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THE POINT

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AFRICANA AND LATIN AMERICAN STUDIES

Photo by Sahara Zamudio

Some of the members of the Colgate ACC outside of the James B. Colgate Hall. Their sit in at the Admissions Building, lasted over 100 hours.

Thank you Colgate Association of Critical Collegians

Photo by Brandon Alexander

"Equity not Equality" "I2 Am Colgate" "Sit In to Stand Up"
"Diversity not Diversion" "Community NOT Conformity"
"Can You Hear Us Now?"

Just a few of the many powerful slogans and cheers that were drawn on posters and chanted inside and outside of the bulding by members of the ACC

Photo by Sahara Zamudio

Some of the members of the Colgate ACC at the Colgate Sign at the end of the march around campus on the last day of the sit in.

What is ALST?

Africana & Latin American Studies

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.

Check us out online!

Website: www.colgate.edu/alst **Twitter:** @ALSTColgate **Facebook:** ALST at Colgate University

Much of this newsletter is devoted to ALL of the students, faculty, and staff who participated and supported the sit-in. Many of our own majors, minors, faculty, and staff within the Africana & Latin American Studies Program were instrumental in their efforts. Some are highlighted in this edition. We thank you all for your hard work, dedication, testimonies, and activism to make this campus a more equitable place.

From the Director's Desk

On Monday, September 22, 2014 Kori Strother and her peers in the Association of Critical Collegians (ACC) led about 350 students in a sit-in at the JB Colgate building. Kori is an ALST senior. In 2011 she began her studentship at Colgate in my FSEM class that studied the Black Diaspora, and it was very clear from that first semester that she knows who she is as a young African American woman, is never indecisive, and confidently sets and goes after her goals. Her program of study towards her major in ALST has sharpened her understanding and consciousness of what it means to be black in the United States and the wider world; and this was further reinforced by the semester she spent in Jamaica in Spring 2013. But Kori is not the ACC. It is composed of several bright, confident, proud, like-minded students, female and male, black and white, Latino, Native American, and Asian, who believe that enough is enough and they must take a stand for what is just, fair and right.

The underlying rationale of the student action is simple. ***They are seeking an inclusive, equitable, and respectful intellectual and social environment on this campus***. That's all. Many faculty supported their campaign; and the statements authored by the President, Dean of the Faculty/Provost, Dean of the College, and the Chair of the Board of Trustees were heartening. They all condemned the despicable acts of racial bigotry that several students of color publicly testified to very powerfully and movingly during the sit-in. But were those statements by our administrators enough? Should they not have been accompanied by fulsome *apologies* to students of color for being given the wrong impression about what life at Colgate would be like? This was evident in their complaints about the entire admissions process which topped the list of their concerns. *Colgate needs to* ***atone*** *for many years of hurt suffered by students of color. A formal apology would indicate clearly that we are really serious about turning a new page.*

And, what about the bigots who continue to make the lives of students of color at Colgate miserable? Have they never been identified? Why has none been apprehended and held to account? They *live* and/or attend classes *on campus!* So what are Campus Safety and our administrators doing about them? If these bigots are so sure they are on the side of *right* (no pun intended), why don't they step forward and own-up to their deeds? Or are they just weak cowards and bullies whose behavior is conditioned by fear that their traditional entitlements are threatened by the presence of students of color on campus?

Those questions make the condemnations of the miscreants seem like déjà vu. This is not the first time students have raised their voices against racism and institutional inequalities at Colgate, but the responses have always been generally similar. This, then, raises the question, what's new this time? Well, on September 26 the students were successful in pressing the administration to agree to issue a "Joint Message from Colgate University and the Association of Critical Collegians" which not only seeks to address twenty-one specific issues related to chronic institutional inequalities, but very importantly sets clear timelines for resolving many. As an academic unit, the Africana and Latin American Studies Program will closely monitor the implementation of those aspects of the Joint Message that relate to the curriculum and teaching, especially since several of our courses are linked to departments and the Core.

It is regrettable that there were some notable voices on campus in opposition to the student concerns. What could be wrong with the principles of inclusivity, equality and respect, one might ask? These opposing voices inadvertently serve to empower bigots on campus who cowardly hide in the shadows and commit their despicable acts of hate. These opposing voices render it very difficult for governance committees to make meaningful institutional changes to overturn historical inequalities and injustices. Why? Some of these folks prefer Colgate to remain as it was and, for the most part, still is: a place where *they* feel comfortable, but which unfortunately is neither inclusive nor equitable for students, faculty and staff of color; a sort of *academic country club* with all the familiar restrictions on membership; a place that continues to regenerate the race-class hierarchy of old America. Colgate is not unique in this respect, of course. The liberal-arts-college model is, in part, implicitly designed to do precisely this. But times have changed and we must adapt to those changes.

