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.
This fall was my last semester as the director of the ALST program. I am very grateful for having had the opportunity to be involved at this level with the program and to work with the people involved with it. The ALST program at Colgate is unique: we are one of the very few, if not the only one, program to house concentrations in African, Latin American, Caribbean, and African American studies. Students take classes, and have access to professors, in history, sociology, literature, political science, economy, education, anthropology, and environmental studies (among other disciplines) to complete their majors or minors. In terms of students and faculty, the ALST program is probably one of the most diverse and larger programs on campus. Even Colgate’s current president is a member of the ALST faculty. The ALST program provides our students with the critical and analytical interdisciplinary skills necessary to success in the global and diverse environment of our streets, homes, and work places.

This semester the ALST program helped organize and contribute events that covered such topics as oil exploitation and violence in Africa, the impact of Latino depictions in the media, the liberating role of Black studies in academia, the role of Caribbean offshore financial centers in the global financial system, and the colonization of England’s English by the Jamaican language. The ALST program was also involved in the invitation of an African griot (a storyteller) and El Grito de los Poetas, a collective from New York City. The first director of the ALST program, Manning Marable, died last year and this semester, the program organized an event to commemorate his work. Colleagues and students of Marable came to Colgate to discuss his work and legacy. That event in itself was the result of the Marable legacy to the extent that the ALST program came together under his direction.

Few departments or programs on campus can claim such a diverse number of events and speakers as the ALST program. This diversity belongs to the essence of our academic efforts to provide an excellent education to all Colgate students. ALST students, in particular, graduate with the skills and knowledge to do work in settings as diverse as New York City financial institutions and cacao farms in the Andes regions. This is a program well situated for students to double major in it: students in psychology, romance languages, political science, sociology, anthropology, or history complement their particular interests in Latin America, the Caribbean, Africa, or African American culture with concentrations in the ALST major or minor. The work ahead is promising: the ALST program is expanding. Its new, restructured, major is now being implemented;
there are new possibilities for study abroad in Jamaica and Argentina (with more options coming soon); at least five new junior faculty, housed in different departments across Colgate, are now linked to the program.

This is my last letter as the director of the program and I would like to take this opportunity to thank the people involved with the program: the students; the administrative assistant, Pat Kane; the program assistant, Peju Oyeyemi; the program coordinators Mary Moran, Rhonda Levine, and Jay Mandle; and the division director Connie Harsh. All of them, in their own and particular ways, make the program strong and vibrant, and my work challenging and interesting. Thank you.

*Pictures of some of the events featured below:*  

Shirley Graham/ W.EB Dubois Speaker:  
*Patricia Hill Collins speaks on “Black Studies? Critical Education and Black Freedom Struggle*

Celebrating the Life & Work of Manning Marable:  
*Joshua Marable, Robyn Spencer, Malaika Marable-Serrano, Russell Rickford, Sojourner Marable, Clayborne Carson, Komozi Woodard*
Pictures of some of the events (continued):

Tales of Papa Susso: An African Griot
Papa Susso & Adjaratou sing & perform
traditional tales with accompaniment by the
kora.

Papa Susso & Adjaratou invite African Studies
Coordinator, Mary Moran & others in the
audience to join the performance.
The Continuing Color Line

by Charles Pete Banner- Haley

Professor of History and Africana & Latin American Studies

“Herein lie buried many things which if read with patience may show the strange meaning of being black here at the dawning of the twentieth century. This meaning is not without interest to you Gentle Reader; for the problem of the twentieth century is the problem of the color line.” (W.E.B. Du Bois, Souls of Black Folks, 1903. Preface.)

In many ways it has disappeared. But in significant respects it continues. The Color Line of which W.E.B. Du Bois so eloquently wrote about was a very visible and harsh reality of American life for much of the twentieth century. From the overt legislation of Jim Crow laws that divided blacks and whites and horrific lynching, nation-wide but particularly in the South, to the covert covenants that forbade blacks from living in white neighborhoods or participating in sports (whether baseball or golf, or football) or joining in fraternities or sororities on college campuses, the Color Line was constant reminder that white supremacy was the highest virtue of the nation.

