Remembering Manning Marable
May 13, 1950 - April 1, 2011

Philippe Cheng
From the Director

Manning Marable, the founding director of the Africana and Latin American Studies Program (ALST), died on April 1st, 2011. He came to Colgate in 1983. From that time to today, the ALST program has maintained a strong presence at Colgate. Today, the ALST program has two lecture series, the DuBois Lecture Series (for senior scholars) and the Voices Lecture Series as well as the Conversation Series. Today, the ALST program has also a strong and diverse faculty base (the program or department with the most diverse faculty) that covers the disciplines of Sociology, Anthropology, History, Literature, English, Economy, Music, Environmental Studies, and Political Science. Today, the ALST program strives to find common ground between such distinct concentrations as Latin American Studies, African American Studies, Caribbean Studies, and African Studies, and in the type of global context we live today, the program prepares our students to engage the world beyond our (internal and external) borders. Twenty-eight years later, the Africana and Latin American Studies program contributes to the excellence of the Colgate experience by virtue of its diversity. This is a great legacy.

- Antonio Barrera
Senior Reflects for the Future

Throughout my college career, I have developed a strong passion for community service because it encompasses many social issues and attends to the needs of individuals. Community service is important to me because it promotes the well-being of others. My affinity for community service stems from the various forms of community engagements that I have been involved in for several years. As a student at Colgate University, I have made it my duty to be a committed public servant and have participated in numerous community service projects. Besides volunteering at an HIV/AIDS orphanage while abroad in Trinidad and Tobago my sophomore year, I have volunteered numerous times in the Hamilton and Utica areas surrounding the university. Recently, I embarked on a service trip to the Dominican Republic, in which I assisted in the construction of latrines and conducted workshops on nutrition for families in Spanish. My service projects have allowed me to gain great insights about the problems affecting groups of people all over the globe. There are many social ills threatening society, which include health disparities, environmental problems, poverty, and racial discrimination, among others, which I have seen firsthand from my community service work. I have learned to evaluate every situation given its particular circumstances and I have always been sensitive and understanding to people’s issues. I am aware of the injustices and inequalities facing certain populations of people and I want to aid these individuals and organizations in seeking justice and be a strong proponent of social change. The practical application of social change inspires me. On campus, I am a member of the National Coalition Building Institute (NCBI) chapter at Colgate, which is a group of faculty, staff, and students who find ways to confront controversial topics such as racism, sexism, and other forms of discrimination. I felt encouraged to join this organization because it accomplishes the tenets of social change such as possessing a strong vision, plan of action, setting goals and having a strong coalition of people willing to accomplish those initiatives. I intend to remain active in community service and I will apply the skills learned from NCBI in conjunction with the goals of various organizations to use them to affect change on a wide range of social issues. My involvement in campus activities has put me in a strong position to interact with various people on many levels. I enjoy engaging with people on matters whether it is discussing serious social issues or finding ways to influence the local and global community. My personal strengths rest in being open-minded and willing to challenge myself by taking on new and difficult opportunities. Due to my extracurricular activities this academic year, the ALANA multicultural center at Colgate presented me with a student recognition award for my efforts in bridging gaps across various groups and people on campus. I recognize the dedication and endurance that is necessary to accomplish these goals. This award was not only a reminder of the progress that I made in my endeavors but also of the great work that lies ahead. As I move forward in life and beyond Colgate, I will continue to challenge myself and apply the skills I have learned to my future endeavors.

by Melissa Britton ’11

INTERESTED IN SUBMITTING AN ARTICLE, A REVIEW, OR A LETTER TO THE EDITOR?
Submit entries to ALST@colgate.edu or stop by the Lounge in Alumni 327
The Dance of Identities: Korean Adoptees and Their Journey toward Empowerment
by John D. Palmer
Intersections: Asian and Pacific American Transcultural Studies

“Korean adoptees have a difficult time relating to any of the racial identity models because they are people of color who often grew up in white homes and communities. Biracial and nonadopted people of color typically have at least one parent whom they can racially identify with, which may also allow them access to certain racialized groups. When Korean adoptees attempt to immerse into the Korean community, they feel uncomfortable and unwelcome because they are unfamiliar with Korean customs and language. The Dance of Identities looks at how Korean adoptees “dance,” or engage, with their various identities (white, Korean, Korean adoptee, and those in between and beyond) and begin the journey toward self-discovery and empowerment. The Dance of Identities is an honest look at the complex nature of race and how we can begin to address race and racism from a fresh perspective. It will be well received by not only members of the Korean adoption community and transracial parents, but also Asian American scholars, educators, and social workers.”

