbean Studies Association.

We extend our deepest sympathies to the family, friends, and colleagues of Patricia Vattuone Noguera.

Those of us who knew her as an active,

Vibrant member of CSA

Shall miss her easy smile

Her never-ending hospitality

Her willingness to open her home

To anyone who was a friend and member of CSA:

We shall miss her easy smile...

And her passion for politics and,

Of course, her dancing.

We shall miss her determination

And advocacy for the causes

In which she believed:

We shall miss her easy smile...

And her strong voice

In the midnight discussions

About power, and race, and social injustice:

We shall

miss her

easy smile....

And her spirited drumming

And the support she gave

Her life partner, Pedro

And her joy! her children!

And the love she showed to

All who came in touch with

Her and her family.

We

Shall

miss

her.

But Patricia lives on

In our hearts,

in the hearts of the CSA membership,

In the hearts of her family,

In the hearts of her friends & colleagues,

And in the hearts

of the people she fought for.

Thomas Campbell has written:

"to live in hearts we left behind

Is not to die."

And, I would add, is not to be forgotten.

We shall miss your easy smile Patricia.....

And your dancing, and your drumming, and your love.

But you live on in our hearts

Pero Patricia tu vives en nuestros corazones..

AFRO-BRAZILIAN RELIGIONS IN SPANISH BOTÁNICAS

José A. Lammoglia

(Excerpt from ongoing research on Botánicas throughout the world)

A large number of materials and images associated with Candomble and Umbanda, both Afro-Brazilian Religions, can be obtained from a botánica chain named Santería Milagrosa. Botánicas are religious goods stores for the Afro-Caribbean religions. They possess a rich inventory that include images of Catholic Saints, rosaries, religious books for Spiritism, Afro-Caribbean religions and Catholicism, as well as cauldrons, soup tureens, color coded candles, powders and perfumed baths to name a few.

The concept of a centralized store to offer goods for the practice of the Afro-Caribbean Religions was born in New York City in the 1920s(i). The city had received a significant number of West Indians, Puerto Ricans and Cubans who practiced these religions and who created a demand for the supply of materials for their worship. African Americans use of medicinal roots also influenced the creation of this type of business.

Since the time of their birth and up to our days the Afro-Caribbean religions have been the object of harsh criticism and discrimination, first by members of the predominantly Catholic upper classes and later by members of other Christian denominations in the Caribbean region. The latter forced practitioner of Santería (ii), Palo (iii), Vodou (iv), Candomble (v), and Umbanda (vi), to worship in semi-underground form. This fact in turn affected the manner in which members of the congregation obtained the materials for worship. Initially most of the materials employed in the practice of the Afro-Caribbean religions could be found in kiosks located in recondite corners within large market places, only known to those familiar with the religions and their practices. Some materials, such as necklaces and other protective amulets were manufactured and sold by priests and priestess of the religions. Street vendors offered some of the medicinal herbs and essences employed in cleansing rituals and baths. Lastly, plates, clothing and bed coverings, also used in religious rituals could be obtained from retail stores (vii).

Ironically the concept of a centralized business to cater to members of the Afro-Caribbean Religions was not born in any of the countries where the beliefs originated but in New York City. It was in the 1920s that a significant number of West Indians, African Americans, Cubans, and Puerto Ricans living in NYC created a demand sufficiently strong as to force the need for a religious goods store with merchandise for their beliefs' rituals. The birth of these centralized business was also influenced by two very different conditions. First was the existence in American Law of specific rules protecting freedom of worship without discrimination. Which allowed the Afro-Caribbean Religions to come of the surface. Second was the need to import many of the roots, plants, powders, and seashells from warmer climates, and offer them to practitioners from a centralized establishment.

Spain has received a large number of Cubans since the early 1960s. Many of them have settled in the country eventually requesting and obtaining Spanish citizenship. In Cuba, the practice of Afro-Cuban Religions had permeated from the lower classes to the middle and upper ones throughout the centuries and as such these religions migrated to Europe with their members. Thus creating a market for the sale of materials for religious worship. A sizable Brazilian migration has made its way to Spain during the last two decades. And their members have found a niche for their Afro-Brazilian Religions where the Cubans had already created religious goods stores for their Afro-Cuban ones.

Today, the botánica chain known as Santería Milagrosa has an inventory that includes not only materials for the Afro-Cuban Religions known separately as Reglas de Osha and Palo Monte, but also for their Brazilian homologues Umbanda and Candomble. Kardecian Spiritism, which originated in France and traveled to the Americas in the 19th century eventually found its way into the Afro-Caribbean Religions. And has now returned to Europe with its Afro-Caribbean sisters. Hence, Kardecian materials and literature are also sold in these religious goods stores.

As a result of social interaction between Brazilians, Cubans, and Spaniards, initiation into Afro-Caribbean priesthood has found adepts within members of the host country, thus creating an increasing demand for religious products. The first and largest of these stores in Madrid has an entire room dedicated to Afro-Brazilian Deities and other Candomble and Umbanda's ritualistic materials. The demand extends to large images of the Afro-Brazilian Goddess of the Sea, some of which are presently sculpted by a Brazilian artist in residence in botánica chain Santería Milagrosa.

The world is moving fast towards an all-encompassing transnational culture. As this phenomenon occurs, many religions that were once practiced only in secluded regions, and which did not proselytize, have begun a slow but assertive expansion into the world arena. The study of botánicas is one way of studying the effect of migrations into their host societies, as well as the ways in which religions adapt to new environments. This alone makes the 21st century a very exiting time to live in.

i. Gonzalez-Wippler, 282-58.

ii. Also called Regla de Osha and Religion Lucumí. Cros Sandoval, 49.

iii. Cabrera's El Monte.

iv. Desmangles' The Faces of the Gods.

v. Voeks' Sacred Leaves of Candomble.

vi. Brown's Umbanda.

vii. Lammoglia, 2001.

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LEITMOTIF OF A COUNTRY OF COMPLEXITY: PROFILE OF CELSO FURTADO

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INTRODUCTION

Celso Furtado is one of those near-mythical figures who has managed to achieve the ideal for those concerned with problems of development: a career as a development theoretician and practitioner that has spanned the complementary paths of academia, government service, the international arena, and 'non-political politics'.

Furtado's life can be encapsulated under several headings in the context of the Brazilian bildungsroman: Celso Furtado as one of Brazil's (and indeed Latin America's) most highly regarded and prolific scholars; Celso Furtado the internationalist, working with the UN and travelling the Western Hemisphere; Celso Furtado as the champion of development in his native Northeast; and Celso Furtado in his hands-on attempt to put his theories into practice through working with the government. One of the most significant features of his work as a technocrat was with the Superintendency for the Development of the Northeast (SUDENE). This final aspect is not just a part of Furtado's story, however; it also constitutes a significant leitmotif for Brazil's contorted political economic trajectory.

FURTADO THE THEORETICIAN

Along with Raúl Prebisch, Celso Furtado is seen as one of the creators of the highly influential structuralist school of economic development thought, which articulated the initial blueprint of the industrialization by invitation development strategy followed by many if not all Latin American states in the 1940s and 1950s. Joseph Love's review of Furtado's role as "the first, most original, and most prolific of the structural writers in Brazil," attributes Furtado with being the first to "specifically assert that development and underdevelopment were part of the same process of the expansion of the international capitalist economy" (1996, 153).

Furtado's academic career began inauspiciously enough when he entered the University of Brazil in Rio de Janeiro to study law at age 20. His earlier intellectual socialization was extremely broad and varied-as a child he had access to a wide collection of books, and attributes the three main influences on his intellectual development as positivism, Marxism and American sociology (which, he claims, tied the first two together) (Furtado 1973, 30). He eventually switched to administration, through which the study of organization sparked his interest in economics, though this was not yet taught in Brazil or, indeed, anywhere else in Latin America. At age 26 he went to the University of Paris, where he completed a doctorate in economics; his dissertation was on the Brazilian economy during the colonial era. He was Brazil's first economist.

Structuralism as a theory of development and underdevelopment emerged out of Furtado's academic work, and his practical experience in developmental activities; its inception can be dated to the early 1950s. Structuralism as constructed by Furtado, is based in the notion that underdevelopment is not a step on the road to development, but a permanent structural feature. The policy to address this proposed the state as a leading force in economic development, in lieu of market forces that did not function effectively in developing economies. The basis of Furtado's theorizing was his understanding of declining terms of trade for developing countries that specialized in and exported primary products (agriculture, minerals), vis-à-vis the ever-increasing terms of trade for the manufactured goods produced in industrialized countries. Ultimately, this could be seen as the root cause of Brazil's persistent inflation. The state, he proposed, was to take the lead by "programming" an expansive and highly coordinated interventionist strategy to remedy the underdevelopment endemic in continuing the status quo of exporting primary products and importing manufactures. The main feature of this

strategy was to be an industrialization strategy that would meet consumers demands of imports, and eventually export their surplus, but also was to include other fiscal measures, such as some form of compulsory savings scheme (Love 1996, 159).

Furtado's attempts to put his theory into practice, as we shall see when we discuss SUDENE, took him from government bureaucracy to full time academia, when he went into exile in 1964, and returned to his French alma mater as a professor. From there he traveled the world as a visiting academic, including stays at the American University in Washington, DC, Cambridge University, and Columbia University. It was also during this time that he was the most prolific, writing most of his 12 books and many scholarly articles.

FURTADO THE INTERNATIONALIST

On his return to Brazil in 1948 having completed his doctoral studies in France, Furtado did a short stint at the Ministry of Finance, whence he went to Santiago, Chile, where he worked with the United Nations Economic Commission for Latin America (ECLA) for ten years. Raúl Prebisch arrived at ECLA in 1949, where they worked together on the notion of structuralism and its policy implications. With Santiago as his base, Furtado spent most of the decade of the 50s in Brazil, Mexico, and Venezuela. He returned to Brazil in 1958, but by 1964 was travelling the world again, though this time in exile as a result of the military coup d'état.

FURTADO THE CHAMPION OF THE NORTHEAST

In 1981, Furtado wrote, "it is impossible to understand either Brazil or the Northeast without taking into account that the first synthesizes the contradictions of the second, to a dramatically higher degree" (13). Throughout Furtado's career, the Brazilian Northeast-the region of his birth and first 20 years of life-influenced the direction of his thinking and action. In a 1993 interview Furtado described his entire thinking on Brazil and the Northeast as "a passion, a crisis of conscience, and of the greatest importance" (Mallorquín 1993, 183). In an earlier essay, Furtado attributed his conviction of a constantly self-renewing, violent and tyrannical world to his formative years in the hostile sertão-a semi-arid region prone to drought, and the home of Brazil's poorest people-of Pombal, in the state of Paraíba (1973, 29).

FURTADO THE TECHNOCRAT, AND SUDENE

The Superintendency for Development in the Northeast (SUDENE) was a federal agency formed in 1959 (but did not become active until 1961 when the first funds were allocated) by the Brazilian Congress with a broad mandate to study and suggest policies for the development of the Northeast, and to see to their implementation (Roett 1972, 42). SUDENE was the brainchild of Celso Furtado, and he was its first director. SUDENE and Furtado were avidly supported by Presidents Kubitschek, Quadros, and Goulart.

SUDENE was not Furtado's first or only experience as a government technocrat. On his return to Brazil from ECLA, in 1958, Furtado became a director of the Brazilian National Development Bank (BNDE), with special responsibility for the Northeast. It was from this position that he convinced President Juscelino Kubitschek to establish a specialized agency for the Northeast, SUDENE. During Jânio Quadros' brief presidential tenure his position was raised to cabinet status, and under President João Goulart Furtado was appointed extraordinary minister of planning, when he prepared a three-year orthodox anti-inflation plan, which was the subject of intense political controversy (Love 1996; Skidmore 1967).

From the very beginning SUDENE was embroiled in political struggle. Despite being convinced that "politicians are always ready for skulduggery of any kind" (Furtado 1973, 30), Furtado's goals for SUDENE were expressly revolutionary. The Northeast at the time was a hotbed of political activity, a scenario which played itself out in typical Cold War era fashion, involving the regular cast of players: grassroots activists, Communist agitators, parochial Brazilian interests, and, of course, the United States of America viz the USAID.

The grassroots activists were led by Francisco Julião in the form of the Peasant Leagues. Born into the world of the Recife elite, he was one of the few lawyers to represent peasants in legal matters, in the course of which he became legal adviser to the Agricultural and Cattle Society of the Farmers of Pernambuco (Page 1972, 38). Arising almost spontaneously out of this Society, the Peasant Leagues multiplied rapidly throughout Pernambuco, and Julião became the chief spokesman and organizer (though he, in reality, was a member of the status quo they were in opposition to). The principal goal of the League was agrarian reform; Julião was also intent on instilling a political consciousness in his followers. Though their Communist links were more purported than real, their actions prompted Fidel Castro to consider the Northeast ripe for Revolution, and Julião to appear as 'Castro II' to the paranoid Americans.

The Communist agitators were represented by a group called the Urban Coalition, and led by Miguel Arraes. Arraes was an affirmed and expressed Communist, who was elected governor of Pernambuco in 1962. Arraes was an outright supporter of SUDENE's progressive objectives, and in outspoken opposition to the USAID presence and role in the Northeast, and in SUDENE (Page 1972). Also worth mentioning in the context of local revolutionary activism is the Basic Education Movement which was engaged in literacy programmes around the Northeast, initiated by the Catholic church, and involving increasingly radicalized middle class and elite youth.

The main tool of instruction was a primer called *To Live is to Struggle*, which included teaching sentences such as "Is it just for people to live in hunger?" (Page 1972, 176).

The local provincial elite, as to be expected, were opposed to land reform and social change that would empower the peasants, and in turn, they feared, undercut their own power, hegemony and wealth. They were especially active in the period before SUDENE was properly established and running. Articulation of and action on fears of communist or other radical change seem to have been adequately taken up by the USAID mission, who appear to have played a significant role in the demise of SUDENE as an instrument for radical progressive change (Roett 1972; Page 1972).

The USAID found itself in Northeast Brazil as a manifestation of the Kennedy administration's Alliance for Progress. Its

involvement in SUDENE was typical of the Alliance's *raison d'être* at the time: preclude the development of radical leftist politics and reform by direct financial and infrastructural developmental assistance in the developing world. The desperate poverty of the Northeast, and the existence of an organization such as SUDENE with its broad developmental mandate, was the ideal formula for testing the Alliance's objectives.

