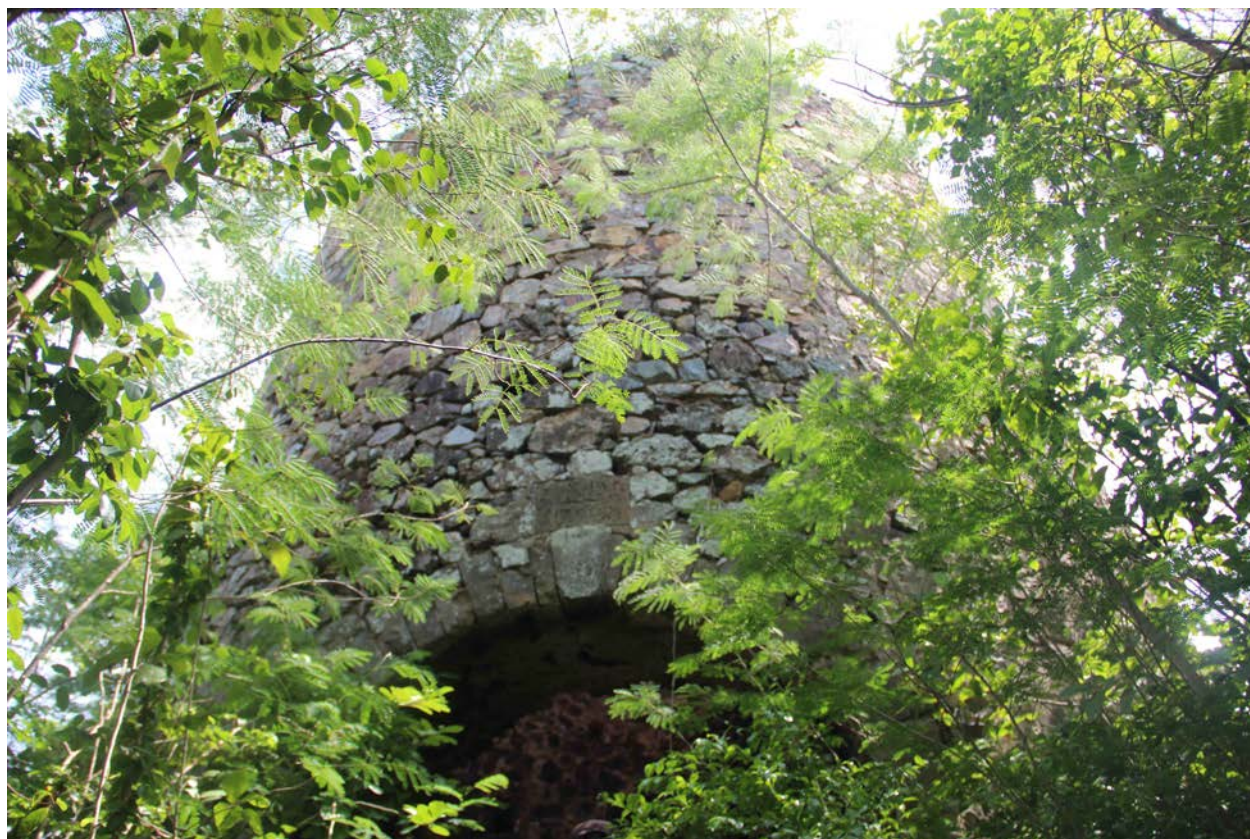


IDEAS AND ISSUES FROM THE VIRGIN ISLANDS AND THE CARIBBEAN

**PROCEEDINGS OF THE VI CARIBBEAN CULTURAL ISSUES SUMMIT
HOSTED BY THE COLLEGE OF LIBERAL ARTS AND SOCIAL SCIENCES
AT THE UNIVERSITY OF THE VIRGIN ISLANDS'
ALBERT SHEEN CAMPUS—ST. CROIX VIRGIN ISLANDS
SEPTEMBER 28, 2012**



**INAUGURAL JOURNAL PUBLICATION OF THE
VIRGIN ISLANDS CARIBBEAN CULTURAL CENTER (VICCC)
VOLUME 1 ISSUE 1—JANUARY 2013**



Historic Sugar Mill in Maroon Sanctuary Lands in St. Croix, Virgin Islands

Foreword: Quotations & Reflections on Culture

“If we say that the purpose of Caribbean education is to produce the Ideal Caribbean Person and that this person should have the ability to learn, to be, to do and to live together, then our assessment processes must reflect these competencies and attributes. Assessment can no longer simply be a test of academic ability or retention of knowledge; it must attest that the candidate demonstrates the knowledge, skills and competencies reflective of the total person.”¹

“Africa was the cradle of the world’s systems and philosophies, and the nursing mother of its religions. In short, that African has nothing to be ashamed of in its place among the nations of earth. It would make it possible for this seat of learning to be the means of revising erroneous current ideas regarding the African; of raising him in self-respect; and of making him an efficient co-worker in the uplifting of man to nobler effort.”²

“Culture is the way a people utilize their experiences of living in their environment which they treasure as their values that shape social behavior and practices in arts, crafts, appropriate technology, psychology, life sciences and spirituality.”³

Quadrille Dancers of Ricardo Richards Elementary School—VI History Month on St. Croix



¹ Didacus Jules. Reinventing Education in the Caribbean: Part2. <http://jamaica-gleaner.com/gleaner/20110127/news/news1.html>

² Rev. Dr. Edward Wilmoth Blyden. African Life and Customs. Baltimore: Black Classic Press, 1908, Rev. 2000.

³ NswNeb KaRa Herishetapaheru. Per Ankh ANKHMES. VI: Sesheta Publishing, 2011.

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VICCC Director & Editor

- Chenzira Davis Kahina

VICCC Advisory Council

- Simon Jones-Hendrickson
- Dara M. Cooper
- David Edgecombe
- Glen Kwabena Davis
- & Growing!

Virgin Islands Caribbean Cultural Center (VICCC)

University of the Virgin Islands

RR1, Box 10,000

Kingshill, St. Croix VI 00850

Phone: 340-692-4272

Email: viccc.uvi@gmail.com

www.uvi.edu

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Sunset at St. Croix Maroon Sanctuary above Estate Wills Bay with African Caribbean Inspired Itiba, LLC Logo—
Courtesy ADK/Feather of Maat Photography©





UVI Administration

President

David Hall

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Camille McKayle

Vice Provost for Research and Public Service

Frank Mills

Dean of the College of Liberal Arts & Social Sciences

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With support from the Foundation of the University of the Virgin Islands (FUVI) and the UVI Administration, the Virgin Islands Caribbean Cultural Center (VICCC) is within the UVI College of Liberal Arts and Social Sciences (CLASS).

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"HISTORICALLY
AMERICAN..."

UNIQUELY
CARIBBEAN..."

GLOBALLY
INTERACTIVE..."

Acknowledgements & Thanks From the VICCC Director

Honor to Our Almighty Mother Father Creator—NTRAA (God) for this opportunity to serve as the first director of the VICCC. Respect to my parents Madre Eulalie B. Thomas Davis and Padre Charleston A. Davis (HA)⁴ and family of San Pedro de Macoris, Republica Dominicana. Thanks to my family & Per Ankh Ministries for providing time for me to give to our community-unconditionally. Special thanks to the Foundation of the University of the Virgin Islands (FUVI), the UVI Board of Trustees, the UVI Administration, the CLASS Faculty, VICCC Advisory Council, UVI Staff, Students and greater community who support the formation and future development of the Virgin Islands Caribbean Cultural Center (VICCC).

The VICCC is a new center within UVI CLASS housed in the UVI Research & Technology Park on the Albert Sheen Campus on St. Croix. The VICCC is designed to be complimentary to and integrated with the academic pursuits of the University's Strategic Plan 2017 "Pathways to Greatness". The VICCC's mission, vision, purpose and implementation initiatives include the historic preservation, restoration and respect for VI and Caribbean culture through research, digital technology, publications, academic and extracurricular exchanges, conferences, educational braintrusts, sustainable heritage economic development, global interactive programs, historic and more. The VICCC is engaged in strengthening cultural networks, supports and programs for UVI, the VI, the Caribbean and the global community's progress, institutional development and sustainability in the 21st century. Collective, proactive and collaborative input from the UVI, VI and greater communities are welcomed. Everyone has a role to play and I thank all of you.

"The University of the Virgin Islands (UVI) is deeply and authentically committed to ensuring that the unique cultures and heritages of the U.S. Virgin Islands and the wider Caribbean are researched, compiled, cultivated and disseminated broadly. This should always be a core responsibility of a University situated within a social and cultural context as UVI."—Dr. David Hall, UVI President

Gratitude is extended to the University of the Puerto Rico-Rio Piedras, the University of the West Indies- Cave Hill, Barbados and Per Ankh Institute for collaborating with UVI for a most successful 15th Annual Islands In Between Conference (IIBC). Special thanks to Dr. Nicholas Faraclas, Dr. Dannabang Kuwabong, Dean Dr. Mizerza Gonzalez, Dr. Carmen Haydee Rivera and all of the Graduate Students of UPR-RP's Linguistics and Literature programs that have worked and shared their unconditional support for the VICCC. The dovetailing of the UVI Caribbean Studies Minor, the IIBC2012 hosted at UVI-St. Thomas and a reservoir of support from UVI and beyond is humbly appreciated.

A traditional note of respect and thanks to the Honorable President Dr. David Hall for offering wise guidance and instructions while entrusting me with an opportunity to utilize my talents once again at UVI. I extend purposeful thanks to President Dr. Hall's "Personal Provost" UVI's First Lady Dr. Marilyn Braithwaite-Hall for her support for VI cultural initiatives and the VICCC. I extend thanks to Provost Dr. Camille McKayle and Vice Provost Dr. Frank Mills for discussions that shared a wealth of information for the efficient and professional operations of the VICCC. I am grateful to CLASS Dean Dr. Simon Jones-Hendrickson for direct economic and ambassadorial wisdom teachings buffered in patience of my revolutionary engagements and frequent emails on the VICCC. I extend my appreciation to Dr. Haldane Davies, Special

⁴ HA= Honorable Ancestor

Assistant to the UVI President for making time in his really busy schedule to provide a navigation road map for the VICCC's sustainability and economic viability in these challenging times. I extend sisterly thanks to Dr. Wendy V. Coram, Project Assistant of the UVI Center for Spirituality and Professionalism (CSAP) for her support, use of her St. Thomas office space and her inclusion of the VICCC in the CSAP initiatives. Culture is intrinsically linked to spirituality. Thanks to Dr. Gillian Royes for sharing her literary works, time and expertise in support of the VICCC. A "maatikal" thanks extended to one of my elders and post-doctoral advisors Dr. David L. Horne a tenured professor at California State University Northridge for his wisdom, support and encouragement in my intellectual, professional, PanAfrican and PanCaribbean research and community development work. Asante to my elder & guide Queen Mother Nana Moya Mzuri.

I extend a most gracious thanks and sacred embraces of mutual respect for the women (and the men too!) of UVI that have assisted me with my re-initiation into the UVI community: Ms. Una Dyer, Mrs. Dian Greaux-Levons, Ms. Judith Rogers, Ms. Myrtle Pemberton, Ms. R. Williams, Mrs. Maria Friday, Mrs. Nereida Washington, Mr. Adam Robinson, Mr. D. Prince, Mr. "Geo", Mrs. Michelle Tuitt-Elliott, Mrs. Judith Harrigan, Mrs. Riise S. Thurland and UVI RT Park office ED Mr. David Zumwalt and Ms. Melissa Miller, Ms. Denise Kurg, Mrs. T. Carole Jackson and Mr. Jeremy D. Tyson. "Asante" to Mr. Olasee Davis, Ms. Dara M. Cooper and Mrs. Clarice Clarke of UVI's Cooperative Extension Service (CES) for extracurricular support for the VICCC. Thanks to the UVI IT and HR departments for accepting my multiple calls and emails while providing the technology tools, supports and resources for streamlining the affairs of the VICCC. Congratulations to the newly launched radio station WUVI "The Voice of the University". Special thanks to the UVI students who operated the board for VICCC's first live broadcast of "VI & Caribbean Culture Notes" our weekly broadcast on Mondays and Thursdays @ 1pm. Thanks to UVI students on both campuses that have embraced me and expressed a willingness to collaboratively work with and learn within the VICCC.

I am honored to extend my thanks for the nurturing respect, compassionate collegial encouragement and blessed support from my husband, NswNeb KaRa Herishetapaheru (aka Carl F. Christopher). I am blessed to do this work with unconditional support from our naturally talented and extraordinary children Anubi, Anua, Akeru, Anuka, Anuptah, Anumaat, AnutMeri along with our extended children and families who assist me in virtually all the work I do for the preservation and nurturing of our culture, heritage and beyond. Thanks to everyone that helps.

I extend my thanks to all those within the UVI community that have worked with and will continue to keep the works of the VICCC successful, culturally-appropriate, historically accurate, artistically creative, scientifically-grounded and spiritually inspirational for the productive and effective harmony of the VI, Caribbean and our humanity for generations upon generations.

Shared in Culture, Heritage and Education with Sacred Intent,



Dr. ChenziRa Davis Kahina
VICCC Director

UVI Presidential Remarks on the Formation of a Virgin Islands and Caribbean Cultural Center

Dr. David Hall

This is a historic milestone on our “Pathways to Greatness.” Greatness is not just the building we construct and the size of our endowment. It is the quality of the education we deliver, and the inspiration it provides to those who receive it. Preservation, exploration and dissemination of culture are most powerful tools in our quest to inspire the mind and lift the spirit.

Today as we launch the new Virgin Islands and Caribbean Cultural Center, we are signaling to the world, and to ourselves, that there is a powerful intellectual tool at our disposal that has been under utilized. The culture of the Virgin Islands and the Caribbean is unique, robust, untangled with other culture, and primed to be recognized and explored in a more systematic manner. I am delighted that the University of the Virgin Islands and the college of liberal arts and social sciences have taken up this challenge.

As some have argued, UVI must be more than just a university in the Virgin Islands, but a university of the Virgin Islands. Part of what this means, is that we must ask ourselves what are we doing systematically to nurture and promote the culture of the people who reside in this beautiful place. This is not a question just of place; it is a question of history and connections. It is a question of spirit and emotions, of triumph and defeats.

As the various presentations will demonstrate today, culture is not a fixed and static phenomenon. It transcends various aspects of our reality, even our dreams. So, I look forward to not only what this summit will produce, but also how this new center will transform this university and this community. This idea was born many months ago - some would argue many years ago. What gave it a greater sense of urgency for me was the death of Professor Gene Emanuel. At his memorial I promised that UVI would keep his memory alive by creating a center for Virgin Islands and Caribbean Culture. With the work of a dedicated planning committee, made up of UVI and community members, we fashioned a concept that Dean Jones-Hendrickson will share with you shortly. I want to thank all of those who participated.

I would like to thank the members of CLASS, and especially Dean Jones-Hendrickson for the leadership he has provided. Through the generosity of the Foundation of the University of the Virgin Islands (FUVI) we are able to hire a part time director. We already have identified temporary and permanent space on this campus for the center. What excites me the most is that the center is housed within one of our colleges and not as an administrative entity.



Figure 2: Sunrise in St. John, Virgin Islands—ADK©

UVI Provost Remarks on VI Caribbean Cultural Issues **Dr. Camille McKayle**

It is a pleasure to be participating in this summit on *Virgin Islands and Caribbean Cultural Issues*. This is an important and exciting topic, and it is only fitting that it is being addressed here at the University of the Virgin Islands.

There are many in the audience, and many who have come before, who have kept the topics of Caribbean culture, and more specifically Virgin Islands culture, in the forefront over the years. This Summit is a taste of what is to come. That is, a more formal recognition of the importance of these topics, and the rich field of study that it brings to our curriculum, to our students, to the community and to the wider national and international audience through the launching of UVI's Virgin Islands and Caribbean Cultural Center.

This Center is the natural next step, to recognize the work of so many, to give this work a home, and to serve as a beacon for others to seek out when expertise is needed in the area of Virgin Islands and Caribbean Culture. What has long been an organic part of who we are will now have its rightful prominence.

Congratulations on this Summit. Congratulations on the work that has been sustained up to now, and much success.

Figure 3-Elementary School Cultural Performance Opens 8th Annual African Diaspora Heritage Trail Conference hosted by Ministry of Tourism at Lloyd Erskine Sandiford Centre in Barbados- Sep2012



UVI Vice Provost of RPS Remarks for Summit on Virgin Islands and Caribbean Cultural Issues

Dr. Frank L. Mills

I first wish to recognize the presence of President Hall, and Provost McKayle, and for their evident support for this concept by their participation in today's program. Secondly, I would like to thank the Dean of the College of Liberal Arts and Social Sciences for the honor of this invitation to share my remarks with you today.