This term my History Workshop class has been reading Becoming Historians (University of Chicago Press, 2009), a terrific collection of memoirs by leading scholars who emerged from graduate school in the 1960s and who now can look back at careers of immense achievement and much struggle. Despite my students’ insistence that their lives bare little resemblance to the experiences of such aged academics, I argue that there is much in common beyond a generally shared nationality. True, the scholars we have read grew up in the shadows of World War II, the prosperous if anxious 1950s and then matured in the tumultuous 1960s when the Civil Rights Movement flowered and its message and methods became diasporas for the Women’s Hispanic, Asian American, Gay and Grey and many other hopeful causes. Today’s students are children of 9/11 and perhaps may regard the future more dispassionately and foresee a less active role for government, but doubtless they too are affected powerfully by the politics of our time. More similarities may lie in an unknown future. What I do know is that our class’ close analysis of these memoirs has instructed all of us of the importance of personal experience and of teachers in building a career. As one scholar observed: “Everyone builds his or her own history.”

Pondering comments like that prompts me to write about how I became an historian. In the paragraphs that follow, I will concentrate on a few months in my life when I moved from taxi cab driving, an occupation that I had followed for five years, into my first gestures at teaching and then, stumbling and realizing my first true research project. My journey toward realization of what has become my career perhaps started one sunny spring afternoon in 1975. I was hacking for several years for the Frenat Service Company, an ancient taxi garage in Long Island City, Queens, that once had been a hackney coach stable. Before shaping up (waiting for a cab at the garage) at Frenat, I had lectured to my first students: young women who were training at the Katherine Gibbs School in the then-Pan Am Building above Grand Central Station to become executive secretaries. Daughters of parents who were determined that they would get an education that paid for itself, these suffering young ladies drilled most of the day with goals of typing and taking shorthand at the rate of one hundred fifty words per minute. During breaks they wolfed cigarettes to release the strain. The school offered an Associate of Arts Degree that required a humanities course. I was hired and given freedom to assign anything I wanted. I continued to drive a cab. I assigned as required reading Flaubert’s Madame Bovary, Kate Chopin’s The Awakening, Dreiser’s Sister Carrie, and Richard Wright’s Native Son, among many novels and histories. One insightful girl asked me why all the women died in the novels. I explained that adventurous women always perished in nineteenth-century fiction. She was not entirely satisfied with the answer, but we all enjoyed talking about the great literature. Some days we went to the movies together. Once I walked along 42nd Street toward a theater with twenty-five young women to see the first run of Rocky with Sylvester Stallone. If it was not great
cinema the film served as a potent release from the girls’ typing and shorthand regimens.

I finished up my class one late morning, took the subway over to Frenat and got a cab surprisingly quickly. I still wore my spiffy Yves Saint Laurent suit from school. The garage was filled with exhausted cabs and disappointed men. The stench of gas and oil hurt one’s nostrils; old sandwiches, empty bottles, cigarette butts and unidentifiable filth was everywhere. The owners were some of the meanest, toughest bosses one could find. The dispatcher liked to shuffle the hack licenses of the men shaping up and hand out cabs to those who were most obsequious to him. I did not know how to be in that group, but that day I was lucky and waited just a few minutes before the dispatcher summoned me, gave me a cab, and reminded me to come to work Sunday morning (the slowest shift of the week). Cursing him under my breath, I drove out into the sunshine. Frenat was close to the Queens Borough Bridge and so I quickly drove into Manhattan, the cabby’s gold mine. I picked up a few short fares that brought me to Madison Avenue close to Grand Central and Katherine Gibbs. As I cruised up the east side of Madison Avenue, three young women suddenly run to the curb with their right hands in the air, frantically hailing me. To my horror, I immediately recognized them as my students. Instinctively, I stepped on the gas and roared by them, catching their bewildered faces in my rear view mirror. The next class they looked at my inquisitively but said nothing. I acted as if the moment had never occurred. But I knew now that I had to get out of driving a cab. For months, my back had ached after each night shift and I had frequent headaches from the stress and pollution of the streets. After years of cowboy driving and making plenty of quick money, I was returning the cab earlier in the evening with less cash in my pocket. The job was breaking my body and spirit. That Sunday, I ignored the dispatcher’s demand. When I showed up for work on Monday, he fired me. I insisted the reason be put on my severance papers, which would doom my chances at a new garage. After that I balanced my teaching job with part time furniture moving, a job that required even less skill than driving cab.