In the 21st Century, in a Post-Civil Rights Era, many do not believe and many young people do not even know that a Color Line still exists. After all the Civil Rights Act of 1964, the Voting Rights Acts of 1965, and the Housing Rights Act of 1968 (all of which came after the 1954 Brown vs. Board of Education Supreme Court decision) supposedly erased the Color Line. It was supposedly a relic of the historical past; an ancient
and tragic aspect of American History that we have gotten over. But the Color Line continues. And as with much of America’s social amnesia about the past most Americans don’t remember (have not been told) how deeply ingrained aspects of our existence, like race, class, gender conventions and relations change over time.

The Color Line of the 21st Century is not so neatly defined as in the past but it clearly mirrors the view that Du Bois and most of the black intelligentsia perceive about the world at large: that three-quarters of the world is colored and the existence of “pure blacks” in America is almost non-existent. That is not to say that racism has faded away or that there is a new racism that targets other peoples of color. Neither one is true. Native Americans, Latinos, and Asians have at various junctures in American history been marginalized, stigmatized, or subjected to legislatively sanctioned violence or internment and exclusion. The truth of American History clearly chronicles the great achievement of the Civil Rights Movement, the War on Poverty, and the various struggles for women’s and gay rights. We can all point to the changes in the conditions and the advancements that African Americans have made in the last almost half century. But think for a moment about that last sentence. Almost a half-century to move from almost two hundred years of brutal slavery, Civil war, a brutal betrayal of the promise of Reconstruction, and the humiliating, stifling imposition of Jim Crow segregation. That, on the surface, could be said to be revolutionary.

But the Color Line continues. It now divides not only Black America into two nations of the haves and have-nots but it has also impacted the rest of the nation as poverty levels, unemployment, and a struggle has gripped the entire nation. The impairment of the American middle class now threatens to send us backwards to the years of the late 19th Century Gilded Age when chasm between the haves and have-nots was severe. The solution(s) then were the rise of a strong Labor Movement, the emergence of the Progressive era with its reforms, and the rise of “helping professions” which in turn would create a very strong middle class.

And yet at that time the Color Line was firmed up and African Americans had to simultaneously create parallel institutions and battle the barriers of white supremacy and racism. Today we see disillusionment, frustration, and anger among many young people of all races anxious or in despair about their futures; older workers about to retire seeing their “golden years” blown away by unemployment or last retirement funds.
Hence the moral outrage of the Wall Street Occupiers. But the Color Line continues.

If there is a real meaning in President Barack Obama’s promise of change and assertion of “Yes We Can” it is to be found in the coming together of the American people under a banner and platform that envisions a truly inclusive society (no more Color Line); a society that envisions equality and fairness within the political economy. That means that we all have to realize the struggle for freedom and democracy must include a firm and enduring belief that all people are equal, that there must be equality of opportunity and meaningful outcomes from those opportunities.

All of this means that the real conversation, movement and ultimately social policy must be centered around setting our priorities straight with regards to what we really want as Americans and what we really see as the attainment of the “Good Life.” May I suggest that the first priority be the elimination of the Color/Class Line that because of Slavery’s spectre and skewed economic values harms us all?
My full name is Christelle Myriame Boursiquot and I am 18 years old. I was born in Cambridge, Boston and jumped around the country a bit. My fondest memories of my childhood are when I lived in Logan, Utah. However, for the majority of my life I was raised in Worcester, MA while my entire family was born in Haiti.

**On Being an ALST Intern:**

One thing that attracted me to this internship was the “Caribbean Studies” (given my family) aspect of ALST. I felt like I would be a part of my element while at the same time expanding my horizons. I was not disappointed. Being an ALST intern is an amassment of experiences. Not only do you get to form an indispensable bond with the ever intriguing program assistant (Peju Oyeyemi ), you get a look at the inner workings of how a program really works. It is very much similiar to a clock. The clock will not function unless all the wheels work together and do their part- events, posters, communication, volunteers, visitors - everything requires a group of people working together to get it done.