For many years Colgate has been sending mixed and often *misleading* messages to our students – in other words, speaking out of both sides of its mouth. "The Thirteen Goals of a Colgate Education" appear fair as policy and promise noble things. Our institutional *practices,* especially those related to the issue of diversity, however, deliver something quite different. Interestingly, we took (albeit reluctantly) a step towards resolving some of the problems associated with the lack of diversity and inclusivity when, in 2008, the office of Dean of Diversity (DoD) was established, even though it lacked real power to introduce significant change. But instead of empowering it to do just that, the office was abolished in 2011! That decision seemed to suggest that Colgate was merely paying lip-service to the idea of diversity. The September student protest has clearly demonstrated that the institutional structures which have replaced the DoD are palpably inadequate and are not working effectively. A strengthened office of DoD would probably have addressed many of the issues the students have raised and may have made their sit-in unnecessary. It would certainly have better aided in the recruitment and retention of faculty of color, an issue that the students also expressed concern about. ***So perhaps the time is ripe for President Herbst to revisit his 2011 decision to get rid of the office of Dean of Diversity***. Let's start a fresh conversation about that.

Inclusivity is not just a social issue. It relates as well to what happens in the classroom: not only the way classes are conducted and how students are treated, but also what department courses and curricula are designed to do. Curricular issues are, of course, the exclusive purview of faculty. However, item 10 of the students' demands identified the curriculum as one of their major concerns, though it specifically targeted the Core, especially Global Engagements. But is the Core the only aspect of our broad curriculum that should be reexamined? Shouldn't faculty be asked to take a serious look, not just at individual courses, but at the content, structure, and orientation of entire department curricula to determine if they privilege any particular intellectual or cultural tradition? If so, does this have the effect of marginalizing students of color in their learning environment? And further, if so, shouldn't faculty be encouraged to explore ways to correct this so that courses and curricula become more inclusive without undermining their intellectual/academic integrity?

Some departments might respond by saying that they now have courses on a variety of global issues as well as specifically on "other" parts of the world like Latin America, the Caribbean, Africa, the Middle East and Asia; and on specific ethnic groups like African Americans and Native Americans. (They might even claim that their faculty is more diverse, even if that means just one or two faculty of color.) This may be all well and good, at least superficially. But a closer, more critical perusal might reveal a very different reality: that students may not be required or encouraged to take more than one or two courses from these "non-traditional" subject areas to fulfil their Major/Minor requirements; or that the teaching resources devoted to these areas are woefully thin. Possibly, then, a mirage may have been generated, while no substantive curricular change has occurred. Is it all smoke and mirrors? So, to clear the air and in the spirit of the September 26 *"Joint Message",* even though this is not specifically listed therein, perhaps the time has come for the Dean of the Faculty and the Division Directors to urge departments to examine their curricula critically in order to identify and try to eliminate any exclusionary or marginalizing biases.

Finally, to a matter that may have slipped quietly beneath the radar. As we approach the bicentennial anniversary of Colgate in 2019, we should recall that one of the big items earmarked for the celebration will be a new history of the institution. Wonderful and timely! But it is my hope that this history will not just reflect the glories and achievements of "traditional" Colgate over the last two centuries, but will also offer readers an *honest* account and appraisal of the challenging experiences and struggles of students, faculty and staff of color, and how these have been dealt with. While a separate chapter (with appropriate pictures of student protests) is certainly required to treat these struggles adequately, it is also very important that Colgate's minorities should not be written out of, or marginalized from, the main body of its new history. Their accomplishments and achievements must be fully interwoven in the broad historical account if this new history is to be a truly inclusive record that we can all be satisfied with.

The new history should also talk about interdisciplinary programs like ALST and their impact on the curriculum. In doing so, it should seek to explain why, for instance, it took Colgate *fifteen years* after the first Black History department was established in the country to set up ALST in 1983, notwithstanding many years of student lobbying. That would furnish readers with a good understanding of Colgate's historical and persistent attitudes to issues of diversity whether in the curriculum or otherwise, precisely what our students have highlighted in their latest protest.

Colgate University is at a critical juncture of its two-hundred-year existence. Certainly at least for the last decade, perhaps longer, it has been in a *perennial state of crisis* as it has been obliged to adjust to a more diverse world which it has not yet embraced. So every two or so years, an outrage of one sort or another occurs that galvanizes the student body, in particular the "new kids on the block" (students of color), into protest action. Perfunctory condemnatory statements are routinely issued by administrators, but no one is ever apprehended or penalized. Then it's back to business as usual.

As a community, we have been in denial about our defects for too long. Yet, on the positive side, we can take comfort and assurance from those features of our own history which clearly demonstrate that good results come from greater inclusiveness. Who would argue that the presence of women since the 1970s, for instance, has not significantly improved the intellectual quality and tone of campus life? So now it's time to take the next step and embrace our expanding ethnic diversity fully. But like an alcoholic, we must first recognize and admit our unwholesome condition before we can seek and identify a lasting cure.

We must, therefore, start by acknowledging the hard fact (perhaps indigestible for some folks) that <u>Colgate is neither inclusive nor equitable</u>. While this admission is implicit in the September 26 "Joint Message", we must be overt in acknowledging this reality. Only then will we unleash the dynamic forces within our midst that can fulfil the dreams of what most of us believe Colgate can and should be: a place that truly welcomes all regardless of race, nationality, ethnicity, class, religion, gender or sexual orientation; regardless of whether one can trace one's ancestry back to the "Mayflower" or to the inappropriately named "Desire" (an American slave ship); regardless of whether one's folks came via Ellis Island or across the Rio Grande.