If my hacking career was over, my memories remained. I was enrolled in a graduate seminar in colonial history at New York University, hoping to find a topic for my dissertation. By chance, I happened upon Richard B. Morris’ magisterial study, Government and Labor in Early America (Columbia University Press, 1946). Using extraordinary research into legal history, Morris had shown that New York City’s early government had continued European labor laws to organize disorderly but essential occupations including butchers, grocers, porters, and especially cartmen. These drivers of two-wheeled cart performed generic work but were protected by exclusive licenses, municipal regulations, and exercised a political power far above their status. London’s citizens put the urban dilemma best in the fifteenth century when they petitioned their mayor to regulate the carters: “their employment requires stout bodies and naturally renders their minds unthinking and unheeding . . . rough and sturdy, intractable and ungovernable by themselves or one another, or without great complaint by their superiors.” Cities needed to govern such men; at the same time the carters were critical to any urban movement. As I studied Morris’ powerful work, I realized that the carters were the ancestors of cab drivers like me: unpolished, reckless, endlessly striving for small change, but absolutely necessary to the life of the city. New York City’s government regulated taxi drivers much in the way they had, centuries before organized the carters. Long before the the first appearance of taxi meters and taxi drivers in New York City in 1907, the carters were the original “encyclopedia of the city.” In the twentieth century, the municipal government licensed the cabbies, regulated their prices and performances, and tried to restrain their “carterly” behavior.

The cartmen became my dissertation topic and using the seemingly worthless years driving a cab, had an insight into them that contemporary doctoral students could grasp. In 1986, New York University Press published my book, New York City Cartmen, 1667-1850, the same year when I started my real life work – as a professor of history at Colgate University. Recently, I fulfilled a dream of many years by publishing Taxi: A Social History of the New York City Cabdriver (Johns Hopkins University Press, 2007). Both books stem from my years driving cab. My father had always taught me that all learning is “grist for the mill.” Historians are fortunate that their work is bounded only by their imagination and, I think, is shaped by their life experiences. The authors in Becoming Historians would agree.
The University of the West Indies at Mona provided me with an introduction to the dynamic Caribbean history and culture through academic studies, travel and residential life. I felt especially lucky to find that UWI attracts a substantial number of international students from all across the world. This enabled me to meet, learn and live with not only Jamaican nationals but Trinidadian, Grenadian, Bajan, German and Nigerian as well. In Jamaica, I found myself constantly grappling with issues surrounding self-identity. Initially, I resented frequently asked questions such as: Who are you? and Where are you from? because I knew that most of the new people I met honestly wanted to know the answer. I also knew that I honestly hadn’t thought of one. During my time in Jamaica I obtained a priceless gift: gaining a better understanding of who I am and who I hope to become. The deeply rooted sense of community, camaraderie and of course, delicious food and beautiful weather is missed everyday! Jamaica...mi soon come, just now.

– April Covington

The study group to Jamaica was wonderful. I had a wonderful time and learned a lot about Jamaican culture. My family is from Jamaica and I felt that I knew many things already, but the study abroad to Jamaica was truly a learning experience. The trips that we went on around Jamaica contributed greatly to my experience. I have always loved the country and it made me fall in love even more. UWI Mona felt like a joint community. The professors were very friendly and willing to have outside conversations about topics that did not necessarily pertain to what we were learning about. The social atmosphere was wonderful and it put me in a state of mind where I was happy to be doing my work. Overall, I was just always smiling because of the atmosphere, the people, and the relationships that I formed with my fellow study abroad students. I made new friends whom I still keep in contact with. I cannot wait to go back and I wish I could do it again.

– Noelle Edmonson

The Blue Mountains were illuminated by the waking sun each morning, giving off different shades of blues and florescent pink; it was a sight that made my experience in Jamaica unforgettable. Students, faculty, and staff were all concerned with students’ overall college experience. From lectures, and student-led events, to Integration Thursdays (every Thursday students, residents and commuters, would come together in the student union to get to know each other), all the events on campus provided something different to do all throughout the week. The professors at UWI Mona were simply AMAZING. I loved both of them dearly, they were talented and skilled in their field of study. I can honestly say that all UWI professors sincerely cared about your work and were willing to provide any kind of assistance within reach. If I were asked to go back to UWI Mona, my response would be… what time does our flight leave?!

– Christine LaBoy

“All life is an experiment. The more experiments you make the better.”
– Ralph Waldo Emerson

The Jamaica Study Group 2010 was four months of extensive research with experiments in food, parties, language, music, and everything UWI Mona and Jamaica could offer us. When I think back on those experiences, I start tingling and smiling because Jamaica was the best time of my life.

