The Africana and Latin American Studies (ALST) Program is an interdisciplinary program that studies the histories and cultures, both material and expressive, of the peoples of Africa, the Caribbean, and Latin America, and African Americans in the United States. It draws heavily from several disciplines in the humanities (art, language, literature, music) and the social sciences (anthropology, archaeology, economics, geography, history, political science, and sociology), as well as educational studies, philosophy, psychology, religion, and writing and rhetoric.

The program offers a major and a minor with concentration in African, African American, Caribbean, and Latin American studies. United by a shared historical connection within the Atlantic world, these geographical areas and the diverse peoples who inhabit them provide rich opportunities for interdisciplinary and comparative studies. The program aims to promote an understanding both of the constituent regions individually and their mutual interdependence. It offers students the opportunity to study one particular area in relation to others in the wider Atlantic world with which it shares a historical and cultural connection. It examines the indigenous civilizations of these regions and studies the impact of migration, imperialism and colonialism, racism, nationalism, and globalization in shaping the lives, ideas, and cultural identities of their inhabitants.

Interested in submitting an article, drawing, photograph, letter to the editor, or any other original work?
Submit entries to hgordon@colgate.edu or stop by the ALiSTas Lounge in Alumni 219.

Check us out online!

Website: www.colgate.edu/alst
Twitter: @ALSTColgate
Facebook: ALST at Colgate University
Blog: www.alstoutreach.com
From the Director

This semester, the Africana and Latin American Studies Program (ALST) begins a year-long celebration of its thirtieth anniversary. When it commenced in Fall 1983 as the Africana and Hispanic Studies Program it was led by eminent historian, the late Manning Marable. At that time it only offered minor concentrations in African, African American and Latin American Studies. Even so, it was a very significant addition to the general curriculum of Colgate whose departments regarded European and American studies as the fountain of knowledge. In 1990-91, under the directorship of the late Roy Bryce-Laporte, the program was reorganized to permit two separate and distinct majors in Africana and Latin American Studies while keeping the existing minors. Caribbean Studies was added as a minor in 1995. The curriculum was further restructured in 2009, establishing majors and minors in all four streams, while promoting greater intellectual linkages among them through common courses such as the Black Diaspora, an interdisciplinary methods course, and a common senior capstone seminar. These facilitate a shared intellectual experience for all concentrators, and they are also required take a course from an area outside of their main concentration.

ALST was a pioneer at Colgate in its promotion of intellectual and ethnic diversity, interdisciplinary study, and also in its international focus. Although it was considered an intellectual and social home for faculty and students of color, it has always attracted a solid core of majority faculty and students who have been critical to its success; and its doors remain open to all who have an intellectual interest in the areas that it covers.

Over the years, the Africana and Latin American Studies Program has developed a very strong extra-curricular programming profile through multiple lectures by prominent visiting scholars, seminars, brown bags, and film series. To celebrate its thirtieth anniversary, this academic year ALST has planned an impressive array of events which are listed elsewhere in this Newsletter. The signature event as usual is the annual W.E.B. and Shirley Graham Du Bois lecture which since 1997-98 has featured highly acclaimed international scholars including William Julius Wilson, David Levering Lewis, Hilary McD. Beckles, Kwame Anthony Appiah, and Rex Nettleford. This year’s lecture is on October 24, and the speaker will be renowned Latin American and Caribbean historian Franklin W. Knight, Leonard and Helen R. Stulman Professor of History at The Johns Hopkins University.

The Africana and Latin American Studies Program has also sponsored several semester-long study-abroad opportunities for students: to Nigeria, the Dominican Republic, and the Commonwealth Caribbean (Trinidad and Jamaica). The Caribbean group is expected to go again to the University of the West Indies in Jamaica in Spring 2015, and active recruitment has begun. This is the longest-running and most successful of the ALST-sponsored study-abroad groups, but strangely remains a hidden jewel among students at Colgate. Yet successive groups of students who have participated in it over the years have spoken in glowing terms about their intellectual and social experiences and, above all, have considered it amazingly transformative.
Shorter extended study-abroad groups have in the past gone to South Africa and Zimbabwe, and a new South African initiative will begin in May 2014. The program has also in the last two years co-sponsored a week-long study-abroad opportunity to the French Caribbean island of Martinique. Closer to home, ALST has taken students every year to the Model African Union in Washington D.C. This pits them in competition with students from other universities and colleges, and they have repeatedly distinguished themselves and the program by winning many awards and distinctions for the high quality of their representation of diverse African nations.

