Abstracts List

Alemán, Keila- keila alemn@yahoo.com
Abstract: “The Struggle of Identity and Acceptance in Derek Walcott’s Far Cry From Africa.”
In Caribbean literature, the question of identity is always problematic. Its preoccupation with cultural retrievals and recoveries from imaginary and real cultural roots, cauterized in the cauldron of histories of forced migrations and colonization, plantation slavery and colonization have not made it easy for Caribbean people of African descent to recover culturally and individually from this ancestral trauma. Though they have struggled to preserve aspects of their African cultural roots, the historical savagery of plantation slavery, racism, and the consequent deracination and contradictory pulls toward and away from African cultures and the overwhelming seduction of manipulated histories of European cultural superiority, have made it extremely difficult to hold on to those African derived roots. In this presentation, my focus is on how Derek Walcott addresses these tensions in himself in “A far Cry from Africa”. I will engage what he calls his mongrel/creole nature or what W. E. B DuBois labels as double consciousness to explore further how he problematizes and questions Caribbean individual, social, and political beliefs and practices in relation to both Africa and Europe. I will show how his preferred response is to assume the role of a new Adam in his Caribbean environment and to create new narratives of a selfhood that is at once immingles the Caribbean as well all of the other parts of his history without rejecting any element that is positive.

Biodata: Doctoral student in English, University of Puerto Rico, Rio Piedras Campus.

Ali, Tyrone- tyrone.ali@sta.uwi.edu
Abstract: “Tie Your Hen; I Leggo My Cock!”: Constructions of Masculinities in Samuel Selvon’s The Lonely Londoners.”
Male sexuality is openly privileged and its many tenets socially endorsed. This is depicted in Samuel Selvon’s male characters’ adherence to the phalus as a symbol of power over women (Brittain, 1989). Androcentrism and sexism characterize the resultant social and cultural constructs of masculinities, and multiple sexual conquests and the notion of reputation become a collective marker of Caribbean male identity across nationalities, ethnicities and class, binding West Indian men to overcome differences in geography, language and politics. Selvon’s The Lonely Londoners (1956) depicts the Afro-Caribbean man’s emigration to London as an inverse search for El Dorado where the black ‘conquerors’ go in search of an elusive golden lifestyle at the centre of the empire, generating a romanticized discourse of Empire. The novel is a literary presentation of the West Indian psyche whipped by the rod of colonialism that establishes the need to leave one’s birth-land in hope of leading a fulfilling life in the land of the white conquistador. But the African man encounters a vacuum in his adventure, calling on him to assert his masculinity in a manner that will not reflect his failure in the metropole. And the most practical manner that Selvon’s characters adopt is one underpinned by intense polygamous heterosexual relations, particularly with white women. An emerging and developing phenomenon, as a central identity marker of Caribbean immigrants, is the Black West Indian male’s capacity to sexually exploit and overpower white female flesh as a subconscious retribution for European slavery and impotence of African men during Imperialism. This paper addresses the overt privileging of male sexuality among Afro-Caribbean men who immigrated to London from the Pre- and early Post-Independence West Indies, which resulted in a socio-cultural shift in gender and ethnic ideologies in the host territory. Drawing from Literature, Masculinity Studies, Anthropology, Linguistics and History, the paper argues that the Caribbean crucible can indeed overcome differences to propel the notion of One Caribbean Man, if only in the realm of sex and gender identity, and if only in a foreign land.

Biodata: Tyrone teaches Masculinity Studies and Linguistics and also serves as the Coordinator of the English Language Foundation Programme, as well as a Deputy Dean (Student Affairs) at the University of the West Indies, St. Augustine Campus, Trinidad. His research interests include Caribbean Literatures in English, Masculinity Studies, and Tertiary Level Writing by Caribbean students.

Allahar, Anton L.- allahar@uwo.ca
The region known today as the Caribbean was called into existence by certain European forces whose colonial (ad)ventures lay the basis for capitalist accumulation, empire building, imperialism, and latterly, globalization. In the process, as indigenous populations were wiped out, the newly-created Caribbean countries were given social, political, economic, and cultural shape and form, with new people (white, black, brown, yellow, red), new languages, foods, moralities and Gods, new forms of political organization and new patterns of economic production and distribution. The forces of globalization that were unleashed witnessed the wholesale uprooting and
displacement of many populations from their ancestral homes (Africa, India, Europe, Middle East), and today has conditioned the quest for rootedness and identity among those diasporic populations. Thus, following the end of formal colonialism and the cementing of dependent capitalism, the old colonial techniques of divide and rule (by race and class), continue to bedevil Caribbean peoples and various ethnic groups’ claims to belonging. So although those peoples have now inhabited their respective countries for hundreds of years, the politics of identity in the global age have provoked serious disputes over claims to Caribbean authenticity or Caribbean belonging. This paper will explore those competing politics of being and the consequences for their contradictory claims to citizenship in modern Trinidad and Tobago.

Biodata: University of Western Ontario, London, Canada.

Alofs, Luc – lucalofs@gmail.com
Abstract: “Creating Unity by Managing Diversity, the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage”
The purpose of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage is to foster diversity and thereby create tolerance between population groups. In this paper, the presenter contends that cultural heritage should not (only) be looked upon from an historical and essentialist perspective, but also from the inclusive perspectives of social cultural diversity and tolerance in society. He also asserts that the Convention can contribute to interethnic understanding and recognition and nation building in Aruba.


Andrews, Janet- andrewsji@vassar.edu
Abstract: “Emerging Sign Languages: Evidence from the Caribbean.”
Established sign languages, primarily American Sign Language (ASL), are used by deaf communities throughout the eastern Caribbean and the Caribbean more generally (Parks & Williams, 2011). In addition, there are several manual-visual communication systems known as “village sign languages,” such as Providence Island Sign Language and Jamaican Country Sign Language. These sign languages arise within small, insular communities where inherited deafness is relatively common, and are used by both hearing and deaf community members, whereas “deaf community sign languages” develop when larger numbers of deaf individuals come from different places, for example, to form a new school for the deaf (e.g., the recent and well-documented Nicaraguan Sign Language). Both "village"and "deaf-community" sign languages make it possible to observe the creation of a new language by people not previously exposed to any other language, providing a unique window into the nature of human language itself (Meir, Sandler, Padden, & Aronoff, 2010). There are interesting parallels between these emerging sign languages’ earlier and later forms, and pidgins and creoles, respectively (linguistic terms closely associated with the Caribbean and now considered to apply far more widely), despite the fact that they do not arise out of pre-existing languages and are in a different modality. Unlike deaf community sign languages, moreover, village sign languages tend to develop fewer abstract grammatical features over successive generations. Providence Island Sign Language provides particularly interesting and important evidence that the social/cultural context can actually prevent complex language from fully emerging.

Biodata: Prof. Jan Andrews teaches in the Cognitive Science Program at Vassar College, with an emphasis on courses relating to language. Her main research interests involve the nature of category concepts and the processes by which they are formed. Additional interests include relationships between language and thought.

Andrews, Mark. andrewsml@vassar.edu
Abstract: “In the eye of the storm: Erzulie’s place in Caribbean poetics.”
In this paper I propose to examine the representation of the Haitian lwa Erzulie in modern Caribbean fiction and her participation in the political ecology of natural disaster and social upheaval. I will briefly discuss novels in which Erzulie is portrayed, before examining her impact in the novels of the Haitian-Québécois writer, Gérard Étienne. A ubiquitous literary and artistic presence, Erzulie appears in well-known works in French, English and Spanish by such authors as Depestre, Walcott, Rhys, and Carpentier. She embodies the intense life of the passions, love, rage, jealousy, and grief. Her volatility mirrors the environment from which she stems, islands where the idyllic and the cataclysmic compete, and where political oppression and social inequality tarnish the image of hard-won freedom from colonial rule. In his 2001 novel, Vous n’êtes pas seul, Étienne links the figure of Erzulie to the tempest that envelops the protagonist, and to the madness caused by his sufferings as a victim of tyranny. Delirium assembles and punctuates the narrative. As Edward Kamau Brathwaite reminds us in History of the Voice (1984), “the hurricane does not roar in pentameters” (10). In a 2011 paper “Storm Aesthetics, Political Ecology, and Caribbean
Literature, “Sharae Deckard further considers the role of the hurricane as language, recruiting Brathwaite’s notion of “tidal dialectics,” Glissant’s “poetics of relation,” and Maximin’s “geopoetics.” Erzulie, I will suggest, may be seen to inhabit the eye of the hurricane, framing Caribbean poetics as an island of reflective space circumscribed by eco-catastrophe, traumatism, and social breakdown.

**Biodata:** Mark Andrews teaches French and Francophone literature at Vassar College. His research interests are centered on Francophone Caribbean novelists and poets. He is the author of papers and articles on Haitian, Martinican, Guadeloupean and Guianese writers, and has published on Gisèle Pineau, Gérard Étienne, Edward Kamau Brathwaite, and Daniel Thaly.

**Angus Baboun, Melissa** - [mel.a.upr@gmail.com](mailto:mel.a.upr@gmail.com)
**Abstract:** “Historical Account of Deaf Education in Trinidad, Tobago, and Puerto Rico and its Impact in Deaf Culture.”

Many regard deaf cultures as communities glued together by a common 'handicap'. However, deaf people do not see themselves as handicapped in any way, Edward Dolnick (1993) argues that to deaf people, “deafness is not a disability. […] they are a subculture like any other. They are simply a linguistic minority” (37). A review of the history of deaf cultures globally reveals a 'language minority' marginalized to the sidelines of a hearing society. This marginalization is evident in the education of deaf children in Trinidad, Tobago, and Puerto Rico. My paper is a comparative historical review of deaf education policies and practices in Puerto Rico and Trinidad, and Tobago. I will discuss the two main teaching philosophies used to teach deaf children in these islands and the cultural impact and contradictions encountered in deaf education in these two communities, and briefly discuss the links between the development of language, education, and culture.

**Biodata:** Melissa Angus Baboun is a student in the MA program in Linguistics at the University of Puerto Rico, Rio Piedras. She is interested in pragmatics and language acquisition.

**Arsenec, Nicole** - [nicole.arsenec@laposte.net](mailto:nicole.arsenec@laposte.net)
**Abstract:** “Topicalization in Jamaican and Martinican Creole Languages.”

“One of the most typical transformation rules in Afro-American dialects is the topicalization which allows constituents of kernel sentences to be singled out for focus.” according to Mervyn Alleyne (1980) who described this construction in Creoles lexically based on different European languages. The topic of this paper is a contrastive approach to topicalization in Jamaican Creole (JC) and Martinican Creole (MC) as in the following example:

JC A big im big. “He’s really big.”  
MC Se gwo I gwo. “Il est vraiment gros.”

The objective of this approach is to establish distinctive features of topicalization in the Jamaican and Martinican languages. This construction consists in a reduplication of an emphatic predicate which is different from repetition. Predicate cleft can occur in European languages, but it differs structurally according to Parkvall (2000). From a synchronic perspective, the purpose of this paper is to point out similarities between JC and MC topicalization in terms of function and use of word classes, complementation strategies, TMA markers, negative markers and paratactic subordination. After a survey of topicalization in Jamaican and Martinican it becomes obvious that this specific construction is strikingly similar in these two Afro-American languages and clearly different from Indo-European languages, such as English and French. Widespread in West-African languages, this typical pattern of topicalization, like verb serialization and CV syllabic structure could be considered as another distinctive feature of an Afro-American family of languages.

**Biodata:** Nicole Arsenec from Université de Provence, is interested in the Comparative Linguistics of Caribbean and African languages. She has been a participant in international conferences on Creole Studies in Cabo Verde (West Africa, 2005), Tobago (2005), Saint Vincent, Saint Martin, Curaçao, Dominica, Grenada (2011), and Mauritius Island (2012).

**Austin, Vanessa** - [vanessa.austin@upr.edu](mailto:vanessa.austin@upr.edu)
**Abstract:** “Re-conceptualizing Creoles, first person fieldwork.”

The challenges of fieldwork within actual communities of study bring into conflict many differing conceptualizations. Recognition of the necessity for personal reflection and its accompanying uneasiness is essential. Hybrid or rhyzomatic thought needs to be a major component in any analysis. Awareness of the
manifestation of the transformations that occur as a result of the pluri-cultural negotiation process in the on-going
evolution of identity resulting from intense contact is essential, particularly in light of a history of slavery and
indenture.

**Biodata:** PhD student in Linguistics, University of Puerto Rico, Rio Piedras.

**Avillan, Petra- petra.avillan@upr.edu**

Abstract: “Cultural contradictions in the role of women in Ramabai Espinet’s The Swinging Bridge and Esmeralda
Santiago’s When I was a Puerto Rican.”

Anglophone-Caribbean literature focuses on the issues of kinship relations and the consequences of off-island
migration on these family relationships. In this paper, I propose to examine the struggles for family cohesion among
Indo-Caribbean and Hispanic-Caribbean families, relationships that are constantly threatened by both internal island
relocations and emigrations to foreign shores such as Canada and the United States of America. I explore the
complex problems of cultural and racial contradictions encountered by Caribbean people as they seek socio-
economically and/or politically new spaces in faraway lands. Through a comparative reading of Ramabai Espinet’s
The Swinging Bridge, and Esmerada Santiago’s When I was a Puerto Rican, I intend to show how Caribbean
families across cultures and islands, are caught in what Christine Barrow characterizes as a puzzle in the histories of
Caribbean social transformations. The puzzle, as I will try to show, emanates from the tensions and contradictions
between the desire to hold on to Indo-Caribbean and Hispanic-Caribbean cultural practices with regard to the role of
the female in the family, while simultaneously seeking to fully embrace Anglo-Canadian and Anglo-American
rhetoric, values, and cultural norms about women.

**Biodata:** PhD student in Linguistics, University of Puerto Rico, Rio Piedras.

**Bradshaw, Michael- mikedelemb@gmail.com**

Abstract: “The Bermuda Friendly Societies movement - a cultural phenomenon of a post Emancipation society in
the West Indies.”

In the post-Emancipation Anglophone Caribbean the ex-slave majorities desperately needed a strategy and a vehicle
to provide for their needs and wants. The available options included the formation of ‘friendly societies’ for mutual
support. Although Bermuda is much smaller than most other West Indian islands, its ‘international friendly
societies’ are atypically numerous and varied when compared with other Caribbean islands. This paper explores
how Bermuda’s similarities with and differences from other West Indies islands might explain this proliferation of
friendly societies.

**Biodata:** Michael Bradshaw is an active Friendly Society member (IOGS and DoS) and President of the Bermuda
Friendly Societies Association. Besides having published several articles, he has an avid interest is in producing
educational materials for various media. He also seeks to uncover the extent to which the existence of friendly
societies might constitute a link among the Caribbean islands and to investigate the roles that these organizations
have played in post-Emancipation social development.

**Breiner, Laurence- lbrei@bu.edu**

Abstract: “Derek Walcott on acting, ritual, and the folkloric.”

The plays that Walcott began writing in his teens were dramas of language, modeled on the Jacobean, and
conscious of radio as a promising medium for production. By the time he was 20, a variety of influences (several
associated with his sojourn in New York) initiated a shift of his attention from voices to actors. The physicality of
the theater dominates his work for the Trinidad Theater Workshop, while his understanding that theatrical
physicality is embodied in actors and therefore necessarily culture-specific leads to exploration of the interaction
between what he called “classical” and “creole” acting. From the beginning he relished “the theatrical possibilities
of folk-performance modes” (Baugh), but he saw challenges in staging folk practices (dance, religious ritual, etc.) in
a dramatic context, where they were more represented than effectually performed, and these challenges were
exacerbated in an era when “creole” was in friction not only with “classical” but with “authentic.” Four passages
clarify his thinking on these matters: his accounts of a folksong performance and of presenting Soyinka’s The Road
(“What the Twilight Says”), his discussion of “presences” ("The Muse of History"), and his later experience with
Ramleela ("The Antilles").

**Biodata:** Laurence Breiner is Professor of English at Boston University. He is the author of An Introduction to West
Indian Poetry and Black Yeats: Eric Roach and the Politics of Caribbean Poetry as well as of numerous articles and
reviews on Caribbean literature. His current project is on Jamaican performance poetry.

