

# THE WEST INDIAN



## *Message from the Co-Presidents*

Hi everyone,  
My name is Jeanine and I am really excited to be one of the Co-Presidents of Y-WISO. I'm from Trinidad and Tobago, and I was pleasantly surprised when I found the high level of awareness of Caribbean culture here at Yale.



At first I thought, 'I am from the Caribbean. Why would I need to join a group that called themselves the Yale College Caribbean Club?' Yet, by my mere involvement in this organization, I have learnt a lot about the West Indies and I acknowledge that I have definitely been forced to think about issues and concerns that are associated with the West Indies. I know that there are quite a number of people here with a West Indian heritage and I invite you to attend our weekly meetings to get a feel for what we are about. If you are interested in learning about Caribbean culture, or you just want to hang out with us, you are welcome. Its all about growing in our knowledge and understanding of Caribbean people. I hope that the launching of this magazine will encourage and generate interest in West Indian Culture. There are so many things about our culture and our people we want to share with you all. More than just sun, sea and sand, we have a rich, diverse heritage.

Jeanine K. Mohammed.



Hey, people,  
Some of y'all know me but a lot of y'all don't, so let me introduce myself. My name is **Khary Carew**, and I am, along with the lovely and capable Jeanine Mohammed, Co-president of the Yale West Indian Students' Organization,

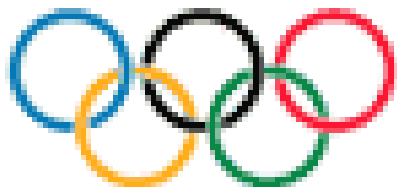
better known as Y-WISO. I'm a sophomore in Pierson College and I'm from Trinidad and Tobago, just in case y'all were wondering, but I'm currently a resident of West Palm Beach, Florida. Since this is the inaugural issue of The West Indian, our very own newsletter, I thought that I'd take the opportunity to send out a special invite to each and everyone to come to our weekly meetings, featuring discussions, games and cultural presentations, such as West Indian poetry readings and the ever-popular "Knowledge Splash" and, of course, our spectacular events; past favorites included the Old Campus Jerk Chicken Fest, Liming Session/Movie Night, the Yaad-Man Olympics and Divali Festivities. This semester is no exception, as we have much more fun and excitement planned for y'all, so come and find out "why we so" and see what you've been missing.

Later...

Khary



# FEBRUARY SPORTS



## Salt Lake City OLYMPIC RESULTS



## WEST INDIES CRICKET

BERMUDA	JAMAICA	TRINIDAD & TOBAGO
<b>LUGE (M)</b> Patrick Singleton 37 <sup>th</sup> Place	<b>TWO-MAN BOBSLEIGH</b> Winston Watt Lascalles Brown 28 <sup>th</sup> Place	<b>TWO-MAN BOBSLEIGH</b> Gregory Sun Errol Aguilera 37 <sup>th</sup> Place
U.S. VIRGIN ISLANDS		
<b>LUGE (W)</b> Ann Abernathy 26 <sup>th</sup> Place Dinah Browne 28 <sup>th</sup> Place	<b>TWO-MAN BOBSLEIGH</b> Zachary Zollar Quinn Wheeler 36 <sup>th</sup> Place	

5 day Tests  
**0-2 vs. Pakistan**

Jan 31 – Feb 4. Pakistan wins by 170 runs  
Pakistan 721 (493, 214) - West Indies 537 (366, 171)  
Feb 7 – Feb 11. Pakistan wins by 244 runs  
Pakistan 697 (472, 225) West Indies 453 (264, 189)

One Day Internationals  
**1-2 vs. Pakistan**

Feb 14. Pakistan wins by 4 wickets  
West Indies all out 190  
Feb 15. Pakistan wins by 51 runs  
Pakistan 232, West Indies 181  
Feb 16. West Indies wins by 110 runs  
West Indies 260, Pakistan 150



### THE IRONY OF IT ALL... *The Queen's Visit to Jamaica*



..HORACE GRANT'02..

# OPINION

..NIGEL HENRY'03..



## What or who is a West Indian?

This question has quietly raged in Assemblies, Clubs and Organisations throughout Yale. At present, my DJing and Calypso skills are a little rusty so any plans to make the discussion public through music must await the better prepared. In the interim, *The West Indian* is perhaps the best venue to sort out this passa passa. Given the challenges of definition, many have resorted to saying what or who is not a West Indian.

The most confident English-speaking, soca-listening, 'u'-using<sup>1</sup> frustrated cricket/football fans born and raised and resident in the Anglophone Commonwealth Caribbean West Indian territories<sup>2</sup> have selected this line of reasoning. They aren't so sure about those people on the fringes or those non-Commonwealth territories, add Anguilla and the Cayman Islands—the whole brew becomes too confusing. Thankfully, within "The Region" the question doesn't come up so much because everyone around you is as sure as you about whether you or they are West Indian.