It may seem very trivial to ask this question at this time, but I will ask it rhetorically anyway. Just why did it take so long for a summit of this kind to be staged at UVI? Our late-departed colleague Professor Gene Emanuel had talked about an idea like this over many years, and no doubt he would have been enormously thrilled to be a participant today. Perhaps a simple explanation is that most Virgin Islanders, and indeed most Caribbean people, associate the word *culture* with enlightenment, excellence of taste acquired by intellectual and aesthetic training, couth, polish and refinement. Others may think of culture in more earthy terms, and will likely refer to characteristics of food, dress, music, dance, art, language, social forms, etc. If these views of culture are not consistent with our thinking, how then should we perceive what our culture really is? How, indeed, should we interrogate culture on our terms? Perhaps a definition or two should point us in the right direction.

There are numerous definitions of culture, but I wish to focus on two broad types that are directly relevant in helping us to understand the challenges in the development of a successful cultural center. The first definition speaks to the enlightenment or the refinement resulting from artistic and social pursuits, expression, and tastes valued by a society or class, as in arts, manners, dress, etc. This was largely the kind of understanding that our grandparents and great-grandparents had foisted upon them by the European colonists who dominated Caribbean societies. The real danger for us is that in many respects, we still tend to think of culture as defined in European, and now, in American terms. Two selected Caribbean cases instantiate the deleterious impact that this definition has had, and continues to have, on our mental outlook of our culture.

Firstly, in preparing for these remarks, I thought of inquiring, reluctantly, if there is anything on the web about *island cultures*, and I got lucky, or so I thought, when I Googled *Virgin Islands culture*. Sure enough, there was a page! The second line tells the reader "You will find fast-food restaurants like Subway and McDonalds next to local restaurants serving patés and boiled fish. You will find large grocery stores selling everything from Campbell Soup to Sara-lee pound cakes".⁵ On the page are three graphics: two delicious mangoes, a group of young white children, and a black man dressed in Zulu war garb! In a nutshell, then, this is one image that is presented to anyone who is searching the web for an understanding of VI culture. Clearly, this is hardly the perception of our culture that conscious Virgin Islanders would want projected as their way of life.

A second instance is that of an expatriate's perception of Caribbean culture, more specifically, that on St. Kitts. The author, one Dorothy Harding, who apparently lived in St. Kitts for some years, wrote the following in the seventh edition of *Wide World Magazine* in 1901. "*The West Indian Negro has two national amusements, and two only, of which he can truthfully say ... that*

⁵ Downloaded from http://www.vinow.com/general_usvi/culture/ 9.25.2012

they are 'an invention of his own'. The first of these is the mysterious Jumbi dance, which is strictly pagan in origin, and may be traced back to ... the African savage, ... when his idea of the whole duty of man consisted in clubbing his enemy to on the head first, and eating him afterwards... There one other original festivity was the Christmas masquerade [which] enables them to gratify at one and the same time their passion for music and their childish love of 'dressing up' and their passion for music and dancing." In referring to another cultural performance called *The Mongoose Play*, Harding wrote that "In looking at this group of fiercely scowling negroes, with their savage get-up and the mimic weapons, [they fancied] that they are back in Africa, with every trace of civilization effaced, and giving themselves up ... to some wild death-dance or cannibal feast." These words were published almost 100 years after the British slave trade was ended, and long after slaves were emancipated in the British, Danish, Dutch and French Caribbean.

In a distinct departure from the two previous definitions of culture based narrowly on enlightenment, refinement or manners and dress, I would like to propose for our purposes a definition of "a way of life of a people". It is simple, is easily understood, is embracing, and has the capacity to include whatever Virgin Islanders would want to be inclusive of their lifestyle. A related definition is provided from a source in the following words: "A culture is a way of life of a group of people—the behaviors, beliefs, values and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next."⁶ Although culture is a fragile phenomenon, it is a powerful human tool for survival. Our experience shows us that it is constantly changing, and can therefore be easily lost because it really exists only in our minds. Our man-made objects are merely the products of culture, but they are not culture in themselves. We may therefore identify three likely layers of culture in our Virgin Islands society.

The first layer is the body of cultural traditions that distinguish this society. When one speaks of the Puerto Rican, the Hawaiian or the Guamanian culture, one typically refers to the shared language, traditions and beliefs that set each of these peoples apart from others. In many cases, those who share VI culture do so after having acquired it as raised by parents and other family members who lived it.

The second layer of culture that is a part of our identity is subculture. The Virgin Islands is perhaps the most distinct country in the Caribbean to have undergone a transformation in its' ethnic mix in the last 50 years. As of 2009, 48.9% of all residents were born in the VI, 12.8% in the US, 4.0% in Puerto Rico, 32.0% in other Caribbean islands, and 2.3% elsewhere. In this complex of diverse ethnicities, many have retained much of their original cultural traditions, and have become identifiable subculture. Members of these subcultures share a common identity, food tradition, dialect or language, as well as other cultural traits that come from their common ancestral background and experience.

The third layer of culture is referred to as *cultural universals*. No matter where one resides in the world, these learned behavior patterns or universal traits are shared by all of humanity collectively. Some of these include raising children in some sort of family setting, having a sexual division of labor (e.g., men's work versus women's work), distinguishing between good and bad behavior, telling stories and making jokes, and having some sort of leadership roles for

⁶ Downloaded from <http://www.tamu.edu/choudhury/culture.html> on 9.26.2012.

the implementation of community decisions.⁷

In the context of this brief overview of culture and its perception in the VI, it is evident that there are many challenges for the proposed Cultural Center at this University, and there are many opportunities as well to become the *de facto* point of informed cultural interrogation in the Virgin Islands. Foreseeably, the Center can become the bastion of the works of such icons as Jamesie and the Sleepless Knights, and not have their productions be pirated by unscrupulous interlopers. Young Virgin Islanders should not be denied full access to the culturally steeped chronicles of the legendary Doc James and Fungi. Nor should the only way for the children of St. John and St. Thomas to know about the slave revolt on St. John to be to physically visit the actual sites of the rebellion. Gratefully, all of this seems to be coming together in one place, and not a bit too soon.

The University's support for this Center is quite consistent with the thrust of the 2012-2017 strategic plan, *Pathways to Greatness*. This project demonstrates not only the University's commitment to its engagement with the wider community, but it offers considerable opportunities for research by its humanities and social sciences faculty on both campuses. Practitioners in the fields of art, literature, music, poetry, political science, psychology, sociology, storytelling and other scholarly and practical areas should all be able to derive benefits from the collective activities of those who will manage the Center.

The Office of the Vice Provost of Research and Public Service stands ready to lend its support, where it can, to help in the enhancement of the success of this new Cultural Center endeavor.



IIBC2012 Keynote Ms. Mary Ann Christopher interactive cultural heritage presentations @ UVI STT-ACC

⁷ Downloaded from http://anthro.palomar.edu/culture/culture_1.htm.



Concept Paper on the Preservation and Cultivation of Virgin Islands and Wider Caribbean Culture

Simon B. Jones-Hendrickson, Dean of UVI CLASS

On January 27, 2012, President David Hall, outlined the “University’s Plan for the Preservation and Cultivation of Virgin Islands and Caribbean Culture.” I reproduce this E-Memorandum today both for the essence of the document and for the currency of what we plan to do today in this Summit on Virgin Islands and wider Caribbean Culture.⁸

A first set of meetings was called online and in-house with about 29 persons who were culture bearers, cultural icons, and others who had, in some form or fashion, impacted, promoted and preserved culture in the Virgin Islands and the wider Caribbean.

Pivotal to these meetings was the fact that the persons were both in the academy and in the VI community. The President tasked me to lead the charge in the development of a minor in Caribbean culture. I empaneled a team of ten persons under the chairmanship of Dion Phillips, Chairman of the Social Sciences area of CLASS, and Co-Chairman, Gerard Emanuel, a long-time activist in the cultural sphere, to put in place a set of principles and precepts that would permit us to have a minor in Caribbean culture by 2013, the earliest, and 2014, the latest.



Per Ankh Bamboula Drummers and Dancers Perform VI & Caribbean Cultural Performance in Frederiksted, St. Croix

⁸ “The Hall Document” a January 2012 memorandum is in the following pages.

The Hall Document of January 2012



University
of the Virgin Islands

Historically American. Uniquely Caribbean. Globally Interactive.

Office of the President

E-MEMORANDUM

To: Task Force on the Preservation & Cultivation of Virgin Islands and Caribbean Culture

From: David Hall, President
University of the Virgin Islands

A handwritten signature in blue ink that reads "David Hall".

Date: January 27, 2012

RE: University's Plan for the Preservation and Cultivation of Virgin Islands and Caribbean Culture

The University of the Virgin Islands (UVI) is deeply and authentically committed to ensuring that the unique cultures and heritage of the U.S. Virgin Islands and wider Caribbean are researched, compiled, cultivated and disseminated broadly. This should always be a core responsibility of a University situated within a social and cultural context as UVI.

The recent death of Professor Gene Emanuel reminds us of the critical importance of this work and the need to permanently institutionalize this aspect of UVI's mission.

Through a process of soliciting the ideas, wisdom and input from an impressive and diverse group of community leaders and University officials who met on December 7, 2011, the University is prepared to commit to the institutionalization of its cultural mission by embracing the following initiatives, activities and projects.

1. The University will establish a Center for the Preservation and Nurturing of Virgin Islands Culture. This Center will be funded at a level of \$50,000 by the Office of the President for three years. It will be critical that external support is secured from public and private sources to sustain the Center at the end of the three year period. It would also be beneficial if additional funding could be secured immediately so that the Center can expand its activities and projects.

The Center will initially focus on the following projects and activities.

- A. The creation of a digital archive that will house existing Virgin Islands cultural information, recordings, productions and other materials that are not properly preserved for posterity (e.g. LP recordings, funeral booklets, etc.).
- B. The creation of an interactive website that will make the above materials and others accessible to the public.
- C. The development of a scholarly journal that will publish, at least annually, articles related to various aspects of Virgin Islands and Caribbean cultures.

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- D. The facilitation of systematic access to existing Danish archives for research and dissemination purposes, and train students to translate these materials.
- E. The identification and acquisition of collections from existing scholars and individuals, especially those with a connection to the U.S. Virgin Islands. It will make as a high priority the acquisition of the Edward Wilmot Blyden collection.
- F. The co-sponsorship of an annual symposium or conference that focuses on U.S. Virgin Islands culture. This co-sponsorship should be coordinated with community organizations (public and private) that have a similar missions and resources to assist with these events. The Islands in Between Conference in November 2012 will be a major step toward the fulfillment of this objective.
- G. The coordination of existing UVI cultural activities and projects and the advocacy for greater recognition of the importance of these programs to the mission of the University. Working in conjunction with the Public Relations Office, the Center will assist the University in increasing community awareness of existing and new cultural activities.

The University will formally create an Advisory Board for the Center which will be composed of community and University individuals who have cultural expertise and a deep commitment to the preservation and cultivation of Virgin Islands and Caribbean culture.

- 2. The University, through the Office of the Provost, will attempt to link relevant courses to the work of the Center so that students and faculty are exposed more systematically to the richness of Virgin Islands culture.
- 3. The University, through the leadership of the Dean of the College of Liberal Arts and Social Sciences will develop and seek approval of a Minor in Caribbean Culture.
- 4. The University, through the Office of the President, and in collaboration with the Office of Institutional Advancement, will provide support for the production and implementation of cultural activities undertaken by faculty and students.

Long Term Goals for the Center and the University

There were ideas suggested by Advisory Board members which are worthy of consideration but are not presently feasible on the part of the University based on financial and human resource constraints. These ideas are captured below so that they can be considered at a future date. Those ideas include:

- The establishment of a first class Gallery and Museum that houses works related to Virgin Islands and Caribbean culture, history and artistic productions.
- The implementation of an annual cultural festival to be held at the Reichhold Center for the Arts.

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The team included (Dr. Dion E. Phillips, Committee Chair, Professor and Chair of the Social Sciences Dept.; Gerard Emanuel, Committee Co-Chair and Instructor; Marilyn Krigger, Professor Emerita; Dr. Patricia Harkins-Pierre, Professor and Chair of the English, Modern

Languages, Philosophy and Humanities; Linda Wymer, Professor and Chair of Freshman Studies; Dr. Vincent Cooper, Professor; Dr. Robert Nicholls, Professor; David Edgecombe, Professor; Dr. Whitman Browne, School Principal; and Anne Smith, coordinator of social studies in the Department of Education). They met on several occasions and used the documents in the various curricular, the catalogs, and other documents to craft a minor. I am pleased to say that the task was successfully accomplished and passed through CLASS and is now moving through the other professional steps to the wider University Community via the Curriculum Committee, etc. Suffice to say, we are on target.

The second level of this thrust in culture was to put in place a Steering Committee to institutionalize a Center for the Preservation and Cultivation of Virgin Islands and Caribbean Culture. The proposals had the following time lines:

- 1) Finalize a concept paper for the Center March 20-25
- 2) Select and announce members of the Advisory Board April 15-20
- 3) Identify temporary space for the Center Director May 15
- 4) Hire Part-Time Director June 1-15
- 5) Commence planning for an official launch of the Center June 15
- 6) A Symposium to launch the Center September 15-30
- 7) Unveiling of the Minor in VI and Caribbean Culture in Conjunction with the “Islands in Between” Conference November 7

Due to a variety of structural challenges, we were not able to stay on the suggested time lines in all that we thought we could have done. The Summit is here; the space for the Part-Time Director has been identified and we will roll out in the first week of October, 2012, and at that time the Part-Time Director will be announced. The Minor in VI and Caribbean Culture in conjunction with the “Islands in Between Conference” are on target and ready and, I am sure, Dr. Chenzira Kahina will give some updates on that Conference. So, in essence, some progress has been made.

After consultation with my advisory team in CLASS, I invited, via an e-mail, on May 17, 2012 a subset of the persons who were part of the larger group that was invited by the President on the December 7, 2011 meeting. The persons were: Carol Henneman; Chenzira Kahina; Dara Cooper; Douglas Larche; Gerard Emanuel; Glen Kwabena Davis; Judith Rogers; K. Leba Ola Niyi; Malik Sekou; Patricia Harkins-Pierre; Gilbert Sprauve, Professor Emeritus; Sele Adeyemi; Jewel Brathwaite; Vincent Cooper; and Violeta Donovan.

Over the course of several weeks we dialogued and we were able to come to some levels of consensus vis-à-vis the concepts of the President. We sought to give moment to what was being set in train and to imbue in a cultural sense a set of features that would, all things being, form the foundation of the Center as we progress and concretize the ideas. Arising out of the June 22, 2012 meeting of the Advisory Board, principles were identified as a skeletal framework, with the proviso that we would have to be more specific as we moved forward. It was agreed that the Hall document would be the foundation of the concepts, but that we all should draw on our cultural experiences, our specific focus, and our alignment with those elements of culture that have stood the test of time, and should stand the test of time in our community. It was

agreed, by consensus, that for marketing and branding, the Center should be named, the ***Virgin Islands and Caribbean Cultural Center*** that is VICCC.

Seven elements were identified as working themes, bearing in mind that these were not all inclusive or all pervasive. Once again, they were to dovetail with the *Hall Document*. The seven elements of The VICCC are as follows:

- 1) Would provide ideas for intellectual and pragmatic approaches to cultural developments in the VI and the wider Caribbean
- 2) Facilitate nuggets of development from others systems similarly circumstanced like the proposed VICCC for use by the VICCC
- 3) Focus on the local and regional performance arts, culture and economic development
- 4) Warehouse documents from the cultural reservoir of the Virgin Islands and wider Caribbean (documents from home and abroad)
- 5) Enable students from the Virgin Islands, the wider Caribbean, North America, Europe and elsewhere, to participate in research in the VI and the wider Caribbean in a cross-cultural arrangement...that is, enable them to do research and work in our space, while permitting us reciprocity in their cultural research and developmental space.
- 6) Encourage K-12 Cultural Educational standards with a view of the Center interfacing with the local educational system.
- 7) Facilitate Teacher Cultural Education training in conjunction with and permission of the VI Department of Education.

Given my links with the Discovery Education of the Discovery Channel, I indicated that I would continue to explore deeper relationships with their online training sites that would enable the VICCC and participants of the Center to have access to source documents that may supplement the work of the Center.

These are an abridged version of what took place and led to today's Summit. Now, let us turn to the seminal features underpinnings why the Center and why this time.

WHY THE VICCC AND WHY THIS TIME?

The point that President Hall made in his January 27, 2012, e-memo is of seminal importance. He noted, "The recent death of Professor Gene Emanuel reminds us of the critical importance of this work i.e. cultural issues and the need to permanently institutionalize this aspect of UVI's mission." To which we will add, that even though we in the academy have to think of the market, from an economic perspective, the University of the Virgin Islands also has a mission. There are times when the mission has to take precedence over the market. This is one such time.

This idea of the Center for the Cultural Preservation and Cultivation of VI and wider Caribbean Culture, or also known as the VICCC, is listed as the President's goal #4 for this academic year. In this concept paper we are seeking to craft a set of ideas that will facilitate an understanding and enable us to engage in a focus where culture is seen as dynamic, wide and inclusive. We are ever mindful of the vacuum that exists as far as intellectual property rights are concerned,

and the dire need to have an intellectual property rights protocol at UVI and across the region to protect our cultural industries.

So, why do we need the VICC, and why this time?

