



STAN

ST. AUGUSTINE NEWS

APRIL - JUNE 2012

THE TIPPING POINT

Malcolm Gladwell speaks
at UWI graduate school

TAKING DIRECTION

Award-winning
Film Director Renee Pollonais

KNOWLEDGE TRANSFER

Research Development Fund
brings new opportunities

BREAKING THE SILENCE

The fight against
child sexual abuse

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STAN

THE UNIVERSITY OF THE WEST INDIES
ST. AUGUSTINE CAMPUS

April – June 2012



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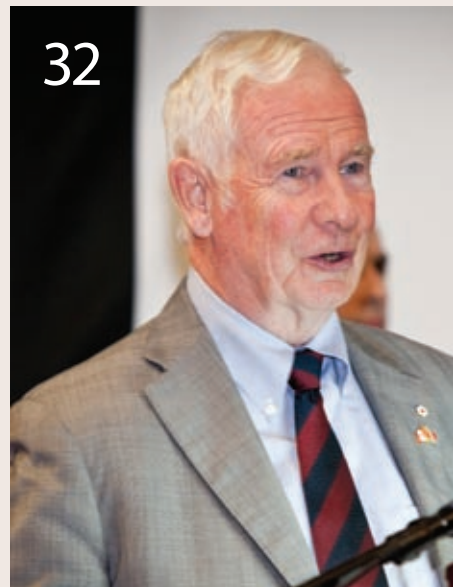
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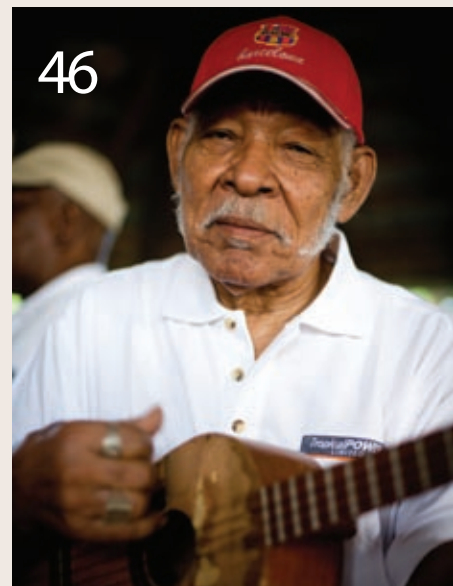
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ON THE COVER

Award-winning film-maker and UWI graduate, **Renee Pollonais** chats with **UWI STAN** about her latest production, UWI mentors, the challenges of film production and the inspiration she gains from her homeland.

Read more in this issue of **UWI STAN**.



Professor Clement Sankat
Pro-Vice Chancellor & Campus Principal

On being... RELEVANT & RESPONSIVE

FOR A RESEARCH, teaching and learning institution to thrive and remain relevant to the society it must adapt and embrace change. As a result, our staff members have met over the past year to map the way ahead and have agreed that we must remain focused on being: *Responsive, Relevant, Responsible and look at Repositioning our institution, The University of the West Indies (UWI).*

Many of you would have noted that the policies we have designed on paper have begun to take shape. In April, the Annual Business Meeting of the Council of UWI, held at the Mona Campus, endorsed strategic decisions taken in February by the University Strategy and Planning Committee. One significant change is the decision to re-instate the Faculty of Agriculture, which for 14 years had been merged with the former Faculty of Natural Sciences to create the Faculty of Science and Agriculture at the St Augustine Campus. This Faculty has been amended to create two faculties: **The Faculty of Food and Agriculture** and the **Faculty of Science and Technology**.

This strategic decision is intended to provide sharpened focus and dedicated expertise with the aim of building capacity and strengthening research and innovation in areas related to science, technology, food and agriculture, sustainable development and the environment. Enhancing our

food security and building national innovation systems are imperatives for taking our country and region forward and we must provide leadership and direction. I would like to welcome our respective Deans and look forward with great confidence to the positive impact these changes will make in advancing our research in the field.

The Faculty of Humanities and Education at the St Augustine Campus will also have two new Departments as a result of the division of the Department of Liberal Arts into the **Department of Modern Languages and Linguistics** and **The Department of Literary, Cultural and Communication Studies**. The division had become necessary because of the rapid growth in enrolment in the disciplines of Modern Languages and Communication Studies.

Reinvigorating our research agenda and highlighting the impact of our research on society are important priority areas that underpin our efforts to enhance the relevance of our work. The recently launched UWI-Trinidad and Tobago **Research and Development Impact Fund** (RDI Fund) will be an impetus for increased multidisciplinary research-directed projects that address pressing issues in six thematic areas that are central to national and regional development, namely: Climate Change and Environmental Issues, Crime, Violence and Citizen

Security, Economic Diversification and Sector Competitiveness, Finance and Entrepreneurship, Public Health, and Technology and Society. We also look at being responsible in the development of our infrastructure, which is an uphill challenge during these "Mauby Days", but one we continue to embrace with the support of The UWI, regional Governments, the corporate community and our alumni.

At the recent sod-turning ceremony for the refurbishment of **quarters for medical students at the San Fernando General Hospital**, I felt that the geographical expansion of the St. Augustine Campus is part of a vision to bring tertiary education as close to home as possible for students in both Trinidad and Tobago. At a cost of \$TT 2.6 million we will be able to transform the former Bachelors' Quarters into a modern training and accommodation facility for our medical students. We are about ensuring quality teaching and learning as well as creating the supporting infrastructure. Wherever our students may be, whether at Mt Hope, the San Fernando General Hospital, in Tobago, or very soon, at the South Campus in Debe, we must provide the tools that ensure they have a world class education.

Similarly, the development of our **South Campus** is a fundamental part of UWI's regional strategic plan to expand the university so as to better serve its



UWI Debe/Peñal South Campus architectural drawing

communities. Approved by the Council of The University of the West Indies, the new Campus will be implemented with the support of the Government of Trinidad and Tobago. There is no doubt that we need to expand to respond to an increasing demand for higher education. The South Campus, with the flagship Faculty of Law which has been approved by The UWI as the Campus' seventh Faculty, will be a modern, environmentally-friendly facility with a moot court, library, multi-purpose teaching building, student union building, halls of residence as well as recreational and sporting facilities. The second phase of the South Campus will provide opportunities for commercial activity and agricultural development, and these will be announced over the next few months.

During the construction of the immediate first phase of this TT \$499 million project, there will be numerous benefits to local professionals and companies that provide engineering, architectural, mechanical, electrical,

and project management expertise, as well as labour, material and other services. Beyond the contribution, which is significant in itself, we are excited about the catalytic role that the South Campus will play in spurring economic development and entrepreneurship in communities in San Fernando, Penal/Debe and its environs. It has been said that over the years the St Augustine Campus, in its day-to-day operations, helped to boost the growth and development of areas in North Trinidad, in particular Mt Hope, Curepe, St. Joseph, St Augustine and Tunapuna. While this is indeed true, the potential of the South Campus goes far beyond; for by expanding access to quality tertiary education to areas that were previously underserved, the South Campus will have a profound transformative effect on the lives of our citizens, on the pathways for progress of our communities and on the opportunities available to future generations. By proactively engaging in human capital development, research and innovation, the South Campus will,

without a doubt, help chart the course for a more competitive country and region.

Over the past 60 years, UWI has grown from a college with just 33 students to the leading tertiary institution in the English speaking Caribbean with more than 50,000 students. Our success is due in no small part to the commitment of our staff and innovation of our students. We know that we have a long journey ahead of us and welcome your feedback, for as the Governor General of Canada recently stated in his presentation to the Campus Community, "education is the primary means by which we can increase our choices and thrive as human beings".

I hope you enjoy this issue of UWI STAN and look forward to your letters, calls and emails. ■



OUR SINCERE THANKS TO OLYMPIC national athlete and UWI student, **Jehue Gordon**, for taking time-out from his demanding training schedule and academic studies to speak with us. We appreciate all of your comments, including one reader who added, “Congrats Jehue-good article, enjoyed reading it. . . I wish him the best of luck in London”. UWI Honorary Graduate, **Professor Rambachan’s** thoughts on religion and the search for God; **Dr. Neil Singh’s** research on alcohol use on Campus and the progress of the development of an alcohol policy for students; as well as the moving tribute to the legendary UWI lecturer, artist and musician **Pat Bishop**, also gained kudos. We hope you enjoy this issue and keep sharing your thoughts with us. ■



DEPUTY PRINCIPAL HONORED IN SOUTH AFRICA

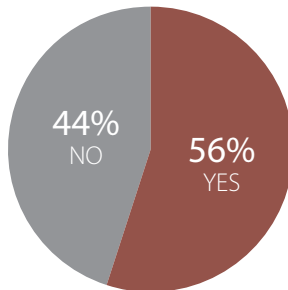
“Awesome lecturer.”
Lisa Morris

“Dr Reddock - an excellent teacher!!!”
Anmarie Henry

“Congratulations - Remarkable Woman!”
Kimberly Byng



UWI STAN ONLINE POLL
“Do you think The UWI’s five-year strategic plan will make a difference in regional development?”



GO ONLINE AND VOTE NOW
“Do you think equal employment opportunities/rights should be granted to TT citizens regardless of sexual preference?”



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Until then, start your **UWI EXPERIENCE WITH A CAMPUS TOUR!**



Prospective undergraduates, primary and secondary school students, sign up for a tour of the St. Augustine Campus today! Tours are available daily, from 9 – 11 am, and 12:30 – 2:30pm.

To book your Campus Tour, or to find out more about our special tours to the Eric Williams Medical Sciences Complex and The University Field Station, please call **662-2002 ext. 84324**, or e-mail campus.tours@sta.uwi.edu

Calendar of Events JUNE – DECEMBER 2012

SALALM LVII Conference

16–19 June, 2012

Hilton Trinidad and Conference Centre
Port of Spain, Trinidad and Tobago

The Alma Jordan Library hosts the Seminar on the Acquisition of Latin American Library Materials (SALALM) LVII Conference. This conference follows the theme “Popular Culture: Arts and Social Change in Latin America.”

For further information

Please contact Ms Elmelinda Lara, SALALM Conference Coordinator, at 662-2002 Ext. 83414, or via e-mail at elmelinda.lara@sta.uwi.edu

5th European Conference of Poeciliid Biologists

25–28 June, 2012

Daaga Auditorium
UWI, St. Augustine Campus

The Department of Life Sciences hosts the 5th European Conference of Poeciliid Biologists. This conference is held every two years and this year, for the first time since its inception, it will be held outside of Europe. Approximately 100 delegates from USA, Canada, Mexico, South America, Britain, Europe, India and Australia will visit The UWI St. Augustine Campus to attend the conference, scheduled to take place from 8 am-5.30 pm each day.

For further information

Please contact Dr Amy Deacon or Professor Indar Ramnarine via e-mail at poeciliid2012@sta.uwi.edu

7th Caribbean Creative Writers' Residential Workshop

8–19 July, 2012

Trinidad and Tobago

The 7th Caribbean Creative Writers' Residential Workshop is sponsored by the Cropper Foundation, and organised in partnership with The UWI's Department of Creative and Festival Arts and Department of Liberal Arts. Ten writers who have not as yet published any of their works will be chosen from across the Caribbean to join this year's residential workshop which will focus on writing fiction, plays and poetry. The workshop will be facilitated by Professor Funso Aiyejina and Dr. Merle Hodge.

For further information

Please contact Ms. Marissa Brooks 662-2002 Ext. 83040, or via e-mail at MarissaUWI@gmail.com



Professor
Funso Aiyejina

Shifting the Geography of Reason IX

19–21 July, 2012

UWI, St. Augustine Campus

The UWI collaborates with the Caribbean Philosophical Association (CPA) to host the CPA's 2012 Annual Meeting, themed *"Shifting the Geography of Reason IX: Racial Capitalism and the Creole Discourses of Native-, Indo-, Afro-, and Euro-Caribbeans."* Under this broad heading, the CPA will examine the impact of the global capitalist crisis on old and new thinking in the Creole discourses of the region.

For further information

Please contact the Caribbean Philosophical Association via e-mail at caribphil@gmail.com

Teaching begins

3 September, 2012

In The Fires of Hope: 50 Years of Independence In Trinidad And Tobago

13–15 September 2012

UWI, St. Augustine Campus

In commemoration of the 50th Anniversary of Independence in Trinidad and Tobago, the Department of History at The University of the West Indies, St. Augustine Campus will be organizing a yearlong series of activities culminating in a 3-day international conference. This conference is designed to investigate all facets of the theme of Independence with emphasis on Trinidad and Tobago. It aims to generate new discussion on the changing realities of independent societies by gathering thinkers and academics involved in examining the economic, political, historical, literary and social aspects of independence.



UWI Open Campus Graduation Ceremony

13 October, 2012

UWI Cave Hill Campus Graduation Ceremony

20 October, 2012

UWI St. Augustine Campus Graduation Ceremony

25–27 October, 2012

UWI SPEC International Half-Marathon

28 October, 2012

UWI Mona Campus Graduation Ceremony

2–3 November, 2012

Teaching ends

30 November, 2012

Examinations begin

5 December, 2012

Examinations end

21 December, 2012

QUESTIONS or COMMENTS? Contact us at Tel: (868) 662-9387 • Fax: (868) 662-3858
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Myriam Chancy

SEARCHING for SAFE SPACES

HAITIAN BORN AUTHOR Myriam Chancy, a professor at the University of Cincinnati in Ohio, is the author of several books of seminal Caribbean academic works including *Framing Silence: Revolutionary Novels by Haitian Women* (Rutgers UP, 1997) and *Searching for Safe Spaces: Afro-Caribbean Women Writers in Exile* (Temple UP, 1997) giving Haitian women writers in particular a powerful collective voice and prominent place in literature.

Her third academic book, *From Sugar to Revolution: Women's Visions of Haiti, Cuba and the Dominican Republic*, recently published by Wilfrid Laurier University Press, closes a trilogy on Caribbean women's literature.

Also a fiction writer with a keen sense of Caribbean aesthetics, Chancy's novels explore the themes of history, class, gender, mysticism and sexuality in the context of Haitian culture both in Haiti and its Diasporas.

Shortlisted for Best First Book, Canada/Caribbean region category, of the Commonwealth Prize in 2004 for her first novel, *Spirit of Haiti* (London: Mango Publications, 2003), she published a second novel, *The Scorpion's Claw* (Peepal Tree Press, 2005) to critical praise; her third novel, *The Loneliness of Angels* (Peepal Tree Press, 2010), was long-listed for the 2011 OCM Bocas Prize in Caribbean Literature, shortlisted in its fiction category, and awarded the inaugural Guyana Prize in Literature Caribbean Award for Best Fiction 2010. The author is a descendant of Toussaint L'Ouverture by way of his older sister, Genevieve Affiba.

Professor Chancy was the Writer-in-Residence at the Faculty of Humanities and Education at The UWI St. Augustine Campus for April 2012; she also took part in the NGC Bocas Literary Festival that same month. Ira Mathur caught up with the author one evening on the balcony of the Trinidad Hilton Hotel and was rewarded with Chancy's insight on women's writing in the Caribbean.





Toussaint L'Ouverture

Tell me about yourself, your early influences.

I'm Haitian, born in Haiti, raised between Francophone and Anglophone Canada. My parents met in Paris, returned to Haiti where I was born, shuttled back and forth between Quebec and Port-au-Prince and eventually migrated to Winnipeg. I have an older brother.

I was born when **Jean-Claude Duvalier**, or "Bébé Doc/Baby Doc" succeeded his father, **François "Papa Doc" Duvalier**, as the ruler of Haiti. Neither of my parents' families were involved in politics. They survived by being hermetic, which meant I had a protected, idyllic early childhood. I have vivid memories of my childhood in Haiti, as the child of older parents, and a large extended family. My father was a Haitian folk singer and musician, trained in the seminary and the house was filled with music. I associated walking through the door of my paternal grandmother's home in Haiti with the aroma of cooking, which had less to do with food itself and more with a sense of the richness and warmth of a large extended family, a richness in generosity of spirit, and traditions.

In the background was the constant presence of the landscape, of ocean on one side and mountains on the other, features to which I gravitate. Beaches were open spaces to mix with the people, the fishermen, the sand a dark black which scalded our feet.

