Carmen Lourdes Aponte Guzmán. (University of Puerto Rico, Río Piedras): “Coping with Natural Disaster through Poetry: The Poetic Responses to Hurricane Hugo by US Virgin Islanders.”

Responses to natural disasters in the Caribbean assumes different literary modes of expression and representation of the ecological, economic, social, and personal trauma and grief caused by the disasters through prose narratives, poetry, testimonials, artwork, music, and documentaries and dramas. In this paper, I will engage psychological theories of writing as a tool to cope with trauma, mourning, and healing to read the poetry as evidence of post-traumatic stress responses by US Virgin Islands poets, and as coping mechanisms to the 1989 Hurricane Hugo’s traumatizing effects on the islanders. Since natural disasters affect identities, cultural memory, and behavior of the populations, I will argue that through poetry, US Virgin Islanders communicate their grief through poetry and the process manage to cope with the grief, and transform the grief into personal, social, and cultural histories.

Carmen Lourdes Aponte is currently a doctoral student in the English Department at the University of Puerto Rico Rio, Piedras Campus. Her research interest is symbolism in Latin American and Caribbean art, discourses on public history expressed in objects and images, art crime, memory and cultural identity in art, literature and disasters narratives.

Mark Andrews. (Vassar College): “Combustible Writing: Stories of the Soufrière.”

In his short story, "Summer Island," Antonio Benítez-Rojo describes the crater of a nameless volcano somewhere in the Caribbean as a fitting place for a duel between two Europeans. During an interview with Andrea Schwieger Hiepko, he explains how he came to embrace chaos theory in the construction of his trilogy, and describes the repeating Caribbean island as a place where natural catastrophe reigns alongside the slave trade and the “courtyard (sic) of Europe.” In this paper, I propose to examine the repeating image of the volcano, named generically on various islands, on Montserrat, Saint Vincent, Dominica, St. Lucia, and Guadeloupe, as a place to extract sulfur, a sulfur mine, or soufrière. I will undertake a brief comparative study of several writers, among them the poets Shake Keane and Howard Fergus, from St. Vincent and Montserrat respectively, and the Guadeloupean novelists Daniel Maximin and Gisèle Pineau. The iterative motif of the volcano is used repeatedly by these writers to explore and represent
religiosity, musicality, political ecology, and gendered writing. They embrace the specificity of insular creole identities but also scrutinize a too easy reliance on hope and trust, redolent of the sulfurous residue of Empire. The methodological framework is established primarily through consideration of the overlapping if rarely intersecting theoretical work of Benítez-Rojo and Édouard Glissant, and the challenges raised for both polyrhythmic inscription and rhizomatic poetics by non-compliant texts like those of Keane and Pineau, attentive to the ecological cost of both natural and social disasters exacerbated by neoliberalism.

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.

Marlene Aponte. (University of Puerto Rico, Río Piedras): “Voyeurism as a Narrative Technique in George Lamming’s In the Castle of My Skin.”

In The Castle of My Skin (Lamming 1953) is more than a coming of age Caribbean novel. The author invokes various narrative techniques to convey the process by which the protagonist embraces his own identity. There is a communion of vision with the reader (El-Gammal 2015). In order to understand this communion, the reader must witness what the narrator sees, even when the act of watching in itself is a disease. Fanon suggests that blacks’ inability to embrace their own identity could lead to mental illness (1961). This sustained act of internal observation leads to hypercathexis in G, with the exertion of an excessive investment of interest in the topographical characteristics of the village, the erotic behavior of its inhabitants, and even the sexual conduct of its animals. The narrators act like non-pervasive voyeurs, particularly in the sexual scenes of the novel; however, there is no pleasure, no self-gratification, and no arousal. There is a vacant expression in the narrator and the reader, until G is confronted by his friend in an intervention destined to have G wake up and react. Voyeurism, as a mechanism of observation, is effective in this novel, as it allows the reader to see through the narrator’s eyes, not only the sexual imagery that appears in his environment, but the introspective view of a voice in search of a man. G’s non-pervasive voyeurism helps him achieve transcendence.

Marlene Aponte teaches Literature and Composition at the University of Puerto Rico Department of General Studies English Department; she also teaches Intermediate and Advanced Writing at Inter American University of Puerto Rico. She practiced law for twenty five years prior to obtaining a Master’s Degree in Teaching English as a Second Language and is presently a student at the University of Puerto Rico Caribbean Literature Program.

Petra E. Avillan León. (University of Puerto Rico, Río Piedras): “Language in Reggaeton.”

Ever since reggaeton emerged as a genre, there has been a debate over whether or not it can be considered as an art form. Furthermore, the sexually explicit language, the female and male performance and the violence of some images have caused many educators and researchers to question the validity and the influence that this genre has on the younger generations and Caribbean’s in general. This work will explore the language and images used in reggaeton videos to convey the ideologies and worldviews of the creators, artists, and producers while analyzing the convergence that occurs between reggaeton and other musical expressions such as Soka and hip hop.
Petra E. Avillan León teaches at the College of General Studies of the University of Puerto Rico. She is a student in the Linguistics and Literatures of the Anglophone Caribbean PhD Program at the University of Puerto Rico. Her research interests include language endangerment, language attrition and language revitalization, the role of the linguist, action research, gender issues, PBL and the arts.

Nikingo BaNikongo (Howard University) "Expectations and Disillusionment in the Postcolonial State."

Independence did not arrive at the same time in all parts of the colonized tropical zone, but the inspiration for independence movements was common among colonized peoples. Common too were the expectations following the fall of the Colonial State and the subsequent expulsion of Europeans most of whom left on their own accord fearing that there was not much left to be plundered; at least the opportunity for continued looting was greatly reduced if not rendered dangerous. The masses that formed the backbone of the anti-colonial movements may not all have had a shared consensus on the ideological direction of the emergent order, whether capitalist, socialist or mixed. What they did agree on was an expectation of change: change in the ethnic structure of power, in representation, in national development goals, and the possibility for greater opportunity. They could not have imagined how unfavorable their prospects, and how great the repression they would face. The African experience in the post-colonial Caribbean has been characterized by initial enthusiasm and successive disillusionment.

Nikongo BaNikongo is a professor in the Department of Afro-American Studies where he teaches courses concerning the African Experience in the Caribbean. He has authored/edited several books including the following: Group Soul: West Indian Radicals in America; Essays in the Afro-Caribbean Experience; Debt & Development in the 3rd World. Among his articles is "The Caribbean: From Emancipation to Independence" in M. Azevedo, Africana Studies.

Bernhard Bierlich. (St. Croix, USVI) "Disparities of Access to Healthcare for Women with Cancer in the US Virgin Islands."

This abstract is an outline of an inter-disciplinary research project (anthropology and medicine) that has recently been submitted to the National Institutes of Health (NIH) for funding. It is aimed at generating data regarding the need for affordable and comprehensive health care for African-American/Black and Hispanic women with breast cancer in the US Virgin Islands (USVI). The aim is to establish feasibility and generate preliminary data, and test important genetic, cultural and socioeconomic health determinants. These may serve as the foundation for future research and policy on gender and health disparities in the USVI, and the Caribbean at large. This project engages with the paucity of socio-medical research on gender in the Caribbean and the lack of data sharing. It demonstrates the relevance of culture and social dynamics for medicine. Through this type of research in the Caribbean, knowledge is gained regarding policy-making.

Bernhard Bierlich has taught in the Departments of Sociology & Anthropology and Education at Israeli universities and has held various positions at the universities of Hull, Cambridge and Copenhagen. He has a Ph.D, in Social Anthropology from the University of Cambridge. His focus is culture and identity, gender, child care, poverty and health as they pertain to West Africa (Ghana), the Caribbean and Europe.

Caroline A. Browne (Virgin Islands): "Capitalism and its Impact on the Environment of the Virgin Islands of the Unites States."
These days when I hear the words “economic development and jobs” in the same sentence, my brain perks up with questions. Who is this economic development going to benefit? Who will work in these jobs? Will this economic development get us out of the debt created by all the other economic developments? How much will this economic development cost our community in the short term, midway and into future generations? What will be the environmental impact/cost to our islands and the socio-economic dynamics of our communities? Webster's New World College Dictionary defines capitalism as: “an economic system in which all or most of the means of production and distribution, as land, factories, communications, and transportation systems, are privately owned and operated in a relatively competitive environment through the investment of capital to produce profits: it has been characterized by a tendency toward the concentration of wealth, the growth of large corporations, etc. that has led to economic inequality, which has been dealt with usually by increased government action and control.” This paradise called the Virgin Islands of the United States is my home. As a child of the Free Beach Movement and an Ancestral Native Virgin Islander, my education included learning a healthy respect for our beaches and shorelines. On any given weekend, holiday or summer day we learned the traditions of crabbing on the beaches, picking whelks on the rocks, diving for conch, spear fishing, snorkeling, etc. These outdoor activities were an important element in our learning about and interacting with our immediate landscape.

Caroline A. Browne was born and resides in the Virgin Islands of the United States. She was raised in a time of Free Beach Protests and Protests for equal rights of Native Virgin Islanders. Being a community activist provided her with the opportunity to visit many countries around the world and meet many people in similar oppressive circumstances.

**Andrea A. Bussue. (St. Kitts and Nevis): “Predictors of Teacher Attitude towards Inclusion in St. Kitts & Nevis.”**

Teacher attitude is a component that can determine the success or failure of inclusion. In developing countries, with different perspectives from those of Western cultures, little research related to teacher attitudes and inclusion has been conducted. The purpose of this quantitative study is to investigate the relationships between the number of years of teaching, number of years in inclusive settings, number of clock hours of professional development, and the types of disabilities in the classroom and teacher attitude in the context of the developing country of St. Kitts and Nevis. The theory of planned behavior informed this study. One hundred and twenty primary school teachers from public schools in St. Kitts and Nevis completed the *Attitude towards Inclusion Education Scale*. Correlation analyses revealed a positive but weak correlation between attitude and the number of years of teaching, number of years in an inclusive environment, and number of hours of professional development. Analyses also revealed a statistically significant correlation between types of disabilities and teacher attitude towards inclusion. The regression analysis indicated that types of disabilities explained the greatest variance in teacher attitudes. The implication for social change would include the acknowledgement that these variables might be important in developing positive teacher attitudes. Toward that end, the creation of professional development training opportunities for teachers could enhance the environments within schools and support inclusive environments for students.

Andrea A. Bussue, PhD is an education consultant specializing in special education. She has over 16 years of experience as an administrator in the U.S. and Nevis. As the lead consultant she designed a culturally relevant curriculum (St. Kitts and Nevis) designed for children with disabilities funded by the Organization of American States.
Mayra Cardona. (University of Puerto Rico, Río Piedras): “Gestures in Statia.”