So as the Africana and Latin American Studies Program begins its second thirty years, it has many accomplishments to be proud of, and it has left an indelible footprint in the academic turf of Colgate. It remains one of the pillars of diversity, both intellectual and ethnic. *It is indeed the face of diversity at Colgate.*

It is the only academic unit on campus where students can *immerse* themselves in the study of the histories, societies and cultures of African Americans, Africans, Latin Americans, or of the people of the Caribbean – either through a **Minor** (*six courses*) or a **Major** (*nine courses*). In particular, ALST stands in the forefront of addressing issues of race and ethnicity and their impact on these peoples. No less important, by offering in-depth study of the societies from which most people of color in the United States originate, some students learn about their roots, while others gain a better understanding and appreciation of the “minorities” with whom they will increasingly have to interact in the work place (as well as socially) after leaving college. Finally, through its interdisciplinary focus, ALST trains students to look (and think) beyond narrow disciplinary boundaries for solutions to increasingly complex issues that confront them. Such intellectual flexibility is precisely what employers and graduate schools seek in prospective recruits; and it is no surprise that ALST alumni have been able to draw on their acquired skills and knowledge, and go on to achieve enormous success in a wide variety of occupations. The Africana and Latin American Studies Program thus continues to play a vital role in the intellectual landscape of Colgate. Happy 30th birthday, ALST!

_Brian L. Moore_

*John D. and Catherine T. MacArthur Professor of History and Africana and Latin American Studies*

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_Newly remodeled ALiSTas Lounge in 219 Alumni

2013 Martinique Study Group_
**BENDING THE ARC TO SOCIAL JUSTICE**

**PETE BANNER-HALEY, PROFESSOR OF HISTORY/AFRICANA AND LATIN AMERICAN STUDIES**

*We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.*

Martin Luther King, Jr., “Letter From a Birmingham Jail”, April 17, 1963

In this powerful quote by Martin Luther King, Jr. I take the meaning of freedom to be social justice. It was obvious to King in 1963 when he wrote his now classic document of the Civil Rights Movement “Letter from a Birmingham Jail” that freedom and social justice were almost synonymous. King also realized what would be a central tenant of the youthful integrated SNCC (Student Nonviolent Coordinating Committee): that the “beloved community” could only consist of people empowered to have their voices heard through participatory democracy.

Moved by the idealism, commitment, and activism of SNCC, MLK, Jr., four years later, would be advocating more forcefully for human rights, economic redistribution, and end to imperialist war. This “radicalization” of Martin Luther King, Jr. was, upon close inspection, quite moderate, though inevitable. By the mid-1960s, the Civil Rights Movement had become a movement for black freedom and power. The ever present sub-current of black nationalism now burst onto center stage. Calls for “Black Pride”, “Black Power”, “Black Studies” and systemic change to end racism laid the foundation for the rise of many movements: the women’s movement, the gay rights movement, the Latino movement (“La Raza”), and the ethnic pride movement. The result, looking back from the vantage point of April 2013 (the 50th anniversary of the King’s Birmingham treatise) has been the transformation of American society racially, politically, socially and somewhat economically.

America, today, is moving rapidly towards being a multicultural society. We are only beginning to grapple with that dynamic change. As with any major transformative historical change over time, there is embrace and resistance to the occurrence. For those who were in the movements of the 1960s and 1970s, this change is welcomed and many are joyfully incredulous that a person of color has ascended to the Office of the Presidency of the US. Most of the younger generation embrace the changes; though as with all youth who have not experienced the bitter struggles that it took to reach the present place that they inhabit, they tend to believe that it has always been this way. Hence the shock of cold reality that comes from witnessing those who bitterly and angrily resent and reject the changes. Most of these folks are from the older generation but some are young and feeling somehow displaced.

Whatever resistance may exist, the arc must continue to bend towards social justice. However old those of us who participated in the struggles of past decades may be, there must still be a steady vision of what can be. The younger generation, no matter how complacent, must be guided to further the vision of the “Beloved Community” that King and the Snick youth put forth. That won’t be easy. Indeed, it may be a new struggle that will be shaped not only by the new technologies engulfing us all, but also by the creation of a new and better (if not more expansive) vision that the young today will create. As in the past so most probably in the future, America will be re-invented. The hope is that the arc will finally rest on social justice.
During this past February, a group of students left campus for Washington D.C. to participate in the 11th Annual National Model African Union Conference hosted by Howard University. The Model African Union (MAU) program at Colgate, which began as a group funded by the Africana and Latin American Studies Department about 20 years ago, has now grown and is offered as a half credit course every spring semester. This year, 20 Colgate students took the course and participated in the four-day conference where students from all over the country debated on issues affecting the African continent and its people.

Prior to leaving campus, students had conducted extensive research on the foreign policy of the country they were representing. This year, Colgate represented four African countries at the Model – Rwanda, Guinea, Gabon and South Africa. The embassy briefings, which were very informative, provided students with the opportunity to interact with ambassadors and diplomats in order to gain a clear sense of the country’s stance on hot topics like human rights, free press, the conflict in Mali, relations between African countries and China, and international trade and corruption. At the end of the briefings, delegates had a firm grasp on the foreign policy of the nations they were representing.

A few hours after the embassy briefings we proceeded to Howard University campus, where all schools and delegations gathered for the opening ceremony. This perhaps was our first challenge as diplomats since delegates had to negotiate their way to seats or to find a spot because there was not enough room in the hall. The first meetings of the various committees and councils immediately followed. These meetings, though the rules were not being used, were still very important since this was the first chance that delegates got to form alliances and consolidate their resolutions.