In all fairness, Furtado never claimed objectivity in his economic and political goals-perhaps a reflection of the esoteric combinations of Marxism and positivism in his ideological motivations. As such, his industrialization thesis for Brazil was not simply a step à la Walter Rostow's five stages. Furtado does not pretend otherwise:

My objective was to transform industrialization into an instrument of social development, of integration of the population, to change Brazilian society. I believed from the beginning that this was almost inevitable... there was no reason for it not to transform... the rupture of '64 interrupted that process... Brazilian economic policy became strictly an industrialization policy, intensifying the process of social exclusion. (Mallorquín 1993, 179)

He expressed these ideas openly in the heat of the crisis in an article in the influential American journal, *Foreign Affairs*, where he expressed sympathy for and understanding of the hold that Marxism had taken in the minds of Brazil's young people, and clearly advocated the need for "fast and effective change in the country's archaic agrarian structure" (Furtado 1963, 534).

SUDENE and the heat being generated in the Northeast were only part of Goulart's increasing leaning to the left, and the complex and contentious political conflict in Brazil which eventually resulted in the 1964 military coup. There is also the contention that the U.S. government, through the CIA, acted in coordination with civilians and military officers to plan the destabilization of the Goulart government (Moreira Alves 1985, 6). Page reports that 12 hours after Goulart was deposed by the military, and while Goulart was still in Brazil, American President Lyndon Johnson sent a message of congratulations to Ranieri Mazzilli on his "installation as President" (1972, 201).

CELSE FURTADO AS LEITMOTIF?

The one constant of Brazilian politics is its ability to not realize progress. We can consider Celso Furtado as a representation of Brazil in all its complexity: a son of the poor Northeast, excelling on the world stage; a scholar with revolutionary ideas and good intentions, attempting to implement change backed by concrete and well thought out ideas, supported by progressive forces both from the ground and from some of the elite. But, despite the potential for significant and meaningful transformation, little real progress was realized, due to the combined forces of the chaotic nature of Brazilian politics, the zealous guarding of dominant elite interests, and the apparent involvement of a paranoid USA. This failure, ironically, served to perpetuate and reinforce Furtado's own original thesis that Brazil's underdevelopment was a structural problem: the glimmer of hope that Furtado saw in breaking into that system destined to keep Brazil, and especially the Northeast, in poverty, was snuffed out by the system itself.

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Rio Branco

REGGAE & RASTAFARI IN BAHIA*

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**Based on fieldwork in Bahia beginning in 1997 to the present.*

As is the case in other parts of the world, Rastafari (1) made its way to Bahia by way of Jamaican reggae music; in particular, the music of Bob Marley and the Wailers. As elsewhere, Rastafari in Bahia may be described as a continuum of beliefs, ranging from the orthodox on one end to free-wheeling individualists on the other. In its orthodox version, Rastafari stands opposed to indigenous forms of Afro-Bahian religion and culture, such as Candomblé (2) and Carnival. Yet other Rastafari in Bahia happily participate in both.

Reggae seems to have been introduced into Bahia in the 1970s by Gilberto Gil and Caetano Veloso (3). While Brazil festered under a military dictatorship, the two singers were exiled in London (Gil had actually been jailed for a time) just when Bob Marley and the Wailers' *Catch a Fire* was becoming an international success. When they returned to Salvador, the new "heartbeat" rhythms of Marley, Jacob Miller and Jimmy Cliff came with them. One of my informants explained his attraction to reggae upon first hearing it:

I, like thousands and thousands of young men in Brazil, grew up listening to black music, American black music. It comes without saying that I didn't know a word in English. When I heard reggae the first time I discovered it was the beat of my heart. Something happened to me. I felt like light. And it was not important what the words were saying because I was made conscious to my spirit; it made me feel good to my soul, to my being. I was very interested to know what the people were singing in the reggae music. In truth what they said had a lot of things to do with me. And it was my own history that was being translated in the words of the songs and from then on, [listening to] reggae was like to eat and drink well every day.

The first reggae composition to be recorded in Portuguese was Gil's rendition of Marley's "No Woman No Cry," which is not a direct translation of the English lyrics. Then in 1980 (or 1981(4)) Gil arranged the first reggae concert in Bahia, featuring Jimmy Cliff. Since then, many other reggae performers, including leading exponents of Rastafari such as dub poet Mutabaruka, have appeared there. FM radio stations regularly offer special reggae shows with their own regular time slots, and as many as 15 or 20 reggae bands currently exist in Bahia, although only a few are comprised of "orthodox" Rastafari.

Bob Marley's influence on the Rastafari of Salvador cannot be overemphasized. As one informant put it, "life will not be the same after listening to his music." Often familiarly referring to him as "Bobbie," informants consider him a brother and a prophet of status equal to Marcus Garvey. He is often compared to Jesus and is claimed to have shown people what freedom truly is. One informant stated that his music "is like an open book of the Rastafari character." Even though they do not always speak or understand the English lyrics, they sing along any time a Marley tune is being played. His image is pervasive and his music is to be heard all over the streets of Pelourinho (the historic district)--in restaurants, bars, stores and ghettos. One of the informants involved with Candomblé said that the influence of Marley had "everything" to do with who he is and that Marley was a "cosmic influence." An orthodox informant said that Marley's influence on him was "very deep--everything that I am, I say thank you to Jesus Christ through Bob Marley. For us in Bahia, he is our older brother. We started becoming closer to the music of Jesus Christ through Marley... We live in Salvador, Bahia, in Jamaica." But a close friend of the previous informant answered the question of Marley's importance to him in the following way: "His importance to me? It's none. The importance of Jah is total, Rastafari. Bob Marley, our brother in Christ Jesus, is an instrument of Jah Rastafari. His reggae music is an instrument of Jah."

William David Spencer noted that most of the dreadlocked musicians in Brazil were not Rastafari, and quoted musician and composer Caetano Veloso on the subject: "Some people in Brazil...behave in a Rastafarian way. I mean, they look like Rastafarians and they kind of dance like Rastafarians. But I don't know if there are real Rastafarians in Brazil. I mean, with all the religious implications and all of the fantasies that belong to that belief" (5). This remark is very similar to that of a dreadlocked sculptor/composer informant who distinguished between a "Rasta" and a "Rastafari." He considered himself to be the former because of his active participation in Candomblé. He related the following:

Rastafari is something very spiritual. I dreamed three times about my hair being curled [locks] before I curled it [grew it out]. I went a little deeper into Rastafari and tried to understand what Rastafari is. I do not consider myself Rastafari, but I consider myself Rasta because of the dreads. Rastafari I see as a religion, as a spiritual following; it has a deep connotation that I really don't know if in Brazil people follow. Being a religion I do not consider myself a practitioner of this religion. I practice Candomblé. But I believe Rastafari is a religion and the beliefs of Rastafari have their own processes. The Rastafari do not eat meat, or red meat. They have spiritual practices, they use kava, or marijuana, but in a very intelligent way inside the ritual. This is not to compare it with everybody else or to give a wrong impression of Rastafari as something on the street corners. It's something much more profound. I'm not sure in Brazil if they follow that. I eat meat. That's why I do not consider myself Rastafari. I have a lot of friends that are Rastas; however, they are not Rastafaris.

Spencer maintained that popular music was more likely to promote Afro-Brazilian faiths, and stated that reggae was not "pure" there since it was usually blended with other Brazilian rhythms. This is indeed the case with the samba-reggae associated with Olodum, which sounds more like samba than reggae. But the majority of reggae bands who identify themselves as such sound very similar to Jamaican reggae bands. It is certainly the case that not all dreadlocked musicians who sing reggae are Rastafari. For example, there is a dreadlocked singer in Bahia named Sine Calmon, whose song "Nyamping [stet] Blues" was the reggae hit of Bahian Carnival in 1998. Calmon, a beardless ganja-smoker, claimed that Rastafari is idolatry. While the lyrics to this song contained phrases such as "fire

in Babylon" (*fogo na Babylonia*), his religious references were to light and love, and God and Jesus--never Jah, Rastafari or Haile Selassie. His songs might therefore be considered a form of Christian reggae. My orthodox Rastafari informants, who remain on friendly terms with Calmon, told me that he had a severe drug problem. The Rastafari reggae bands during Carnival all did covers of the hit song. When I asked them why they would play a song whose composer they disapproved of, one of their wives somewhat irritably exclaimed, "Because it's a good song!" And indeed it is.

For reggae band members in Bahia who are Rastafari, reggae is most definitely a form of social protest and a tool of consciousness-raising, liberation and evangelism. In addition, many of the "blocos Afros" of Carnival have incorporated the icons and colors of Rastafari or are comprised of dreadlocked musicians (some of whom identify themselves as Rastafari), such as *Olodum*, *Muzenza*, *Ska Reggae*, *Amantes do Reggae*, *Aspiral do Reggae* (Breath of Reggae), *Filhos de Jha* (Sons of Jah), and *Unidade Real* (Real Unity). Individuals joining the smaller reggae blocos to dance down the street do not necessarily have to purchase the costume if they can't afford it (T-shirts, or T-shirts and shorts, are generally \$40 or less) and are not kept away from the bands by a circle of rope handlers. The more popular groups insist on costumes and employ rope handlers to keep non-members out. Class stratifications are thus highly visible during Carnival.

Regardless of how they define Rastafari, the informants I interviewed all have a mission: they all feel the heavy burden and responsibility of educating and proselytizing, through whatever medium of self-expression is available to them, the hope and potential of Rastafari. As Informant #5 (the philosopher) put it: "My profession is [fostering] hope." In Bahia, the Rastafari hope is alive and well, although the forms of its cultural expressions are conditioned by the Brazilian cultural context, historical circumstances, and Candomblé.

(1) Since the terms "Rastafarianism" and "Rastafarians" have been rejected by its adherents, the term "Rastafari" is used herein to refer to the ideology/religion/way of life itself, as well as an individual or a group of proponents.

(2) Candomblé is one of several Afro-Brazilian religions found in Bahia. Characterized by members who are possessed by (or go into trance with) African deities known as orixás, the most well-known group within Candomblé uses Yoruba dress, rituals and language.

(3) A reggae newspaper in Salvador printed a three-part article last year explaining the history of the recent presence of reggae in Bahia. ("Reggae in Bahia: Historia de Uma Presença Recente," *Folha do Reggae*, Janeiro de 1997, Nos. 1, 2, and 3.)

(4) *Folha do Reggae*, No. 1, gives both dates.

(5) William David Spencer, "Chanting Change around the World through Rasta Rhythms and Art," in Nathaniel S. Murrell, William D. Spencer, and Adrian A. McFarlane, eds., *Chanting Down Babylon: The Rastafari Reader* (Kingston: Ian Randle, 1998), p. 271.

EL CARIBE EN LA NACIÓN COLOMBIANA

Alberto Abello Vives, compilador, Museo Nacional de Colombia/Observatorio del Caribe Colombiano



El 7 de julio de 2006 fue presentado en Barranquilla, y luego el 27 del mismo mes en Cartagena de Indias, el libro *El Caribe en la nación colombiana*, una publicación del Museo Nacional de Colombia y el Observatorio del Caribe Colombiano que contiene las memorias de la X Cátedra Anual de Historia Ernesto Restrepo Tirado realizada en asocio con la Cátedra del Caribe Colombiano. Las memorias fueron compiladas por Alberto Abello Vives, ex director del Observatorio del Caribe colombiano. A continuación la presentación que del libro hiciera el sociólogo Adolfo González Henríquez.

CONOCIMIENTO Y VALORACIÓN DEL CARIBE DE COLOMBIA, Por Adolfo González Henríquez

Cuando me invitaron a presentar el libro *El Caribe en la nación colombiana* compilado por Alberto Abello Vives, recordé que desde hace más de 15 años tenía guardado un texto muy a propósito de este tema. Texto doblemente importante por la autoridad de su autor, quien sin ser anglosajón es uno de los clásicos de los estudios del Caribe. Se trata de Eugenio María de Hostos, figura principal del nacionalismo antillano del siglo XIX, que se dedicaba a conocer y valorar los procesos de Cuba, Puerto Rico y República Dominicana para promover la Unión Antillana.

En un episodio poco conocido Hostos llegó a Cartagena en 1870 para una estadía corta pero suficiente para constatar las semejanzas entre nuestra región costera, y sus islas antillanas: "todo me parecía una reproducción de la vida de mi patria" (*Obras Completas*, Vol. VI, Cultural S. A., La Habana, 1939, p. 39). Un resultado de sus observaciones fue la creación de la Sociedad de Emigración Cubana, un proyecto de desarrollo regional costero ligado a la revolución antillana que presentó a la Asamblea del Estado de Bolívar, siendo aprobado de manera inmediata. Se trataba de poblar los campos costeros con inmigrantes cubanos, es decir, con mano de obra calificada que tuviera hábitos de trabajo modernos. Reitera que los cubanos irían a vivir "en un medio similar al de su nacimiento" y que estarán "viviendo bajo el mismo cielo, en clima, tierra y costumbres iguales a las de su patria" (*Obras Completas*, Vol. VI, Cultural S. A., La Habana, 1939, p. 44). La prosperidad resultante sería capaz de generar un clima de apoyo a los procesos revolucionarios de las Antillas Mayores, pero Hostos iba más lejos todavía: consideraba que este sería el punto de integración entre el Estado de Bolívar

y la Unión Antillana. Colombia equiparada a Cuba, Puerto Rico y República Dominicana. En otras palabras, el reconocimiento de la región costeña como parte del Caribe, un siglo antes de que Colombia se percatara de lo mismo.