My parents moved us to Canada at some point but we went back to Haiti so often that I felt that Canada was where I went to school but Haiti was where I lived; it was home. I didn't have a concept of being part of a Diaspora; that concept didn't exist when I was born. We were considered "exiles", Haitians living outside of our home for economic or political reasons.

What was living in Canada like? Did you have experiences with racism?

It was difficult in Winnipeg where we lived. Its rugged landscape felt alien. There were very few Francophones of African descent so I quickly lost my accent to fit in. Prior to that, in Quebec, I experienced racism for the first time. I remember being four or five years old; I was friends with the next door neighbour's child and we wanted to



play at her house, and her mother, who was sunbathing at the time, would not let me enter their house. The irony was that she told me that she was sunbathing to look brown like me but I wasn't allowed to come into the house because I was already brown. Needless to say that I didn't continue to be friends with that child. I wrote and published a poem on that experience in my early twenties entitled '*Je suis un negre/I am a negro.*'

Because my family in Haiti was very multi-cultural, I was more aware of likeness than difference. My father is a dark skinned Haitian and my mother so light that she is taken for white in Canada. I had access to grandparents and a great-grandmother who deepened my understanding of Haitian culture. I took this depth of understanding, awareness and history of possibility to North American society which gave me the confidence to confront this new culture, question and challenge it.

When did you start writing?

I started writing at seven. When my work was put so high on a wall that I realized it was meant for adults, I realized that literature could be powerful.

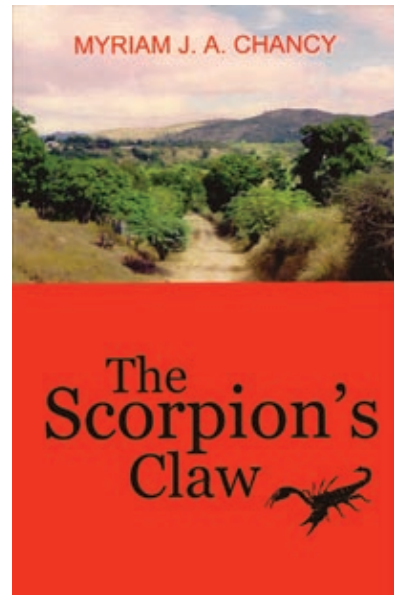


Your books of literary criticism *Framing Silence: Revolutionary Novels by Haitian Women* and *Searching for Safe Spaces: Afro-Caribbean Women Writers in Exile*, have given Haitian women writers a powerful literary collective voice. What inspired you to write these books?

I did my BA in English and Philosophy in at University of Manitoba, MA in Literature from Dalhousie University and Ph. D. in English at the University of Iowa where I switched from American literature to Caribbean literature after my comprehensive exams, which was fortuitous as it marked the beginning of my work on Caribbean women writers in exile. I saw there was a gap of Caribbean women's realities and focussed my first book on less known Caribbean writers such as Dionne Brand, a poet filmmaker and novelist from Trinidad, as well as M. Nourbese Philip (also from T&T), Michelle Cliffe, Marie Chauvet, and others, and wrote about them in *Searching for Safe Spaces*.

What was the focus of your work?

When I started studying Anglophone Caribbean women writers I began looking for connections with Haitian women writers which led to my writing *Framing Silence*. I discovered that most people are not familiar with Haitian women writers who began publishing at the end of the US occupation in Haiti which coincided with the political movement in the 20th Century. Haitian women, for patriarchal reasons worked within a cloak of silence. I traced the arc of their work as a tradition starting under the U.S. Occupation of 1915-1934, through to the years of the Duvalier regime (1957-1986), when there was a repression of feminists, when women's groups went underground, through to the emergence of Haitian women's literature in English produced in the early 1990s in the US. I deliberately chose empowering representations



of Haitian women, produced by Haitian women writers, including Ghislaine Charlier, Marie Chauvet, Jan J. Dominique, Nadine Magloire, Edwidge Danticat and Anne-Christine D'Adesky.

What themes emerged from your research on women writers in the Caribbean?

In earlier periods if Caribbean women writers were writing a story peculiar to Jamaica, Haiti or Trinidad it could have been interchanged in terms of universal social themes across the Caribbean. These hinged mostly on human rights including equity, freedoms, children's rights, exploitation, sexuality, and class considerations between upper middle and lower classes and the disparity of privileges and varying levels of poverty that involves.

These themes were explored in varying degrees by Caribbean women writers in their places of origin in the Caribbean as well as the societies to which they emigrated.

What was the prominent experience of Caribbean women in the Diaspora?

The most powerful of these was how these women are treated in the European and North American metropolises. For instance, in *Searching for Safe Spaces* I look at the experience of Caribbean women in Canada. Many writers, poets, filmmakers wrote extensively on the effects of the "Domestic Workers Scheme" which



recruited women from the Caribbean to live in Canadian homes as domestics in the mid-twentieth century. They didn't have many rights. They had to be unmarried, childless and initially not allowed to become naturalised citizens. They broke the rules, of course. And often they were not paid a proper wage, were subject to sexual and other abuse, and were exploited. The special case of seven Jamaican women who refused to be deported in the '70s exposed the scheme and Caribbean women writers such as Makeda Silvera recorded the oral histories of these women.

They raised the consciousness about the exploitation of Caribbean women. In the Caribbean context if somebody went abroad it was assumed they were doing well in North America but those who emigrated hid their struggles

"As Caribbean people become prominent and successful we need to remember where we came from and be careful that we don't subdivide according to privilege, education, and class, and speak to the realities of one another's lives."

partially due to pride and because they needed to send money home and needed to stay there.

Migration was tough in Canada but worse in America. Between the fifties and seventies, immigrants in America especially lower class women didn't have much access to health care, and education and were easily exploited as a result.

How were Caribbean women treated in America as opposed to the more multicultural Canadian experience?

Canada was different, a mosaic of cultures. Everyone had another first language that was not English. American history was still unreconciled to slavery. There was more overt racism in the US and that hadn't changed when I got there to study in 1990. In the US, people tend to be judged on the visual. Because I am from somewhere else, twice displaced, it affected me on a daily basis as an adult. In the market place, in academia professionally one continuously has to demonstrate one's legitimacy in academic and creative work. It may have to do with particular institutions but it's actually the resistance to ethnic plurality.

But the Caribbean people are coming into their own now?

Yes. The Caribbean Diaspora is now massive, part of large Diaspora communities from all over the world. New emigrants are settling into solid communities, similar as first, second and now third generation Caribbean Diasporic people have risen in terms of class, and position. The office of the last Governor General in Canada was held by **Michaëlle Jean**, a Haitian born woman who rose to hold one of the highest offices in Canada. As Caribbean people become prominent and successful we need to remember where we came from and be careful that we don't subdivide according to privilege, education, and class, and speak to the realities of one another's lives. We have to remain conscious that many Caribbean people remain part of poor classes; they are struggling, experiencing racism, classism, and sexism in various communities.

How has this generational shift affected writing by women writers of Caribbean origin?

Now many more women are writing in the Diaspora, there is a greater avenue for publishing their work, the focus has shifted from a Caribbean reality to their Caribbean American identities. So the audience has shifted. The earlier wave of aesthetic and creative work was marked by political urgency. The style today is more consistent with the mainstream American writer. The perplexing question that now remains is 'to what extent are we still adhering to our particular cultural forms in our writing?' Caribbean writers are now grappling with this, knowing how vital it is to maintain authentically Caribbean voices. ■



Ira Mathur is an Indian born multimedia Caribbean freelance journalist/broadcaster/documentary producer/anchor who has worked in radio, television and print in Trinidad, West Indies.

TAKING DIRECTION

*UWI film director/writer **Renee Pollonais** talks about her latest venture, past productions including “**The Power of the Vagina**” and the future of film in the Caribbean with **Serah Acham**.*

ON MARCH 31ST 2012, UWI students and staff took to the SAC greens, equipped with blankets, beach towels and chairs, for an evening of movies. For the first time UWI hosted one of bpTT’s Community CINergy film screenings, a collaboration with the Trinidad and Tobago Film Festival (TTFF) which endeavours to highlight the talents of Caribbean filmmakers and bring their work to the public. One of the films featured that evening was Renee Pollonais’ ***Directions*** which, according to Dr. Christopher Meir, lecturer and Coordinator for the Film Studies section, was chosen “to show-off one of the most promising talents from the Film Programme, using one of the funniest and most interesting films that our students have thus far produced.”



RENEE
POLLONAI

HAVE YOU EVER BEEN LOST?

Imagine this scenario. You're on your way somewhere and know you're in the right area, but not much beyond that. So you do what most would, flag down the next person you see and ask for directions. There's someone nearby, so you decide to approach him and ask if he knows where the place you're going is and how you can get there. He contemplates a bit and luckily, yes, he does. Great. At the end of his recitation, featuring "go straight up," "turn by the" and "right down the road", you discover that there's a problem. He really doesn't. His interpretation of the phrase "right there" is more than a little skewed. You've been driving for twenty minutes and are still lost.

"Trinidadians are notorious for these specific directions that get you slightly lost," says Renee Pollonais about her award winning film, *Directions*.

Renee was a student of The UWI's Film programme in 2007. In one of her classes, she was given an assignment which offered the freedom to "just do anything." Also a communications student at the time, she found herself intrigued by "Trinidadians. . . we have a particular way we speak . . . like when we say 'go straight up the road and as you turn' and don't say left or right." So for her assignment, she chose to create a documentary on this phenomenon. "We just do things so differently," Renee says. "I figured, why not try a little test and see how well we do."

Along with three of her classmates, she set off on an excursion through Port-of-Spain seeking people willing to give her directions to Green Corner. While it's doubtful they ever made it to their destination, Renee says that they did have a lot of fun trying to get there. They interviewed more than

Scene from *Quiet Desperation*



one hundred people with quite a few characters mixed in: from the camera-shy, to the camera-smitten, to “those who decided that it’s now a platform to air all their political issues,” the filmmakers encountered it all.

“One of the most interesting things is always fighting-off people,” she says. “Once they see a camera they think TV station, so you really have to fight people from grabbing (microphones) whilst you’re interviewing, or suddenly jumping into your frame because they feel they have something to say.”

The verdict? She doesn’t hesitate. “Trinidadians are not particularly specific and it is true that most of the time if they really don’t know, they try anyway.” They’d definitely get an A for effort, she concludes, “but certainly an F for just bad directions.”

However, one interviewee, very adamantly begs to differ. According to him, ask a Trinidadian for directions and you’ll never get lost. “We is Trinidadians!” he justifies. “All ah we know directions.”

“Yeah, that guy,” Renee says. Before heading into Port-of-Spain, the film crew went to various locations around Trinidad and asked the question, ‘how well do you think Trinidadians give directions?’ They found him in Tunapuna. He was so interesting and his responses so unique, that he just couldn’t be left out of the documentary.

“It was very funny,” she says of the whole experience. “Some people were very helpful ... I think it was a challenge for them and they were actually interested in the fact that they didn’t know themselves and how much



they don’t say with regard to giving directions.”

Directions was entered into the Trinidad and Tobago Film Festival (TTFF) in 2008 and won the People’s Choice Award. Being a UWI student, her film was submitted automatically. She had no expectations, however, and admits that “I didn’t even know there was a prize giving ceremony.” That is, until she received a telephone call from Annabelle Alcazar, Director of the TTFF, one day, inviting her to the ceremony.

Directions was her first film. Although she had 17 years of camera work under her belt before beginning a BA at UWI, this “was the first thing that was specifically mine ... it was actually something that I directed myself.”

Renee’s career behind the camera began around 1990 when she applied for a job at AVM, one of Trinidad and Tobago’s TV stations at the time. “It was either being an airhostess (she had also applied for a job at BWIA) or doing TV and I couldn’t see myself walking around in heels all day. Just not my

thing.” So when she was offered both jobs, it wasn’t difficult to choose.

“I started-off at AVM when they first opened up,” she says. “They had invited people to come in as trainees so I learned how to do camera work, editing, everything.” She worked at AVM, under the station’s owner/manager Dale Kolasingh, for a little less than a year before moving to TV6 and spending 11 years at the network.

“I was in TV for a long time,” Renee reflects. She “did just about everything” throughout her career. In fact, “that’s where all my training came from,” she says. “I started off as a camera person and then I moved into graphics, then editing and then I hosted stuff.” She’s also worked with “all types of people,” she continues.

Yet, she found that television in Trinidad didn’t offer much opportunity for diversity. It’s “not really the place to do the things that you’d want to do, whether it’s documentary or drama.” So when she saw that UWI was offering a BA degree in film, she decided that it was time to branch out. She had always wanted to study film



Scene from *Sweet Fries*

– she was especially intrigued by the storytelling aspect of it – and “I thought it would be a good addition to my portfolio,” she says.

She applied and was accepted into UWI’s BA in Film Programme in 2007. Since she had a “good foundation” in the technical side of film, “because I had been doing a good level of television work for a long time,” she found that the programme’s strength lay in its theory and, for this she credits Dr. Meir.

“I have to say that Dr. Chris Meir helped a lot ... his addition was very, very helpful and necessary,” she affirms. He filled in “a lot of the blank spots,” not only in the history of film, but in other elements that “create a greater awareness,” within the viewer of what’s really happening on screen.

She goes on to explain that “yes, it’s entertainment,” and people go to the movies to see a story unfold in front of them, “but there are so many other things that are involved with making that story become what it is.” She cites the aspect of sound, for example. Not the technical side of it, “but understanding what sound does,” so that it can be incorporated into the film. “Rather than just go out and shoot anything,” she continues, “you do things with a specific end in mind.”

While at UWI, Renee produced more than one award winning film. After *Directions*, she worked with another student on *The Power of the Vagina*, a documentary about women and their sexuality, from “the whole concept that a woman could withhold sex and she could get her rent paid and that kind of thing,” to how, “because of that, men have marginalized women in society.” It was fun to film she says, “because the topic alone – doing interviews with

that one on the street was a trip.” While they wanted to focus on the opinions of the average person, they also spoke with academics, including Dr. Gabrielle Hosein, a lecturer at UWI’s Institute for Gender and Development Studies, and radio 103’s sex therapist, Dr. Maraj. It was a subject that generated much debate, and “by the end of it people are talking quite a bit or quarreling.”

The Power of the Vagina “was pretty well received,” she says. “We got an honorable mention in the (Trinidad and Tobago) Film Festival and it got nominated for best documentary in London, at the Portobello Film Festival.”

Next came *Sweet Fries*, a short comedy about customer service in Trinidad, “which I have a lot of problems with,” Renee declares. Numerous encounters with rude servers, led her to the conclusion that “we’re not the best in service.” So, she took some of her bad experiences, threw them into one script, recruited a few of UWI’s drama students and developed a parody.

“People really related to that one,” she explained, because they’ve all been through it. “From the situation where you pull out a hundred, you done order your stuff, and they have no change for that or you order everything and you pull out your card and all of a sudden the LINX machine is not working and they could have told you that from way back when, (to) the people dancing in the background, or who’s not paying attention or who’s not doing the work.” That’s basically what *Sweet Fries* is about, she says, “one man just trying to get lunch and it gets crazy.”

She entered *Sweet Fries* into the TTFF last year and it won the dual awards for Best Local Short and Best Actress.

Renee's films tend to focus primarily on people and the way they interact. "I enjoy the psychology of the human being," and creating "stories that show the inner workings of somebody's brain or the things that take you to certain places, (make you) decide to do what you do," she says, citing another of her films, *Quiet Desperation*.

She did this one for her capstone project, she said. It's a half hour long drama about an old couple who have been married for so long that "they're at a point where there's so much familiarity that it's a kind of hatred." Based on a quote by David Thoreau, "*the massive men lead lives of quiet desperation*," the film focuses on societal expectations as well as cultural traditions and "discusses people who get caught-up in everyday life and ... in the things that you're supposed to do," like getting married and having children before a certain age.

"The specific things that you trap yourself into and really and truly you may just want to live your life freely. A lot of people get trapped into that way of thinking and then later on there's regret."