The VICCC is more than an honest respect for a fallen educational comrade. It is a clear path to our understanding that culture in its rhythms and resonance must be understood, cherished, preserved, maintained, and yes, protected. Alastair Bonnett (2004) in his work ***The Idea of the West: Culture, Politics and History***, London, Palgrave, permits us to contend that in assessing the importance of culture, we should see culture in a framework that states that the future is not a simple linear extrapolation of the past. While the future is not the past, it is imperative that the underpinnings of the Center's thrust would take into consideration that there will be challenges and that those cultural and other challenges should be morphed into opportunities. Thus, we have to bring back home the many artifacts that were borrowed from us. Like so many countries circumstanced like us around the world, our most treasured artifacts are in the museums of metropolitan countries. The why of the VICCC and why now, therefore, has as one of its agenda items, the repatriation of those artifacts to their rightful place of abode.

If reasonable and rational persons can agree that this notion of cultural preservation and protection must have some elements of cultural repatriation, then another of the Center's thrust must be to enable those who will participate in this mission to develop a vision to build on the cultural elements of the past, and craft a culture-centric curriculum, without being myopic in thrust. Culture should not be unipolar in orientation; it should have multi-polarity, especially here in the VI and the wider Caribbean. It must continue to be clothed in the intellectual garments of the Jamaican social anthropologist, M. G. Smith, who gave us the concept of the plural society. For indeed, we are a plural society.

Given the fact that we are a plural society, we have to interpret our cultural space through the prism of our intellectual vision. We cannot be segued into viewing our culture through the scope of thwarted superiority. We have to place a premium on our culture and not be constrained by the marginalist notion that ours is a culture of the periphery and small size.

In the many writings of the Caribbean Economists, Sociologists and Political Scientists, Artists, and Artistes, we have come to the clear conclusion that size is not a constraint to survival. We may be small in physical size, but that should not be a hindrance to our positioning our platform, our cultural practices, principles and precepts in the highest echelons of our society. Thus, the Center's thrust could also situate the cultural imperatives of the region in the kernel of our educational system be it in science, economics, humanities, business, religion, and the rest. And in so doing, it would not be a reaction to our minimizing the denigration of the local culture by some persons who should know better; rather it would be ascribing the logical antecedents to the texture of VI and Caribbean culture, and doing so on our own terms.

Michaele Praeger (2003), in ***The Imaginary Caribbean and the Caribbean Imaginary***, (Lincoln: University of Nebraska Press), hints at the notion that we in the Caribbean should not

try to hermeneutically seal our borders like metropolitan countries which robbed the region of its culture, but now want to keep us out to protect their culture from cultural dilution. We cannot afford to adopt that misguided approach to culture in the Virgin Islands and the Caribbean. Such an action will be perilous in its final manifestations. To the extent that the Center can open a new chapter in visioning culture from a broad base, to that extent the Center will be on the right path. We, however, have to continue to teach ourselves, train ourselves, and teach and train those who will come after us in this long journey to retrofit the edifices in our cultural space and strengthen the foundations therein.

If the VICCC functions as we believe it could in a positive and normative frame of reference, then our task should not be merely cosmetic in reference to a fallen comrade, but should be central to the revisioning of culture in all that we do. Culture is power and must be seen as such. Culture, you see, could and should be seen as part of the reserve of a country's soft power, in the words of Joseph S. Nye, Jr, (2004), in ***Soft Power: The Means to Success in World Politics***, Public Affairs, p. x.

Conceptually, therefore, the Center and we who are immersed in culture should continue to, or begin to, march to a new drumbeat. That drumbeat would be informed by new paradigms and parameters as we put forth a new focus on culture in the VI and the wider Caribbean. There are forces in place which, we believe, will guide us along.

The forces are those ancestral forces and spirits that will keep us grounded in the specificity of VI and Caribbean history. Those forces will of necessity permit us to rise to the occasion on our own levels and not genuflect to another culture, but see all cultures of equal significance in the overall scheme of things.

In many respects, culture and self-confidence are inextricably inter-locked. If this is understood in its full manifestation, systems and people could be better located to imitate and adapt cultural elements, and not “ape” culture, as is implied in the work of P. Huntington (1996), in ***The Clash of Civilizations and the Remaking of World Order***, New York: Simon and Schuster, chapter 4-5.

There is no doubt that the Center's philosophical thrust on culture may develop tensions in some quarters between the concentric forces of convergence and the countervailing trends of divergence. Some may question why the need for a Center of this nature and magnitude and with such marching orders that we will attempt to follow from this day forth. That kind of thinking would always tend to question elements of indigenization. The response to that train of thought is best answered, that we are an academic institution, and what better place to study and practice culture than in the academy? Really, what better place?

Furthermore, the particularism of our local and regional culture centers on our expressions and impressions; that is, how we do it, and how others feel when we do it. And while others may not always feel happy with what we do, we have to continue to seek to interrogate the concept of culture on our canvass and center it on our version of modernity. Modernity in our world today

revolves around three things: economy, society and culture, as Manuel Castells (1998) notes in his work, *The Information Age: Economy, Society and Culture*, volume III, End of Millennium, Oxford: Blackwell, p. 277.

The barometer of many civilizations is anchored in the culture of the countries, and the metrics associated with how the culture is measured and how it is expands: namely, how we maintain it, protect it, and promote it. There is a certain magnetic attraction of seeing culture in its qualitative understanding, and in its central core to society. Those who are favorably disposed to seeing culture whether it is through a Center like VICCC or seeing culture appropriately manifested in society, tend to have an intellectual ferment where the choice of culture should be preserved, promoted, and protected.

Concept versus Consensus

The ideas in this paper are ideas of concept. They are not ideas of consensus. I would take great liberty with the ideas of my colleague, the late George Beckford's thesis in *Persistent Poverty*, and state that we need to develop a greater proclivity for centralizing our culture in the domain of everyday life in our region. We cannot permit our culture to be marginalized on the periphery of the social systems. Regional culture should not only be on display in the sanitized expressions at certain times of the year like the Agricultural Fairs, the Carnivals, the Festivals, the Emancipation celebrations, and the Christmas Sports, around the region.

When you travel and visit countries as far afield as Morocco, Japan and China, as I have done over the last years, you see culture, their culture or variations of other countries' culture, prominently displayed in a panorama of events. It is there for all to see, every day, every which way, pervasive and all encompassing. Some may even say stifling. The fact is, the cultural expressions are here and this academy, our academy, and society should make deliberate efforts to study the culture, live the culture and incorporate the culture in the everyday life of the people.

Our Mojo

So what is our mojo? The VICCC clearly could have as its mojo the institutionalization of the principles of the Hall document. But our task should be to be clear, concise, and cogent in developing the mandate of the Center. What we are setting about to do from today is to develop a constellation of forces, a major set of ideas, and a matrix of thrusts that will enable us to make a great leap forward, not in the MAO-sense, one step forward and two steps backward, but rather, two steps forward and one step backward, if any backward at all.

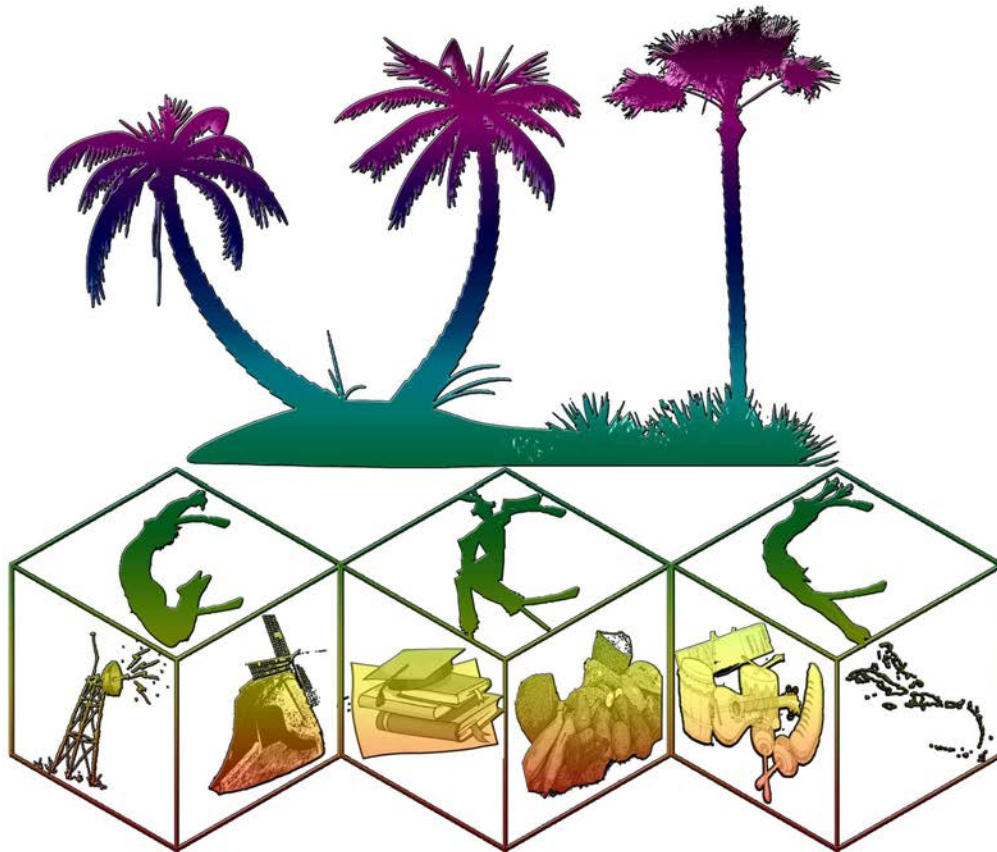
For my part as the Dean of the College of Liberal Arts and Social Sciences, and as an economist who operates in the affairs of the fine arts, culture and the aesthetics, I would like to see this center, the Virgin Islands and Caribbean Cultural Center, as a metaphor of what we can do. We should not be handicapped by past missteps; we should not point fingers outside and forget to point fingers inside; we should not denigrate others and leave ourselves unscathed, rather we should continue to imbue ourselves with the perpetual motion of the ancestors who, whether we believe it or not, continue to point us to a new frontier in knowledge.

One of the persons who had a profound impact on my intellectual upbringing is a gentleman by the name of Dr. Edward Griffin. He asked fourteen of us in 1963 to dream the impossible dream in education. We were cartographers in the educational space of St. Kitts and Nevis. We came to CVI and continued that dream. On this 50th anniversary of my alma mater, I continue to dream the impossible dream. This Center may be considered as the impossible dream. But I have long learned that the impossible take some time prior to being possible. All that we will say and do today at this Summit on Virgin Islands and Caribbean culture will mark a signal interface with our institution's history in this 50th year. And wherever brother Emanuel is, he will be satisfied to know that we have made two steps forward. Marcus Aurelius, the Roman emperor and philosopher is reputed to have said, "If you are distressed by anything external, the pain is not due to the thing itself, but to your estimate of it; and thus you have the power to revoke it any time."

The VICCC and those who will be associated with it have the power to revoke many of the negatives about cultural aspersions, and ride a wave of a new beginning in the preservation, protection and promotion of Virgin Islands and Caribbean culture. It is of seminal importance, however, that we join hands and forces across the real and perceived cultural divide so that we do not dissipate our energies and be thwarted in our goals. Norman Vincent Peale, the American clergyman and author says, if we change our thoughts, we can change the world. This VICCC is slated to be an agent of change in our region. That should be the motive for our action, the guide for our existence, and the *raison-d'être* for our being.



Figure 4 Brimstone Hill Historic Museum- St. Kitts



Virgin Islands Caribbean Cultural Center

We Must Contend With Two Cultures

David Edgecombe, UVI Professor

I'm honored President David Hall included me in what I consider a most important initiative to enhance the evolution of our culture and native arts. Our team is charged with bringing the Virgin Islands Caribbean Center for Culture (VICCC) into existence. I'm equally honored to work with the organizing committee for the project as co-chair with Dr. Simon Jones-Hendrickson, and to be here with you today to share some of our thoughts on this project.

We agreed to adopt a wide and inclusive view of culture resisting any temptation to regard it as an entity you could put under a bell jar to study or in a museum to remind us of things past. Culture is dynamic. It is a living force: growing, adapting, evolving. Our culture inevitably reflects all our values but we must be alert to ensure that our personal biases do not stifle cultural expression. Culture is of all the people all the time. Here's a definition of culture we found useful:

Culture is the sum total of ways of living built up by a group of human beings and transmitted from one generation to another.

The areas that fall under the aegis of the Center, then, must include education, cuisine, boating, woodwork, fashion, dance, music, painting, literature, theatre, film, photography, laws and economics to name a few.

Let me now make this important observation. Above and apart from all the subsections that traditionally comprise culture, there's another truth impacting our world that we must acknowledge. Each major epoch imposes its own particular culture on any society it touches, independent of nationality, geography, ideology, politics, and religious persuasion.

Thus, Agrarian societies all share commonalities in the way they are structured and organized; in the way they teach and learn; in their relationship to time and space. Life, for example, happens at a much slower pace in agrarian societies than in industrial societies. Jane Austen, writing about the English landed gentry in the early part of the 19th Century, shows us a way of life quite similar to that of Leo Tolstoy writing about the landed gentry of Russia in the latter part of the same century.

Industrial Age societies likewise share many similarities whether they are in the Americas or Africa. Everywhere there is an assembly line and people earn their living mainly through industrial work, these workers must show up for work on time, in a way they were not obliged to do in agrarian societies, because work is sequential and synchronous. All workers must be in place for the assembly line to run effectively. Time and place are greatly significant. Another characteristic of the assembly line is that the repetitive work drives workers to distraction.

Everywhere there are motorcars there are paved roads, an abundance of gas stations, and an extended network with international supplies for tires, lubricants, spare parts, etc. Our current school system was started in the Industrial Age for the Industrial Age and continues to reflect the attributes of the Industrial Age, including being like an assembly line. In fact, the running of a factory represents the dominant organizational structure of Industrial Age societies

Clearly, just as the Industrial Age steadily transformed and eventually replaced the Agrarian Age, the Digital Age is both transforming and undermining Industrial Age structures as it establishes its unique culture. What will this culture be like? How will it affect the way we work,

learn and teach? How will it shape the way we live? What skill-set will students need to thrive in this new culture?

Seeking to understand and shed enlightenment on the emerging digital culture is perhaps the most important function the VICCC could carry out. As educators we find ourselves in the awkward position of educating students for a world that in five years could be radically different from anything we now know. What would it take to function as a proficient, productive member of society? In light of the many businesses that, like Hovenssa, are transforming or going out of business completely, what jobs will there be? What changes must come in the ways people earn a livelihood?

These are questions that must concern the VICCC as we come into existence, because the better answers we can find, the greater our relevance will be. We don't yet have an abundance of resources, particularly money, so we must work smart. We must take advantage of technology and the 'virtual' world it allows to work effectively and do much with little.

Most of all, we must not shy away from the biggest and toughest questions. Those questions that bring us to the heart of our major challenges, that if we could find good answers to will benefit our entire society. The two most urgent questions I know are: What can we do to improve our education system? And, what can we do to make our economy safer, stronger, and more reliable?

If indeed our education system was built in the Industrial Age for the Industrial Age, it stands to reason it could be a major cause of our students' exodus from school. Clearly, we must re-engage students and get them excited about learning and the creative application of knowledge. We must build an appropriate education system for our Digital Age. This no doubt will take some doing and some time. Luckily there are others such as The School of One in New York; Apple Computers; Cisco; The Bill and Melinda Gates Foundation, the country of Poland and many more that are actively engaged in finding, through technology, ways to overhaul our antiquated education system.

What this means is that UVI, and anyone else, could avoid being out there working alone to reinvent the wheel. We should be staying abreast of the work being done to move our education system from its industrial platform to a new digital platform where our students are native. Let us analyze the dynamics of the fast growing global classroom as spearheaded by companies like **Coursera** to determine what applications might be of general value for us and what can advance our cultural goals.

It seems to me we can get a jump-start on tomorrow by finding the mechanisms to introduce a much higher degree of flexibility into the education product. This should not be impossible. The Internet and the digitalizing of education provide options that were not available last year.

I want to recommend that we introduce a radical concept: We must be proactive and aggressive in improving our education processes. We must anticipate problems before they happen and find ways to get around them, get over them or get through them. We may need to use Google maps or iPads or Joe St. Croix' daughter from down the street or some yet to be discovered technology from Jane St. Thomas to find our way. But we must find a way. Our teachers must be persuaded to focus on constantly improving the product; our students must be encouraged to focus on constantly improving the product and their ideas must be guaranteed receptive ears; our parents must be excitedly involved, becoming contributing students of teaching.

UVI should appoint a small unit to interface with the players who are doing cutting edge work and make recommendations for universally moving our education system from its roots in the industrial age onto a new digital platform. It's worth pointing out the transformation has to be everywhere from kindergarten to postgraduate institutions.

The second big question is what can we do to make our economy safer, stronger, and more reliable? The closing of Hovensa earlier this year sent shock waves through the Virgin Islands. This huge, supposedly healthy business closed its doors rendering hundreds of workers jobless. It was the latest business to close but the closure is part of a pattern that started earlier and continues apace. The closure is part of the mounting evidence that the dominant paradigm for economic development in the Virgin Islands, and by extension the rest of the Caribbean, has failed.