So, to the ACC, please keep up your campaign and vigilance, and pass the torch to future generations of students. *La lucha continua!* To our administrators and fellow faculty, we have a lot left to do. *So let's do it honorably, comprehensively and expeditiously. Let's all do it for a better Colgate.*

Brian Moore
Professor of History and Africana & Latin American Studies
Director of the Africana & Latin American Studies Program

A New Century, New Struggles: Student Activism and the Quest for Diversity

It seems an historical truism that each generation reinvents itself. Not necessarily in the same manner but certainly in ways that address the inevitable changes that arise in society. In 1989, the year that I came to Colgate as an Assistant Professor in History with the duty to teach courses in African American and American History, changes were happening. A group of faculty deeply committed to achieving diversity at Colgate created a report that called upon Colgate to increase its faculty of color, as well as the number of students, and to insinuate the issues regarding race, class, and gender issues into the curriculum. A result of that study was a reorganization of the Africana Studies program into ALST (Africana-Latin American Studies) which over time saw the creation of majors and minors in African American Studies, African Studies, Latin American Studies, and a minor in Caribbean Studies. Indeed, the student body after some ten years of recruitment saw an increase in the number of students of color and faculty of color.

But by the beginning of the new century (actually a few years before that) there was a noticeable departure of many fine faculty of color from the campus and students of color often faced a very unwelcoming campus climate, not only from other students, but also from some faculty. After students protested and concerned faculty pressed for renewed efforts to bring much-needed changes of diversity to the campus, the university responded by hiring more faculty and doubling their efforts at recruitment. Little, however was really done to change the campus culture that gave rise to the problems of climate, curriculum, and attitudes faculty, students, and staff of color faced. By the time the new century was in its fourth year, Colgate, with a new president (the first woman president in the school's history) had worked to put in place a Diversity Initiative, which included a campus climate survey; the calls for more faculty and staff of color to be hired, and the creation of an office of the dean for diversity. Again these were all accomplished and Colgate saw an increase in faculty, staff and students of color.

By 2010, after a second campus climate survey had been done, which was more thorough and heavily participated in by the student body, the results showed that the structural problems not only still existed but had gotten worse. There were many reasons for this, but two things stood out. First, the majority of students of color (and some white students) did not find Colgate a good place to be and learn. Moreover there was a new set of concerns regarding sexual harassment and homophobia that made the campus climate even more uninviting, Second, was the rise of pernicious and vile social media practices that threatened to thoroughly poison all of campus life and the relations within, as well as the reputation of the college.

This Fall, students of color and those concerned white students along with supportive faculty demonstrated in the newly renovated Admissions building in James B, Colgate Hall. The ACC (Association of Critical Collegians) wanted to have their voices and experiences heard and known. They also made a list of demands that were very similar to past demands. The end result of these courageous actions by the students and their supporters has yet to be seen from the university.

If History offers lessons, then the best one is that there must be a serious examination of the Campus Culture with an equally serious eye towards changing it to reflect a world and nation that is interconnected and evermore diverse. That means that there should be a serious team taught course on Diversity that all students must take before they graduate. Faculty must take care to see that all students understand the complex ways that issues of race, class, gender, and sexual orientation play out within the scope of their disciplines, Finally the University as a whole must change the campus climate so that faculty, students, and staff can appreciate and even celebrate difference and learn from it. Needless to say I along with many others would hope these words or something like them will not have to be written in another generation. History does not have to repeat itself.

Charles Pete Banner-Haley
Professor of History and Africana & Latin American Studies
Coordinator of African American Studies

ALST Majors & Minors

Kori Strother
ALST - African American Studies
One of the four of founding members of the ACC

Just a few weeks ago, I sat amongst three of my closest friends sifting through the dialogue of pain, sifting through the overflowing amount of microaggressions, hate speech, and numerous marginalizing experiences that had accumulated over our past few years as students at Colgate. We expressed great frustration with the lack of ethos around issues of inequity on Colgate's campus. We thought critically with regards to political agency in the public sphere and what it meant to hold conversations in small pockets of campus, always in an attempt to raise awareness on imperative issues, but never to speak of ways to address and act upon said issues. It was in this moment that we decided to halt discussion and take action. It was also in this moment that we started to echo the sentiments expressed by Frederick Douglass in one of his most influential speeches entitled "If There Is No Struggle, There Is No Progress". In this speech Douglass conveyed,

> If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.

So why a sit-in? Why rally minority students to march up to the admissions office on a rainy September morning? What could this achieve? Douglass would argue that the sit-in was our way of agitating the institution; and instead of waiting for change, we did what is natural to man. We demanded it.

> Joseph Cinque, on the deck of the Amistad, did that which should make his name dear to us. He bore nature's burning protest against slavery.