– Lauren Lisbon

The Jamaica study abroad program was an amazing experience for me. Living on the University of the West Indies’ (UWI) campus really allowed us to fully participate in the student life there, which was markedly different from Colgate’s. The campus life really fostered the development of the students’ social, cultural, and academic pursuits. There was a great sense of community there that I have yet to see at any other institution. There was also a great deal of loyalty to one’s hall, and this allegiance was further enriched by
inter-campus, as well as particular activities that were offered within the different halls. Off campus, there was always something to do, whether it be going to the beach, out to eat, or to a nightclub. There was always a party going on somewhere! It was relatively easy to get around mostly because cab-fare was extremely cheap. While you're there, you take two Colgate courses, with the professor that accompanies the group, and two UWI courses which is really helpful when you are trying to fulfill your major requirements. Within the Colgate courses, you go on trips to see the different areas that you may discuss in class, and you have guest speakers that also help facilitate such classroom discussions. This made the experience even more gratifying as we were offered many avenues to explore the culture of Jamaica. Overall, it was an interesting place and an unforgettable experience. Please note that Jamaicans do things differently than Americans, so be open-minded. Time is a lot more casual there so it can be frustrating if you're in a rush and having to get some type of service. Ultimately, I would go back time and time again. ~Shaterra Redd

This past fall I spent my semester at the University of the West Indies, in Mona, Jamaica. The reason for my attending was because I wanted to learn about Caribbean political thought through a Caribbean perspective, and not just a Eurocentric one; which I figured would be different. While attending school in Jamaica I ran into many obstacles due to the lack of resources and funding. And although, I truly enjoyed my experience, it was a learning lesson. Despite the fact that all who attended the study group knew and were told that Jamaica is a "Third World" country, not many of us including myself truly understood what that meant. I became so caught up with trying to prove to people—University administrators—that a University in the Caribbean could be academically up to par with an accredited University such as Colgate that I never took into consideration the idea of resources. The lack of monetary resources meant that the library I would occupy for the next four months would not be the same as the state-of-the-art library that Colgate had recently built. Not only were they not the same, the University of the West Indies (UWI) library was smaller with a minimum selection of books and articles. The lack of resources also meant that the assigned readings would not be easily accessible. The book store did not buy the majority of books because UWI students could not afford them. With this understanding, I looked for other means of attaining these class readings only to realize that book stores around the island and in the University libraries didn't possess them either; yet the information was still needed. The lack of monetary resources meant that students constantly had to pay for all aspects of daily living on top of academic expenses. This became a major set-back, as I lacked information in my learning of Caribbean history, and was not well informed in many of the popular authors that they taught and critiqued. Unlike my fellow Caribbean classmates who had heard and grown up on the writings of these authors, I was left behind. My set-back was that I was out of my comfort zone. Attending school at UWI, quickly made me realize that every job or experience I have will not be one that I am always accustomed to. In response, I had to overcome my obstacles by immersing myself in the culture and the way of life. UWI taught me a new way of learning as it made me find creative alternatives in order to get the information I needed. In order to get research done, I learned how to find information outside the library's walls, as I had to go to the different departments or off campus to find experts in my needed field. I went and found people who could provide me with the knowledge that I needed to pass. And because of this, I was able to meet people that showed me academic knowledge can come from more places than just the library or academic databases, but that it could come from listening and conversing. Attending school in Jamaica made me a better student and person, as it allowed me to realize my faults and to improve upon them. It showed me how to prioritize and time manage with monetary resources in order to feed myself, attend classes, and complete assignments. This set-back became advantageous in the end, showing me that despite its lack of resources and cultural difference the education given at the UWI was no less than the academic one I receive at Colgate University. So despite its difference in size and money, the University of the West Indies offered me the same level of education, that I would have received at Colgate, and for that I am grateful.

Choosing a study abroad program can be stressful because it seems like a million people are applying to the same program. Then there's the added stress of having a back up program (or three or four) to apply to in the hopes that you'll get into at least one. I knew right from the start which program I wanted to apply for and the only program I was interested in: Jamaica. I admit the thought of going to a tropical island with white sand and blue waters to escape Colgarctica appealed to me. However, what really convinced me that I wanted to go onto this trip was the Caribbean culture. True, everyone's applied to a study abroad program writes about how the culture "would enrich their lives" and "make them a better person." I know I discussed that in my interview in an effort to get on the trip. Yet, this was more than just experiencing a different culture; this was about a journey in self-discovery. Jamaica has something that Colgate will probably never have and that is a rich and diverse ethnic culture. Neither does my home town for that matter. Sometimes it's hard being a super minority, and Jamaica was my chance to experience something different. It was my chance to feel as if my interests were the majority's interests, that their culture could be my culture. It was a chance for me to feel 100% comfortable with who I am. I think that's something everyone should experience in their life.