**Bryson, Valrica M. M.- valrica.bryson@uvi.edu**
Abstract: “From Musician to Linguist.”
Learning languages has always been an interest of mine. My family history includes freed slaves, and I can say that this history opened the door for me as an Aruban to become an untrained linguist. Taki Taki, Papiamento, Dutch, English and Spanish are just a few of the languages that I have learned over the years because of my parents’ multilingual backgrounds and because of the multilingual societies in which I have lived. Some of these languages I speak fluently and others I understand very well. As a music educator, I reflect on this plurilingualism and how the peoples of the Caribbean are ‘natural linguists.’

Biodata: Valrica M. M. Bryson is a music educator, who earned her B.A. at the College of the Virgin Islands in 1986. She earned her Master of Arts Degree in Educational Technology from the University of the Virgin Islands in 2002. Presently, Ms. Bryson is pursuing her Doctoral Degree. She is an Assistant Professor of Music at the College of Liberal Arts and Social Sciences at the University of the Virgin Islands.

Cardona Ortiz, Maritza V. - obsidian_vamp@yahoo.com
Abstract: “Magical Realism and Myth: Enforcers of Nature, Combatants against the Colonizer.”
The Anglophone Caribbean nations share a history of colonialism and slavery; they also reflect different cultures and political systems. Wilson Harris, author of Palace of the Peacock (1960) is very conscious of these shared characteristics, and he incorporates the history of different cultures and experiences of local people to his stories. Harris was born in New Amsterdam, in what was then British Guiana on March 24, 1921. He studied land surveying, and following graduation in 1944 he became a government surveyor. Between 1942 and 1953, Harris made numerous expeditions into the rain forest of his South American country. The landscapes along the Cuyuni River, the Essequibo River, the Potaro River, and other places where he came in close contact with indigenous peoples can be appreciated in one of his most popular novels, *Palace of the Peacock*. The novel consists of layers of symbolism intertwined through various African, Amerindian and Euro-Christian cultural myths. By using Magical Realism and integrating myth into his novel, Harris combats the notion of the colonizer with one of the Caribbean’s strongest and purest weapons: nature. This paper will discuss how Magical Realism and mythology are used to combat the notion of slavery and colonizer in the novel.

Biodata: PhD student in English at the University of Puerto Rico, Rio Piedras Campus.

Cranshaw, Alan- alan.cranshaw@cmontmorency.qc.ca
Abstract: “Creation of a Papiamentu Dictionary.”
This project entails the creation of a monolingual (explanatory) dictionary of the Papiamentu language (using the spelling convention of Curaçao). This dictionary is being created using the SIL Fieldworks Language Explorer software, which allows storing a database of words, with numerous links and references between entries, as well as dictionary output in database form (XHTML), which can then be printed in PDF format. Words are selected for entry into the dictionary based on two criteria (so far!). (1) All words included in the *Buki di Oro* from the Fundashon pa Planifikashon di Idioma have been included, with their permission (approximately 18,000 words). (2) Words that occur frequently in internet texts, but are not present in the *Buki di Oro*, are also included, with notes to identify them easily so that they can be approved by the FPI. While present in Curaçao, the author may organize some word recording activities as well, if sufficient interest can be aroused (the author has no funding to pay people for these workshops). Definitions are created by the author and will need to be edited. Examples are taken from Papiamentu literature and TV (the press, government organization pamphlets, novels and short stories, TV talk shows: Moru Bon Dia, Aghusa, Bon Nochi Korsou)

Biodata: The author has a long standing interest in languages, having learned French while living in France, Chinese during a three-year stay in China, Spanish from various trips to Latin America, German from numerous trips to German-speaking countries. Interest in Papiamentu, brought about by curiosity regarding creole languages has brought the author to Curaçao and Bonaire several times. He holds a PhD in linguistics, specializing in second language acquisition.

Croes, Régine --regine.croes@gmail.com
Abstract: “Reaching beyond the Scol Multilingual project: overhauling the whole education system toward a meaningful multilingual learner-centered education”
Ten years ago a group of authors, including my colleague Joyce Pereira and myself, were assigned the task of writing a new language policy for primary education, but we were summoned to do this behind closed doors. There was a lot of tension and debate about the language of instruction in Aruba and this topic was highly politicized back then. After proposing a multilingual education model with Papiamentu as the language of instruction throughout primary education we got the support of the Minister of Education to introduce this model up to the fourth grade.
Unfortunately, at that time we couldn’t get the support to continue this model up to the sixth grade, but we took on the challenge and set up the Scol Multilingual Project to establish all of the necessary conditions to introduce this model in all primary schools in the near future. As we are advancing, we can now demonstrate the benefits of multilingual literacy and the winds of public opinion and politics have obviously changed in our favor. Now, ten years later, in 2013, we are ready to move on to the next level. In this paper I want to share my personal vision on how I think we can take on the challenge to open the public debate again and continue the multilingual model throughout primary and secondary education, keeping a major role for Papiamento throughout our education system and building upon our students’ knowledge of other languages in a realistic, challenging and meaningful way.

**Biodata:** Régine Croes is currently the leader of the Scol Multilingual Project and is a policy planner for the Department of Education on educational and language issues. She has been involved in the research and development of the multilingual language policy for Aruban education since 1995.

**Delgado, Sally** - sally.j.delgado@upr.edu

Abstract: “Exploring the formative context of Barbadian English”

This paper reconstructs the linguistic context of Barbados in the seventeenth century, based on archival materials that relate to social demographics of the early English colony. Legislation, census data, and maritime records create a picture of the early settlement that exposes the myth of ‘Little England’ and instead presents evidence of a pluridialectal, socially diverse population with a pan-colonial identity. Seventeenth century Barbadian English was potentially influenced by—and carried to—other colonial territories due to the extent of maritime connectivity in the early colonial period and the formative role of Barbadian whites in settling newly acquired lands in the Caribbean and North America. In terms of the linguistic influence of founder populations, high-prestige dialects in early Barbados were likely based on the speech of wealthy settlers from the west Midland, coastal-east and southern English regions. Yet early population data indicates that low-status dialects (and languages) of the Scottish Highlands, Ireland, London and the southwest counties of England were present in the numerically dominant ‘Christian servant’ [i.e. white lower class] populations. The role of Barbados as a trading port also meant that there would have been significant language contact with seamen, who spoke dialects of maritime English, in addition to other regional forms, and may have influenced internal language change.

**Biodata:** Sally J. Delgado is a doctoral student of linguistics who has traveled extensively and taught English to students in England, New Zealand, and Brazil. She currently teaches literature and composition at the University of Puerto Rico. Her research interests are in contact linguistics, creoles, and dialects of the Anglophone Caribbean.

**Díaz Vázquez, Anthony** - anthony.diaz2@upr.edu

Abstracto: “Microestructura Semántica en el Discurso Periodístico Sobre las Víctimas de Crímenes de Odio en Puerto Rico y el Caribe.”

La intención de este artículo es explicar, desde el acercamiento del análisis crítico del discurso y otros modelos, cómo la prensa digital del Caribe utiliza los discursos de poder para crear una imagen censurada hacia las víctimas homosexuales de crímenes de odio. Además, se presentarán algunas conceptualizaciones sobre las víctimas, así como las distintas formas expresivas relacionadas a éllas. Debido a esto, las comunidades de los homosexuales se convierten en víctimas de los sistemas de poder por medio de la opresión, marginación y estratificación a través de los discursos, en especial el discurso mediático. Examinamos la cobertura noticiosa de varios periódicos digitales caribeños. También, realizamos un análisis microestructural semántico que se articula en el discurso sobre la víctima. En el análisis de las microestructuras generadas se destaca: 1) La perversión y animalización del homosexual que corrompe al joven; 2) La exclusión de voces de homosexuales o familiares de las víctimas; 3) La omisión de discutir cómo los prejuicios del discurso protestante incidieron en las acciones del victimario; 4) La exclusión de la posibilidad de que hubiese sido un caso de un asesino en serie y no un simple delincuente; 5) La constitución de un campo semántico en el que las víctimas son demonizadas y categorizadas como promiscuas, perversas, no humanas entre otros aspectos; y 6) La constitución de un campo semántico de una violencia justificada, atada al contexto de la pobreza, sobrerrepresentada, normalizada y reproducida por el discurso periodístico.

**Biodata:** Estudiante graduado del Programa de Lingüística de la Universidad de Puerto Rico. Temas de interés son el Análisis del Discurso, y Léxico y semántica. Su enfoque investigativo va dirigida a las comunidades de habla homosexuales de Puerto Rico y el Caribe.

**Dupey, Robert** - dupey.robert49@gmail.com
Abstract: “Creole languages as the medium of classroom instruction: Perspectives from Haiti to Curaçao and Bonaire.”

In the wake of the devastating earthquake suffered by Haiti in January 2010, a number of studies regarding the state of affairs in this Caribbean nation, particularly its beleaguered education system, have appeared. One specific study, that of a six-member graduate student research team at the School of International and Public Affairs of Columbia University (2011), examined the perspective of members of the Haitian diaspora in the US regarding the issue of Haitian Kreyòl as the language of classroom instruction in the country’s schools. This paper will carefully assess the current status of Haitian Kreyòl as this nation’s national language as well as recent findings gleaned by studies in Curaçao and Bonaire, where, like Haiti, Papiamentu has struggled to achieve its truly deserved status as a viable medium of classroom instruction on these islands. It will also consider the present and future roles of two separate Creole languages, Kreyòl and Papiamentu, as key factors within the formal educational processes of the children and youth of these Caribbean nations.

**Biodata:** Robert Dupey is an associate professor of the English Department of the College of Humanities at the University of Puerto Rico. He is currently the coordinator of the ESL component of the department and teaches undergraduate and graduate courses in the areas of phonology, syntax and acquisition of English as a second language.

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**Echteld, Elisabeth- e.echteld@una.cw**

Abstract: “Luis H. Daal and the Hispanic literary context on Curaçao.”

My thesis, *Literatura en español en Curazao al cambio del siglo. En busca de textos desconocidos de la segunda mitad del siglo XIX y de las primeras décadas del siglo XX* (Echteld, 1999), gives an inventory and analysis of the literary texts in Spanish written in Curacao, a multilingual society. During the flourishing period of literature in Spanish there were a number of literary texts in Spanish, which can be found today in the local archives and libraries. A lot of research has been done on this body of work, despite the inaccessibility of a lot of the source material but today, because of increased access to private collections and the digitalization of library collections, this source material is coming increasingly within our reach, providing us with new insights and perspectives. Recently increased public access to the collection of the local writer Luis H. Daal (1919-1997), deserves special attention, since it is important to know if his works in Spanish implicate a change in the periodization of the Hispanic literary tradition proposed in my thesis. Additionally, it is important to investigate to what extent the translations (and adaptations) by Luis H. Daal of Spanish literature into Papiamento had a literary and sociological impact on the Hispanic literary tradition on Curacao in the 20th Century.

**Biodata:** Liesbeth Echteld, PhD (Curaçao), is associate professor in charge of research at the General Faculty of the University of the Netherlands Antilles (UNA). Her dissertation focuses on literature written in Spanish in Curaçao, during the second half of the 19th century. She has taught courses and published a number of articles on literature. She is co-author of textbooks and manuals in the area of Dutch Caribbean Literature for different educational levels.

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**Eckmeyer, Ruby - ruby.eckmeyer@ua.aw**

**Tromp-Lee, Shailiny—shailiny.lee@gmail.com**

Abstract: “Expedicion Rescate”: an Oral History Project in Aruba and Curaçao.”

Oral History is becoming a common research focus in the fields of culture, history and anthropology as well as in other scientific disciplines. Oral history methodologies are being recognized as an essential and efficient element in many scientific endeavors. Since 2010, the Department of Culture of Aruba together with the Center for Research and Development (CRD) at the University of Aruba (UA) have undertaken a community based oral history project called “Expedicion Rescate”, in collaboration with the Kas di Kultura Kòrsou in Curaçao. In this presentation the execution of this project in Aruba will be elaborated upon. The project is an example of a partnership between different governmental and non-governmental institutions and between public officers and volunteers. The results of such joint-ventures are unpredictable, very interesting and of immense educational, historical and cultural value. The result in Aruba has been the creation of two Oral History Memory Banks as part of the project. At the University of Aruba a Documentation Center “Demetrio Maduro” has been established in 2011 and at the Department of Culture there is a Section for Research and Documentation which has been operational since 2009. These Memory Banks will be open in future for any researcher interested in the investigation of a great variety of topics related to the experiences of our ancestors in Aruba, Bonaire and Curaçao. These centers are also participating in the Automatisación de Bibliotecas y Centros de Documentación (ABCD-) system.

**Edwards, Eva de Lourdes- delourdes@mac.com**

Abstract: “Irish Identity and Piratical Resistance.”
The Gaels were a mixed lot before there were nations (what is now Irish, English, Welsh, Scots, French, Spanish, etc). In many ways, how a unique Irish identity both challenged and evolved from this “mixture” parallels the development of creole identities in the Anglophone Caribbean. As early as the 16th-century, piracy became one method the Irish used to defy English authority throughout the Commonwealth. In the 17th century, these efforts were expanded to the Caribbean and piracy reached its height from the 1650’s to the 1730’s.

Emerson Panel:

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Two years ago, at this meeting, our group of researchers presented the results of its initial involvement with Edward Emerson's texts on the Caribbean. He produced abundant documentation and personal opinions on the societies of the Danish Virgin Islands, Puerto Rico and his native New England, and also reflections on his own survival, moral purpose, and economic independence. Our project consists of the digital publication of eight essays that analyze different topics in Edward's writings, and an annotated edition of his Caribbean journal and letters, never before published in their entirety. The panel will present brief versions of six of these eight analytical essays. We will describe the results of our project and address the following topics: the transnational historical context of the journal; St. Croix as a haven for invalids; Edward Emerson's promising and blighted life; his views on slavery and American Exceptionalism; and his use of language to describe places and peoples. Above all, it is our aim that these essays will enhance the reading of Emerson's journal, while contributing to the social and historical understanding of the Caribbean. Attendees can examine Emerson's Caribbean journal and letters at http://bibliotecadigital.uprrp.edu/cdm/ref/collection/librosraros/id/1701, which includes a detailed subject matter index (pages 317-325).

Eugene, Celmentia—clementia.eugene@ua.aw

Abstract: “Child sexual abuse: Women and human development in the Caribbean”

Child sexual abuse (CSA) is a silent crime that is escalating in the Caribbean and which has the potential to threaten the human capabilities of women and the prospects of sustainable human development. This paper explores the effects of CSA on women and illustrates how human development is negatively impacted for women who experience childhood sexual abuse. The article challenges the assumption that children are safe under the idealized mantle of adult protection in the home. The author recommends that the family must be a locus of human development and that Caribbean islands must honor their obligations to the Convention on the Rights of the Child. Biodata: Clementia Eugene has a Master’s degree in Social Work from Howard University, Washington, D.C. She is a PhD student at the University of Aruba where she is employed as lecturer and Head of the Department of Social Work and Development. She has over twenty years experience as a social worker in youth, community, child protection, older persons, domestic violence, court social work, clinical social work and management. She has a passion for human rights, social justice, human development and change.

Fabián Ana M. - anamfabian@yahoo.com

Abstract: “The importance of a transdisciplinary approach and the use of oral history as a qualitative method for the study of migratory peoples: Following the trail to St. Croix”

As part of the initial phase of this project, the researchers have prioritized the study of the movement of people from Vieques to St. Croix. They have also return to Vieques, through their individual experiences, stories and life histories. This phase is centered in a transdisciplinary approach and utilizes a qualitative methodology that makes it possible to both view all the factors involved and to extract the information necessary in the reconstruction of memory through the utilization of oral history. The main objective is to examine and analyze the cultural, social, linguistic, and economic impacts of this migratory circuit. Despite the fact that recently a number of studies have been carried out concerning this migration, it is still necessary to examine this phenomenon from a transdisciplinary approach in order to understand its meaning in the lives of the people of Vieques. At the same time, it is both relevant and urgent to increase our knowledge of the historical and socio-political contexts of this large and complex movement of peoples from the end of the 19th century to the present.
**Biodata:** Ana M. Fabián is a Researcher and Professor at the Institute of Caribbean Studies in the College of Social Sciences at the University of Puerto Rico, Rio Piedras. She received a BA in Economics and an MA in Planning from the University of PR. She has done doctoral studies in Sociology from Michigan State University. She has published five important works on communities, women, and health.