Brimming with tension, *Quiet Desperation* is the longest and most challenging piece she's done thus far. Filming a narrative feature is very different from a documentary, she explains.

"You have to stage everything and then of course you have to kind of corral a series of people together to get the thing done, so that was tough."

There were "a lot of very frustrating days ... quarreling with people, cuss outs, crying, near death experiences," she says, recalling times when she was almost hit by the car seen throughout most of the film. "We had some issues with the actor getting accustomed to the car," which was an automatic, and he was accustomed to driving a manual. Fortunately, the car issues were fixed and the actor emerged, not just with his life, but also with an award for Best Actor. *Quiet Desperation* was submitted into the 2009 TTFF and also won a Best Actress award.

Renee adds that, despite all the trials of her experience on and off the set, "I think I'll do it again...because you have to really love it. If you don't love it, you will not do it. You will run very far away from it." The pay off, she concludes, is seeing people enjoy her films and watching her ideas come to life.

"I think that process is hard to describe but it's a wondrous kind of thing." ■



Serah Acham is a writer and member of staff at the UWI Marketing & Communications Department.

"I enjoy the psychology of the human being," and creating "stories that show the inner workings of somebody's brain or the things that take you to certain places, (make you) decide to do what you do"



Scene from *Directions*

The Tipping Point

Malcolm Gladwell at UWI



You can love him. You can hate him.
But you can't ignore him.

HERE IN PORT OF SPAIN in April 2012, **Malcolm Gladwell**, at the invitation of the **Arthur Lok Jack Graduate School of Business**, UWI, the 49-year-old Canadian journalist, one of *Time* Magazine's '100 Most Influential People', *Newsweek*'s 'top ten new thought leaders of the decade' and author of four bestselling books (*Blink*, *The Tipping Point*, *Outliers* and *What the Dog Saw*) unwittingly (or perhaps in a cunningly obtuse manner) forced us to look at our mirror critically.

UWI STAN is pleased to feature this interview by **Ira Mathur** with **Malcolm Gladwell**.
Special thanks to **The Trinidad Guardian**.



What was the essence of your lecture “What Makes the Great Ones Great”?

I touched on four lessons. The first one is how much work is necessary to achieve something. Effort plays a much larger role than raw talent in achieving success. I spoke of the 10,000 hour rule - the notion that you have to practice for ten years before you can get good at anything. For example no one becomes a grand master at chess until they had been playing for at least 10,000 hours or ten years. **Mozart** was a late bloomer not a prodigy. His childhood compositions were terrible, but ten years on they were seen as genius.

Bill Gates began programming when he was 13 when he had access to a main frame computer. He did nothing but programme until he founded Microsoft. Name another teenager who is willing to crawl out of bed, walk in the rain and programme from two in the morning to six in the evening. He got to programme around the clock so he mastered it over ten years. It's simple. Nothing happens without that amount of dedication and hard work.

Secondly, I made a point about compensation. The idea that the very successful are not those who have capitalised on their strengths, but have compensated for their weaknesses.

A recent study showed that one third of successful American entrepreneurs

were diagnosed with dyslexia. This is not a coincidence. There is a direct connection between disability and success because you are forced to overcompensate. You're six years old. You show up in school. You're dyslexic. What does it mean? Many fail. Prisons worldwide are filled with people who have an astonishingly high rate of learning disabilities – people forced into an unsavoury alternative out of the mainstream. But the small group that finds something powerful and useful in adversity does exceptionally well. So you're in a learning institution and can't read or write. You're in one jam after next. What do you do? You learn to communicate, talk your way out of tight spots. You find out how to be a leader. You put together a team of people

“The theme that runs through successful people is a need to experiment, to try one thing after another, to iterate, to fail and start over again.”

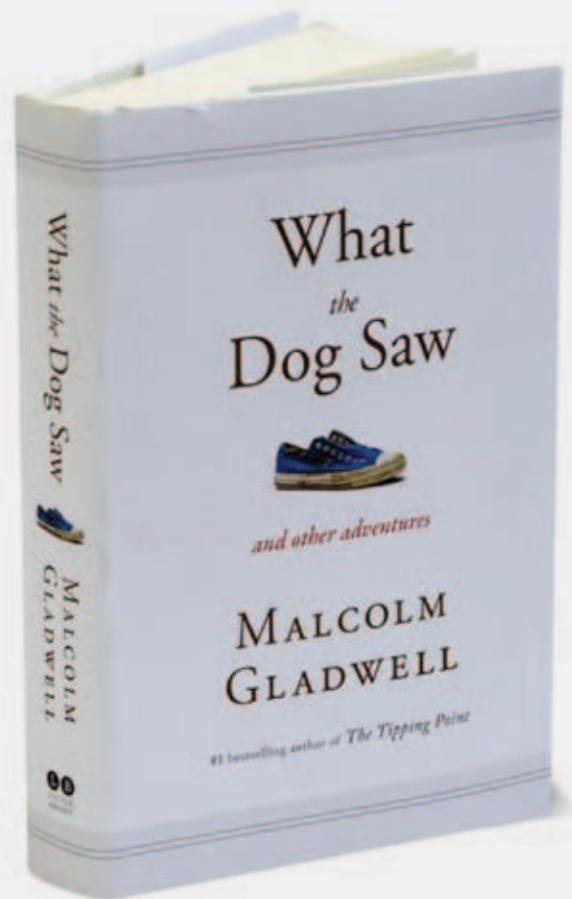


Executive Director, ALJGSB, Miguel Carillo with Malcolm Gladwell.

to do your work for you. In 15 years you've learned all the skills you need to succeed. **Richard Branson** couldn't read. People who succeed adapt to adversity. It's not about what went smoothly. It's about the adversity you overcame.

The third is the idea of experimentation. The theme that runs through successful people is a need to experiment, to try one thing after another, to iterate, to fail and start over again. Take the hugely successful band of the sixties and seventies, **Fleetwood Mac**, who produced four US Top Ten singles. Their 1977 *Rumours* album stayed at No 1 on the American albums charts for 31 weeks, selling 40 million copies, making it the eighth highest selling album of all time. They never stopped trying to figure out what music they wanted to play. They tried everything from progressive music to calypso. Much of the early stuff was bad. After ten years of experimenting they discovered the California sound for which they became famous.

The last thing is luck: how constant the presence of luck is in the lives of the successful and how good they tend to be at identifying and exploiting opportunities. Bill Gates was lucky. He found the only computer at the health care centre in Washington when he was 16. Take the three crucial figures in history of the Silicon Valley and the computer revolution, Bill Gates of Microsoft, **Bill Joy**, the most important computer programmer, and **Steve Jobs** of Apple. One of the simplest



ways to link them is they are all born in the same year - 1955. If you were born in 55 it means you were 21 years old in 1976, the year the personal computer was born. They came of age at precisely at the same moment as this new technology burst on the scene. Had they been born a little bit earlier they would have already been hired by IBM or a member of the old guard and never had chance to explore this new technology. If they had been born later, they would have been too young. They would have missed the first wave. They were brilliant, creative, extraordinary people but incredibly lucky in that they came along at precisely the right moment. We stress individual contributions and we forget that when you were born and what your family was like make a big difference.

In *Outliers* you say IQ only plays a tiny role in success. A person with an IQ of 130 has the same chance of winning the Nobel Prize as the person with 180. Apart from your 10,000 hour rule what role does a community and family play in success?

IQ is a small part of success. We've seen how much success runs in communities. Trinidad is a beautiful example of that with the extraordinary success of relatively small ethnic groups. The Syrian Lebanese, the Indians, the Chinese, throughout the Caribbean are example of that. You've seen these immigrant groups come in, in relatively small numbers and perform

at a level that seems out of proportion to their size. Our family situates us to take advantage of opportunities in a crucial way. I talk in *Outliers* of certain parenting styles that engage the child from an early age, encourage them to ask something of the world, to contribute to the world, to vocalise their needs and communicate with people who are older and senior. Success in the modern workplace emerges out of notions of family which ennoble and strengthens people. If family support is lacking you are at a serious disadvantage.

T&T has joined Jamaica with the dubious distinction of having among the highest murder rates in a non-warring country. You are part Jamaican. You study societies. Why do you think our Caribbean islands are so dogged by serious crime?

I could talk about this for hours but will restrict it to two points.

You have a confluence of two factors. One historical and the other more recent one, of middle class migration. Any culture that has a legacy of slavery has problems with social dysfunction – you see that in the African-American community in the US, you see that in the Arab world. It is not a trivial thing to recover from that curse of slavery. It's something that lingers for centuries, and takes an awfully long time to



Yesu Persad, Arlene Lyons, Dominic Hadeed, Suzan Lakhani-Baptiste and guest outlier Machel Montano were the Caribbean Outliers at the DLIC 2012

eradicate from a country's make-up. Combine that with the second factor. The West Indies has suffered the loss of a significant proportion of its middle class population to migration. The people who have left are precisely those who give a country's culture its foundation. My mother grew up in an educated middle class family in Jamaica. She went as a scholarship student to a boarding school in the north coast of Jamaica. When she had her 40-year reunion, she had it in Toronto, because all her classmates now live there and not in Jamaica. The kind of people who went to her school were the bedrock of a society, those who make a country prosperous and stable, set an example to others and help create institutions. They all packed up and left. That happened throughout the Caribbean. It takes time to replace to those people. Hopefully some will return. I've listed two in what could be a checklist of ten items.

What do you say to your critics who accuse you of 'pop economics', of over simplifying problems, of 'wrapping up problems in tidy pseudo-sounding scientific explanations'?

I don't think of any of those things as criticisms at all. They are profound compliments. I am very grateful for them. My job, my role always has been to serve as a bridge between the academic world and the rest of us. I am a translator and simplifier of complex ideas. If you would like an idea to reach beyond a narrow group of experts it has to be simplified. There is no way around that. In the process of simplification some nuance and subtlety is lost. There is no way around that. To the charge that I have simplified ideas I plead guilty, happily and joyfully because they have reached many more people than they would have otherwise and to my mind that's an accomplishment. ■

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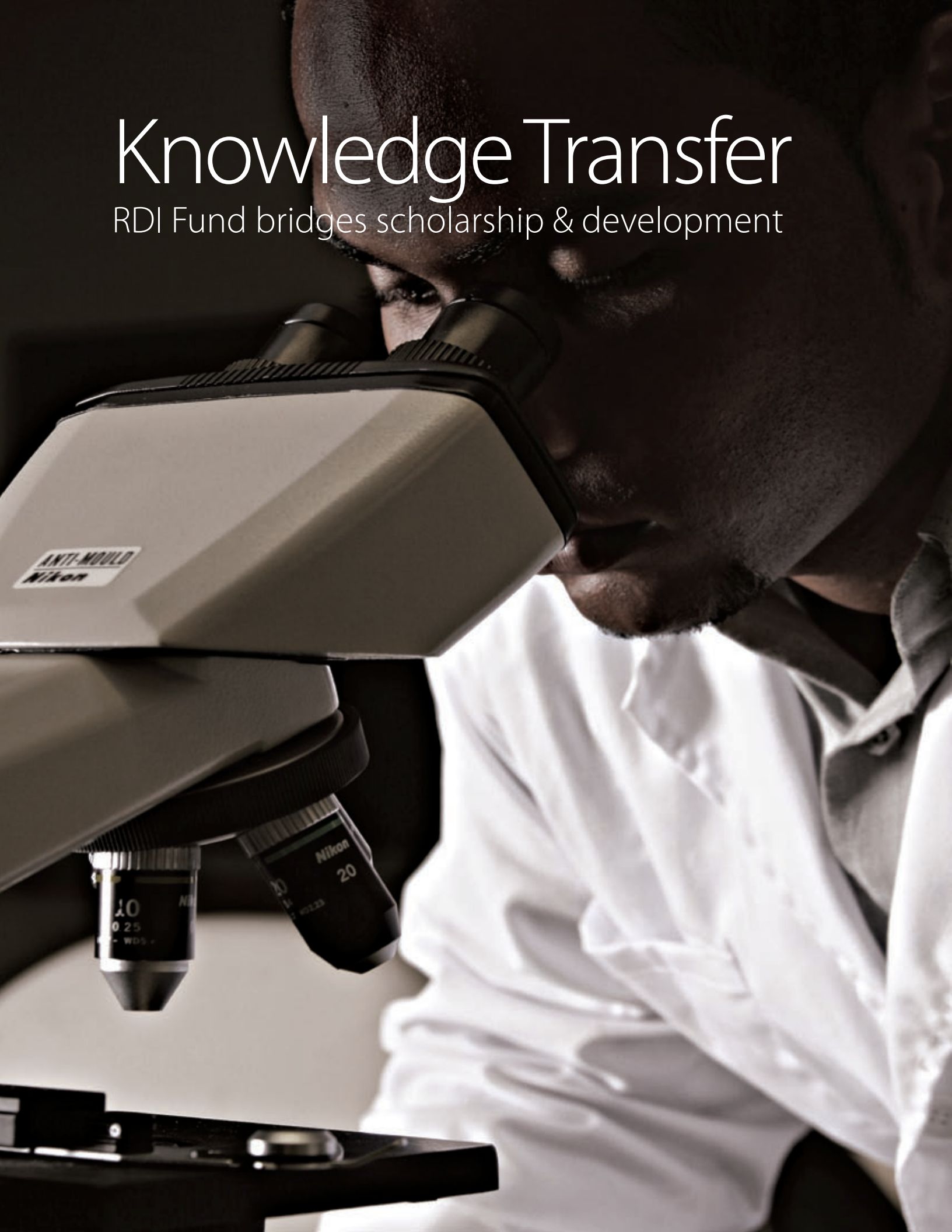


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IN NOVEMBER 2011, The UWI St. Augustine Campus made an important step forward in its efforts to enhance the relevance and impact of its research. A new framework was established for national research funding allocated to the Campus by the Government of Trinidad and Tobago, creating the **UWI-Trinidad and Tobago Research and Development Impact Fund (RDI Fund)**.

Cognizant that when it comes to effective research development, focus is just as important as funding, the Campus Principal, Professor Clement Sankat convened a meeting of active researchers from across the Campus' Faculties, research institutes, centres and units and included external stakeholders from the public and private sectors, with the aim of building consensus on a few multi-disciplinary priority thematic areas for the RDI Fund. Emerging from this were six thematic areas: climate change and environmental issues, crime, violence and citizen security, economic diversification and sector competitiveness, finance and entrepreneurship, public health, and technology and society. Project proposals addressing pressing societal issues linked to these thematic areas are now eligible for up to TT\$2million in research funding from the RDI Fund.

This targeted approach seeks to build a critical mass of research in multi-disciplinary niches with the aim of producing substantive impact in the short and medium term. It is part of a broader strategic initiative to

reinvigorate the Campus' research agenda being advanced under the leadership of **the Campus Principal and Pro Vice Chancellor, Professor Clement Sankat, with the support of the Pro Vice Chancellor for Research, Professor Wayne Hunte, the Campus Coordinator for Graduate Studies and Research, Professor Patricia Mohammed, Dr. David Rampersad, Director of the Office for Research Development and Knowledge Transfer and Mrs. Stacy Richards-Kennedy, Senior Programme Manager, Office of the Campus Principal.**

In this new approach, research-directed action to address critical development issues is being placed at the forefront.

"Our stakeholders want to know how our research is benefitting them," Campus Principal Clement Sankat explained recently. "For many years, The UWI has been carrying out very important research in a range of disciplines. But given today's environment with rapid technological advancements, open access to information and knowledge transfer, and competition by other higher education right at our doorsteps, we must take the lead and demonstrate more clearly the value and impact of the research conducted in our libraries, our labs, our centres and institutes and ensure that these are well known beyond our Campus Community."

It is expected, that from the conceptualization and methodological design stage, projects would be

"As the University embarks upon its new UWI Strategic Plan 2012-2017, the St. Augustine Campus is forging ahead with these and other initiatives to showcase outstanding researchers and increase the Campus' research intensity and impact."



*Professor Patricia Mohammed,
Campus Co-ordinator of The School for
Graduate Studies and Research*

developed using a multi-pronged approach that focuses on conducting research, producing outputs that are measurable and impacting and ensuring that research application, knowledge transfer, and stakeholder sensitization are incorporated.