One of the best aspects about my study abroad trip was that it was designed to make Colgate students go out and actually be a part of Jamaican culture. I lived in a flat with seven other girls who were all first years. Two of them were from Trinidad and the rest were from Jamaica. It was a little weird at first adjusting to so many new faces in a different country without much interaction from other Colgate students, but it created a strong bond between me and my flatmates. It was a chance to break down some of the stereotypes associated with being an American or a Jamaican (or Trinidian). What better way to learn about a culture than to be put right in the middle of it? There were many late night discussions in my flat and the surrounding ones ranging from the history of Patois (Jamaican language) to the fine art of s'more making. Intertwined with that was juggling class work, adjusting to a Caribbean style of teaching, and going on many fieldtrips with my study group exploring all around Jamaica. It was a lot of work and frustrating at times (try finishing a paper when the tropical storm knocks out electricity and your rooms are flooding), but ultimately it was worth it. My flatmates were impressed that I had seen and explored more of Jamaica than most Jamaicans had the privilege to experience. You will experience culture shock when coming to Jamaica, but don't let that scare you off. Be adventurous and try new things, step outside your comfort zone. Some things you might find you absolutely love (I still listen to dancehall music) and maybe other things not so much (I occasionally have nightmares about chicken feet soup). If you get the chance, grab a friend or two and travel around the island on your own. I know the first time I took a taxi into Kingston I was terrified, but by the end of the semester I could zip all around the island bargaining taxi fares and finding hotels to crash in for the night. Just be safe, have fun, and above all else make sure to take pictures for fond memories later in life. If I could go back to Jamaica I would be there in a heartbeat. I made unforgettable friends, discovered more about myself, and learned more about Jamaican culture both in and out of the classrooms. If you have the chance to, then go and apply to the Jamaican study abroad program because you won't regret it. And hey, lounging on a tropical beach in December isn't that bad either.

-Lauryn McNair
To the Colgate Community:

I deeply regret to inform you that Manning Marable, M. Moran Weston and Black Alumni Council Professor of African-American Studies and Professor of History, Public Affairs, and Political Science at Columbia University and former Director of Africana and Latin American Studies and Professor of Sociology at Colgate University, passed away on Friday, April 1 at the age of 60. Manning came to the Sociology and Anthropology Department in 1983 having earned degrees from Earlham College (AB), the University of Wisconsin (MA), and the University of Maryland (PhD). Manning left Colgate in 1987 for Ohio State University, where he was chairman of the Department of Black Studies, and subsequently taught ethnic studies at the University of Colorado at Boulder. In 1993 he moved to Columbia University, where he founded and directed the Institute for Research in African-American Studies. During his Colgate years, Manning served as the founding director of the Africana and Latin American Studies Program at Colgate. He taught a range of courses here including African American Social Thought and African American Freedom Struggles. He was a prolific author whose works included How Capitalism Underdeveloped Black America; Race, Reform, and Rebellion; Beyond Black and White: Race in American’s Past, Present and Future; The Crisis of Color and Democracy (recognized as Book of the Year by the Gustavus Myers Center for the Study of Human Rights); W.E.B.DuBois: Black Radical Democrat; The Great Wells of Democracy: The Meaning of Race in American Life; Freedom: A Photographic History of the African-American Freedom Struggle (co-edited with Leith Mullings and Sophie Spencer-Wood); “9/11: Racism in a Time of Terror” in Souls (Winter 2002); and his most recently completed work on the biography of human rights activist Malcolm X, entitled Malcolm X: A Life of Reinvention.

Manning is survived by his wife Leith Mullings, who is a Professor of Anthropology at the Graduate Center of the City University of New York, and by his three children Malaika of Silver Spring, Maryland, Sojourner of Atlanta, and Joshua of Boulder, by his sister Madonna of Dayton, three grandchildren, and two stepchildren.

A public memorial service is being planned for May 27.

His friends at Colgate will remember Manning for his zest, his intellectual clarity, his commitment to social justice, and his warmth as a human being. A formal event celebrating Manning’s work and his lasting contribution to Colgate and beyond is being planned for the Fall.