The narrative went something like this: Give wealthy businesses generous tax incentives to attract them to our shores, they will invest, provide employment, and raise the economic well being of all. Well, after 40 years we now have more than enough evidence to conclude that model, with all of its promises and suppositions, has failed as a reliable, sustainable tool for economic development.

We need a new paradigm for economic development that is reliable and self-sustainable; that is built by us, for us, and uses our resources – including our collective knowledge and culture. The VICCC should bring its thinking to this issue and be prepared to make recommendations.

Many have said a country's greatest asset is its people. If this is true, how do we set about developing this asset so it could yield dividends to the individual as well as to the community? We must ask ourselves this and be prepared to invest in this people asset with the same thoroughness we would in gold or oil or bauxite. Here again we must turn to the Internet and the other emerging technologies to exploit the possibility of a global market place and opportunities for new business and trade. Again we see the importance of adjusting our education system to better address our changing world.

In government and in business our managers must focus on constantly improving results; our workers must have guaranteed receptive ears for their own ideas; consumers must be heard every hour like the announcer's voice.

We must come up with our own great solutions because we know our circumstances and our culture better than anybody and we are a lot smarter than we or they know.

The VICCC serving as a think-tank could generate and advance good ideas that could be used by organizations, business start-ups and individuals to boost economic development. We can partner with organizations and individuals who are already doing good work to further advance their work. For example restaurateurs, hoteliers, and individual chefs are exhibiting great imagination and creativity in the food and beverage industry. The Center should be able to work with them to develop a program aimed at making Caribbean cuisine as well known and respected worldwide as Italian, French, and Chinese cuisine thereby leading to increased business and business opportunities.

Our musicians and singers we can perhaps help to find an expanded market, perhaps a global market and more varied sales outlets. We could help them gain greater earnings and better control of their works through copyrights, patents, licensing agreements and an overall better understanding of intellectual property rights.

Operating as a think tank the VICCC could spark a movement for developing and using the creative imagination across disciplines and boundaries. This may well be the best approach to the many challenges confronting us. But we should aim to go beyond formulating and sharing ideas. We must invest in outcomes and in the work necessary to accomplish goals.

Let me say as a general observation in cultural matters roles as we know them are no longer 'ever fixed'. The roles of the teacher and the student, the producer and the consumer, the old and the young will be – indeed must be – constantly interchanged. Culture must be cooperative it must grow up, down and across. Apart from all of this, each generation (and I use this in its cultural context) must contribute its own forms. VICCC must support this process.

So, to briefly recap, perhaps the biggest challenge facing us today is figuring out what the new emerging Digital Age is going to establish as its cultural norms. We know its demands are clashing with the culture of the old industrial age and the resulting struggles are likely to disrupt our societies even further unless we are proactive, innovative and aggressive. We must connect with other organization, individuals and countries that are seeking to understand the Digital Age and where it could be taking us. We must experiment with solutions that would be impractical to attempt in huge work forces.

These are but a few ideas that I hope will help set the tone for what the Virgin Islands Caribbean Center for Culture can do and how its work can be of great benefit to the Virgin Islands, the Caribbean, and the Americas.

I invite you to weigh in on the discussion by sending your thoughts and ideas to:
edgecombe@me.com.

Young Cultural Artists Open @ IIBC2011 in Grenada.



Drugs and Crime in the Caribbean: Challenges and Responses

Dion E. Phillips, UVI Professor-Chair of Social Sciences

Introduction

I thank you for coming. Indeed, as I sat there in my seat, awaiting my turn, I took note of the extraordinary number of St. Thomas faculty who traveled from St. Thomas to St. Croix. This, to my mind, is unprecedented and may be a good measure of Dean Simon Jones-Hendrickson's leadership. Permit me also to thank Mrs. Levons and Mrs. Williams, also in the audience, for all the pre-planning and the arrangements put in place.

The launching of the Center for the Preservation of Virgin Islands and Caribbean Culture is a trailblazing occasion, and I am excited at the prospect that this initiative is in line with UVI's Strategic Plan 2017, Pathways to Greatness. I sincerely hope that, going forward, we will seek to explore new horizons and along the way establish a record of which we can all be justly proud.

Proposed Challenges

The societies of the English-speaking Caribbean, including the Virgin Islands, have been within the last 12 years undergoing some extraordinary experiences. Charles Dickens in the opening salvo of his classic A Tale of Two Cities, notes, "It was the best of times; it was the worst of times." Indeed, some of these developments have been history-defining but problematic, and this occasion affords the College of Liberal Arts and the Social Sciences as well as the University of the Virgin Islands the opportunity to have a "think/tank" forum to comment on, analyze and offer policy recommendations on the way forward, relative to many of the myriad challenges.

Figure 1: Drugs and Crime – The Pre-eminent Problems



The Caribbean region is a magnet attracting visitors from around the world, and tourism is one of its strengths; however problems the other side of paradise include the hassles, high cost and the long wait time at airports associated with inter-island travel. Another challenge is natural

disasters, including earthquakes, volcanoes, hurricanes and flooding. However, none compares to the issues and ramifications that are wrought by illicit drugs and crime.

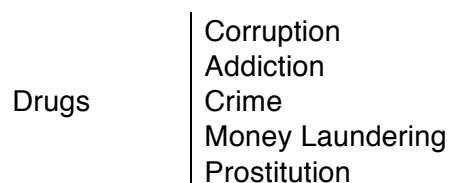
Violent crime and drugs not only undermine the quality of life of the people of the Caribbean, but if these two scourges continue to go unchecked and are not curbed, they have the potential to undermine, if not destroy or adversely affect the tourist industry, which is the most important economic activity in most Caribbean islands, especially the smaller ones in the Eastern Caribbean.

As a scenario, it is possible that a small group of well-armed and highly financed criminals could very easily take control of one of the smaller island developing states. We did not see it coming, but currently we watch our television screens in amazement at the loss of legitimacy, and the tumult in such countries as Egypt and Syria as a result of the “Arab Spring.” We too may not see it coming, but some Caribbean societies are currently at risk of becoming “narco” states in which the police are outgunned, the judiciary corrupted by bribery and the politicians compromised by cash, as was the case in St. Kitts and Nevis alleged party-led Charles “Little Nut” Miller affair in 1998. The same is true relative to the Christopher “Dudus” Coke saga allegedly involving the Prime Minister Bruce Golding-led Jamaica Labor Party.

The capacity of Caribbean countries to effectively defend their porous boundaries from the infiltration of illegal immigrants and the criminal element appears to be inadequate, in part because these societies are highly indebted and under dire financial constraints. There is therefore little wonder that Kofi Annan, the United Nations Secretary General, observed in the Drug Control and Crime Prevention Report (2000) that “Globalization offers the human race unprecedented opportunities. Unfortunately, it also enables many anti-social activities to become ‘problems without passports’.” Political Scientist Ivelaw Griffith has added that “they share some common features, one being trans-nationality; drugs and crime cross national and regional spaces, paying no regard to physical, political or legal boundaries...”

However, many in our societies are becoming desensitized and complacent. The recent murder of three medical doctors and a high profile racing figure, both in Jamaica, as well as a double murder of tourists from South Carolina, United States, in neighboring Dutch St Maarten just last week, an incident that is very similar to what took place at Cokie Point, in St. Thomas, US Virgin Islands serves as a fresh reminder that the countries of the Caribbean are seriously threatened by a tsunami of violent crime, much of which is drug-related.

Figure 2: Relationships between drug use, crime and other violations



The drugs of concern in the Caribbean are marijuana, cocaine and its derivatives, crack, and heroin, in that order. In so far as production is concerned, only marijuana is produced in the Caribbean region.

Just this month, our own Virgin Islands Daily News, reported that a team of 20 Federal and law enforcement agents were involved in a four-day operation that yielded more than 5,000

marijuana plants from the hillside of Bovoni on the East side of St. Thomas. As shown in Figure 2, the drug problem or challenge goes beyond illicit production and trafficking, its tentacles of corruption reaching into halls of state power. For example, two former US Virgin Islands police officers were sentenced to twelve and one-half years each in Federal prison in June 21, 2012, for drug trafficking and extortion. Their co-defendant, former US Virgin Islands Port Authority officer was sentenced to five years in prison for kidnapping. The abuse of illegal substances also leads to dependence and substance addiction as well as money laundering.

In October 2, 2011, the Jamaica Gleaner journalist, Tyrone Reid, reported on a nexus between drugs and prostitution in Jamaica, in which prostitutes are resorting to increasing use of ecstasy as a coping mechanism for their enterprise. Crimes that are linked to drugs include gun trafficking, human trafficking and gang violence.

Data Collection – Drugs and Crime

The most consistent reporting on drug operations is presented in The International Narcotics Control Strategy Reports. These are produced by the United States Department of State for reporting to Congress in accordance with the United States Foreign Assistance Act. The 2011 edition of this report names four Caribbean countries among the world's top 20 drug transit countries. These are the Bahamas, the Dominican Republic, Haiti and Jamaica. The US Virgin Islands does not appear in this listing, but has been designated a High Intensity Drug Trafficking Area. Crime statistics are gleaned from a variety of sources, including the Annual Reports of the Commissioners of Police, newspapers and in the case of the US Virgin Islands, the Uniform Crime Reports and newspapers as well.

Columbia, for example, is a producer of coca leaves that are transformed into cocaine. The US and Europe are mainly consumers of the drug. A country like the Dominican Republic, in the past, was neither a producer nor a consumer, just a place of transshipment. But over the years, these roles and not only in the Dominican Republic, have overlapped. A country can be a producer, a springboard and a consumer. Many countries in the Caribbean, for instance, have increased their consumption. And so, it has become more complex and unwieldy to deal with drug trafficking and all the illegal activities that are connected to this phenomenon.

Counter-Measures

In addition to prevention, education and treatment, there are at least seven principal strategies that are employed to reduce the availability of drugs. There are the following: crop eradication, control of precursor chemical, interdiction efforts at the border, use of undercover operations, asset forfeiture, punishment and drug courts. Of the money allocated to the war on drugs, most of it is spent on law enforcement to control the supply and interrupt the source, as well as the transshipment and distribution of drugs.

The alarm bell that was sounded almost two decades ago by the West Indian Commission headquartered in Barbados and headed by Shridath Ramphal, still resonates powerfully today. According to the West Indian Commission, Time for Action report (1992), "nothing poses greater threats to civil society in CARICOM countries than the drug problem and nothing more exemplifies the powerlessness of regional government more."

In addition to drugs, the second challenge to the stability of the Caribbean is the rising levels of crime. This phenomenon is in danger of becoming embedded in Caribbean society. It is not only changing the quality of Caribbean life, but also engendering a fear (albeit suppressed) of

silent complicity, that may, if it continues unabated, challenge legitimate economic growth and development.

If offenses against Caribbean citizens are not bad enough, there are indications of a trend toward serious crime against visitors. In 2009, 18 passengers from a cruise ship were held at gun point and robbed in Nassau, Bahamas.

The incidence of murder is one of the crimes on the increase. Using murder as a proxy for crime is not meant to suggest that assault, domestic violence, rape and other crimes are unimportant or have not spiraled in some countries. As a matter of fact, there has been a discomfoting growth in domestic violence in both Guyana and Puerto Rico as well as rape in Jamaica. Murder, by definition, is compelling because it constitutes “the ultimate crime.” Moreover, murder, though local in nature, can take on a foreign dimension when covered by the international media, with far reaching implications for political stability and investment. Murder statistics, according to Emile Durkheim, indicate anomie in certain segments of the society as a result of increasing drug use and crime. Hence, the social control of individual behavior becomes ineffective. Table 1 presents crime data for 14 countries on reported murders during the period, 2006-2010.

Table 1 Reported Murders in the Caribbean (2006 – 2010)

Country	2006		2007		2008		2009	2010		TOTAL
	N	%	N	%	N	%	N	%	N	N
Antigua & Barbuda	11	54.55	17	-5.88	16	18.75	19	-63.16	7	70
Bahamas	62	25.81	78	-7.69	72	19.44	86	9.30	94	390
Barbados	35	-28.57	25	-8.00	23	-17.39	19	63.16	31	133
Belize	92	3.26	95	8.42	103	-5.83	97	36.08	132	519
Dominica	5	40.00	7	0.00	7	85.71	13	7.69	14	46
Dominican Republic	2107	-0.71	2092	24.62	2607	0.69	2625	0.50	2638	12069
Guyana	163	-29.45	115	37.39	158	-25.95	117	17.95	138	691
Jamaica	1340	18.13	1583	2.21	1618	3.83	1680	-15.00	1428	7649
Puerto Rico	738	-1.08	730	11.64	815	9.69	894	6.82	955	4132
Trinidad & Tobago	371	5.66	392	38.78	544	-6.43	509	-5.11	483	2299
St. Kitts & Nevis	17	-5.88	16	43.75	23	17.39	27	-25.93	20	103
St. Lucia	44	-18.18	36	8.33	39	0.00	39	23.08	48	206
St. Vincent & Grenadines	13	176.92	36	-55.56	16	25.00	20	25.00	25	110
US Virgin Islands	42	4.76	44	4.55	46	21.74	56	17.86	66	254

Table 1 Sources: Figures for Puerto Rico are from <http://www.tendenciaspr.com/Violencia/Violencia.html>; others are from the OAS Department of Public Security, available at <http://www.oas.org/dsp/Observatorio/database/countries.aspx?lang=en> except that the figures for 2010 for Antigua and Barbuda, Dominica, St. Kitts and Nevis are from the offices of the Commissioners of Police for the respective countries.

It is noticeable that while the number of murders for most countries reflected an upward trend, there were decreases in Antigua and Barbuda in 2009 and 2010, from 19 to 7 murders. Jamaica also experienced a drop from 1,680 to 1,428. This reduction was constrained by a state of emergency in which there were combined police-army engagements as a result of the “Dudus Affair” during which the residents of Tivoli Gardens battled with the security forces. Also, five hundred and nine murders were reported for Trinidad and Tobago in 2009, whereas there was a drop to 483 in 2010. Like Jamaica, the crime situation deteriorated in 2011, prompting a state of emergency. Although the state of Emergency was island-wide, it was limited to “hot-spots” like Laventille.

Table 2: Reported Murders in the USVI (2001 - 2010)

2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
29	43	30	37	42	44	45	46	56	66

As shown in Table 2, the numbers of persons murdered in the US Virgin Islands each year, for the period 2001-2010, have increased. In these 10 calendar years, a total of 436 persons have died violently. Perhaps, the most shocking cases have been innocent bystanders, one example of which is a 4-year old boy shot to death when gunmen opened fire on the car in which he sat with his mother.

According to The World Fact Book of 2010 and as shown in Table 3 below, four Caribbean territories, namely, the US Virgin Islands (60), Jamaica (50), Belize (41), St. Kitts and Nevis (40) in that order, had 40 or more murders per 100,000 population. It is noticeable that Barbados (8) had the lowest.

Table 3: Murders per 100,000 Population in the Caribbean 2010

Country	Murders	Population	Rate Per 100,000
Antigua & Barbuda	7	87,884	8
Bahamas	94	313,312	30
Barbados	31	386,705	8
Belize	132	321,115	41
Dominica	14	72,969	19
Dominican Republic	2638	9,956,648	26
Guyana	138	744,768	19
Jamaica	1428	2,868,380	50
Puerto Rico	955	3,989,133	24
Trinidad & Tobago	483	1,227,505	39
St. Kitts-Nevis	20	50,314	40
St. Lucia	48	161,557	30
St. Vincent & the Grenadines	25	103,869	24
US Virgin Islands	66	109,666	60

Crime also increases the cost of doing business and impacts economics in myriad ways. It tends to skew resource allocation. For instance, some Caribbean countries are now obliged to spend more on national security than on health care and other critical social sectors. In his December 2010 budget speech, the Prime Minister of St. Kitts and Nevis, Denzil Douglas, in a reshuffle of his cabinet, not only took the Ministry of National Security from Deputy Prime Minister Sam Condor, but explained that the 2011 allocation to national defense, immigration and labor represents a 7.2 percent increase over 2010, the largest any ministry received.

Overall, crime in the Caribbean, along with drug use, presents a clear and present danger. And as well-known political scientist Ivelaw Griffith has stated, “Crime is a threat to the stability and sovereignty of the Caribbean society and culture.”

Table 4 below shows those state institutions that respond to the insecurity that has come about because of the increasing drug and crime offenses. These include not only the police departments with their coast guards but also the defense forces or armies that have increasingly become engaged in joint actions as the need arises. These institutions also collaborate with the Regional Security System, headquartered in Barbados, as well as with corresponding entities in the United States, Britain and Canada, one example of which is the Drug Enforcement and the Federal Bureau of Investigation.