“The templates for the Concept Notes and Project Proposals have been designed in such a way that researchers are encouraged to place sufficient

emphasis on these issues and ensure linkages between research, impact, sensitization and knowledge transfer. The underlying rationale is to enhance the development effectiveness of our research and to strengthen the nexus between scholarship and development impact,” Richards-Kennedy added.

“The technical evaluation and selection process is highly competitive based on a clear set of criteria and as projects are executed, there will be significant emphasis on monitoring, reporting, information dissemination and evaluation, to complete the full grant management cycle. In so doing, The UWI and our external stakeholders will be able to derive maximum benefits from our investment in research.”

The RDI Fund issued its first Call for Proposals in March 2012 and received an overwhelming response, with over 35 Concept Notes submitted and a

RDI Fund Quick facts

- Maximum funding per proposal: TT\$2 million
- Maximum project execution time: 36 months
- Project should be led by a full-time academic staff member at UWI St. Augustine, be multi-disciplinary and include collaboration with other UWI Campuses, UWI PhD students and/or post doctoral fellows.

The RDI Fund's 6 priority thematic areas

1. Climate Change and Environmental issues
2. Crime, Violence and Citizen Security
3. Economic diversification and Sector competitiveness
4. Finance and Entrepreneurship
5. Public Health
6. Technology and Society: Enhancing efficiency, competitiveness and Social well being



*Mrs. Stacy Richards-Kennedy,
Senior Programme Manager,
Office of the Campus Principal*

“The **RDI Fund** issued its first Call for Proposals in March 2012 and received an overwhelming response, with over 35 Concept Notes submitted and a total funding request of more than TT\$50 million.”



The RDI Fund Technical Evaluation Committee: Back row (left to right): Stacy Richards-Kennedy, PVC Wayne Hunte, Professor Clement Sankat (Chair), Professor Ken Ramchand, Karisse Jackman (RDI Fund Secretariat), Khellon Roach (RDI Fund Secretariat). Front row (left to right): Carla Dubé, Dr. Rohit Doon, Maureen Manchook, Professor Dyer Narinesingh. Absent: Professor Patricia Mohammed and Dr. David Rampersad



Dr. David Rampersad,
*Director of the Office for Research
Development and Knowledge Transfer*

total funding request of more than TT\$50 million. The Technical Evaluation Committee, chaired by the Campus Principal and comprising senior UWI staff members as well as representatives of the public and private sectors, has

since endorsed 11 projects in principle covering five thematic areas and will be interviewing the leaders of the respective research teams as part of the approval process for the development of a final portfolio of projects.

As the University embarks upon its new UWI Strategic Plan 2012-2017, the St. Augustine Campus is forging ahead with these and other initiatives to showcase outstanding researchers and increase the Campus' research intensity and impact. In today's competitive higher education context, it is critical that The UWI reaffirm its position at the centre of national and regional development. The RDI Fund is a mechanism that will support this mandate by facilitating

the convergence of our UWI research capacity, facilities, financial and management resources.

"The investment is significant and expectations are high, so we are working towards having an impressive slate of research projects and being able to share with our wider Campus community the valuable contributions being made by our UWI researchers to our society, and to Trinidad and Tobago and the region." ■



Governor General of Canada VISITS UWI

“WELCOME HOME,” Campus Principal **Clement Sankat** opened his address with a cordiality that underscored the historic bilateral commitment to education between Canada and Trinidad and Tobago. The welcome was for the **Governor General of Canada, His Excellency, the Right Honorable David Johnston** and his delegation, at a ceremony held at the Daaga Auditorium, St. Augustine, Trinidad on the 2nd of May.

For decades UWI has had strong ties with Canada and its higher education institutions. In the past five years the regional University welcomed over 130 Canadian exchange students, while 160 students and staff of The UWI benefitted from exchange scholarships.

Additionally, UWI has over 30 agreements with Canadian Higher Education Institutions (HEIs). In fact, the Campus is in the process of refurbishing the dormitory, Canada Hall, which was built in 1960 - a gift from the Canadian Government. The Principal, a graduate of UWI who also received a Canadian International Development Agency scholarship (CIDA) for PhD studies at the University of Guelph, Canada, recalled his days living at Canada Hall as a UWI student and the opportunities this brought to meet and live with students from across the Caribbean.

Before introducing the feature speaker, whose State Visit was welcomed nation-wide, Professor Sankat went on to name several current partnerships

*Governor General of Canada,
His Excellency, The Right
Honorable David Johnson
addresses the audience*



including a joint research initiative with McGill University and UWI, funded by the International Development Research Centre (IDRC) focused on “Improving the Nutrition and Health of CARICOM populations”.

Having served at the highest level at several leading institutions including Queen’s University, the University of Toronto, University of Western Ontario, McGill University and the University of Waterloo, the Governor General of Canada shared interesting facts in a conversational, informative, yet highly entertaining style.

(L-R) Governor General of Canada, His Excellency, The Right Honorable David Johnson presents a specially minted coin to Prof. Clement Sankat, PVC & Campus Principal, The UWI, St. Augustine to commemorate the visit of the Governor General of Canada to Trinidad and Tobago on the occasion of it’s 50th Anniversary and the collaboration between the two countries



The speech entitled “Educating and Innovating in a Connected World”, highlighted key issues, seamlessly working real world examples into the presentation: from the impact of social media (Canadian Helen Campbell’s use of Twitter to encourage others to become organ donors) to the importance of shared opportunities (speaking of the more than 700 students from this country who chose to study in Canada in 2010 and the 100 scholarships that have been distributed since 2009).

(L-R) Prof. Clement Sankat, PVC & Campus Principal, The UWI, St. Augustine and Governor General of Canada, His Excellency, The Right Honorable David Johnson greet Professor Wayne Hunte, Pro Vice Chancellor Office (Research)



“Education is the primary means by which we can increase our choices and thrive as human beings... Education and human development are inexorably linked. In the 21st Century, the well-being of whole societies will be determined by their ability to learn and innovate, as well as to share the knowledge they have gathered.”

Overall, his outlook was positive for the country, stating that Trinidad and Tobago is in an “enviable position to become a central player in the global economy because of its size, location and commitment to fostering learning and innovation.”

Ultimately, the address reflected his background as an educator, administrator and principal, as well as his respect for “the diplomacy of knowledge”.

Following the feature presentation, a panel discussion chaired by UWI Pro Vice Chancellor (Research), Professor **Wayne Hunte**, featured **Mrs Nobina Robinson**, Chief Executive Officer at Polytechnics, Canada; **Mrs Karen McBride**, President and Chief Executive Officer at the Canadian Bureau for International Education; **Mr James Knight**, President of the Association of Canadian Community Colleges; **Dr. Gary Hepburn**, Director, Academic Programming & Delivery Division, The UWI, Open Campus; and **Dr Anna-May Edwards-Henry**, Director of the Instructional Development Unit at UWI. ■ — ANNA WALCOTT-HARDY



*Mrs. Karen McBride,
President and Chief
Executive Officer at
the Canadian Bureau
for International
Education*



(L-R) Panelists Mrs. Nobina Robinson, CEO at Polytechnics, Canada; Dr. Anna-May Edwards-Henry, Director of the IDU, The UWI, St. Augustine; Prof. Wayne Hunte, PVC, The UWI; Mrs. Karen McBride, President and CEO at the Canadian Bureau for International Education; Dr. Gary Hepburn, Director, Academic Programming & Delivery Division, The UWI, Open Campus; Mr. James Knight, President, The Association of Canadian Community Colleges



Governor General of Canada, His Excellency, The Right Honorable David Johnson signs The UWI, St. Augustine Visitors' Book

The Heritage Languages of Trinidad & Tobago

By Dr Jo-Anne S. Ferreira



UWI STAN is pleased to introduce the “Language Matters” series for the 50th anniversary of Trinidad & Tobago. The series is provided by the Linguistics Section, currently of the Department of Liberal Arts, Faculty of Humanities & Education, UWI, St Augustine.

THE INSULAR CARIBBEAN archipelago has been described by Trinbagonian linguist Mervyn C. Alleyne as a linguistic “graveyard”. As a result of longstanding intolerance towards multilingualism in small nation states, developed during colonial times, all of the Amerindian languages have disappeared, as well as the African languages, some creole, and most immigrant and sign languages which are all facing decline and ultimate disappearance. Even the continental (greater) Caribbean and the rest of the Americas face similar issues and challenges, especially with respect to increasingly small and threatened Amerindian communities.

Despite all of the issues faced by the users of the many languages once spoken or signed in the Caribbean, some 70 languages have survived in the region (the Caribbean islands and most in continental CARICOM and French Guiana – the rest of the coastal Caribbean would bring the count to over 245). These languages have survived to varying degrees, and in Trinidad and Tobago, at least twelve are still spoken, signed, sung or remembered today, along with some newer arrivals.

But in 1866, Rev W. H. Gamble, writing of the veritable Babel that was Trinidad then, thought that “the day is far distant ere the many tongues found in Trinidad will become as one.” In 1886, two decades later, Fr Bertrand Cothonay’s conclusion was quite different. That author advocated and predicted (in French) that “English was the language of the future for Trinidad.”

Although only two colonial powers controlled Trinidad (unlike Tobago, partially controlled by four different nations, Britain, France, Holland and Spain, and claimed by Latvia), well over 30 languages were in Trinidad around that time, and others still came later. The only Amerindian language mentioned by Gamble was Warao (called “Warahoon”, a language isolate, thought not to be related to either Carib/Kalina or Arawak/Lokono). Although unlikely, there may have been other surviving Amerindian languages in the mid to late 19th century. Gamble mentioned European languages such as Danish, English, French, German, Italian, Latin, Portuguese and Spanish; Patois (French Creole) was the lingua franca or language of wider communication with a significant number of native speakers;

English Creole in both islands (referred to as Dialect); African languages such as Yoruba, Ibo, Koongo (Congo), as well as “many different dialects (sic)”, that is, languages, from Africa plus Arabic used by African Muslims, languages from “all parts of India” including Bengali, Hindustani/Bhojpuri, and Tamil; and Chinese (which would have been Cantonese and Hakka). Some of the unnamed African languages included Akan (Twi or Asante), Mandingo or Maninka (Mande), Fon, and Hausa. With regard to Indian languages, the historian Tinker specifically mentions Gujarati, Nepali, Malayalam, Sanskrit, Hindi-Urdu, Telugu and many others.

Just as the many Amerindian languages (ten or more) lost ground in Spanish Trinidad, largely due to decimation, emigration or assimilation, the many languages mentioned by Gamble also found no place in multilingual British Trinidad, but because they were disallowed. Gamble wrote at the time of the Anglicisation policy, a policy that was enforced by Attorney General Charles William Warner, under Governors Henry McLeod and Robert Keate. This policy was specifically aimed at the Catholic French Creole élite and

their French and French Creole/Patois languages, but threatened speakers of all other languages, particularly through the education system and judiciary. Some languages have clearly managed to continue to exist, even into the mid-20th century. Many seemingly have undergone waves of renewal because of ongoing input from new immigrants, but this has been unobtrusive and largely underground, and mostly only if speakers were privately bilingual or in “difficult access” areas.

In 21st century Trinidad and Tobago, only twelve of these languages have survived (including English). Most are potentially endangered (socially and economically disadvantaged, beginning to lose child users), to seriously endangered (the youngest speakers are 50 or older), to moribund (handful of good speakers left, very old) and extinct (no native speakers, linguistic remnants in fossil and ritual forms, such as songs and phrases).

“Despite all of the issues faced by the users of the many languages once spoken or signed in the Caribbean, some 70 languages have survived in the region...these languages have survived to varying degrees, and in Trinidad and Tobago, at least twelve are still spoken, signed, sung or remembered today, along with some newer arrivals.”

Including English, our only official national language, made official only in 1823, according to Gamble, national heritage languages include those of the pre-emancipation era such as Spanish, French and French Creole (Patois or Twinidadyen), Yoruba, Tobagonian (English Creole), Trinidadian (English Creole), and post-emancipation languages such as Cantonese, Bhojpuri, Portuguese, North Levantine (Syrian and Lebanese) Arabic and Trinidad & Tobago Sign Language (TTSL). These chronological divisions give a rough idea of the main eras of arrival or development of these languages, as the post-emancipation era heralded the arrival of most of the languages mentioned by Gamble. The divisions are in fact fairly porous, as Yoruba continued to arrive after emancipation, the Portuguese and Chinese languages arrived long before emancipation, and Spanish has had varying waves of speakers over its five centuries here. There are, of course, other languages

used in smaller groups (such as Hakka and Sindhi), embassies (such as those of Italy, Suriname, and many others), places of worship (such as Telegu and Tamil), as well as American Sign Language (ASL), but this series focuses on these twelve as community, heritage and national languages.

Many of the languages have more than one name, including the name used by speakers, the name used by outsiders and the name used by linguists or language scientists. Some of the names are unfortunately apologetic, non-specific or even pejorative, denigrating the speakers and their ancestors more than the languages themselves. Some are simply inaccurate. Bhojpuri, for example, is often referred to as “broken Hindi”; Patois is the name used by the speakers of that language, but it has been referred to as “broken French” even by some of its speakers, and French-lexicon Creole by linguists; Spanish has wrongly been called a Spanish “Patois” or “broken Spanish”; and speakers of the English Creoles call their languages Dialect (whether Tobagonian or Trinidadian), and Cantonese and Hakka are both generally called Chinese. Even the history of English in Trinidad and Tobago is misunderstood, with foreign-accented varieties being held up on radio and television as exonormative or foreign models, standards or reference points. The standard variety is often seen as the only “correct” or necessary variety, whereas non-standard English continues to co-exist with standard English and with the English Creoles of both our islands.

These are the languages spoken, signed and used in our national territory, with a history of over 100 to 500 years here. That these languages are all numerically and/or socio-economically minority languages is true—but each has a place in our history, contributing to more than just our vocabulary (which has contributed 12,200 words and phrases to the English language and to Caribbean English Creole, as documented by Lise Winer). The fact of their “survival” to the present attests to some speakers’ covert or overt determination to at least remember their ancestral, heritage languages, even if not to actively use them for various personal and social reasons.

This is a world where bi-/multi-lingualism is normal, and valued and encouraged by many countries, except perhaps in the Americas. Trinidad, especially, was a multilingual space, but is no longer so. It is worth noting that bilingualism (English and English Creole) and bidialectalism are recognised in the 2010 Language and Language Education Policy prepared by Ian Robertson, and by Lawrence Carrington and Dennis Craig and other scholars in the region.

There are those now hoping to rescue some of their ancestral past through language learning and practice of the modern varieties of these languages. Usually the new target variety is one that has a higher status in the country of origin (e.g., Lisbon Portuguese vs. Madeiran Portuguese), or that has

religious value (e.g., Classical Arabic for Muslims vs. Colloquial Arabic – their ancestors may not have been Arabic speakers), or one that seems to have greater marketability and economic gain (e.g., French vs. French Creole), or one that is more accessible through online and printed materials, or for all of these reasons (e.g., Hindi vs. Bhojpuri, etc.), but not the modern varieties of those ancestral tongues.

In this our 50th year of nationhood, the aim of this series of articles, produced by current and retired members of the Faculty of Humanities and Education and our students, is to shed light on the origin, development, status, relevance and contributions of our eleven surviving national languages, in addition to English.

Our writers include **Cristo Adonis** on the Amerindian languages of our First Peoples, **Sylvia Moodie-Kublalsingh** on Trinidadian Spanish, **Jo-Anne S. Ferreira** on French and Trinidadian Patois (French Creole) and on Portuguese, **Maureen Warner-Lewis** (of Trinidad & Tobago, UWI professor emerita, Mona) on Yoruba, **Winford James** on Tobagonian, **Kathy-Ann Drayton** on Trinidadian, **Jennifer De Silva** on Trinidadian Bhojpuri, **Stefan Poon Ying** on Cantonese in Trinidad, **Ramon Mansoor** on Syrian and Lebanese (North Levantine) Arabic, and **Ben Braithwaite** on Trinidad and Tobago Sign Language. English, our official language, will be the subject of another series.