**Felter, Lilian**—lilian622001@yahoo.com  
**Wilson, Esther** --ekottram@gmail.com  
**Dapper, Janneke**--janneke.dapper@gamil.com

Abstract: “Training for teachers working in primary and secondary Special Education in Aruba.”

This presentation focuses a training program at the Instituto Pedagogico Arubano for Special Educational Needs for teachers working in Primary and Secondary Special Education in Aruba. The program is a two and a half year tailored-made course that gives Special Education Teachers the necessary tools to work with their specific target group. During the training, special emphasis is given to the daily challenges that Special Education Teachers encounter. Besides coursework, ‘on the job training’, coaching, context differentiation and special peer supervision are all included in the program.

**Garrett, Helene. hgarrettphd@ualberta.net**

Abstract: “Two Disparate Peoples Facing Similar Challenges.”

This paper is a comparison of the strides made today in the teaching and transmitting of the language, history, heritage and culture of two disparate peoples. The Papiamentu speaking Antilleans and the Syilh (pronounced see-ehl) of the Okanagan in Canada, have in common early European contact which heavily impacted their lives. Both groups of people strive today for ways to instill pride and self esteem in their young people and to provide avenues for learning about their language and heritage, for revalorizing their worldview, for relearning and retaining their linguistic and cultural awareness, and for determining where they fit in an ever changing world around them. I will discuss how various clubs, afterschool programs, school programs for young and old, and other community based activities are helping to achieve these goals. This paper looks at how these disparate peoples haven taken similar steps to ensure that their language, cultural heritage and native customs are not lost, but preserved for generations to come.

**Géigel, Wilfredo - wageigel@gmail.com**


The relationship between Puerto Rico and St. Croix dates back to the prehistoric period when the inhabitants of both islands were culturally related. Vieques was a stepping stone between the two. This close relationship continued despite the many changes in sovereignty that St. Croix experienced. The indigenous peoples of St. Croix had aided the Taïnos in PR in their 15th C uprising against the Spaniards, and during the Danish period, PR provided a haven of freedom for the slaves who escaped from St. Croix. In 1917 the US purchased the Virgin Islands from the Danes to prevent Germany from acquiring them. St. Croix was in a deplorable economic state as a result of the plantation system, so the US implemented major agricultural reforms. Workers were needed to carry out these reforms at the same time that the US Navy was displacing the Vieques population in order to use their land for military purposes. What a magnificent opportunity to resolve two problems with one migration!

**Géigel, Wilfredo A. - wageigel@gmail.com**

Abstract: “Edward Bliss Emerson, St. Croix, and Medical Tourism.”

Travel in search of health was not an unusual event for the middle and upper classes of society in North America and Europe in the early 19th Century. Edward Bliss Emerson’s Caribbean sojourn is an example of this phenomenon. Newspapers at that time, like today, encouraged the infirm to travel to far-away places where the climate and the surroundings would help alleviate their ills. This presentation will look at medical tourism, especially in the Caribbean, as seen through Emerson’s eyes.

**Biodata:** Wilfredo A. Géigel is a lawyer by profession, an independent scholar, a member and past president of the Society of Virgin Islands Historians and an Adjunct Professor of history at the University of the Virgin Islands, St. Croix Campus. He is the author of three books on legal and historical subjects.

**Gibbs-DePeza, Hazel Ann- hazel.depeza@utt.edu.tt**  
**Ramnarine, Gomatee- gomatee.ramnarine@utt.edu.tt**

Abstract: “The Influence of Culture on Teachers’ Language Use in the Classroom.”
Cultural history/heritage has a direct impact on the use of language in the classroom. Teaching in Trinidadian schools is aimed at the acquisition of the use of Standard English. Student-teachers are taught the importance of the use of Standard English as a medium of instruction in formal teaching situations in the classrooms and are advised to use Creole only where necessary to make students understand the subject matter. However, during teaching practice it has been observed that the use of Creole creeps in unnoticed while student-teachers are teaching. For example, while teaching a lesson, a student-teacher informs the students: “Ok, you see how Miss explain how it must be done, all yuh go do it jis so. All yuh understand? Ah go pass around and check all yuh work.” On most occasions, student-teachers are unaware that they have switched from one code to the other. They are unable to distinguish between the Creole and Standard English. In order to strengthen the students’ proficiency in Standard English, it is necessary that they be cognizant of the significant differences and interface between their Creole language and the Standard English. In the Bachelor of Education programme at the University of Trinidad and Tobago, in order to ensure that student-teachers become consciously aware of the nature, purpose and process of language learning and use, a Tutorial Programme (LPP) was developed to assist them in honing their language proficiency skills and in recognizing both varieties. This paper explores some of the approaches adopted in LPP, while examining some examples of unacknowledged code-switching among student-teachers, and attempting to correlate these examples with the cultural backgrounds of the teachers who uttered them.

**Biodata: Dr. Hazel Ann Gibbs DePeza** is at present a senior instructor and programme leader for the Corinth Campus of the University of Trinidad and Tobago, Bachelor of Education programme, Centre for Education Programmes. She has been a teacher/educator for the past 40 years, having taught at primary, secondary, and tertiary levels in the education system of Trinidad and Tobago. Her bachelor’s and master’s degrees are in Literature and Linguistics (UWI), and she was awarded the degree of Doctor of Education in Educational Leadership from Phoenix University. She is a published author, poet and short story writer whose passion spans Creole Linguistics and the Spiritual Baptist Faith, in which she is an ordained reverend minister.

**Biodata: Mrs. Gomatee Ramnarine** is at present a senior instructor and course coordinator in the Bachelor of Education programme, Centre for Education Programmes at the University of Trinidad and Tobago. She is also a Ph.D. student enrolled with UTT developing the topic: Educational Leadership in a Government Primary School in the Caroni Educational District of Trinidad and Tobago: A Qualitative Study. She has been a teacher/educator for the past 33 years and has worked at both secondary and tertiary levels in the education system of Trinidad and Tobago. She has also taught at the University of Waterloo, Ontario, Canada and has recently completed a Canada/CARICOM Leadership Scholarship at McGill University, Montreal, Canada. Her degrees include a Bachelor of Arts (UWI), Master of Arts (Waterloo), and Master of Business Administration (Henley).

**Gifford, Sheryl-sgifford@fau.edu**

Abstract: “Our own selfsame other”: Encountering the Shadow of Matriarchal Authority in Robert Antoni’s *Blessed is the Fruit* (1997)."

Robert Antoni’s *Blessed is the Fruit* illustrates the contemporary male writer’s encounter with matriarchal authority, what I identify as the shadow of his nationalist forebears’ legacy of literary authority. The novel does so via the authorial double Lilla’s constructions of Vel, an embodiment of the feminized, raced nation. As the white Creole mistress of a decaying plantation, Lilla represents the male writer’s waning identification with masculine authority. Her Afro-Caribbean servant Vel embodies matriarchal authority, the shadow that emerges from his nationalist forebears’ construction of the feminized, raced nation. I read Lilla’s depiction of Vel’s body as the male writer’s negotiation with this shadow. Lilla’s development of Vel’s body-as-nation reflects his inheritance of his nationalist forebears’ patriarchal authorial tradition, as well as his recognition that the shadow or “not me” of matriarchal authority is integral to his development of a distinctive authorial identity.

**Biodata: Sheryl Gifford** is a Ph.D. candidate and senior instructor in the Department of English at Florida Atlantic University.

**Gonzalez Cotto, Lourdes, Micah Corun, Marisol Joseph Haynes, Diana Ursulin Mopsus, Aida Vergne, Petra Avilán León, Sonia Crescioni, Damarys Crespo Valedón, Brenda Domínguez Rosado, Pier Angeli LeCompte Zambrana, Jean Ourdy Pierre, Hannia Lao Meléndez, Vanessa Austin, Neusa Rodríguez Montemoño, and Nicholas Faracalas**. Universidad de Puerto Rico, Rio Piedras, Hazel Ann Gibbs DePeza, University of Trinidad and Tobago, Ange Jessurun, Universiteit di Kòrsou


Although there is an increasing tendency among creolist to acknowledge the agency of creole speakers in the emergence of creole languages (Faracalas 2012), the full impact of Le Page and Tabouret Keller’s (1985)
groundbreaking work Acts of Identity have yet to be fully explored. The pluri-lingual and pluri-cultural peoples of the Afro-Caribbean have always projected multiple identities, and this pluri-identification is reflected in all of the Atlantic Creoles. In this work, we analyze aspects of the phonology, morpho-syntax and lexico-semantics of the Portuguese, Spanish, French, Dutch, and English lexifier Creoles of the Afro-Atlantic in such a way as to demonstrate how, through processes of formal and structural convergence between African and European languages, the Atlantic Creoles have been shaped and deployed by their speakers as instruments of double and multiple voicing in order to equip themselves with a linguistic repertoire that has enabled them to use the same words and structures to simultaneously assert Afro-Atlantic, Euro-Atlantic, and other identities (Bakhtin 1981; Du Bois 1903).

We demonstrate how, as typological, descriptive, comparative, and socio-historical research on the Atlantic Creoles and their input languages progresses, it becomes increasingly difficult to identify a single source for many Atlantic Creole words and constructions, because so many creole forms and structures are identical to those found in a number of different African languages as well as in a number of different European varieties spoken in the Afro-Atlantic during the colonial period and beyond. We argue that linear, mono-causal and mono-dimensional accounts of creole genesis must therefore give way to multi-directional, multi-causal and multiplex scenarios of convergence among forms and structures found in what have been traditionally classified as superstratal, substratal and adstratal input varieties. We conclude that the Atlantic Creole words and constructions studied in this paper are best accounted for by a reconceptualization of Atlantic Creole speakers as creative and resourceful agents who have co-instantaneously used their creole languages to identify, counter-identify, and dis-identify with both African and European ways of understanding the world and acting in it.

Biodata: The presenters are professors and graduate students at the University of Puerto Rico, Rio Piedras, the Universidat di Kòrsou (the former University of the Netherlands Antilles), and the University of Trinidad and Tobago.

Gonzalez Delgado, Cristina- cristn.gonzlz@gmail.com

The colonization of the Caribbean is very different to that of the rest of America, in that rebellions against colonialism lasted well into the age of imperialism and could even be argued to have continued into modern times. One of the factors that has helped keep the spark of resistance alive has been the discourse surrounding the remembrance of those who led the rebellions and died for them. Taking on martyr-like dimensions with almost supernatural attributes and miracle-like actions credited to some of them, the celebration of these heroes tends to focus on their death and fall in battle. This essay looks into three such martyrs, Joseph Chatoyer from St. Vincent, Agueybana from Puerto Rico, and Cuffy from Guyana, all of whose lives and deaths have in recent times still been celebrated and commemorated in popular culture. It also examines how these commemorative discourses have remained vibrant so long after their deaths. To do this I look at songs, films and monuments that celebrate these heroes.

Biodata: Graduate student in the Department of English, University of Puerto Rico, Rio Piedras.

González López, Cándida- t_w29@hotmail.com
Abstract: Music, dance and the word: Spiritual tools for resistance to slavery

Historians like Genovese, Levine and Raboteau have extended in new and subtle ways our understanding of resistance to show how, even under very restricted conditions, resistance permeated the culture of the slaves in the Americas. This phenomenon is what appears to have caused Michael Craton to rethink his work on West Indian slave rebellions to see them as basically determined by a “culture of resistance”. My own research is primarily concerned with resistance to cultural assimilation to the European ways of life and world views by enslaved Africans. Even though this type of resistance was perhaps more subtle than others, its critical importance cannot be underestimated. Spiritual resistance belongs in this category. Scholars who have investigated Afro-Caribbean religions recognize the role that music, dance and the word play in the spiritual practices of the enslaved and their descendants. For example, according to Fernández Olmos & Paravisini-Gebert (2003), “consecrated drums and the polyrhythmic percussion they produce, along with clapping, the spoken or sung word in repeated chants and dance, produce an altered focus of consciousness that beckons the supernatural entities and communicates between worlds.” In this paper I explore the joint role of music dance and the word in the spiritual practices of enslaved Africans and their descendants to resist slavery and oppression in general.

Biodata: Cándida González-López is a linguist, a translator, and a language, linguistics and translation instructor. She has a Master’s degree in translation from the University of Puerto at Río Piedras. She is presently a Doctoral Candidate in Caribbean Linguistics in the English Department of the University of Puerto Rico. Her work focuses
on Creole languages as languages of resistance by enslaved female and male Africans and their descendants, and on the recognition of the creativity and agency of the creators of these languages.

González-Vélez, Miremza-- miremza.gonzalez1@upr.edu
Ongoing discussion within the geographical area known as the Virgin Islands on who is a native Virgin Islander brings forth constructions of identity in the Caribbean region that keep challenging its transnational nature. This essay explores the foundational narrative of “pioneer families/familias pioneras” used by generations of Puerto Ricans who live in the US Virgin Islands. The paper also contextualizes these claims by exploring cultural perceptions of natives vs. foreigners in a context profoundly marked by ongoing circular migration between Puerto Rico and the Virgin Islands.
Biodata: Miremza González is a professor in the English Department of the College of Humanities of the University of Puerto Rico at Rio Piedras where she teaches communication studies. Her current research focuses on social imagination, cultural identities and diaspora, racial formations and media, and migration from Puerto Rico to the rest of the Caribbean.

Graham, Adanma - adanma.graham@gmail.com
Abstract: “The Fine Structure of the Nominal in Tobagonian Creole.”
This study explores in great detail the structure that is the Tobagonian Creole (TC) nominal and describes aspects of its architecture, including the noun and several other structures relating to it such as the determiner, quantifier and numerals; each containing their specific syntactic and semantic properties and functions within the nominal sphere. This description builds on foundational work done on the language by James and Youssef (2002) who provide a general description of Tobagonian Creole structure and its use. Native-speaker intuition, a mini corpus of TC and elicitation yielded the data used in this research. Emphasis is placed on the role of attributive adjectives and how they interact with the noun and other syntactic structures of the TC nominal. The semantic properties of these adjectives and how they affect adjectival ordering within the phrase is also highlighted. Distinctions between the lexifier language of TC – English – and TC are noted in areas such as the use of reduplication instead of English adverbials such as ‘very’ for emphasis. An careful look at these features reveals a complex structure and even more complex processes that make up the nominal architecture of Tobagonian Creole.
Biodata: Adanma Graham is a graduate student at the University of the West Indies St. Augustine Campus currently pursuing a Master of Philosophy in Linguistics. Her current field of research is the syntax of her native Tobagonian Creole, specifically work on the nominal domain.

Groeneveldt, Olivia- otgroeneveldt@gmail.com
Abstract: “A Proposal to Study the Phenomenon of Latchkey Children in Aruba and Their Academic Success.”
Many parents struggle to maintain supervision of their children after school hours because of work, adult-education or other commitments. This has led to the development of the phenomenon of latchkey children. A latchkey child is a school-aged child who is left at home with little or no adult or parental supervision for part of the day (especially after school until a parent returns home from work). The latchkey child phenomenon has been correlated to greater than average levels of fear, loneliness and depression and lower than average levels of academic achievement. One aim of the proposed research is to provide up-to-date baseline information on the number of Aruban children who are in self-care and the amount of time they spend alone. Another aim is to illustrate the effect that self-care has on the social and academic development and well-being of latchkey children in Aruba, in order to guide practitioners, teachers and policymakers in their responses to this social problem. Although everyone acknowledges its existence, at the moment there is little reliable information available on the nature and extent of the problem of latchkey children in Aruba. In Aruba the four most common types of families are headed by single parents, married couples, extended family, and divorced parents. Most heads of families must work outside the home to earn enough money to make ends meet. Because the minimum wage in Aruba is not sufficient even to support a single parent family with only one child, many parents work two jobs in order to provide for their families. Many working parents use institutionalized as well as non-institutionalized childcare. Those who can afford it leave their children in day care or after school care or keep them busy with sports or other types of activities. Others make informal arrangements with extended family members, neighbors, and friends to supervise their children. The children whose parents have fewer financial and/or social resources do not have such options and some are therefore forced to leave their children in self-care during part of the day.
**Biodata:** Olivia Groeneveldt has a Masters Degree in Pedagogical Science from the University of Leiden. She currently works at the Instituto Pedagogico Arubano as an Educational Scientist and student guide. She served as secretary of the teachers union SIMAR for several years. She is a member and former President of the Aruba Toastmasters Club and in 2010 she placed third in the District Table Topics Contest. In her spare time she competes in Half-Marathon walks and volunteers at her local church as a lector.