This presentation examines gestures in Statia in order to verify whether or not they can be traced to Dutch influence. Using gestures that have been proven to be customary in Holland & the Netherlands, we will examine whether in Statia they have the same meaning, a different meaning, or do not mean anything at all to Statians. Just as spoken Dutch is not commonly used on the island, Dutch non-verbal communication in the island does not seem to be used either, despite the fact that the island is a municipality of Holland and has been ruled by Holland for the greater part of 500 years.

Mayra Cardona is a Certified Interpreter and Translator, and an Attorney at Law. She obtained her BA, her Juris Doctor, and her Master’s in Translation from the University of Puerto Rico. She is currently pursuing her PhD in Linguistics at the UPR, where she researches the use of Gestures in the Caribbean.

Vincent Cooper. (University of the Virgin Islands, St. Thomas): “Tiphanie Yanique’s Land of Love and Drowning: A Cultural Studies Perspective.”

Yanique’s novel, *Land of Love and Drowning* begins with the 1917 transfer of the Danish West Indies to the United States. The Bradshaw family are expected to perpetuate their traditional family values. Antoinette follows the traditional path to self-fulfillment. However, each daughter makes a choice to follow a different path towards this goal. The linguistic discourse of the women in the Bradshaw family reflects the influence of socialization in colonial island societies known for typical small-town gossip, as well as ambivalent attitudes to outsiders, including North Americans. Traditionally, males and females have been socialized to conform to socially prescribed values, replete with all the inherent double standards. Also, since language has traditionally been closely associated with upward mobility, especially for women, the women in the Bradshaw family—Antoinette, Eeona, and Anette—must navigate between (a) the local vernacular English (b) British English, and (c) American English ('Yanking'), depending on their individual political, or socioeconomic objectives as participants in the master-servant drama in the new 20th century post plantation/warehouse economy. However, each of these women attempts to assert her own definition of personhood and identity. The problematics of identity are further highlighted through a comparison of Antoinette in Yanique’s novel with Antoinette in Jean Rhys’ Wide Sargasso Sea. The paper attempts to explore the courageous struggle of the Bradshaw women to assert their independence and identity in a class conscious, racist, patriarchal society that is structurally designed to force them into the crippling conformity to the social codes of a 20th century American colony.

Vincent O. Cooper holds a PhD in linguistics from Princeton University. He is a Fulbright Scholar, a musician and poet, whose work has appeared in Kunapi, The Caribbean Writer, The Journal of Caribbean Literature, Sea Breeze, and several other international journals and literary collections and textbooks, including Pan Caribbean Poetry. He teaches English and Linguistics at the University of the Virgin Islands.

Ines Davis Parks. (University of the Virgin Islands): “African Cultural and Linguistic Influences in the Eastern Caribbean.”

This presentation provides an overview of the cultural, linguistic and educational climate surrounding the political and social affairs within the Caribbean as reflected in mass media and
other communication networks. This presentation includes a bilingual multimedia overview explicating the transcultural trends, socio-political justice transitions, and contributions of people from the Eastern Caribbean- who speak more than English- to the Americas in the fields of literature, sports, arts, science, politics, economics and technology. A concise overview of the role of African culture in Caribbean interisland exchange and immigration policies will be explored. This presentation will highlight supportive teaching and cultural literacy resources (i.e. curricula and interdisciplinary technologies) in order to revitalize and initiate greater awareness and respect for Eastern Caribbean transculturalisms, people, social justice and more.

Ines Davis Parks is an international scholar. She has a B.A. in Spanish from Kean University, and a Masters in Spanish Language and Culture from La Universidad de Salamanca and a Masters in Educational Administration from Grand Canyon University in Arizona; Davis Parks conducts bilingual lectures at the prestigious American History High School in New Jersey.


The purpose of this paper is to explore how the current language policy in St. Eustatius will be implemented at Lynch-Plantation SDA elementary school. This specific case may guide us towards a better understanding of curriculum planning in a private-religious entity in the Dutch Caribbean. The report of the 2013 research group on language of instruction in Saint Eustatius by Faracas, N., Kester and E., Mijts, E. (2013), Feasibility Study Language of Instruction in St. Eustatius, provided evidence and offered alternatives to a new national language policy regarding the interaction of Dutch and English in the Educational context in the island of St. Eustatius. “The most pressing need for substantive support will regard curriculum development, which will serve as the basis for developing the continuous educational pathways for Dutch and English, as well as for the other subjects.” In this case we want to focus in the elementary level curriculum development for emergent students of Statian English towards standardized English. Code-Switching may stand as one of the possible alternatives for a slight but consistent transitional process towards a more Creolistic context. “…code-switching has been described as “a strategy at negotiating power for the speaker” and “reflections culture and identity and promotes solidarity.”(Greene & Walker, 2004). To take a closer look at the teacher’s role and the curriculum planning in the Seventh Day Adventist educational system might provide new information and research material related to environments in which more than one language is spoken by the population.

Valeria Del Valle Martínez is a graduate student from the TESL program and a research assistant for the Educational Research Center at the University of Puerto Rico, Río Piedras Campus.

John Muñoz is a graduate student from the English program in the Linguistic tract. Ongoing member of the Islands in Between since the 16th Conference in Aruba.

Susana DeJesús. (New York University): “On Speaking Crucian, the Language of St. Croix and the Impact of Hip Hop”

Crucian, spoken in St. Croix, is a growing, evolving language, heavily impacted by social change, the Internet, media and people from other regions. Especially for many of the younger generation in St. Croix, their use of Crucian and their positive feelings about its value have changed from those of previous generations. As a symbol of their identity, for many younger
people, Crucian symbolizes their questioning of social norms. In this regard, the impact of Hip Hop on the semantics, spirit and style of Crucian is substantial. One artist, Tupac Shakur, even 20 years after his death, still exerts an important influence. He captured the ethos of his generation, in the spirit of the beloved “good bad man,” an archetype rooted in West African and Caribbean culture and spirituality. As an example of a beloved outcast, Tupac influenced the language, music and style of Hip Hop artists and many younger Crucian speakers. This research is based on student writing, interviews with college students and older people encountered in schools and businesses. The article explores the relationship between the Crucian language, the social values and the spirit of a younger generation. The development of Crucian and its contemporary use among many young people can be seen as a representation of a generation, that is questioning the norms of the establishment and the status quo. By turning things inside out, and inverting some of the cultural values around them, many younger generation Crucian speakers are simultaneously exploring their own modern identity.

Susana DeJesús, is a Scholar in Residence at New York University. Her doctorate is from Columbia University. She was Assistant Professor of Education at the University of Puerto Rico, Rio Piedras Campus. She has written articles, has a consulting practice and is conducting research on Multilingual Language Acquisition, Literacy, and Diverse Learners.


St. Kitts Creole English arrived in the Pacific Ocean region around 1788 on board Capt. William Bligh’s infamous “Mutiny on the Bounty” ship, in the person of Kittitian midshipman Edward Young. After the mutiny and subsequent mutineers’ settlement on Pitcairn Island, a new Creole English was born which was created by the merger and mixture of St. Kitts Creole English, English varieties from England and Scotland, and a Tahitian language (brought to the island by Tahitian cohort men and women). This new creole language was first called Pitcairn (Pitkern) Creole but because of the population’s resettlement on the island of Norfolk in the same region in 1856, the language is also known as Norfolk (Norf’k) Creole, and is now considered an endangered language by UNESCO. This paper will discuss and illustrate how one person (Edward Young) made a contribution to linguistic history by transporting his own language from the Atlantic to the Pacific and by creating a link between these two regions through human ingenuity and necessity.

Brenda L. Domínguez Rosado has been an educator for thirty-one years and is currently an Assistant Professor of English at the University of Puerto Rico, Bayamón Campus. She has a BA in Secondary Education/English, an MA in American/British Lit., and a PhD in Linguistics, all degrees from UPR. Her interests include sociolinguistics, bilingual education, and writing.

Sharif El Gammal Ortiz. (University of Puerto Rico, Río Piedras): “Not Another Nineteenth-Century European Novel: George Lamming’s In The Castle of My Skin.”

Given the vast scholarship on In the Castle of My Skin, a definitive Caribbean Ur text, it is natural to assume that all has been said and done about George Lamming’s debut novel. I disagree. By simply voicing that Lamming writes so convincingly an account of childhood and adolescence in the figure of G, a fictionalized yet very "real" version of himself, the line differentiating purely imaginative writing from autobiographical fact intertwines and becomes blurred. As a result it actually contests the notion of the European "questing hero," and grounds the narrative in an orality that, with the passing of time, grows stronger with every saying.
Sharif El Gammal-Ortiz is a poet and translator from Puerto Rico. His poems have been featured in The Acentos Review, The Atlas Review, Why I Am Not a Painter, Entasis Journal, SAND, and elsewhere. Currently a doctoral student in Caribbean Literature at the University of Puerto Rico, Rio Piedras, his research interests include Sufism, Rastafarianism, and the novels of Guadeloupean writer Maryse Condé.

Néstor de Jesús Guishard. (Centro de Estudios Avanzados de Puerto Rico y el Caribe): “Vieques: Puente entre las Antillas Mayores y Menores.”

Vieques, 21 millas de largo y cuatro de ancho, está localizada entre las islas más pequeñas de las Antillas. Sus apenas 9,000 habitantes son testimonio de una población que ha luchado por preservar su espacio ante las adversidades hemisféricas. Cuenta con más de 300 yacimientos arqueológicos. Allí se ha podido ubicar el puente que conecta las diferentes culturas que la han habitado. Por ejemplo, el Cóndor es símbolo para los viequenses por encontrarse en las excavaciones de la cultura Huecoide de los Andes y el hombre de Puerto Ferro se remonta a cinco mil años antes de Cristo y se considera el más antiguo encontrado en las Antillas. Estos yacimientos demuestran que Vieques siempre fue utilizada como vía hacia las Antillas. Los viejos imperios europeos fragaban sus batallas allí por ser entrada y salida de las Antillas Menores a las Mayores. En ese puente se batieron las guerras, se trasladaban las emigraciones, los contactos y los apoyos desde la época indígena. Allí se medían sus poderios ya que sabían que si podían tomar Vieques lograban entrar a las Antillas Mayores y arrebatarle el poder a España. Se mantuvo despoblada por varios siglos luego del exterminio indígena y de sus últimos Caciques: Cacimar y Yaureibo. Desde entonces, este pedazo de tierra próximo a Puerto Rico siguió formándose como puente entre las Antillas. Cruce de las emigraciones, el azúcar y los desplazamientos de estos pueblos en sus propios procesos históricos. Ha sido utilizada tanto por los ciudadanos, como por los hacendados, los viejos y los nuevos imperios. Vieques une las Antillas Menores con las Mayores.