Like this brave West African enslaved man, who led this rebellion on board the Amistad, we demanded change!

> When O'Connell, with all Ireland at his back, was supposed to be contending for the just rights and liberties of Ireland, the sympathies of mankind were with him, and even his enemies were compelled to respect his patriotism."

Like O'Connell fighting for Catholic Emancipation, we demanded change!

> Kossuth, fighting for Hungary with his pen long after she had fallen by the sword, commanded the sympathy and support of the liberal world till his own hopes died out."

Like this Hungarian politician who fought for freedom of democracy in Europe, we demanded change!
The best advice given to me as I worked with my friends to build this movement was that there is power in numbers. Frederick Douglass knew this when he gave this speech in 1857. Douglass knew that even as a brave, influential, renowned role model to the colored community he could not demand freedom alone. Likewise I stand before you today as a student, a minority student, who like Frederick Douglass cannot fight for freedom alone.

So you ask again why a sit-in? Like Douglass who looked to those before him for examples of how freedom can be won, we did the same. The Association of Black Collegians who came before us sat in the admission's office and then in Merrill House during the mid to late 1900's and demanded a cultural center at Colgate and won! If we want Colgate to truly become the inclusive institution that claims to be we have to demand that change. And more importantly Douglass tells us that WE have to continue to demand change because it has been proven many many many times before us that:

> Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress…Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.

Photos by Sahara Zamudio

ALST Majors & Minors

Alexis Beamon
ALST - African American Studies

I felt like I needed to take a stand. The Administration needed to see me and hear me. Students needed to know what was happening on campus, and now that everyone knows, they can and will be held accountable. Also, my four year old sister wants to come to Colgate and I will do everything in my power to make sure Colgate gets it together before she steps foot on this campus.

What does social justice mean to you?
Social justice means that everyone, no matter what their identity may be, is respected and has their experiences, humanity, and existence validated no matter how different it is from others. Social justice also means that people have the right to mess up and not have shortcomings attributed to everyone within the group they identify with.
What change do you most want to see on campus?
Multicultural Greek organizations. People think that this just means that students of color want to segregate themselves from white students in Greek organizations but it's not like they've gone out of their way to include us. These organizations build a sense of brother/sisterhood and have a lot of connections that people would not have otherwise. I am pledging to a historically Black sorority when I get to grad school. There's a legacy of perseverance and excellence attached to Black sororities and fraternities that is either unknown or ignored on this campus, and why would I not want to be a part of that.
How have you changed since you have been at Colgate?
Since coming to Colgate, I've fallen even more in love with being Black. Why would I want to be anything else? This also affects how I will raise my children. I think diversity is great, but not at my or my future children's expense. I'm definitely sending my children to a predominately Black/ Latino private school because they need to know themselves and love themselves before they can educate others. I've just learned that my story and the story of my ancestors is just as important to American history as anything else. Before coming to Colgate I wanted to be an attorney because I thought it was a status symbol and I wanted to be able to provide my children with everything they could ever want. Now, I want to go into social activism/ education/ policy changing. That may not seem as glamorous as the previous option, but I plan to change the world for my children and the people who look like them.

Jamie Gagliano
ALST - Latin American Studies

I was not able to participate directly, because I am abroad in Argentina. However, I did what I could to spread the word and show my solidarity through social media outlets. My ALST major has definitely impacted my general interest in social justice, and it certainly drove me to participate in the sit-in.

What does social justice mean to you?
Social justice means dismantling the structural hierarchies of society in order to bring about truly equal opportunities for everyone, regardless of race, gender, sexual orientation, religion, ethnicity, etc.
What change do you most want to see on campus?
I would love to see a change in the use of derogatory slang on campus. Words hold power which we have structurally conceived, and have been transformed into weapons against oppressed groups. They perpetuate stereotypes, and ideas about people in a subliminal manner.
How have you changed since you have been at Colgate?
Since coming to Colgate I have become more keenly aware of some of the roots which have led to our current system of inequality. I have become more politically active, and willing to stand up for myself and those around me.

ALST Majors & Minors

Peter Njeri
ALST - African Studies

I participated in the sit in because I felt it was imperative to be part of the movement that seeks to make Colgate a better place. I want to advise my kids to apply here without feeling angry about it. I think the South Africa extended study was very impactful since it brought together a high level of awareness and critical understanding of some of the issues at Colgate that the sit in grappled with. My African Literature class in second year also still has that grip on me and I think the words of Ngugi wa Thiong'o, Ken Sarowiwa and Frantz Fanon were inspiring to me.

What does social justice mean to you?
It means treating other people with respect they deserve and availing opportunity in a manner that leads to a fair chance for success in life.
What change do you most want to see on campus?
I want people to feel comfortable expressing their valid ideas and opinions in whatever form they choose or feel they're good with.
How have you changed since you have been at Colgate?
I think I have learned, un-learned, and re-learned who I am, recursively.