**Halley, Dimitri -halleynews@gmail.com**

Abstract: “Dream, Quantum & Word: Proving Deeper Connectivity in terms of Synchronicity as a non-local Organizing principle in shared Dreams and Language.”

This presentation regards my psychological research on synchronicity in Aruba, which has grown out of my work with dreams at the deeper level of the collective unconscious. By facilitating clients’ work of integrating the self and removing personal blockages, deeper shared patterns between the dreams of individuals were found. When our life goes on hold and we are stuck in a pattern, by becoming aware we can move on with life and connect to a more meaningful flow (synchronicity). To prove my hypothesis that there is a deeper connectivity between things and people that are not locally connected, I will present data from shared dreaming that indicates the existence of a deeper (nonlocal) flow or connectivity beyond the sense of separateness which people normally experience in their lives.

**Harris, Jo Anne: jharris9@ggc.edu**

Abstract: "Pirating Politics: When the Irish Ruled Montserrat"

During the Interregnum (1649-1660), as England expanded its empire in the Caribbean, Oliver Cromwell attempted to purge the English Commonwealth of Catholics by forcibly exporting thousands of Irish men, women, and children to the West Indies as indentured workers. As one might expect, these resourceful Irish became adept at outsmarting the English both at sea and on land. Just as Anne Bonny notoriously pirated Caribbean waters in the 18th-century, an earlier form of piracy had flourished on the tiny island of Montserrat where exiled Irish settlers cleverly "pirated" English politics to govern the island throughout 17th-century.

**Hernandez, Moises. lawgrad2006@yahoo.com, mshdza@gmail.com**

Abstract: “The Jewish diaspora in the Caribbean: a tale of flight from two genocides.”

Rodrigo de Triana has been said to be a Jew who converted to Catholicism prior to the expulsion of his coreligionists by the Spanish Monarchy. Historical records indicate that he was the first sailor to sight land in America during the first voyage of Christopher Columbus (See Fernandez de Oviedo, 1536). The Admiral of the Seas himself however, contradicted this assertion. But one thing he may have shared with Triana; Columbus, too, has been conjectured to be a Jew who converted (See Irizarry, 2009, Portnoy, 2010 and Roth). Excluding the Admiral for lack of documented evidence, and Triana, who was later said to disavow his reputed Jewish roots and his Catholic conversion to embrace Islam and become a Muslim in Africa—six other crewmembers of this first expedition by the Spanish Crown to America have been documented to be Jews—New Christians to be exact (Alicia Gould y Quincy, 1927). The forced, physical expulsion of practicing Sephardic Jews for refusing to abandon the millenary faith of their fathers and mothers after the establishment of the new, racially- and religiously-intolerant Spanish government under King Ferdinand and Queen Isabella; and their forced conversion to Christianity later in Portugal in 1496, when that Iberian nation entered into a treaty with Spain, again forcing the resettlement of many Jews in Holland, paved the way for the subsequent migration of this people that refused to commit religious apostasy, to Africa, the Caribbean, and American continent. Almost five centuries later, another group of Jews fled from another round of racial and religious genocidal intolerance under the Nazi domination of Europe. This article is a brief accounting of those two migrations. It purports to provide an overview to those points of the Jewish and Afro-Caribbean experience that intersect and show a common thread of understanding.

**Biodata:** Moisés Hernández Amateau is a conference and court certified interpreter and legal translator who is in the process of completing a Ph.D. degree in the languages and literature of the Anglophone Caribbean at the University of Puerto Rico. Prior to his work in the legal community he was a journalist and Caribbean news desk editor for The Associated Press and United Press International during the 1980s. He also served the Puerto Rico Economic Development Administration at the time of the U.S. Caribbean Basin Initiative for the years 1988 to 1990. Mr. Hernandez-Amateau has a Bachelor degree in Business Administration and a Juris Doctor.

**Hoek, Roderick (Ricky)—rickyhoek@yahoo.com**

Abstract: “Volunteerism, the oil that keeps society spinning and the basic motivational factors of volunteers in Aruba.”
In Aruba, the field of volunteerism is severely under-researched. In 1982 and 1991, studies about volunteerism in Aruba were carried out. In the past two decades no further research has been conducted in this field. It is because of this lack of recent research that this study was done focusing on volunteerism on Aruba. A phenomenological research approach was chosen to describe as accurately possible what motivates people to volunteer, where they volunteer, when and how they volunteer, etc. To identify the motivations influencing persons to do volunteer work in Aruba the Volunteer Function Inventory (VFI) approach (Clary & Snyder, 2004) was used. From the analysis, it was concluded that the six VFI motivational functions could be divided into internal and external motivations. Considering the level of importance of the motivational functions, the conclusion can be drawn that the internal factors regarding the inner self (values), personal development (understanding), and growth (enhancement) are the triggers that most often motivate people to volunteer and to carry out their tasks as volunteers. An unexpected finding in this study is that parents play a significant role in motivating their children to start volunteering. Three specific recommendations that were formulated based on this study are: 1) Volunteers should be more appreciated and valued personally on all levels of the society; 2) Parents should continue to encourage their children to volunteer; and 3) Volunteer work should be more promoted on the island at all levels of society by organizations, the government, and volunteers themselves.

Hoen, Roke- roke.hoen@gmail.com

Abstract: “The impact of the Positive Action program on character related feelings and behavior: An experiment in Aruban schools.”

It is very important for schools to contribute to the healthy and positive development of children and youth. The question on the minds of many Aruban teachers is how to do this in an effective way. This study examines the impact of the Positive Action program, a comprehensive elementary school program for Social, Emotional and Character Development (SEDC). The Positive Action program is an evidence based program, designed to improve academic performance, student behavior and character. The Thought-Action-Feeling Circle is used to teach children how our thoughts lead to actions and how our actions lead to feelings about ourselves. These feelings lead to more thoughts. The positive Action program emphasizes those actions which promote a positive and healthy Thought-Action-Feeling cycle.

My research question was: Does incorporating the Thought-Action-Feeling circle and the philosophy of the Positive Action program in school wide Character Development activities, contribute to positive character related behavior and feelings? Using a matched-pair, cluster randomized, controlled design, with 1 intervention and 1 control school, fourth graders self-reported (N=40) on social, emotional and character related feelings and behavior. The Catholic elementary schools in the San Nicolas area were matched on the results of the annual national CITO-test on Dutch language and mathematics, percentage girls and boys, average age, and data of the annual school board tests regarding social and emotional development of the students. Two schools which were equivalent on these characteristics were selected to participate in the experiment. One school was randomly selected to be the program school, and underwent the comprehensive SECD program. The other school was asked to continue with their curriculum as usual.

The program school students participated in the SECD program every day for about 20 minutes during 10 weeks. The data was collected twice, before the intervention and after the intervention with a student self-report questionnaire including questions about their behavior and their feelings and a questionnaire for teachers about students’ behavior. Wilcoxon Rank tests were conducted to test for differences of the pretest and posttests within the groups. (p= 0.05). Mann Whitney U tests were conducted to compare the pretest and posttest differences between the two independent groups (p= 0.05). The results show that the students from the treatment group were significantly more empathetic, kind and respectful after the intervention and that a comprehensive school-based SECD program can have positive effects on students’ character development and character related feelings and behavior.

Irish Panel:
Jo Anne Harris-- jharris9@ggc.edu
Elena Lawton Torruella-- clawton787@aol.com
Eva de Lourdes Edwards—delourdes@mac.com

Panel Abstract: “Engaging the Empire: Irish Exceptionalism in the Golden Age of Piracy.”

Whether plucked from the treacherous streets of Dublin, prowling the Atlantic seas, or sweltering on a sugar plantation in the West Indies, from around 1650 to 1730 many Irish rebels engaged the English Empire in most unusual ways. That these engagements corresponded to an era when piracy flourished is not so much coincidental, as evocative of the fact that Irish peoples have always challenged English authority. Thus, Irish exceptionalism
within the early Caribbean context presents a unique study of how the Irish challenged English expansionism and “pirated” not only imperial ships, but plantation societies, and colonial hierarchies of race, class, and ethnicity. This panel consists of an interactive roundtable in which each presenter introduces a specific aspect of Irish exceptionalism within the context of the Early Caribbean. The audience will then have the opportunity to explore ways in which the early period of settlement continues to engage contemporary Caribbean cultures and writings from the region.

Jacobs, Bart- bartjacobs3@gmail.com
Abstract: “Advances in the research on the history of Papiamentu”
In this paper, I discuss the most recent developments and advances in research on the history of Papiamentu. Amongst other things, I will discuss the discovery of the 3rd oldest Papiamentu text fragment, and talk about what we can learn from it in terms of the origins of Papiamentu and its diffusion across the societies of the ABC islands. Furthermore, I will present some new findings relating to the language of the Sephardic Jews who settled on Curaçao in the second half of the 17th century. We know with some certainty that the Jews had already started to shift to Papiamentu by the mid-18th century. Yet, knowing what language they spoke prior to that shift is of great relevance to understanding the origins of Papiamentu. While it is commonly believed they spoke Portuguese in all domains, I will argue that they only preserved Portuguese in religious and ceremonial domains, whilst Spanish was their language in the secular, colloquial domains of life.

Biodata: Having studied Spanish and Portuguese philology in Amsterdam, I moved to Munich in 2008 to carry out PhD research on the origins of Papiamentu. In 2012 I was awarded a postdoctoral fellowship for research on Haitian Creole in Cuba and the Dominican Republic, and I am currently carrying out that project at Leiden University.

Jacobs, Coreen- corijacobs@yahoo.com
Music in the church has evolved over the centuries, particularly in the last two decades. There was once a period in church history when quiet was associated with piousness as it was felt that God abhorred the loud. However, among the Christian sects, Pentecostalism finds its genesis in divine inspiration particularly displayed among black churches that are “moved by the spirit.” The Pentecostal movement has thus come to be synonymous with noisome churches that readily embrace expressive worship in music and dance. Today, a new culture appears to have swept through the once hallowed halls of the church. Although the Pentecostal movement dates back to the early Christian church, recent research indicates that genres that were previously confined to secular society now feature prominently. Hip-hop, reggae and dancehall gospel performed by once secular artistes who have converted to Christianity are now acceptable forms of music embraced particularly by church youths.

Jiménez-Fuentes, Gabriel J. - jimenez_gj@yahoo.com
Abstract: Beaten Minds, Ugly Bodies: Self-imaging in Derek Walcott’s Dream on Monkey Mountain and Earl Lovelace’s Jestina’s Calypso.”
In his discussion of what he terms “Natural Poetics” and “Forced Poetics”, in Caribbean Poetics, Edouard Glissant defines “self-expression [as]a shared attitude, in a given community, of confidence or mistrust in the language or languages it uses” (120). As Glissant explains, the minds of Caribbean people suffer from “an unsuspected source of anguish,” that is caused by the tensions between the languages of self-expression, “the mother tongue, Creole,” and the official language of negotiation, “French [or any other language of the European colonizers]” (120). It can be argued as well that, Caribbean people have been forced to mentally appropriate and accept a self-image that is closely connected to their past colonial masters. This Forced obsession with the colonial oppressors has helped to make invisible what seems to be a Natural image of the Caribbean. In this paper, I will explore Caribbean self-imaging and its relation to racial oppression, a fundamental aspect of colonial and post-colonial discourse. My aim is to analyze Derek Walcott’s Dream on Monkey Mountain and Earl Lovelace’s Jestina’s Calypso to reevaluate the struggle of the main characters with their communities’ negative phenotypic self-imaging constructed through the language of Forced Poetics. Makak and Jestina’s Afro-Caribbean physiognomies are viewed by their own communities as aberrations and or contradictions to the preferred and desired Euro-Caribbean colonial image. I will further explore how through these characters, an alternative positive Afro-Caribbean self-image is proffered that challenges and helps heal the wounds of negative self-imaging.

Biodata: PhD student in the Department of English, University of Puerto Rico, Rio Piedras.

Jules, Janice- janice.jules@cavehill.uwi.edu
Abstract: “Separate or Inseparable: Measuring Listening and Speaking Proficiency in Teaching English as a Second Language.”

In language learning, although there is diversity with learners’ acquisition of language skills, a joint assessment of their proficiency in listening and speaking is the conventional practice. Hence, this paper presents a comparative analysis of the speaking and listening proficiency of adult Spanish-speaking learners of English as a Second Language within an Anglophone Caribbean country. The relevant research utilises the “A-B-B” variant of Single Subject Experimental Research and focuses on the administering of instruments to effect measurement of each learner’s listening and speaking proficiency based on the application of strategies related to the Communicative Approach. Through the application of a prescribed set of performance criteria associated with communicative competence, the learners’ listening proficiency and speaking proficiency are perceived as complex processes linked to the development of these interrelated communicative skills. The results indicate that with the overall improvement in each learner’s language proficiency, there is evidence of variance in their listening and speaking skills. Furthermore, the findings validate the worth and usefulness of separate measurement of these two language skills at the baseline and intervention phases of the research.

Kahina, Chenzira Davis. viccc@myuvi.net & perankh@me.com & chenzira.daviskahina@live.uvi.edu

Abstract: “Ay Ay: Diasporan Indigenous AfRaKan (DIA*) Heritage in St. Croix & Our Caribbean”

This presentation shares the ideological and literary framework of research and communitarian outreach initiatives that support the preservation, conservation and educational institutionalization of Diasporan Indigenous AfRaKan heritage and performance traditions of St. Croix and the wider Caribbean. Comparative analyses of 21st century historic preservation projects, ceremonial traditions and artistic productions amongst descendants of AfRaKans and Indigenous people will be presented. Innovative academic and creative grassroots research initiatives on historical, spiritual and sociopolitical linkages of AfRaKans, Indigenous Native Ameridians and others within the Caribbean will be explored with special reference to AfRaKan, Taino and Kalinago (Carib) culture, tradition, histories and people. Recommendations and references to the proactive and strategic roles of academics in the social, economic, political and spiritual cooperation initiatives within CARICOM, the United Nations, the African Union, the World Indigenous People Convention and other international bodies will be concisely advanced. Conclusively, examples of new media communications, folkloric arts, strategic eco-planning options and related heritage restoration initiatives that respect the integrity, sustainability, security and accountability of Diasporan Indigenous AfRaKan Heritage cultural, natural and human resources with holistic implementation options will be presented.

Biodata: Chenzira Davis Kahina is an educator, technical writer, performing cultural artist, naturopathic psychotherapist, ordained minister, community developer and visionary. Her Indigenous AfRaKan Caribbean ancestry balance & compliment her research and credentials from Rutgers, Pepperdine, University of California San Diego, Natural Health Institute and others. She serves as the managing director of Per Ankh, Inc. a US 501C3 NGO, a UN ECOSOC Special Consultative NGO, and co-director of NUWOMANRising2LIVE UP. She is the director of the Virgin Islands Caribbean Cultural Center (VICCC) nestled within the College of Liberal Arts and Social Sciences (CLASS) at the University of the Virgin Islands (UVI) and an Assistant Professor within UVI’s CLASS.

Kibbelaar, Paula—paulakibbelaar@gmail.com

Abstract: “The glass ceiling within the Aruban political arena: The representation and participation of Aruban female politicians”

Two weeks before the recent elections in Aruba, a group of professional women (Women in Business in Aruba), organized an event entitled “Women for Women in Politics 2013” with the aim of supporting female politicians running for office in creating a platform to shed light on the lack of female leadership within the Aruban political arena. This event was organized to create a platform for aspiring and seasoned female political candidates to present themselves just before the elections scheduled on the 27th of September. The questions that were asked were focused on their political orientations, ideologies, best practices, ideals and visions regarding gender and gender relations within the Aruban political arena and society.