Lyle D. Roelofs
Provost and Dean of the Faculty
While I only overlapped at Colgate with Manning Marable for one year (1985-86), it was a deeply memorable experience. As a very young new faculty member, just finished with my dissertation and trying to carry on a long-distance relationship, I was overwhelmed with the demands of preparing many new courses, trying to keep up my scholarship, and adjusting to the fact that some of my junior and senior students told me I was their first female professor. I essentially lived out of my office on the third floor of Alumni Hall that year, and during many late nights it was only the comforting smell of Manning's pipe that let me know I was not all alone in the building. Sometimes I would wander down the hall to talk to him, always briefly because he was working, but those conversations are some of my most cherished memories of my first year. I knew of course that he was famous, a very important scholar and public intellectual, but the implications of that fame were not clear to me until the morning I came to work and found Alumni Hall surrounded by yellow tape, police cars, and bomb-sniffing dogs. It seemed a white supremacist hate group had taken issue with one of Manning's newspaper editorials and phoned in a bomb threat to the county seat in Wampsville. At the time it seemed kind of exciting to be even in the vicinity of someone whose writing and scholarship could evoke such a response, but I was also struck by how much courage it took for him to write the way he did, and the risks he took to tell his truth to power. It was a compelling lesson in how to be an engaged intellectual, and one for which I am profoundly grateful.  

Mary Moran

I had known Manning Marable since the early eighties when I was teaching Black Studies at SUNY-Cortland. He always struck me as an energetic, very socially
conscious scholar who molded himself after the Father of Black Studies, W.E. B. Du Bois. In many ways Marable was like Du Bois in that his academic travels saw him going to many different colleges and universities but never being housed in a department that fit his scholarly attentions. Whether he was at an HBCU like Fisk University or here at Colgate University, Manning helped to blaze a path for the acceptance of Black Studies as an academic and scholarly enterprise. His own scholarship is a testament to his interdisciplinary nature. From History to Political Science to Belles Lettres and finally to the massive and certain to be classic biography of Malcolm X, Manning Marable was also an ardent social activist and syndicated columnist for African American newspapers that reached the masses of black people and educated them on the need for social justice.

I last saw Manning at a conference in Richmond, VA where he spoke on a panel about the campaign of 2008. We talked about the possibility of Barack Obama being elected president. Neither of us was convinced that America would make such a move. But we, in our “old age” had forgotten about the fervor of youth. Though we were both teachers sometimes we can forget that the changes of the past do have an effect on the young. Thankfully he was able to see a revolutionary culmination of the Civil rights Movement take place with the election of Obama. But sadly we will miss a very great man and a solid scholar.

**Charles Pete Banner-Haley**

Although only at Colgate for 3 years, Manning Marable had a tremendous impact on Colgate’s curriculum. He was not only the architect of what we know today as ALST, but his contributions to other interdisciplinary programs and what we now know as CORE, were impactful. He was a role model for many students and for colleagues like myself, he was the model of a teacher-scholar-activist. On a personal level, Manning’s passing is a tremendous loss - not only have I lost a colleague, but a dear friend and comrade.

*Rhonda F. Levine*

“For two decades, the Columbia University professor Manning Marable focused on the task he considered his life’s work: redefining the legacy of Malcolm X. “

“...Mr. Marable had been looking forward to leading a vigorous public discussion of his ideas. But on Friday, April 1 Mr. Marable, 60, died in a hospital in New York as a result of medical problems he thought he had overcome.”

“The book challenges both popular and scholarly portrayals of Malcolm X, the black nationalist leader, describing a man often subject to doubts about theology, politics and other matters, quite different from the figure of unswerving moral certitude that became an enduring symbol of African-American pride.”

-Larry Rohter, NY Times
The Executive Council adopted the following action, resolutions and steps in facilitating the solution to the crisis in Sudan:

1. Request the help of NGO’s and IGO’s to air-lift food, water, and tents into the affected area
2. Demand that the AU allocate $5million to assisting NGO’s and IGO’s to provide relief to refugees and internally displaced people in the area of food, water, shelter, medical aid and sanitation
   a. Further directs that participating NGO’s and IGO’s provide a report on the amount of refugees
   b. Further directs that the said funds be directed in such a way that the welfare of women and children are protected
   c. Further directs that the economic committee of the African Union shall be instrumental in providing financial aid and logistical assistance to host countries and the repatriation of the said refugees to their countries of nationality as and when the time is considered appropriate
3. Authorizes that the social committee and economic committee form a joint committee to oversee and regulate the allocation of said funds
4. Recommends refugees that enter neighboring states are protected, assisted and their human rights are recognized by relevant governments
5. Recommends that the African Union continue to find additional sources of funding for affected persons

Recognizing the Comprehensive Peace Agreement of 2005
Recognizing South Sudan sovereignty as of July 9th 2011
Holding a referendum to decide whether the Misseriya can stay permanently in Abyei by June 2011

1. Calls upon Sudan and the South Sudan to endorse a referendum in Abyei promptly following the official establishment of the South Sudan and stability in the region one year after July 9th 2011.
   a. African Union will oversee and will be actively facilitating the referendum
2. Mandates polls to be set up in refugee camps in the following African states: Chad, Central African Republic, Uganda, and Kenya.