Greg White
ALST - African Studies

I came on various days of the sit in. I also discussed it with many people, and what it represented. In my classes people were discussing the purpose of the movement, why many people did not understand the movement, how some professors were more focused on kids coming to class than speaking out against injustice, and how important the movement was for students that felt marginalized. From my personal viewpoint, I did not participate in some of the larger forums in the sit-in, but I told people my story of being a legacy student and how even though the USA has progressed greatly since the colonial period, there are many issues that still need to be addressed.

What does social justice mean to you?
That everyone is treated equally as a human being and that identity does not determine a person's future.
What change do you most want to see on campus?
That everyone is treated equally as a human being and that identity does not determine a person's future. Also, I think that classes such as "The Discourse of Whiteness" and "Power, Racism, and Privilege" should be mandatory classes for all students to have a better understanding of the social structure of the USA and how those students can change the social structure for the better.
How have you changed since you have been at Colgate?
I have learned more about the outside world and grown as an individual

Madison Paulk
ALST - African Studies

I was not able to be at the sit-in because I am abroad in South Africa, however I supported on social Networks

What does social justice mean to you?
Social justice is acknowledging, creating awareness of, and challenging both the social and institutional power structures that have systemically privileged particular groups while excluding marginalized groups.
What changes do you most want to see on campus?
I would like to see more social inclusivity and cohesion on campus as well as an increase in the diversity of the student body, faculty and staff.
How have you changed since you have been at Colgate?
I have grown a greater awareness of social injustices and microagressions happening around me and make an increased effort to shape my environment into something I that am happy to be a part of.

Photos by Sahara Zamudio

Photos by Sahara Zamudio

ALST Majors & Minors

Aja Isler
ALST - African American Studies

I am currently in South Korea but I fully supported and followed the sit in very closely on social media and I even skyped into a few meetings. In so many of the classes that I have taken on African Americans and race relations in the United States, Colgate is frequently brought up. I've heard negative stories and comments one too many times so I was extremely happy to see an amazing group of students coming together as a community and standing up for one another's right to have a happy, safe, and intellectually fulfilling college experience. My minor has opened my eyes to my ancestral and cultural ties to great leaders, movements, and revolutions so of course I supported this necessary, peaceful, and community-building sit in.

What does social justice mean to you?
Social justice is such a loaded phrase that is often thrown around and I've recently been trying to form a definition myself. To me, I think that social justice is a commitment and a lifestyle that is designated to eradicating the oppression of all marginalized groups. Whether this be through race, gender, sexuality, class, ability, religion, (something I've recently been learning about) animal cruelty, the list can go on and on intersecting in all kinds of ways. While I see nothing wrong with focusing on an issue or group of issues, it is so important that everyone understands that all oppressions are connected and that if one is down, we are all down.
What change do you most want to see on campus?
The most important change that I want to see (and be a part of) on campus is an improvement of the lives and experiences of students of color and other marginalized groups on campus. The sit in was a great step towards this but we know that this has on going issues that needs to be addressed. At some point in the future, I want to be able to wholeheartedly and enthusiastically recommend Colgate to my children, which I would not be able to do at this point.
How have you changed since you have been at Colgate?
Intellectually, I have grown so much thanks to some amazing Colgate professors. I love the way I have learned to understand and question myself and the world around me in a way that I could not do previously. Being in an environment like Colgate, I was forced to look at and understand my identity and what that means to me and the world around me. Through this, I have learned to love myself and be comfortable and confident in everything that I am and can be. I have learned that I am a continuous work in progress (progress being the operative word) along with the world around me and that both need to loved and cared for simultaneously.

Whitney Robins
ALST - Caribbean Studies

I did not participate in the sit-in directly because I am currently not on campus. (I was upset that I could not, and really wish that I could have been there) My ALST major, although important to me, did not really influence my wish to have been a part of the sit-in, as much as my time and experiences as a black woman at Colgate did.

What does social justice mean to you?
To me, social justice looks like a space and time where we stop trying to place oppression along a hierarchy. A place where we fully and honestly come to know and accept each others as equals despite our perceived and/or real differences (whether they be race, sex, gender, class, etc.). I see it as a valuing of ourselves and others for the complete totality of who we are.
What change do you most want to see on campus?
The change that I want to see most on campus is within Colgate's atmosphere. Our community is not so much that, we all need to finally realize that we are there for the growth and development of not just ourselves, but for each other as well; we all need to work together to enrich each other academically as well as culturally to be worldly and knowledgeable people.
How have you changed since you have been at Colgate?
I've changed a lot since being at Colgate. I have grown to be more advocating of others as well as of myself. Colgate has aided in my understanding of who I am and how that translates to broader society and being a citizen of the world. I have become more aware of the world around me for sure.

ALST Extended Study

ALST 380A Social Justice - South Africa

The 2010 World Cup Stadium, which displaced many and is now a barley used expensive space.

The group looks out onto the townships of Durban.

Sizwe, community scholar and activist, and Muturi Njeri ('15) talk together after a lecture and discussion on problems facing his home township of Umlazi, located in Durban

The group sees Oliver Mtukudzi at *The Rainbow Room.* During the apartheid era, this was one of the only establishments where members of different races could come together (underground) to socialize over jazz music

Left: Faith, a community scholar and environmental activist in Durban, speaks to the students in her home regarding the problems proliferating in her township, Cato Manor.