Hostos tenía una visión de Bolívar como personaje del Caribe: "Bolívar era caraqueño; pero su gloria y su poder nacieron en Cartagena". La implicación es ciertamente elogiosa para nuestra región: el Caribe colombiano como cuna de la libertad americana. Coincide en esto con Gustavo Bell Lemus en su interesante ponencia *¿Costa Atlántica? No: Costa Caribe* quien insiste en la presencia de cartageneros en su equipo de gobierno del Libertador así como en el papel de la cuenca del Caribe en el proceso de Independencia. Mostrando geografía y descalificación regional, Bell se detiene en formas sutiles de discriminación que aparecen tanto en el lenguaje como en las cartografías y los informes oficiales, pero que han tenido incidencia decisiva en el desconocimiento nacional de la Costa Caribe. Se destaca su intención de conectar a la región costeña con el Gran Caribe, mostrando su importancia para nuestros procesos nacionales y rompiendo el aislamiento histórico de la Cuenca. Una inquietud que comparte con el compilador, Alberto Abello Vives, cuando toca el origen anglosajón de los estudios del Caribe que insisten en la plantación como elemento típico de la Cuenca. Abello postula el Caribe colombiano como un caso atípico donde coinciden el centralismo y las múltiples formas de discriminación, con imágenes de hedonismo crudo y simple.

En la primera sesión, Arqueología y Lenguas, la ponencia de Carl Henrik Langebaek titulada *Pasado indígena en la Costa Caribe. Interpretación en cinco actos*, hace un seguimiento minucioso y juicioso a la valoración del Caribe colombiano en la colonia y el siglo XIX. Para Langebaek "la Costa Caribe es una de las regiones menos conocidas en términos de su historia indígena".

La segunda sesión, Poblamiento y Región, se inicia con la ponencia de Fabio Zambrano titulada *"La construcción del territorio caribe"*. Propone la hipótesis de la hacienda ganadera como unidad productiva encargada de cerrar la frontera agraria costeña obligando a la población rural a la disyuntiva de trabajar en las grandes propiedades o migrar hacia las ciudades que se especializan, no como centros de hinterlands, sino como centros de servicios portuarios para las exportaciones del interior.

Francisco Avella en su ponencia *"El papel de la geohistoria para la construcción de la región caribe"* llama la atención sobre la necesidad de estudiar el Gran Caribe y los términos geopolíticos de la inserción colombiana en este contexto.

La tercera sesión está dedicada a la "historia", como si las demás no lo estuvieran también. María Teresa Ripoll estudia en su ponencia un tema obligado: *El comercio ilícito, un vicio de difícil curación cuando se contrae (Una visión no moralista del contrabando intercolonial)* donde se propone "provocar una reflexión acerca del papel que tuvo el comercio ilícito con extranjeros en la cultura económica y política del colectivo mercantil en Cartagena al finalizar el siglo pasado". Ripoll constata que el contrabando era una práctica generalizada y que contaba con la complicidad, no solo de las autoridades, sino de los propios funcionarios encargados de velar porque no existiera contrabando, es decir, de las fuerzas represivas. Más allá de su ilegalidad, el contrabando contribuyó a crear vínculos con el Gran Caribe, y a la circulación de ideas sobre el mercado libre y, en general, sobre la libertad.

"Desde la otra orilla: las fronteras del Caribe en la 'historia nacional'" de José Polo Acuña quien, influido por el historiador norteamericano Frederick Jackson Turner, propone la perspectiva del Caribe colombiano como espacio de frontera con sus connotaciones de tierra de pioneros, libertad, democracia, apertura. Y también de violencia, mestizaje e insalubridad. Implica movilidad, porosidad, dinamismo, visión múltiple del mundo.

La cuarta sesión, Población, cuya introducción, a cargo de Claudia Mosquera Rosero-Labbé, contiene una reflexión del mayor interés para la comunidad científica y la opinión pública del Caribe colombiano. En primer lugar, subraya el proceso de mestizaje como un discurso capaz de explicar los procesos étnicos y raciales de la región, solo que marcado por las jerarquías del poder y del racismo, como lo muestran los distintos grupos sociales cuando jerarquizan las presencias de acuerdo con valores sociales y simbólicos del mercado laboral regional. Segundo, la necesidad de construir relaciones interculturales respetuosas e incluyentes en el Caribe colombiano, que respondan a la necesidad sentida formulada por Edouard Glissant: "saber como ser uno mismo sin sofocar al otro, y como abrirse al otro sin ahogarse uno mismo". Y tercero la necesidad de deconstruir las narrativas hegemónicas y folclorizantes del Caribe colombiano que lo presentan como un caso de excepción dentro del sistema social mundial, una sociedad inaccesible a los postulados de la razón occidental y congénitamente libre de violencia.

En su ponencia *"Libres de todos los colores": el ordenamiento social en las llanuras del Caribe, siglo XVIII*, Marta Herrera Ángel se propone estudiar este sector crucial de la sociedad costeña. Es una reflexión sobre el sistema clasificatorio referido a los "libres de todos los colores" que vivían en las provincias de Cartagena y Santa Marta.

En su ponencia *El mar cimarrón: la construcción del mar como lugar por los pescadores wayuu*, Weidler Guerra Curvelo presenta el caso de una comunidad indígena con prácticas culturales ligadas al Gran Caribe. Desde tiempos coloniales los wayuu son conocidos como pescadores de tortugas y perlas, pero ahora Guerra sostiene que sus sistemas taxonómicos contribuyen al ordenamiento del espacio marino y así de mar cimarrón, peligroso y desconocido, se pasa a mar murut, domesticado por el conocimiento íntimo (racional y afectivo) de sus elementos.

Una ponencia con sabor especial es *"Y me citarán por muchos años": el modelo interpretativo de Gerardo Reichel - Dolmatoff y la antropología de la Sierra Nevada de Santa Marta*, de Carlos Alberto Uribe, para quien la obra de Reichel-Dolmatoff es el modelo ortodoxo de la antropología referida a la Sierra Nevada. Las ideas centrales de este modelo giran alrededor de las conexiones entre los kogi y sus antepasados los tayronas, sus coincidencias y diferencias, el componente ecológico de los kogi y el papel de los mamás. A esto se agregan sus contribuciones al conocimiento de los orígenes de la alfarería temprana y de la agricultura americana.

El tema de la población negra es abordado por Dolcey Romero Jaramillo en *Resistencias y aportes afrocaribes a nuestra realidad cultural* que se concentra en la esclavitud durante la primera mitad del siglo XIX. Se interesa por los elementos de rebeldía que están presentes en el esclavo que recorre fases como el conflicto legal, la resistencia cultural, el cimarronaje y el conflicto violento.

La inmigración judía. Desde Europa y el Caribe insular al Caribe continental (1813 - 1938) es el título de la ponencia de Adelaida Sourdis Najera que hace una síntesis histórica de la presencia judía que va desde el descubrimiento de América hasta nue-

stros días. Para ello estudia los procesos de inmigración de las dos grandes ramas del judaísmo occidental. Los sefarditas, apoyándose en la próspera comunidad de Curacao, llegaron al Caribe colombiano en el siglo XIX ligados a las expectativas políticas y económicas del periodo republicano; y los ashkenazis llegaron desde mediados del siglo XIX procedentes de Europa. Y en ambos casos aportaron trabajo, artes y ciencias para convertirse en uno de los hitos fundacionales de la región costeña.

Por su parte Joaquín Vitoria De la Hoz escribió un registro de una de las comunidades inmigrantes más visibles y numerosas con el título de *"Los turcos de Lórica": estudio de caso sobre una comunidad árabe en el Caribe colombiano*. Los árabes llegaron desde finales del siglo XIX huyéndole a la guerra y la hambruna de países como Siria y Líbano; quienes vinieron eran generalmente jóvenes, solteros y con poca o ninguna educación formal. Muchos se concentraron en Lórica por tratarse de un cruce de caminos en la despensa agrícola del Sinu, que se convirtió en centro comercial e industrial importante.

La quinta sesión, Cultura, comienza con un erudito ensayo de Ariel Castillo Mier titulado *De Juan José Nieto al Premio Nobel: la literatura del Caribe colombiano en las letras nacionales*, donde intenta una historia rigurosa de la literatura costeña, cosa no frecuente en nuestro medio, y que puede dialogar cómodamente con verdaderos investigadores de la literatura como Mario Vargas Llosa, Ángel Rama, Jacques Gilard y Seymour Menton. Unos breves trazos sobre Andrés Bello ubican la misión de los escritores latinoamericanos: la búsqueda de una literatura con lenguaje y referentes propios. Sin embargo Bello tuvo un precursor en tierras costeñas: José Fernández Madrid, el prócer cartagenero que también fue pionero del teatro nacional, además de poeta. Su obra muestra una consciencia regional en ciernes que tuvo continuidad con Juan José Nieto y las primeras novelas de la literatura colombiana, centradas en la historia costeña. En pocas palabras el hilo conductor de su ponencia es la historia de las expresiones concretas de esta búsqueda. Destaco tres puntos de su intuición certera: primero, que en Cosme José Félix Fuenmayor llegó a concebir líneas de bando de carnaval: "Prohíbo como médico las lamentaciones y las rabietas. Son perniciosas para la salud"; segundo, que en Alberto Sierra "No deja de sorprender que un autor tan lleno de intuiciones (y de tempranos logros) se haya sumido en el silencio"; y tercero, que Giovanni Quessep es un poeta. Creo que Ariel Castillo va llegando a la madurez.

Jorge García Usta en su texto titulado *Los "bárbaros" costeños y la modernización de las letras nacionales* formula una propuesta ambiciosa: la revolución moderna de la literatura colombiana y la fundación de un nuevo humanismo, basados en la crítica de las tradiciones nacionales, la búsqueda de nuevos lenguajes y la conexión con la cultura popular. Además de la influencia de las vanguardias extranjeras, insiste en la existencia de una tradición nacional renovadora que se interesa por las realidades locales incorporando técnicas y referencias universales.

Jorge Nieves Oviedo en su texto *Travesías nómadas en la música del Caribe colombiano* toca un punto sensible: la perspectiva de una música costeña desterritorializada. Utiliza el concepto de nomadismo, elaborado por algunos sociólogos franceses contemporáneos, que es el flujo libre y desterritorializado cuya ambivalencia no se atiene a la lógica de la identidad, para sostener que la música del Caribe "queda desbordada por las dinámicas nómadas que en diversos flujos salientes y entrantes ponen en circulación bienes sonoros difícilmente adscribibles a un marco restringido de carácter regional".

Egberto Bermúdez en su texto *Detrás de la música: el vallenato y sus 'tradiciones canónicas' escritas y mediáticas*, reelabora los postulados de Jacques Gilard sobre el vallenato. Se refiere al problema de que los cánones del vallenato hayan sido elaborados por personas sin idoneidad profesional, meros aficionados de las ciencias sociales. Enriquece la información sobre la creación apresurada de mitos urbanos y la apropiación de toda la música costeña por las elites de Valledupar, ubicando el papel de las leyendas y festivales vallenatos.

El texto de María Clara Bernal se denomina *Aproximaciones a lo transcultural en las artes visuales del Caribe*, el Caribe como espacio de frontera y lugar de encuentro entre distintos procesos de creación visual. Trabaja un tema que está en el corazón del Gran Caribe, el de los viajes y sus posibilidades intelectuales. El barco de 1941 que juntó a Andre Breton, Claude Levi - Strauss, Andre Masson, Wilfredo Lam y Aime Cesaire en Martinica. Luego el viaje de Lam a Cuba para encontrarse con Fernando Ortiz. La mezcla de la negritud con el surrealismo, el surgimiento del concepto de transculturación, la conexión entre Lam y Picasso, quien podría no estar muy lejos del Caribe. Y ahí está el ejemplo de Alejandro Obregón, barranquillero en el sentido de hombre de mundo: "Estableciendo un permanente juego entre lo local a partir de un lenguaje universal y lo universal a partir de un lenguaje local Obregón logra una combinación única... Como Lam, Obregón es el producto del intercambio entre la cultura europea y la latinoamericana, nació en Barcelona y creció en medio de constantes viajes entre Europa y Colombia".

CSA WEBSITE

<http://www.caribbean-studies.org/>



Pelourinho Neighborhood

LGBT AND QUEER STUDIES AT CSA: OVERCOMING THE CHALLENGES OF THE REGION

Lawrence La Fountain-Stokes, University of Michigan, Ann Arbor

The 2006 Caribbean Studies Association conference held in Port of Spain, Trinidad, was a landmark event in terms of the number of presentations on topics pertaining to lesbian, gay, bisexual and transgender (LGBT) and queer issues. This was an important achievement in the light of the region's particular difficulties regarding non-heteronormative sexualities, including laws prohibiting same-sex sexual intercourse, lack of legislation prohibiting discrimination, the murders of leading activists, and the wide controversies about tourism, anti-gay song lyrics, and globalization. It also reflects a distinct shift in the association, as growing numbers of young faculty and graduate students interested in and knowledgeable about these topics take advantage of the space of the conference to present their work.

Issues of alternative, marginal, or nonhegemonic sexualities were discussed in a number of panels. On Monday May 29th, Celiany Rivera-Velázquez, a graduate student at the University of Illinois at Urbana-Champaign (USA), presented a talk entitled "Voluminosamente Krudo: Popular Discourses of Empowerment in Cuban (Sub)cultural Spaces," where she analyzed the work of Las Krudas, a Havana-based, black lesbian Cuban rap group that openly explores issues of sexuality and body image as large-bodied young women. In that same panel, Susan Harewood (Barbados Community College) spoke about the reification of hypermasculinity and heterosexuality as national Barbadian values in the arguably subversive Hard Soca performances of Little Rick ("Hard Soca Performance and the Hypa-masculinization of the Barbadian Nationstate: Policy, Pedagogy and Performance"). Also on Monday, Charleston Thomas, a graduate student at the University of the West Indies, St. Augustine Campus (Trinidad), discussed his dissertation project, which seeks to compare homosexual cultures in the English, Spanish, and French Caribbean ("Re-negotiating the Body: Conceptual Shifts in the Caribbean").

On Thursday June 1st, Dr. Rosamond King of Long Island University (USA) spoke about "Macome/Sodomite/Tortillera" as "Auntie/Brother/Friend," suggestively subtitling her paper "Responding to Some of the 'Challenges of the Region.'" King's presentation included a spellbinding storytelling performance of her version of the folktale "La Diablesse" as well as a critique of Jamaican writer Thomas Glave's description of the Caribbean as "the most homophobic place on Earth." In that same panel, Natasha Tinsley (University of Minnesota, Twin Cities, USA) elaborated on women's same-sex relationships and song rituals in the early turn of the century Dutch Caribbean ("What is a Uma? Women Performing African Diaspora Sexuality in Paramaribo, Suriname").