For the first time in the history of the Colgate MAU program, students had the chance to network with Colgate Alumni at a reception right after the conference’s opening ceremony. The reception was organized by the Office of Alumni Affairs and was hosted by The Brookings Institution. This institution is a public policy organization that has consistently ranked as the most influential, most quoted and most trusted think tank. Present at the reception was Colgate President Jeffery Herbst and numerous alumni from the Washington, DC area, including vice president and chief operating officer of Brookings, Steven Bennett ’90, who had briefed the Colgate delegation on the work and mission of Brookings right before the reception. It was amazing to meet wonderful and brilliant people who were more than willing to share their knowledge and stories with students. Debate on resolutions proceeded smoothly over the next few days as delegates, attempting to stay in the character of their country, tried to negotiate with each other to address the problems facing Africans. Colgate had three students, including myself, taking up leadership roles as officers at the conference. As a veteran at the conference, it was not difficult switching between roles of participating in debate and facilitating it. The conference was a very rewarding and educational experience as students had the opportunity to interact with their peers from different parts of the country.

Colgate has distinguished itself as a leader at the Model and each year we receive awards for our outstanding performance. This year Paul Sirma, who represented Guinea at the Model, received an award for committee leadership due to his brilliant contributions to debate and his dedication to moving his committee forward. Our officers received lots of praise for their competence and command of the rules. Apart from honing their public speaking skills, this conference refined students’ interpersonal and teamwork skills because there were various characters present and one was forced to constantly adapt as situations changed in committees.
Interested in participating in Model African Union? The time to start learning is now! The following prerequisite courses will help you prepare for the conference:

ALST 201/CORE189 – CORE Africa
CORE170 – Islamic North Africa
CORE173 – Ethiopia
CORE185 – The Sahara
CORE169 – Rwanda
CORE190 – South Africa

*If you cannot complete a prereq but are still interested in participating, please contact Mary Moran (mmoran@colgate.edu) for more information.
Like Jesus, and my ancestors, I love to think and speak in parables and fables: they teem with a rare brand of wisdom; the kind found not in large libraries but deep within the sturdy souls of men and women who have lived it.

Among the Agikuyu, a story is told of a friendship between the two characters omnipresent in the Kenyan community’s lore: *Wakabuku na Waruhiti*, The Hare and The Hyena. One day, the quintessentially cunning Wakabuku told his not-so-smart friend Waruhiti, “Waruhiti, I really pity ourselves for the fact that we have to live with our old mothers. We have to labour day and night for them yet they just sit at home and eat our food. I have an idea. Why don’t we go beat up our mothers tonight and kill them?” Waruhiti, in awe of his well-meaning friend’s ‘noble’ idea replied, “What would I do without you Wakabuku? Let me go start looking for a sack to put my mother into as I thrash her away to meet her Maker!” With that, the two parted; each to his homestead. When darkness fell, boom boom boom sounds from both homesteads rent the air.

The next day, Waruhiti visited his friend Wakabuku to brag about his accomplishments but to his gravest surprise, Wakabuku’s mother welcomed him to the house. He fainted. He was going to find out later that as he was pounding his own mother to death, Wakabuku vigorously beat a drum to make the same sound.

My uncle, Mwangi, told me this story when I was six. With my first-year-of-primary-school brain, I could only marvel at Wakabuku’s wit and laugh at Waruhiti’s utter folly. My uncle was, however, kind enough to highlight some of the teachings of the tale which included: do not allow yourself to be misled by malicious people, never do evil against those who matter to you, etc. However, coming to think of it now as a university student, thirteen years later, this might have been my first encounter with the can of worms that is pity.

I would argue that Africa has almost always been perceived with the Wakabuku’s sense of ‘well-meaning’ pity. “Here is yet another African complaining about the negative image of Africa. Don’t they ever get tired of talking about this nonsense?” I see you thinking. And yes, you are partially right: it is quite taxing. However, you must understand what this pity robs Africans of: their very own humanity, their dignity; the very quality that standardizes all of us as humans.

In one of my classes, an American student asked, with an incriminating tone, “You blame me for donating my five dollars to a charity to capture the bloodthirsty warlord Joseph Kony, so what do you want me to do? Don’t you think people are busy with other things to do?” I could not help but notice that her eyes were similar to those of another student, who was very concerned about how I had locomoted to the US, asked during our orientation week: “How did you get here from Africa?” They were eyes of well-meaning pity; very morally justified for the owners but dehumanizing for the target. And to my dear classmate: I hope the five dollars you could have used for a burger at McDonalds but, since you are the caring type decided (after watching a touching thirty-minute video) to have it run behind Kony’s trails, actually captures him.