The Harvard Business Review of September 2013 argues in three separate articles that stereotypes, barriers and stigmatization, still create a “glass ceiling” for female leaders within organizations and companies. These articles outline the fact that certain biases still prevail regarding women in leadership positions in organizations and government. There is regrettably limited empirical data available on the Dutch Caribbean Island of Aruba with regards to gender relations, specifically within the political realm. While the previous Aruban administration had only one female minister, the neighboring island of Curaçao has had no fewer than 4 female Prime Ministers over the last decades. In my work, as a researcher, I have studied the glass ceiling from a labor market perspective and concluded that in all areas of society these barriers still exists (Kibbelaar 2005). In this presentation, a descriptive
overview will be given of female representation and participation within the Aruban political arena over the last 25 years.

**Biodata:** Dr. Paula Kibbelaar obtained her PhD at the University of Utrecht in 2005 and has done extensive research in the Netherlands and Curacao. After serving as the founding Dean and an Associate Professor of the Faculty of Arts and Science at the University of Aruba, she is currently a lecturer, policymaker and a PhD research supervisor at the IPA.

**Kock, Merviné** - merstu@setarnet.aw

Abstract: “Gender and Upward Mobility in Aruban Education: Are our schools failing to recognize and fulfill gender-specific needs?” This study is a preliminary analysis of gender and upward mobility in the Aruban educational system. The methodology employed for this study consists of the analysis of: 1) reports from the Central Bureau of Statistics (CBS) and the Department of Education between 1999 and 2009; 2) interviews of primary and secondary school stakeholders; and 3) answers on questionnaires filled out by these stakeholders. The preliminary results indicate that female students are performing considerably better than their male counterparts on many levels. The majority of male students are now relegated to vocational and special education, and the majority of students who repeat classes are male. All indicators suggest that this trend is likely to continue in the near future.

**Biodata:** Birgit Kreykenbohm is a PhD-student in the area of Communication Science in a joint PhD-program between the University of Aruba and the University of Amsterdam. Her research concerns intercultural communication, media and journalism studies, representation and the role of media in changing relations in the Kingdom of the Netherlands. Besides being a policy advisor at the Department of Education of Aruba, Birgit also teaches Communication in Organizations at the University of Aruba.

**Kuiperi, Stan** - stankuiperi@gmail.com

Abstract: “Aruba Children's Museum for Art & Creativity.” The MUMA Project envisions the creation of the Aruba Children's Museum for Art & Creativity in Oranjestad, Aruba. This project is a joint effort by the Aruba Arts Foundation, the Aruba Government, and the private sector, aimed at achieving the museum’s vision to "create educational experiences through art and culture to foster creative, cognitive, reflective and motor development in children, youth and the Aruban community as a whole". On this basis, MUMA aims to function as a dynamic and innovative socio-cultural learning center linking education, society, culture, and tourism both locally and globally. This project must be seen as part of the explosive global development of children's museums sustained by international networks and organizations, which is inspired by new findings on the value of creativity and play in early childhood learning for healthy and prospering communities. MUMA also hopes to play an enabling role in the development of this new wave of children's museums in the Caribbean region.

**Biodata:** Mr. Stan Kuiperi is an Art Education Teacher and advocate, visual artist and lecturer on the arts. He studied in Aruba, Puerto Rico, the USA, and the Netherlands, and has taught at the Aruba Pedagogical Institute (IPA) for 20 years. His art work has been shown in five biennials and published in countless catalogues and articles.
He co-founded the Aruba International Arts Foundation and the CaribNet Foundation, and currently serves as Cultural Policy Advisor to the Aruba Government.

Kuwabong, Dannabang- dannabang.kuwabong@uprrp.edu
Abstract: “The Ecopoetics of St. Martin: Lasana Sekou’s songs of salt and nationhood.”
“For a colonized people the most essential value, because the most concrete, is first the land the land which will bring them bread and, above all, dignity.” (The Wretched of the Earth 9) This reality is borne out by the fact that “imperialism . . . is an act of geographical violence through which virtually every space in the world is explored, charted, and finally brought under control. Thus for the native [St. Martiner] the history of colonial servitude [was] inaugurated by the loss of locality [in both Africa and St. Martin] to the outsider; its geographical identity must therefore be searched for and somehow restored. . . . through the imagination.” (Culture and Imperialism 77) I engage a postcolonial ecocritical perspective in this paper to explore Lasana Sekou’s poetry to see the extent to which he echoes these observations by Fanon and Said, and toward formulating an ecopoetic of nationhood for St. Martin. I look at Sekou’s dialogue of negotiation and the recoupling of St. Martin language and history with her landscape to recover a sense of belonging and cultural authenticity that foregrounds the yearning for that nationhood. I conclude that Sekou’s poetics of nationhood is rooted in his passionate genealogical, phenomenological, and geographical identification with St. Martin’s cultural, historical, and linguistic development within an ecopoetics of salt.

Biodata: Dannabang Kuwabong is a professor of Caribbean literature in the English Department at the University of Puerto Rico, Rio Piedras.

Lawton de Torruella, Elena- elawton787@aol.com
Abstract: “Pirating the Plantocracy: Paradoxes of Irish Exceptionalism.” Following up on an interview with Andrea Stuart, author of Sugar in the Blood, this discussion examines one of the most provocative themes of her text – the moments of realization that she herself is a descendent of a slave owner and a slave, and that her ancestors were a mixture of English and Irish. As was the norm, one populated his plantation with his own seed, then subjugated them! Thus, we might question whether this was the ultimate vengeance of Cromwell's dismissal of the Irish from their own land? Did a few (those who did not become part of the Irish slave population) become part of the plantocracy, and in turn enslave their own progeny born through African women? And does this phenomenon also replicate the very pattern of abuse and subjugation the Irish were escaping?

Lopez Valles, Ilsa- ilsa_lopez2000@yahoo.com
Abstract: “Caribbean Concubines + Nannies = Nursery Rhymes: An Eastern Caribbean Study.” I propose a study of the role of slave nannies in several islands of the Caribbean: Trinidad & Tobago, Dominica and Curacao. This study will discuss the various ways in which slave nannies entertained their young as well as their master’s children. Several chants, nursery rhymes and ring games have survived today and are still played by contemporary youngsters. I will offer an analysis of several songs and rhymes and the influence they had over white creole children under the care of their African nannies. Moreover, I will discourse the phenomenon of creolization and the formation of the white creole child. My analysis will be based primarily on the essay entitled “The Victory of the Concubines and the Nannies” by Frank Martinus Arion, Brown Girl in the Ring: An Anthology of Song Games from the Eastern Caribbean by Alan Lomax et al, and the paper “Rapping, Globalization and Authenticity: Curacaoan Young People Negotiating “Postcolonial” Identities in an Everyday Setting of Complexity”, presented by Rose Mary Allen in 2012 at the University of Amsterdam. In addition, the figure of the donkey which is oftentimes linked to children’s games and songs and whose figure is multi-symbolic will be analyzed for its literary importance to Caribbean children. Finally, my lecture will be accompanied by a PowerPoint presentation containing audio visual material that will run concurrently with my speech.

Lozano-Cosme, Jenny- jlozanocosme@gmail.com
Abstract: “An Overview of the Linguistic Situation in the SSS Islands”
The Dutch Caribbean has been understudied compared to other areas of the region. The ABC Islands have received some attention in academia, but the SSS Islands have been relatively ignored in academic research. The present paper aims to examine and compare the linguistic complexities on the islands of St. Eustatius, Saba and St. Martin. This examination will provide historical background to contextualize the widespread use of English, including Statian English Creole, and the lesser use of Dutch in the SSS Islands. The paper also describes the legal issues concerning language in these islands, as well as language policies and planning, particularly in education. Such
policies vary to some extent in the three islands. Although the SSS Islands have been under the political control of the Dutch Kingdom since the 17th Century (with some changes in political status in 2010), the language situation, interestingly, does not seem to reflect their colonial condition. One of the goals of the present work is to provide a contextualized view of the linguistic situation in the SSS Islands and to point out issues that can be explored in future research.

**Biodata:** Graduate student, University of Puerto Rico, Río Piedras.

**Maduro, Jesseline J.** -jessica.maduro@ipa.aw

Abstract: “Meaningful vocabulary development when learning in a foreign language”

Even though Dutch is a foreign language for most of the school population, it still is the main language of instruction in primary schools on Aruba. In the first grade, students must be able to learn to read and write simultaneously as they learn to comprehend, listen and speak this language. It is also only in the first grade that students implicitly start acquiring vocabulary, without having had a fair chance of acquiring or learning a basic vocabulary in this foreign language in advance. This is the case for most schools, with the exception of the multilingual schools and schools for children with special needs. It is commonly known that word knowledge is essential for school achievement and reading success. It is therefore imperative that there be a didactical approach that is designed specifically for teaching Dutch vocabulary to Aruban students, whereby prior vocabulary knowledge is not automatically assumed. In this paper I will present an experiment and review study where I researched characteristics that have a positive impact on developing the vocabulary of students. In particular studies with a different approach to intentional direct or indirect vocabulary learning will be discussed.

**Biodata:** J. Maduro MSc obtained her Master’s degree in Evidence Based Innovation in Teaching at the University of Maastricht and also received a Bachelor and Master’s degree in Dutch at the Hogeschool van Arnhem en Nijmegen in the Netherlands. She currently teaches Dutch and Language Arts at the Instituto Pedagogico Arubano. Her research interests include the introduction of Dutch as a foreign language, foreign language didactics and vocabulary teaching and instruction.

**Mayo-Santana, Raúl** -raul.mayo@upr.edu


This presentation will focus on the theme of American Exceptionalism presented in the journal of Edward B. Emerson for 1831-1834, written in the Caribbean while he was seeking relief from consumption. Edward describes the novel world he encounters while revealing the ideas and values that color his vision. The heightened interest of the U.S. in the West Indies during this period of increased commerce and American expansionism has been considered as an important historical/contextual element for the analysis of the text. As an intellectual New Englander with a strong Unitarian heritage and as the brother of Transcendentalist Ralph Waldo Emerson, Edward’s religious and philosophical beliefs also permeate the texts. Edward's texts manifest a prejudiced contempt for the people and culture of Puerto Rico and exhibit a sense of elitism that reflects American Exceptionalism. They also reflect his beliefs on human perfectibility that seem to derive from a religious model of absolute moral conceptions.

**Biodata:** With an MS and a PhD in Psychology, postgraduate training in Neuropsychology, an MA in Philosophy, and a three-decade long career as a professor at the University of Puerto Rico School of Public Health and School of Medicine, the presenter served as editor of *A Sojourn in Tropical Medicine. Francis W. O'Connor Diary of a Porto Rican Trip, 1927*. Postal address - 450 Ave. de la Constitución 8-E, San Juan, PR 00901-2307 Home institution - University of Puerto Rico School of Medicine, San Juan, Puerto Rico

**Mejia, Gabriel**- gabriel.mejia@upr.edu


Since the arrival of English in Puerto Rico in 1898, its citizens have feared, to various extents, the imposition of English as an official language. This fear has manifested itself among many as a resistance to the idea of being a bilingual country. The notion that being bilingual in English will somehow lead to a loss of one’s culture and identity is a common one. Throughout recent history there have been cases which show that the imposition of English has led to a loss of some elements of linguistic and cultural heritage. In some instances, the result has been the loss of a language. Cases of this nature include those of Hawai‘i, Jamaica, and Grenada. Through analysis of the histories of these islands, the potential effects of English when it is imposed on other languages can be discerned. All around the world the effects of the imposition of English are being felt. Therefore, should people fear the loss of their culture and language as a result of the imposition of English as an official language in Puerto Rico?

**Biodata:** Graduate student, University of Puerto Rico, Río Piedras.
Mijts, Eric- eric.mijts@ua.aw
Abstract: “Some common misconceptions and myths in Aruban discourse on language and education.”
In this contribution, I will focus on some of the misconceptions and myths that paralyze the development and implementation of any widely accepted and supported language policy in Aruban society. Discourse in the media as well as discourse in interviews with individual policy makers demonstrates that much of the rhetoric that surrounds decisions on national language policy is not rooted in well-founded research or practice, but is instead founded upon common misconceptions and myths on language learning and language development. In order to illustrate the fact that some of the rhetoric on language of instruction in Aruban discourse on language policy and practice is counterproductive, in this contribution I will examine and deconstruct three exemplary statements on the choice of a language of instruction in Aruban schools. The three statements are the following: 1) “We cannot change the language of instruction because all the final tests are in Dutch.”; 2) “We shouldn’t change the language of instruction: I was taught in Dutch by the friars, and look at what I have achieved! And I am not the only one!”; and 3) “If we do not teach Dutch as a mother tongue, the language proficiency of the students will never be sufficient for further studies.” First, the origins of these three statements will be analyzed; secondly, the contribution of these beliefs to the debate on language policy and practice will be analyzed; and finally, these statements will be compared to similar statements circulating in other multilingual postcolonial societies.

Biodata: Eric Mijts is a lecturer and researcher affiliated with the law faculty of the University of Aruba. He teaches courses on skills for law students and legal professionals, as well as linguistics for the teacher training program in Aruba. His research focuses on interdisciplinary research into discourse on language policy and planning, and on language and law.

Milliard, Celcio Luciano- lucianomilliard@hotmail.com
Abstract: “The impact of international migration on the religious and linguistic landscapes of Aruba.”
The subject of international migration to Aruba has been researched in general terms. Various authors have looked at the impact migration had and is having on Aruban society in terms of politics, voluntary organizations, the economy and other areas. Others have discussed the role migrants have played in creating our multilingual society. The aim of this paper is to take a close look at the interrelationships between the notions of migration, religion and language in the post 1924 San Nicolas community in Aruba. This is done by describing the role migrants had in the advent of the following religious institutions in San Nicolas: the Santa Theresita Catholic Church, the San Nicolas Seventh Day Adventist Church, the Christ Church Methodist Church and the Holy Cross Anglican Church. The presenter will research to what extent the religious and linguistic life of San Nicolas changed upon the arrival of international migrants and their religious institutions.

Biodata: Celcio Luciano Milliard, LLM (Aruba) is Dean of the Faculty of Arts and Science at the University of Aruba (UA). He received his masters degree in law from the University of Maastricht in the Netherlands. He lectured constitutional law at the University of Groningen (The Netherlands) and the University of Aruba. Currently he is pursuing a doctoral degree in constitutional law. His research interests are the constitution, international migration and the history of the city of San Nicolas in Aruba.

Mühleisen Susanne- susanne.muehleisen@uni-bayreuth.de
Pronominal systems in “young languages” like Pidgins and Creoles are of particular interest for the study of linguistic variation and change. While they constitute a relatively self-contained area in language in which change is rather infrequent, they are also highly sensitive to a society's social and cultural organization. Unlike Standard English, Caribbean Englishes and English-lexicon Creoles make a distinction between the second-person singular and plural pronoun (cf. also Hickey 2003 on other non-standard varieties of English). The plural form in Caribbean Creoles is, however, neither used for obligatory plural marking nor as honorific. In Mühleisen (2011), possible strategic meanings of second person plural forms like all-yuh have been given attention. Following this, a more comprehensive empirical study was conducted in two Eastern Caribbean countries in 2012. The paper will present the results of this comparative survey on the use and function of the second person plural pronoun in Guyana and Trinidad.

Mojica, Francisco --ultrafranky@hotmail.com
Abstract: “Walcott and Not Being Ready for Africa”
In the Caribbean it is always about how much Europe can one get rid of and how much Africa can one get back. The truth is that opportunists find business far too profitable to ignore and academics are not sure how much in
common they have with the islands in the first place. How eager the Caribbean is to ask Mother Europe for help and Father Africa for acceptance. However, there is far more speculation on the influence of Europe rather than the home that can be found back in Africa. This is perhaps connected to the fact that the colonized islands can mostly express themselves in the colonizer’s tongue (or variations of them) while the only firm inheritance they can identify from Africa is skin color. It is interesting to note how quick a human being can be in denying their African skin while putting extra effort into mastering the European language (leaving the variations behind). It is in Derek Walcott’s play “Dream on Monkey Mountain” that he expresses that he cannot turn away from Africa, but that he also cannot bring it back.