The panel "Beyond Homonormativity: Re/Imagining the Queer Hispanic Caribbean," also held on June 1st, incorporated diverse methodologies including literary and performance studies, historical research, and close textual analysis. In his paper "Lectura queer del imaginario sexual en *Taso y Biografía de un Cimarrón*," Javier Laureano-Pérez (University of Puerto Rico, Río Piedras) showed how well-regarded Puerto Rican and Cuban ethnographic or testimonial works such as Sydney Mintz's *Taso: A Worker in the Cane* (1960) and Miguel Barnet's *Biografía de un cimarrón* or the *Autobiography of a Runaway [or Maroon] Slave* (1968) are rich sources, allowing a "queer reading" focusing on the discussion of non-reproductive, non-heterosexual sexualities. (Laureano-Pérez was unable to attend the conference and his paper was summarized in the introduction to the panel.)

In my own paper, "Of Stars, Seashells, and Sirens: Trans-Hispanic Caribbean Drag (Notes on Sylvia Rivera, Caracol, and Mayra Santos-Febres)," I offered a poetic meditation on how historical figures such as the New York-born Puerto Rican/Venezuelan trans or drag queen activist and Stonewall veteran Sylvia Rivera and the Cuban Marielito performer Caracol (featured in the documentary *Improper Conduct*) and literary characters such as the protagonist of the Puerto Rican Mayra Santos Febres's novel *Sirena Selena vestida de pena* help us to reconceptualize notions of drag, transvestism, and transgender identities and practices in a transnational circum-Caribbean space.

Finally, in her paper entitled "Beyond Homonormativity: Queer Intimacies as Alternative Narratives in the Hispanic Caribbean," Yolanda Martínez-San Miguel (University of Pennsylvania, USA) took up the critical and theoretical insights of Caribbean thinkers such as the Puerto Rican Rubén Ríos Avila and the Cuban-American Lázaro Lima and used these to propose new readings of the limits of homoerotics as normativity in the works of three authors: the Cuban Sonia Rivera-Valdés, the Puerto Rican Javier Bosco, and the Dominican Rey Emmanuel Andújar. Following the American scholar Lisa Duggan's critique of homonormativity and contemporary gay impulses to normalize gay marriage and gay participation in the military, Martínez-San Miguel questioned the new orthodoxies that have appeared as part of the critique of heteronormativity. The session also included an unscheduled presentation by Camilla Stevens (Rutgers University, New Brunswick, USA) in which she discussed the theatrical and performance work of the Dominican artists Claudio Mir and Frank Disla ("Enacting the Dominican Diaspora in Recent Theater of the Hispanic Caribbean"), including their use of transvestism.

The CSA conference's location in Trinidad and Tobago also gave reason for reflection, given the very particular and complex history of that republic, where to this day the act of sodomy between consenting adults (referred to as "buggery") continues to be penalized under Section 13 of the Sexual Offenses Law of 1986; where "Section 16, relating to 'serious indecency,' provides a penalty of up to 20 years' imprisonment for homosexual acts between men and between women" (ILGA 31 September 2000), and which still has a law [Section 8, paragraph 18/1 of the Immigration Act] banning the entry of homosexual men and women, even when government officials claim that these laws are never enforced. It was interesting (and sometimes frustrating) to listen to the discussions at the CSA 2006 conference plenary sessions about the links between academia and the region, and to the calls for academia's greater engagement

with the "real" issues or "challenges" of the Caribbean, usually understood as pertaining to the socio-economic sphere, and matters of development in particular, although evidently also to questions of public health (such as the AIDS crisis), racial and ethnic tolerance, etc. Clearly, academia's participation, along with that of activists, artists, public intellectuals, and individual citizens is in fact what will allow societies such as that of Trinidad and Tobago (and of other countries in the Caribbean) to reckon with the "challenges" that queer sexualities present for "modernity," or to reference Professor Selwyn Ryan's observations in the conference's opening ceremony, with postmodernity. The defeat of a bill to ban discrimination based on sexual orientation in Bermuda's Parliament the week before our conference is one such case. 34 of the island's 36 members of parliament chose to keep silent in the debate about the bill, and bill sponsor Renee Webb "could not even find two MPs to stand with her in order to have a roll called" (Sam Strangeways, "MPs Give Webb Bill the Silent Treatment," *Royal Gazette* 27 May 2006). Also of note is that shortly after our conference, Joel Simpson of the Society Against Sexual Orientation Discrimination (SASOD) of Guyana released a position paper highly critical of the CARICOM Model Legislation on Sexual Offenses (June 2006).

In the particular case of Trinidad and Tobago, we are struck by the complexity of the negotiations of alternative sexualities. M. Jacqui Alexander's classic essay "Not Just (Any) Body Can Be a Citizen: The Politics of Law, Sexuality, and Postcoloniality in Trinidad and Tobago and the Bahamas" (*Feminist Review* 48 [Autumn 1994]: 5-23) is a particularly striking denunciation of the dehumanizing toll of prejudice. What does it mean to be "an outlaw in [your] country of birth; a national, but not a citizen" (5), as she indicates, when your conduct and practices or identities are deemed objectionable and banned not only by the church but also by the state on the grounds of morality and decency, when there are also widely held views around the globe that see this intolerance as a violation of basic human rights? Jasbir Kaur Puar begins her essay "Circuits of Queer Mobility: Tourism, Travel, and Globalization" (*GLQ* 8:1-2 [2002]: 101-137) by discussing coverage in Trinidad and Tobago newspapers in 1998 about the landing of gay cruise ships in the Caribbean; she is particularly interested in the responses of local activists and how these shed light on the complexity of this issue. Essays by Rosamond King, such as "Dressing Down: Male Transvestism in Two Caribbean Carnivals" (*Sargasso Special Issue* 2004-2005: 25-36) and "Re/Presenting Self & Other: Trans Deliverance in Caribbean Texts" (manuscript, Center for the Study of Race, Politics, and Culture, University of Chicago website) are also fundamental contributions to our understanding of queer Trini practices and cultures. The insightful interviews and reflections that appear in the anthology *Tongues on Fire: Caribbean Lesbian Lives and Stories* (edited by Rosamund Elwin), which I read during our conference at the National Library in Port of Spain (where there were seven copies available) are also very inspiring, as is the remarkable story of Jowelle Taylor de Souza.

The San Fernando, Trinidad, transsexual hairdresser Jowelle de Souza gained international prominence in 2001 as a result of winning an out-of-court settlement from the local police, who had subjected her to inappropriate physical examinations and other ill treatment while she was detained for defending herself against a photographer who was taking unauthorized photographs. According to an Associated Press article, De Souza "was awarded US\$5,000 after being unlawfully arrested and harassed by police officers" (AP 1 May 2001). AP also indicated that "she is the first transsexual in Trinidad to sue the state for a violation of constitutional rights" (ibid.). De Souza was defended in court by "one of Trinidad's most prominent lawyers - the attorney general's wife, Lynette Maharaj." She has also assumed a public voice in defense of the passage of the Equal Opportunity Bill.

Clearly, there are many advances. During the CSA 2006 conference, Trinidad newspapers announced the Lesbian and Gay Film Festival in Guyana, and Puerto Rico was celebrating its first-ever gay-themed theater festival, called "Festival de Teatro del Tercer Amor." In addition, it is important to note the forthcoming publication of an anthology of queer Caribbean creative writing and scholarship titled *Our Caribbean: A Gathering of Lesbian and Gay Writing from the Antilles*, focusing on the Anglophone, Francophone, Hispanophone, and Dutch Caribbean. This volume, edited by Thomas Glave, will be released by Duke University Press in the Spring of 2007 and will be the most-encompassing anthology of its kind to date. Initiatives such as these and those of the members of CSA will ensure that we can continue our important mission of fostering discussions of and the production of knowledge about queer issues in the Caribbean.



Salvador, Bahia, 1900

CSA ENVIRONMENT & SUSTAINABILITY (E&S) SUBGROUP CALL FOR CONTRIBUTIONS TO CSA 2007

Nicholas Watts FRSA, Acting Convenor, CSA Environment and Sustainability Subgroup

The inaugural meeting of the CSA Environment and Sustainability Subgroup was held at the CSA Meeting, Crowne Plaza, Port of Spain, 31 May 2006. Details of the meeting, and aims of the subgroup are given below.

The Subgroup **invites you to submit proposals** and suggestions for the Bahia meeting on a fully interdisciplinary basis, ranging from nature in Caribbean literatures through economic, social, political and cultural issues of sustainable development in the region, to questions of capacity analysis and development. As well as presenting the best of current research and scholarship, the Subgroup is keen to develop teaching and research networks and partnerships across the wider Caribbean and the diaspora. Please submit suggestions and proposals to CSA, copy to Nicholas Watts, acting convenor (contact details below).

ORGANIZATION OF THE E&S SUBGROUP

It was decided, in the first instance, to constitute an email **network**, to work in due course through a listserve. There should be an **inclusive steering group** representing a range of key interests, i.e. different language groups, organisations and representatives from the region and out of region. This core group should be of sufficient size to ensure presence of a sufficient representation at any CSA meeting. Percy Hintzen, 2006/07 President of CSA, has indicated the interest of CSA in constituting the **E&S group as a sub-group of CSA**. Informal discussions with E&S group members indicate that this proposal is strongly supported by members. Further discussions have also indicated the general acceptability of identifying and inviting eminent persons from the regional partner organisations to constitute an **Advisory Group/Board**. This should include representation from universities, regional intergovernmental and regional non-governmental organisations.

The group thought an **environment and sustainable development stream of workshops/panels should**, depending on supply of contributions, **run sequentially throughout the CSA week of meetings**. The overall approach should be integrated and multi-sectoral. Wider networks of South-South cooperation, for example across the Philippines, Madagascar, should be included, as should active inclusion of islands that are not independent states. The sequence should include panels in all relevant languages (e.g. Spanish language panels should not coincide with English language panels). Efforts should be made to have paper abstracts and powerpoints translated **to facilitate discussion between, and integration of, the CSA language communities in this field**. Where possible, simultaneous or sequential translation should be provided.

The substantive content of this stream of panels should **focus on** work that included, inter alia, **environmental issues in sustainable development**, whilst fully acknowledging the importance of all pillars of sustainable development (economic, social, cultural and governance, as well as environmental).

At least one **plenary speaker** from academia and other partner organisations (governmental, intergovernmental and non-governmental organisations) should be invited to address the meeting on a related theme.

Wednesday or Thursday pm of the CSA meeting should be given over to a relevant excursion (environmental site or sites, examples of best practice or controversy) with accompanying explanation of the cultural, historic and policy context.

AIMS AND ROLE OF THE E&S SUBGROUP

It was agreed that the group would need to identify a clear set of aims/mission statement and clarify its role. The **aims** as discussed were as follows:

- ✓ add value to sustainable development in the region
- ✓ to contribute to a higher profile of E&S issues at the CSA meetings and in the region
- ✓ to support CSA where appropriate in the preparation of the E&S component of the annual programme (e.g. circulation of statements of interest for panels and papers)
- ✓ to support one another in the logistics of getting to, and staying at, CSA
- ✓ to articulate needs of Caribbean countries to donors
- ✓ to explore opportunities provided in the context of the UN Decade of Education for Sustainable Development
- ✓ to encourage development of inter-institutional partnerships in teaching and learning, e.g. student groups in different countries working together on local level comparative environmental projects [Note: This should take the form of facilitating student and staff level exchange of information and support, and avoid, at least in the first instance, the complications of joint accreditation and assessment.]
- ✓ to coordinate information on internship and scholarship opportunities (e.g. from UN, Commonwealth and regional intergovernmental agencies as well as NGOs) [Note: Examples of internship opportunities were provided by the Caribbean Conservation Association and by UNDP.]
- ✓ to develop multi-sectoral partnerships [cf. the 'university in the community'] for sustainable development across higher

- education institutions and with the other partner institutions indicated above
- ✓ to facilitate interdisciplinarity and integration of the human and social sciences into CSA work on E&S [Note: Forthcoming notes from the UNESCO meeting on this theme, held at the Association of Caribbean States, 29 May 2006, should provide further guidance.]
- ✓ to collate and publicise regional/global registers of expertise in E&S
- ✓ to enhance opportunities for colleagues in the region to engage in collaborative research and publication in internationally recognised journals
- ✓ to enhance E&S data collection and archiving (and the use of research students for this), to include reports and grey literature [Note: This would provide an opportunity to cooperate with the D-LOC, the Digitisation of Libraries of the Caribbean, initiative]
- ✓ to promote higher education involvement in training citizens for participation in sustainable development policy (in partnership with NGOs)
- ✓ to develop a statement on the ethics of environmental research in the region (to include issues of trust and access)
- ✓ to explore the potential for working with negotiators at regional and international meetings, and to explore opportunities for training junior E&S professionals in appropriate techniques for analysis and negotiation.

SUPPORT FOR THE E&S SUBGROUP INITIATIVE

Indications of support in principle for the initiative have been received from senior representatives of all regional intergovernmental organisations and regional NGOs so far approached [ACS, UNDP, UNESCO, Caribbean Conservation Association and the Caribbean Policy Development Centre, UNECLAC and CANARI.] Percy Hintzen, incoming CSA President, has invited Nicholas Watts, on behalf of the group, to prepare a proposal for fine-tuning by CSA to seek support for the E&S Group's activities, including collaborative research. Further points of discussion were the potential contribution and relevance of and for the E&S Group of the Virtual Masters in Caribbean Studies under development at CSA; the integration of population, health and environment - courtesy of the intervention of Roger Mark de Souza; the development of the University Consortium of Small Island States (UCSIS) as a vehicle for sustainable development of SIDS across the Caribbean, Pacific and AIMS regions.

Juan P. Ruiz has offered to initiate preparations for CSA 2007 E&S work by writing to a number of his established contacts in the Bahia area, Roger-Mark de Souza of the Population Reference Bureau, Washington, DC, has kindly agreed to be part of the initial core/steering group. The initial core group should also include Gregory Freeland, German Marquez, Nicholas Watts, Godfrey St Bernard and Jose Seguinot. There is room for further volunteers from all linguistic communities of the Caribbean, including from Intergovernmental Organisations and Non-Governmental Organisations where appropriate.