The thing with pity is that it begets paternalism. The ‘pityer’ becomes the saviour and the ‘pityee’ becomes a mere object of salvation. Yet we keep wondering why our saving missions fail one after the other. Ernesto Siroli, in his popular TED Talk entitled “Want to help someone? Shut up and listen!”
tells a story of how as an aid work in Zambia, he was part of a team “on a mission to save Zambian people from starvation” by teaching them how to grow Italian tomatoes in a particular fertile river valley. They gave incentives to the unwilling local people and finally the tomatoes grew into huge, red luscious balls. However, before harvesting, two hundred hippos stormed the tomato garden and enjoyed the delicacy brought unto them by the well-meaning Italians. The distraught Italians, angry with the amused local people asked, “Why didn’t you tell us this would happen?” The Zambians replied, trying to hold back their laughter I suppose, “Well, you never asked!” A lot of other aid, and even developmental organizations might claim to be different; but think of it, how different? In any case, weren’t the Italians following the now-superior mantra of teaching a man how to fish instead of giving him fish? I propose we ask next time if the ‘man’ might be allergic to fish. Yes, Africans have allergies too, you know.

As I was growing up, my mother’s meager salary put my family below the ‘standard of poverty’: we lived under less than a dollar a day (leave alone the updated 2 dollars a day the World Bank claims one needs to lead a decent life). However, there was one thing that was guaranteed to earn me a thorough physical and verbal beating from my mother: begging for things from other people. I never for a day went to bed hungry and never felt my mind shackled by poverty. In any case, I learnt the word ‘poverty’ when I was ten. It goes without saying that, like almost everybody below that poverty line of theirs, I do not fancy the title ‘poor.’ To me it is just a tag meant to attract pity and leave every other characteristic out. Of course, no one will ever let you know that my mother woke up at 4:30 every morning and bought me a present almost every single day. It is just easy for everyone to lump her with the forty-six percent Kenyans who are ‘head-counted’ as being poor and who need some of your ‘saving’ magic. No wonder somebody shamelessly remarked to my Zimbabwean friend, Tino, as “We

Power to Binyavanga Wainaina for writing to ‘thank’ Madonna, ‘the mother of the children of Africa.’ Surely, which one of us would have survived the ravaging lions and the scorching savannah sun without her big heart and deep pockets?

Just to be clear, I am not pointing fingers at non-Africans. In any case, the corrupt African ruling class is no better than Waruhiti in the Agikuyu fable. They will accept deals for mineral exploitation which allow foreign multinationals to pocket over seventy percent of the revenues leaving behind just a polluted environment for the local people. In the irony of ironies, these hyenas will siphon money from national coffers and then pity their poor citizens. Chew on this as you think history:

Pity would be no more
If we did not make somebody Poor.
- William Blake.

I wish to conclude with the words of the man I know would have said what I have tried to say a thousand times better, our recently departed grandfather Chinua Achebe (may Ngai rest his soul in eternal peace):

I have news for you. Africa is not fiction. Africa is people, real people. Have you thought of that? You are brilliant people, world experts. You may even have the best of intentions. But have you thought, really thought, of Africa as people?
Travel to Durban and Cape Town, South Africa with Professors Mary Moran (Anthropology & ALST) and Mark Stern (Educational Studies) to explore how the country has been transformed by social activism. South Africa’s unusual heritage makes it a perfect setting in which to investigate the efforts of diverse groups of citizens to achieve a more just and equitable society.

Prerequisite: CORE 190 South Africa (or instructor permission)
Looking for a different study abroad experience?

University of the West Indies (UWI) Spring 2015

JAMAICA

Application Deadline: November 8

Stop by the ALiSTas Lounge in 219 Alumni or go to www.colgate.edu/off-campus-study for more information

Contact: Professor Brian Moore blmoore@colgate.edu 216 Alumni Hall
Jamaica Study Group
I can still feel the array of butterflies frolicking about in my stomach as I stepped off the plane on January 12th. I was unable to calm my nerves as my study group and I were rushed through Jamaican Customs, clearing our few suitcases that we were to live out of for a few months to come. I had many preconceived notions of what this trip would entail, but none of them could prepare me for the adventure that lay ahead. No one could have explained to me what it truly felt like to sink my toes into the sand of a beach and stare out into the open sea with no promise of another shore in sight. And further how that sensation would be different with every encounter: Treasure Beach, Montego Bay, Lime Cay, Fort Clarence, and so on. On the other hand, no one could have prepared me for the unimaginable reality of poverty in Kingston. I can still remember driving past the beach, and then five minutes later through a community of rundown houses, families of goats crossing the street, and different people approaching the windows of the vehicle trying to sell snacks, wash windows, or simply ask for spare change. I can remember wondering initially if I could handle the many ups and downs that this trip clearly had in store.