Committed to the African Union’s goals to promote peace, security, and stability in the interest of all African states,
Reaffirming its commitment to the sovereignty, unity, independence, and territorial integrity of the Sudan and to the cause of peace, stability, and security throughout the region,
Recognizing the initiative of the Common African Defense and Security Policy to promote peace-building and non-aggression, to provide resources in conflict management, and pursue regional cooperation throughout African,
Reiterating the 9-15 January referendum on the self-determination of Southern Sudan was the culmination of the Comprehensive Peace Agreement (CPA) signed in 2005 to end two decades of civil war between the Government of Sudan and the Sudan People’s Liberation Movement/Army (SPLM/A),
Acknowledging that cooperation in conflict management is a necessary measure to assist in preserving the stability and longevity of Sudan, and the newly-established South Sudan, and Africa as a whole,

1. Notes the urgent need South Sudan to develop the capacity to function independently as quickly as possible;
2. Endorses the presence of peace-keeping units operating as a stabilizing force in Abyei working with both governments to assist in providing protection and technical assistance for the advancement for the people of Sudan.
Since their arrival on American shores, African-descended people have used writing (as well as other cultural modes) as a weapon in their struggle for freedom and democracy. Whether during the Revolutionary and Post-Revolutionary period the writings of Phyllis Wheatly, Jupiter Hammond, Benjamin Banneker, and Richard Allen or during the 19th century abolition period, which produced a stellar cast of women and men writing to advocate freedom and assert the rights of black Americans to participate in the democratic society, the pen was clearly a mighty weapon in their arsenal.

From black newspapers to slave narratives (often written by white abolitionist allies) to the printing of sermons from Northern black churches, African American writing embedded itself in American culture as a particular voice of conscience. Even with the Civil War (with which we begin to celebrate our 150th anniversary this year) and the resultant emancipation of black people from slavery and admission into citizenship, the crucial writings of black Americans continued. This was because America had not erased the mindset that continued to see black people as inferior; as an “Other.”

Overtime that mindset produced horrific conditions for African Americans. Black Americans endured violent intimidation at the voting booths (and eventual banishment from them) to lynching (which grew in intensity from the late 19th century well into the 20th century), and the closed apartheid system of Jim Crow segregation in the South and ghettoization in the North. The response was a more robust and relentless outpouring of African American writing. Most of us know about the African American literature of Langston Hughes, Claude McKay, Zora Neale Hurston, and perhaps others of the “Harlem Renaissance” (more historically and accurately called the “New Negro Movement”) of the 1920s. But many students may not be familiar with black writing that appeared in two of the most critical periods of American history: The Great Depression and World War II.

The Great Depression has been seen by many
ALANA and ALST Working in Cahoots

by Danny Bynoe ’14

As the academic year draws to a close it is important to reflect on the ways in which ALANA and ALST have collaborated with each other in their efforts to enrich the Colgate community. Both groups aim to explore struggles within multicultural groups on campus and for this reason ALANA and ALST have worked together tirelessly at organizing many events that bring together various departments, clubs and organizations, as well as, energize and educate the campus. Collaborations existed throughout the academic year with Hayley Fager’s ’13 Drum Circle, Togbor Wentum ’13 and Stella Yoh ’14 photo exhibit of Life in Tanzania (Hapa Na Pale), and the documentary showing of “The Prep School Negro.” These creative events draw diverse crowds and allow both ALANA and ALST to extend their reach to many members of the Colgate community.

In addition to planning a series of events, both departments have been great in exercising their ability to support each other with their individual endeavors. Such as with the Black Student Union to bring the activist Tim Wise to Colgate during February’s Black History Month. Wise, a well-respected anti-activist writer and professor, led his lecture on exploring White Privilege in America. This event drew a large and diverse crowd, including many members of the ALANA community. ALST members were great in supporting many ALANA events such as “Living Internationally” hosted by Ambassadors James Speight ’14, and Togbor Wentum.