RESEÑA:

MARÍA E. RAMOS, LA MUERTE DE UN GIGANTE. HISTORIA DE LA CENTRAL GUÁNICA Y EL POBLADO DE ENSENADA. PRÓLOGO DE HUMBERTO GARCÍA MUÑIZ. EDITORIAL PLAZA MAYOR, SAN JUAN, 1999 (350 P.) ISBN: 1-56328-147-3

por Ana Vera Estrada, Centro de Investigación y Desarrollo de la Cultura Cubana Juan Marinello, La Habana

La obra reseñada se refiere al surgimiento y decadencia del central Guánica, el mayor de los centrales de Puerto Rico y uno de los más grandes del mundo en determinado momento.

Me habló de ella el prologuista, en junio del 2005, en la Reunión Anual de la Caribbean Studies Association, al final de un panel de la Universidad de Puerto Rico dirigido por la Dra. Alice Colón, en el que participé como invitada para presentar mi ponencia sobre la reestructuración que comenzó en Cuba en el año 2002 y el impacto cultural en las familias de tradición azucarera en los centrales recién clausurados.

Muy pronto tuve un ejemplar en la mano. La importancia de este libro en el conjunto de la amplísima bibliografía azucarera sobre la región, la señala el propio García Muñiz desde la primera página. Es: "una aportación original a la historiografía caribeña y el primer estudio-testimonio de un poblado azucarero de la región", (1) además de un valioso aporte al conocimiento de la vida comunitaria en Puerto Rico, una arista que puede aportar mucho al enriquecimiento de la bibliografía puertorriqueña sobre la vida cotidiana de la gente común. El poblado industrial -como agrega un poco más abajo- es más común en países desarrollados como Canadá y los Estados Unidos, y en la industria azucarera de La Española, que se anticipó por 200 años a la revolución industrial, está el origen histórico de este tipo de comunidades, que salvo en Cuba, en el Caribe no abundaron.

Llaman la atención el enfoque marcadamente social de la obra, que recoge la aparición y desarrollo paulatino de la sociedad en el poblado de Ensenada y la evolución que sufre su estructura, asociada a las transformaciones socioeconómicas provocadas por el desarrollo creciente del central, así como la gradual marginación de la comunidad ensenadeña respecto a la empresa; también son notables los comentarios sobre la discriminación de que eran objeto los trabajadores y pobladores puertorriqueños, a quienes les estaba terminantemente prohibido el acceso a determinados lugares públicos del batey, incluso el derecho a caminar frente a las casas de los norteamericanos (llamados aquí "los americanos") y en un caso que es parte de su historia personal, también el cuestionamiento del

derecho de los niños puertorriqueños a figurar al frente de un desfile escolar, como ejemplo puntual que quiero destacar para mostrar las dos realidades sociales contrapuestas que allí se desarrollaron; realidades sociales que tuvieron su correlato en las instituciones que con el tiempo fueron apareciendo y que poco a poco se fueron integrando en una sola comunidad de "ensenadeños", a la que la autora declara pertenecer.

El proceso industrial del azúcar abarca tres etapas o fases de gran complejidad: la agrícola, la industrial y la comercial, y aquí están presentes las tres, con énfasis en lo industrial y comunitario. Pero para una mejor valoración de sus merecimientos y limitaciones, acerquémonos a una síntesis de los capítulos.

La obra comienza con una detallada descripción geográfica del lugar del suroeste de la Isla de Puerto Rico, donde luego se asentaría el central y del origen del pueblo de Ensenada, resultante de la construcción del Guánica. De ahí pasa a historiar la vida de Ensenada antes de que se iniciara la construcción del central, en los primeros años del siglo XX. Los capítulos siguientes hacen referencia, a la fundación el primero y el otro a la aparición del poblado.

La parte principal de la obra (150 páginas) es el capítulo cinco, donde la autora reconstruye la historia de ambos, central y poblado, por décadas, entre 1911 y 1950. En los capítulos siguientes, hasta el momento presente, se analiza el proceso que comienza con la transición de los años cincuenta, el inicio de la decadencia en los sesenta, la liquidación de la empresa en los setenta y principios de los ochenta; el proceso termina en el análisis de las consecuencias del cierre para la población dependiente del central y de las perspectivas futuras que les esperan.

Entre los materiales incluidos en anexo sobresalen una detallada síntesis de los pasos del proceso industrial por el que pasa la caña hasta convertirse en azúcar, y un glosario básico útil para los que se inician en investigaciones sobre el mundo azucarero, más sintético que el que figura en la conocida obra del historiador cubano Manuel Moreno Fraginals, (2) que resulta en exceso detallado para principiantes.

La bibliografía citada parece inusualmente breve y discontinua en relación a lo que cabría esperar de este tipo de monografías. Sin embargo, el trabajo revela una amplia revisión de colecciones de prensa, manuscritos inéditos, fondos de archivo y entrevistas, que atestigua el esfuerzo consagrado a compilar y ordenar la mayor cantidad de información disponible para completar la historia detallada que la autora se propuso reconstruir.

Se trata de un libro casi etnográfico, escrito por una ensenadeña emocionada y con gran sentido de pertenencia a su comunidad. Ella ha recogido en su obra hasta los mínimos detalles de la historia del poblado, surgido como un apéndice del central ("la central", como dicen los puertorriqueños). Como científica y antigua pobladora de Ensenada, que fue testigo de parte de la historia que narra, integra su propia experiencia de vida en el poblado, lo que personalmente vio, escuchó o le contaron, con lo que ha aprendido en la investigación, y en esta imbricación de objetivos personales y científicos, de la perspectiva *etic* y *emic* radica, en mi criterio, la mayor incongruencia del trabajo, que no logra una propuesta teórica significativa dentro de la bibliografía azucarera, a pesar de sus innegables virtudes.

Desde mi punto de vista *La muerte de un gigante* puede servir de fuente de primera mano a historiadores preocupados por los procesos sociales asociados a la historia de la agroindustria azucarera en Puerto Rico y en general en el Caribe, aunque el lector no debe esperar encontrar un análisis exhaustivo del contexto epocal en que se inserta, ni de su conexión con las fluctuaciones de los precios del azúcar en el mercado internacional.

(1) Ramos, María E., *La muerte de un gigante* (1999) San Juan, Editorial Plaza Mayor: 11

(2) Moreno Fraginals, Manuel (1978) *El Ingenio. Complejo económico social del azúcar*, La Habana, Editorial de Ciencias Sociales, vol. 3: 165-164

POSITION IN RELIGION IN LATIN AMERICA AND THE CARIBBEAN

The Department of Religious Studies at the University of North Carolina, Chapel Hill invites applications for a tenure-track Assistant Professor position in the study of religion in Latin America and the Caribbean, starting July 1, 2007. Area of specialization is open, but may include historical or ethnographic approaches to indigenous and/or Christian traditions.

Candidates should have knowledge of the relevant language(s), and demonstrate strong research potential. Teaching duties will include introductory and upper-level undergraduate courses on the religions of Latin America and the Caribbean as well as graduate-level seminars. The successful candidate will also be expected to direct doctoral students, and to collaborate with faculty in the Department of Religion at nearby Duke University. Both teaching and research need to be related to the problems and issues of religion broadly conceived. Completed applications must be received by the application due-date of December 21, 2006.

Send a letter of application, an updated curriculum vitae, and four letters of reference to:

Chair of Religion in Latin America Search Committee

Department of Religious Studies, CB #3225

University of North Carolina at Chapel Hill, Chapel Hill, NC, 27599-3225 (http://www.unc.edu/depts/rel_stud/).

The University of North Carolina is an equal opportunity employer. Women and minorities are strongly encouraged to apply.

NEW PRESENTER'S THOUGHTS ON THE CSA EXPERIENCE

Candice Dickson and Shelene Gomes, Centre for Gender and Development Studies, University of the West Indies, St. Augustine

Three staff members of the CGDS were invited to present at the recent CSA Conference on an ongoing project on masculinity and crime in Trinidad and Tobago. The occasion offered us a space in which to present insightful and intriguing research that centred on our personal research interests and to engage with the practical ways in which theoretical concepts such as 'modernity' and 'development' play out in people's real lives in the Caribbean.

Although we were uneasy about the type of response that we would receive from the audience, we were reassured by academics and former participants who repeatedly mentioned that the CSA conference was largely a safe space in which scholars located in and outside the Caribbean could come together to share, criticise and comment on each other's work. Additionally, the synergy of the team and the guidance and support we received from researchers and former participants were instrumental factors in initiating us into a more confident presentation mode and arresting our fears and concerns.

We were, however, somewhat disappointed that the majority of the presenters were mostly located in institutions in the 'western' part of the world and there were few scholars situated in other parts of the 'third world'. If part of the rationale for the CSA's existence is to create a space in which we, as 'third world' academics, come together to exchange ideas and stimulate new methodologies and epistemologies, then the CSA must encourage and facilitate further discourses from those located in the Caribbean and the larger 'third world'. This kind of dialogue is especially critical if we are to imagine and implement new alternatives to paradigms such as modernity and development.

SECRETARIAT ADJUNCTS' PERSPECTIVE ON THE CSA 2006 CONFERENCE

Holger Henke, Metropolitan College of New York

During our recent conference in Port-of-Spain I asked three of the students who helped with the administrative work in our conference secretariat what they thought of the opportunity and the conference in general. The three students who replied to the questions were Danielle Modeste, Lauren Pragg, and Giselle Hosein.

Asked what they considered the best or most rewarding experience at this conference and/or their work with the secretariat, the students replied: "Probably meeting and conversing with the delegates. It amazed me how most are able to speak more than language fluently when I have a little trouble with my own. Also, it was really a learning experience watching the local committee put together the conference; it taught me a lot about diplomacy and balance." "Meeting new people and scholars who I have long admired." "Meeting new, interesting people."

To my question whether they thought that they had learned any new skills that may be useful in the future, the students responded: "Diplomacy and balance." "I've refined my problem-solving and organizational skills." "Yes, I learnt some administrative and public relations skills."

Since we also wanted to learn from their experience, I asked them whether they thought the secretariat could have been more efficient in its work. The answers were: "YES." "The organization and training beforehand." "I think there could have been more communication and proper delegation of work among all involved because you could see the strain on some council and committee members." I take these answers to pose a challenge for us in Salvador da Bahia to think through properly and delegate clearly the specific tasks each student assistant should be responsible for. Obviously, there may always be ad hoc situations and small and big emergencies that need to be taken care of in addition to whatever "routine" the secretariat has developed, but the expectations to the assistants should probably be better defined both in terms of the expected routines as well as the possible emergencies.

Our final question asked whether students would volunteer again, if asked. The response was positive, as you can see from their answers: "Sure. I enjoyed the experience, even the difficult days." "Yes." "Yes, because it's fun and it builds a wider contact range."

All considered, it seems that the students enjoyed themselves and considered the experience worthwhile. The association is most grateful for their help and their input to this questionnaire.

CONSTITUTION OF THE CARIBBEAN STUDIES ASSOCIATION*

PREAMBLE

This Constitution sets forth the fundamental principles and basic organizational structure of the Caribbean Studies Association, hereafter referred to as the Association.

The Association is an independent professional society of interdisciplinary orientation and international membership. Its primary aim is to foster contact, communication and cooperation among scholars, professionals and other persons interested in the study of Caribbean affairs and concerned about the realities and aspirations of the Caribbean peoples. The Association is not formally affiliated with any public or private institution in the Caribbean or elsewhere.

ARTICLE I: NAME

The official name of this institution is Caribbean Studies Association, Inc.

ARTICLE II: PURPOSES

1. To promote closer contact, communication and collaboration among its members by encouraging, sponsoring, organizing, supporting and carrying out appropriate activities, particularly an Annual Conference organized around themes of significance to the Caribbean's past, present or future.
2. To facilitate the exchange and diffusion of knowledge and information about Caribbean affairs among its members and between them and other individuals and institutions.
3. To stimulate and strengthen Caribbean studies through research, writing and teaching.
4. To establish and maintain contact and cooperation with other institutions and individuals within and outside the Caribbean area whose interests and aims are compatible with those of the Association.
5. To contribute to the expansion of the CSA's influence, in regard to Caribbean policy issues.

ARTICLE III: MEMBERSHIP

1. Membership in the Association shall be open to any person actively interested or engaged in study, research, writing or teaching, and in the advancement of knowledge about Caribbean affairs.
2. Membership in the Association is established by payment of annual dues on a calendar year basis, from January through December. A member in good standing is one who has paid the specified dues for the current year. Only members in good standing can vote and are eligible for election or appointment as officers.
3. Members in good standing are entitled to receive free of charge the Caribbean Studies Newsletter, official organ of the Association, and other publications of the Association with or without charge, as applicable. They shall also have the right, upon payment of the required registration fee, to participate in the Annual Conference and in the Annual Business Meeting.
4. Membership in the Association is open to individuals only. Institutions, however, may subscribe to the Newsletter at the established institutional subscription rate.
5. Academic professional organizations, whose interests and aims are compatible with those of the CSA, are eligible to become associate institutional members, at no charge, on a reciprocal basis, by means of an exchange of letters; non-academic multilateral organizations, as well as universities, may become associate institutional members on the basis of special annual fees; each CSA past president shall be designated an honorary life member of the Association, upon completion of his or her term of office.
6. Academic professional organizations will become eligible for CSA membership. This shall be available to universities. Past presidents should have honorary Life membership upon completion of their term of office [Executive Council Meeting #2 Merida Mexico May 1994.] [[note: this differs from #5]

ARTICLE IV: OFFICERS

1. The Association's elected officers shall be the President, the Vice President and seven (7) Council members. The terms of office for the President and Vice President shall be for one year; each of the seven (7) elected Council members will have a two year term of office, with the possibility of only one additional consecutive term; terms of office shall commence and terminate at the close of the Annual Business Meeting, regardless of the calendar period elapsed between Meetings.
2. The President is not eligible for re-election.
3. All other elected Council members are eligible for successive re-elections but none may serve more than three (3) consecutive terms at a time.
4. The appointed officers of the Association are the Secretary-Treasurer, the Editor of the Newsletter and the Chairperson of the Conference Program Committee. They shall be chosen by the Council and be responsible to it.
 - a. The Secretary-Treasurer shall be appointed for a three (3) year term. He/She shall be eligible for appointment to a second term, or the initial appointment may be extended for additional periods of one year or less as determined by the Council.
 - b. The Newsletter Editor shall be appointed for an indefinite term subject to annual review and reconfirmation at the time of

the Annual Conference.

c. The Chairperson of the Conference Program Committee shall be appointed for a period of about one year, ending with the Annual Conference.