Right: Ashwin Desai, a professor at the University of Johannesburg, lectures on the importance of unlearning/debunking knowledge in order to learn more.

Photos from Natasha Torres

Instructors: Mary Moran and Mark Stern

Kristi Carey
Extended Study Participant
One of the four of founding members of the ACC

The extended study to South Africa was challenging, confusing, liberating, constraining, fun, critical, disheartening, uplifting… among a lot of twisted and contradictory emotions. We spent the majority of our days meeting with community scholars, local activists, as well as a few university professors to get a sense on what grassroots activism might look like in the area. From the outside, one could easily interpret that this was a trip about social activism in South Africa. However, and what was so ingeniously executed by our professors, the trip was about much more than just that. There was an interesting dialectic to play with—studying social movements (as they are born) in South Africa, and we as a literal social movement, moving through the space of South Africa. So, with every conversation that we had about grassroots activism, we asked questions about the politics of travel, normative narratives/the blobification of "Africa", and critiques of study abroad and voluntourism. We engaged in dialogue about what it means to be able to market a status of global citizenship after "doing" study abroad programming, and what questions about the ethics of travel might look like. So, when one asks me to describe our class trip to South Africa, I'm not entirely sure what to say. "Interesting" means absolutely nothing. "Challenging" provides no context for what was difficult. Maybe I can settle with emotional—but in a way that was productive, intellectually rigorous, and critically conscious. I realize that I have so far said nothing about what I learned about the social movement organization, the empowerment of individual agency in social movements, and/or the social movements in South Africa. As we learned about organizations rallying for environmentalism, refugee rights, rights for disenfranchised communities, and so forth, I couldn't help but notice how intersectional and co-dependent these movements are. It is often easy to compartmentalize movements and claim that X movement is fighting for Y cause, however the more appropriate answer is that X movement is also fighting for W, Y, and Z cause because they are interconnected in so many ways. This is the message I took home with me, and the message that many of us shared when channeling our own activism at Colgate.

While on the trip, I remember having so many conversations about how inspiring our community scholars are, and how much we need to focus more on our own communities and the mobilization of the issues we care about. As many of us came back to Colgate this fall, there is no doubt in my mind that we had channeled what we learned on that trip back to our campus community. Many of us who went on this trip to South Africa were part of the leadership of the Association of Critical Collegians, and were actually using what we learned about social movement organizing from the trip. Through planning sub-committees, utilizing media, and understanding how oppressions are intertwined, intersecting, and conversant, we pulled from the experiences that we underwent in South Africa to make our own movement the best that it could be.

When one asks me what I learned from South Africa, or about social movements in South Africa, I don't know how to respond. I don't even think it was really clear to me what I learned until we came back to Colgate and organizing took place here. I think the trip gave us the courage and energy to see that we aren't alone in wanting justice, and that this is a global fight. The course very much taught us about the complexities of the South African political state… however, it more importantly reminded us of our own agency and will to move our conversations into actions. By understanding our own ethical motivations for travel, how we move through space, and how social movements come together with all of these dynamics at play, the South Africa trip was one of the most powerful and influential experiences that I've been privileged to have at Colgate.

Learn About the Africana & Latin American Studies Program

Are you interested in learning about the histories, cultures, environments, and politics of African, African American, Caribbean, or Latin American peoples?

Do you find yourself using words like "intersectionality," "privilege," and "diaspora" in your daily life?

Do you frequent websites like BlackGirlDangerous, Colorlines, and Upworthy?

If you answered "yes" to any of these questions, you should consider a concentration in ALST

If you have taken any of the following classes...

- **Any** CORE Cultures/Identities focused on the Africa, the Caribbean, or Latin America, including:

  Core South Africa
  Core Caribbean
  Core Mexico
  Core Peru
  Core Rwanda
  Core Sahara
  Core Africa

  And many others!

- The Black Diaspora
- Advanced Spanish courses
- Environmental Justice
- Economic Development
- New York City History
- The History of Jazz
- Power, Racism, and Privilege
- Another class in which you talk about Africa, African American culture, the Caribbean, or Latin American

… then you are well on your way to becoming an ALST major or minor!

Contact ALST Program Assistant Anneliese Gretsch in Alumni 218 or at agretsch@colgate.edu for more information!