As a part of the inner workings of ALST, I do a number of things that help keep the clock ticking. Here is a brief list:

- Delivering the newspaper to various professors in the program.
- Arguing with Peju.
- Begging Peju not to make me put up posters in the cold.
- Putting up posters in the cold.
- Updating the ALST facebook page.
- Updating my facebook page.
- Decorating ALST related boards.
- Making fun of the other intern, (Raquel Waite).

More or less (less I swear), this is what I do as an ALST intern. More seriously, a lot is expected from the ALST interns and it shows through the projects we are assigned. I appreciate every minute of it, though. I am learning along the way and I think of this as an internship.

(Background music fades in: Eye of the tiger) It is providing me with imperative skills for today, tomorrow, and forever. (Background music fades out).
I am Racquel Waite, Class of 2014, and I came all the way from the island of Jamaica to pursue undergraduate studies at Colgate University. Initially, being here was extremely different from what I was accustomed to at home. But after partaking in courses and activities involving the Africana and Latin American communities at Colgate, I found that I felt a little more ‘at home.’

My first real experience with the ALST program was through an independent study which I conducted in my freshman year. I studied the street children of Jamaica. During my research, I consulted with Professor Brian Moore, who was at that time, the Coordinator of Caribbean Studies and Director of the ALST Department. In my sophomore year, I started doing a course with Professor Moore called ‘The Caribbean – Conquest/Colonialism.’ Though I had learned much about this topic in high school, this class opened me up to different perspectives and I learned many things I had not known before. Also in my sophomore year, I landed a job as one of the ALST interns. The intern position, for which I am now writing, further intensifies my engagement with and interest in ALST-related issues, topics and events.

My most memorable experience having worked here for roughly two months is my participation as an ALST intern in the Women’s Studies’ ‘Dia de Los Muertos’ Brown Bag where beloved, deceased women were adored for their contribution to their particular societies. In my presentation, I chose to focus on The Honorable Louis Bennett-Coverley, a Jamaican folklorist, poet and comedian. She wrote poems that fully exemplified the emotions and thoughts of the Jamaican people of that era. Using humor as a vehicle, she criticized Jamaicans while shedding light on some of the most interesting and controversial events occurring in the country and diaspora at that time. Having attended that Brown Bag, I was also able to learn of other influential women from all walks of life.

Being an ALST intern is more than just a job for me as it has enhanced my learning experience here at Colgate. It allows me to connect with people from backgrounds similar and different from mine and helps me to become more knowledgeable of things within the ALST-realm.
Elana Shever is an assistant professor of Anthropology. She first became interested in Latin America through literature, but in college discovered that she thought like an anthropologist. She decided that she wanted to become one while studying abroad in Colombia. Elana started a research project there on the brewing conflict between a small indigenous nation and a North American oil company. In graduate school at UC Berkeley, she switched her research site to Argentina, and now, 10 years after her first visit there, her book about oil and neoliberalism in Argentina is coming out! Elana’s interests include globalization, corporations, kinship and gender, and environmental justice. This term she is teaching “Global Latin America: Communities, Commodities and Cultural Change.” She says that she looks forward to teaching Core Argentina, and other courses on Latin America in the future.

Derick Becker is a visiting assistant professor in the Political Science. He did his undergraduate work at a small liberal arts school in Iowa and at the University of Minnesota before earning his PhD from the University of Connecticut. His general research interest is in the political economy of the developing world, particularly Africa. He is interested in understanding how neoliberalism as a set of ideas shape the political economy of African states. In his dissertation, Derick addressed this broad question by studying the transition period in post-apartheid South Africa.
Alicia D. Simmons is an Assistant Professor of Sociology. Her B.A. is from Hartwick College, her M.A. and Ph.D. are from Stanford University, and she held a post-doctoral fellowship at Harvard University. Her research interests include social psychology, race/ethnicity, mass media, criminal justice, and public opinion. Her publications include an longitudinal analysis of General Social Survey data about racial attitudes, and an examination of the relationship between news exposure patterns and perceptions of criminal justice issues. Next semester, she will be teaching Introduction to Sociology and Black Communities.