This is also a tribute to those linguists who have worked on our national languages, including national linguists such as Rawwida Baksh-Soodeen, Lawrence D. Carrington, Kemlin Laurence, Peggy Ramesar Mohan, Sylvia Moodie Kublalsingh, Denis Solomon, John Jacob Thomas, Donald Winford, as well as Gertrud Aub-Buscher, Barbara Lalla, Ian Robertson, Lise Winer and Valerie Youssef and many others who have been labouring in the T&T vineyard in particular, and the Caribbean in general. We welcome all feedback and are honoured to publicise the ongoing work by our scholars, aimed at thoroughly documenting and understanding our linguistic heritage, our nation, and ourselves. ■



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AMERINDIAN LANGUAGES in Trinidad and Tobago

Cristo Adonis with Dr Jo-Anne S. Ferreira

IN TRINIDAD AND TOBAGO, at least ten known and named pre-Columbian languages were spoken by peoples of a variety of Amerindian origins. These languages include those from language families such as **Carib**, **Arawakan** and others. Except for **Kalina/Kari'ña** (Carib), **Lokono** (Arawak), and **Warao**, most of the other languages once spoken here are now extinct, both here and elsewhere on the American continent.





Cristo Adonis

Ministry of the Arts

The 11 languages below were just a few of the languages spoken in Tobago and Trinidad at one time, but today none is spoken natively in these islands. Languages of the Carib family include the following (those in bold are still living languages):

- **Kalina (Carib)** (7,500 speakers across Venezuela, Guyana, Suriname, French Guiana and Brazil)
- Carinepagoto
- Chaima (Chayma)
- Nepoio (Nepuyo) (related to Mapoyo of Venezuela)
- Yao

Languages of the Ta-Arawakan or Ta-Maipuran family included the following:

- **Lokono/Arawak** (2,500 speakers across Venezuela, Guyana, Suriname and French Guiana)
- Shebaio (Shebayo)
- Igneri

Other language families include:

- **Warao**, a language isolate (33,000 speakers across Venezuela, Guyana and Suriname)
- Kalipunian
- Chaguane
- and possibly many more

The numbers of speakers noted here, according to *Ethnologue*, may be outdated or incorrect, and may not necessarily reflect the actual size of the groups in these five mainland countries. A recent census in Venezuela will soon confirm exact numbers, as there are more than 7,500 Kari'ña for Venezuela alone, and more than 33,000 Warao for Venezuela alone. In addition, Marie-France Patte notes that only 700 of 2,051 Surinamese Arawaks speak the language, 150 to 200 out of 1,500 French Guianese Arawaks speak the language, and that there

are 15,000 Guyanese Arawaks. This is often because not all members of all groups are native speakers, and so the figures are generally tentative. It should also be noted many of the groups live on borders and move freely between and among these different modern political entities. Further, not all modern researchers and scholars agree and continue to debate various aspects and classifications of this vast and ancient subject of Amerindian peoples, cultures and languages.

The most outstanding linguistic legacy of the First Peoples of Trinidad and Tobago remains the over 200 toponyms or place names. These toponyms are found all over both Trinidad and Tobago (itself thought to be a Taino name, but possibly brought by the Spanish – see Arie Boomert's discussion: <http://jsa.revues.org/index1856.html>). (Taino is a Northern Arawakan/Maipuran language, now extinct, from the Northern Caribbean, mainly the Greater Antilles and the Bahamas.) The linguistic legacy also includes some flora, fauna and other names. As Rawwida Baksh-Soodeen and Boomert put it in their paper "Amerindian toponyms of Trinidad: Linguistic legacy of past Amerindian occupation," while this figure (200) may seem small, it actually represents some 450 place names since a single name may signify as many as five to six different situations such as point, bay, river, town, village, mountain, road, county or forest reserve. What is also significant is that the bulk of the island's MAIN topographical features carry Amerindian names. (See page 1 of that study.)

The work of these authors took a chronological focus. Some surviving Amerindian place names, according to language, include the following. The etymologies are those given in that paper, and some are tentative.

Names of Greater Antillean Taino (Arawakan) origin reportedly came via the Spanish who had been based in Cuba, Hispaniola and Puerto Rico. These names include: La Canoa (*canoe*), Guayabal (*guava* + the Spanish suffix *-al*, also in Venezuela), Icacos (*zeekak*, *fat pork*), Savana Grande (*sabana* + Spanish *grande* 'large', also in Venezuela), Tabaquite and Tobago (*tabaco*), and Yaigual (*yagua palm*, also in Venezuela as Yagua).

Arawak/Lokono language place names with known or partially known meanings include:

- Arouca (*arau* 'jaguar' + *cayri* 'island'; also in Venezuela as Aruca, the spellings <ou> and <u> in French and Spanish, respectively, having the same pronunciation; cf. Kairi, Iere, names given to Trinidad)
- Caroni (*-uni*, a suffix meaning 'water', also in Venezuela)
- Curucaye ('incense tree', including *cayri* 'island')
- Guayaguayare (*waya* means 'clay')
- Iere (variation of *cayri* 'island')
- La Seiva ('silk cotton tree', also in Venezuela as Ceiba, with Spanish article *la*)
- (A) Naparima ('large water', or from Nabarima, Warao for 'Father of the waves')
- Siparia (*-ari* means 'hard, rough, coarse', may mean 'machete')

Other Lokono names include Cipero, Guaracara, Moruga and Pitch (Lake).

Shebaio, another Arawakan language, has given at least these two place names: Aripéro and Erin.

Place names from the Cariban language family are divided among the Kalina/Carib, Nepoio and Yao languages.

Kalina/Carib place names with known or partially known meanings include the following:

- Arena(les) ('arm of a river?')
- Ari-ma (from Hy-Ari-Ma: 'a poisonous root' + **-ma/-mo**, a suffix meaning 'giant-sized')
- Aripo ('griddle for baking cassava bread')
- Cachipa ('balisier' or 'heliconia')
- Carapo (including + **-apo**, a suffix meaning 'place of, name of')
- Chaguaramas ('palmiste palm', also in Venezuela)
- Guanapo ('grass' + **-apo**, a suffix meaning 'place of, name of')
- Mucurapo ('silk cotton tree' + **-apo**, a suffix meaning 'place of, name of')
- Tamana (name of a Carib(an)-speaking group from the mid-Orinoco area)
- Toco ('wild sapodilla')
- Tumpuna (**-puna/-pona**, a suffix meaning 'on, upon')
- Tunapuna (**tona**- 'water, river' + **-puna/-pona**, a suffix meaning 'on, upon')

Other well-known names of Kalina origin include Ariapita, Caura (from Guara), Chacachacare, Cumuto, Cunupia, Macqueripe, Maracas, Maraval, Matelot(e), Matura, Paria, Piarco, El Tucuche (with Spanish article **el**), Turure and Yarra. Place names of **Nepoio** (another Carib language) origin include Mayaro (may have been the name of a Nepoio headman), Nariva and Ortoire

(originally closer to Guataro). One place name from **Yao** (another Carib language) is Guapo (root + **-apo**, a suffix meaning 'place of, name of').

Baksh-Soodeen and Boomert indicate that other Carib names came from Dominican Caribs/Kalinagos. The latter spoke a language which contained a large number of words of Arawak origin. Some of their contributions include names such as Salybia, based on Chaleibe, the Carib name for Trinidad, Balandra ('the sea'), and possibly Califo(r)nia (Kallipuna, a name for the Island Caribs). These authors also note that other names from other Carib languages came from Venezuela, such as Carapichaima (**carapa** 'crapo' + **chayma**, the name of a Cariban-speaking group) and Cumana (Cumanagoto, a Cariban-speaking group + **goto**, 'a suffix of many Cariban tribal names'). Others still came via the French Antilles, such as Madamas, Mapepire, Paramin

(possibly Arawakan, and possibly related to **bara** 'the sea'), Petit and Grand Tacarib (from Terre Caribe, Land of the Caribs) and Tragarete. Peons also brought Venezuelan names of various Amerindian origins to Trinidad, and the two countries share an important number of place names through the movement of speakers of a range of languages.

Warao is a language isolate, and one Warao place name is Chaguanas (name of the Warao group). Winer notes that the Warao (or Guarahoons) are the most frequently mentioned group in historical times, but they apparently visited Trinidad rather than residing permanently.

With regard to flora and fauna, as well as other items, some names extracted from Winer's 2009 *Dictionary of the English/Creole of Trinidad and Tobago* include several of Arawak and Carib origin:



South American Arawak tribe

Arawak

- **Trees:** *black maho* and *maho* (also Carib), *bois cotelette* (possibly French and Arawak), *carapa tree* (and *carap oil*, possibly Arawak), *ceiba* ('silk cotton or kapok tree'), *cocorite palm*, *genip*, *guatecare*, *manac*, *marouba*, *moriche* ('a palm') (both *carapa* and *moriche* may have other Amerindian origin)
- **Fruits:** *balata*, *cashima* ('sugar apple'), *zeekak* ('coco plum, fat pork')
- **Fauna:** *crappo* (also Carib), *tay-tay worm* (possibly Arawak), *yarrow* ('a fish')
- **Other:** *benab* ('a shelter'), *canoe*, *manare* ('a basket sifter', or Warao)

Carib

- **Trees:** *cocoyea*, *mauby*
- **Fruits:** *plantain*
- **Fauna:** *agouti*, *balahoo* (a fish), *batali* (a small marine turtle), *cachicama* or *kirtchecom* (a type of armadillo or tatou), *carite*, *cici zeb*, *coryal/corial* (a canoe, also thought to be of Arawak origin), *huille* (a snake), *mapepire*, *piapoco* (a bird)
- **Other:** *canari* ('jar'), *catara* ('casareep', an Arawak name), *pirogue*, *savannah*

Other words of Taino origin via Spanish include *caiman*, *cassava*, *guava*, *hurricane*, *iguana*, *hammock*, *manatee*, *pawpaw/papaya*; of Tupi-Guarani origin, *roucou* and *tannia* (also Carib), and many more, including *manicou*, *mabouia* (a lizard), *toluma* ('red arrowroot'), and *barbecue* (Arawak).

It is interesting to note that the ancestral Amerindian languages were first replaced by Spanish, then Patois/French Creole, which in turn has been mostly replaced by English and English

Creole. Patois and Spanish continue to be important heritage languages for some members of the Community, particularly in areas such as Brasso Seco, Paria, and Arima, and Adonis has been willing to teach and share his knowledge of Patois.

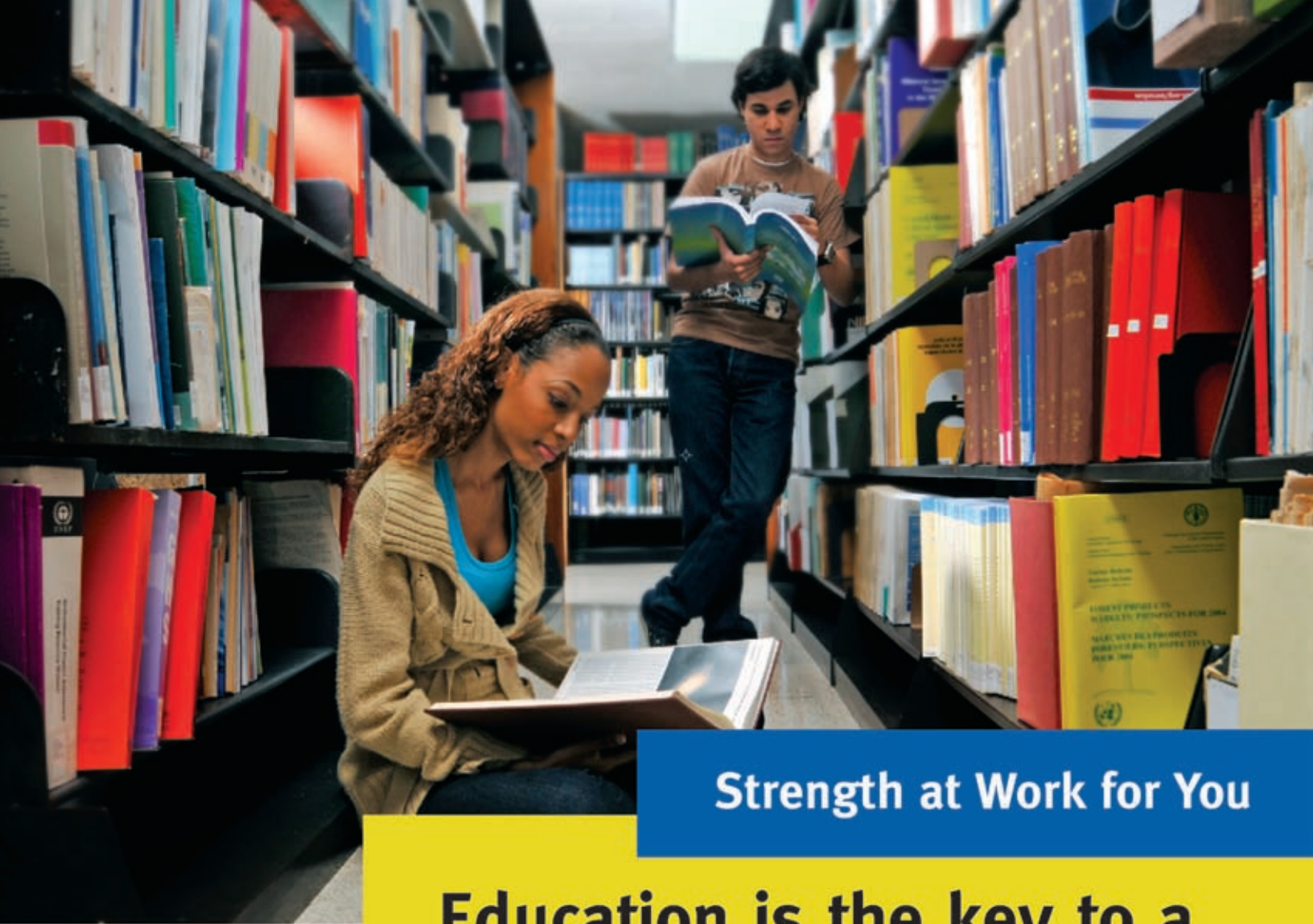
In Trinidad, the Santa Rosa First Peoples Community today is led by Chief Ricardo Bharath Hernandez and Queen Jennifer Cassar. Chief Bharath Hernandez is supportive of all of his Community's language learning efforts, and his own origins may be more Lokono than Kalina. Queen Cassar speaks Patois/French Creole (also called Kwéyòl), as does Cristo Adonis, the Community's payai (medicine man).

The Community conducts a number of ceremonies during which ceremonial chants are sung for the purpose of communing with the Creator, Guardians and Nature. The chants may be taught and learned, but many are individual and spontaneous, and for Trinidadian First Peoples, some are aware of what they are singing and have knowledge of some words from their ancestral languages (Lokono and Kariña), but some words may be unknown. These chants are sung on occasions such as the birth of a child, the death of a person, the clearing of land, planting, harvesting, and lately, national inter-religious meetings and festivals such as Red Earth. The ceremonies have come to be called 'smoke ceremonies' as tobacco is blown out of a pipe, but the focus is connecting with the Creator (thanksgiving and prayers for guidance, permission, etc.). There has been increasing contact with First Peoples from other countries such as St Vincent and the Grenadines, Dominica, Venezuela, Guyana, French Guiana, Suriname and Belize (including

Garifuna/Black Caribs, historically a mixture of St Vincent Arawaks, Caribs/Kalinagos and West Africans, and whose language is mainly Arawakan in origin). During gatherings in Trinidad and Tobago, with visitors from these nations, the 'smoke' and other ceremonies become multilingual. From these nations come a variety of languages used and heard in ceremonies and festivals here. The languages include Kalina, Lokono and Warao from the mainland countries, Patois (Kalinagos from Dominica and some Trinidadians), and Spanish (as in the case of a Community member from Lopinot). First Nation Canadians have also come, and members of each ethnic group and nation are free to sing or pray in their own language at the gatherings.

Some members of the Santa Rosa First Peoples Community are interested in learning either Kalina or Lokono. Some members are keen on learning both Kalina and Lokono, whether through formalised classes here, or visits to the mainland or through contact with native speakers visiting or living in Trinidad and Tobago. Recently, while learning dances, some children have learned some songs in Guyanese Lokono, taught by Neville Govia, a Guyanese Lokono who practises and teaches carving and weaving at the Santa Rosa Centre.