It was as if my freshman seminar, “The Black Diaspora”, had come to life. I have never felt so comfortable in my skin. Over the months that I spent studying in Jamaica, a sense of pride of my race grew stronger than I have ever dreamed. No words can explain what it feels like to be immersed in blackness coming from a university where you feel as if you can count the number of black people on one hand (clearly I’m exaggerating, but at times that’s what it feels like). From the moment I stepped on the University of the West Indies campus, participating in Integration Thursday’s at the Student Union or traveling off campus to cultural museums, I was drawn to the talented ways in which Jamaicans move their bodies on and off stage, the many religions and ways of life permeating the island - including the Rastafarian movement, my personal favorite – the language, and the overall richness of culture. Ultimately, I came to realize that despite my African American roots it was the common denominator of blackness that undoubtedly connected me to this island, to its people, and to its culture. It was if my body was already accustomed to the rhythms of Reggae, Soca, and Dancehall. The music rang through my ears like a lullaby of my adolescence, I could not recollect the vocalist or the lyrics, but the sound was familiar. Similarly, Jamaican artists were foreign to me, but their depictions of slavery, of dance culture, of struggle, of blackness, and so on resonated with my own history as if the two were intertwined. After a semester of delving into Caribbean literature and culture, paralleled with practical experiences around the island, it became extremely evident that my culture or, more importantly, the culture of any person of African descent, is connected to Jamaica and vice-versa.

I would not change a single thing about my study abroad trip to Jamaica and the University of the West Indies. I always talked about how desperately I desired to be pushed outside of my comfort zone and that is exactly what I was subject to during my time in the Caribbean; an invaluable experience that words cannot truly express.
Spring 2013 was easily the best semester I have had at Colgate, to date. Since my very first day at Colgate, I’ve created a little comfort zone as I’ve grown to love the quaint little town of Hamilton, the snow up to my knees, and the convenient aerobic workout that is walking up the hill to class. But, the semester I spent studying abroad in Jamaica on the Colgate West Indies Study Group was by far the most amazingly educational, beneficial and enjoyable semester. I was attracted to the opportunity because it would allow me to make significant progress on a second major in ALST, while also providing a somewhat unconventional study abroad experience and an opportunity to learn in an environment that is different from Colgate. Upon arrival in Jamaica, I wasn't sure what to expect, beyond a semester filled with great weather and frequent beach trips, and what I gained was an experience that changed the way I thought about and approached my newly found ALST major.

Professor Kezia Page did a phenomenal job of leading the small and intimate group. Our weekends were often booked with fun and educational trips all over the island. The activities ranged from climbing waterfalls, to touring a "haunted" plantation great house, to a very memorable studio session; all illuminating material studied in class and creating the kind of "you-had-to-be-there" memories for our group to fondly look back on with smiles and laughter (anyone remember that hike?). The group outings and the Colgate classes taught by Professor Page provided a foundation of Colgate comfort, offering familiarity in the vastly different environment that was The University of the West Indies.

The many different courses our group took at The University of the West Indies, ranging from the sciences to gender studies, were equally as engaging and perhaps even more enlightening. As an ALST major focused on the Caribbean, studying about the Caribbean, in the Caribbean, and with Caribbean instructors and students was a valuable experience that would not have been the same or had the same impact on me if it had not happened in Jamaica. The conversations and cultural exchange that occurred in classroom settings and often continued onto social settings offered insightful perspectives on subjects that spanned from language, to diasporic connections, to colonialism, to masculinity, this list could go on and on, making the educational experience on this study group very well rounded.

As the fall semester began, and I was back in the familiar space of Colgate, I was very grateful that I made the decision to remove myself from this comfort zone and explore a culture that I have fallen in love with. I already miss Jamaica, the friends I made, the trips we took as a group, the social life, the food (this one probably most of all), and as Hamilton is filled with its characteristic snow I will certainly miss the warm and sunny weather. However I'm sure the fond memories and the passion for my ALST major will be a lasting legacy from my semester on the beautiful island to keep me warm and comforted. I encourage everyone who has the opportunity to be a part of any future Colgate West Indies Study Groups to do so (secretly wishing it was me going again).
A year after graduation, I’ve returned to Colgate as the new ALST Program Assistant. In my year away, I taught digital literacy skills at an Adult Basic Education school in St. Paul, Minnesota, through the AmeriCorps Community Technology Empowerment Project. There is a large refugee and immigrant population in the Twin Cities, so I worked with students who had come from all over the world. I taught an extraordinarily wide variety of skills on a day-to-day basis, from helping a GED student look for jobs online to helping a recent immigrant move a mouse for the very first time. As this was my first job out of college, I was incredibly grateful for everything that I learned in my time in ALST at Colgate. I was a Peace and Conflict Studies major, with my regional concentration on Latin America and the Caribbean, and a Caribbean Studies minor. During my undergraduate career, I absolutely loved the programs that I was able to participate in through ALST. In the fall of 2010, I studied abroad at the University of the West Indies, Mona Campus, in Jamaica. I also participated in the National Model African Union Conference at Howard University and frequented the various lectures and brown bags.

Not only were these great experiences, but when it came time to apply for a job that involves a lot of public speaking and excellent communication skills with people from a variety of backgrounds, I found that I had acquired very marketable skills. At a time when many of my fellow classmates were still looking for employment, I could count myself very lucky that I found work immediately after graduating. After being away for a year, I am excited to come back and work with this great program. In the coming years, as I look for new opportunities both at home and abroad, I feel confident knowing that the ALST program has opened many doors for me. Please feel free to come to Alumni 218 if you have any questions or concerns about the “real world” applications of an ALST concentration!