Jacob Mundy is a new assistant professor in Peace and Conflict Studies (PCON) having obtained his PhD from the University of Exeter’s Institute of Arab and Islamic Studies in 2010. His work focuses on the problems of humanitarian intervention and civil wars in Northwest Africa. Professor Mundy’s dissertation explored the international politics of the violence in 1990s Algeria, which was grounded in an extended research visit there. With Stephen Zunes, he is coauthor of Western Sahara: War, Nationalism and Conflict Irresolution (Syracuse University Press 2010), which has recently gone into its second printing. He is also co-editor with PCON Professor Daniel Monk of the forthcoming volume The Post-Conflict Environment, which is currently under consideration with the Woodrow Wilson Center Press. Professor Mundy’s interest in the Maghrib and Sahara-Sahel regions of Africa began during his time in the Peace Corps in Morocco (1999-2001). Several years later, he worked as a consultant with the International Crisis Group conducting research on the Western Sahara conflict in Algeria, Morocco and Western Sahara. Professor Mundy’s current research -- the subject of his first full length monograph -- focuses on questions of violence, intervention and petro-politics in trans-Saharan Africa.
Last year, on somewhat of a whim, I decided to join Model African Union. As a Peace and Conflict Studies major still fondly recalling my glory days of Model United Nations from high school, I assumed that I would take to it pretty quickly. The basic premise is the same – simulation of international committees with each student representing the delegation from a different member-state. However, on the first day, I realized that there was a pretty big difference between myself and the rest of the group. Nearly everyone fit into at least one of the following two categories: they had taken classes in African Studies and/or they lived in Africa. Clearly, I found myself at a somewhat disadvantaged starting-point. And the country that I was going to represent? Equatorial Guinea.

To be perfectly honest, I did not know anything about Equatorial Guinea before the class. And since we were all in different committees, we all had to research different facets of the countries that we were representing. The practical upshot of this is that there was no lecture, no one textbook that would give me the answers I needed for this particular course. We were each given a set of problems facing the African continent, and our one assignment was to come up with solutions from within the paradigm of our respective countries. Once we had established our positions, we went to Howard University in Washington, D.C. to actually debate these issues with other “honorable delegates” representing every African country – except for Morocco, which I learned is not a member of the AU. This task is fundamentally different from what happens in any other classroom. Yes, it involves the acquisition of the same basic knowledge.

However, we also needed to think on our feet, to debate, to compromise; and often form viewpoints that we completely disagreed with on a person level. This exercise actually required that often-espoused liberal arts adage – “critical thinking.”

I was lucky enough to walk away from this experience with a knowledge of African politics (and appreciation for the frustration that comes with the diplomatic process) that I could not have received from any other class. I was also lucky enough to taste Ethiopian food, drink Kenyan beer, and interact with bright students from across the country. Model AU is a genuinely interactive learning experience, and I can’t wait to do it all again!

Career Resources by Career Services

An internship and/or job search are both emotionally driven processes. Part of the process is developing a great resume, cover letter, and solid interviewing skills. The Career Services staff at Spear House offers one-on-one advisement, alumni networking tools, career exploration resources, and information on how to secure a job/internship/ and summer experience.

Our services include:

- Access to Alumni Career Advisory Network ICAN (alumni networking database)
- naviGate (employer/recruiting database)
- Resume/Cover Letter/ and Personal Statement assistance
- And MUCH MORE!!!

Make an appointment today with Lamont Fields to begin your journey at 315-228-7380.
Inside Scoop: New Faculty

Jacqueline Villarrubia- Mendoza
Office: 413 Alumni Hall

Puerto- Rican native, Jacqueline Villarrubia- Mendoza is an assistant professor of Sociology. She received her Ph.D. in Sociology from State University of New York at Albany, where she was awarded the university’s Distinguished Doctoral Dissertation Award. Her dissertation focused on the processes of Latin American immigrant incorporation in New York State’s Hudson Valley. Her research interests are Latin American and Caribbean migration, immigrant incorporation, racial and ethnic relations, and social inequality. She is currently working on an article that examines the economic incorporation of Latin American immigrants in new immigrant destinations.