5. The Immediate Past President shall be an ex-officio member of the Council with rights and duties equal to other members.

6. All thirteen (13) members of the Executive Council (elected and appointed) shall have the right to vote, but the appointed positions (Secretary-Treasurer, Program Chair, Newsletter Editor) shall each have one vote only, even when two or more officers share the position.

ARTICLE V: DUTIES OF OFFICERS

1. The President is the Association's chief executive officer and its principal representative and spokesman before other institutions, groups or individuals. The President shall convene and preside over Council meetings and the Annual Business Meeting. He/She shall recommend an annual budget to the Council and oversee the Association's administrative, financial and other business. In the discharge of his/her duties, the President shall seek the views and advice of the Council, particularly on matters involving present or future commitments of the Association.

2. The Vice President is President-elect and automatically succeeds to the Presidency. He/She shall seek and propose to the Council a site and Program Chairperson for the Annual Conference to be held under his/her presidency, and shall assume such duties as the President and the Council shall determine or delegate.

3. The Secretary-Treasurer has primary responsibility for the Association's financial affairs and secretariat services. He/She shall keep the Association's official records and be responsible for its funds. In performing his/her duties, the Secretary-Treasurer will work closely with the President and the Council.

4. The Newsletter Editor is responsible for preparing and distributing the quarterly Caribbean Studies Newsletter.

5. The Annual Conference Program Committee Chairperson will organize the academic program and extra-curricular activities at the Annual Conference. He/She shall choose panel chairpersons and keynote speakers for plenary sessions and shall designate a Local Committee to assist with local arrangements. In carrying out his/her duties, the Chairperson shall work closely with the President and the Secretary-Treasurer.

ARTICLE VI: THE COUNCIL

1. The Council is the Association's governing body and principal policy-making organ. It shall consist of the President, the Vice President, the seven (7) elected members, the Secretary-Treasurer, the Newsletter Editor, the Chairperson of the Conference Program Committee and the Immediate Past President.

2. The Council shall meet at least once a year in conjunction with the Annual Conference, and the President may call special meetings as necessary.

3. Seven (7) members of the Council, including the President or, in his absence, the Vice President as presiding officer, shall constitute a quorum at Council meetings. Council decisions shall be adopted by a simple majority of those members present and voting, except as stipulated in Section 4 of this Article.

4. Extraordinary measures, such as removal of officers or other important actions as determined by the Council, shall require a two-thirds majority of all Council members, whether meeting as a body or by referendum. The determination of what constitutes an extraordinary measure shall also require a two-thirds majority.

5. The principal duties of the Council are:

a. To formulate the basic philosophy and general operational policies and procedures of the Association and to orient the pursuit of its aims and objectives.

b. To approve the annual budget, set dues, authorize expenditures and regulate the management of the Association's financial affairs.

c. To choose the Secretary-Treasurer, the Newsletter Editor and the Conference Program Chairperson.

d. To select the sites, dates and themes for the Annual Conference.

e. To act as Nominations Committee for annual elections or form the basic nucleus thereof.

6. The Council shall fill its own vacancies, either by appointment or election, except in the case of the President and Vice President, unless vacancies occur simultaneously in these two offices, in which case the provisions of Article VIII of this Constitution shall apply.

7. Decisions and actions of the Council shall be subject to review by the Annual Business Meeting.

ARTICLE VII: ANNUAL CONFERENCE AND BUSINESS MEETING

1. The Association shall hold an Annual Conference and Business Meeting. At the discretion of the Council, the Conference may be co-hosted or co-sponsored by one or more bona fide, preferably educational, local institutions in the country where the Conference takes place.

2. The Annual Business Meeting, to be held in conjunction with the Annual Conference, shall receive and consider reports and resolutions from the Council or from standing or special committees, entertain individual or collective motions from the chair or the floor and consider other business pertinent to the work of the Association. Decisions made and resolutions adopted at the Annual Business Meeting shall constitute the official policies or views of the Association.

3. Measures considered by the Annual Business Meeting shall require a simple majority of those members in good standing present and voting. Thirty (30) members shall constitute a quorum at the Annual Business Meeting.

ARTICLE VIII: SUCCESSION

1. In the event the President and Vice President simultaneously vacate their offices, the Secretary-Treasurer, acting as President Pro Tempore, shall immediately notify all Council members of this fact and call an emergency session of the Council within the next fifteen (15) days. While in emergency session, whether meeting together or through formal consultation by the most expeditious means available, the Council shall appoint one of its elected members Acting President. Such appointment shall require the affirmative vote of at least six (6) Council members.

2. If the balance of the unexpired term of the President and the Vice President is six months or more, an election shall be called within thirty (30) days of the Council meeting (or decision) to fill both vacancies. If the unexpired balance is less than six months, the Acting President shall serve in that capacity until a new President is elected and takes office. In the latter case, the Acting President shall direct the Council acting as Nominations Committee to proceed with the arrangements for a general election to choose all the officers for the coming year.

ARTICLE IX: RESIGNATION OF OFFICERS

An officer may resign his position by notifying the President in writing, with a copy to all Council members. Resignations of Council members shall be considered by the President and, if accepted, will be effective on the date of the notification to the resignee. Resignations of the President or Vice President shall be considered and acted upon by the Council. Should both the President and Vice President resign at the same time, the Council shall proceed in accordance with the provisions of Article VIII of this Constitution.

ARTICLE X: REMOVAL OF OFFICERS

Proceedings for removal of officers of the Association may be initiated by the President, and/or by one-third of the elected Council members when they believe such removal is justified and in the best interests of the Association. The officer undergoing removal proceedings shall be afforded adequate opportunity for a hearing before the Council, whether in person or in writing. A two-thirds majority vote of all Council members shall be required for removal.

ARTICLE XI: EMBLEM

The official emblem of the Association is the logo printed on the cover page of the Newsletter. This emblem shall be used, to the extent possible, on all official correspondence and documents of the Association.

ARTICLE XII: AMENDMENTS

1. Amendments to this Constitution may be proposed by two-thirds of all Council members and submitted to the membership for ratification via mail ballot. Ratification shall be by a majority of members of the Association voting.
2. Amendments may also be proposed by a majority vote at the Annual Business Meeting or by petition of at least twenty (20) members in good standing.
3. Unless otherwise specified in the amendments, they shall take effect immediately upon ratification.

ARTICLE XIII: BY-LAWS

1. The Council shall prepare and approve By-Laws consistent with this Constitution to elaborate as necessary on substantive or procedural aspects relative to the conduct of Association business.
2. The By-Laws shall become effective upon ratification by a majority of the members of the Association voting in a referendum.

ARTICLE XIV: RATIFICATION

This Constitution, revised and approved by the Council at the 5th Annual Meeting and Conference in Curaçao on 9 May 1980, shall become effective upon ratification by a majority of the members of the Association voting in a referendum.

*Revised-1977; revised-1980; revised-1986, all approved by Council, by the annual Business Meeting, and all passed by a majority of the members of the Association voting in a referendum.

Revisions of the Constitution and By-Laws were proposed by Council and by majority vote during the Business Meeting at the CSA Annual Conference in Mérida, México, May 1994; they were submitted to the membership for ratification via mail ballot and passed May 16, 1995.

BY-LAWS OF THE CARIBBEAN STUDIES ASSOCIATION

These By-Laws are promulgated pursuant to Article XIII of the Constitution of the Caribbean Studies Association.

ARTICLE I: ELECTIONS AND NOMINATIONS

1. The Association shall hold an annual general election to choose the Vice President and seven (7) Council members for the terms

specified in the Constitution.

2. The general election shall be held sufficiently in advance of the Annual Business Meeting. The actual dates of commencement and completion of the electoral process shall be proposed by the President and approved by the Council.

3. The Nominations Committee shall be composed of the President, the Vice President, the Secretary-Treasurer and all those elected and appointed Council members who accept to form part of it at the invitation of the President. The President of the Association shall preside over the Nominations Committee and the Secretary-Treasurer shall serve as its Secretary.

a. The President, in consultation with the Council, may invite one or more members of the Association in good standing to serve on the Nominations Committee. The Nominations Committee shall consist of no more than fifteen (15) nor less than seven (7) members and it shall always be odd-numbered.

b. The Nominations Committee shall determine how many of its members shall constitute a quorum at meetings and a majority for voting purposes.

4. Subject to modification by the Nominations Committee at its own discretion, the Nominations Committee shall canvass the elected Council members who have served less than three consecutive terms to ascertain their willingness to stand for re-election; those willing shall be considered candidates. The Nominations Committee shall also propose candidates from among the general membership.

a. Each member of the Nominations Committee may propose no more than one (1) nominee for Vice President and no more than three (3) for the Council.

b. Only members of the Association in good standing as defined in Article III, Section 2 of the Constitution shall be eligible to stand for office.

c. All eligible nominees will be asked whether they are willing to stand for election and to serve if elected. All those accepting shall be considered candidates and their names entered on the official ballot.

d. In addition to candidates chosen by the Nominations Committee, individual members may propose candidates by submitting to the Nominations Committee petitions signed by forty (40) members in good standing in the case of Vice President and twenty (20) for the Council. The names of candidates thus nominated shall be entered on the official ballot.

5. In the selection of candidates, the Nominations Committee shall endeavor to present a balanced slate, with due consideration given to such factors as disciplinary and geographic diversity, sex and racial or ethnic origin of candidates. It shall also take into account worthy services or contributions of nominees, as well as their leadership potential.

6. In his capacity as Secretary of the Nominations Committee, the Secretary-Treasurer of the Association shall prepare the official ballot and mail it to all members in good standing. The official ballot shall bear an identifying mark on the reverse side and ballots not so identified shall be considered void.

7. Returned ballots shall be counted and adjudicated by a Ballot Tabulation Committee appointed by the President; its members may or may not be members of the Association. The Tabulation Committee shall render to the President a report signed by all its members certifying the election results. Voted ballots shall be kept by the Secretary-Treasurer until the following election is held and its results known.

8. The candidate for Vice President receiving the highest number of votes shall be declared elected.

9. The seven (7) candidates for the Council receiving the highest number of votes shall be declared elected.

10. Should an elected Council member resign or decline to serve before assuming office, the candidate receiving the next highest number of votes shall be declared elected to fill that seat. The same procedure shall be followed in the case of other such vacancies.

11. Vacancies occurring after the elected person takes office shall be filled by the Council as stipulated in Article VI, Section 6 of the Constitution.

12. The President shall notify all Council members and the newly elected officers of the election results as promptly as possible after receiving the report of the Tabulation Committee. The results will be announced to the membership in the Association's Newsletter.

ARTICLE II: FINANCIAL MATTERS

1. Primary responsibility for the management of the Association's financial affairs shall reside in the Secretary-Treasurer, who shall work under the general guidance of the Council.

2. The Secretary-Treasurer shall:

a. Receive and deposit all funds coming to the Association and keep current records of all receipts and disbursements. All Association funds shall be deposited in a savings account at the highest obtainable interest rate. A separate checking account shall be kept and funds will be transferred from the savings account as necessary to cover current expenses.

b. Prepare a draft annual budget in coordination with the President, who shall submit it to the Council for approval.

c. Prepare an annual financial report detailing income and expenditures and describing the general financial situation; the report shall be presented to the Council at the Annual Conference. Also, he/she shall prepare other financial reports as required.

d. Arrange to have the Association's books audited by an outside auditor at least once every three years.

e. Collect annual dues and other fees and payments from members. Dues statements will be sent to the membership in January of each year. At least two reminders will be sent to those members who fail to respond to the initial statement.

f. Make all disbursements for authorized expenditures for ordinary Association expenses. Expenditures exceeding the sum of US\$1,000 or whatever amount is determined by the Council from time to time, shall require the Council's prior approval.

g. Reimburse Association members upon presentation of receipts or other bona fide evidence of expenses, for authorized expenses incurred in official Association business. Requests for reimbursement will be itemized and submitted under the requester's signature.

ARTICLE III: VOTING

Except as otherwise stipulated in the pertinent Articles of the Constitution, all ordinary business of the Association shall be transacted by simple majority of those present and voting.

ARTICLE IV: ANNUAL CONFERENCE AND BUSINESS MEETING

1. The general guidelines for the organization and conduct of business, including voting procedures, at the Annual Conference and at the Annual Business Meeting are contained in Article VII of the Constitution.
2. The agenda for the Business Meeting shall be prepared by the President and approved by the Council. Members wishing to propose agenda items may do so by submitting them to the President no later than thirty (30) days before the opening of the Conference.
3. The official Conference Program shall be printed and distributed to all persons registered for the Conference.