Be sure to check out Hannah on ALST RADIO

Wednesday Evenings, 6pm-7pm (Fall 2013)
wrcufm.com or 90.1fm
No one told me that crickets loved hot showers. Or that chicken soup actually meant chicken feet soup. And they certainly never mentioned that Wi-fi was the only way to connect your laptop to the Internet. (So leave your Ethernet cord at home.)

Being a part of the first Colgate study abroad group to Jamaica in Fall 2010 meant I wasn’t told a lot of things. Unlike other groups, I couldn’t talk to students who had gone before me to ask about their perspective. I couldn’t obsessively stalk Facebook photos to see where I would be living or what my classmates would look like. I was about to embark on an entirely new experience to gain first hand understanding of a country that many people vacation at but very few actually know.

However, as I quickly came to realize, that aspect of leaping into the unknown was one of the best experiences about studying abroad. Every day was an entirely new and unexpected experience that nothing could prepare me for. I learned to critically read texts through a Caribbean lens among a classroom of 200 other prospective sociologists. I appreciated the weekly family dinners with my flat mates who insisted I learn to cook the Caribbean way. I grew to enjoy the experiences shared among my friends when the power would go out, or when we would walk across the courtyard to all pile into someone’s living room to chat, gossip, and play domino championships. (No matter how much they taught me I always ended up losing.)

I also learned what I wanted to do with my life. This was something I had been struggling to find at Colgate — what to do with my degree and what career path I wanted to take. I found myself in a mentor position when my flat mates would talk to me and ask for insight. First they came with inquiries about my experiences at college in the United States, and then to ask about academic lessons I’d learned through the years. I started dispensing personal advice about navigating the difficult pathways of relationships and encouraging my friends to grow as people. Not only did I help shape their characters into those befitting future professionals of the world, but they helped shape mine as well.

I intend to earn a dual Masters in Social Work and Masters in Business Administration (MSW/MBA) degree so that I can work at a nonprofit organization to guide and empower minority youth groups. I deeply enjoyed the relationships I had as an unofficial mentor to youths while helping them to navigate their troubles and triumphs during their first semester of college. It’s a fond memory I will hold dear to my heart throughout my future career endeavors, and something that wouldn’t have been made possible without studying in Jamaica. And perhaps a friendly little shower cricket.
Fall 2013 Events

September

Sept. 12  7pm, Love Auditorium (Olin Hall)
**Why is Immigration Reform So Difficult?**
The Latino Threat, Anchor Babies, and the 14th Amendment to the U.S. Constitution

Professor Leo Chavez received his Ph.D. from Stanford University and is currently a professor in the Department of Anthropology at the University of California, Irvine. His research examines various issues related to transnational migration, immigrants and medical care, cultural models of cancer risk factors, and media constructions of the “immigrant” and the “nation.” His recent book, *The Latino Threat: Constructing Immigrants, Citizens, and the Nation*, examines the role of media spectacles in helping shape how Latinos are constructed as a threat to the nation and for undermining claims of citizenship.

Sept. 26  4:15pm, Robert Ho Lecture Room (105 Lawrence Hall)
**Lampert Institute of Civic and Global Affairs Lecture:**
**Medical Humanitarianism**
New Approaches to Culture, Health, and Humanitarian Practice

Professor Sharon Abramowitz holds an M.A. in Sociology from Rutgers University and a Ph.D. in Anthropology from Harvard University. She is currently an assistant professor in the Department of Anthropology and the Center for African Studies at the University of Florida. Her areas of study include medial and psychological anthropology, violence and conflict, and humanitarian interventions in the Upper Guinea/Mano River Region.

Sept. 27  5pm, Golden Auditorium (Little Hall)
**Where are You Taking Me?**
dir. Kimi Takesue, 2011, 72 min.

This contemplative film goes beyond the stereotypes of Africa, portraying the joys and surprises of everyday life in post-civil-war Uganda. She takes us into schools, through marketplaces, to a women’s weight-lifting competition, and of course, to the movies, making us aware of our status as virtual visitors all the while.

Sept. 29  3:30pm, Chapel
**Music of the Folk**
Laura Klugherz, violin/Steve Heyman, piano

This recital by Colgate professors Laura Klugherz and Steve Heyman will feature a little-known sonata by Brazilian composer Camargo Guarnieri.
Oct. 3  4:30pm, Love Auditorium (Olin Hall)
Living Writers Series:
Zadie Smith

Zadie Smith will read from her fourth novel, *NW*. Among her many awards are the Guardian First Book Award, the James Tait Black Memorial Prize for fiction, and the Orange Prize for Fiction. Born in Willesden, London, she now lives in New York City and Queen’s Park, London.

Oct. 24  All Day
ALST Day
Celebrating 30 years of ALST at Colgate

This year is the 30th anniversary of the Africana and Latin American Studies Program at Colgate. We will be celebrating with events all around campus, including a special meal in Frank Dining Hall, African Students Union Brown Bag Lunch in ALANA, and the annual Shirley Graham and W.E.B. Du Bois lecture.