Inside Scoop: Visiting Faculty

Max Rayneard
Office: 312B Lawrence Hall

Max Rayneard is a South African Fulbright Scholar who recently attained his Ph.D in Comparative Literature at the University of Oregon. He is currently a visiting instructor in English and Africana and Latin American Studies. His dissertation, “Performing Literariness: Literature in the Event in South Africa and the United States” examines literary responses to the South African Truth and Reconciliation Commission. This Spring, he will be teaching Genre & Africa, CORE: South Africa and African Literature.
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<td>ALST 230 – Introduction to Latin American Studies</td>
<td>ALST 203/CORE 163 – Caribbean</td>
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<td>ALST 201/CORE 189 – Africa</td>
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<td>SPAN 354 or 355 or language equivalent</td>
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## Africana and Latin American Studies Concentration Requirements

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<td><strong>Latin American Studies</strong></td>
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*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.
ALST COURSES SPRING 2012

**African Studies**

ALST 203/CORE 163C Sec AX: The Caribbean  
TR @ 9:55-11:10 Lawrence 304 Kezia Page (1 credit)

ALST 220/ CORE 161C Sec AX: The Black Diaspora  
TR @ 9:55- 11:10 Alumni 331 Brian Moore (1 credit)

ALST 282/HIS 282 Sec AX: The Making of Modern Africa  
MW @ 1:20-2:35 Alumni 111 Tsega Eteta (1 credit)

ALST 290A Sec A: Model African Union  
TBA @ TBA TBA Mary Moran (0.50 credit)

CORE 173C Sec A: Ethiopia  
MWF @ 9:20-10:10 Alumni 207 Tsega Eteta (1 credit)

CORE 190C Sec A: South Africa  
MWF @ 11:20-12:10 Lawrence 304 Max Rayneard (1 credit)

ENGL 212 Sec A: Genre & Africa  
MWF @ 8:20-9:10 Lawrence 304 Max Rayneard (1 credit)

ENGL 333 Sec A: African/Diaspora Women's Narrative  
TR @ 1:20-2:35 Lawrence 310 Kezia Page (1 credit)

ENGL 337 Sec A: African Literature  
MWF @ 12:20-1:10 Lawrence 304 Max Rayneard (1 credit)

GEOG 321 Sec A: Gender, Justice, Environment Change  
TR @ 1:20-2:35 Ho 328 Maureen Hays-Mitchell (1 credit)

GEOG 330/ PCON 330 Sec AX: Visual Geographies: Africa  
TR @ 9:55-11:10 TBA TBA (1 credit)

HIST 385 Sec A: Darfur in Historical Perspective  
MWF @ 11:20-12:10 Alumni 331 Tsega Eteta (1 credit)

POSC 319 Sec A: Power & Protest-Southern Africa  
TR @ 1:20-2:35 Perss 133 Derick Becker (1 credit)

POSC 332 Sec A: African Political Economy  
TR @ 9:55-11:10 Perss 109 Derick Becker (1 credit)

SOAN 371 Sec A: Gender & Society in Africa  
MW @ 2:45-4:00 Alumni 208 Mary Moran (1 credit)

**African- American Studies**

ALST 203/ CORE 163C Sec AX: The Caribbean  
TR @ 9:55- 11:10 Lawren 304 Kezia Page (1 credit)

ALST 220/ CORE 161C Sec AX: The Black Diaspora  
TR @ 9:55- 11:10 Alumni 331 Brian Moore (1 credit)

ALST 321 Sec AX: Black Communities  
MW @ 1:20- 2:35 Alumni 109 Alicia Simmons (1 credit)

ECON 438 Sec A: Sem: Economic Development  
R @ 7:00-9:30 Perss 210 Neha Raykar (1 credit)

ECON 482 Sec A: Sem: American Economic History  
M @ 7:00-9:30 Perss 226 Michael Haines (1 credit)

EDUC 305 Sec A: Race and Education  
TR @ 9:55-11:10 Perss 006 John Palmer (1 credit)

GEOG 321 Sec A: Gender, Justice, Environmental Change  
TR @ 1:20-2:35 Ho 328 Maureen Hays-Mitchell (1 credit)