Michael Aceto, one of the very few researchers who has studied the structure of Statian, the most widely spoken language on the northeastern Caribbean island of St. Eustatius (more commonly known as Statia), has concluded that this English-lexified variety cannot be said to be an English-lexifier Creole, but instead should be classified as an ‘English dialect Creole’ or simply as a variety of English and that this variety is probably neither the result of the decréolization of an English lexifier Creole formerly spoken on Statia, nor the result of contact between a dialect of English spoken by European descended people (many of them second or foreign language learners of English) and an English lexifier Creole spoken by African descended Statians. Aceto supports his argument by characterizing the Tense, Modality, and Aspect (TMA) system of Statian as being deviant from strategies for marking TMA attributed by
some to English lexifier Creoles and other Creole languages worldwide. In this study, we use Aceto’s own data supplemented with data of our own, to demonstrate that TMA in Statian operates essentially on the basis of the same system found in most Atlantic Creoles as well as in most of their West African substrate languages. On the basis of our analysis, we also argue that Statian should be considered to be an English-lexifier Creole (ELC), and therefore we refer to the language hereafter in the present work as ‘Statian ELC’.

Nicholas Faracaclas is a Professor in Linguistics at the University of Puerto Rico, Rio Piedras. Having received his PhD from the University of California at Berkeley, he has published widely in theoretical, descriptive, socio-, and applied linguistics, promoted community based literacy projects, and conducted research on the languages of Africa, the South Pacific, Latin America and the Caribbean.

Jenny Lozano Cosme is a PhD student and adjunct professor in the English Department and the College of General Studies at the University of Puerto Rico, Rio Piedras. Her research interests include the Dutch Caribbean, particularly the SSS Islands, studies in dialectology language change and historical linguistics.

Gabriel Mejia is a twenty-five-year-old, first year linguistics PhD student from San German, Puerto Rico, who is studying at the University of Puerto Rico, Rio Piedras Campus (UPR-RP) with a current goal of attaining a PhD in literature and language of the English-speaking Caribbean.

Roberto E. Olmeda is a second year linguistics PhD student at the University of Puerto Rico, Río Piedras Campus (UPR-RP). He holds an M.A. in Translation from that same institution and currently works as an English teacher at the University of Puerto Rico High School (UHS).

Cristal R. Heffelfinger-Nieves is a doctoral student of Language and Literature of the Anglophone Caribbean at the University of Puerto Rico, Río Piedras Campus. As both a Communication and a Linguistics graduate, her main fields of research include: sociolinguistics, ethnolinguistics, interpersonal communication, and the mass media.

Mayra I. Cortés Piñeiro is an adjunct professor at the University of Puerto Rico, Río Piedras Campus, College of General Studies. She is also a doctoral candidate at the University of Puerto Rico, College of Humanities. Areas of interest: semantics, construction grammar, pragmatics and critical discourse analysis.

Mayra Cardona is a Certified Interpreter and Translator, and an Attorney at Law. She obtained her BA, her Juris Doctor, and her Master’s in Translation from the University of Puerto Rico. She is currently pursuing her PhD in Linguistics at the UPR, where she researches the use of Gestures in the Caribbean.

Carlos Rodriguez Iglesias is a Ph.D. candidate in English Linguistics at the University of Puerto Rico. His research focuses on pidgin and creole languages in the Afro-Atlantic as well as the Pacific.

Frances S. Rivera Cornier is an MA student in English Linguistics at the University of Puerto Rico, Río Piedras, and fine artist. Her areas of interest include: Phonetics and Phonology, Bilingualism, Contemporary Art Theory, Art History, and Italian Studies.

Adriana Mulero Claudio is a graduate student pursuing a Master’s in Linguistics at the University of Puerto Rico, Río Piedras. She received her Bachelor’s Degree in Hispanic Studies and History
of the Americas. Additionally, she has a Certificate in Gender Studies. Research interests: syntax-semantics interface, neurolinguistics and creole languages.

Susana DeJesús, Scholar in Residence, Supervisor, New York University, doctorate Columbia University, was Assistant Professor, Education, University of Puerto Rico, Rio Piedras and Bilingual Director in an urban district. She has written articles, has a consulting practice and is conducting research on Multilingual Language Acquisition, Literacy, Diverse Learners.

John Muñoz is a graduate student from the English program in the Linguistic tract. Ongoing member of the Islands in Between since the 16th Conference in Aruba.

Pier Angeli Le Compte Zambrana is a PhD Candidate Caribbean Linguistics Program at UPR, Rio Piedras (ABD); MA TESL (UPRRP); BA Secondary Education in English (UPRRP). She has 18 years of teaching experience at the university, and school level (including three years teaching English to deaf students). She collaborates with diverse College Board’s OPRLA committees. She currently works as a member of the English Department Faculty of UPR Ponce.

Sarah Brock is a first semester PhD student in the Caribbean Linguistics Program at the University of Puerto Rico and an 11th grade American Literature teacher in San Juan. During her studies she plans to work within the fields of historical linguistics, language contact, and language acquisition in the Caribbean.

Aida Vergne received her Master’s Degree in Linguistics from the University of Puerto Rico (UPR). Vergne is working on her Ph.D. dissertation in Linguistics at the English Department, UPR. She is also adjunct professor at the Graduate Linguistic program. Her areas of interest are Phonetics, Phonology, Morphology, Grammar and Forensic Linguistics.

Javier Enrique Arus is an undergraduate student at the University of Puerto Rico, Rio Piedras Campus who is currently working on a double major in Linguistics and English Literature. He previously attended Yale University, studying mathematics and physics. Arus recently worked as a teacher of English, Spanish and Mathematics at a 3rd grade level.

Ellen Foster. (Clarion University): "In-Between Histories: In Land of Love and Drowning.”

The families of Tiphanie Yanique’s Land of Love and Drowning are as caught in-between cultures as the islands they inhabit: As the novel opens, St. Thomas, St. Croix, and St. John are transferred from Danish rule to an equally colonized status as the U.S. Virgin Islands; the residents are immediately transferred to a state of in-between. They are not quite U.S. citizens (that would take some years), and yet their islands are increasingly impacted by U.S. culture and, perhaps most importantly, U.S. law (Prohibition decimates the lucrative rum production and shipping industries). Caught in the cultural upheavals of their time, the Bradshaw family members grapple with their histories, and the two sisters, Eeona and Anette, become historians, one of their cultural and familial history and the other of the received histories of American and European textbooks. This paper will explore the ways that the histories that the sisters receive, revise, and create represent the liminal state of U.S. Virgin Islanders through the 20th century.

Ellen Foster, Ph.D. is an associate professor of English at Clarion University; she taught English at the University of the Virgin Islands St. Thomas campus. She is co-editor of the Broadview edition of Catharine Sedgwick’s Clarence: or, A Tale of Our Own Times and has presented papers on the transatlantic and Caribbean relationships in the novel.
Hazel Ann Gibbs De Peza & Gomatee Ramnarine. (University of Trinidad and Tobago): “Religious Assimilation and Syncretism in the Cosmopolitan Nation of Trinidad and Tobago: A Case Study.”

Religion, like language, is culturally transmitted and is therefore learned from the community and communities in which people live. Because of the cultural nature of language and religion, the perception and perspective of the “purists” are usually somewhat removed from the reality of the practice and practices of the practitioners of both. Religious assimilation and syncretism reflect the reality of the practice of religion with varying “dialects” and “idiolects” between and among communities. This presentation addresses the cosmopolitan nature of the community of Trinidad and Tobago and reveals how this is replicated in the practice of religion as part of the cultural fabric of Trinidad and Tobago by focusing on a case study typical of the religious experience of a large percentage of the inhabitants of the nation.

Hazel Ann Gibbs de Peza, Assistant Professor in the Centre for Education Programmes, University of Trinidad and Tobago majors in Leadership and Linguistics and is an ordained minister of the Spiritual Baptist Faith and Principal of the Herman Parris Spiritual Baptist Southland School of Theology in Trinidad and Tobago.

Gomattee Ramnarine (Doctoral Student), Senior Instructor in the Centre for Education Programmes in the University of Trinidad and Tobago lectures in Language and Literature and is pursuing the Ph.D. Programme in Educational Leadership at UTT.

QueenAnnie Gill. (St. George’s Univeristy, Grenada): “The Role of Contemporary Theatre in Grenada”

This paper engages with the ongoing debate on the utility of the performing arts in society. In particular it will examine the impact contemporary theatre can have on the socio-economic landscape of small island states. Such findings can be especially useful in identifying effective ways of addressing serious public health issues or restoring order in the wake of a natural disaster, where a people may appear to be helpless and hopeless – in effect, shocked in a state of inactivity. This paper will use a two-act musical production entitled AyYa Yai Ivan, as a springboard for its discussion. The play was written in response to hurricane Ivan which made landfall in Grenada on September 7, 2004. This paper proposes that an examination of the material and functional uses of such like productions extend the concept of therapy from the healing of community, to the economic restoration of the nation state; and it does so in three ways: (1) By creating a space to tell one’s own story. (2) By presenting proposals of action - both by showing what to do and what not to do. (3) By consciously engaging the Caribbean Diaspora, thus suggesting that solutions to local problems may require collective action that extends well beyond the geographical borders of a local community or nation- state.

QueenAnnie Gill is a Communications Lecturer at St. George’s University, Grenada. She holds a Master’s degree in Media, Communications and Development from London School of Economics and Political Science. Her research interest lies in exploring the intersections between traditional media, non-traditional media, and oral communication such as storytelling and theatre.

Isabel Guzzardo. (University of Puerto Rico, Rio Piedras): “’Is not easy to walk with so much power in your flesh’: Stones and Feathers in Malika Booker’s Pepper Seed and Tanya Shirley’s The Merchant of Feathers.”
Malika Booker and Tanya Shirley each have new poetry collections that reflect on the female body and sexuality in the Caribbean. Both poets examine how women often try to mask their suffering in the face of physical and emotional abuse. Booker uses stones as a metaphor to analyze the way each generation of women passes down the knowledge of how to “harden” oneself, how to become emotionally callous. Being “tough” can be considered a typical characteristic of the matriarch, a component of the family structure that characterizes the Caribbean. The figure of the matriarch often highlights black men negatively, since it is believed that African-descended women lead the household on their own because their male counterparts are lazy, promiscuous, and irresponsible. However, in this poetry, the need to harden oneself like a stone is not only due to the violence of men; women also enact patriarchal assaults on other women. Contrary to Booker, in many of her poems, Shirley creates metaphors about feathers, which hint at ways to think outside performances that simply consist of imitating the victimizers, the perpetrators of patriarchal violence. In my article, I discuss these two metaphors. On the one hand, I discuss the “hard” performances of both men and women as a product of the legacy of slavery, which required this strategy as a form of self-defense. On the other hand, I examine the need for the Afro-Caribbean community to provide spaces where nurturing and showing vulnerability are embraced and not condemned.