4:15pm, Persson Auditorium
Shirley Graham & W.E.B. Du Bois Lecture:
Franklin W. Knight

Franklin W. Knight is Leonard and Helen R. Stulman Professor of History at Johns Hopkins University. His Du Bois lecture will explore the socio-political ambiences that produced the very different attitudes of W.E.B. Du Bois and Marcus Garvey towards the struggle for racial equality in the Americas. Knight specializes in Latin American and Caribbean history, and his major publications include: His major publications include: *Slave Society in Cuba during the Nineteenth Century* (Wisconsin, 1970); *The African Dimension of Latin American Societies* (Macmillan, 1974); and *The Caribbean: The Genesis of a Fragmented Nationalism* (Oxford, 1978; 3rd Edition, revised 2012).

Oct. 27  3:30pm, Chapel
Autumn Leaves
Colgate University Chamber Players
Director: Laura Klugherz
Guest Resident: Ursula Baur (Baroque violin, Germany)

The Colgate Chamber Players are putting on their annual performance for Family Weekend. The program will include works from Paquito D'Rivera (Cuba), Eduardo Gamboa (Mexico), and Piazzolla (Argentina) among others.
November

**Nov. 6**  4:30pm, Persson Auditorium

**South African Ambassador Ebrahim Rasool**

Ambassador **Ebrahim Rasool** is South Africa’s Ambassador to the USA. Before joining the Embassy, his recent positions have included Member of Parliament in the National Assembly, Special Advisor to the State President of the Republic of South Africa and Premier (governor of the Western Cape Province).

Ebrahim Rasool has a long history of involvement in the anti-apartheid struggle starting at High School and including leadership in the United Democratic Front (UDF) and the African National Congress (ANC). During this time, endured hardships such as spending time in prison and being under house arrest.

**Nov. 7**  4:30pm, Love Auditorium

**Living Writers Series:**

**Richard Rodriguez**

**Richard Rodriguez** will read from *Darling: A Spiritual Autobiography*. Some of the many awards he has received for his nonfiction are an Anisfield-Wolf Award for Race Relations, a George Foster Peabody Award, and a Fulbright fellowship. He grew up Sacramento and now lives in San Francisco.

**Nov. 13**  7pm, Persson Auditorium

**How Companies Got Their Land and Natives Lost It**

The Corporate Foundations of Settler Colonialism in the USA and South Africa

**Edward Cavanagh** is the Trillium Scholar at the University of Ottawa’s Department of History, where he also holds R. Roy McMurtry Fellowship in Canadian Legal History. He has published several articles in the fields of history and law, and his second book, *Settler Colonialism and Land Rights in South Africa*, was released in April this year. He is also the co-founder and managing editor of Settler Colonial Studies.

**Nov. 21**  4:30pm, Persson Auditorium

**Post-racial Nation**

Blacks, Laissez Faire Racism, and a Changing American Population

**Lawrence D. Bobo** is the W. E. B. Du Bois Professor of the Social Sciences and Chair of the Department of African and African American Studies at Harvard University. He holds appointments in the Department of Sociology and the Department of African and African American Studies. His research focuses on the intersection of social inequality, politics, and race.
**Honors**: The semester before you enroll for honors project, you need to discuss your project with the director of ALST, write a proposal, and contact a faculty member who would advise you in your project (and become your adviser). You also need to find a second reader for your honors thesis. In the semester you are working on your honors thesis, you need to enroll in an independent studies class (ALST 499) with your project adviser.

**Extended study** opportunities directly qualify for certain Major/Minor requirements. Inquire with the Director of ALST.

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<th>MAJOR (9 courses)</th>
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<td>African Studies</td>
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<tr>
<td>ALST 201/CORE 189 – Africa</td>
<td>ALST 202 – Introduction to African American Studies</td>
<td>ALST 203/CORE 163 – Caribbean</td>
<td>ALST 230 – Introduction to Latin American Studies</td>
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<td>ALST 220/CORE 161 – The Black Diaspora</td>
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<td>ALST 301 – Interdisciplinary Methodology OR other approved disciplinary methodology course</td>
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Spring 2014
New ALST Classes

CORE 169C: Rwanda
Instructor: Susan Thompson

HIST/ALST 284 Decolonization in Africa
Instructor: Tsega Etefa

HIST 325: Sexuality & Reproduction in Latin America & the World
Instructor: Natalie Kimball

SPAN/LGBT 227: Partners & Crime--Queer Outlaws in Latin American & Iberian Literature & Film
Instructor: Danny Barreto

PHIL/ALST 332: Philosophy of Race & Racism
Instructor: David Gray

All ALST Classes

African American Studies:

ALST/POSC 212 Politics of Race & Ethnicity Nina Moore
ALST/SOCI 330 Race and Crime Alicia Simmons
ALST/PHIL 332 Philosophy of Race & Racism David Gray
ECON 438 Sem: Economic Development Jay Mandle
ECON 482 Sem: Amer Economic History Michael Haines
ENGL 205 Lit & Cultrl Study: Jazz Age Michael Coyle
HIST 104 The United States since 1877 Jennifer Hull
HIST 303 Nation on Trial, 1787-1861 Jennifer Hull
HIST 320 New York City History Jennifer Hull
MUSI 161 The History of Jazz Glenn Cashman
SOCI 212 Power, Racism and Privilege Rhonda Levine
SOCI 312 Social Inequality Jacqueline Villarrubia
WRIT 346 Lang/Race/Ethnicity in US Kermit Campbell
### African Studies