ARTICLE V: COMMITTEES

1. The standing committees of the Association are the Nominations Committee and the Conference Program Committee. A standing committee of CSA ex-Presidents is established to advise on matters of fund-raising and recruitment [Executive Council Meeting #2 Merida, Mexico, May 1994]
2. The Council, or the President with the advice of the Council, may appoint special committees as necessary.
3. Resolutions Committee. Pursuant to Sec. 2 of this Article and for the purposes herein stated, the Council shall name a Committee on Resolutions, its members to be appointed by the President, and whose term of office shall be concurrent with that of the President.
 - a. Resolutions, limited to 100 words, shall be submitted to the Secretariat at least 30 days prior to the Annual Business Meeting.
 - b. Each resolution shall deal with only one issue.
 - c. Each resolution shall be a statement of general principle, which can be illustrated as appropriate, by reference to specific cases, events, or circumstances.
 - d. Each resolution shall be signed by at least five (5) CSA members in good standing, one of whom shall be designated by the proposing group as its spokesperson and contact person, to facilitate communication with the Secretariat and the Committee on Resolutions.
 - e. The Committee on Resolutions shall study each proposed resolution and shall make recommendations on each proposal to the Council and to the membership at the Annual Business Meeting.
 - f. In light of discussions on the proposed resolution, and in consultation with the proponents of the resolution, the Committee on Resolutions may revise and/or reformulate the proposed resolution.
 - g. The Proposed resolution, in its final form, shall be submitted to the membership for ratification through mail ballot.
 - h. A simple majority of those voting shall determine whether the resolution has been adopted or rejected.
 - i. The result of such a balloting shall be reported to the membership in the Caribbean Studies Newsletter along with the text of the resolution voted upon.
 - j. Copies of resolutions approved by mail ballot of the CSA membership will be sent by the CSA Secretariat to the appropriate individuals and institutions. The Caribbean Studies Newsletter will publish the names of those receiving copies of approved resolutions.
 - k. Should unforeseen new events preclude the use of normal resolution procedures, then Sections a. and e. of this Article only shall be abridged in the following manner
 - i. The proposed resolution would be received by the Secretariat and sent directly to the Committee on Resolutions and the Council for discussion. The proposed resolution shall then be submitted to the membership through a mail ballot.
4. Task Forces. The Council shall have the option of naming ad hoc task forces to work on current policy issues and report their findings to the Council and the membership.
 - a. By majority vote the Council shall name the task force, with a specific charge and a specific length of time for its existence.
 - b. The President shall appoint the chairperson and the members of each task force.
 - c. The findings of each task force shall be reported to the membership at the Annual Business Meeting and in the Caribbean Studies Newsletter.

ARTICLE VI: HONORARY MEMBERSHIP

With the approval of the Council, any person who has rendered outstanding service to the Association, or who has distinguished himself or herself in any area of Caribbean affairs, may be designated honorary member for one year or more, or granted life membership.

ARTICLE VII

Members are encouraged to specify their interest in joining one or more disciplinary work groups, within discrete areas. In order to form a working group, at least 15 CSA members should sign a request to the Executive Council, seeking such status. This request should include specific areas of interests, objectives, and activities to be undertaken. Each working group should elect a coordinator for a two-year term by ballot, show of hands, or voice vote, during the Annual Conference of the CSA. The coordinator shall facilitate continuous collaborative research and communication between working group members and contribute to the purposes of the Association, as described in Article II of the Constitution. The coordinator shall also present annual activity reports to the Executive Council, and only solicit funding, in the support of the group activities, in coordination with the Secretary-Treasurer. Established working groups, which do not meet for two consecutive years, shall automatically be dissolved. For this purpose, a year shall be defined

as the period between any two CSA Annual Conferences.

ARTICLE VIII: TERMINATION OF MEMBERSHIP

Any member of the Association may submit his or her resignation at any time; this shall become effective upon its written acknowledgement.

ARTICLE IX: DISSOLUTION OF THE ASSOCIATION

1. The Caribbean Studies Association shall be considered dissolved if its membership falls below twenty-five (25) members.
2. If the Association is dissolved, its assets on liquidation shall be distributed to one or more non-profit institutions whose aims and objectives are compatible with those of the Association.

ARTICLE X: AMENDMENTS

Amendments to these By-Laws may be proposed by two-thirds of all members of the Council, by majority vote at the Annual Business Meeting or by petition of at least twenty (20) members in good standing. Ratification of amendments shall be by mail ballot and require a majority vote of those members in good standing voting.

ARTICLE XI: RATIFICATION

These By-Laws, revised and approved by the Council at the 5th Annual Meeting and Conference in Curaçao on 9 May 1980, became effective upon ratification by a majority of the members of the Association voting in a referendum in November 1980.

These By-Laws, revised and approved by Council and by majority vote at the Annual Business Meeting May 31, 1986, became effective upon ratification by a majority of the members of the Organization voting in a referendum October 9, 1986.

These By-Laws, revised and approved by the Council and by majority vote during the Annual Business Meeting at the 19th Annual Conference in Mérida, México in May 1994, has become effective May 16, 1995, upon ratification by a majority of the members of the Association voting via mail ballot.

OBITUARY - DR. FESTUS L. BROTHERSON

Dr. Festus L. Brotherson Jr. Professor of Political Science & Senior Research Associate, 58, died on October 24th 2006 at 09:40am from a catastrophic stroke. Dr. Brotherson was a research associate at the University of Miami Florida, and tenured professor at Baldwin-Wallace College in Ohio. He also worked at the University of Guyana and other academic institutions. He was a graduate of Tutorial High School in Guyana. He was a broadcaster in his native country of Guyana moderating the Action Line, Music of Struggle and Night Ride programs. Dr. Brotherson was the editor of the New Nation newspaper and a senior member of the ruling political party.

Listed are some of the main accomplishments of his short life.

- ✓ B.A. summa cum laude in political science & communication arts; M.A. political science with emphasis on theory
- ✓ Ph. D. in political science in comparative politics, political theory and psychohistory
- ✓ Tenured political science professor; book chapters, book reviews and articles in many refereed and non-refereed scholarly journals
- ✓ Research associate, North/South center, University of Miami, Florida
- ✓ Organized, and led and presented scholarly papers at more than twenty-five academic conferences; discussant at many, many others - all in a rather brief formal academic role from 1989-1999
- ✓ Multiple study-abroad programs to the Caribbean with American students
- ✓ Senior political analyst, Consulate of Guyana, Los Angeles, State of California
- ✓ Hon. Consul, Consulate of Guyana, State of Ohio
- ✓ Founder editor of Ujaama, undergraduate special interest newspaper for black students; university president's award as the outstanding graduating undergraduate student
- ✓ Editor of New Nation, Guyana
- ✓ Founder Editor, Winds of Change, faculty newspaper, Miami-Dade Community College
- ✓ Founder editor, Guyana & the Caribbean, monthly newsletter of Consulate of Guyana, Ohio
- ✓ Associate Editor, Caribbean Studies Association (CSA) Newsletter, for many years
- ✓ Radio broadcaster and producer of varied public interest and fun programs
- ✓ Founder of Festus Brotherson Asthma Trust Foundation in Guyana that served hundreds of mainly children and some adults free of cost for many years
- ✓ Columnist and feature writer for several international newspapers and magazines on topics whose variety showcased politics, mythology, music, culture, etc.

Festus is survived by his wife Lurlene, son Leonard, brother George, sister Felicity and mother Doris.

CALL FOR PAPERS:

CONTEMPORARY ISSUES AND THEMES OF POLITICAL THEORY IN BRAZIL

For the forthcoming 32nd Annual Conference of the Caribbean Studies Association in Salvador da Bahia (May 28-June 1, 2007) we are planning to assemble one or more panels on contemporary issues of political theory in Brazil. We are inviting paper proposals on issues such as democratization, race & class, civil society etc., to be sent to the panel organizers: Dr. George Priestley (Queens College - CUNY) at gapiest@optonline.net and Dr. Holger Henke (Metropolitan College of New York) at hhenke@mcny.edu. Please also send your current CV and an abstract of the paper. Deadline for submissions is: January 3, 2007.

APPEL A CONTRIBUTIONS :

ÉTUDES CARIBÉENNES

Nous sommes heureux d'annoncer la parution de la revue *Études Caribéennes*, un journal francophone international exclusivement consacré à la recherche en sciences humaines et sociales sur la Caraïbe et les populations caribéennes en diaspora. *Études Caribéennes* est une revue scientifique pluridisciplinaire (parution annuelle ou bisannuelle) qui a pour vocation de permettre à de jeunes chercheurs (doctorants, post-doctorants, maîtres de conférences, chargés de recherche, etc.) de publier des textes originaux leur permettant de prendre date. L'espace étudié est le bassin caribéen et les champs d'exploration sont : la géographie et l'aménagement, l'histoire, la sociologie, l'anthropologie et l'économie. Un objectif majeur de cette revue à prétention régionale est de créer et pérenniser le lien scientifique, de croiser les perspectives et de confronter les points de vue académiques entre la Caraïbe francophone et l'ensemble de la région. Les contributions mettant en perspective comparative différentes populations et sociétés de la Caraïbe sont particulièrement opportunes. Le prochain volume de la revue est un numéro thématique portant sur les migrations caribéennes, intra-régionales et externes, vers l'Amérique du nord et l'Europe. Les articles en français, en anglais et en espagnol sont acceptés.

NORMES ÉDITORIALES: *Études Caribéennes* est basée à l'Université des Antilles et de la Guyane en Martinique et est éditée par les éditions Publibook Université (Paris). Les contributions sont des articles scientifiques qui ne doivent pas excéder 24000 signes maximum ou des notes de recherche n'excédant pas 12000 signes. La police utilisée doit être le Times ou Times New Roman 12. Le texte est présenté à double interligne. Le manuscrit doit être remis sur support informatique (disquette, CD-ROM). Les textes et documents seront livrés sous : Word (texte et tableaux) ; Format Jpg 300 dpi (photographies N&B) ; Les graphiques et les cartes ne sont pas acceptés (sauf dérogation exceptionnelle). La première page du manuscrit devra comporter le nom, la fonction, l'adresse électronique de l'auteur et l'adresse de son institution de rattachement. Il est impératif de développer les sigles. La division interne du manuscrit ne devra pas dépasser trois niveaux hiérarchiques. Les citations dans le texte doivent toujours être placées entre des guillemets français ("..."). Pour de plus amples informations d'ordre général ou sur les normes éditoriales, contacter: Pascal.Saffache@martinique.univ-ag.fr

INSTRUCTIONS AUX AUTEURS: Les propositions de contributions acceptées pour évaluation sont examinées par trois évaluateurs anonymes. Les manuscrits sont à envoyer à: Pascal SAFFACHE, PhD, Université des Antilles et de la Guyane (UAG), Campus de Schœlcher, Faculté des lettres et sciences humaines, Département de Géographie-Aménagement, BP 7207, 97275 Schœlcher Cedex Martinique, FWI. Date limite de soumission des articles pour le prochain numéro ouvert : 1er juillet 2007.

COMITÉ ÉDITORIAL: Directeur de la Publication : Pascal SAFFACHE; Secrétariat de Rédaction : Olivier DEHOORNE

COMITÉ SCIENTIFIQUE INTERNATIONAL: Yvette Veyret-Mekdjian (Professeur des Universités, Paris X, Présidente du Comité National Français de Géographie), Alain Miossec (Professeur des Universités - Recteur de la Guadeloupe), Gabriel Wackermann (Professeur émérite, Paris IV), Roger Roberge (Professeur, Université d'Ottawa, Canada), Omer Chouinard (Professeur, Université de Moncton, Canada), Daniel Hiernaux (Professeur, Université Autonome Métropolitaine, Mexico), Richard Maire (Directeur de recherches, CNRS, Bordeaux), Yves-François Thomas (Directeur de Recherches, CNRS, Meudon), Bruno Sarrazin (Professeur, Université du Québec à Montréal), Henry Godard (Professeur des Universités, Directeur de l'IFEA), Jean Steinberg (Professeur des Universités, Paris XII), Maurice Burac (Professeur des Universités, UAG), Pere A. Sava-Tomas (Professeur, Université des îles Baléares, Espagne), Jacques Portecop (Professeur des Universités, en retraite), Vincent Huygues-Belrose (Docteur ès Lettres), Raphaël Confiant (Maître de Conférences, UAG), Olivier Pulvar (Maître de Conférences, UAG), Gerry l'Etang (Maître de Conférences, UAG), Kinvi Logossah (Maître de Conférences, UAG).

A DIRECTORY OF RESEARCH PROGRAMS AND ADVOCACY ORGANIZATIONS ON AFRICAN DESCENDANTS IN THE CARIBBEAN AND LATIN AMERICA

PROJECT DESCRIPTION

The presence of African descendants in "the Americas and the facts surrounding their contributions, from slavery through the present, to the development of the Western Hemisphere has been well documented. Despite this history of contribution and development, there is also a less well-documented but equally significant record of long standing exclusion of African peoples from equal participation in regional, hemispheric and global economies. This dilemma, of African descendants' contribution and exclusion is particularly poignant in Latin America, because of the long standing legacy of inequality and socio-economic exclusion that results in chronic lack of opportunity, and extreme poverty facing people of African descent, particularly Afro-Latino and the Afro-Antillano Communities.

The concept for the inclusion of the African descendants in Latin American social and economic mainstream, emanated from the principles established at The United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCA), held in Durban, South Africa 2001. These principles are based on Affirmative Action, and grounded in the ideals of restitution, social justice, economic equity, cultural diversity and democracy. The Durban principle has received wide cross-sectional support and endorsement from leading international, financial, academic, policy research, and advocacy organizations.

In this context, the proposed project "An Initiative to Open Doors of Opportunities to Discriminated African Descendants Communities in the Americas" aims to compile an updated, and comprehensive, Directory designed to serve as a connectivity tool to reach the academic, advocacy, and community sectors in the Americas. The Directory will serve as a creative and innovative model that can serve to connect discriminated African descendent communities in the Americas with broader opportunities to forge solidarity in addressing common issues.

The Directory will be an easy-to-use reference and resource tool. It will be of value to a wide and diverse audience i.e. researchers, policy makers, academicians, students, and the general public.

The Directory is intended to serve as a useful and practical market penetration and communication tool, as well as a valuable reference capable of locating and connecting with otherwise hard to reach key entities and senior level players dealing with Inter-American Affairs.

The Directory will be a point of first resort to locate specialty centers and selected entities having information on African Descendants in Latin America and the Caribbean.

The Directory will provide a useful and comprehensive listing of selected contacts. The Appendix will include an alphabetical index of all entries.

The listing will comprise contact data for sectors and entities in the United States, Canada, the U.K. Latin America and the Caribbean. It will include key executive contacts, agency name, address, telephone number, fax number, and email address and web sites.

It is anticipated "that the proposed project through its connectivity tools, will provide an unprecedented opportunity to help galvanize African descendants groups in the Americas to address such common critical public policy issues as race-based exclusion, socio-economic inequalities, and poverty. Thereby, in turn helping to stabilize the struggling fragile Latin American democracies quest for social and economic reform, this would also facilitate opportunities for the traditionally discriminated Afro-Latino communities to be meaningfully included in the benefits of the currently proliferating billion dollars regional socio-economic development ventures.