Table 4 Police and Military Forces in the Caribbean

Country	Police	Military
Anguilla	Royal Anguilla Police Force	None
Antigua	Royal Police Force of Antigua-Barbuda	Antigua and Barbuda Defense Force
Bahamas	Royal Bahamas Police Force	Royal Bahamas Police Force
Barbados	Royal Barbados Police Force	Barbados Defense Force
Belize	Belize Police Force	Belize Police Force
Bermuda	Bermuda Police Service	Bermuda Regiment
British Virgin Islands	Royal Virgin Islands Police Force	None
Cayman Islands	Royal Cayman Islands Police Force	None
Dominica	Commonwealth of Dominica Police Force	None
Grenada	Royal Grenada Police Force	None
Guyana	Guyana Police Force	Guyana Defense Force
Jamaica	Jamaica Constabulary Force	Jamaica Defense Force
Montserrat	Royal Montserrat Police Force	Royal Montserrat Defense Force
St. Kitts and Nevis	Royal St. Christopher and Nevis Police Force	St. Kitts and Nevis Defense Force
St. Lucia	Royal St. Lucia Police Force	None
St. Vincent and the Grenadines	St. Vincent and the Grenadines Police Force	None
Trinidad and Tobago	Trinidad and Tobago Police Service	Trinidad and Tobago Defense Force
Turks and Caicos	Royal Turks and Caicos Police Force	None

Country	Police	Military
United States Virgin Islands	Virgin Islands Police Department	Virgin Islands National Guard

Throughout the region, including the Virgin Islands, security deficits have led to, among other things, the rapid expansion of private security companies, to fill the breach. Unlike the past, security arrangements now exist in high schools in which monitors and police are authorized with probable cause to search the bags of students on entering and leaving their campuses for drugs and weapons.

Suggested Causes

It has been suggested that punishment, the economy and availability of firearms may have contributed to the upward trend in drug use and criminality in the Caribbean. Bad crime control may have implications relative to crime problems and is a hindrance. Incarceration as simply the separation of convicts from the society without much thought to the conditions of incarceration may have reinforced criminality. Incarceration without rehabilitation can facilitate the transfer of technical know-how and expertise in criminal behavior.

High inflation rates tend to increase inequality and a protracted period of inflation rates and economic instability may alter time tables for achieving key life goals. And so, as sociologist Robert Merton as indicated, crime can become innovative behavior when the legitimate channels to achieve the normative goals are blocked.

Weapons are purchased and/or secured relatively easily in the United States and if they stay there that would be fine but when there are transferred to the Caribbean and fall into the wrong hand, they create a lot of difficulties, a plethora of problems.

Possible Solutions to Control Drug Use and Crime

Urgent care, thought and policy formation through consensus measures are needed to achieve control goals. The solutions that are offered are to increase external assistance in limited and specific areas as well as the restructuring of the formal education system

Since Caribbean countries seem increasingly incapable of maintaining law and order, it is felt that it's time to mobilize further external assistance, as a stop gap measure. The United States, Great Britain and Canada should increase assistance. In the case of the US, it is the consensus of the Association of Caribbean Commissioners of Police that many of the deportees who return to the Caribbean bring with them sophisticated crime methods, introduce criminal expertise and strengthen the links to transnational crime networks, and by so doing contribute to the upward trend in crime. Hence, intelligence sharing is necessary.

Reports show that young men between the ages of 15-25 are carrying out 80% of the heinous crimes. Most of the young men who commit these crimes are at ages where acquiring a good education and a career should be of the utmost importance, yet we find increasing numbers of young men and women who appear on street corners, using drugs and abusing alcohol. Roman Catholic Archbishop of Trinidad and Tobago, Joseph Harris, when asked about the role of education in winning the war on drugs and crime asserts that there is need to restructure education. He notes that Caribbean countries have to start teaching critical thinking and philosophy in schools, and far too many live and work on emotion. He says: "So somebody

passes, by accident, hits you or something; you get annoyed and you react. People do not stop and think critically about what they do or what they should do.” An education may avert many of the senseless crimes that are occurring at an alarming rate.

Conclusion

I end with the assertion that drug use and violent crime are threatening to kill the Caribbean Paradise. And so, the governments and the people of the Caribbean must strive to stamp out drug and violent crime, and one way to do so is to adopt a zero-tolerance policy so that Caribbean life as we know it does not disappear.



Anuka S. Davis Kahina, Cultural Tradition Drummer of Per Ankh Bamboula atop Estate Fortsberg in St. John for VI Freedom Fighters Day—November 23.2011

Cultural Issues from a Local Perspective

Gerard Emanuel, UVI Adjunct Faculty

Since Protocol has already been established, Greetings to all! Thank you for the opportunity to speak on this topic of momentous importance – ***“Cultural Issues from a Local Perspective”***. In this presentation, I am using culture very narrowly to mean what a group of people believe, think and do, in a particular place, during a specific time period. This definition comes partially from an interview with Mr. Mario Moorhead thirty years ago.

It allows me to make a clear distinction between what is considered the traditional or classical culture of a people, and the popular culture that is currently practiced by them. A further breakdown will be made between the culture of the young people in general and that of persons over 50 in general. There currently is a great difference between the culture of each of the groups just mentioned, which has raised several issues. My purpose today is not to merely address and lament the differences between the two, but to focus exclusively on the present culture of our youth to highlight the issues that arise from it, and to offer some suggestions.

In the Virgin Islands, the cultural practices of our youth do not necessarily and very often do not reflect those of their parents or other adults. Now this probably has been the case in many different populations throughout the world for hundreds if not thousands of years. However, the effect of these differences is disproportionately alarming today when compared with other time periods, because it is negatively affecting the very survival of our youth - especially the males of African Ascent. Therefore, what is the principal cultural issue upon which I will focus in this presentation? It is also a question: ***“What is so profoundly impacting some of our male youth today that seems to be causing them to lose almost any consideration for the value of human life, and is leading them to settle their disputes so violently?”***

I contend that a significant part of it derives from an overdose of the lyrics, and more insidiously, the very strong subliminal messages that may be found within the music, videos and other media in which our youth are increasingly immersing themselves, without being fully cognizant of what is happening to them. **(REPEAT!)** My main point therefore, is that the greatest cultural issue we face today locally, is the remarkable ability of the content of the media to deeply affect our youth, for the worse, any and too many hours of the day. Advances in technology such as the I-Phone, make the content of the cultural practices our youth have adopted, available and accessible 24 hours a day. Our children have come to almost worship the artists who they believe are behind the music and videos, without realizing what is happening to them. As some have pointed out, the music, lyrics, dance steps and other antics of many of the rap stars and singers are not what they originally might have wanted to communicate. They have made deals with producers, which are figuratively, *(and according to some)*, literally deals with the devil in return for fame, money and power. As such they have to perform what they are told.

Almost everywhere one looks, some youth has on earphones of some type listening to some rap or song from one of these “Artists”. My question is what is the ultimate result of our unsuspecting youth overdosing on this?

In most of my classes I give my students a homework assignment where they are to consciously watch their favorite television program for about 30 seconds. They are to document how many seconds have passed each time the camera changes what is shown on the screen. They invariably discover that this makes them dizzy and confused. However when they are regularly,

or as I prefer to say, unconsciously watching a television show, everything seems fine. The assignment also allows them to discover how much their attention is being manipulated and made to change every few seconds by the cameras. This adversely affects their attention span in general, their ability to concentrate when they are in class, as well as their ability to be interested in their classes. Furthermore, does this manipulation of their attention span make them more susceptible to hidden influences in the content of the music or videos they are consuming? I tell them to practice this often and they will never see television the same again.

This effect of movies and videos can be one of the greatest contributors to the alarming rise in homicides among our male youth. I agree that gangs, “possees”, and peer pressure, all play a role in this; however it appears that the producers of movies and videos are not only targeting our youth, but they are being quite successful at obtaining what appears to be their very sinister and desired results.

This is my basis for contending that the adoption by our youth of a steady diet of “Thug Culture”, which is largely glorified in the media, is primarily responsible for the desensitization of our youth towards settling their challenges with violence.

An example of how the media may be affecting our youth differently to 40 years ago, is seen in the wearing of loose pants below the waist line. When I was growing up, this would have been considered a fad. However, fads lasted for a year or two at most. This disgusting cultural practice has lasted for more than 15 years. What is being done to program our males, which makes this behavior so compelling that it seems to have outlasted any fad that predated it? *Is it merely a fad, or is it something deeper?*

Some of you may be saying well we grew up in the ‘50’s and ‘60’s when a large number of violent movies were played on tv and in the movies. We did not become so desensitized to and so inclined to act with violence. That may be true, but that should also alert us and make us particularly wary about what has changed between the ‘60’s and today. I do not have the answers; but I have some serious questions. Is something spiritually menacing being subliminally communicated to our youth today in the movies and music they ingest almost unconsciously, that was not there when we were growing up? Is there really a genocidal plan targeted toward Black and Hispanic males?

The foregoing is what occupies much of my day as I am engage my 9th grade students in focusing on practicing how to live, how to become independent learners and how to think. When I ask the young males what videos they like most, it is usually some of the most violent ones. However, when asked why, they really cannot tell you anything of substance except that they like the beat.

In conclusion, I think that we have to seriously examine what our male youth are being exposed to and make some serious decisions about counterbalancing it right away. This is a cultural issue of momentous proportions. We experience the sad results weekly right here on St. Croix. If I am wrong about the destructive effect of the media, on our youth, then I would like to see another hypothesis that nullifies mine. In any event, my answer is to continually focus and engage our youth in learning more about themselves on the deepest levels. Help them to become more introspective.

Frequently remind them as I do in school, of the following:

1. At the end of the course, I would like you to be able to learn how to learn, and to be able to think clearly and creatively.
2. Are you doing what it takes to become what you would like to be?
3. Remember when your graduation year is.
4. You were born to do something better than anyone else.
5. Obtaining a good education is a major step towards the realization of just what that something is.

A Photograph of Akeru N. Christopher in the Caribbean Soaring High!



Caribbean Cultural Events of Puerto Rico –Nuestras Raices Bomba/Plena@ Estate Whim Museum—St. Croix Landmarks Society

Moko Jumbie Traditional Culture Bearer & Bamboula Drummer Perform for USVI Tourism- St. Croix



Claiming our Caribbean Artists: Lit/orature and Caribbean Cultural Development

Vincent O. Cooper, UVI Professor

This article represents the first in a series of essays to appear as *Artistic Expression and Cultural Identity: the Caribbean as Global Construct*.

Definitions of culture, Virgin Islands Caribbean culture in particular, vary depending on the definer's worldview or philosophical perspective. However, features such as language, belief systems, community centered symbolic interpretation of the cosmos, oral and literary traditions, artistic expression, music, are universally considered as key elements in defining culture. The oral and literary profile of the U.S.V.I. is characterized by a particular model of cultural diversity fashioned in the cultural contact between Asians, Europeans, and Africans in the geographical area now known as the Caribbean during the past five centuries.

The opening of the University of the Virgin Islands' Cultural Center signals an important step in the direction of cultural development for the Virgin Islands within the wider context of national and international cultural, economic, and political relationships—all significantly impacted by a technological revolution that challenges our traditionally held definitions of terms such as culture and community. The new Cultural Center will attempt to record, document, preserve and support the growth of local Virgin Islands oral and literary artistic production in all areas of Virgin Islands life. The Center also faces the challenge of bridging the connections between local/parochial and regional/pan-Caribbean artistic expression representative of all groups who make significant contributions to the cultural development of the Virgin Islands community and its related diaspora—especially when that work is created or produced in the Virgin Islands community.

Obvious candidates for documentation and promotion include, but are not limited to, the educator, historian, and pioneer pan-Africanist, Wilmoth E. Blyden, as well as Harlem Renaissance renowned author-lecturer and orator Hubert Harrison--both eminent Virgin Islands figures. This article recommends for consideration the contributions of at least two other scholars: Albert Daniel, a local born painter; and Derek Walcott, the St. Lucian born Nobel laureate for literature, who taught at the College of the Virgin Islands (now UVI), and re-wrote and directed several of his plays on St. Croix and St. Thomas over a twenty year period--between the 1970s and 1990s.

The painter, Albert Daniel is an artist that merits documentation for capturing in his sketches aspects of everyday life of Virgin Islands creole society during the early half of the 20th century. It is a tribute to Daniel's courage and clarity of purpose that during what turned out to be a relatively conservative period of the 20th century, he dared to depart from received tradition and to shift focus on the grassroots people of St. Thomas. Consider, for example his "Portraits of a Man" (1950, oil on canvas, Albert E. Daniel: St. Thomas Painter and Sculptor, 1897-1982, #13, p.3). This work profiles the upper body of a laborer with intense deep-set eyes, face covered with beard and mustache. He is also dressed in a broad brimmed straw hat and long sleeved shirt with twisted collar and button line. The background is cloudy and impressionistic. The

twisted contours of the straw hat reflect elements of realistic detail that highlight his working class background and project an image of a strong, upright man.

Other paintings of Daniel include “The St. Thomas Market Scene” (1951); “Portrait of a Woman” (1949); “The Street Sweeper” (1959); “Cha Cha Fisherman” (1955), (p. 6); “Ah Wonder Tis Fur How Long ...” (1970's), (p.7); “Strength and Power” (1970), (p.8); “Mother and Child on the Seashore” (1902; reinterpretation of Pablo Picasso); “Bamboushay! (Alay! Alay!) (1970), (p.9); “Jumbee Eaten Dut” (1972), (p.10); “The Toilers” (1976), (p. 10); “Etaphia - Infinity” (1979), (p.11); “We What Mo Pay” (1979), (p.13); “Ah Cud Ahumember” (1979), (p.12); “The Thinker” (1979); and “Mas Hysteria” (1975), (p.15). Albert Daniel is versatile and his work spans the continuum that ranges from romantic/traditional, to modern/impressionistic, to post- modern, to New Caribbean culturally diverse esthetics. His paintings project Afro-Caribbean cultural contours and rhythms. Finally, Daniel’s work seems to suggest the restless reflection of a mind rooted in a consciousness of Caribbean landscapes and customs. His art depicts the working class man’s quest for answers to the fundamental issues of survival and challenge by “man’s inhumanity to man.” Trinidadian artist and legendary Carnival float designer legend Peter Minshall depicts this idea in one of his carnival parade productions as “Santimanitay” (sans humanite’), a key sign of the carnivalesque in Caribbean culture.

The second author being proposed for documentation is Derek Walcott, who made several visits to teach and direct his plays in the Virgin Islands between the 1970s and 1990s. Between November 3 and Dec. 1, 1973, Walcott directed scenes from his play, *Dream on Monkey Mountain*. Shortly thereafter he provided advice for the production of his plays, *The Charlatan*, and *Franklyn*. These plays were eventually performed on both islands. Between March 31 and May 19, 1974, Walcott directed his play *Ti Jean and his Brothers* at several locations on St. Croix, including the Fort in Christiansted, the Frederiksted library, the Delta Dorsch Center, Nazareth School on St. Thomas, and on Tortola. In April 22, 1977, he directed his play, *Remembrance* on St. Croix. Some members of the Courtyard Players who performed in *Ti Jean and His Brothers* include Lorraine Joseph, David Molloy, Taurean Balque, Ivan Espinosa, Wyn Heffel, and Hank Ford (St. Thomas Daily News, May 4, 1974). In April 27, 1977, Walcott directed *Remembrance* on St. Thomas. During the Fall of 1978, Walcott directed *Pantomime* on both islands.

Throughout the Fall of 1979, Walcott taught a seminar on Tirso de Molina’s *El Burlador de Sevilla* and Walcott’s adaptation of Molina’s play, *The Joker of Seville* (Fall, 1979). In 1981, shortly after winning the McArthur award for literature, Derek Walcott and Joseph Brodsky presented poetry readings in the CVI Little Theater on the St. Thomas Campus. In the 1990s Walcott also directed *Dream on Monkey Mountain* at the Reichhold Center for the Arts, on St. Thomas. Walcott worked on the script of *Marie LaVeau* during the summer of 1979. Walcott was evidently aware of the historical and cultural connection between Hispaniola (Haiti and Santo Domingo) and New Orleans, and was also aware of the historical connection between Haiti and the Danish West Indies. Haitian political and military figures sometimes ended up in St. Thomas during, and after, the Haitian Revolution. There have been a significant number of French-

speaking members of the community in the Danish West Indies since the time of early settlement; some came from Europe; and later, other French-speaking immigrants from Guadeloupe and St. Barts formed two communities.

Improbable as it may seem, Walcott and Daniel share a common characteristic. Both spent much of their life working in the Caribbean; Walcott in St. Lucia and Trinidad; Daniel in St. Thomas. In fact, both artists have produced some of their best work inspired by Caribbean oral tradition themes, while they were living in the Caribbean.

Endnote

My comments on Daniel's paintings, based on a booklet on his work located in the VIHC library (1990), were first presented at a *Caribbean Writer* Conference held on the University of the Virgin Islands St. Croix Campus in 1996. More recently Magda Smith, an Art Historian, and Jessica Hornbeck have produced an article on Albert Daniel titled *Albert E. Daniel—His Lifeworks*. St John Historical Society Magazine, Vol. XI, No. 3, December 2010.

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Monthly Gathering at UVI –St. Thomas facilitated by Dr. Wendy V. Coram.
VICCC works collaboratively with UVI Center for Spirituality and Professionalism (CSAP).