Isabel Guzzardo completed her B.A. in English Literature and Gender Studies at the University of Puerto Rico. She is currently undertaking a Master’s degree in English Literature with a focus on the Anglophone Caribbean at UPR. Her main interests include gender and postcolonial studies.

Patricia Harkins-Pierre. (University of the Virgin Islands, St. Thomas): “Little Girl Lost: Family Rebellion and Redemption in Edwidge Danticat’s Claire of the Sea Light.”

When the Trinidad and Tobago Guardian named its 2013 best Caribbean books, Haitian born Edwidge Danticat’s novel Claire of the Sealight topped the list. The same novel was nominated in August that year for the National Book Award. In an interview, shortly after Claire of the Sea Light was published, Danticat revealed that her fictional account of a young Haitian run-away was inspired by a documentary she watched over ten years ago, focusing on the plight of children in Haiti. A new character came to the author, almost the way someone appears in a dream—a little girl whose beloved parent believes he must give her to someone else to raise so that she can have all the benefits of wealth and social position that he is unable to provide himself (Dwyer Murphy, 3 Sept 2013. Web). His decision to give away his only child sparks a cycle of family rebellion and redemption that is mirrored in a series of other intricate family stories within the novel. This panel presentation and accompanying paper will explore how Danticat’s compelling narrative moves between the past and the present...despair and hope.

Patricia Harkins-Pierre is a Professor of English at the University of the Virgin Islands, St Thomas Campus. She earned her PhD in Creative Writing at the University of Southern Mississippi. Her research often focuses on Caribbean folklore and popular culture.

Cristal R. Heffelfinger Nieves. (University of Puerto Rico, Río Piedras): “English, Statian, or Dutch.”

In this study, I explore the use and the choice of languages in various public domains, such as toponyms and street names, signs, advertisements, newspapers, and local television and radio programs across the Caribbean island of Sint Eustatius (Statia). Albeit Statia is part of the Netherlands, previous research has found that Dutch is neither the native nor the predominant
language, as it fulfills only an instrumental role in the government and in education, while
English and, especially, Statian English-lexifier Creole (ELC) are more widespread (Aceto, 2006;
the extent to which the choice of language(s) in local signs and mass media is shaped by the
island’s sociocultural and linguistic realities. I have gathered my data through observation,
conversations with community members, and semi-formal interviews with local authorities. My
analysis suggests a strong tendency towards the use of Standard English in all domains. Thus,
on the one hand, the minimal presence of Dutch in these settings is in correspondence with its
restricted use by the overall population; on the other hand, however, the ghettoization of
Statian ELC shows no adaptation in audience design, which may have serious implications.

Cristal R. Heffelfinger-Nieves is a doctoral student of Language and Literature of the
Anglophone Caribbean at the University of Puerto Rico, Río Piedras Campus. As both a
Communication and a Linguistics graduate, her main fields of research include: sociolinguistics,
ethnolinguistics, interpersonal communication, and the mass media.

Martin Jones. (The University of Trinidad and Tobago): “Towards Teacher-Educator
Professionalism in the Caribbean.”

This study responds to international calls for research on teacher educator professionalism.
Teacher educators in the Caribbean play contradictory roles in both stabilizing and transforming
education systems as their daily relationships with student teachers bring them face to face
with the challenges of preparing teachers to conscientiously address these competing goals.
These contradictions are heightened when the practitioner uses Freirian Praxis for critical
reflection. The presenter is located within the context of a teacher education programme that
transitions from a two year Diploma for Primary Teaching to a four year Bachelor of Education
course for ECCE, primary and secondary teacher preparation, and as a participator in CXC’s
CSEC English Subject Panel. Through enacted professionalism, these tensions surface in the
internal schema of the practitioner as he engages in critical professional reflection. Critical
incidents from various enacted positionings of the teacher educator (a teacher educator of
reflective teachers, a teacher educator of ‘pedagogues,’ and teacher educator of Literatures in
English) are explored in three vignettes selected from the presenter’s practice. Highlighted will
be the internal struggle of the teacher educator and the decisions made and not made as the
teacher educator explores the proposition that we teach who we are.

Martin Jones is Research Associate at the University of Trinidad and Tobago. He has been a
teacher of Language Arts at secondary level, CXC examiner and Subject Panel representative, a
teacher educator and the Principal of Corinth Teachers College when the institution transitioned
to the University of Trinidad and Tobago.

Janice E. Jules & Korah Belgrave (The University of the West Indies, Cave Hill):
“Students’ Attitudes Toward Research on Caribbean Linguistic Problems:
Perceptions of the Applications of Research Findings.”

Informal observation over the last five years reveals that a number of students in the
undergraduate programme in Linguistics at The University of the West Indies, Cave Hill
Campus, demonstrate negative attitudes towards linguistic research and participation in
research-related activities. Hence, this paper presents an analysis of the attitude of
undergraduate linguistic students at The UWI, Cave Hill Campus, towards research focused on
Caribbean linguistic problems, to determine students’ attitudes towards the process, and their perceptions of the efficacy of the application of the results to remedy and/or resolve the related issues. Through the use of an Action Research design, information is collected from a purposive sample comprising forty level two and three students in the Linguistics undergraduate programme. Accordingly, qualitative data gathered from a questionnaire based on a seven-point Likert scale, along with information from a focus group are utilized to provide a description of students’ orientation towards linguistic research. There is an examination their perceptions of the extent to which research caters to, and is relevant to their life-needs beyond the classroom. These data are supplemented by a quantitative component to provide some measurement of the dependent variable. Hence, the analysis of the findings validates the hypothesis that students’ perceptions of the functionality of research and its meaningful application to real life situations results in a positive attitude towards the independent variable.

Janice E. Jules is the current Coordinator and lecturer in Linguistics in the Department of Language, Linguistics and Literature at The University of the West Indies, Cave Hill Campus. Her research interests include innovations in language teaching, strategies and methods in Teaching English as a Second and Foreign Language and teaching Standard English to non-standard speakers of the language.

Korah Belgrave is currently Deputy Dean in the Faculty of Humanities and Education, and teaches Linguistics and Communication Studies in the Department of Language, Linguistics and Literature. Her research interest are Barbadian Standard English, Bajan Creole English, teaching English to speakers of a related vernacular, teaching English to speakers of other languages, language and communication in the Anglophone Caribbean, language and the media, establishing language standards.

Chenzira Kahina. (University of The Virgin Islands): “Caribbean Cultural Studies: 21st Century Paradigms for University-Level Heritage Education & Arts Legacy Programs”

“Caribbean Cultural Studies: 21st Century Paradigms for University-Level Heritage Education & Arts Legacy Programs” is a presentation that explicates the sociological, educational and psychological heritage research stratagems using best practices to create, institute and sustain academically-efficient and effective integration of arts and sciences in VI, Caribbean, AfRaKan, Eurasian and Indigenous cultural heritage studies. Implementation strategies, interdisciplinary curricula, class activities and cultural literacy research enhancing Caribbean Cultural Studies (CCS) frameworks for technology savvy university-level students’ understanding and mastery of historical analyses of current issues of critical importance in the development of the Caribbean, Americas and global affairs will be investigated. New media presentation technology resources that provide an overview of the comparative analyses of 21st century cultural heritage seminars, historic preservation webinars, socio-spiritual and interfaith interventions linked to internship and research opportunities fostering CCS, creative leadership strategies and ambassadorial skills essential for critical thinkers strengthening transcultural literacy. Social, economic, political and educational cooperative programs linked to the Virgin Islands Transfer Centennial Commemoration (2017), U.S. National Park Service-University of the Virgin Islands’ Heritage Education and Arts Legacy (HEAL365©) programs instituted via the U.S. National Park Service and University of the Virgin Islands-VICCC MOU; the United Nations-designated International Decade for People of African Descent (IDPAD) 2015-2024 interventions; the POTUS Interfaith and Community Service Campus Challenge; the CARICOM Caribbean Reparation Commission (CRC) research database resources housed at the University of the
West Indies (UWI); and related examples of applied research and cultural heritage performing arts programs integrated within UVI-CLASS CCS degree/certificate programs and others will be evaluated.

Chenzira Kahina is an educator, technical writer, performing cultural artist, naturopathic therapist, ordained minister, community developer and visionary. Her Indigenous AfRaKan Caribbean ancestry compliments her research and credentials from Rutgers, Pepperdine, UC San Diego, Natural Health Institute and others. She is presently the director of the Virgin Islands Caribbean Cultural Center (VICCC).

**Chenzira Kahina (University of the West Indies, St. Augustine):**

Chenzira Kahina is an educator, technical writer, performing cultural artist, naturopathic therapist, ordained minister, community developer and visionary. Her Indigenous AfRaKan Caribbean ancestry compliments her research and credentials from Rutgers, Pepperdine, UC San Diego, Natural Health Institute and others. She is presently the director of the Virgin Islands Caribbean Cultural Center (VICCC).

**Kevin Kelly (University of Puerto Rico, Río Piedras): “Remembering the Sati: Women Fleeing Death by Immolation.”**

The abolition of the Sati by the British in 1829 is one of the most controversial and misunderstood actions in Great Britta's history of colonization and cultural supplantation. The death of a widow on her husband’s funeral pyre is a documented Indian cultural custom that is described in detail in Hindu Holy Scriptures, and is considered to be the highest expression of marital valor which automatically establishes perpetual virtue. Widows that did not perform sati were viewed as asati, or the opposite of sati; and the only option for these women was a life of degraded widowhood. This presentation explores protagonist Vasti Nadir’s memories of women fleeing the funeral pyre in Lakshmi Persaud’s Raise the Lanterns High, and in the process discloses that the act of a widow burning on her husband’s funeral pyre has not always been connected with Hinduism. It is only described in more recent versions of the Holy Scriptures. This is supported by In Joerg Fisch’s Burning Women, which explores thousands of years of widow burning and discloses that it is a recent phenomenon in the Hindu faith. Furthermore Fisch reveals that the newer texts which describe and/or prescribe widow burning, contradict older texts that provide detailed instructions for widows to lead austere lives. Thus, the postmemories conveyed by Vasti Nadir support the abolition of one of the most controversial gender prescribed customs on the Indian subcontinent.