Biodata: Graduate student in English Literature, University of Puerto Rico, Río Piedras.

Muñoz Soto, John P. - jompi_2012@hotmail.com
This presentation will provide a brief overview of the proposed US Immigration Reform Law from its conception up to the present, and how it will, if fully implemented, affect Trinidadian and Jamaican immigrant communities in New York. I will review issues of these groups’ cultural impact on the city and their disambiguation in the city. The lack of Afro-Caribbean representation in state affairs (Persaud), and the lack of incentives from the government toward that end will be discussed in the paper, alongside the relative performance of Jamaicans and Trinidadians vis a vis other Caribbean populations in academics and at the workplace since the 1960s. I will also report on the rise of a West Indian middle class in South East Queens, generated by the creation of a West Atlantic System to incentivize the West Indian economy within the framework of globalist capitalist enterprise and the consequences that this has had for Caribbean communities in the city.

Biodata: Masters Student at the University of Puerto Rico, Río Piedras.

Oduber, James ‘Jimmy’ – unescoaruba@gmail.com
In this presentation, I will explain the way in which the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage is being implemented in Aruba. Aruba has been an associated member of UNESCO since 1986. Although the UNESCO National Commission of Aruba has been striving to implement the Convention since 2003, the year in which the Convention was created, Aruba had to wait nine years until the Dutch Kingdom ratified the Convention. Since then, the minister in charge of UNESCO affairs in Aruba established a working group to give advice on the question of how to implement the Convention in Aruba. More recently the Intangible Cultural Heritage Foundation was designated as the local NGO in charge of the execution of the Convention in Aruba.

Biodata: Jimmy Oduber is Secretary of the Fundacion Herencia Cultural Inmaterial and Secretary General of the UNESCO National Commission in Aruba.

Ortega-Ortega, Alex - alasturias82@hotmail.com
Abstract: “Exposición musical de un Caribe cargado de machismo.”
El machismo en el Caribe colombiano es evidente y lo demuestran diferentes investigaciones (Tolerancia Social a la Violencia basada en Género, Encuesta Colombiana de valores). En muchos casos, la mujer machista es gestora de la diferenciación. Esta visión de mundo suele encontrarse en las manifestaciones culturales de la región. El vallenato, género musical originario del Caribe colombiano y de gran popularidad en el país, es muestra de ello. No en vano Escamilla et al. (2006) señalan como en éste, el hombre es marcadamente egocéntrico. Esta posición cultural delatada en el género musical parece imperceptible, aceptada, relacionándose con la forma como Deutscher (2011) establece relación entre lengua y cultura. Ahora bien, este trabajo utiliza un corpus de 20 canciones repartidas en dos generaciones (1970-1989 y 2000-2013), para así, demostrar como el vallenato es muestra influyente de una ideología que supone la superioridad masculina, esto es, el hombre tiene todas las libertades (fiesta, infidelidad, etc.) mientras la mujer debe ser esudoperfecta si quiere ser respetada y digna de ser esposa. La construcción de la mujer en el vallenato se realiza utilizando a Van Dijk como herramienta teórica principal. Preliminarmente, se obtiene que, a pesar de estudiar dos generaciones musicales temporalmente diferenciadas, se persiste en la dominación masculina, y en la devaluación de la mujer, obligada a soportar las acciones negativas y positivas del hombre. Los ligeros cambios generacionales no son lo suficientemente profundos para determinar el retroceso del machismo en pleno siglo XXI.

Biodata: De nacionalidad colombina, estudiante graduado de la Universidad de Puerto Rico desde el año 2012. Cursó su bachillerato en la Universidad del Atlántico (Colombia) obteniendo el título de Licenciatura en Educación Básica con Enfoque en humanidades y Lengua Castellana. Sus intereses son la fonética acústica, la entonación, el
Pereira, Joyce L. - joycepereira@setarnet.aw

Abstract: “The development of language awareness and progress with the introduction of Papiamento in the Aruban educational system.”

Papiamento, the language of the majority in Aruba, has a long history of struggle for its recognition, due to Dutch colonial language policy. This language policy still has a fierce grip on perceptions of the role of our Creole language Papiamento in education and in the community. But since the last decade of the 20th century, we have witnessed slow but steady progress in language awareness in the community and, as a consequence, in official decision making concerning Papiamento. This paper will give an historical overview of these developments and will analyze the state of awareness behind these decisions.

Biodata: Drs. Joyce L. Pereira has a Masters degree in Dutch Language and Literature. Until recently she taught Papiamento didactics at the Instituto Pedagogico Arubano and coordinated language research at the University of Aruba. She is co-author of the foundation document for the Multilingual Primary School pilot project. She has published in the area of language education. She is currently working on her doctoral thesis at the University of the Netherlands Antilles on the theme of the position of Papiamento in the educational system.

Peterson, Ryan R. - ryanromeopeterson@yahoo.com

Abstract: “Fallacy and Future of Caribbean Island Studies – Philosophical Reflections and Reconsiderations.”

For over half a century, the state, status and sustainability of small(er) islands have been questioned and queried. Politicians and philosophers, institutions and investigations, have all discussed and dedicated considerable resources to studying, conceptualizing, understanding, aiding, assisting, supporting, strategizing, and developing island societies since the 1950s. Today however, unlike fifty years ago, islands are increasingly present and actively engaged in international political and scientific arenas. Without a doubt, and despite enduring challenges, islands have shown their viability, resourcefulness and resilience, albeit some more than others. Yet, against this background of relative ‘emancipated engagement’, and our cumulative body of experience, one has to critically reflect on what, why and how we - as a community of Caribbean island scholars and policy-makers - have questioned and queried for over five decades. More importantly, islands need to question on their own terms if, and to what extent, this ‘body of knowledge’ is (still) of value and relevant for their own specific future development. Essentially, does the current institutional hegemony represent a sustainable island policy and responsible research agenda in a twenty-first century of flux and flexibility, in which islands and multiplex island realities are oftentimes disregarded, or at best, subjugated, marginalized and indexed? We have reached a stage where, if island policymakers are often accused of being insufficiently pro-active or cognizant of sustainability criteria in their decision-making and policies regarding island development, then the same claim could also be legitimately leveled against philosophers, theoreticians, and researchers of the political-economies and institutional arrangements in island states. In essence, retrospection and a critical examination of prevailing ontological, epistemological and methodological principles are certainly warranted at this critical juncture in the 21st century, particularly, as islands continue to face (b)old challenges in terms of institutions and innovation, or more aptly, institutional arrangements, agency and adaptation within increasingly more interconnected and volatile environments.

Porter, Shauna Kimone—shauna.porter@ua.aw


Irrespective of the diversity characteristics among women, domestic violence remains an economic, social, public health, political and human rights concern in the Caribbean region. The safe haven of the home appears to be a battlefield for many women. This paper seeks to deconstruct how systemic violence perpetuates domestic violence against Jamaican women from a feminist perspective. It interrogates how various institutions with the emphasis on the legacies of slavery and culture intersect and promote patriarchal structural violence against women. While Feminism does not represent the panacea to the problem of violence against women, it is believed that governments in the region could gain a more informed and useful insight and understanding into how systemic violence may be the mastermind and key perpetrator in encouraging, facilitating and perpetuating violence against women.

Biodata: Shauna Kimone Porter is an Associate Clinical Psychologist and Lecturer in the Department of Social Work and Development, Faculty of Arts and Science, University of Aruba. She has a B.Sc. in Psychology-Sociology and a M.Sc. in Clinical Psychology from UWI, Mona. She has lectured at UWI, the Vocational Training Institute in Jamaica and at Monroe College, St. Lucia. She has a passion for program development and workshop
facilitation. Her research interests are stress, emotional intelligence and issues relating to women. She lives by the maxim “knowledge is power”.

**Prado, Nereida**, nere_prado@hotmail.com

Abstract: “Daemons and Furies in Wilson Harris’s *The Four Banks of the River of Space*.”

Wilson Harris has acknowledged in several essays that his novels take on a life of their own; his novels practically write themselves. This is possible because he lets Spirit (or as he calls it, the collective unconscious, universal consciousness, or archetypal life) erupt into his subconscious while he is writing. Several of Harris’s novels are prefaced by a character who claims true authorship. Similarly, in the preface to *Four Banks*, Harris claims that Anselm, the protagonist, is the real author of the manuscript and that Harris only edited it. Therefore Anselm is a manifestation of Spirit through Harris’s psyche. This claim is further complicated by Anselm’s claim at the beginning of his “theatre of Dream,” that his lines were written by “‘daemons’ and ‘furies’” (3). It becomes apparent that definitions of both daemons and furies are in order. In *The Four Banks of the River of Space* daemons and furies are spiritual entities that provide a balance between natural [catastrophes] and man-made disasters in societies. They also provide balance between the material and the spiritual.

**Biodata:** Nereida Prado has a doctoral degree in Caribbean Literature from the University of Puerto Rico.

**Quintero, María Del Carmen** - mariaquinte@gmail.com

Abstract: “Two Birds of a Feather Ebb and Flow Together: Kamau Brathwaite’s ‘Tidalectics’ in Derek Walcott’s *Omeros*.”

St. Lucian poet Derek Walcott and Barbadian poet Kamau Brathwaite, although different in their poetic styles, both share in a “New World Poetics” (Pollard) with regards to the sea as a trope, or "alter-native" to history. For both writers, the fluent nature of a massive, circular and therefore infinite entity such as the ocean offers a boundless answer to the Caribbean post-colonial condition of affliction that fellow Caribbean writer V.S. Naipaul cannot seem to break free from. The sea therefore becomes the keeper of a history that only appears to be missing, for the ruins are underwater, and although no human hand is able to turn these into monuments, the sea’s hand transforms these ruins into organic matter that washes up on the shores of the regions that brush-up against the Atlantic, or the vessel of the triangular trade of a stolen people. The history thus comes transformed, transmuted into an organic story that will forever echo in the conch’s shell, a true history, untouched by the pervasive human hand. The purpose of this paper is to briefly touch upon the role of the sea in Derek Walcott’s magnum opus, *Omeros* through Kamau Brathwaite’s concept of the “tidalectic.” Since a complete Brathwaitean tidalectic reading of *Omeros* is beyond the scope and length of this paper, this essay will take a god’s eye glimpse at how the conceit of the sea in *Omeros* reflects (pun intended) Brathwaite’s theoretical view, hence placing both artists in a communion towards the forging of an "alter-native" Caribbean identity.

**Biodata:** María del Carmen Quintero is a PhD student at the University of Puerto Rico at Río Piedras with a focus on Anglophone Caribbean Literature. Before entering the program she taught English/American literature and writing at the University of Puerto Rico, Mayagüez from which she received both her BA and MA. She is currently a graduate instructor of Caribbean Literature at the University of Puerto Rico Rio, Piedras Campus.

**Rabionet, Silvia E.** silvia.rabionet@upr.edu


Edward Bliss Emerson, a younger brother of Ralph Waldo Emerson and a promising scholar in his own right, traveled to the West Indies at the age of 26 hoping to alleviate his pulmonary afflictions. While in the islands, from January 1831 to July 1832, he logged his daily activities in a pocket journal. The journal falls short in revealing Edward’s childhood, his years at Harvard, and his brief time as teacher and lawyer. This biographical essay aims to enhance the understanding and enjoyment of the journal. It unveils defining stages in Edward’s life. Using a wide variety of archival documents, the author illustrates how Edward adapted to new circumstances and places, while renewing his quests for health, education and soul searching.

**Biodata:** Silvia E. Rabionet is an associate professor in health education. She received a BA from Mount Holyoke College, and an MA and EdD from Harvard University. She directs a mentoring institute for HIV researchers. She has published about public health education, mentoring, and behavioral aspects of drug use. Postal address- 1131-1 SW 9th Ave Ft Lauderdale FL 33315. Home institution - Nova Southeastern University, Fort Lauderdale, Florida, and University of Puerto Rico Graduate School of Public Health, San Juan, Puerto Rico.

**Ramírez de Arellano, Annette B.** - annette@ramirezdearellano.com

Abstract: “Encountering the Viper: Edward Bliss Emerson and Slavery.”
The journal of Edward Bliss Emerson often mentions topics that piqued his curiosity because they were unusual or puzzling. Few subjects were as foreign to him as slavery. Writing in 1831-32, Emerson provides us a series of aural and visual vignettes rather than a coherent commentary on slavery as a way of life. Although he focuses on the everyday aspects of the institution rather than the politics and economics behind it, Emerson nevertheless suggests the different lenses through which slavery was viewed by a New England intellectual and others.

**Biodata:** Annette B. Ramírez de Arellano is a graduate of Mount Holyoke College (political science), Yale University (city planning), the University of Puerto Rico (health planning), and the Mailman School of Public Health, Columbia University (health policy). Her research focuses on health policy and the history of public health.

Postal address - 3745 Winfield Lane, NW, Washington, DC 20007. Home institution - University of Puerto Rico Graduate School of Public Health, San Juan, Puerto Rico

**Richardson, Gregory** - gregmvp@hotmail.com

Abstract: “Calypso music and the “Real One Happy Island Experience.”

Many in the calypso community as well as a great deal of the literature suggests that calypso music is the main vehicle for deconstructing the dominant discourses in Caribbean societies. It has even been dubbed as the “voice of the poor” and the “voice of the oppressed”. In this presentation I wish to argue, against popular belief, that calypso music may perhaps not be the music that deconstructs dominant discourses but rather provides a platform for “roadmarch music” (soca) to shatter the realm of what French philosopher Roland Barthes calls plaisir (pleasure) to then enter into the realm of jouissance (enjoyment). In this presentation I will equate the concepts plaisir and jouissance to two concepts that I have developed called, The One Happy Island Narrative and the Real One Happy island Experience. My argument will be presented via a particular “jouvert morning” experience on the Dutch Caribbean island of Aruba.

**Biodata:** Drs. Gregory Richardson has a B.E in History Education from the Hogeschool Utrecht and a M.Sc in Latin American and Caribbean studies from the University of Utrecht in the Netherlands. He currently works as a lecturer/researcher at the Instituto Pedagogico Arubano in Aruba while pursuing his PhD at the Vrije Universiteit van Amsterdam. He has published several articles on culture, music, ethnicity and identity in the Caribbean and is also the co-author of the book Sibling Voices of Sunrise City together with his sister Tammy Richardson.

**Richardson, Yolanda** - yolanda.richardson@ua.aw

Abstract: "Research challenges turned into opportunities in a close knit community in Aruba."

The voice and concerns of the residents of Rancho, an old neighborhood in Oranjestad have been silent for a long time. Civic engagement is not what it used to be from the sixties to the eighties. Some might even say that it seems as if the community is only able to rally as one during campaigns for the parliamentary elections. However there is more to this story. A study commissioned by the Archaeological Museum has brought some changes to this community. The inception of the Rancho Fundacion, triggered by the research done in 2009 on behalf of the museum attests to the added value of that research project. One objective of this paper is to share experiences and elaborate on the challenges that were encountered while doing research in this close knit community in Aruba, dealing with substance abuse, illegal behavior, and other social phenomena. Another objective of this paper is to argue that challenges faced by researchers in small knit communities can be transformed into opportunities that can contribute to knowledge that would otherwise not be accessible to scientific study. The first part of this paper consists of a brief description of the research project as it was commissioned by the Archaeological Museum in Aruba. The second part of the paper focuses on the challenges that researchers in small communities encounter when engaging in research projects. The third part of the paper argues that these same challenges can be transformed into opportunities that can contribute to evidence based knowledge from a local perspective that can help policymakers better understand the community under study.

**Rigau-Pérez, José G.** jos.rigau@gmail.com


Edward Emerson's texts on the Caribbean offer abundant documentation and personal opinions on the societies of the Danish Virgin Islands, Puerto Rico and his native New England, and also reflections on his own survival, moral purpose, and economic independence. The presentation will touch on the transnational context for Edward's writings, his special contributions to the historical record for the Danish Virgin Islands and Puerto Rico, and the text of the journal, closely examined during my work as editor. Edward’s three abodes, the United States, the Danish West Indies, and Puerto Rico, were undergoing transformation through similar forces: political transition, immigration, new technology and markets, and reliance on slavery. Health concerns (tuberculosis, cholera) also
connected the three countries with Europe. Emerson’s texts provide abundant descriptions of the islands’ agricultural and commercial development, the nature of race relations, the social world of planters and visiting invalids, and the character of visitors and many residents. The most extensive original contribution may be his descriptions of environment and landscape, praised and enjoyed as a source of pleasure, health and life. His texts reveal a dissonant aspect to an era of celebration and passivity in Puerto Rico: the violence of everyday life, which finds its opposite in ostentatious religious manifestations. Concern for sanity is not mentioned, although never far from the surface of the text. The journal is a testimony of constant self-examination by a young man who has lost his geographic, social, and intellectual bearings.