Virgin Islands and Caribbean Culture As A Tool Of Economic Development⁹

Simon B. Jones-Hendrickson, UVI Dean of CLASS

INTRODUCTION

The culture of the Caribbean is an emblematic mixture of the historical antecedents of the various African and European themes that have impacted on the Caribbean region broadly defined or narrowly contextualized. In this note we will focus on the Virgin Islands and Caribbean culture and treat each as individual entities and also as comingled. Each Caribbean country was crafted, shaped and molded based on which European country conquered the people of the area and who peopled the area with Africans, Indians, Portuguese, Spanish, French, Dutch, Irish and the rest. Each group brought a certain set of features which today are embedded in the lifestyles of our people, prominently, subtly, or otherwise. In the case of the Virgin Islands of the United States, the Danish influence is evident and prominent on St. Croix whereas the Dutch influence is still identifiable in some respects on St. Thomas. St. John has a latter day North American influence and St. Croix, by its very remoteness from the trades of the region has had seven flags flown over it and, as such, has adopted and or absorbed the remnants of those seven flags. With the advent of 20th century the Virgin Islands was caught in a maelstrom of cultural volleys, and peoples from around the length and width of the Caribbean were encouraged to seek economic benefits. In the early twentieth century and within the last 20 years, persons of Middle-Eastern ancestry, Filipinos and others have come to be residents of the USVI and citizens of the USA.

The long-lasting impacts of enslaved Africans still have symbolisms; cultural features are still embedded in our names, the way we speak, our dress and our foods. The original Indians of the area, Kalinagos, Ciboneys, and Tainos, still lend a cultural mélange to our area. Hence the culture of our area is a mixture of things as they pertain to economics, societal features, music, foods, crafts, religions and the rest, all of which may have had roots elsewhere but which, today, are exotically and majestically Virgin Islands and Caribbean. And yet we take these things for granted and celebrate or benefit from them once or twice per year in now popular and growing Carnivals, Music and Jazz Festivals, Book Festivals, and Agricultural Fairs, etc. There is, however, a larger role that culture can play in our part of the world and by that I mean the Virgin Islands and the wider Caribbean.

It must be noted that the thrust of all Caribbean countries is economic growth and development. By economic growth we mean ***the quantitative improvement of a country***. By economic development we mean ***the qualitative improvement in the country's standard of living and welfare***. In this regard as we seek to establish a link between culture and economic development, or in a more pragmatic way, determine the impact of culture on economic development, we have to consider a few salient features.

In the first instance, there is a great deal of empirical evidence to demonstrate that Virgin Islands and Caribbean culture has changed over the years. Over the last one hundred years culture has morphed into all kinds of things and its link to economic development has been seen as causal, correlative and autonomous. In other words, sometimes it is said that the culture of a

⁹ September 2012 UVI-CLASS Summit Presentation Based on Original Delivery to the 29th VI Legislature's Committee on Education, Youth and Culture—May 14, 2012

country causes its development thrust, say like Quelbe in the Virgin Islands, Calypso in Trinidad and Tobago, Reggae in Jamaica, Merengue in the Dominican Republic, etc. Culture has been said to be correlative, sometimes positive and sometimes negative. In other words, the two characteristics tend to move in the same direction or the opposite direction. Lastly, it has been said that culture and economic development are autonomous entities in that they may not have any impact on each other. It should be evident from this idea that there is no clear, crystal, relationship between culture and economic development. This lack of clarity of what is culture stems from the fact that definitions of culture almost invariably shift and change from one country to another; from island to island, from sea to shining sea.

Given the apparent perplexing manner in which some people define culture, denigrate culture, or highlight culture, at the end of the day, it is still evident that the culture as is practiced or envisioned in the Virgin Islands and the wider Caribbean is a phenomenon that has within it some merits and vast possibilities to link it to development. And given the economic times in which the region and the world find themselves, Virgin Islands and Caribbean culture could be rationally linked to economic development and could form the basis of new streams of revenues.

CULTURE AS A CREATIVE ASPECT OF THE ECONOMY

The music, foods, arts, films, locations, plays, and social demeanor are arguably the foundation for seeing culture as a creative aspect of the economic structure. Properly managed and efficiently produced, all of the cultural artifacts of our society in terms of our foods, music, poetry, books, writing and the rest can be properly linked to economic development and thus could be stimulants of economic growth and development. The proper managerial thrust and efficient orientation in the areas noted above are clearly features that are linked to economic growth, employment creation and expansion, export earnings, social inclusion of the features of minority groups, expansion of the cultural base of the countries and islands, and of signal importance, a widening of the cultural diversity of our islands and countries of the Virgin Islands and the wider Caribbean.

Culture as a creative aspect of the Virgin Islands and Caribbean economy could be viewed both from a Macroeconomic perspective and a Microeconomic perspective. In today's world where everything is *i-this or e-that*, the scale and scope of culture via its thrust as a creative industry is fast-paced and expanding. Our foods are traditionally done to the maximum when we celebrate Christmas, Agricultural Fairs, or Food-Fair day for Carnivals. This may now be the time when we can begin to think outside the proverbial box and begin to market our foods outside the set-aside times of the year. Years ago, when I was growing up on the island of St. Kitts, many of us talked about canning mango juice. The argument then among persons, who pretended to know, was that it cannot be done. Mango juice, it was said, could not be canned. The mango juice would spoil, and the rest. Today, of course, we have mango juice in cans, and invariably it comes from countries that, for the most part, are not Virgin Islands and Caribbean. The same thing is true about coconut water. Today coconut water is in cans, boxes and other paraphernalia and much of the coconut water is coming from plantations in Latin America. The popular Vienna cake is a specialty of some people on St. Croix. Who says it cannot be an industry for export? Why can't it be done in quantities like we do bread, and export it? If one travels on LIAT, the Caribbean Airlines, one sees many people with brown bags of bread from countries in the Eastern Caribbean. What is so special about those breads? If there is something special about that bread, why can't we use the special ingredient to mass produce

that kind of bread and compete with the traditional bread that we so dutifully go to the supermarket to buy?

We send Fungi and Fish to our children in the States, on a regular basis. Who says that Fungi and Fish cannot be a delicacy for export? Tamarind jams, gooseberries, and the rest, are prepared with great fanfare for our agricultural fairs and carnival food fairs. What is it that is keeping us back from mass-producing these foods on a regular basis?

That is only the foods. What about our traditional arts and crafts? We know how to make a variety of things from seeds, from straw, from grass, and we all assume that they may not capture the tourists' imagination. Yet we may be the same ones who would go to China, or some other far-away country and buy the same things that we bypassed at home.

Our Music Industry is on par with the best, and in many respects surpasses lots of musical industries worldwide. We have exported Reggae, Calypso, Zouk, Soca, Merengue and more on an international scale. We have the only musical instrument that was created in the 20th century, namely, Steel Pan, and we treat it with little reverence. We play it once a year, for the most part, and so others as far away as Sweden now want to contend that new forms of Steel Pan are their own creation. But, as the Mighty Chalk Dust says, "Calypso and Steelband are in our DNA." We have not fully embraced the intrinsic aspects of the business end of the music industry.

On another level, our literature industry can stand on its' own. We have some of the best in the world in the VI and the wider Caribbean when it comes to literature and publishing, in general. We have generated Nobel Laureates in Literature, in Economics, etc. But here, too, we have only marginally explored the fundamentals of what we could do to capture the full potential of our publishing industry especially as it pertains to intellectual property rights. It has been shown by one document on Jamaica that Intellectual Property Rights contribute at least 6% of the Gross Domestic Product of Jamaica. In the USA, Intellectual Property Rights approaches about 10% of GDP. Our books, newspapers, and the rest, could all be sources for revenue. People want to know about us. It is up to us to document our area, package information on us to market and sell. We cannot continue to let others outside of our sphere ask us for information and then publish the information as their own.

Our performing arts such as theater, dance, shows are another category that could lend itself to revenue generation. And yet we constantly take them for granted. We have street theater in the form of carnival; we have moko jumbies, we have our versions of clowns, bulls, mummies, Indians, and for some strange reason we tend to showcase them only on special occasions. So, like the special China plate in the cabinet, we tend not to want to use our culture arts all year round. We leave our cultural arts for special times of the year. So, we deny ourselves and we deny others of the beauty of what we have. We miss opportunities of developing another revenue stream.

Our designs, our architecture, news media, and the rest, are areas of culture that we can expand on and be fully immersed as far as the new digital age is concerned. It should be evident by now that our culture uniquely viewed, or pragmatically promoted, could be one of the most dynamic sectors of our economies and thus could show clear links between culture and

economic development. One UNCTAD¹⁰ Report noted that creative industries around the developed world will grow at about 10% per annum over the next several decades. In the United Kingdom, culture and the creative industries add about 8% to gross value added and employed about 2 million people. This contributes about \$18.6 billion in exports and 4% to GDP. In the USA, culture and the creative industries contribute about 6% of GDP; employ about 5 million people, and exports of the copyright-based industries account for about US\$89 billion.

Alas, that is for the developed world. We in the Caribbean, the Virgin Islands and the so-called developing countries are on the margins. Despite our rich cultural diversity, our creative genius, our penchant for music and dance, our flavor in foods, etc. —we are on the periphery. It is said that of 132 developing countries, 85 or 64% have never produced a film. Another UNCTAD estimate noted that developing countries account for only 3% of the world paintings and only 4% of the world's sculptures. Are we saying that there is nothing to show the rest of the world? Are we saying that we must continue to be hewers of wood and drawers of water and learn our civilization from others all of the time?

Conclusion

In the final analysis, it is evident that we can make our culture link to our economy in a way that brings revenues in a concerted, consistent basis, and not a one-off basis. I understand that the culture and economy have to be global for the full potential of the revenue to be realized. But who would have thought that reggae would become a worldwide phenomenon? Who would have thought that little St. Lucia would have given the world Sir Arthur Lewis and Derek Walcott, two Nobel Laureates in Economics and Literature, respectively? Who would have thought that American Basketball would have gained additionally from the magnificent prowess of one of the best forwards to play the game in the person of Tim Duncan, from St. Croix? Who would have thought the world would have one of the foremost intellectuals, the world has known, in the form and stature of Wilmoth Blyden from St. Thomas?

So, I say, the time is now that we begin to reimage ourselves and see culture, not as a mere curiosity of exotic peoples, but a living breathing feature of our economies. Our culture has to be seen for what it is: a matrix of our behavior, our social approaches, our speech, our art, our foods and the variety of traits that undergird our beings. To the extent that there is a positive link between culture and economic development, to that extent we have to begin to catalog those things that form the arsenal of our culture and begin to explore and exploit them for our benefits and for the benefits of others. Some people believe that we should not sell our culture. My view is that the sale of culture within the framework of economics must be seen as not denigrating or downgrading our culture, but rather appreciating and benefitting from the intrinsic rhythms and essentialities that make us who we are.

So, at the end of the day, we have to establish the linkages between culture and economic development from the internal and external sphere. We have to look at the growth prospects to make sure that our approach is not episodic, a one-time approach. We have to look at the supply-chain, what tangible and intangible products we have and what we can produce. Finally, we have to be clear that the connectivity of culture and the economy must take center stage as we move forward in the new digital world. We will have to begin to promote our culture, create the enabling features to sustain our culture, provide training for our young to be immersed in the

¹⁰ United Nations Conference on Trade And Development www.unctad.org

culture so that it will not die with the old, and create points of light to ensure that our people see our culture for the economic value and societal worth that is embedded in it. Our suggestions in these notes would require a new attitudinal frame of reference towards culture and development. We would want our leaders to be involved in developing greater awareness about our culture, and we would definitively require our institutions of higher learning to emphasize our culture in our schools; for without this level of sustenance, we may be like a “spinning top in mud” as we seek to establish a link between culture and economic development.



Figure 8 Agriculture Fair St. Croix 2012—Culture and Economics linked within Agriculture—Sejah’s Farm of St. Croix with Per Ankh produce

Dominican Republic Independence Day Parade in Cultural Fusion and Unity with Haiti & the VI- February 2012



Synopsis and Closing Remarks for VI and Caribbean Cultural Issues for September 2012 Summit

Chenzira Davis Kahina, VICCC Director

With a historic intention from a host of UVI scholars, VI and Caribbean culture bearers and tradition keepers, the inspiration shared through UVI President Dr. David Hall following the sudden passing of tenured UVI professor, PanAfricanist and VI Historian Dr. Gene Kenneth “Lebembe” Emanuel in July 2011, UVI’s 50th Jubilee Anniversary in 2012, along with September 2012 being a ripe time for cultural heritage restoration, the Virgin Islands Caribbean Cultural Center (VICCC) has been born. VICCC is an initiative of the University of the Virgin Islands (UVI) that has been designated to develop research, publications, programs and educational resources that address VI and Caribbean cultural institutions, traditions, heritage and socio-economic issues in a scholarly, pragmatic and communitarian context for the betterment of the UVI academic infrastructure with outreach and integration throughout the VI and greater Caribbean community. The provision of closing remarks for this inaugural VICCC symposium included an interwoven synopsis of select content shared throughout this intellectual summit covering the theme of “*VI and Caribbean Cultural Issues*”.

The opening remarks for this VICCC Summit shared by leaders of the UVI administration provided a dynamic and extremely supportive tone for the entire series of scholarly presentations and practical commentary by the respective UVI faculty, staff, students and VI community in support of the efforts of the Committee for the VICCC. The introductions by the master of ceremonies Dr. Simon Jones-Hendrickson, Interim Dean of the College of Liberal Arts and Social Sciences (CLASS) explicated linkages intended and intellectually projected for the VICCC to be integrated within the academic pursuits of the University along with its’ pragmatic engagements with cultural affairs linked to society, the digital age, education, philosophy, economics and sustainability locally and regionally. Dr. Jones-Hendrickson stated that the proceedings of this inaugural VICCC Summit were going to be published at a later date.

The UVI Administration shared voices of encouragement, support and ideological clarity on the long-term value and purpose of the VICCC. UVI President Dr. David Hall shared remarks on “*the importance of a concept that developed over the last few months with a committee committed to the VICCC*” that required action and implementation. President Dr. Hall stated that what motivated him most was his involvement during the memorial services for Dr. Gene Kenneth Emanuel and the tributes outlining the tremendous amount of research and work contributed to VI, Caribbean and African cultural education. These presidential remarks highlighted that the VICCC was designed and intended to honor the works of Dr. Emanuel along with many others who historically contributed significantly to the scholarship and practical development of culture, heritage and education within the UVI community and beyond. As included in the VICCC program distributed to participants and presenters, President Dr. Hall stated: “*The University of the Virgin Islands (UVI) is deeply and authentically committed to ensuring that the unique cultures and heritages of the U.S. Virgin Islands and the wider*

Caribbean are researched, compiled, cultivated and disseminated broadly. This should always be a core responsibility of a University situated within a social and cultural context as UVI."

UVI Provost Dr. Camille McKayle echoed congratulatory remarks and support for the development of the VICCC alongside those faculty, staff and community members who have worked to make the symposium and forthcoming formal launch successful in support of the UVI administration and VI/Caribbean community.

UVI Interim Vice Provost of Research and Public Service Dr. Frank Mills opened his remarks with a resounding and powerful question: *"Why did it take so long for UVI to have a cultural center?"* This led to Dr. Mills eloquent and targeted discourse on the numerous definitions of the term "culture" that provided an underlying foundation to understanding the challenges in the development of any cultural center. The VI historical model oftentimes enforced and supported primarily by European colonialist still has many intellectuals, pragmatists and the like thinking of culture in European and American terms and perspectives. The "deleterious impact that this definition has on our mental outlook" on the VI and Caribbean was noted. African origins of VI and Caribbean culture was highlighted in Dr. Mills opening discourse focused on his unconditional support to "help with the enhancement of this new cultural center" as a source of connection and ideological purpose within the VICCC. One such definition included: *"A culture is a way of life of a group of people with values...passed along with or without communication from one person to the next."*

It was further highlighted that the VICCC was to engage in "informed cultural interrogation in the VI" that preserve and document the perceptions of VI culture in a practical context inclusive of heritage folkloric arts as a bastion of the arts, sciences and traditions that are unique to the VI and Caribbean historical, traditional and contemporary experiences. References were made to preserving and minimizing piracy "by the scrupulous interlopers" of the music and heritage arts productions of VI artists linked to "jumbie dance with origins from Africa" and inclusive of cultural performance arts of master musicians like Jamsie, Stanley and the Ten Sleepless Knights and many others. These recommendations were made with assurances for VICCC to remain aligned with the UVI 2012-2017 plans for the "halfway to greatness" initiatives intended to strengthen UVI's engagement with the wider community with emphasis upon research and social scientists on both campuses, all disciplines, throughout scholarly and practical areas from the collective activities of those who manage the VICCC.

Dr. Simon Jones-Hendrickson, UVI CLASS Interim Dean presented a Concept Paper of the VICCC that was a culmination of the initial recommendations of President Dr. Hall referenced as the *Hall Document* of January 27th, 2012 along with select input from members of the VICCC Committee. Dr. Jones-Hendrickson stated "all that is being shared will be under one cover as we morph this center into its full-fledged intellectual body...as we remain CLASS in name and nature." This discourse on the conceptual framework and development of the VICCC included a chronological review of its' formation in January 2012 with the creation of a steering committee focused on the preservation of VI and Caribbean culture with schematic recommendations for principles, purpose, short-term and long-term objectives and initial projects.