A native of New York, Kevin Kelly- Cooke lives in Utuado, Puerto Rico and teaches English at the University of Puerto Rico. He holds a Master’s degree in TESL from Universidad Interamericana, and is currently preparing for his doctoral thesis defense at the University of Puerto Rico’s Río Piedras campus.

**Madeline Lamboy Benítez (University of Puerto Rico, Río Piedras): “Can we talk about an Antillean Cinema?': Preliminary Results of Research on the Presence of French-Lexifier Creole in Caribbean Cinema”**

This presentation focuses on the author’s research on the use of Guadeloupian and Martinican French lexifier Creole in French Cinema, with the aim of promoting Creole education in the French-speaking Antilles. The two films considered in the study, Le Bonheur d’Elza (2011) and 30º Couleur (2012), portray the experiences of French Antilleans residing in Paris, who find themselves obliged to return to their native islands to take care of family affairs. In order to explore the representation of French Caribbean identities in Antillean cinematography, this investigation draws upon the insights of the Latin American Third Cinema movement (Solanas and Getino, 1969). The ultimate goal of this study is to propose the use of films in French lexifier Creole as educational tools that can contribute to the preservation of Caribbean creoles.

Madeline Lamboy Benítez is an undergraduate student at the University of Puerto Rico, currently finishing her second major in French Studies. As a student of the Women and Gender
Studies Program at her university, she is interested in researching the representation of Afro-Caribbean identities and Caribbean languages in literature and film, through the perspectives of Black Feminism and the Women of Color Feminism.

**Simon Lee. (College of Science, Technology, and Applied Arts, Trinidad and Tobago): “Jab Molassie: A Study in Diasporic and Regional Creolization.”**

This paper will analyze diasporic and regional influences which have combined in the workshopping of the music drama Jab Molassie, commissioned by the Calabash Foundation for the Arts, an organization dedicated to “enabling the creation of new indigenous works in Trinidad and Tobago” to be performed locally and internationally. This production is an example of what might be termed postmodern creolization, as it involves the re-interpretation of what was originally a European score (by Stravinsky) and libretto (by Swiss writer Ramuz) of The Soldier’s Tale, itself another version of the Faust legend, drawing on folktale, dream and legend. The libretto, written by UTT cello instructor Caitlyn Kamminga, replaces Ramuz’s Soldier with Starboy from Port-of-Spain’s Laventille ghetto and draws on Trinidad’s carnival and jouvert traditions. The music composed by London-based Trinidadian Dominique Le Gendre (who has been creolizing London’s Covent Garden Opera House to great acclaim) draws on both Trinidad’s musical heritage (kalenda, Baptist chants, kaiso and rapso), the formal European dances of the pre-Emancipation balls and regional genres like the Creole jazz inspired by Martinique’s beguine. The nine-piece ensemble (including double tenor steelpan), recalls the Venezuelan string band accompaniment of early calypso. Violin and cello are joined by virtuoso Macedonian gypsy clarinettist Ismail Luminovski and Trinidad’s young jazz trumpeter Etienne Charles (now topping the Jazzweek charts), while conventional percussion is augmented with Jouvert bottle and spoon. With a cast that includes two members of Rapso band 3 Canal, performance poet Muhammed Muwakil and opera singer Natalia Dopwell, Jab Molassie is a pioneering project of postmodern creolization.

Simon Lee is a senior lecturer in Caribbean and Comparative Literature and the Musical Heritage of T&T; a Caribbean music specialist, cultural commentator and Trinidad Guardian columnist. A doctoral candidate in Cultural Studies at UWI, he is researching the music of the Garifuna of Belize.


I propose a comparative study of African lexicon that has survived for centuries in Puerto Rico and St. Kitts. It would be interesting to examine what words these two islands whose languages and histories are different, have in common that are currently in use. Puerto Rico has approximately 100 African-based words in its colloquial speech. A portion of those terms have to do with medical conditions and remedies: dengue, monga and malagueta; others are related to flora and produce, such as anamú, belembe, massanarranduba, balatá, guineo, quimbombó, etc. Puerto Rico’s African history is closely linked to music and dancing, therefore it boasts many words of African origin: bomba, plena, tambor, balele, pachanga, jolgorio among others. Although the official language of St. Kitts and Nevis is English, an English-based Creole is also spoken. Despite the language differences of the two islands, grammatical constructions such as, reversal of subject/object pronouns, position of adjectives/nouns, replacement of present for past tenses and colloquial speech will be considered for comparative purposes. For instance, in Kittitian Creole subjects and objects are reversed (“He in she house” instead of “He is in her house”), unlike in Puerto Rico where this element does not occur since Spanish uses the same
subject “ella, el” interchangeably. Interestingly Kittitian Creole replaces the definite article “the” for “de” which is used in Spanish as a preposition.

Ilsa López-Vallés holds a Ph.D. in Caribbean Literature from the University of Puerto Rico-Río Piedras. She teaches English at UPR-Carolina. Dr. López-Vallés has published articles and poetry in scholarly journals and two books of short stories entitled Stories from Here and There (2006) and Seasoned Stories with Sabor (2008) for advanced learners of ESL.

Antonia MacDonald. (St. George’s University, Grenada): "The Artfulness of Vladimir Lucien’s *Sounding Ground*

This paper explores the ways in which the St. Lucian poet, Vladimir Lucien, in his debut collection, infuses his poems with a creole imagery that is distinctive in its blend of a St. Lucian English and kweyol vernacular. I propose to show how adroit Lucien is in bringing his readers to a St. Lucian space –one rich and loud with the flavorful sounds of family, of home. I conclude by arguing that Lucien’s skill as a poet is demonstrated by the gracefulness with which he depicts a St Lucia that is caught fast between tradition and modernity.

MacDonald writes on contemporary Caribbean women writers, St. Lucian literature and Eastern Caribbean Popular culture. She has published articles in *Anthurium, Journal of West Indian Literature (JWIL), Callaloo* and *MaComere* and is the author of *Making Homes in the West/Indies*.

Patrick-André Mather. (University of Puerto Rico, Río Piedras): “Translating Creole Dialogues from Patrick Chamoiseau’s Texaco into English and Spanish.”

Chamoiseau’s novel Texaco (Prix Goncourt 1992) has been translated into several languages, including English and Spanish. The novel itself is a saga that reflects the hopes and bitterness of the Caribbean people, from the horrors of slavery to the lies of modern politics and development, in a Martinican shantytown named Texaco. Although the novel is largely written in Standard French, the author introduces some dialogues in Creole, often (but not always) translated into French. Scholars like N’Zengou-Tayo (1996) and Carrion-Gonzalez (2011) have written on the challenges of interpreting and rendering the cultural realities of Martinique in English and in Spanish (respectively), but have not directly addressed the issue of how dialogues in Creole have been translated, or adapted, into these target languages. Although there are a number of English Creoles to choose from in the Caribbean, there are very few Spanish-lexifier creoles, since most Spanish colonies never developed a full-fledged Creole. For example, Calatayud’s 1994 translation of the novel leaves the Creole dialogues in Martinican Creole, and thus does not really convey the reality of the Creole continuum. Rejouis and Vinokurov’s 1997 translation does translate the dialogues into some form of creolized English, but their choices also do not always render the authenticity of creolité.

Patrick-André Mather is a professor of French and Linguistics at the University of Puerto Rico, Rio Piedras. He has also taught at CUNY, McGill University and the University of Pittsburgh, and was a Visiting Scholar at NYU in 2010. His research and publications focus on pidgins and creoles, sociophonetics, and language policy and planning.

Kevin Meehan. (University of Central Florida): “Translating Negritude Prose by Léon-Gontran Damas.”

Léon-Gontran Damas (1912-1978) remains under-appreciated and basically unknown to English-language readers as a writer of world-class prose. This paper, which draws from a longer volume currently in preparation containing English translations of selected prose by Damas, aims to help re-dress this gap in knowledge about Damas and the Negritude Movement that he co-founded. For my paper, I will focus on Veillées noires, or Dark Vigils, which is a 1943 collection of short fiction featuring nineteen folklore tales narrated by an elderly female storyteller, and an introduction by Damas. I will spend some of my time contextualizing the stories in light of Damas' career and comments in his introduction about oral tradition and cultural decolonization, and I will offer an interpretation of one of his stories, "Fishing in Troubled Waters," emphasizing in particular the way Damas issues a subtle but biting critique of the French colonial regime and projects a creolized concept of Guianese culture that blends Amerindian and African traditions. The majority of the time, though, will be spent reading from my translation so that attendees can be exposed to Damas' prose style.

Dr. Kevin Meehan is professor of English and director of the Haitian Studies Project at the University of Central Florida. His book, *People Get Ready: African American and Caribbean Cultural Exchange*, was published in 2009. In 2013, he was NEH Scholar in Residence at the Schomburg Center for Research in Black Culture.

**Gabriel Mejía & Roberto Olmeda. (University of Puerto Rico, Río Piedras): “From What to Wha’: Elision of Word Final Consonants in Statian Creole.”**

Word final elision of consonants appears to be a salient feature in Statian (Sint Eustatius) English lexifier Creole. On analyzing the phonetic transcriptions included in Michael Aceto’s paper “Statian Creole English: an English-derived Language Emerges in the Dutch Antilles” (2006), it seems that this phenomenon is widespread in this variety. Aceto, however, neither discusses word final consonantal elision nor the environments in which it occurs. This study seeks to determine the particular conditions under which word final elision occurs using an interdisciplinary approach that evaluates data gathered from literary works by Statian writers, and archival records which include transcriptions of articles from Statian newspapers.

Gabriel Mejia is a twenty-five-year-old, first year linguistics PhD student from San German, Puerto Rico, who is studying at the University of Puerto Rico, Rio Piedras Campus (UPR-RP) with a current goal of attaining a PhD in literature and language of the English-speaking Caribbean.

Roberto E. Olmeda is a second year linguistics PhD student at the University of Puerto Rico, Río Piedras Campus (UPR-RP). He holds an M.A. in Translation from that same institution and currently works as an English teacher at the University of Puerto Rico High School (UHS).