Biodata: José G. Rigau-Pérez is a physician and historian. He has just published *Puerto Rico en la conmoción de Hispanoamérica: Historia y cartas íntimas 1820-1823*, an account of the period of greatest personal liberty for the citizens of Puerto Rico under Spanish rule, and a collection of personal letters from 1823. Postal address - 554 calle Perseo, Apt. 1001, San Juan, Puerto Rico 00920-4205. Home institution - University of Puerto Rico Schools of Medicine and Public Health, San Juan, Puerto Rico

Rivas, Vanessa, vanessarivas6796@gmail.com
Rodriguez, Neusa- nrodm6@gmail.com
Abstract: “Racial terminology in Puerto Rico and Martinique.”
Race has always been a delicate issue, and referring to race in the Caribbean often requires delicacy and creativity. In this presentation we will explore how Puerto Ricans have come up with different terms to describe ethnic differences and compare this process to similar processes in Martinique described by Alleyne (2002). Attention will be paid to the inventory of terms used on each island, as well as to the ways in which language is used to categorize people according to racially defined systems of classification and domination. The evolution of these terms over time will also be explored.

Biodata: Graduate students at the University of Puerto Rico, Rio Piedras.

Robertson, Ian- ian.robertson@sta.uwi.edu
This paper presents an analysis of ‘Social Bacchanal’, a calypso by the late Kelvin Pope, The Mighty Duke. It addresses the multiple facets of the well established Caribbean oral tradition of ritual abuse. The presentation examines the narrative structure, characterization, and discourse features encapsulated in this well structured calypso. The fundamental argument is that the work encapsulates very significant sociolinguistic information that is central to the development of the proper levels of language awareness for the Caribbean student of English and other languages in particular, and for Caribbean education in general. The presentation will also argue that there is a fundamental role for the Oral Traditions of the Caribbean in the teaching of Literature in Caribbean schools. The features of this calypso are so well delineated as to form a basis for helping to determine the roles to be played by Caribbean indigenous traditions in the general education of students from the linguistic context.

Biodata: Ian Robertson is a retired Professor of Linguistics and a former Dean of the Faculty of Humanities and Education at the St Augustine campus of the University of the West Indies. His major research includes Creole Linguistics, English Language Education, and Caribbean Oral traditions. He has published in all three areas.

Rodriguez-Acevedo, Victor--sleepless.eremite@gmail.com
When faced with the study of the Caribbean, every poet or scholar will inevitably struggle through the ongoing difficulties of a post-colonial world, its history, geography, social and political conditions, language, identities, and so forth. The interrelationship of every issue is so strong that at times it becomes difficult to defend or explore one posture without seeming disrespectful to another. It is precisely this struggle and even more that we find represented through most of Walcott’s poetry. Apart from the general problems of the Caribbean, Walcott must also face issues in ways more specific: those concerning race and upbringing in particular, which he thought, made him an “other” to his own people. I will analyze the way in which Walcott tackles those issues, fails to, or restrains himself from doing so as he progresses from *Into a Green Night* to a crucial resolution in *Omeros*. I will follow the inherent idea behind his coined term “divided child” (*Another Life*) as the most important representation of his personal myth which runs through all of his poetry, how his desire to become the Poet of the land and the people is continuously thwarted by those divisions he seems unable to reconcile, and how those issues are finally resolved in “A Schooner Flight,” and reinforced with authority in the highly ambitious *Omeros*.

Biodata: Graduate student, English Department, University of Puerto Rico, Rio Piedras.
Rodriguez-Iglesias, Carlos - ceripr@gmail.com
Abstract: “Can There Be Too Many Loanwords in a Creole? Lexical Expansion in Caribbean Vernaculars”
One of the challenges faced by individuals and organizations that promote the standardization of languages such as Papiamento/u and Kwéyòl concerns lexical expansion. In the case of Papiamento/u, the continuous borrowing of vocabulary from Spanish has resulted in charges of Hispanization or even decreolization, although creative alternatives have been proposed by linguists such as Frank Martinus Arion, who once suggested lexicon amplification based on a model similar to Chinese. Similar concerns exist in the case of Kwéyòl speakers in St. Lucia, where some see English loan words as encroaching on a language with a different (French) lexical base. This paper will address issues concerning lexical expansion in Papiamento/u, Kwéyòl, and other Caribbean vernaculars. Furthermore, we will consider whether lexical expansion, and in particular, the borrowing of loanwords from other languages, presents unique challenges in the case of the Caribbean creoles, or whether the situation of our regional vernaculars is not really all that exceptional in this regard.
Biodata: Carlos Rodriguez-Iglesias is a PhD student in the English Department at the University of Puerto Rico, Río Piedras.

Romero Ramírez, Catilia- caden20@gmail.com
Abstract: “From Dream to Nightmare: Derek Walcott’s Dream on Monkey Mountain.”
At one point or another many people have had the dream or yearning to change their lives, correct their mistakes or even to rewrite history. Questions begin to emerge like, what if they had spoken up or fought for what was on their mind? Or what if they could simply change everything that made them miserable? In Derek Walcott’s Dream on Monkey Mountain, this “what if” factor is silently echoed in the play through the travails of the “Rastafarian” Makak and his dream of returning “home” to Africa as a result of dissatisfaction with his post-colonial situation. Using what W.E.B. DuBois terms damaging effects of “double consciousness” on descendants of Africans from the Trans-Atlantic slave trade, racism, and economic marginalization, I will discuss how Makak is torn between his two worlds; his Dream Africa and the harsh realities of his colonial Caribbean past and present, and the damage this duality of contradictory emotions have on him and on those around him.
Biodata: Catilia Romero Ramírez is a PhD student in the Literatures and Languages of English-Speaking Caribbean in the Department of English at the University of Puerto Rico, Río Piedras. She has a BA in ESL at a secondary school level and an MA in British Literature. Her academic interests include Caribbean Children’s Literature and 18th century novels.

Rose, Pamela- pannessa@yahoo.ca
Sukraj, Rajkumar- rajkumar_sookraj2000@yahoo.com
Abstract: “Undergraduates’ perceptions of English language needs at the University of Guyana.”
The ability to use English Language is considered necessary for undergraduates’ academic success in all of their university studies. However, many Creole-speaking undergraduates struggle to produce Standard English in their university classrooms (Dyche 1996; Mc Farlene & Webber, 2009; Ramsay, 2011). This paper reports the first of two studies that concern needs analysis in language teaching in a Creole-speaking context, a survey of one hundred and four (104) first-year undergraduates’ perceptions of their English language needs at the University of Guyana. The study aimed to identify undergraduates’ English language needs across faculties, the usefulness of a language course (Use of English) in developing specific language skills as well as its overall effect on undergraduates’ language ability. Results from this study indicate that undergraduates’ perceptions of their language needs varied across faculties. Undergraduates in the science disciplines perceived reading to be the most important language need and those in the non-science disciplines perceived writing to be most important. Also, most undergraduates believed that the course developed their listening skills and that the course made them more effective writers. Organizing essays was identified by most undergraduates as a very important skill that they gained from the course. Implications of these findings for language teaching are explored.
Biodata:
Pamela Rose is a lecturer in the Department of Language and Cultural Studies at the University of Guyana, Berbice Campus. She has a BA from the University of Guyana and a Post Graduate Diploma and MA in Language Teaching and Learning from the University of Auckland, New Zealand.
Rajkumar Sookraj is a lecturer in the Department of Foundation and Education Management at the University of Guyana, Berbice Campus. He has a B.Ed. and M.Ed. from the University of Guyana.
Abstract: “Fontein as an important lieu de mémoire in Aruba”

"A lieu de mémoire is any significant entity, whether material or non-material in nature, which by dint of human will or the work of time has become a symbolic element of the memorial heritage of any community" (Nora 1996: XVII) In other words, sites of memory are "where [cultural] memory crystallizes and secretes itself" (Nora 1989: 7). These include: 1) places such as archives, museums, cathedrals, palaces, cemeteries, commemorative monuments, and memorials; 2) concepts and practices such as commemorations, generations, mottos, and all rituals and 3) objects such as inherited property, manuals, emblems, basic texts, and symbols. Ancient monuments too are sites of memory (Schnapp 1996: 13; Demoule 1998). The purpose of sites of memory is "to stop time, to block the work of forgetting", and they all share "a will to remember" (Nora 1989: 19). In Aruba, Fontein’s sweet water spring, its old plantation, its caves with pre-Columbian Indian drawings can be considered as a very special and important site of memory. Fontein is linked with the oldest text of Aruban oral literature, the first Aruban poetry and a rich colonial history. This paper deals with Fontein and its historical, cultural and literary tradition as a lieu de mémoire where Aruban history and memory of the Aruban people come together.

Biodata: Wim Rutgers (Aruba) is a Professor in Literary History and Literary Science with a focus on Papiamentu at the University of the Netherlands Antilles in Curacao. He received his PhD from the University of Utrecht. He has published textbooks and manuals in the areas of Dutch Caribbean literature for different educational levels.

Serrano-Bruno, Carmen -c_serrano_bruno@yahoo.com

Abstracto: “La entonación en el Papiamento: Su variación entre géneros comparada al español de Puerto Rico.”

El papiamento se habla en Bonaire, Curazao y Aruba. Este trabajo pretende establecer las diferencias de la entonación producidas por hombre y mujer en el papiamento. Así como, comparar los hallazgos con los resultados de estudios sobre la entonación y el género en el español de Puerto Rico. Para realizar este trabajo se escuchó grabaciones de personas hablando de manera natural el papiamento. También, se consideró información de estudios realizados por lingüistas sobre el tema.

Biodata: Estudiante graduada de la Universidad de Puerto Rico, Río Piedras.

Severing, Ronald--r.severing@fpi.cw; www.fpi.cw

Depuydt, Katrien--Katrien.Depuydt@inl.nl; http://www.inl.nl/

Maduro, Manuel--themaduros@gmail.com

Abstract: “Towards a language database of Papiamentu”

Near the end of the past century, Papiamentu, a Creole language that is currently undergoing a process of revitalization, started being taught in schools and thereafter gained the status of official language on the so-called ABC islands: Aruba, Bonaire and Curacao. Its codification, however, is an ongoing process. Catering to the needs of both the community and the education sector requires constant watchfulness and occasional regulation and problem-solving. Earlier this year, the National Institute for Language Planning (FPI) was approached by the teacher-training department of the University of Curacao to develop standardized vocabulary lists to be used in local primary schools.

Considering the nature of the task and with long-term practicality in mind, it was decided to provide these vocabulary lists as online content instead of as printed matter, which will allow them to be continuously expanded and updated as necessary. A cloud-based database was set up to ensure that maintenance and downtime could be kept to a minimum. The concrete aim was to offer a suitable and friendly interface allowing users to make open, thematic or systematic searches to gather linguistic and thematic information for their classes. The Internet-based setup also offers another very significant advantage: location-independent, collaborative input. As a result, experts from different fields can be brought on board, each contributing terms from his or her own area of expertise. With assistance from the Institute for Dutch Lexicology, the database has been set up in such a way that it can be considered as a first step to creating a central language database of Papiamentu, in which all words with their linguistic features can be stored and maintained. Apart from that, the INL has created the first electronic corpus of the Papiamentu language, with state-of-the-art lexicological and linguistic-analysis software which, besides representing a giant leap forward in the means available to make diachronic and synchronic studies of Papiamentu word use and grammar, will also serve as an excellent resource in the process of creating, expanding and improving the primary-school vocabulary lists and ongoing standardization work in general.

So far, the work has mainly involved gathering and reviewing as much of the existing terminology as possible, striving to produce practical and coherent sets of terms to be used in the fields of language, mathematics, social sciences, technology and art. In this paper, an overview is given of this project, which represents a strong and innovative revival of the codification and vitalization of the Papiamentu language, using recently developed electronic and digital infrastructure.
Biodata:
Dr. Ronald Severing is a professor at the University of Curaçao and the managing director of the governmental national institute for language planning (FPI). He obtained his Masters degrees in Dutch Language, Literature, Socio- and Applied Linguistics and his PhD in the Netherlands. He publishes textbooks and manuals for all educational levels in Papiamentu and Dutch.

Katrien Depuydt Lic. is a historical linguist and lexicographer and since 2007 the head of the Dutch Language Bank department at the Institute for Dutch Lexicology in Leiden (INL). This department is responsible for the digital infrastructure of Dutch at the INL. This involves building corpora, computational lexica, tools for lexicon building and retrieval systems for corpora and dictionaries. She has been involved in several European and national projects on lexicon development.

Manuel Maduro is a fulltime Papiamentu translator with sixteen years’ of experience. Previously, he studied Business Administration and Applied Information Science at the University of the Netherlands Antilles. He was also involved in the preparation of the official word list of the Papiamentu language, published in 2009.

Simounet, Alma - almasimounet@gmail.com
This paper examines the vocabulary, grammar structures and rhetorical devices that appear in Edward Emerson’s journal based on his trip to the Caribbean. The end-in-view is to identify the devices that Emerson utilized, mostly unconsciously, in his depiction and construction of others, in the case of this journal, of the peoples he encountered in the Caribbean. The methodological approach of critical discourse analysis guides this examination.

Simounet, Alma - asimounet2002@yahoo.com
This paper is a review of the literature that has been published concerning the construction of otherness on the island of St. Croix in relation to the presence of the first migrants that arrived from Vieques with their families. The study will first focus on the educational context in the public schools in St. Croix, then it will bring attention to the socio-cultural differences and in particular to the use of English in the classroom situation. An analysis will be made of the impact that these two factors may have had on the maintenance of Spanish and on notions of Puerto Rican identity. These results will constitute an important platform for the planned study of these pivotal concepts at the Institute of Caribbean Studies of the University of Puerto Rico, Río Piedras.

Biodata: Alma Simounet is a Professor of English and Linguistics at the University of Puerto Rico, Río Piedras. She is an active member of the PhD Program in the Literature, Language, and Culture of the Anglophone Caribbean. Her areas of research and publication are Bilingualism, Ethnolinguistics, and Discourse Analysis.

Spence Sharpe, Marva - marva.spence@ucr.ac.cr
Abstract:
Costa Rica, as well as other nations of Central America, has a small community of Afrodescendents who live mostly along the Caribbean coast. These ethno-linguistic communities migrated from the Caribbean Islands (mainly Jamaica) to Central American shores for various reasons. In the case of Costa Rica, the main influx of immigration had to do with the construction of the railway from the Central Plateau to the Caribbean coast of Port Limon, at the end of the 19th century. The islanders stayed on to work on the banana plantations of the United Fruit Company, where English was the favored language. The Afro-Caribbean population had very little contact with the interior of Costa Rica, and kept close ties with Jamaica and relatives left behind, and for decades Jamaican Creole was their dominant language. After the Revolution of 1948 there were major economic changes in the country, including the opening up of Limon to the interior of the country, its culture and its language. Today, Spanish is the official language, the sole medium of instruction in public schools and the passport to social status. Thus, one of the most significant changes is the increasing linguistic assimilation to Spanish by the Afro-Caribbean community. Many Afro-Caribbean people believe that their creole language is just a variety of English, and any suggestion to the contrary is resented.

Biodata: Professor of Linguistics, Estudios de África y el Caribe, Universidad de Costa Rica in Port Limon, Costa Rica.

Torres-Rivera, Carmen Milagros- carmen.torres1@upr.edu
Abstract: “Un-silencing the Afro-Puerto Rican Voice.”
This presentation considers the issue of bilingualism, identity and the role of patriarchy in Puerto Rican society, using a video format. It also deals with how Puerto Ricans have tried to ignore Afro-Puerto Rican contributions to our society as well as the way in which gender has been defined up to the present. It challenges the notion of being bilingual and the whitening of Puerto Rican society through consideration of a collection of short stories that are Puerto Rican re-tellings of traditional stories, mostly fairy tales. In this documentary, scholars as well as other persons will discuss their views about Afro-Puerto Ricans and the need of culturally relevant stories to facilitate the acquisition of English while learning about our African legacy.