- Highlights of the VICCC Concept Paper inclusive of appropriations from the Office of the President to UVI CLASS for the security of office space on the Albert Sheen-St. Croix campus and a scheduled announcement of a director in “the early part of October 2012”.
- Details offered of the VICCC Advisory Committee’s focus upon cultural affairs of the VI community with reference to the collective body’s review of June 22, 2012 that included: Principles developed for the VICCC; the *Hall Document* as the foundation of the concepts for the VICCC; 7 Elements as working themes that were not all inclusive of the totality of the work and programs of the VICCC as culture is flexible, constantly changing and the needs of the University must be infused in all affairs linked to the VICCC.
- Recommendations for VICCC to institute online training opportunities; restoration and sustenance of UVI’s professional linkages with The Discovery Channel™ and The Learning Channel™; increasing the dynamic understanding among UVI academia of culture as wide and inclusive; remembering those UVI scholars that “reminds us of the importance of these cultural issues” like Dr. Gene K. Emanuel.
- *“Culture in its rhythm and resonance must be preserved maintained and protected...Cultural challenges are to be morphed into opportunities.”*
- Conceptually Dr. Jones-Hendrickson referenced the VICCC projected to develop *“a cultural center curriculum without being myopic in thrust”* that *“must not be a reaction to external issues with local culture.”* Discourse surrounded the inclusion of research-based concepts on repatriation of VI and Caribbean artifacts to their rightful home in concert with the notions of “cultural preservation and protection” securely housed in the VICCC.
- Discourse continued to strengthen the perspective that the VICCC facilitates an outlet for the “Caribbean to open a new chapter on the vision of culture as we must continue to teach ourselves, train ourselves.” References were made for the VICCC to assist as we *“retrofit the cultural spaces in our region...if the VICCC is to function it should not be cosmetic to a fallen comrade for culture is power...conceptually therefore we must continue to march to a new drum beat...new paradigms and focus on culture while seeing all cultures of equal significance in all things.”*
- The VICCC has proposed to interrogate “the concept of culture and center it on a version of modernity” intrinsically and developmentally linked to “economy, society and culture as culture may be promoted and protected.” Recommendations were made for VICCC to support and intellectually enhance the UVI and VI communities’ study and incorporation of culture into the lives of everyday people. In developing the mandate of the VICCC a major set of thrusts enable the UVI community to move forward. Dr. Jones-Hendrickson concluded with: *“VICCC is a metaphor of what we can do to continue to imbue ourselves of our ancestors...our ancestors who continue to point us to a new frontier.”*

The 7 themes highlighted at this inaugural VICCC Summit on VI and Cultural Issues included: 1) Culture & Society; 2) Culture in the Digital Age; 3) Culture Issues from a Regional Perspective; 4) Culture and the Teaching of Culture; 5) Cultural Issues from a Local Perspective; 6) Culture and Economic Development; and 7) Culture as a Foundation of Thought. A synopsis of what was shared by members of the UVI academic community reflected a common thread of support for the development and formal launch of the VICCC in alignment with the vision, mission and “halfway to greatness” initiatives of the University.

1. Culture & Society—Presenter: Dr. Dion E. Phillips, UVI Social Sciences Department Chair. Dr. Phillips’ presentation highlighted 4 Caribbean challenges: a) Interisland transportation; b) Natural Disasters; c) Debt Crisis and d) Drugs and Crime” in relation to

the cultural issues in VI & Caribbean society. Commentary included references to former UN Secretary General Kofi Annan's World Drug Report of 2000 on the globalization of drugs and crime. Dr. Phillips' presented 7 strategies to reduce drugs in the VI and Caribbean: 1) crop eradication, 2) control of precursor chemicals, 3) interdiction efforts at the border, 4) use of undercover operations, 5) asset forfeiture, 6) punishment and 7) drug courts. Murder rates in 2010 from The World Fact Book cited the US Virgin Islands having the highest rate per capita (100,000 persons) among 14 Caribbean regions. Dr. Phillips' presented visual charts that reported the murder rate in the USVI in 2001 was 29 and increased to 66 in 2010- primarily of people from outside of the USVI. Dr. Phillips' shared a perspective that "crime is a threat to Caribbean society and culture" inclusive of drug abuse that has created a new form of terrorism pre and post 9/11 with challenges for Caribbean security and law enforcement. Recommendations and current actions for regional collaboration among security forces explicated. Dr. Phillips discourse explored reasons for high crime rates in the VI and Caribbean as: Economic instability with crime as "inhabited behavior"; Absence of rehabilitation; Wide-ranging availability of firearms; and Global Issues of prevalent crimes directly linked to poverty and economic inequities. Discussions were engaged on the culture of violence and its' impact on the VI and Caribbean "local and trans-local blended identities" and methods for introducing future research and work within the VICCC.

2. Culture in the Digital Age—Presenter: Dr. Alex Randall, III, UVI Communications & Music Education Chair. This digital communications presentation on DVD provided Dr. Randall's short-term and long-term proposal for preserving and digitizing the music created in the Virgin Islands and Caribbean to minimize piracy and to convert old formats of music (LPs, 8-Tracks, Cassettes etc.) into the 21st century digital age. It was noted that upgrading digital collections would benefit academic research and cultural heritage preservation of the rich collections of VI and Caribbean music that in many instances have been damaged or lost. The recommendations highlighted that the VICCC house these cultural music archives for people to listen to, appreciate and preserve VI and Caribbean music. Discussions engaged regarding copyright and intellectual property rights of respective musical archives. Dr. Jones-Hendrickson briefly shared his affiliation with a Caribbean organization that manages the protections of intellectual property rights. Glen "Kwabena" Davis, former state director of the VI Department of Education's Division of Cultural Education (VIDECE) stated that the VIDECE has select educational resources and musical archives that are available for listening but not for public use or distribution. Dr. Randall referenced that this digital media archival project of VI and Caribbean music is valuable to the VI and visiting communities and included costs of technology, resources for students to digitize and operate the equipment for the recordings, space for housing the inventory and resources to maintain these digital libraries. Dr. Randall's digital video presentation that closed with "archive for people to listen to our music...let's preserve our music for our future" was welcomed as a practical example of the implementation of the digital age of communications to be integrated into the work of the VICCC.
3. Culture Issues from a Regional Perspective—Presenter: Professor David Edgecombe, UVI Professor Communication. Professor Edgecombe opened his presentation reminding participants how most societies struggle to embrace the new age of engagement and interaction within the VI, the Caribbean and globally as we have "sacrificed the ear for the eye." References were made on the impact of social context on culture with highlights made between agrarian versus industrial societies historically.

Professor Edgecombe's discourse explicated with creative and satirical references the shift from the industrial age into the digital age at a time when collectively our society has no idea of the culture it will bring as culture changes. "The institution known to be most resistant to this change is the academy." The three areas highlighted were: Education; How we make a living; and How do we use the VICCC to achieve these educational and economic elements linked to culture. Highlights made to encourage making "Caribbean cuisine as ubiquitous or as successful as other cuisine" with outreach to VI Department of Tourism impacting the types of training, programs and cultural initiatives provided in harmony with VICCC. Self-reliance of the VI and Caribbean in concert with meeting the needs and demands of the transformation between the industrial and digital ages. Reference was made to Ken Robinson on www.tedtalk.com. "We do need to find what it is and how it is that we are going to capture and maintain the children" as Professor Edgecombe's presentation implied that current education systems are not working for our children. Recommendations were made for the VICCC to explore ways to facilitate and "to transform our education system" to reach the needs, interests and digital learning age model for reaching our children, grandchildren and future generation "and place it into the age and culture that our children and grandchildren know and are able to understand."

- Concluding highlights of Professor Edgecombe's presentation included references to Dr. Phillips comments on drugs and crime in the VI and Caribbean linked to the increase in youth dropping out of school that is "not unique to youth in the VI, Hispanics, Blacks but is global. We can not stop this until we address the learning modalities that are linked to the digital age" and learn to teach our youth in the ways of this "epoch". The "500-year old talk-a-chalk" must stop.
 - Professor Edgecombe noted the "VICCC can really help us to grow our culture and grow our minds in ways that we can only guess at." Recommendations were shared to view the importance of recognizing that "a people's greatest resource is its people. If our people are our greatest resource, what does that mean for how we develop that resource? It was recommended that the VICCC take a lead role in deciding the response to that."
 - The recent national inclusion and restoration of the concept of "self-reliance" in 2012 by the Jamaican government based on the *Philosophy and Opinions of Marcus Garvey* established a new standard for "ways and means to develop and teach our students and people to be self-reliant and depend upon them."
 - Professor Edgecombe asked: "What foundation are we using for perceiving the eyes of the culture of the VICCC?" References were made to the VICCC fostering self-reliance in the cultural expressions, heritage developments and economic production of the VI and Caribbean as "we begin to help organizations that are already doing well and help them grow further and think bigger" even in areas of health tourism and nutrition education to support "Caribbean cuisine gone global" and other cultural heritage tourism products/services supported by the VICCC.
4. Culture and the Teaching of Culture—This area was integrated into several other presentations with further explication intended in future VICCC events. Hence, combined with other presenters' comments and facts related to culture, education and methodologies for effectively teaching culture, Dr. Jones-Hendrickson shared a reading of the *Hall Document*. The highlights included: UVI's establishment of a VI Caribbean cultural center (VICCC) with a startup of \$50,000.00; Recommendations for collaborative

efforts and innovate funding for VICCC; Digital archive of VI/Caribbean cultural information—the “Randall Axiom”; The creation of interactive and accessible websites; Development of an annual scholarly VI-Caribbean journal; Systematic digital access to Danish archives inclusive of technical programs for training students to translate; Inventory of scholarly work on VI-Caribbean culture; Expansion of Edward Wilmot Blyden initiative based on March 2012 Blyden Tributes/Symposia hosted by UVI and presented by Blyden Family members; Annual symposium conference for VI Caribbean culture—with this summit being an inaugural one; Increasing recognition of VI government programs in alignment with community awareness and outreach initiatives on VI and Caribbean culture; Working with the Office of the Provost to establish links with other schools; Strengthen institutional advancement via two long term goals: 1) First class gallery and museum and 2) Implementation of Cultural Arts at Reichhold Center for the Arts through strengthening community and global collaborations/partnerships to support VICCC. References were and invitations made for the 15th Annual Islands In Between Conference (IIBC) being hosted at UVI-St. Thomas’ ACC facilities November 8th to 10th, 2012 organized by the University of Puerto Rico-Rio Piedras, the University of the West Indies-Cave Hill, Barbados, the University of the Virgin Islands and Per Ankh Institute of the Virgin Islands. Recommendations made to communicate any questions or suggestions regarding the IIBC2012 to Dr. Chenzira Davis Kahina who has been serving as the IIBC2012 Liaison Coordinator and an active member of the Committee for the VICCC.

- Commentary made by Dara M. Cooper, UVI CES Extension Agent and Founding Managing Director of Sankofa Saturdays© which is active engaged in strengthening the institution of linkages and developing practical educational programs reaching VI and Caribbean youth with digital age technologies. Ms. Cooper acknowledged that there are other centers of excellence in the VI that are prepared to partner/collaborate with the VICCC inclusive of Sankofa Saturdays©.
5. Cultural Issues from a Local Perspective—Presenter: Professor Gerard Emanuel, UVI Adjunct Professor of Social Sciences. Professor Gerard Emanuel’s presentation opened with the inquiry: “What is so profoundly impacting our male youth today causing them to lose consideration of human life to a life of violence and its’ impact of local/popular school?” Media was identified as having a serious impact on the cultural issues shifting behavior amongst our VI and Caribbean youth. It was recommended that media has a remarkable ability to deeply effect our youth for the worse in “mega-doses”. The VI and Caribbean community must counterbalance the culture warfare imposed on our youth from the destructive impact commercial western media has had (and continues to have) upon our youth. This concise presentation focused on the importance of our VI youth learning more about themselves, learning the value of introspective and the importance of education. Commentary by NswNeb KaRa Herishetapaheru, VI Entrepreneur and Executive Director of Per Ankh, Inc. included the question: “How do a people who have been denied for centuries a true teaching of their history and beginnings develop a strong foundation?” Professor Emanuel’s response: “Very focused, slowly and rooted in their spirituality.”
 6. Culture and Economic Development—Presenter: Dr. Simon B. Jones-Hendrickson, UVI Interim Dean of CLASS. Dr. Jones-Hendrickson shared a concise overview on cultural influences on socio-economic development in the VI and Caribbean. Highlights of this presentation included the manner in which VI and Caribbean society has “changed and morphed in to all kinds of things”. The causal linkages of culture and economics evidenced by the impact of Reggae and Zouk globally were part of this discourse to

demonstrate that “we (VI/Caribbean) have a culture that does not have to remain at home. The importance of understanding, preserving, appreciating and respectfully generating economic resources from VI/Caribbean culture as an integrated component of the economy served as a resource for consideration for further study, research, publication and implementation within the VICCC and its’ outcomes in UVI and the VI/Caribbean community. Dr. Jones-Hendrickson highlighted the social inclusion and cultural diversity across the islands and importance of the VICCC integrating and exploring academic networks for the potential export of VI/Caribbean products/services. Economic benefits from exporting VI/Caribbean products, cultural performing arts, designs and textiles, and other income generating options of our culture were discussed. Creative linkages to artists and respected academic scholars like Dr. Hollis Liverpool of the University of Trinidad & Tobago aka “The Mighty Chalkdust” were shared like “steel pan has our DNA and our culture will not die.” Critical commentary was shared in Dr. Jones-Hendrickson’s closing of this presentation to emphasize that “our culture must be protected, promoted and revered and still produce revenue...size is not a constraint to intelligence...if we do not do it they will do it to us.”

7. Culture as a Foundation of Thought—Presenter: Dr. Vincent Cooper, UVI Professor of English and Linguistics. Dr. Cooper’s presentation shared a detailed discourse of the linkages of Caribbean culture and philosophical thought as exemplified within the discourse between award-winning works of literary scholars Derek Walcott and Kamau Brathwaite—both who had experiential and thought-provoking experiences within the Virgin Islands. Dr. Cooper highlighted the importance of the VICCC putting a stop to the common “binary opposition” amongst Caribbean people as the philosophical foundations of our cultures interwoven in many ways. Highlights included an explication of the artistic and unique expressions of Caribbean theater with the mission of developing professional actors in the Caribbean that are equal or surpassing mainstream theatre and dramatic genre globally. Closing references were shared from the Caribbean dramatic production written by Derek Walcott entitled “Marie LaVeau” and performed live in the Virgin Islands on April 18, 1980 with a creative blend of VI/Caribbean performers. Dr. Cooper’s persistence with reminding summit participants of the importance of the VICCC fostering the perspective and practice that “All our Caribbean artists—We are one” was emphasized. This was mirrored with the necessity for understanding that “money alone without the vision” would hamper the future progress of the VICCC. Dr. Cooper concluded with commentary that encouraged youth involvement and training to “make it our responsibility to engage the youth...cultivate understudies to deliberate and engage.”

Throughout this VICCC inaugural *Summit on Virgin Islands and Caribbean Cultural Issues* hosted at the UVI Melvin Evans Center on the Albert Sheen Campus on St. Croix, comments were consistently shared regarding the integration of cultural affairs, education, programs and issues across academic and communitarian disciplines and initiatives for the betterment of the UVI academy, the VI community and the Caribbean region as a whole. Highlights of this VICCC Summit shared the linkage among several inaugural and commemorative developments synchronized in support of UVI’s celebration of its’ 50th Jubilee Anniversary as an institution of higher education and as the only “Historically Black College and University” (HBCU) in the Caribbean. These linkages shared throughout this VICCC Summit included: 1) The proposed UVI Caribbean Studies minor and eventual major programs; 2) The development and official

launch of the VICCC and proposed opening of its' new office scheduled for November 2012; and 3) UVI's collaboration with the University of Puerto Rico-Rio Piedras, the University of the West Indies- Cave Hill, Barbados and Per Ankh Institute of the Virgin Islands for the 15th Annual Eastern Caribbean Island Cultures Conference (ECICC) aka Islands In Between Conference (IIBC) being hosted on the UVI St. Thomas campus' Administrative Conference Center (ACC) from November 7th to 10th, 2012. As is customary where ever these conferences are hosted, the ECICC/IIBC2012 is focused on the culture, linguistics, folkloric traditions, arts, customs, language, history, literature, socio-economic research and related themes highlighting and featuring the Virgin Islands.

Reference was made to the Our Legacy Initiatives©, a VI Academic and Cultural Awards Endowment Scholarship, spearheaded by VIACAES2012 awardee Dr. Chenzira Davis Kahina and linked to this work of the VICCC and related VI/Caribbean initiatives. It was further noted that Dr. Davis Kahina, ECICC/IIBC2012 Liaison Coordinator and member of the Committee for the VICCC has worked with the integrative planning for this forthcoming conference from its' inception by invitation of the ECICC/IIBC body in 2011 during its' 14th annual conference hosted by St. Georges' University in Grenada in concert with the approval and endorsement of UVI President Dr. David Hall in 2011 along with active support of the UVI Administration with 2012 UVI management facilitated through CLASS Interim Dean Dr. Jones-Hendrickson.