Another testament to their collaborating efforts is simply the amount of events that ALST holds at the ALANA Cultural Center. So far, ALST has had more than twelve ALST Conversation Series at ALANA. Groups that function under ALST support have also utilized the space. Holding ALST events at ALANA allows both communities exposure to each other, which will hopefully lead to more collaboration in the future.
What Are Students in ALST Writing About?

Summer Fellowships
by Mary Moran, Professor of Anthropology and Africana & Latin American Studies

One of the wonderful things about the increasing internationalization of the Colgate student body is the opportunity to work with new populations of students who are eager to integrate their own experience into their academic work. In the spring of 2009, Louis Mensah, a student in my Introduction to African Studies/Core Africa course, asked me to sponsor his proposal for summer research through the Division of Social Sciences. Louis, who is from Ghana, wanted to investigate the phenomenon of the "brain drain" of highly educated people from Africa to the West. A part of this outward flow himself, he wondered if there was something in the higher education systems of African nations that propelled young people to seek their education and often their careers elsewhere. Although he came to me with a well formulated proposal, I cautioned that he might not receive a fellowship because he was then only a sophomore. To the delight of both of us, his proposal was funded and he carried out his research at home that summer in Ghana, conducting an on-line survey of students at the University of Ghana supplemented with some qualitative interviews with professors and administrators. The following year, I was on sabbatical and Louis was away in the spring with the Dijon Study Group, but before he left we agreed he would follow up his summer research with an Independent Study with me the next fall. That spring (2010) I heard from Teesa Bahana, another international student from Uganda, who was also seeking a summer fellowship to study a very similar topic. Unlike Louis, Teesa was interested in how African high schools, rather than universities, might be encouraging outward migration for education. She was particularly interested in the role of private international schools in directing their graduates to study abroad, and on the effects of such an influence on choices about future careers. With good contacts in both Uganda and Zambia, where she had attended an international school herself, Teesa’s proposal was chosen for funding by the Division of University Studies. Realizing the similarity in their projects, I invited her to join the Independent Study with Louis and myself for the fall. During the fall of 2010, the three of us met in my office almost every week, usually for well over an hour. Teesa and Louis were able to share both the joys and the challenges of wrestling with their own, independently generated data. Their constant comparisons between West and East Africa highlighted a number of fascinating patterns. Both realized that conducting social science research, even when "at home," can be a difficult process. They each came to understand how research questions can change in the field, how gaining access to people to interview can be time-consuming and problematic, and how gaps in the data can (and sometimes cannot) be supplemented with research in the scholarly literature. Both produced 30 page scholarly papers based on their own independent field work. I certainly learned a great deal from them about the choices and dilemmas facing young Africans in the current moment, and will miss our weekly discussions. I hope they feel they learned a lot as well.

Abstracts

Louis Mensah ’11
Research Project: Economic Development, Brain Drain and Higher Education in Ghana
In recent years, Ghanaian universities have come under a barrage of criticism, having been described by scholars and lay people alike as "ivory towers whose works do not transform society." In investigating the relationship between higher education and economic development in Ghana, and the role each may have played in encouraging the incidence of the "brain drain" phenomenon, this study discovered that current trends in the structure of Ghana’s economy could end up preventing the country from achieving economic independence should the country’s institutions of higher education remain in their current state. The study argues that higher education in Ghana in not fulfilling its stated role, and proposes a re-orientation of the curricula of Ghanaian institutions of higher education in order to help the country achieve her goals.

Teesa Bahana ’11
The objective of this study was to explore the relationship between the high school student’s holistic educational experience and their decisions to go abroad by conducting interviews with high school staff members. The varying factors that were looked at are curricula based on a Western educational system, a staffing pool made up of expatriates, emotional ties to host country, and an examination of social identity experience as well as information about emigration and the outside world. While I originally sought make a comparison between international schools and non-international schools using Uganda and Zambia as case studies, the bulk of the interviews took place in Uganda at non-international schools making it difficult to draw direct comparisons. Nevertheless, several themes emerged bringing up possible questions and policy recommendations for the education systems in Uganda and Zambia.
ALST Conversation Series Presents:
Thursday
April 21
11:30am @ aLaNa mPR (LunCh Provided by La Iguana)
Karyn Lacy
Associate Professor of Sociology, University of Michigan
For more information
Contact Jennifer Schroeder
(315) 228-7763
jschroeder@colgate.edu

ALST Day
September 27
Lula, Brazil and the Reshaping of Latin America
Discussion will be led by Professor Dan Epstein, Professor Heather Roller and Professor Teresa Cribelli.
11:30am @ ALANA Lounge (LunCh Provided by La Iguana)