In any case, people are so focused on beating each other at Busta Cup, or some other 'regional' competition that insular identities reign supreme. It is only when Windians are thrown together with non-WIndians that they actually care. There is nowhere that that happens more than in New York. So if nothing else West Indian-Americans should be as free to claim a West Indian identity as I am when I claim both a Jamaican and a West Indian identity. They are the ones who are **not** Latin American or not Hispanic Caribbean, etc.

Many complain, "They weren't born there!!" But, there are a whole host of prominent contributors to the region who weren't born anywhere near our precious sea. In fact, in one large territory one formerly-American woman assumed the high office of President. The truth is persons born or raised throughout the Greater West Indies in no insignificant way, prop up the Region. Not sure, briefly consider the role of remittances, the obsessive marketing to West Indians outside the Caribbean, the role of West Indians in historical political development. Does place of birth matter then?

We still have a long way to go in this debate. This is a good point to pull up and give someone else a forward.

<sup>1</sup> As in colour, favour

<sup>2</sup> A true West Indian never calls arbitrary political and administrative divisions of "The Region" countries.



## Why is religion taboo in Y-WISO?

The Y-WISO constitution claims that the education of our members and the Yale Community about our cultures and traditions is achieved through "exploration of our common ancestry and the sharing of the unique cultural aspects of the Caribbean regions from which this ancestry emerged." Somehow it is okay to share and explore our history, sport, literature, art and politics, but religion seems to be mentioned only in passing and never *shared* in the way I imagine the constitution intended. Why?

The constitution of the South Asian Society contains an entire section that proclaims the group as "strictly secular", citing the admirable goal of absolute inclusion. Perhaps such a stance may explain our predilection. However, the last sentence in that section reads "Recognizing that **religion and culture are intertwined**, the sponsoring of religious events for educational purposes is by no means prohibited." Not the case for Y-WISO! Perhaps this is because many of persons, myself included, believe that they have a mandate from their God to educate others about Him and how He has revealed Himself. Because this *divine* mandate by definition trumps the mandate of Y-WISO, it then for some persons precludes the "sponsoring of religious events for educational purposes" because this would force them also to educate others about the many other religious beliefs, customs, and experiences of the Region. But is this acceptable?

During the recently-concluded W.I. Awareness Week at Yale, keynote speaker Prof. Paget Henry claimed that "the masses" of the islands tend to turn to religion. In my conversation with him, he hypothesized that a successful revolutionary figure of the Region would have to have appeal not only within intellectual circles but also, similarly to Dr. King or Malcolm X, in religious settings – in their particular examples, churches and mosques. I couldn't agree more. As they will be quick to tell you the West Indian people "are a spiritual people" – a fact to which history can testify. Our heroes, for example Marcus Garvey and Uriah Butler, have been just the type of people that Dr. Henry described. Almost all of our parliaments begin each session with a prayer. In fact, the current government of one territory was recently selected based on guidance sought through a single man's prayer!

Our heavily religious nature is itself a part of our culture and we are failing in our mission of education and representation by hiding or ignoring that.

---

## **YALE WEST INDIAN STUDENTS' ORGANIZATION**

---

### **THE WEST INDIAN**

*The West Indian* is named after the newspaper originally published by Theophilus Albert Marryshow as early as 1915. The late T.A. Marryshow earned the right to be called a hero of the West Indies, advocating social justice, self-determination and federalization. The publication was one of the early agents promoting his political agenda that was well ahead its time. Marryshow lived long enough to be nominated to the Senate of the Federal Legislature following the West Indian federal election in 1958.

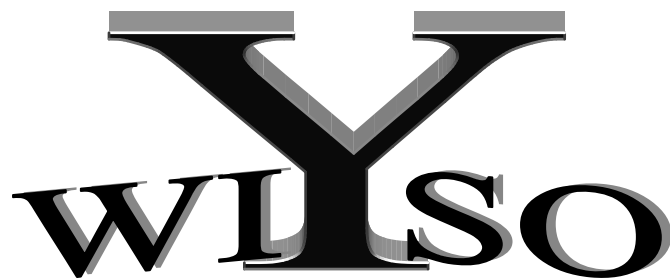
*The West Indian* is monthly newsletter of the Y-WISO.

### **THE YALE WEST INDIAN STUDENTS' ORGANIZATION** **(Y-WISO)**

Pronounced "Why we so?", Y-WISO is a cultural student group at Yale University and is a resident group of the Afro-American Cultural Center at Yale.

#### **BOARD 2001-02**

Co-President: Khary Carew '04  
Co-President: Jeanine Mohammed '04  
Secretary: Horace Grant '02  
Treasurer: Terrie-Ann Benjamin '04



**Y  
WILSO**

The opinions expressed by the contributing writers are not necessarily those of Y-WISO