**Eric Mijts. (University of Aruba): “English as a Legal Language in Sint Maarten.”**

In 2012 the country of St Maarten (Part of the Kingdom of the Netherlands) was confronted with an interesting challenge: 2 draft initiative laws were presented to parliament, both pertaining to the timeshare industry. The challenge was that the laws were drafted in English, the language of the majority of the population, and not in Dutch, the language of the Kingdom of the Netherlands. Until 10-10-10, Sint Maarten had been part of the Netherlands Antilles, and the legal language had always been the legal language of the Kingdom of the Netherlands: Dutch. In March 2007 the government of the Netherlands Antilles had given official status to English and Papiamentu, but Dutch remained the language for administration and legal matters.
For most laws and ordinances in Sint Maarten, no English translation exists. In 2014, the non-binding translation of the constitution and related legislation into British English was presented to the public by the prime minister of Sint Maarten. No further steps were taken until 2015, when a group of government officials and members of the high councils of state participated in a series of expert meetings on the use of English as a legal language for Sint Maarten. Inspired by the submission of the formerly mentioned draft initiative laws, a number of matters had to be clarified: what are the consequences of the use of English as a legal language, what does this mean for interpretation of legislation, how can we deal with terminological matters and does this evolution pose a threat to the so-called legal concordance within the Kingdom of the Netherlands? This paper describes the issues raised and the possible solutions that were discussed during these meetings.

Eric Mijts works at the University of Aruba and is affiliated to the University of Antwerp. His main focus areas in teaching are skills and linguistics. His research focuses on discourse on language planning and policy in multilingual societies.

Carmen Milagros Torres Rivera. (University of Puerto Rico, Humacao): "The Healing of Words: Approaching Sabbaths and the Discovery of the Soul."

Jennifer Rahim poetry collection Approaching Sabbath screams in whispers the pain felt within Caribbean histories. Her work sends the reader to a journey of self-discovery with the multiple voices that echo the silenced stories of the Caribbean people. The paper will explore how the stories told within each poem unveil to the reader the pain and dreams of the Caribbean people. Her work paves a poetic path that, if chosen, brings forth realities that have been hidden in the shadows.

Carmen Milagros Torres Rivera is an English professor at the University of Puerto Rico Humacao. She completed her doctoral degree in Caribbean Literatures and Languages in May, 2015. Her dissertation titled Unsilencing the Afro-Puerto Rican Voice includes eight short stories that are a Caribbean retelling of European fairy tales.

Gentian Miller (University of Guyana) "Collective Responsibility and the Raising of Caribbean Children."

This paper examines the issue of child-raising as criticized by Jamaica Kincaid and Edwidge Danticat in their novels: The Autobiography of my Mother (1996) and Claire of the Sea Light (2013). In both of these novels, children are born to mothers who die in childbirth and as a result, the growth and development of the children are threatened. Child-rearing practices differ from one culture to another but it may be argued that where collective community responsibility is practiced, children are provided with enabling environments that allow them to become responsible and functional adults. There is a direct correlation between child-rearing practices and the quality of emerging young adults. This paper examines how Jamaica Kincaid and Edwidge Danticat promote measures for rescuing children who are "endangered".

Gentian Miller is the Head of the Department of Language and Cultural Studies at the University of Guyana. She has published a book of poetry entitled Roots, Roads and Rivers and has completed a second collection that is titled, Bone-flute Music.

Francisco Mojica. (University of Puerto Rico, Río Piedras): “Trauma from Human Interaction, Healing through Nature in Nigel Thomas’ Return to Arcadia.”
Certain literary figures have found different ways of coping with trauma caused from human interaction. From novels like Wide Sargasso Sea and Juletane, Cereus Blooms at Night, among others, these authors sought different ways to deal with the traumas of colonial histories in Caribbean narratives. In my paper, I will discuss how Hubert Nigel Thomas in Return to Arcadia, showcases how the Spiritual Baptists engage African-derived cosmological and ecological worldviews to create an alternative healing praxis of the psycho-emotional fracturing among African Caribbean peoples, particularly among those whose sexualities challenge the dominant heterosexual paradigm. I will show how Joshua Éclair, much abused and traumatized as a child is mentally broken down in his adult years. Having failed to be healed by the best psychiatrists in Europe and North America, he returns to his fictional island, Isabella, where he gets the much needed healing through the intervention of the Spiritual Baptists. I argue that through the African derived spirituality, the Spiritual Baptists open Éclair’s soul and mind to the spiritual and healing power of the natural environment through simple rituals. I will argue further that the novel is a symbolic representation of the need for diaspora Caribbean people who suffer the despair caused by trauma, and who sincerely desire healing, to seek a deeper reconnection with their natural landscapes and environments through African derived spiritualties and cosmologies.

Francisco Mojica is a PhD student in the Language and Literature in the English Speaking Caribbean at the University of Puerto Rico Río Piedras campus.

Joel Morales Rolón. (University of Puerto Rico, Río Piedras): “Entre el turismo y el paraíso: la travesía providencial de las miradas en The Bounty.”

La providencia / The Bounty, de Derek Walcott sitúa al lector en una travesía providencial por una geografía de poderosas imágenes multisensoriales. Walcott abre el camino, con el paisaje de Santa Lucía como punto de partida, hacia una experiencia de revalorización espacial, histórica e identitaria. El poemario no obra como un tour de catálogo de tropos custodiado por una voz o por una mirada única que reclamen la palabra o el paisaje para apropiarse de ellos, sino para recomponerlo. En ese sentido, la poética se desplaza entre una dicotomía de miradas: una del turismo y una del paraíso. Como consecuencia, hay una contrariedad iconológica al filo de los ojos abiertos en cuanto a las formas de hacer frente al paisaje caribeño. The Bounty, como toda obra de arte, es en sí misma un viaje hacia lo incognoscible, sin embargo el rumbo que propongo se enfoca en torno a las complejidades que operan entre del paisaje y las miradas. Ojos del turismo. Ojos del paraíso. Ojos del poeta. Ellos miran. ¿Qué miran? ¿Cómo miran? Al formular estas preguntas propongo examinar cómo estas miradas (re)construyen una pluralidad de paisajes. Trataré de demostrar cómo las utopías y las contrautopías operan en la poética de Walcott como signos de tensión entre miradas (nativa/extranjera; real/artificial; edénica/agnóstica). Así, invito a un viaje-análisis con el poemario como fértil atlas, la mirada como brújula sensorial, y la palabra como punto de partida.

Joel Morales Rolón es escritor, poeta y guionista. Ha participado en numerosas antologías locales e internacionales. Actualmente cursa estudios graduados en el Departamento de Literatura Comparada de la Universidad de Puerto Rico, Recinto de Río Piedras.

Tami Navarro (Bernard Center for Research and Women, NYC), Tonya Haynes (Institute for Gender and Development Studies, UWI, Cave Hill), Halimah Halimah DeShong (Institute for Gender and Development Studies, UWI, Cave Hill)

The multiple trajectories and genealogies of Caribbean feminisms and Caribbean feminist theorizing reveal heterogeneous epistemological groundings and activist investments. This
multi- and interdisciplinary roundtable offers a set of provocations for Caribbean feminist theory and action aimed at challenging established understandings of intersectional gender relations in the Caribbean. Panelists will examine the gendered, sexual and intimate investments of neo-liberal policies in the region and trace the broad contours of Caribbean feminist scholarship and activism while confronting its silences, productive and otherwise. Drawing on disciplinary backgrounds in anthropology, sociology, criminology and Gender and Development Studies as well as activist commitments, panelists will focus their interventions in the areas of violence against women, sexual citizenship and transnational feminism, and the gendered implications of contemporary machinations of capital.

Tami Navarro is the Associate Director of BCRW, Managing Editor of the Center’s online journal, Scholar and Feminist Online, and Director of BCRW’s Transnational Feminisms Initiative. She holds a Ph.D. in Cultural Anthropology from Duke University and is currently at work on a manuscript entitled Virgin Capital: Financial Services as Development in the US Virgin Islands.

Tonya Haynes is a founding member of CODE RED for gender justice! and CatchAFyah Caribbean Feminist Network. Her work has been published in Anthurium, The Caribbean Writer, Global Public Health and Love and Power: Caribbean Discourses on Gender (edited by Eudine Barriteau). She is currently Temporary Lecturer at the University of the West Indies.

Halimah DeShong is a lecturer in Gender Studies. Halimah’s scholarly essays are published in several journals and books, including Journal of Gender Studies, Global Public Health, Journal Eastern Caribbean Studies, Caribbean Review of Gender Studies, and the edited collections Love and Power: Caribbean Discourses on Gender, and Doing Gender, Doing Love.

Christopher Olsen. (University of Puerto Rico, Río Piedras): “Of Coups and Revolutions: The Trinidadian Diaspora Writes Back on Stage.”

Mustapha Matura and M. Nourbese Philip have both been members of the Trinidadian diaspora for decades and both have written about their home country from different perspectives. Philip has spent most of her life in Canada writing about social justice in novels and plays as well as turning to children’s literature and poetry. Mura, who is a generation older than Norbese, left Trinidad in the early 1960s and after traveling around Europe settled in London and began doing theatre. His first major success was Play Mas in 1971 and he continued to write plays about revolutionary topics and racial intolerance in the Caribbean. Both writers, however, focus on political events on the island on a macro level yet their plays are about individuals surviving those periods of political upheaval on a micro level. They both specialize in “encounter plays,” which focus on particular individuals before, during, or after periods of revolutionary activities. This paper focuses on two plays dealing with different political events in Trinidad during the days of nation building in the Caribbean. Appropriately called Independence (1979), Mura’s view of the aftermath of Trinidadian independence in 1976 as seen through two hotel workers is a satire and indictment of empty promises of a socialist society that was meant to replace the old colonial regime. In Coups and Calypsos (1999) Nourbese Philip focuses on a coup attempt by a small contingent of Muslim citizens in 1990 as the backdrop for a relationship between an African-Trinidadian doctor and a writer and lawyer of Indian background. This couple after a failed marriage find themselves reunited when the doctor cannot return to Trinidad from Tobago because of the coup. They are the victims and still carry the scars of “Douglarisation,” which refers to racial mixing of Indian and African peoples in Trinidad and Tobago.
Christopher Olsen has been teaching at the University of Puerto Rico for nearly ten years and focuses his teaching and research on drama and theatre, particularly contemporary British and American theatre and theatre from the African Diaspora. His new book, *Acting Comedy*, is a compilation of expert theatre practitioners on their teaching and directing techniques for stage comedy.