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<tr>
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<td>Decolonization in Africa</td>
<td>Tesga Etefa</td>
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<td>ALST 290</td>
<td>Model African Union</td>
<td>Mary Moran</td>
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<tr>
<td>ALST 380</td>
<td>Social Justice-South Africa/ES</td>
<td>Mary Moran</td>
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<tr>
<td>CORE 169C</td>
<td>Rwanda</td>
<td>Susan Thomson</td>
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<td>CORE 185C</td>
<td>The Sahara</td>
<td>Jacob Mundy</td>
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<td>CORE 190C</td>
<td>South Africa</td>
<td>Jon Hyslop and Ryan Solomon</td>
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<td>ENGL 212</td>
<td>Genre and Africa</td>
<td>Max Rayneard</td>
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<td>FREN 354</td>
<td>Fren Lit IV: Francophone World</td>
<td>Hélène Julien</td>
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<td>FREN 455</td>
<td>Francophone Voices-N Africa</td>
<td>Hélène Julien</td>
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<td>GEOG 316</td>
<td>Medical Geog &amp; Disease Ecology</td>
<td>Ezekiel Kalipeni</td>
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<td>HIST 385</td>
<td>Darfur in Historical Perspect</td>
<td>Tsega Etefa</td>
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<td>RELG 235</td>
<td>Religion, War, Peace, Reconcil</td>
<td>Harvey Sindima</td>
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<td>CORE 163C</td>
<td>The Caribbean</td>
<td>Kezia Page</td>
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<td>ECON 438</td>
<td>Sem: Economic Development</td>
<td>Jay Mandle</td>
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<tr>
<td>ENGL 433</td>
<td>Caribbean Literature</td>
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<td>ALST/ANTH 365</td>
<td>Andean Lives</td>
<td>Michelle Bigenho</td>
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<td>ANTH/ARTS 249</td>
<td>Art/Architect-Ancient Americas</td>
<td>Carol Ann Lorenz</td>
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<td>ANTH 376</td>
<td>Archaeology of the Inkas</td>
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<td>CORE 171C</td>
<td>Mexico</td>
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<td>EDUC 308</td>
<td>Comparative Education</td>
<td>Anna Rios</td>
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<tr>
<td>HIST 231</td>
<td>Resistance &amp; Revolt-Latin Amer</td>
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<td>HIST 325</td>
<td>Sexuality/Reproduct-Latin Amer</td>
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<td>Queer Outlaws-Lat Am Film/Lit</td>
<td>Danny Barreto</td>
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<td>POSC 354</td>
<td>Capitalism/Dev in Latin Amer</td>
<td>Dan Epstein</td>
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<td>SPAN 354</td>
<td>Lat Amer Lit: Illusion/Fantasy</td>
<td>Jose Robles and Chrystian Zegarra</td>
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<td>SPAN 355</td>
<td>Latin Amer Lit: Many Voices</td>
<td>Lourdes Rojas-Paiewonsky</td>
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<td>SPAN 361</td>
<td>Adv Composition &amp; Stylistics</td>
<td>Fernando Plata and Danny Barreto</td>
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<td>SPAN 480</td>
<td>Maj Authors: Span Conquest</td>
<td>Jose Robles and Chrystian Zegarra</td>
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Open House

October 31
11:30 am - 1 pm
212 Alumni Hall

We invite you to meet & mingle with the faculty, students, and staff involved in the Africana & Latin American Studies Program. Learn what the program has to offer and browse course listings for Spring 2015.

Join the Africana and Latin American Studies Program (ALST) as we celebrate our 30th anniversary.

ALST is an interdisciplinary program that studies the histories and cultures, both material and expressive, of the peoples of Africa, the Caribbean, and Latin America, and African Americans in the United States. It draws heavily from several disciplines within the humanities (art, language, literature, music) and the social sciences (anthropology, archaeology, economics, geography, history, political science, and sociology), as well as educational studies, philosophy, psychology, religion, and writing and rhetoric.

Africana and Latin American Studies

Africana and Latin American Studies Program (ALST)

South Africa Extended Study
ALST 380: Movements for Social Justice
May 2014

Informational meeting:
Thursday, Oct 17, at 4:15, 111 Alumni Hall

Apply online at www.colgate.edu/uff-campus-study

Transmission of Bushmen and Cape Town, South Africa with Professors Mary Morris (Anthropology & ALST) and Mark Born (Educational Studies) to explore how the country has been transformed by social activism. South Africa’s annual heritage makes it a perfect setting for what to investigate the efforts of diverse groups of students to achieve a more just and equitable society.

Program: Click to view detailed program

I AM TRAYVON MARTIN.