While it is unlikely that there will ever be a new generation of native speakers of Kalina, Lokono or Warao born in Trinidad and Tobago, there is increasing awareness and sensitivity that the languages are all distinct and different from one another (as Russian is from English, for example), and that these languages are not to be over-generalised as Amerindian or referred to dismissively as mere "dialects". The languages of the First Peoples continue to live on through important words, especially to do with the natural, spiritual world. ■



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The late great Tito Lara, singer, musician and composer, dedicated his life to Parang music

SPANISH

in Trinidad and Tobago

By Dr Sylvia Moodie-Kublalsingh

THREE CENTURIES AGO Trinidad was already under Spanish domination for two hundred years. In other words, in 1712, Spain had been sending governors and other administrators to the island for two hundred years to maintain its overseas possession, one of doubtful economic value, but of significant strategic importance.

However, there was no real impact on the development of this potentially rich territory. The non-indigenous Spanish-speaking population in Trinidad remained very small during that period. The Governor in 1702 reported that the total number of inhabitants, that is, Spaniards, did not exceed 60 (probably households).

According to the governor there were also about 1,500 native people on the missions and *encomiendas* (estates with indigenous labour – see F. Morales Padrón’s *Trinidad Española*, Sevilla 2011). In 1712, only a small proportion of the Amerindian population was under Spanish control and in close contact with the Spanish language in four *encomiendas* located at Arouca, Tacarigua, San Juan, and Caura, in the north of the island. Having been exposed to some degree of indoctrination and Spanish acculturation, these Amerindians of various ethnicities and languages might have learned Spanish and imbibed certain aspects of Hispanic culture.

“Yet, today in 2012, there are Trinidadians who are still described as ‘Spanish’ mainly because of their appearance and their surnames; because of some family member’s knowledge of Spanish, or because they reside in traditional ‘Spanish’ villages where *parang* has been popular.”

[LANGUAGE MATTERS]

A hundred years later in 1812, Trinidad had already experienced many profound changes. In 1783 the Cedula of Population had come into effect transforming the demography of the colony, and the nature of its society. Hispanics (whether European, Indigenous or African), were outnumbered by Francophone immigrants of European and African origin. After 1783, the Spanish language and culture already seemed threatened. Then on the 18th February 1797, Trinidad ceased to be Spanish; the last Governor, José María Chacón, handed over the defenceless island to the British through the capitulation signed at the Valsayn Estate. By the beginning of the 1800s, the exodus of Spanish officials, troops and other colonists was effected. Some of the latter migrated to the Mainland. Other Spanish Creoles “impoverished and isolated”, became unimportant relics in their native land, and “disappeared from the historical record” (see page 20 of B. Brereton’s *A History of Modern Trinidad, 1783–1962*). Others, gradually “suffused with French manners”, were absorbed into French Creole society.

Tobago was first sighted by the Spanish in 1498, and recorded Spanish names for the island include Bella Forma, Isla

de Asunción, Isla de Concepción and Isla de Magdalena. The Spanish visited or claimed Tobago at various other times, including 1591 and 1614, but they left no real impact on that island. Only a few Spanish place names remain: Cap Gracias-a-Dios and Pedro Point on the northern side and La Guira near Crown Point.

During the first two or three decades of the nineteenth century, at a time of political and social turmoil on the Mainland, there was significant movement eastwards to Trinidad. Venezuelans of different political persuasions took up residence on the island. Among them was Antonio Gómez, the Spanish-born secretary of a Venezuelan Royalist General sent as plenipotentiary to the Governor of Trinidad in 1813, and who subsequently performed the role of Assessor to Governor Woodford. Gómez eventually purchased the large La Pastora Cocoa Estate in the Santa Cruz valley, and settled down in Trinidad (see pages 82–83 of Fr. Anthony de Verteuil’s *Great Estates of Trinidad*).

Edward Lanzer (E.L.) Joseph, author of *Warner Arundell, the Adventures of a Creole*, comments, through the protagonist, on the “dialects” of the

people of the Port-of-Spain of the 19th century. Arundell claims that one could hear “Spanish, with its true Castilian pronunciation, as well as with the slight corruption with which the South Americans speak it”. Evidently the speech of the Trinidad-born Hispanics would have been the slightly “corrupted” (*sic*) variety. In addition, we know that droves of labourers or peons arrived from Venezuela throughout the nineteenth century settling mostly in agricultural areas. In this way, though we witness the demise of its more socially influential members, we observe how the Hispanic community continued to survive and grow. Therefore, Spanish remained extant as the language of local Hispanic folk particularly in rural areas.

In the 1880s, Louis de Verteuil reported a predominance of Spanish speakers of mixed race in the county of Caroni. The ward of Montserrat, in particular, “was mostly if not entirely occupied by individuals of Spanish descent” wrote de Verteuil. In the Caura Valley, most of the inhabitants were of Spanish descent, and Spanish was universally spoken. However, I have not found records of the actual number of Spanish-speaking persons residing in Trinidad in the nineteenth and twentieth centuries.

The term ‘Spanish’ was used to designate persons whose language was Spanish, and not necessarily to refer to descendants of families from the Spanish colonial period. Venezuelan Spanish speakers were considered valuable pioneers in the development of Trinidad’s cacao industry. There were tree fellers and hunters, but businessmen and professionals also came, all fleeing from the civil unrest on the mainland. The peons gravitated to areas where Spanish-speaking communities already existed.

Stollmeyer Cocoa Estate House, Santa Cruz Valley



Consequently, from the mid-nineteenth century onwards, the local 'Spanish' population consisted largely of both the rural agricultural labourer/peasant type and the more urban Venezuelan.

After the closure of the Spanish Colony, the Venezuelans and their locally born descendants took on the responsibility, so to speak, of ensuring that Trinidad did not lose its Hispanic flavour altogether. Since most of these Spanish speakers worked on cocoa estates they were often referred to as "cocoa panyols". Language, customs, occupation and even place of residence distinguished them from the rest of the society. They often looked different too: mainly of mixed Amerindian, European and African ancestry. They were referred to politely as Spanish, and often derogatorily as *cocoa panyol*.

Throughout the early to mid 20th century, Port-of-Spain and other Caribbean capitals had become the point of reference for many Parianos (inhabitants of the coast of the Gulf of Paria on the Venezuelan side, in towns such as Macuro and Güiría), with wealthy Venezuelans sending their children to Catholic colleges in Trinidad, conducting business in Trinidad, shopping, and even coming to take drinking water back to the mainland. Carúpano, further west, was also important in Venezuelan-Antillean commerce. Spanish, Patois and English moved freely between the two countries. There have been several other waves of Venezuelans coming to Trinidad, mostly depending on the political era, as well as economic opportunities such as fishing, commerce and other business activities.

The variety of Spanish spoken in Trinidad during the Spanish colonial period could hardly have differed from the language of the region generally, Venezuela in particular. Moreover,

the conditions were not present for the creation of a new Spanish-based pidgin, *bozal* or distinct language like the French-lexicon Creole (Patois) and English-lexicon Creole languages. Enslaved Africans were introduced into Spanish Trinidad at a very late stage, they were small in number and, to my knowledge, there were no maroon settlements during that period. Therefore, they were not separated from mainstream Spanish. Local expressions used by Trinidadian Spanish Creoles or hispanicised Amerindians and their offspring in the pre-British era have not been identified. Neither is there information on their songs, music, food, festivities, prayers and knowledge of medicinal plants.

Between 1967 and 1987, I interacted with 'Spanish' speakers in traditional Spanish villages which were becoming very mixed with a diminishing core of Spanish speakers. These communities include Lopinot, Santa Cruz, Maracas, Blanchisseuse, Arima, Valencia, Las Cuevas in the north, places to which many of the Spanish speakers had migrated from Caura, the former quintessential Spanish valley (until the 1945 evacuation). Further south, I met Spanish speakers in Gran Couva, Cedros, Erin, the central Montserrat Hills, Moruga, Rio Claro, Siparia, Tamana, Tabaquite, Tortuga, and the south-western peninsula (see S. Moodie-Kublasingh's 1994 work, *The Cocoa Panyols of Trinidad: An Oral Record*). Most informants reported that their ancestors were of both Trinidadian and Venezuelan provenance. These persons were generally in their seventies. The younger generation was unable to carry on a conversation in Spanish.

Yet, today in 2012, there are Trinidadians who are still described as 'Spanish' mainly because of their appearance and their surnames; because of some family member's knowledge of Spanish,

Did you know?

- The Cabildo was built after 1797 in "Spanish" style. No building from the Spanish period survives.
- The name Laventille has its origins in the Spanish word for an 'inn', La Ventilla (from la venta), as there was actually an inn on the outskirts of Port-of-Spain.
- The streets in downtown Port-of-Spain from Duncan Street in the east to Frederick Street in the west first bore Spanish names: Calle del Infante, Calle de San José, Calle de Santa Ana, Calle Herrera, Calle de San Carlos, Calle de San Luis, Calle de Santa Rosa, Calle de Princesa de Asturias.
- Observatory Street was so called because it is the site of an astronomer's observatory built in the Spanish colonial period.
- Port-of-Spain was first named Puerto de los Españoles.
- The surname Farfan is one of the oldest Spanish and European names in Trinidad. It dates back to at least 1644.
- Devotion to La Divina Pastora was introduced by Spanish Capuchin missionaries who first arrived in Trinidad from Aragon and Catalonia in 1684.
- Trinidad and Venezuela were part of the Viceroyalty of New Granada from 1717. This viceroyalty included Colombia, Costa Rica, Ecuador, Guyana, and Panama. By 1777, Trinidad was one of the provinces of the Captaincy-General of Venezuela.

or because they reside in traditional 'Spanish' villages where parang has been popular. Formerly, some of these individuals were reputed to cure illnesses and assist with personal problems through the recitation of Spanish prayers. Their help was solicited at critical times to *santiguar* (*santiwa*), attend to children afflicted with mysterious ailments, advise on local bush medicine, and so on. Moreover, in post-colonial independent Trinidad and Tobago, a new, positive attitude evolved vis à vis their musical talent and linguistic abilities. They were consulted as repositories of Hispanic song and music, namely the popular parang (from Spanish *parranda*). The status lost by the old Spanish Creoles was partially recovered by their obscure, unknown descendants and by humble, rural, Trinidadian-Venezuelan peons.

Trinidadian Spanish spoken two generations ago in rural areas was similar to the variety heard in rural Eastern (Oriente de) Venezuela. In 1922 and 1931, the celebrated Hispanic philologist, Pedro Henríquez Ureña, after visiting Trinidad, reported that our variety (dialect) of Spanish was 'normal', which contained some loans from English and Patois. This mixture distinguished it from other varieties. (See R.W. Thompson's 1956 article "Préstamos lingüísticos en tres idiomas trinitarios" in *Estudios americanos* 61: 249-54.)

Trinidadian English also benefitted from its contact with Spanish. Apart from the Spanish place names and surnames that abound in our country, we use words that are of local Spanish origin. Amerindian place names of various origins and languages have been influenced by Spanish with suffixes such as *-al*, *-ito*/*-ita*, articles such as *el/los*, *la(s)*, and words such as *grande*, *chico*, *río*, *cerro* and more. *Panyol*/*Payol*, *pastelle* and *parang* have their

origin in *español*, *pastel* and *parranda*, respectively. Our expression *it making hot* might be a calque of the Spanish *hace calor*. (It can also be due to French and Patois influence.) Other words currently in use are: *arape* (>*arepa*, 'fried cornmeal pie with fish or meat filling'), *empanada* ('a cornmeal pie usually without filling'); *pastelle* (>*pastel*, 'a corn pie filled with a well-seasoned mixture of meat, raisins, capers and olives'; *lanyap/lagnippe* (>*la ñapa*, 'an extra bonus'); *to mamaguy* (>*mamar el gallo*, also used in Venezuela, 'to fool, trick, deceive'); *picong* (>*picón*, 'spontaneous verbal battler'); *douen/dwenn* (>*duende*, 'a legendary creature, spirit of an infant who died before being baptised'); *maljo* (>*mal de ojo*, 'the evil eye'); *sapat* (>*zapato*, 'slipper with wooden sole for outdoor use'); *planass* (>*planazo*, 'a blow with the flat side of a machete or cutlass'); *pokapok* (>*poco a poco*, 'little by little, gradually'); *ayo* as in 'the kite ayo' (>*adios*, 'goodbye'); *pyong* (>*peón*, 'an enthusiast'); *cuatro*, *bandol* and *mandolin*, musical instruments; and several other culture-bound words associated with the parang, for example, *aguinaldo*, *estribillo*, *joropo*, *manzanare*, *parranderos*, *serenal*, etc. Some words are now obsolete: *boy* (>*bollo*, 'bun or bread roll'); *marcha palantay* (>*marcha para adelante*, 'to go ahead'); *santiwa(i)* (>*santiguar*, 'to bless'); and others. (See Winer and Aguilar, and John Jacob Thomas' 1869 book, *The Theory and Practice of Creole Grammar*.)

The old "panyols" prayed, recited proverbs and sang verses of *aguinaldos* and *estribillos* in Spanish. The language was usually transmitted orally. Those who were literate read La Santa Biblia and a book called "El Mártir de Gólgota" which they consulted to compose verses on the life of Jesus. The younger generations also lost their forefathers' *oraciones* ('prayers'), regarded as powerful spiritual tools veiled in secrecy

and revealed to the privileged few. Most of the *oraciones* were in verse and took the form of the *romance* or ballad. These prayers and numerous *coplas* on religious and secular themes connect Trinidad to Spain via Venezuela. From this point of view, one can appreciate how Trinidad and Venezuela, especially Paria and Oriente de Venezuela, form *Un Solo Pueblo* (One People) sharing *Una sola cultura* (One Culture), as anthropologist Juan Sorrillo is fond of reminding us. This Hispanic Venezuelan ribbon is just one of the many that are woven into Trinidad's culture.

Unfortunately, we have been witnessing the phenomenon of language death as the national native variety has become extinct. The few semi-speakers of the local variety produce ill-formed and idiosyncratic syntax which the older fluent generations would not have generated, and their vocabulary is limited. Languages die when they are no longer used by the younger generation. Today, we have reached this stage where there are very few, if any, surviving speakers of Trinidad Spanish. Spanish has evolved into a Foreign Language taught at secondary schools and a few language learning institutions. ■

Dr Sylvia Moodie-Kublalsingh is a retired Senior Lecturer in Spanish, and former Director of the Centre for Language Learning (CLL).

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Noble Roots: A Banana Plantation at the forerunner to The UWI St. Augustine Campus, the renowned Imperial College of Tropical Agriculture (ICTA). This plantation had practically every known species of banana, interspersed with Gliricidia Sepium for shade.



New Faculties of Food & Agriculture, Science & Technology

THE ANNUAL BUSINESS Meeting of the Council of The University of the West Indies (UWI), held on Friday, 27 April 2012, at the Mona Campus, endorsed some strategic decisions taken in February by the University Strategy and Planning Committee. The most significant change is the decision to reinstate a dedicated Faculty of Agriculture which for 14 years had been merged with the former Faculty of Natural Sciences to create the Faculty of Science and Agriculture at the St. Augustine Campus. This Faculty has now been demerged to make accommodation for the new **Faculties of Food and Agriculture and Science and Technology**. Stakeholders in the Agriculture sector have been calling for this reinstatement and it is hoped that the new Faculty with its focus on food and agriculture, will address the pressing issue of food security in the region.