It was highlighted that many of the linkages surrounding the creation of the VICCC and related UVI initiatives were supported by the insightful vision of the UVI Administration, Faculty and Staff, a network of collaborators and supportive academicians working with UVI, the VI Department of Education, other Caribbean post-secondary institutions, an eclectic fusion of non-governmental organizations, and individuals of diverse backgrounds that support academic excellence, cultural heritage restoration, sustainable socio-economic development and global initiatives that supportively encourage dynamic VI and Caribbean culture. Dr. Davis Kahina made note of the VIDE Office of the Commissioner's Cultural Education Standards Task Force 2011 project that is on-going through VIDE consultation commissioned to Per Ankh Institute with linkages to post-secondary developments proposed within the VICCC as both initiatives share a common core of professional participants respectively.

The importance of working more diligently with both the UVI St. Croix and St. Thomas campuses in concert with equitable engagement with the UVI St. John site for optimal integration of the VICCC's mission, vision, goals, objectives, purpose and beyond were collectively recommended and collaboratively encouraged by presenters and participants of this VICCC Summit. Special thanks were extended to the UVI Administration and Faculty, the Committee for the VICCC and the wider VI community for making this a successful summit. The importance of the VICCC operating as a center that others "can come and we can interface with others" while preserving, restoring and respecting VI/Caribbean culture for our forward progress, development and sustainability in the 21st century was a common and resounding thread in this inaugural VICCC Summit of September 2012.

Virgin Islands and Caribbean Cultural Center Launch at Islands In Between Conference

DR. DAVID HALL

PRESIDENT, UNIVERSITY OF THE VIRGIN ISLANDS

Giving honor to God, to the ancestral wisdom that graces these islands, and to those who are gathered here who embody our hope for a brighter future rooted in the richness of our past. It is my honor to speak with you during this sacred moment.

Over a year ago I convened a series of meetings on all three islands with various members of our faculty and staff, and members of the community who represent some of our more profound “keepers of the culture.” I shared with them my vision for the creation of a Center at UVI that would preserve and cultivate Virgin Islands and Caribbean culture. Those meetings were inspiring, well attended, and allowed me to shape and fashion this vision with the hands, hearts, wisdom, and advice of those who care deeply about this ideal.

I indicated at the first meeting that part of my motivation was to ensure that the work of Professor Gene Emanuel would be preserved and enhanced at UVI. Professor Emanuel was a dedicated “keeper of the culture” who lived what others spoke and wrote about. This would be one of the ways that we would keep his memory and work alive, but more importantly, that we could ensure that there will be future generations of individuals who share the same vision of cultural authenticity and empowerment.

Those meetings have led to this moment. I am thankful to all those who participated in those meetings. Time will not permit me to list them all, but I want to thank Dr. Chenzira Davis Kahina, Professor Gilbert Sprauve, Dr. Simon Jones-Hendrickson, former provost Karl Wright, Professor David Edgecombe, Ms. Dara Cooper, Ms. Judith Rogers and Mr. Myron Jackson. Their suggestions, insights and experiences will be the foundation and guiding light for the Center.

In African culture, and in my own family, it is a tradition to have a naming ceremony shortly after the birth of a child, where the new born child is officially and spiritually introduced to the world. The child receives the blessing of the elders, and, in the midst of family and friends, is ushered into her or his purpose and mission in life.

It is extremely appropriate that we launch this new Center at this conference, in the midst of the cultural elders, and the intellectual cultural explorers who have paved the path for us to follow. We respect the work of this conference and have reverence for the work each of you has dedicated your lives toward. Therefore, in your presence, we bring this new life to be embraced and blessed by you.

As the Center develops, just as a child develops, it will need your help, wisdom and support. Even though some of you may not be physically present, we hope our Center will be in your thoughts, and that, even in its infancy, it can contribute to your work and your institutions. So, this is our naming ceremony for the Virgin Islands and Caribbean Cultural Center. It is our opportunity to have this new Center and its vision blessed and encouraged by all of you who are gathered. You are our witnesses to its birth; you are our evidence of things that others cannot see.

My vision for the Center remains as bright and ambitious as it was during those early meetings. As this Center grows up into adolescence and into young adulthood, I see it being a place

where students, researchers, community members, and visitors can come to locate information, search historical documents, and examine artefacts that capture the richness of Virgin Islands and Caribbean culture. It must be always connected to our academic programs so that a minor or eventually a major in Virgin Islands and Caribbean culture will exist at UVI. I see the Center as a place that, through digital recordings, will ensure that we capture the best of our music and spoken words so that they are preserved for future generations.

This adolescent Center must sponsor cultural festivals and events that expose the world to the richness of Virgin Islands and Caribbean culture. This Center must become the leading institution in the Virgin Islands for the promotion of serious scholarship and research on various aspects of local history and culture. It must sponsor conferences like this one, which draws the leading thinkers and activists who are sensitive to the role of culture in the life of a people and nation. When it really grows up, I see a museum on one of our campuses that will house the sacred artefacts, records, recordings, and symbols of Virgin Islands culture. When this occurs we will have filled a great void in the life of these islands. We may not all be here to see all of these things come into existence, but our prayers, time, and insights must be given today so that this vision will become a reality in the future.

I want to thank Dr. Simon Jones-Hendrickson for accepting my challenge and agreeing to house the Center in the College of Liberal Arts and Social Sciences, and for providing valuable leadership in the early stages of its birth. I want to thank Dr. Chenzira Davis Kahina for being one of the most consistent and persistent advocates for this idea.

So, it is my honor to see this dream become a reality today. This dream is consistent with the mission and vision of this University that this year celebrates 50 years of existence. Thus, this dream was born long before I became President and many carried it in their hearts and minds. I am honored to be able to assist this dream become reality.

So in conclusion, by the power vested in me by the Board of Trustees of this University, and the Government of the Virgin Islands I hereby declare that the Virgin Islands and Caribbean Cultural Center, on this 9th day of November, 2012, in the midst of this sacred village of cultural elders, friends and supporters, is hereby officially launched.

May God and our ancestors forever bless and protect this sacred endeavor.



**Figure 9 UVI Administration Officially Launches VICCC
& Appoints New Director- Nov9th @ IIBC2012**

Afterword

As the VICCC Director I am humbled and truly grateful for the supportive trustees, administration, faculty, staff and members of the UVI, VI and greater Caribbean community who have unconditionally assisted with the successes, challenges and developments that have facilitated the official launch and my appointment. A combination of the natural resurgence of interest and energy for heritage restoration and cultural preservation initiatives within the UVI community and the remarks by President Dr. David Hall during the VICCC launch at the IIBC2012 have inspired a wellspring of support. May our work maintain honorable respect to our Mother Father Creator, by the many sacred names used, with reverence to our ancestors as freedomfighters, scholars, natural scientists, leaders, artists, healers, spiritual warriors, tradition bearers and cultural stewards. May the work of the VICCC honor those who live and have left cultural legacies that enrich the heritage, holistic traditions, social governance, academic scholarship, pragmatic ethics and inclusive spirituality of the VI and Caribbean for a new humanity. *“Culture is evolutionary as reflected in the social, political, economic, and spiritual lifestyles, habits, ways of thinking and kinesthetic actions of a people that share a common identity, ethnicity, race, language, geography, nation or other unifying principle and in crisis is revolutionary.”*¹¹ The projects, programs, initiatives and vision of the VICCC stand ready for collaborations and partnerships that respectfully maintain and sustain truth, justice, reciprocity, balance and harmony within the UVI, VI and greater community. *“Culture heals humanity.”*

Dr. ChenziRa Davis Kahina
VICCC Director
January 2013



NUWOMANRising2LIVEUP™ Co-Director/USVI Tourism Greeter Princess Anumaat D. Kahina (Right) & Young Dancer/Choreographer Princess AnutMeri D. C. Kahina (Left) at Music in Motion performance for Culture Night at 60th Anniversary of St. Croix Festival Village—Dec2012—Inspirations for the VICCC Director!

¹¹ Chenzira Davis Kahina, “Revolution in Cultural Heritage Education in the Caribbean: A Virgin Islands Perspective” in *Double Voicing and Multiplex Identities: Unpacking Hegemonic and Subaltern Discourses in the Caribbean*, Eds. N. Faraclas, R. Severing, C. Weijer, E. Echteld, M.H. Layne-Vol.2, FPI & UNA Publishers, 2012, p.485



Young Woman Dancer (AnutMeri D.C. Kahina) soaring high as a NUWOMANRising2LIVEUP™--HEAL VI© Photo
Gallery ADK/Feather of Maat Photography©

Contributors to the VICCC Vol.1 Issue 1 Publication



Harvard Law School.

Dr. David Hall began his tenure as the fifth President of the University of the Virgin Islands (UVI) on August 1, 2009. At that same time, he was also awarded a Distinguished Professorship of Spirituality and Professionalism at UVI. Having taught law for more than 25 years in the law schools of the University of Mississippi, the University of Oklahoma and Northeastern University, Dr. Hall has enjoyed a distinguished career as an educational administrator and preeminent scholar in the field of law. Born in Savannah, Georgia, Dr. Hall holds a bachelor's degree from Kansas State University, where he was named an "All American" for his athletic and scholarly accomplishments. After graduating from Kansas State, he played professional basketball in Italy. He received his doctor of jurisprudence (JD) from the University of Oklahoma, where he also earned a master's degree in Human Relations. He holds both an LL.M. degree and a doctorate of juridical science (SJD) from



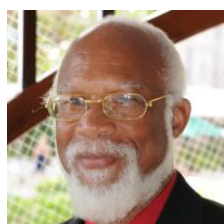
teacher preparation at UVI. Dr. McKayle remains active in a variety of outreach activities aimed at increasing interest in science and mathematics for students in grades 3 through 12. Dr. McKayle received her B.S. in Mathematics from Bates College, ME, and went on to receive her Ph.D., also in Mathematics, from Lehigh University, PA.

Camille A. McKayle is the Interim Provost of the University of the Virgin Islands. She has served as Dean of the College of Science and Mathematics, 2008-2012. From 2005 - 2008, Dr. McKayle served at the National Science Foundation as a Program Officer for the Historically Black Colleges and Universities Undergraduate Program in the Division of Human Resource Development. Dr. McKayle is active in the Mathematical Association of America, where she serves and has served on various committees. Dr. McKayle serves as co-Principal Investigator on various grant projects. Current grants are the National Science Foundation's (NSF's) Historically Black College and University Undergraduate Program (HBCU-UP) project at the University of the Virgin Islands (UVI), and the NSF Robert Noyce Capacity Building Project aimed at strengthening Science, Technology, Engineering or Mathematics (STEM)



the Caribbean. Dr Mills is an alumnus of CVI (1967) and is currently serving as Interim Vice Provost of Research and Public Service of UVI.

Frank L. Mills is a tenured Professor of Social Sciences at UVI, and until recently he served as Director of the Eastern Caribbean Center for thirteen years. Dr. Mills previously taught quantitative research methods for several years, and during that time, he returned to the University of Michigan to refine his skills in scientific survey sampling. He has managed the Virgin Islands decennial census of population and housing for the last three decades, and has conducted annual Virgin Islands Community Surveys since 2001. He studied demography and has written extensively on Caribbean migration, including the recent growth and decline of population in the Virgin Islands. His recent interests include a study of the impact of Caribbean culture on development in the region, and deriving explanation for rising levels of youth crime in



Dr. Simon Jones-Hendrickson is the Interim Dean of the College of Liberal Arts and Social Sciences. Dr. Jones-Hendrickson was born in St. Kitts, educated at Illinois State University and the University of Exeter. He has lived for over 30 years in the U.S. Virgin Islands. He is a masterful orator and professor of Economics, Social Sciences and other disciplines. He is the author of award-winning novels including *Sonny Jim of Sandy Point*, *Andy Browne's Departure* and *A Weekend in Paradise*.



Chenzira Davis Kahina is the newly appointed director of the VICCC. Dr. Davis-Kahina is an educator, literary & cultural artist, traditional heritage keeper, naturopathic therapist, ordained minister, visionary, cognitive technologist, mother and more. Davis-Kahina's African Caribbean Indigenous ancestry balance and compliment her education, research and credentials from Rutgers, Pepperdine, UC San Diego, Natural Health Institute and other institutions. From 1989, Davis-Kahina serves as a managing director of Per Ankh Institute with its' mission of CHATS4LIFE© that strengthens global partnerships for cultural preservation, heritage restoration and holistic educational sciences for pragmatic scholarship and beyond. Dr. Davis Kahina has compiled and served as the editorial publisher of this inaugural VICCC publication with great support from UVI Administration, CLASS Faculty & UVI Staff!



Vincent O. Cooper is a Professor of English and Linguistics in CLASS at the University of the Virgin Islands. He has published in the Journal of Caribbean Literature, Kunapi, Sea Breeze and others. As a Fulbright Scholar in Belize, he explored the relationship between Creole language and scribal construction in Caribbean countries. He continues to engage in seminal research and presentations on the great achievements and literary works of people of the Caribbean like Nobel Peace Prize awardee Derek Walcott and many others.



David Edgecombe is a Professor of Communications in the College of Liberal Arts and Social Sciences at the University of the Virgin Islands. He has extensive award-winning theatrical publications as a playwright, dramatist, author, director and producer of live productions and expertise in digital media inclusive of filmmaking.



Gerard M. Emanuel was born on St. Croix to Etherlin and Charles A. Emanuel. He has a Bachelor's and a Master's degree from the University of the Virgin Islands. He also attended the University of Copenhagen, and conducted anthropological research in Africa. Mr. Emanuel has worked most of his adult life in education, history, culture, research and/or management. Currently, he is a Substitute Teacher at the St. Croix Central High School and an Adjunct Professor at the University of the Virgin Islands. Mr. Emanuel is married to the former Marjorie Hendricksen. Together they have two daughters—Thema Safiya Aba and Rukiya Nneke Efi.



Alexander Randall is Chairman of the Department of Music, Communication, Art and Theater at the University of the Virgin Islands. Dr. Randall is a well-known radio and television personality in the Virgin Islands and the faculty advisor to the new WUVI radio station. He is trained as an Anthropologist and Psychologist and was the creator of the world's first e-commerce business. Note: Dr. Randall's September 2012 Summit presentation is summarized in the "Closing Remarks of the Summit" in this publication. A full -length version is available via DVD via arandal@live.uvi.edu.

Figure 10 (Left) CLASS Banner with UPR-RP @ IIBC2012 & Figure 11 (Right) VICCC Director live on WUVI 1090 AM radio Jan24.2013 for their official launch! Congratulations to WUVI – student-operated station & "The Voice of the University"



Virgin Islands Caribbean Cultural Center

(VICCC)

*Nurturing, Preserving & Restoring
VI & Caribbean Culture*

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media and heritage preservation studies accepted.
Maximum length not to exceed 4000 words.**

For detailed submission guidelines and upcoming events:

**Email: viccc@myuvi.net , viccc@live.uvi.edu and
viccc.uvi@gmail.com**

Mail requests for guidelines and upcoming events to:

**VI Caribbean Cultural Center
University of the Virgin Islands
RR2- Box 10000- Albert Sheen Campus
Kingshill, St. Croix Virgin Islands (US) 00850
Call: 340-692-4272**

Figure 12 Do you know where this mill is? Look very carefully.
Email answers to VICCC @ viccc@live.uvi.edu and viccc@myuvi.net
For the answer visit the VICCC table at the Annual St. Croix Agriculture Fair February 15-18, 2013 (Email us!)



What would you like to see the VICCC create and do?

Share you suggestions, initiatives, visions, events and innovative ideas on Virgin Islands Caribbean Culture & More!

Email— viccc@myuvi.net and viccc.uvi@gmail.com
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VICCC on Twitter & New Website at www.uvi.edu soon!



Illustration of Queens of the Virgin Islands- Queen Breffu of St. John, Queen Mary of St. Croix and Queen Coziah of St. Thomas.
Designed for the 1st Chautauqua performed in the VI—Courtesy VI Humanities Council, National Endowment of the Humanities
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IDEAS AND ISSUES FROM THE VIRGIN ISLANDS AND THE CARIBBEAN

PROCEEDINGS OF THE VI CARIBBEAN CULTURAL ISSUES SUMMIT
HOSTED BY THE COLLEGE OF LIBERAL ARTS AND SOCIAL SCIENCES
AT THE UNIVERSITY OF THE VIRGIN ISLANDS¹
ALBERT SHEEN CAMPUS—ST. CROIX VIRGIN ISLANDS
SEPTEMBER 28, 2012



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Virgin Islands Caribbean Cultural Center (VICCC)

University of the Virgin Islands

RR1, Box 10000

Kingshill, St. Croix VI 00850

Phone: 340-692-4272

Email: viccc@myuvi.net and viccc.uvi@gmail.com

Visit VICCC on St. Croix in the Research & Technology Park (next to UVI Residence Halls)

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