HIST 103 Sec A: American History to 1877  
TR @ 8:30-9:45 Alumni 111 Graham Hodges (1 credit)

HIST 104 Sec A: The United States since 1877  
TR @ 1:20-2:35 Alumni 110 Charles Banner-Haley (1 credit)

HIST 318 Sec A: African- American History to Emancipation  
MW @ 2:45- 4:00 alumni 331 Charles Banner-Haley (1 credit)

SOAN 321 Sec AX: Black Communities  
MW @ 1:20- 2:35 Alumni 109 Alicia Simmons (1 credit)

SOAN 361 Sec A: Power, Politics & Social Change  
TR @ 1:20-2:35 Alumni 208 Rhonda Levine (1 credit)

WRIT 346 Sec A: Language/ Race/ Ethnicity in US  
TR @ 2:45- 4:00 Lath 215 Kermit Campbell (1 credit)
Latin American Studies

ALST 203/ CORE 163C Sec AX: The Caribbean
TR @ 9:55-11:10 Lawren 304 Kezia Page (1 credit)

ALST 327/ HIST 327 Sec AX: Dictator/ Democ in Caribbean
TR @ 1:20-2:35 Alumni 108 Brian Moore (1 credit)

ARTS 249 Sec AX: Art of the Ancient Americas
MW @ 2:4-4:00 Little 114 Carol Lorenz (1 credit)

CORE 177C Sec B: Peru
TR @ 9:55-11:10 Ho 326 Maureen Hays-Mitchell (1 credit)

CORE 193C Sec A: Brazil
TR @ 7:00-9:30 Perss 210 Neha Raykar (1 credit)

ECON 438 Sec A: Sem: Economic Development
R @ 7:00-9:30 Perss 210 Neha Raykar (1 credit)

GEOG 321 Sec A: Gender, Justice, Environment Change
TR @ 1:20-2:35 Ho 328 Maureen Hays-Mitchell (1 credit)

HIST 230 Sec A: The Making of Latin America
TR @ 2:45-4:00 Alumni 111 Heather Roller (1 credit)

HIST 358 Sec A: Conquest and Colony- New World
MW @ 2:45-4:00 Alumni 431 Heather Roller (1 credit)

MUSI 121 Sec A: World Music: Latin America
TR @ 2:45-4:00 JCColg 108 Laura Klugherz (1 credit)

SOAN 249 Sec AX: Art of the Ancient Americas
MW @ 2:45-4:00 Little 114 Carol Lorenz (1 credit)

SOAN 255 Sec A: Global Latin America
MW @ 1:20-2:35 Alumni 207 Elana Shever (1 credit)

SOAN 376 Sec A: Archaeology of the Inkas
MW @ 2:45-4:00 Alumni 207 Amy Groleau (1 credit)

SPAN 226 Sec A: Latin American Women Writers
TR @ 1:20-2:35 Lawren 206 Lourdes Rojas-Paiewonsky
(1 credit)

SPAN 354 Sec A: Latin Amer Lit: Illusion/ Fantasy
TR @ 1:20-2:35 Lawren 205 Fred Luciani (1 credit)

Caribbean Studies

ALST 203/ CORE 163C Sec AX: The Caribbean
TR @ 9:55-11:10 Lawren 304 Kezia Page (1 credit)

ALST 220/ CORE 161C Sec AX: The Black Diaspora
TR @ 9:55-11:10 Alumni 331 Brian Moore (1 credit)

ALST 327/ HIST 327 Sec AX: Dictator/ Democ in Caribbean
TR @ 1:20-2:35 Alumni 108 Brian Moore (1 credit)

ECON 438 Sec A: Sem: Economic Development
R @ 7:00-9:30 Perss 210 Neha Raykar (1 credit)

ENGL 333 Sec A: African/Diaspora Women’s Narrative
TR @ 1:20-2:35 Lawrence 310 Kezia Page (1 credit)

SPAN 226 Sec A: Latin American Women Writers
TR @ 1:20-2:35 Lawren 206 Lourdes Rojas-Paiewonsky
(1 credit)

For more information, contact Pat Kane (315) 228-7546 or stop by 327 Alumni Hall