CONTACT: Please send listings (organization name, contact person, address, telephone number, fax number, email address and web site) to be included in the directory to marcomason@aol.com. For further inquiry contact, Dr. Marco A. Mason, Project Director, Caribbean and Latin American Studies Project, The Panamanian Council of New York, Inc. www.panamacouncilny.com, Tel: (718) 625-0470, Cell: (347) 834-4218, Fax: (718) 852-7333.



CSA WEBSITE

<http://www.caribbean-studies.org/>

RECENSION D'OUVRAGE:

CHIVALLON, CHRISTINE. LA DIASPORA NOIRE DES AMÉRIQUES. EXPÉRIENCES ET THÉORIES À PARTIR DE LA CARAÏBE. PARIS, CNRS ÉDITIONS, 2004, 258 p.

Recensé par : Cédric Audebert, Centre National de la Recherche Scientifique, France

Le recours amplifié au concept de diaspora dans la recherche sur les phénomènes identitaires invite l'auteure à s'interroger à la fois sur la variabilité de son sens - l'usage postmoderne divergeant sensiblement de l'acception classique - et sur la pertinence de son emploi à propos du monde noir des Amériques. Dans cette optique, l'ouvrage relève le défi posé par la question de l'unité d'un monde afro-américain marqué dans les faits par une grande diversité culturelle, à partir notamment d'une réflexion sur ses fondements historiques et sociétaux.

Plutôt que d'enfermer l'analyse dans une option théorique unique et quoique le positionnement adopté se réclame clairement du principe d'objectivation, l'ouvrage se réfère à la pluralité des thèses relatives à l'identité des peuples américains issus de la traite et de l'esclavage, de celle de la continuité d'inspiration afrocentriste à celles de la créolisation et de l'aliénation. Ce choix justifie la place centrale conférée au concept de diaspora, dont l'intérêt réside " dans cette manière qu'elle (la diaspora) a de condenser toutes les alternatives possibles de la construction identitaire alors qu'elle se destine paradoxalement à délimiter une 'unité' " puisque " les divergences sur le concept sont l'écho d'autant de manières de concevoir, au sein de cette formation culturelle des Amériques noires, les identités qui s'y sont forgées " (p. 34).

La mise en relation permanente des productions culturelles noires américaines avec les modèles théoriques qui tentent de les expliquer, et l'interprétation de leur diversité comme une caractéristique constitutive de leur expérience singulière apparaissent comme les fils conducteurs d'une progression structurée en trois temps. La première partie replace logiquement la diaspora noire des Amériques dans le contexte historique de sa genèse, celui de la traite transatlantique présentée comme l'événement conférant une unité historique fondatrice aux sociétés en question ; mais aussi celui des conditions inhumaines de la plantation esclavagiste auxquelles les individus tentent de répondre par des stratégies de recomposition mêlant assimilation et résistance. Au-delà des ruptures historiques majeures trouvant leurs traductions dans les réagencements sociaux post-abolitionnistes et les migrations contemporaines massives vers le nord, l'accent est porté sur les continuités révélées tant par la " captivité " des sociétés de la Caraïbe et la fragmentation géopolitique et culturelle consécutive de cette région que par la reproduction du clivage " racial " hérité de l'esclavage dans les espaces de l'immigration antillaise contemporaine.

Dans un deuxième temps, l'auteure expose les diverses théories explicatives de la genèse de l'univers culturel noir des Amériques : la thèse de la continuité par rapport à une Afrique dont les héritages auraient été conservés ; celle de la créolisation qui, en contradiction avec la position précédente, défend l'idée d'un modèle " hybride " donnant naissance à une nouvelle culture ; et celle de l'aliénation qui prend appui sur l'expérience des Antilles françaises, et selon laquelle l'ordre colonial esclavagiste puis républicain aurait empêché l'expression de " l'opposition fondatrice de ces sociétés " (p. 130). Elle met ensuite en lumière leur cohérence concernant l'étude de la famille antillaise, qui se prête à de multiples interprétations. La mise en exergue de la pertinence de ces trois théories pourtant antithétiques dans l'analyse d'un même objet vise à montrer la multiplicité des interprétations possibles - parfois contradictoires - à propos de l'univers culturel afro-américain. Menée préalablement à partir d'un objet d'étude empirique, cette démonstration est ensuite prolongée par la mise en relation de chacune des trois thèses précédentes avec le concept de diaspora. Les trois conceptualisations différentes qui en résultent appellent à la prudence quant à toute tentative d'interprétation des sociétés américaines issues de la plantation à partir d'un unique modèle d'identité et d'une conception figée et normative de la diaspora.

Dans cet esprit, l'auteure propose une autre voie de compréhension s'incarnant dans l'idée d'une " communauté a-centrée ", c'est-à-dire d'une " construction sociale particulière qui serait constituée par un ensemble d'orientations collectives non hiérarchisées, une culture plurielle dépourvue de centralité dans la manière qu'elle a de signifier les appartenances " (p. 163). La dernière partie se consacre précisément à l'argumentation de cette proposition, en articulant les divers repères théoriques et expériences présentés précédemment. Les idéologies revendiquant le retour (réel ou symbolique) à la terre ancestrale que sont le panafricanisme et le " nationalisme noir " sont d'abord présentées, en attirant l'attention sur les limites de leur pertinence dans la mesure où elles ne s'imposent pas comme des références centrales pour l'ensemble de la " diaspora ". L'idée de communauté a-centrée est ensuite explicitée à l'aide de multiples exemples concrets : les fonctionnements communautaires antillais complexes à Bristol et Brooklyn, la dynamique religieuse pluraliste en Jamaïque et dans les communautés antillaises immigrées, et le décalage entre les systèmes politiques caraïbéens et les processus d'identification des populations elles-mêmes. Ces expériences observées dans divers espaces et différents domaines de la vie sociale antillaise tendent toutes à montrer l'absence d'un modèle identitaire unique et stable offrant une grille de lecture commune, du fait de la fluidité et de la démultiplication culturelle et organisationnelle de sociétés antillaises qui ne peuvent se conformer à une centralité normative.

L'une des faiblesses de l'argumentation réside peut être dans une lecture parfois trop ethnique des réalités sociales et identitaires antillaises - inhérente à l'idée de " diaspora noire " -, le problème étant de légitimer la limite là où n'existent que des gradients. On peut également regretter l'absence de réflexion autour de l'expérience des Antilles hispanophones, qui rassemblent 60 % de la population de la Caraïbe et dont l'héritage africain est considérable. Néanmoins, l'ouverture scientifique remarquable de l'auteure lui permet d'atteindre son objectif initial d'apporter une vision synthétique et contradictoire des différents positionnements théoriques relatifs aux identités caraïbéennes. Le principal intérêt de l'ouvrage réside en définitive dans le va-et-vient permanent entre une (des) réalité(s)

empirique(s) révélant la complexité du monde afro-américain et un concept de diaspora invitant à une diversité d'interprétations et dont les incertitudes sont singulièrement utilisées pour mieux comprendre ce que nous enseigne l'expérience diasporique noire américaine. C'est en fait à un nouveau regard sur l'idée de diaspora que nous invite Christine Chivallon. Mais l'ouvrage a également le mérite de mettre en lumière la nécessité de développer de manière ambitieuse la recherche sur les dynamiques sociales, identitaires et spatiales de la Caraïbe, dont la portée en termes de connaissances empiriques, de réflexion théorique voire épistémologique dépasse largement le cadre antillais - un enjeu scientifique encore difficilement appréhendé par la recherche française.

LIVRE RÉCENT:

AUDEBERT, CÉDRIC. L'INSERTION SOCIO-SPATIALE DES HAÏTIENS À MIAMI. PARIS : EDITIONS L'HARMATTAN, 301 PAGES - €25,50 - ISBN 2 296 00948 4

Depuis leur création, les États-Unis n'ont cessé d'être une terre d'immigration importante, évoluant au gré des vagues successives de nouveaux venus. Depuis le milieu des années 1960, une législation migratoire moins exclusive sur le plan de l'origine nationale et l'élaboration de solides réseaux transnationaux ont permis une diversification notable de l'origine des immigrants, modifiant la composition ethnique de la population états-unienne. Parallèlement, la mondialisation de l'économie et les restructurations du tissu productif interne des États-Unis ont entraîné une redistribution spatiale de la richesse et des emplois dont les premières bénéficiaires ont été les grandes villes de l'ouest et du sud du pays. Dans ce contexte, la diversification ethnique des grandes métropoles jouant le rôle de porte d'entrée - et de point d'ancrage - des immigrants récents tend à renouveler les termes des questions relatives à l'intégration, à la redéfinition identitaire et aux rapports intercommunautaires dans la ville nord-américaine. En effet, le renforcement du poids des minorités visibles semble rendre caduque la problématique des relations Blancs/Noirs ou Blancs/minorités ethniques visibles (Noirs, Asiatiques par exemple) dans des espaces urbains où les minorités tendent à devenir numériquement majoritaires.

Dans ce cadre, l'analyse de l'insertion socio-spatiale des Haïtiens dans l'aire métropolitaine de Miami constitue une approche novatrice et originale de la question de l'insertion des néo-immigrants dans la société états-unienne. Le choix d'analyser l'insertion socio-spatiale d'un groupe immigré noir récent - et de surcroît non anglophone - dans une métropole où les " minorités " sont de fait devenues majoritaires n'est pas innocent. La communauté haïtienne de Miami reste la population noire immigrée dont les traits culturels semblent différer le plus de ceux des Noirs états-unien, ce qui pose la question de la pertinence de la théorie de l'" assimilation segmentée " la concernant. Ensuite, les 150 000 Haïtiens de Miami constituent la communauté noire immigrée la plus importante de la métropole, rassemblant plus de 20 % de la population noire locale. L'analyse de l'insertion d'une population caraïbéenne noire dans une métropole majoritairement peuplée de Caraïbéens hispaniques pose la question des incidences de l'origine géographique des immigrants et de celles de la catégorisation " ethno-raciale " à l'arrivée aux États-Unis sur le processus d'intégration et de redéfinition identitaire des individus.

Cet ouvrage analyse la dimension spatiale de l'insertion sociale des Haïtiens à Miami à travers l'implantation de la population concernée dans le contexte urbain général qui conditionne son insertion, mais aussi à travers l'espace qu'elle aménage et s'approprie. L'auteur examine l'influence du contexte culturel et socio-économique original de Miami sur l'insertion socio-spatiale des Haïtiens dans la société d'accueil. Mais au-delà du cas spécifique des Haïtiens à Miami est posée la question plus générale de l'insertion spatiale des immigrants récents d'origine non européenne dans des métropoles où les minorités ethniques dominent désormais en termes de poids démographique et d'occupation de l'espace. Dans quelle mesure les mutations contemporaines de la structure sociale et ethnique des métropoles nord-américaines influencent-elles l'insertion spatiale des immigrants récents ? Quelle est l'influence de la segmentation sociale et ethnique caractérisant l'organisation de la métropole états-unienne dans l'appropriation d'une portion de son espace par les Haïtiens ? Dans quelle mesure la recomposition récente de la segmentation urbaine tend-elle à redéfinir la place des nouveaux immigrants dans la ville ? En définitive, l'apprentissage de l'espace, sa prise de possession et son affectation à une activité déterminée par les Haïtiens dans l'aire métropolitaine de Miami se limitent-ils à un processus d'adaptation ou bien révèlent-ils une véritable dynamique d'intégration ?

L'ouvrage aborde la question de l'insertion socio-spatiale des Haïtiens à Miami par le prisme des interactions et des oppositions entre deux mondes : celui des enjeux sociaux et des processus spatiaux à l'œuvre dans la grande métropole nord-américaine - dans l'aire métropolitaine de Miami en particulier - d'une part ; et celui d'immigrés haïtiens aménageant l'espace d'installation dans l'optique d'améliorer leurs conditions de vie en terre d'exil sans renoncer à leur identité d'origine d'autre part. Cela revient à questionner la capacité de la grande ville états-unienne à intégrer les néo-immigrants que sont les Haïtiens ainsi que leur capacité à inventer ou reproduire des stratégies spatiales pour réussir leur intégration ou au minimum leur insertion dans un domaine de la vie sociale du pays d'installation.

L'insertion des immigrants est fonction à la fois de la segmentation ethnique et socio-économique du marché du logement dans la ville et des stratégies de survie qu'ils ont mises en œuvre au niveau familial et communautaire. Le statut social précaire d'une grande partie des Haïtiens n'est pas sans conséquences sur les modalités de leur insertion urbaine, quoique les stratégies familiales de mobilité résidentielle et les mutations de la structure sociale et ethnique métropolitaine aient contribué à élargir et à diversifier leurs espaces d'implantation. Les traductions spatiales du lien entre le processus d'intégration et la redéfinition identitaire des immigrants et de leurs enfants posent la question de l'appropriation territoriale en terre d'exil. En effet, l'analyse de leur espace de vie permet d'appréhender

les rapports vécus et perçus des individus à leur territoire. Ensuite, le lien existant entre la volonté d'être reconnu comme un groupe ethnique à part entière au sein du melting-pot floridien, l'accession au pouvoir de décider de son propre destin et la constitution d'un territoire commercial et politique, introduit une réflexion sur la réalité d'une intégration de fonctionnement, voire d'une intégration participative des immigrés.

Plus globalement, l'analyse de l'expérience sociale et spatiale de la population d'origine haïtienne en Floride renouvelle les termes de la question relative aux formes de l'insertion des immigrants récents dans la société états-unienne et à ses enjeux. En relativisant la pertinence de la catégorisation "ethno-raciale" officielle en vigueur, l'expérience migratoire haïtienne amène à porter un regard plus nuancé sur une société d'installation moins figée et plus complexe que son organisation sociétale institutionnelle pourrait le laisser penser. Elle porte aussi à considérer avec circonspection une perception répandue selon laquelle les caractéristiques socio-économiques et socioculturelles de la grande majorité des immigrants haïtiens constitueraient un frein à leur insertion dans les pays de destination.

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The editors of the newsletter invite your submissions for the Spring 2007 newsletter. In particular, we are interested in articles pertaining to Brazil and Bahia, but other materials (e.g., research notes, travel reports, photo essays, opinion articles, book reviews etc.) are welcome as well. We will consider submissions in English, French and Spanish.

PLEASE SEND YOUR SUBMISSIONS TO THE EDITORS BY OR BEFORE FEBRUARY 28, 2007.

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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.

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