Concentration Requirements

MAJOR (9 courses)			
African Studies	**African American**	**Caribbean Studies**	**Latin American Studies**
ALST 201/CORE 189 – Africa	ALST 202 – Introduction to African American Studies	ALST 203/CORE 163 –Caribbean	ALST 230 – Introduction to Latin American Studies
ALST 220/CORE 161 – The Black Diaspora	ALST 220/CORE 161 – The Black Diaspora	ALST 220/CORE 161 – The Black Diaspora	SPAN 354 or 355 or language equivalent
ALST 301 – Interdisciplinary Methodology **OR** other approved disciplinary methodology course	ALST 301 – Interdisciplinary Methodology **OR** other approved disciplinary methodology course	ALST 301 – Interdisciplinary Methodology **OR** other approved disciplinary methodology course	ALST 301 – Interdisciplinary Methodology **OR** other approved disciplinary methodology course
ALST 480 – Issues & Trends in Africana & Latin American Studies **OR** an approved senior seminar	ALST 480 – Issues & Trends in Africana & Latin American Studies **OR** an approved senior seminar	ALST 480 – Issues & Trends in Africana & Latin American Studies **OR** an approved senor seminar	ALST 480 – Issues & Trends in Africana & Latin American Studies **OR** an approved senior seminar
1- 200 or 300 course from another section of the Program	1- 200 or 300 course from another section of the Program	1- 200 or 300 course from another section of the Program	1- 200 or 300 course from another section of the Program
Electives (4 electives)	Electives (4 electives)	Electives (4 electives)	Electives (4 electives)
1-200 or 300 Level Course	1-200 or 300 Level Course	1-200 or 300 Level Course	1-200 or 300 Level Course or CORE C&I (Latin America)
3 – 300 Level Courses or higher	3 – 300 Level Courses or higher	3 – 300 Level Courses or higher	3 – 300 Level Courses or higher

MINOR (6 courses)			
African Studies	**African American**	**Caribbean Studies**	**Latin American Studies**
ALST 201/CORE 189 – Africa	ALST 202 – Introduction to African American Studies	ALST 203/CORE 163 – The Caribbean	ALST 230 – Introduction to Latin American Studies
ALST 220/CORE 161 – The Black Diaspora	ALST 220/CORE 161 – The Black Diaspora	ALST 220/CORE 161 – The Black Diaspora	SPAN 354 or 355 or language equivalent
Electives (4 electives)	Electives (4 electives)	Electives (4 electives)	Electives (4 electives)
1-200 or 300 Level Course	1-200 or 300 Level Course	1-200 or 300 Level Course	1-200 or CORE C&I (Latin America)
At least 2-300 Level Courses or higher (up to 1-200 level course also allowed)	At least 2-300 Level Courses or higher (up to 1-200 level course also allowed)	At least 2-300 Level Courses or higher (up to 1-200 level course also allowed)	At least 2-300 Level Courses or higher (up to 1-200 level course also allowed)

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

Spring 2015 ALST Classes

African Studies

ALST 284AX	Decolonization in Africa	Etefa T.	MWF	920	1010	ALUMNI 110
ALST 290A	Model African Union	Moran M.	TR	400	600	ALUMNI 331
ALST 380A	Social Justice-South Africa/ES	Moran M.	TR	400	600	ALUMNI 331
ANTH 380AX	African Art	Lorenz C.	MWF	1120	1210	ALUMNI 111
ECON 238A	Economic Development	Mandle J.	MWF	1020	1110	PERSS 209
ENGL 333A	African/Diaspora Women's Narr	Page K.	TR	955	1110	LATH 308
ENGL337A	African Literature	Rajasingham N.	MW	120	235	LATH 408
FREN 354A	Fren Lit IV: Francophone World	Julien H.	MWF	1020	1110	LAWREN 205
GEOG 321A	Gender, Justice, Envir Change	Hayes-Mitchell M.	MW	120	235	HO 326
HIST 381	Pre-Colonial Africa	Etefa T.	MWF	1120	1210	ALUMNI 209
PCON 355 A	Rwanda Since 1994 Genocide	Thomson S.	TR	955	1110	CASE 438
POSC 451 A	Sem: Africa in World Politics	Koter D.	T	245	515	CASE 438

African American Studies

ALST 202 A	Intro to African Amer Studies	Banner-Haley C.	MW	245	400	ALUMNI 109
ALST 212 AX	Politics of Race & Ethnicity	Moore N.	MW	245	400	PERSS 109
ALST 321 AX	Black Communities	Simmons A.	MW	120	235	ALUMNI 207
ALST 332 AX	Philosophy of Race & Racism	Gray D.	MW	245	400	LAWREN 220
ECON 238 A	Economic Development	Mandle J.	MWF	1020	1110	PERSS 209
ECON 482 A	Sem: Amer Economic History	Sprick Schuster S.	W	700	930	PERSS 210
EDUC 205 A	Race and Education	Morton B.	MW	120	235	PERSS 007
ENGL 334 A	African American Literature	Warren L.	TR	120	235	LATH 310
GEOG 321 A	Gender, Justice, Envir Change	Hays-Mitchell M.	MW	120	235	HO 326
HIST 104 A	The United States since 1877	Banner-Haley C.	MW	120	235	ALUMNI 110
HIST 320 A	New York City History	Hull J.	TR	955	1110	ALUMNI 431
MUSI 161 A	The History of Jazz	Cashman G.	MWF	1220	110	DANA 122
RELG 244 A	Afric-Amer Religious Experience	Sindima H.	MWF	1120	1210	LAWREN 320
SOCI 212 A	Power, Racism and Privilege	Levine R.	TR	120	235	ALUMNI 208
WRIT 346 A	Lang/Race/Ethnicity in US	Campbell K.	TR	245	400	LATH 207