**Désha Osborne. (Queen College, CUNY): “Hiroona Uncovered: St. Vincent’s Overlooked National Poem”**

‘Hairoun’ has always been understood as both imaginary and original space existing somewhere between ‘Yurumein’, the Garifuna name for the island, and ‘St Vincent’, the colonial name given by Columbus in 1498. Deriving from the same name, Hiroona is also the title of a long narrative poem, epic by certain assumptions, composed in the late nineteenth century by Horatio Nelson Huggins, a Vincentian Anglican priest. His intention, I argue, was to present St Vincent with its first national poem. Expanding over 9,000 lines divided into twelve cantos, Hiroona: an Historical Romance in Poetic Form is the first fictionalised account of the events of the Second Carib War of 1795-1797 fought between Britain and the Black Caribs. The war represents a turning point in the history of St Vincent – yet the poem, taking thirty years to complete, remains a relatively unknown and unstudied work. My paper will have two aims. The first will provide a brief introduction to Hiroona; its content, scope and historical context for the story and its production. The second will attempt to explain why a work like Hiroona is still relevant for anyone studying Caribbean literature as well as Eastern Caribbean culture. Finding an explanation requires further analysis into what defines Caribbean literature and how a work like Hiroona fits into the category of national poem.

Désha A. Osborne an adjunct assistant professor in English at Queens College, CUNY. She completed her PhD in English at the University of Cambridge. Her research was the first full-length study of Hiroona, of which the first critical edition is forthcoming from The University of the West Indies Press.

**Nicole Phillip-Dowe. (The UWI Open Campus Grenada): “Caterpillar dead butterfly born’: Empowerment of Women in the Grenada Revolution 1979-1983.”**

The history of the small island state of Grenada has been tumultuous. In three hundred years the island witnessed three revolutions. The socialist revolution of 1979 culminated in a US led invasion/intervention which threw Grenada full-fledged onto the international political arena. Research on this third revolution and invasion/intervention have spanned the last thirty years in over four hundred books, articles and papers. Most of these have been written by non-Grenadian and non-Caribbean persons. Most have focused on the collapse of the revolutionary process and the reasons for it. This paper is a pioneer work on the role of women in the revolutionary process and the effect this revolution had on them. This paper is an exposition of the lives, feelings, expressions and views of Grenadian women from the highest echelons of power in the People’s Revolutionary Government to the rank and file women. It provides an analysis the policies of the People’s Revolutionary Government and the agencies responsible for the execution of these policies. These policies include free secondary education, literacy program, improved health care facilities, low cost housing, the Maternity Leave Law, enhanced trade union registration and equitable wages. It seeks to ascertain whether these policies enounced in socialist theory and a socialist mindset “empowered” Grenadian women during the four and a half year period of the revolution. Women accounted for half of the island’s population and as such their voices provide a valuable perspective on the revolutionary process.
It also begs the question as to whether this empowerment can be considered a legacy of the revolution.

Nicole Phillip-Dowe attained her Bachelor’s Degree and Doctorate from the University of the West Indies. In 2010, she published her first book *Women in Grenadian History 1783-1983*. She is Head of Centre of The University of the West Indies Open Campus Grenada.

**Everard Phillips. (Trinidad and Tobago):**“Expressions of Male Experiences of Heterosexual Relationships as Voiced through the Calypso Art Form.”

The calypso, which has its origins in Africa is a central part of the cultural thread that weaves it way through the fabric of Trinidad and Tobago tying the various facets of the country together. It is well known that the calypso frequently reflects many of the pertinent local, regional and/or international issues. One such issue that oftentimes Calypsonians sing about is the quality and kind of events that males experience at the hands of their female partners. Various Calypsonians have frequently paid attention to this aspect of Caribbean life in a number of ways. This presentation will therefore offer insights on the nature of the male female interaction as this is reflected in the calypso and the expressions of aggression between the gender.

Everard Phillips received his Ph. D. in Linguistics and Law from the London School of Economics. He has a MA in Adult Education from Goldsmiths College, London. He has authored a book entitled: *The Political Calypso: A Sociolinguistic Process of Conflict Transformation* as well as written numerous articles on the dynamics of Caribbean relationships.

**Elizabeth Rezende (St. Croix, USVI):** “Three Christiansted Virgin Island Families from Enslavement to 1940.”

In an attempt to follow one extended family from enslavement through the general Emancipation in the Danish West Indies (present day US Virgin Islands), I will use census, church records and laborers' lists from the years 1841-1940. This family lived at estates Upper Bethlehem and Golden Grove during the Emancipation revolt in 1848 and the laborers' revolt, Fireburn in 1878. In 1891 their fortunes changed and in 1901 the family moved into town. The change in their fortune was brought about when their relatives both George Marquis (Marguest) and his wife Elizabeth Gasper Marquis had died and the latter had left money and property to her sisters of the Gasper Family. Through the use of the probate records of the Recorder of Deeds, their division of the property is explained. One sister Eleanora and her husband, Simon Petrus remained on estate Golden Grove, renting out the newly inherited town property, but their second son, Ephraim, and his wife, Ruth in 1901 moved into the residence located in the vibrant mixed neighborhood of Water Gut where among others, three future labor organizers were residing. (In 1916 there would be the formation of the St. Croix Labor Union and the subsequent laborers' strike.) Through the years the family is then able to turn the ownership of the property into a comfortable life in the town. Descendants still live in the neighborhood and are in the 1940 census. This study traces the three families to show what choices they made when an inheritance enabled them to own their own real property and to participate in the activities of the town, thus to experience social mobility. They are very much a part of the historical events which took place between 1841 and 1940 and their lives demonstrate one possible the pathway from laborer in the field to town resident.

Elizabeth Rezende is a historian/consultant with the National Park Service, Christiansted National Historic Site where she leads of team of exhibit designers in building museum exhibits
on historic and cultural topics. She has taught Caribbean history at the University of the Virgin Islands. Her interests are in social history and neighborhood studies.

**Ian E. Robertson. (Trinidad): “Proverbs and Saying as Keys to Caribbean Identity.”**

The islands in between the Bahamas and Belize in the North and Trinidad and Tobago and Guyana in the South, are readily identified by a series of common sociohistorical and linguistic experiences. Yet the fact of physical and political separation has served to mask the large areas of identity between and among the countries. This presentation examines proverbs and sayings which resonate across these islands. It argues that the communication load of these more than compensates for what some persons call the shallow syntactic structure of the Creole languages. They point to a common set of understandings and worldview derivable from a largely common historical background. These proverbs and sayings may also be seen as a challenge to linguistic orthodoxy to find adequate ways to deal with an area of communication that has only been marginally addressed. The presentation provides a close analysis of a subset of these proverbs and sayings to indicate their provenance, their communicative load and their centrality in the essentially oral communication systems of the region.

Ian Robertson is a retired professor of Linguistics at the St Augustine campus of the University of the West Indies, in Trinidad. He is credited with the discovery of speakers of Berbice Dutch Creole in Guyana. His work focuses mainly on language documentation and description, historical analysis and language teaching in Caribbean contexts. His work includes three texts on language and education in the Caribbean, a series of video documentaries covering a range of linguistic and sociolinguistic phenomena in the Creole-speaking Caribbean. He has served as a senior administrator both at the University of Guyana and at the University of the West Indies and as a consultant on the Development of a language Education Policy in Trinidad and Tobago.

**Julio R. Romney (University of St Martin)“Ethnicity, Nation Building, Constituent State Construction and Development Administration in the Eastern Caribbean: The Case of Dutch St. Maarten.”**

This paper examines the process and experience of nation building, constituent state construction and development administration in the Eastern Caribbean; the case of Dutch Sint Maarten. The absence of ethnicity, as an intricate part of nation building, constituent state construction and development process in the Caribbean has presented distinctive challenges in the post-colonial political development of the territories - as they have been subjected to adopting governing institutions or models of government of the colonized with no regard to the physical characteristics, language and culture of the island territories. The paper discusses Dutch St. Maarten post-colonial state building/ construction challenges: (1) the challenge of legitimate authority and national identity in its (as of October 10, 2010) constitutional status within the Kingdom of the Netherlands; (2) the challenge of party politics and leadership; and (3) the challenge of sustainable development administration. The challenges are outlined in the paper as the impediments to the sustainable state construction of St. Maarten within the Kingdom of the Netherlands. Additionally, possible proposals which could assist in the sustainable constituent state construction/ building of St. Maarten are provided in the paper.

Julio R. Romney is an adjunct lecturer at the University of St. Martin, Philipsburg, St. Maarten. A scholar of Comparative Government & Politics, he has researched and authored several white papers on the Development Administration of St. Maarten with a recent book titled: “St. Maarten: Our Constituent State Constitutional Framework”.
Andrew A. Rosado Hartline. (University of Puerto Rico, Río Piedras): “Creole Graphs: A Comparison.”

The future of Creole graphs is still debatable. Linguists have established graphs in order to standardize Creoles and give them academic recognition. However, even though these systems are widely accepted by linguists such as Jean Bernabé, there are cases where many graphs are used for one Creole by its native speakers. Creoles have different languages with different origins. Nevertheless, some of these creoles are mutually intelligible according to their colonization process and/or their geographical proximity. These languages also possess linguistic and extra-linguistic traits that differentiate one from the other mainly at a syntactical, morph syntactical and phonetic level. For example, the article constructions change the pronunciation of words because they are different languages themselves (example). In regards to the diversity of the graphs, it would be necessary to establish different systems depending on the language. Moreover, the development of Creole languages shows that they are unique languages. In order to preserve these languages, the creation of specific graphs would be inevitable. The goal of this research is to explain the creation and evolution of these graphs that are essentially oral languages. To do so, I compare the Caribbean systems, Haiti’s system with Martinique and Guadeloupe’s, alongside those of the Pacific, the one in Seychelles, and in Réunion called Tangol.

Andrew A. Rosado Hartline is an undergraduate student at the Foreign Languages Department in the University of Puerto Rico Río Piedras Campus. He is 22 years old and is a polyglot. With his research, Andrew strives to demystify languages that are foreign and unbeknownst to many.

Juan Manuel Santana. (University of Las Palmas of Gran Canaria): “El Caribe y el Atlántico Medio en la Edad Moderna”.