Similarly, the Faculty of **Science and Technology**, will focus on technology, particularly Information and Communication Technology (ICT), Biotechnology, Renewable Energy Technology and Biomedical Technology. The decision to rename the Faculty of Pure and Applied Sciences on the Cave Hill and Mona Campuses to the Faculty of Science and Technology was not aimed only at standardizing faculty names across The University, but more importantly signalled a welcomed widening of focus and the repositioning of Science with Technology throughout the institution. ■

Research Day Winners

Congratulations to the winners of the **Best Poster and Best Research Paper Awards for Teaching and Learning Research Day** held on Wednesday 7th December 2011. **Carlene Williams**, a student in the IDU's Master in Higher Education (MHEd) Tertiary Level Teaching and Learning programme, was adjudged winner of the Best Poster Award for her entry entitled *The Teaching of Social Media Ethics to Tertiary Level Students*, while **Dr Rawatee Maharaj-Sharma**, Lecturer in the School of Education, received the award for Best Research Paper. Teaching and Learning Research Day is intended for all university lecturers who are interested in teaching and learning effectiveness. The event is designed to disseminate research information on teaching and learning generally and to provide our teaching practitioners with a forum for demonstrating scholarship



(L-R) *Carlene Williams with Dr Anna-May Edwards-Henry and Dr Maharaj-Sharma.*

in their practice. The event provides opportunities for teaching staff to present their research (papers, posters) and/or engage in workshops and panel discussions with a diverse audience on teaching conceptualisation and teaching practice in the areas of Classroom Research and Technology Innovation/Blended Learning.

In addition to providing a forum for publicising events within the teaching and learning dynamic at The UWI, this event also highlights, encourages and acknowledges scholarly teaching. The next Teaching and Learning Research Day will be held in 2013. ■

Atlantic's Sustainability Award for IGDS

In April 2012, the **Institute for Gender and Development Studies, St. Augustine Unit - Women Gender Water Network**, was awarded the Atlantic CEO Sustainability Award for its Children's Vacation Water Camp Programme in Biche, Icacos and Matelot. The annual event seeks to bring recognition to outstanding and innovative projects developed by Atlantic's employees as well as service providers, NGOs and contractor companies associated with Atlantic. The Vacation Camp Programme, which educates children on the water cycle, sustainable water use, conservation and management, achieved the first ever



(L-R) *Deborah McFee, Keizel Kydd and Dr Fredericka Deare of the IGDS-WGWN — Women Gender Water Network with the Atlantic CEO Sustainability Award for Children's Vacation Water Camp Programme.*

win for a project that was approved through the Atlantic LNG donations process and it was the only NGO to receive the prestigious award this year. This award has raised the profile

of the project and it has opened the door to a number of funding and other opportunities towards the possible expansion of the outreach and research capacity of the project. ■

A Visionary Innovator

Congratulations to **Professor Pathmanathan Umaharan** for being honored by the Intellectual Property Office of the Ministry of Legal Affairs of Trinidad and Tobago. The Professor in Genetics has done groundbreaking work on plant genetic resources management, genetic analysis and crop improvement. His areas of interest include biotechnology and biosafety and his current research interests are understanding host-pathogen interactions and the genetics of resistance in cocoa and Anthurium; genetic resource management in cacao and hot pepper; as well as biotechnological approaches to improving the colour range in Anthuriums. Professor Umaharan was among five other selected persons, who were honored as "Visionary Innovators" for having contributed to the development of intellectual properties, as part of the World Intellectual Property Day function held at the Crowne Plaza, Port of Spain. The unassuming lecturer is quick to thank his colleagues often stating that, "the work could not have been done without the teamwork involving a number of my graduate students". ■



Professor Pathmanathan Umaharan

"the work could not have been done without the teamwork involving a number of my graduate students"



One of the Varieties of Anthurium Lillies developed by UWI Professor Umaharan.

Senior Appointments

At the annual business meeting of the Council of The University of the West Indies, held on Friday, 27 April 2012, at the Mona Campus, Jamaica, The UWI's supreme governing body approved the appointment and re-appointment of several senior managers. Principal of the Cave Hill Campus, **Professor Sir Hilary Beckles** and Principal of the Mona Campus, **Professor The Honourable Gordon Shirley** were both reappointed, with acclamation, for another five-year term; Principal of the Open Campus, **Professor Hazel Simmons-McDonald** was also reappointed with acclamation, but for a period of two years as she is due to retire in 2014.

Also reappointed were the University Registrar, **Mr C. William Iton** for a further period of five years and the Deputy Chief Financial Officer, **Ms Patricia Harrison**, for another three-year term. **Professor Yvette Jackson**, Coordinator for Graduate Studies at the Mona Campus, was elevated to the position of Pro Vice-Chancellor for Graduate Studies, succeeding the incumbent, **Professor Ronald Young** who retires at the end of the current academic year.

Several Deans were also appointed or reappointed. **Dr David Berry** will assume the position of Dean of the Faculty of Law at the Cave Hill Campus, on August 1, 2012 on the retirement of the current Dean, **Professor The Honourable Velma Newton**, for a term of four years; **Professor Joseph A. Branday** was re-appointed Dean of the Faculty of Medical Sciences at Cave Hill for a further two years up to July 31, 2014. **Dr Justin Robinson**, currently Head of the Management Studies Department at Cave Hill, will succeed **Dr George Belle** as Dean of the Faculty of Social Sciences at the Cave Hill Campus, for four years effective August 1, 2012.

At the Mona Campus, Dean of the Faculty of Pure and Applied Sciences (renamed Science & Technology), **Professor Ishenkumba Kahwa**, was reappointed to serve a further four years in the position, until July 31, 2016. The Faculty of Social Sciences will have a new Dean, as the incumbent **Professor Mark Figueroa** would have served two consecutive terms. **Professor Evan Duggan**, currently Executive Director of the Mona School of Business, will succeed Professor Figueroa as Dean of the Faculty for two years until his retirement in 2014.



Professor Sir Hilary Beckles



Professor The Honourable Gordon Shirley



Professor Hazel Simmons-McDonald



Mr C. William Iton

Dean of the Faculty of Humanities and Education at the St Augustine Campus, **Professor Funso Aiyejina**, has been reappointed to the position for a further four years, effective August 1, 2012, while at the Faculty of Social Sciences at the campus **Mr Errol Simms**, Senior Lecturer in the Department of Management Studies, will serve a three year term as Dean.

Mr Simms will succeed **Dr Hamid Ghany**, who served in the position for two consecutive terms, when he steps down on July 31, 2012. The new Faculty of Science and Technology at the St Augustine Campus will be headed by **Professor Indar Ramnarine** as of the start of the new academic year, August 1, 2012. Professor of Ichthyology in the Department of Fisheries Management and Aquaculture, Professor Ramnarine has been Deputy Dean of the Faculty of Science and Agriculture since 2008. On August 1, **Dr Carlisle Pemberton** will become the Acting Dean of the new Faculty of Food and Agriculture at St Augustine. Dr Pemberton, Senior Lecturer in the Department of Agricultural Economics & Extension, will fill the post for one year. ■



Professor Funso Aiyejina



Professor Indar Ramnarine



Dr Carlisle Pemberton



Mr Errol Simms

Smart Talk

Gwendolene Roberts, who was recently awarded a prestigious Bolivarian Alliance for the Peoples of Latin America and The Caribbean (ALBA) research grant, shares her passion for journalism, the importance of research at UWI and the impact of intellectuals/mentors like Norman Girvan, with Anna Walcott Hardy.

Also known as the Cultural Fund of the Bolivarian Alternative for the Peoples of Latin America and the Caribbean – ALBA, the 2011-2012 grant also provides funding for two trips - one to Venezuela and the other to Cuba, for Gwendolene to complete field work on her thesis which will examine the integral impact of media on societies.

Why did you choose to pursue this field of research?

I am not at all certain that I chose this field; rather I believe that we met halfway. I fell in love with journalism as a small child and as I grew, I began to wonder about what goes on behind the scenes. How are stories selected? Are journalists sure that the story they are reporting on is indeed factual? Why do some stories 'make it', and others do not?

Over time this evolved into questions such as: Do governments have any input into how their countries are portrayed in international media? Can small societies with no major economic punch, still determine their own realities or are they 'given' a particular image based on the determination of people outside of their borders?

This led me to become very interested in International Relations and owing to the excellent support of my then Thesis Supervisor, **Professor Norman Girvan**, I cemented my academic direction and am now pursuing this passion wholeheartedly.

How do you feel about receiving this award?

In choosing my research focus, I realised very quickly that what I would (be) interrogating as my MPhil - I hope to secure a PhD upgrade by the end of this academic year - and was considered frontier research. Coming-off of having achieved a high A grade for my Master's Thesis, I wanted to expand on what I did at that level to encompass the Latin American region. I felt that this corner of the globe needs to build closer relations and so I began to research accordingly. When Professor Girvan brought this award to my attention and I looked at the requirements, at first I was not too enthusiastic, but my present MPhil Supervisor **Dr. Mark Kirton** along with **Dr. Marlon Anatol**, encouraged me to apply. They reminded me that what I hoped to achieve from my research would ultimately impact Latin America also and I am so pleased that I did apply. I am the only grant winner from an English Speaking country and this fact has made me feel a strong sense of accomplishment - I have been able to gain the attention of stakeholders in the academic and governmental arms of the Spanish speaking, Latin American community - a virtual foot in the door of the region I hope to impact on when my thesis is complete.

How do you think your work will impact on our society?

My research is geared towards building integration from the bottom up; it looks at the ways the various governmental and civil society stakeholders can empower their citizenry and membership to seek a closer relationship across the hemisphere in an age where - to go it alone is practically impossible and where new regionalism [has emerged] - building strong relationships along ideological if not geographical bounds. We are a technologically high usage society, but the levels to which we are able to translate the volume of internet, and telecommunications traffic into actual social impact is too low at present. My research focus is aimed at filling that gap; providing our region and hemisphere with the theoretical tools necessary to have practical impact on the way we see our world.



Gwendolene Roberts

How can UWI enable greater collaboration with stakeholders and enhance the transfer of knowledge from academia to having an impact on the development of our society?

I think that The University of the West Indies' role as the regional tertiary level educator, is essential for the continued growth of the region's intellectual base. For me however, it should not stop there. The UWI is a repository for some of the most advanced research theses on the Caribbean and Latin

American hemisphere by regional scholars. This information should not stay simply in books in the library. A look at the various focus areas of the students should be done and lined-up against the needs of the various countries policy requirements and fed into the public consciousness through workshops and via television, radio and print. Also focusing scholarships towards priority areas of the region will encourage targeted research. In this

way what is done at the university is not in isolation to the rest of society but feeds into the direct advancement of the peoples of this part of the globe.

New Faculties, Expansion & Mergers

Division of Liberal Arts Department

The Faculty of Humanities and Education at the St Augustine Campus will have two new Departments, arising from the separation of the Department of Liberal Arts into **the Department of Modern Languages and Linguistics** and **The Department of Literary, Cultural and Communication Studies**. The division had become necessary as a result of the rapid growth in enrolment in the disciplines of Modern Languages and Communication Studies. ■

MSB and DOMS merged

Another major strategic move is the decision to merge **the Department of Management Studies** in the Faculty of Social Sciences at Mona with the **Mona School of Business**. The merged entity, to be known as the **Mona School of Business and Management**, will operate within the Faculty of Social Sciences and will facilitate the goal of institutional accreditation of all business programmes at the undergraduate, graduate and post-graduate levels. The merger was commended as a model for the business schools at the Cave Hill and St Augustine Campuses to emulate. ■

The Optometry Programme

The BSc Programme in Optometry at the St Augustine Campus will now be located in the Faculty of Medical Sciences (FMS), bringing it under the leadership of the Dean, FMS, and moving it from its former position in the Faculty of Science and Agriculture. ■

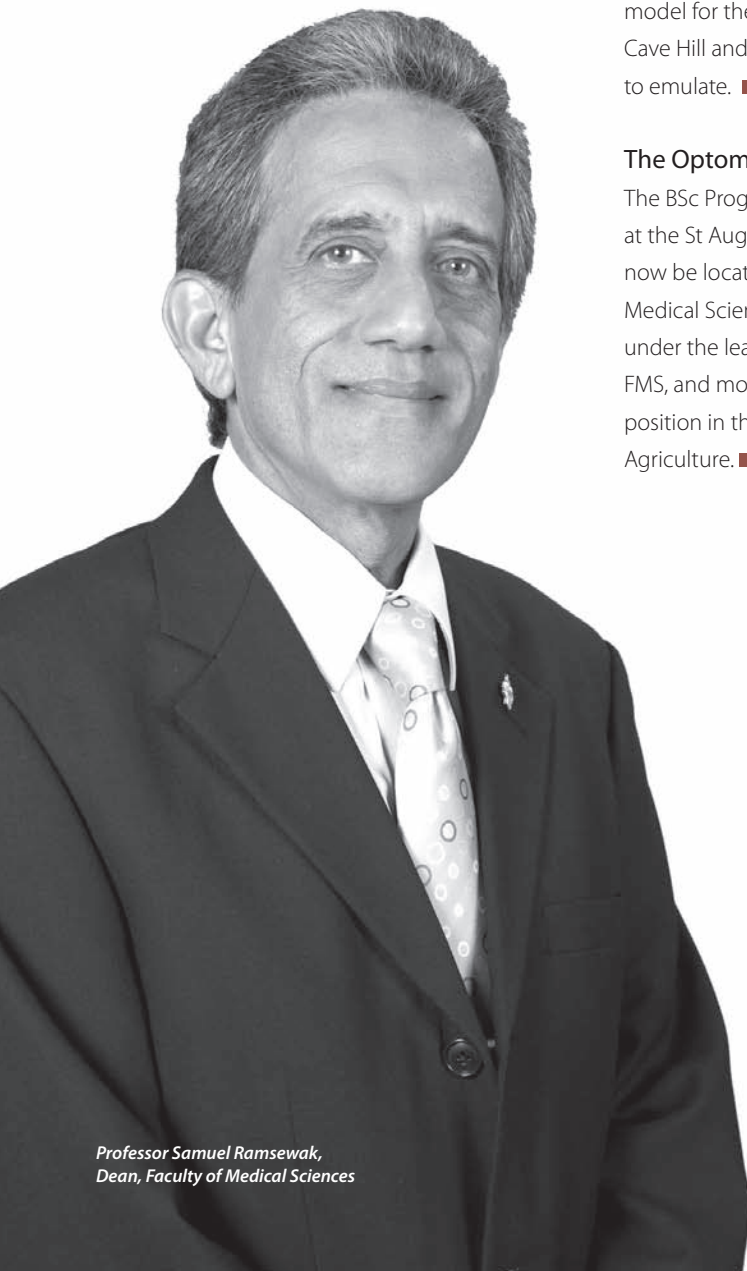


Dr Derrick McKoy, Deputy Dean, Faculty of Law, Mona Campus

Expansion of the Law Faculty

In keeping with the decision taken three years ago to expand access to the teaching of Law, the Council endorsed the decision of its Strategy Committee to **establish a full-fledged Faculty of Law at the Mona and St Augustine Campuses in addition to the original Faculty at Cave Hill**. At Mona the LLB programme, headed by **Deputy Dean Dr Derrick McKoy**, has been in operation for the past three years in a state-of-the-art Faculty building. Currently, students can register for the full LLB programme at St Augustine, where a building to temporarily house the new Faculty has been constructed. It is expected that the new **Faculty of Law at St Augustine will become fully operational in the academic year 2013-2014 with the completion of the new flagship building at The UWI South Campus, Penal/Debe**. ■

For the latest UWI News, click <http://sta.uwi.edu/news>



Professor Samuel Ramsewak, Dean, Faculty of Medical Sciences

For Richer & For Poorer

Pension Reform Conference Hits Home



(L-R) Professor Emeritus Compton Bourne, Executive Director at the Caribbean Centre for Money and Finance, Professor Clement Sankat, UWI Campus Principal, former Minister of Finance, Trinidad and Tobago, the Hon. Winston Dookeran

HEAVY-WEIGHTS FROM across the world made it to the international seminar on “The Future of the Pension Industry in the Caribbean” on 4th of May at the Hyatt Regency Hotel in Trinidad. With Caribbean news headlines featuring the CLICO and the Hindu Credit Union enquiry, the Seminar was undeniably timely and fundamental.