Biodata: Carmen Milagros Torres-Rivera is currently completing PhD studies in Caribbean Linguistics at the University of Puerto Rico, Río Piedras. She works at the University of Puerto Rico Humacao. She is currently working on her dissertation proposal which focuses on bilingualism in Puerto Rico, Puerto Rican identity, gender issues and the use of culturally relevant literature in the island's English classrooms.

van Lis-Donata, Noris -- vanlisdonata@setarnet.aw
This presentation reveals that the law on adult mentorship which came into force more than 10 years ago [in 2002] is still largely unknown by organizations caring for adults in Aruba. Interviews demonstrate that there is a need for the protections that this law can provide, as mentors offer their services to groups of adults with mental or physical disabilities. The possibilities of such adult mentorship on Aruba are explored.

Biodata: Noris van Lis-Donata has a Masters degree in Dutch Law. She is currently a PhD candidate, working on the theme of legal protection measures for vulnerable adults.

Viada, Marta.- martaviada@yahoo.com
Abstract: “The Impact of Popular Education on the Development of Students’ Critical Thought: Freirian Theory Applied to the Acquisition of Creole Languages and ESL.”
For many years Caribbean teachers have been trapped in a mechanical and authoritarian educational system characterized by regressive tendencies that inhibit the process of acquisition and valorization of native Creole languages as a liberatory tool aimed at achieving social change. The problem of nonstandard speech is exaggerated in ESL classes. As an ESL teacher in Puerto Rico, I have many times questioned the validity and usefulness of ESL materials which many times are highly biased and conceal social and racial discrimination against non-native speakers. The educational postulate upon which Freirian Theory is grounded situates pedagogy within the real life context of students. In Freirian theory, language plays a key role in education. Freire stresses the need for educators to study the everyday language of non-elite students. These non-elite students are at a disadvantage at schools because their Creole languages are considered ‘broken’ or ‘corrupt’ and too different and far away from the standard to be considered as appropriate in the classroom. This paper attempts to present a schema for breaking away from conventional ‘banking’ education toward a more liberatory approach in the learning/teaching experience of the language classroom. By combining different teaching methods, the educator can foster the development of intellectually and linguistically active students who have been empowered to take responsibility for their own education, and are capable of challenging a linguistically biased system, thus becoming the future agents of change.

Viada, Marta--martaviada@yahoo.com
Abstracto: “El Español Boricua: ¿Español creolizado, criollo decreolizado o “koiné” de contacto?”
Este trabajo pretende explorar el proceso de desarrollo de una lengua antillana, el español de Puerto Rico (alias, español Boricua). Nuestra lengua se caracteriza por peculiaridades que deben ser consideradas cuando se quiere entender el proceso de desarrollo que culmina con el español nuestro de cada día. Tres teorías podrían explicar su origen: 1) ¿Podemos trazar su origen a un criollo que se desarrolla por el Caribe de habla hispana durante la era colonial?; 2) ¿Podemos trazar su origen a un proceso de decreolización donde el criollo se movió tanto hacia el español que acabó por ser absorbido totalmente?; o 3) ¿Podemos trazar su origen a un “koiné” que nace del contacto entre dialectos del español que cohabitan en un mismo territorio? Cada una de estas posibilidades se analiza bajo un marco socio-histórico, socio-cultural y lingüístico. Se explora además la afinidad del Papiamento con el español a través del elemento indígena arahuaco y del afro español.

Biodata: Dr. Marta Viada is an Associate Professor at the Inter American University of Puerto Rico, San Germán, where she teaches English at the undergraduate and graduate levels. Dr. Viada obtained her MA in Applied Linguistics in TESL at the Inter American University and her Ph.D. in English at the University of Puerto Rico, Río Piedras. Her main interests are the indigenous languages of the Caribbean and their influence upon Creole genesis and second language acquisition.
Viala, Fabienne- f.viala@warwick.ac.uk
Abstract: “Performance and Collective Memory in Martinique: Teat’lari and the Caribbean anamnesis”
In the early 1990s, street and popular theatre in Martinique was a precursor and catalyst for recovering a traumatic history and changing the scope and content of collective memory. The collaboration of the writer Vincent Placoly and the director José Alpha, together with the company Teat’lari (meaning street theatre in creole) gave birth to a series of plays that shed the light on historical episodes erased from the collective memory by French acculturation. Popular theatre became a platform to redeem these episodes from their negative and shameful connotations. The history of slavery, the history of the genocide of the Arawak people and local Antillean figures were dramatised in plays like Guanahany (1988), Vivre ou mourir la mort de Mara (1989), La véritable histoire de Medard Aribo (1990), Le choc des mondes (1991) and Les nuées ardentes (1992). New scenarios of memory were exploited to recover Antillean origins, beyond and against the cultural assimilation at the heart of Martinique’s Département d’Outremer status within the French Republic. This happened on stage and in public open spaces. Thanks to a local negotiation of collective memory, narrative and performative strategies to link the past with the present, such as anachronism and scenographic recontextualisation, allowed the people of Martinique to feel that they were Eastern Antillean above and beyond being French. This is what I propose to examine in this presentation as a process of anamnesis.

Biodata: Dr Fabienne Viala, Assistant Professor in Hispanic Studies at Warwick, was awarded a PhD from Université Paris3 Sorbonne Nouvelle. She has published works on the Latin American Historical Novel, Cuban Crime Fiction, and Cultural Cannibalism in the French, Hispanic and Anglophone Caribbean literatures. She is currently finishing a monograph, which is a comparative analysis of the 1992 commemorations of Columbus's arrival in Cuba, Puerto Rico, the Dominican Republic, Haiti, Jamaica, Guadeloupe and Martinique.

Vieques/St. Croix Panel:
Fabian, Ana M.- Fabián-anamfabian@yahoo.com
Géigel, Wilfredo -wageigel@gmail.com
Simounet, Alma -asimounet2002@yahoo.com
Abstract: “From Vieques to St. Croix, and back?: A preliminary plan for the trans-disciplinary study of the experiences, life stories and histories of Viequenses on the move.”
To gain a better informed and more knowledgeable background concerning the details and impact of Puerto Rican migration in the Caribbean region, specifically from the island of Vieques, a group of researchers from the Colleges of Humanities and Social Sciences of the University of Puerto Rico, Rio Piedras have joined forces in the task of studying the aforementioned phenomenon from different perspectives. This panel presents a preliminary plan to initiate a trans-disciplinary study of the movement of people from Vieques to the island of St. Croix, with special emphasis on the people, their experiences and life stories. Various migratory waves took place on this route at different points in time, yet the purpose of this study is to focus on the main wave that occurred as a result of the land expropriations that happened in Vieques in order for the US Navy to acquire land for military exercises. The panelists will first present a general overview of the study, followed by a look at the history of St. Croix and why it became an ideal place for Viequenses to move to. The panel will close with a look back at what some socio-cultural and linguistic studies have already demonstrated concerning the construction of otherness in St. Croix in relation to Puerto Rican migrants and the impact of this migration on Spanish-language maintenance and Puerto Rican notions of identity.

Walcott, Carolyn - carolyn_walcott@yahoo.com
The city of Georgetown, the capital of Guyana where close to a third of the country’s population of 756,000 resides, has experienced a steady influx of Brazilian nationals, particularly in the last 10 years. This inflow, conservatively put at 10,000 in 2010, is believed to have more than doubled by 2013, and is largely associated with the cross border movement of Brazilians into Guyana, mainly for the purpose of gold and diamond mining. An almost natural corollary of the Brazilian presence in the country’s capital is the appearance of commercial activity reflected in restaurants, churches and adult (strip) bars. The city has also experienced the pulse of Brazilian carnival which reflects “naked” cultural expression with the trappings of sexual overtones and exploitation that often accompany strong migrant cultures in small and often unregulated receiving societies. Although policy makers have regularly espoused the sociocultural and economic value of the Brazilian migrant presence in Guyana, emerging dissenting voices describe aspects of the Brazilian “boom” as Carnal Economics. Using theoretical constructs related to rational choice and slavery and a functionalist perspective, this study draws attention to the phenomenon of sexual
liaisons between Brazilian women and their Guyanese male clientele, and proposes that such liaisons may be indicative of trans-border voluntary and involuntary sexual exploitation of women.

**Biodata:** Carolyn Walcott is Director at the University of Guyana Centre for Communication Studies where she also teaches broadcast journalism and marketing communications. She has completed research in local and global media systems and journalism and media education, but has developed a growing interest in migrant relations and cultural interactions to create a framework for national communicative development policy discourse. Walcott has a BSc in Communication and a Post Graduate Diploma in International Studies from the University of Guyana, and a M.A. in International Affairs with a specialization in Communication and Development from Ohio University.

**Walcott, Ian. ian.walcott@globalexpertsystems.org**


When a young nation that was about to celebrate only 15 years of Independence decided to undertake its first large regional cultural event, what was to become an emblem of national pride quickly deteriorated into mishaps, poor planning, and huge budget overruns. At the same time, the key stakeholders in this event, the artists, have a totally different view and though they too partake in the “code of silence,” their present day successes speak the positive legacy of CARIFESTA 1981. This paper examines some of the shortcomings and the true legacy of this event.

**Biodata:** Ian W. Walcott, (B. Sc., M.A., M.Sc.) is currently the Partner Consultant and Lead Trainer of Global Expert Systems. Prior to this, he spent five years at the USA based project management training and consultancy firm, the International Institute for Learning, where he worked in a number of management roles. He is the former Senior Business Development Officer at the National Cultural Foundation where he designed, implemented and managed Barbados’ Cultural Action Fund which provided project funding to the cultural industries. During this time, he also served as one of the key authors and policy advisors of Barbados’ current cultural policy. He also lectures in the discipline of Project Management and Business at the Cave Hill School of Business of the University of the West Indies.

**Warren, Nagueyalti- nwarren@emory.edu**

Abstract: “The Sacred Votive in Derek Walcott’s Poetry.”

This paper focuses on Walcott’s use of nature, that old pantheistic African superstitious (meaning irrational, illogical, and credulous) way of seeing the world as an island prone before the uncouth features of man. The words used to describe an African way of seeing are usually pejorative, but mainly so in their connotative sense. Superstitious at some point in its usage signified that which was opposed to so-called rational religion. Now, more often than not, religion itself is viewed by many as superstition. Walcott uses the older signification. Both the irrational and the illogical for the poet are the doorway to intuition, which is the gatekeeper of inspiration. The gateway to the muse is not through logic but as any poet knows, one must be credulous—naïve, innocent, trusting, uncritical, and even gullible to touch the hem of its garment. Critics have commented on what they see as Walcott’s obsession with history and identity. I believe he takes identity and wraps it up in a sacred sense of place, and that place and that self become holy. Walcott, baptized in the shimming sea, rose to meet his calling, made his vow, and dedicated himself to the hallowed task of making the word flesh, then setting it loose to walk among us. Poetry is Walcott’s sacred calling, one that he could not ignore. This poetic covenant he calls an “ancestral debt.” This paper examines the way in which Walcott’s poetry pays the debt.

**Biodata:** Nagueyalti Warren is Professor and Director of Undergraduate Studies in the Department of African American Studies at Emory University. For seventeen years, Warren served as Assistant then as Associate Dean of Emory College. Her appointment to the core faculty in African American Studies took place in 2005. Her teaching and research specialties are African American literature, specifically women’s fiction, creative writing, mainly poetry, and W.E.B. Du Bois’ contribution to the field of African American Studies. Her current projects include research for a book on the writings of Alice Walker. Her recent publications include an edited poetry anthology, *Tempre Tupu!* (Walking Naked) *Africana Women’s Poetic Self-Portrait* (2008); Margaret, a persona poem, winner of the 2008 Naomi Long Madgett Poetry Award; Braided Memory winner of the 2010 Violet Reed Haas Award for Poetry; *Grandfather of Black Studies: W.E.B. Du Bois* (2011); and *Critical Insights: Alice Walker* (2012).

**Wever, Kimberley—kimberley.wever@ua.aw**

Abstract: “How adolescents form their language identity in Aruba.”

According to Mutanen, (2010) “the character of identity is not clearly defined. It is obvious that identity is, in a sense, a human assembly….All [cultures] have their own identity, language, systems of nonverbal communication, material culture, history, and ways of doing things”. Language is not merely a tool for communication but it is part of the identity of an individual and of a nation (Mutanen, 2010). Language is not only a way for people to present
their own concept of “who we are,” but it is also a way for people to convey to others their own hypothesis on the way “we must be”. In this study, students from Aruba, Venezuela, Colombia, St. Maarten, Suriname, and Bonaire answered a questionnaire consisting of 33 questions designed to explore how adolescents form their language identity within their school, their family and their society, aiming to answer questions such as the following: 1) How do students use language to identify with friends at school?; 2) How do students use language to identify within their family environment?; and 3) How do students use language to identify within their social environment?

**White, Fay. faywhite21@hotmail.com**


Female sexuality has been conventionally silenced, obscured or vilified in Caribbean society. It is significant then that the intricacies, problematic prescriptions and prohibitions associated with female sexuality are uncovered, explored and critically examined through the negotiation of female centered narratives authored by contemporary creative writers in the Eastern Caribbean. This feminist paper will negotiate and interrogate diverse issues pertaining to ‘dissent’ female sexuality and female sexual citizenship as portrayed in Jamaica Kincaid’s *The Autobiography of My Mother* and Elwin Rosamund’s *Tongues on Fire: Caribbean Lesbian Lives and Stories*. This conversation is significant as female sexuality and sexual citizenship continue to be subjects of contention, controversy and contestation within the Caribbean space.

Conservative and colonial ideology, heterosexist ideals, homophobia, government policy and invisibility challenge the navigation of an alternative female sexual identity. Although this paper is centered on female sexuality, media reports in the region confirm that male sexuality (homosexuality) is also a contentious construct in the Eastern Caribbean. As countries across the globe revisit legislation regarding expressions of sexuality, sexual minorities and their rights and sexual citizenship, Caribbean voices must also articulate concerns regarding captive and confined sexualities in the region.

**Biodata**: Fay White, a St. Lucian by birth and Antiguan by citizenship, is a PhD candidate in Literatures in English at the University of the West Indies, St. Augustine campus. Her research interests include Caribbean women writers, Caribbean autobiography and constructions of femininity and masculinity in the region.

**Williams, Merlynne- mcwilliams4@hotmail.com**

Abstract: “Multilingual literacy development in young children in Aruba.”

On the island of Aruba young children come into contact with different languages on a daily basis. The amount of input per language may differ, depending on the language(s) spoken at home or in activities in and after school. While the mother tongue of 70% of the children is Papiamento, only Dutch is integrated into the primary school curriculum as language of instruction, with English and Spanish being offered as foreign languages at a later stage, in the 5th or 6th grade. Since 2008, however, the Department of Education has started a pilot project called Proyecto Scol Multiuligual (PSML) which uses Papiamento as the language of initial instruction and initial literacy in primary school. At the same time, the other three languages that play an important role in the Aruban context are included in the curriculum from kindergarten onward and offered through an approach referred to as “familiarisation” in the early years. The multilingual model envisages an input-based, (content) integrated (semi)foreign language curriculum for Dutch, English and Spanish. The fact that the PSML project is only active in 3 pilot schools does not imply that students in other schools do not develop multilingually. Preliminary research has shown that, for example, even without formal instruction in English, many children acquire this language informally, mainly through (digital) media. What are the implications of this modern form of foreign language acquisition for education in Aruba? This study sheds light on multilingual literacy development in young children through several Case studies.

**Biodata**: With a Masters degree in Spanish Language & Culture from the University of Nijmegen and a Bachelors Degree in Translation Studies from Hogeschool van Maastricht, the presenter is currently working as a researcher at the Centre for Educational Research and Development at the Instituto Pedagogico Arubano in Aruba and specializes in language and educational research. She has also worked as a language researcher at the Max Planck Institute for Psycholinguistics in Nijmegen.