Debemos realizar una historia comparada entre marcos insulares caribeños y atlánticos, conectados entre sí durante la edad Moderna. Guardaban multitud de características comunes en vísperas de sus respectivas conquistas, punto de partida semejante que se fue modificando conforme avance el siglo XVI y sobre todo el XVII, lo que dará lugar a formas diferentes en la estructura política, social y económica. Hay un conjunto de características comunes que han vivido esos archipiélagos, por el hecho de ser islas, de haber tenido una dependencia de centros ubicados a distancias considerables y por tener emplazamientos en medio de trescontinentes, en torno a los que se desplazó el centro económico mundial a partir del siglo XVI, cuando se produjo la primera mundialización. La ubicación ha sido determinante en la conformación de las sociedades isleñas y en el desarrollo de sus estructuras económicas, el hecho de pertenecer a alguna Corona europea hizo que tuviesen una evolución diferente, una cultura y modo de vida más acorde con la Europa meridional, y la lejanía de la Península Ibérica hicieron de ellas unas formaciones sociales semiperiféricas. Desde los inicios de la colonización desarrollaron unas economías extrovertidas, muy dependientes del exterior. Portugal y España tuvieron un papel determinante en lo que es hoy día el mapa cultural de estos espacios insulares. Esto es crucial para analizar la existencia de la misma configuración discursiva de la modernidad y de la asociación entre conocimiento y poder en diversos tipos de registros, sea de la cronística o de otras fuentes escritas. Todas ellas se constituyeron en áreas fronterizas. El Caribe frontera de la conquista inicial, frontera ante lo desconocido, frontera ante las políticas imperiales y las islas africanas frontera ante África y América, frontera ante el Islam. En definitiva, ambos espacios, frontera en el Océano Atlántico, conductor de una y otra riviera.
Juan Manuel Santana is a Professor of Modern History at the University of Las Palmas de Gran Canaria. He obtained his Ph. D. at the Universidad de La Laguna in 1990. He has been a visiting professor at several universities and has written 13 Books and more than 100 scientific articles.


The writer has observed the burial of the dead in Anguilla at Methodist, Anglican and Catholic churches since her childhood years. The writer noticed that the obituaries have always been a very mysterious, somber, and solemn experience for her and her childhood pals. The writer also noticed that there are not many Caribbean-based works on the theme of death. Thus, the writer wishes to trace the evolution of funeral rites on Anguilla and gain a deeper understanding on the cultural value to Anguillians. For instance, the writer recalls sitting in her primary school classrooms on afternoons and looking across to the church-yard and witnessing the black hearse that carried the corpse of the deceased as it would enter the church gates. Immediately before the hearse approached, the church bells would start to peal. The writer and classmates would listen cautiously to determine whether the bell toll was for choir practice or for a funeral. Implicitly, the neighborhood children learned how to distinguish the various bell tolls. Now, if the toll was for a funeral, a melancholic spell would be cast over the classroom and the entire school. What followed shortly would be school dismissal and pockets of children outside the school gate gossiping, eavesdropping, or simply analyzing the funeral rites (as they peeped to observe the funeral procession), and pay their last and final respects to the deceased. Other children would scurry home at the first sight of an impending funeral ceremony, for they had to ensure that the front doors of their homes were closed as the hearse passed with the corpse of certain people like Kaza Brooks, the “Odd fellar” who was believed to make human sacrifices to be rich. Funerals would always resurrect the burden of fear for children who would otherwise, want to pitch marbles, play cricket, hide and seek, church, or jumbie in de road. Scores of neighbors seemed to mourn as they would sing graveside hymns and wore mournful colors. The writer’s response would be to question monster death, searchingly: Why did you take away my Grand-mother, Great-aunt and my Great-uncle? Were they ready to meet their maker? What was it like to be dead? What would it really be like if they ended up in hell? Despite the writer’s questions, monster death still remained a mystery. Hence, it is with these considerations, coupled with those identified in Frank Collymore’s work: The Man Who Loved Attending Funerals, that the writer wishes to analyze funeral rites on Anguilla. The writer wishes to explore the extent to which Anguilla’s traditional funeral rites have evolved and compare and contrast them with those presented in Collymore’s work: The Man Who Loved Attending Funerals. Rituals on St. Thomas will be juxtaposed with Anguillian rituals. The writer also believes that funerals and their superstitions should be evaluated. Finally, the Euro-African elements of Anguillian funerals and pedagogical implications will be examined then followed by conclusions.

Linda Smith completed her undergraduate degree in English. She also completed her Master’s degree in English. She taught on Anguilla, St. Thomas, Virgin Islands and Puerto Rico. She is currently pursuing a PhD in English, at the University of Puerto Rico. Ms. Smith’s research interests are Post-Colonial Caribbean Women’s Literature.

This paper examines recent developments in the struggle to clean up U.S. military contamination in Vieques, since the 10-year anniversary in May 2013 of the ceasefire of bombing exercises there. Contaminants include known carcinogens, such as mercury, lead and depleted uranium, and residents there suffer disproportionately from diseases such as, hypertension, respiratory illnesses, kidney disease, and rates of cancer 37 percent higher than in mainland Puerto Rico. In September 2013, the National Lawyers Guild filed a petition with the Inter-American Commission on Human Rights based in Costa Rica against the United States for severe human rights violations in Vieques. According to human rights attorney Natasha Lycia Ora Bannan, who spearheaded the case, “Vieques was chosen for bombing and contamination not just because of its supposed strategic location but for the political invisibility of the island and its residents.” Though more than $180 million has been reportedly contracted and more than 38,000 munitions removed, cleanup completion projections of 2020 have shifted to 2022 and 2029. Puerto Rico’s public intellectuals have continued to exert pressure (Jorge Colón, UPR-RP; Ana María García, UPR-RP; Daniel Colón-Ramos, Yale University), as have medical professionals (Dr. Carmen Ortiz Roque). A review of scholarship on environmental racism (Bullard, 1999; Cole and Foster, 2001; Taylor, 2004; Checker, 2005; Mascarenhas, 2012) will draw parallels to this struggle in Vieques (McCaffrey, Torres-Vélez). Finally, the movement against U.S. military base expansion in Okinawa, Japan, links the Vieques struggle to their own treatment as “ethnic minorities” and to their strategies of mobilization (Kosuzu Abe, Professor of International Relations, University of the Ryukyus).

Maritza Stanchich is a Professor of English at University of Puerto Rico-Río Piedras. She has published on literature of the Puerto Rican diaspora and William Faulkner. Her commentary on Puerto Rico’s crisis has appeared in The Huffington Post and The New York Times. As an activist, she has supported academic unionization, among other issues.

Diana Ursulin Mopsus. (University of Puerto Rico, Rio Piedras): “The Attitudes Toward the Creole Languages of the Propertied European Descended Communities in Martinique and St. Croix.”

This paper presents the preliminary results of a sociolinguistic comparative study on the attitudes toward Caribbean creoles of Propertied European Descended Communities in the Caribbean analyzing the case of the French based creole of Martinique and the English based creole of Saint Croix. The islands of the Caribbean share a colonial history which has given rise to the creolization of languages, communities and cultures. Creoles are commonly spoken in informal situations by African, Indigenous and European descended native speakers on each island. These creole languages commonly function as symbols of identity of non-propertied Caribbean communities, that is, those that are mainly of African and Indigenous descent. However, these Creoles are not only spoken by these communities but also by the descendants of the propertied European colonizers. While there are some existing studies that present ethnological (Kováts Beaudoux, 2002) and sociological (Lewis, 1972) data about European descended people respectively in Martinique and in Saint Croix, there are no published sociolinguistic studies that examine in depth their conceptualization, their appreciation and their use of the creole languages of their native islands. The purpose of this study is to analyze the attitudes toward the Creole language of the propertied descendants of early European settlers who were born and raised in Martinique and in Saint Croix focusing on the variable of gender. This information can be added to that already gained by research on the attitudes of African and Indigenous descended communities towards Caribbean Creoles to gain a fuller understanding of the sociolinguistic situation in the Caribbean.
Diana Ursulin Mopsus is a doctoral candidate at the University of Puerto Rico. Her areas of interest are creole genesis, sociolinguistics, endangered languages and language maintenance. Her current research focuses on attitudes towards the English lexifier creole in Saint Croix and the French lexifier creole in Martinique.


One essential aspect of this research is to discuss and establish the African presence on the American Continent a long time before of 1492, which support the view that living contact among Africans and Pre-Columbians cultures in America had influenced in the culture-religion root of indigenous civilizations, such as Aztecs and Mayas on the Central American continent. The research is based on the practice of religions and ancestral heritage in cultures such as the Olmec in the Aztec Civilization and the Congo and Yoruba cultures of the African civilization. The bibliography is based on eminent scholars, such as linguistic professor Leo Wiener, Anthropologists Ivan Van Sertima, Dr. Cheih Anta-Diop, among others researchers. Their scientific discoveries in areas such as anthropology, archaeology and medicine are essential input in the illustration that the Caribbean Diaspora peoples have the ancestral contribution of African civilizations in their culture, in the field of religion, identity, language and way of life. These ideas contribute to the awareness and knowledge of the indigenous and African civilization in today’s cultural identity of the Caribbean people.

Carmen Yusuf is a Lecturer in Spanish and History at the University of Guyana. She has an M.A. from the University of Havana. Her area of research is related to the contribution of Africans Civilizations and their descendants to the Diaspora in the Caribbean regarding their roots, culture, religion and identity.


Kareem Mortimer’s film, “Children of God” unfolds within struggles for power and hegemony in Bahamian society. This film illustrates the marginalization and suffering imposed upon oppressed persons due to heteronormative discourses. This essay employs film theory built upon a Lacanian framework to demonstrate how the film manipulates characters’ and audiences’ scope of gaze and dynamics of desire to denounce the fictions that underpin the homophobic appeals of Caribbean demagogues for social cohesion and consensus, which are part and parcel of structuring reality in accordance to the wishes of the elite few who derive pleasure from the exercise of power.

Raúl J. Vázquez Vélez is a Ph.D. student at the English Department of the University of Puerto Rico, Río Piedras. He received his M.A. in Comparative Literature from the same institution. He has also published poetry and short fiction in local magazines.

René Zúñiga Argüello. (Universidad Nacional, Costa Rica): “A Sociolinguistic Overview of Limón Creole.”

Limon Kryol is the only creole language spoken in Costa Rica and the last to arrive from the Caribbean in the Central American isthmus. Regarding its status as a language, Limon Kryol has carried some stigmatization among Costa Ricans in general, as well as among its own speakers. This paper provides a review on the general information, historical background, and current and future expectations for the language. In detail, the first section provides geographical location
of the language, an approximation to the current number of speakers, Limon Kryol compared to
other minority languages spoken in Costa Rica, its constitutional status and finally, some
remarks on the lack of Limon Kryol instruction at any level of the educational system. Secondly,
this work offers a socio-historical overview of Limon Kryol’s establishment and its current
situation in Costa Rica by examining the early stages, the change of superstratum from English
to Spanish and its consequences in nowadays´ Limon Kryol. A final section analyses the most
important works done on Limon Kryol and the very few areas of sociolinguistic research already
undertaken. Additionally, there is an overview on sociolinguistic areas needing research and on
possible ways of rescuing the language from its vulnerable condition.

René Zúñiga Argüello is a Professor of Linguistics at Universidad Nacional in Costa Rica. He has
lectured and published articles on Limon Creole structural features and its sociolinguistic status.
He is now in charge of a research project at UNA which consists in producing the first functional
descriptive grammar for that language.