Speakers included then Minister of Finance, Trinidad and Tobago, the **Hon. Winston Dookeran**, International Monetary Fund Economist **Dr Baoping Shang**, Central Bank Governor, **Mr Ewart Williams** and Vice President Sagikor, **Mr James Camacho**. Then Minister of Finance, **Winston Dookeran** applauded the Caribbean Centre for Money and Finance, UWI, Unit Trust Corporation and Republic Bank for

supporting the business executive seminar and encouraging “policy oriented discourse”. During his presentation he detailed the many government funded pension initiatives that support senior citizens and went on to add that there are plans to widen the net of beneficiaries to include the self-employed. He also spoke of the need for a reform agenda to address these issues in a timely, urgent fashion with great resolve.

Indeed the seminar’s aims and objectives included exposing decision makers in the industry including representatives of the interests of pension beneficiaries, to key issues affecting the operations of Caribbean pension funds. It was noted that public and private pension funds have to contend with: greater investment

uncertainty and lower interest rates in Caribbean and foreign financial markets; changes in international accounting standards; fiscal stress among governments; increased longevity of pensioners ; and the prospect of unfunded liabilities to a growing mismatch between financial commitments to pensioners and anticipated future earnings of the pension schemes. Participants had been brought together to assess these issues, comment on legislative reforms and make proposals for sustained pension arrangements in the Caribbean. The bar seemed to be raised quite high for a one day seminar and yet strides were made - ones that are needed in a region facing an economic crisis coupled with increased longevity among its population.

Professor Clement Sankat, UWI Campus Principal, called for action stating that “we all have a social and moral responsibility to act”. Many of the speakers agreed that there is a dire need to strengthen the pension industry in the region as a pension often becomes the sole source of income for many.

It’s not surprising that in a room full of fund analysts, researchers, educators, accountants and bankers, more than just a few nodded in agreement with Executive Director at the Caribbean Centre for Money and Finance, **Professor Emeritus Compton Bourne’s** statement that “pensions matter greatly for the well-being of societies”. ■ – AWH

Breaking the Silence

The fight against child sexual abuse

by Margaret Walcott



MORE OFTEN THAN NOT societies resist change. The elimination of social taboos is particularly slow. The Trinidad and Tobago society is no different. In our country Child Sexual Abuse, the violation of children's rights and the personal integrity of girls and boys, is deeply entrenched, it is a taboo subject and one of the most hidden crimes in our society.

Breaking the Silence: A Multi-Sectoral Approach to Preventing and Addressing Child Sexual Abuse in Trinidad and Tobago of The Institute of Gender

and Development Studies (IGDS) at The University of the West Indies, St. Augustine offers an emphatic response to this debilitating social ill.

In 2008, The Institute embarked on a three year action research project to gain new knowledge, and to enable women, men, girls and boys to better understand child sexual abuse and to deal with its implications for the spread of HIV.

For the *Break the Silence* project The Institute of Gender and Social

"Child sexual abuse in Trinidad and Tobago has lurked in the background for years, slow in coming to the forefront. Although in the last decade or so there has been public outrage at the murders of young children".

[OUTREACH]

Development partnered with the Trinidad and Tobago Coalition against Domestic Violence (CADVTT), UNICEF, Trinidad and Tobago, and the UN Trust Fund to End Violence against Women. The partnership with the Coalition against Domestic Violence (CADVTT), a NGO established in 1988 by two women, Diana Mahabir and the late Radhica Saith, activists in the field of domestic violence, provided a legitimate entree into communities in Trinidad and Tobago.

Child sexual abuse in Trinidad and Tobago has lurked in the background for years, slow in coming to the forefront; Although in the last decade or so there has been public outrage at the murders of young children - **Akiel**

Chambers, an 11 year old boy who was found in a pool at a birthday party in May 1998; **Amy Annamunthodo** a four-year-old found raped and bugged in 2006; six-year-old **Sean Luke Lum Fai** was another victim and more recently the case of **Daniel Guerra** aged eight. The media frenzy has been short lived, some in the traumatized communities remain fearful, reluctant to report incidents of child sexual abuse and address the perpetrators.

The visual symbol of the programme is a blue teddy bear, beloved of all children with a plaster over its heart. It simultaneously conjures up the horror of child sexual abuse while offering security, love, care and comfort and subliminally suggesting hope and healing.



The logo is not a commercial or trademark tool, but rather a call to awareness, a consciousness raising symbol.

A Call To Action went out to communities to paint walls, organize walks, install community signs, share on the Face book page, and network. Many communities answered the "Call"



and the groundswell, so critical to the campaign, is growing.

Skills-building workshops were developed always at the request of the community. They embraced the service providers, the teachers, parents, and offered child centered activities and artistic and theatre based activities. Many of the community activities have drawn on art forms and traditional celebrations.

From the Toco community came a seven-episode radio programme *From Mathura to Matelot* that was developed as part of a community skills-building workshop. Adults and children participated in writing the script, acting in the soap opera as well as recording, editing and producing the video.



In Charlotteville, Tobago, Kite Flying was the activity. December is kite flying season in the island, that is when kites really soar. Rhonda Mckenzie, the Community Liaison Officer for Charlotteville, for the *Break the Silence* project, worked with the children who participated in the arts workshops, building the kites and painting a banner

that they displayed at the Family Health Fair in their community.

The Committee on the Status of Women (CSW), Trinidad & Tobago Unified Teachers' Association, (TTUTA) collaborated with the Sports, Cultural and Social Activities Committee to use the *Break the Silence* campaign as the



“there is need to extend and expand the project, and it is most important for government policy to reflect the findings of the study and implement the recommendations.”

[OUTREACH]

theme for the TTUTA and M&M 10K and 1 Lap on January 21st, 2011.

In Barrackpore, **Zorah Resalsingh**, a retired nurse, who had long been working with 'children at risk' collaborating with Police, Teachers and Social Workers, joined the campaign and the Barrackpore Community organized an impressive, large march in July 2011. "Auntie Zorah" says her goal is to have a Children's Home that is so badly needed in the southland.

Deputy Campus Principal of UWI St Augustine **Dr. Rhoda Reddock** who is also Project Director, Professor of Gender Social Change and Development holds firm that the responsibilities of The University "*is to generate public debate and raise the level of public understanding*". And this project has produced numerous products valuable at both academic and community levels. Similarly, there has been considerable interest at both the regional and international level.

Chairman of the Coalition Against Domestic Violence, **Diana Mahabir** feels that "there is need to extend and expand the project, and it is most important for government policy to reflect the findings of the study and implement the recommendations."

The recommendations submitted at the end of the three-year project are crucial to effectively address the issue of child sexual abuse.



Briefly, they relate to the following areas:

Reporting – a single data collection instrument for reporting and interviewing.

Expansion – Long term counselling support for victims and perpetrators.

Protocols – Confidentiality Agreements from service providers, who offer uniform, high quality, children friendly, seamless service for victims.

Treatment – child-friendly physical facilities and safe accommodation for children at risk of Child Sexual Abuse and incest.

The silence has been broken but the journey to change behaviours is long and arduous. Old habits die hard.



Professor Rhoda Reddock

THIS YEAR, the watershed students went to their annual Grande Riviere for 3 days. One major focus was the leather-back turtle but we also studied the quality of life of the people in Grande Riviere, the Grande Riviere watershed by testing various reaches: acidity, dissolved oxygen, turbidity, temperature, nitrogen, velocity, etc.

On the first day, we studied the main river connecting to the ocean. We took observations of the banks of the river also. When you look at the river, you would think it at most shin deep. As a matter a fact, it was actually mid-waist high. We searched the river in search of little beasties called benthic macro invertebrates.

In the night, we went out to see the majestic turtles lay their eggs. I am personally not an animal person and to be honest, I actually fell in love with an animal. They were so precise with the way they shoveled out the sand to make the egg chamber. I wanted to take one home as a pet!

The next day, we headed out for a long hard hike. Each person had a choice of a hard, medium or easy hike. With a guide, we headed into the forests and took both qualitative and quantitative observations along the path. We got to taste cocoa from the estates, and swim in the river. It was so beautiful to see the water rapids move slowly over the rocks.

On that same day, we went out in groups to interview some of the community members about their way of living. Many of the residents were very pleased with the very low crime rate. Although, there were some complaints about some of the youths in the community, "liming", smoking and

Grande Riviere Watershed Student Report

by Christie Sabga (ISPS)



Nesting Leatherback Turtle, Trinidad

PHOTO BY: REBECCA WALCOTT

drinking by the corner of a street. The older people think it is "bringing down" the next generation of the people in the community. Otherwise, the people were very happy with the life they had there!

That night, we got to create poems about our observations in Grande Riviere. Students wrote about the leather-back turtles and the way people lived there. At the end of the night, Liam Byrden won the poetry slam. The chorus of his poem/song was very catchy:

**"Grande Riviere, O yeh, O yeh,
Grande Riviere, O yeh O yeh!"**

The next morning we were up early. We packed-up really fast and headed out in the rain. Our testing and swimming at

Salybia beach got cancelled, but we still got to go to the Galera Point lighthouse. We got a lecture there and we learned a few facts at the end of the day.

Did you know that Galera Point has the purest and cleanest air in the world? It's a proven and tested fact!

Now following up, we are comparing Grande Riviere and our close by watershed of Cuesa River and St. Ann's (which we've been studying for a very long time!)

It was an enjoyable trip that I would definitely do it again someday! I fully recommend it for a family trip because it is a true wonder that might not be here much longer! ■

Article Courtesy: The International School of Port of Spain Newsletter 2012



All smiles: Market Head, Personal Banking, RBC (Trinidad and Tobago) Mrs Arvinder Bharath presents the notable award to RBC Young Leader, Kavita Ramadhar.

Parvati College Tops RBC Young Leaders

PARVATI COLLEGE successfully built upon last year's second place finish as they edged out the competition, impressed the judges and eventually nabbed the Award of Distinction at the annual RBC Young Leaders Awards ceremony, which took place on Wednesday June 6, at the Lord Kitchener Auditorium at the National Academy for the Performing Arts (NAPA), Keate Street, Port of Spain.

The competition, which ran across the country, was once again intense and all participating schools were guided by the theme **Climate Change: Global Phenomenon; Community Solutions**. In the end, the talented young women of Parvati College topped Naparima Girls' High School, who came in second, and Fyzabad Anglican Secondary and Malick Secondary, who tied for third place.

Other notable awardees were **Kavita Ramadhar** of Naparina Girls' College who won the **Stephon Lashley** Award for Most Outstanding Young Leader; and Diego Martin Central Secondary School who won the Judges' Award.

Receiving Awards of Honour for participation were:

- Arima North Secondary School
- Brazil Secondary School
- Cowen Hamilton Secondary School
- Scarborough Secondary School
- St. Anthony's College
- St. Joseph Convent, St. Joseph
- St. Joseph Convent, Port of Spain
- Success Laventille Secondary School

Also in attendance were Minister in the Ministry of Education, the Honourable **Clifton DeCouteau** and former First Lady **Mrs. Zalayhar Hassanali**.

Feature remarks were delivered by **Dr. Shirin Haque**, Senior Lecturer and Astronomer at The University of the West Indies.

In delivering remarks on RBC's behalf, newly appointed Market Head, Business Banking, **Patrick Kelly** urged all of this year's Young Leaders to use their time in the programme as a foundation upon which to build their futures.

Today, almost 30 years and more than 150,000 students later, the RBC Young Leaders programme continues to develop leadership capabilities in young people and positively influence secondary school students between the ages of 14 and 17 across Trinidad and Tobago.



Winners: Students and teachers of Parvati Girls' Hindu College celebrate their achievement and receive the RBC Young Leaders Challenge Cup and Award of Distinction. They are joined by (left to right) Arvinder Bharath, Market Head, Personal Banking, RBC Royal Bank; Michael Detje, Chief Financial Officer, Caribbean Banking, RBC; The Honourable Clifton De Couteau, Minister in the Ministry of Education; Patrick Kelly, Market Head, Business Banking, RBC Royal Bank; and Harriett Thornhill, Regional President, Personal Banking, Caribbean Banking, RBC.

"Today, almost 30 years and more than 150,000 students later, the RBC Young Leaders programme continues to develop leadership capabilities in young people and positively influence secondary school students between the ages of 14 and 17 across Trinidad and Tobago."

By successfully tapping youthful energy, provoking opinion, and inspiring young minds to become Young Leaders, the annual programme continues to be well-received and much anticipated as it instils an appreciation for teamwork, communication, creativity and problem solving in the pursuit of common goals; fosters care for community and the environment; and strengthens the social, moral and economic well-being of the community.

The new theme for the 2012/2013 Young Leaders programme was also launched and challenges the 2013 Young Leaders to:- *Be the Change.* ■

THE UWI ST. AUGUSTINE Volleyball Team travelled to St. Lucia from the 24-30 May, 2012 with three objectives; to initiate a volleyball exchange programme; to develop their volleyball knowledge and skills; and to conduct an outreach programme.

The tour was well received by officials from the Ministry of Sport, the St. Lucia Volleyball Association and the Ministry of Education.

The team visited Morne Fortune, one of the principal battle grounds between the French and the British for possession of St. Lucia and the remains of Fort Charlotte, where the Sir Arthur Lewis Community College is located.

Following the sightseeing day there was an early morning coaching exchange session at the Beausejour Indoor Facility with former St. Lucia national coach, Terry Verdant, and his team, Dig Set Point. Mr. Ali and Mr. Verdant coached the combined teams for two hours. This gave both teams an opportunity to experience different coaching styles as well as to mingle and get acquainted.

The UWI team played two games during their stay in St. Lucia, but rain **washed-out** the third. The first game was at the Vigie Sports Complex in Castries, against Jetsetters Volleyball Men's and Women's Teams. The women won their game 3-0 and the men lost 3-2. The second game was played at

A Volley in St Lucia

By Karen Wickham



the Sir Ira Simmons Secondary School against Le Club Volleyball Men's and Women's Teams. The women lost 3-2 and the men won 3-0.

To enhance their theoretical knowledge of the game, a FIVB Game Rules Seminar was facilitated by a local FIVB International Referee, Wendell Baptiste.

One of the highlights was the Kids Clinic facilitated by The UWI team at a basketball court in the Mabouya Valley for primary school students from five different schools in the Mabouya Valley and Ciceron area. Approximately 70 children attended the clinic, which lasted four hours. They had never been exposed to volleyball before, as this sport is more popular in the urban areas of the island.

Two of our UWI Volleyball athletes, Lee Leon and Kervin Jean, both St. Lucian citizens, must be acknowledged for their hard work in making the arrangements in St. Lucia for this tour.

The majority of this tour was funded by personal funds of the athletes, donation cards from the Sport and Physical Education Centre (SPEC) and corporate sponsorships that were all solicited by the athletes themselves with the assistance of SPEC.

The team was accompanied by their Coach, Macsood Ali and Sports Coordinator, Karen Wickham. ■



ON RECYCLING

"... it's been estimated that there's a pool of plastics in the North Atlantic that would stretch from Cuba to Washington DC. That's how much rubbish there is in the sea and most of it is plastics. It's a major problem and all that it requires is for us as individuals to put our bottles into the recycling bins."

UWI Professor Andrew Lawrence speaking on the importance of recycling during the *"Sex and Drugs and Rock and Roll: Biorhythms, Biodiversity, Bioprospecting and Sustainable Development Opportunities for the Caribbean"* lecture at UWI on September 30th, 2010.

ON INDEPENDENCE

"The Caribbean Community needs Trinidad and Tobago not just as a player but as a leader – an intellectual leader most of all."

Sir Shridath Ramphal, former UWI Chancellor expounded in the feature address *"Labouring in the Vineyard"* which was presented at the annual Dr. Eric Williams Memorial Lecture, Central Bank, Trinidad, on 26th May 2012. (You may read the speech in the next issue of *UWI STAN*).



ON CRICKET

"So much of life is reflected in sport... West Indies, perhaps, can no longer be accused of being in decline; they have simply settled into a permanent beach-chair recline - the decline and fall of Test Cricket."

Rahul Bhattacharya, the author of *"The Sly Company of People Who Care"* during a lecture at the NGC Bocas Lit Fest 2012.

UWI STAN COVER PHOTO 2012 C O M P E T I T I O N

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We welcome entries to the second **UWI STAN** Cover Photo competition for students and staff. The New Year brings bigger, better prizes and an opportunity for you to share your image of UWI with us. We're looking for high quality digital photos that focus on what you like about UWI Life.

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