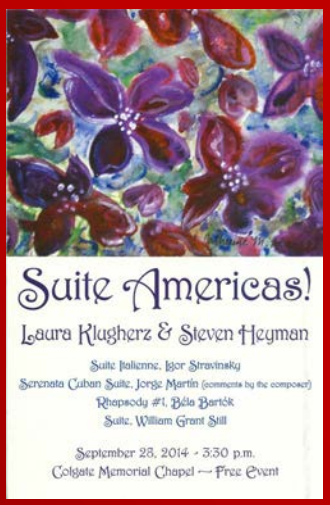
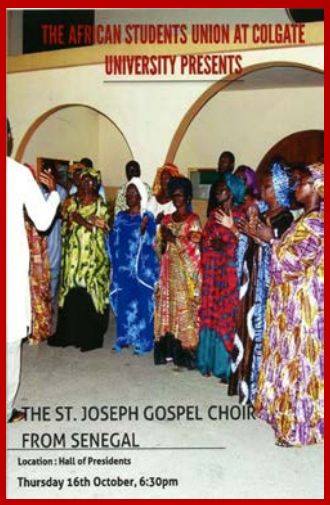
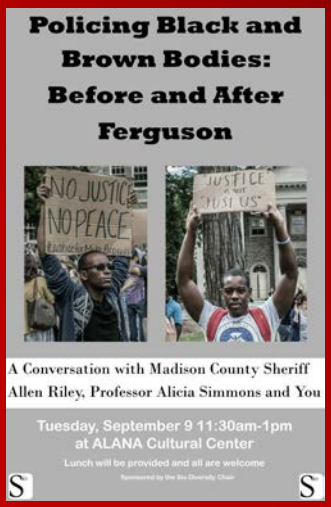
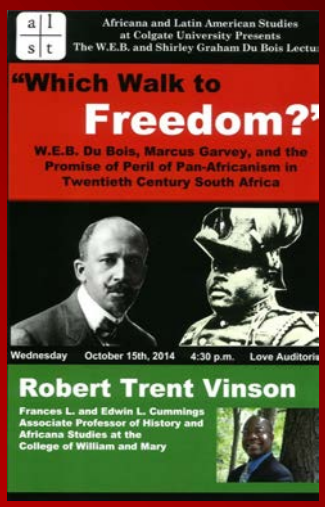
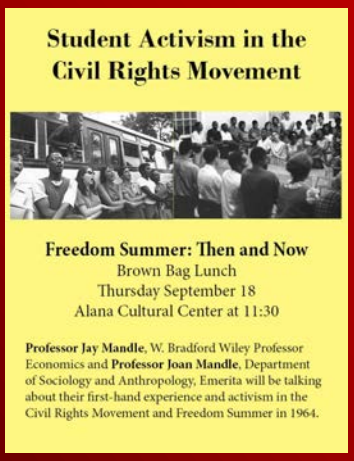
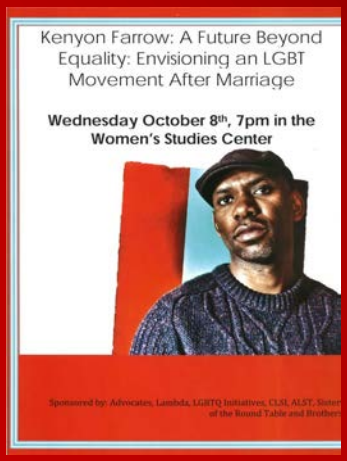
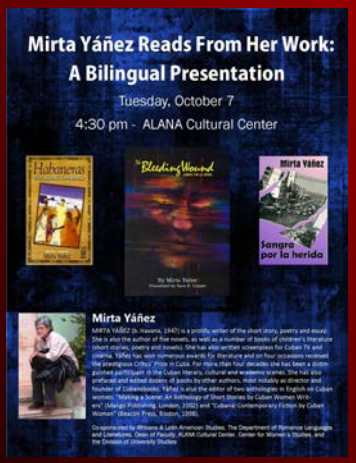
Spring 2015 ALST Classes

Caribbean Studies

ALST 226 AX	Lang/ Cult/ Identity-Martinique	Ramakrishnan M.	MWF	1020	1110	LAWREN 105
ECON 238 A	Economic Development	Mandle J.	MWF	1020	1110	PERSS 209
ENGL 333 A	African/Diaspora Women's Narr	Page K.	TR	955	1110	LATH 308
ENGL 433A	Caribbean Literature	Page K.	TR	120	235	LATH 314
ROLA 121 A	Elementary Portuguese I	Duclos G.	MWRF	1120	1210	LAWREN TBA

Latin American Studies

ANTH 249 AX	Art/ Architect- Ancient Americas	Lorenz C.	MW	245	400	ALUMNI 111
CORE 171C A	Mexico	Serna C.	MW	120	235	EAST 109B
CORE 177C A	Peru	Hays-Mitchell M.	TR	830	945	HO 326
CORE 177C B	Peru	Zegarra C.	MWF	120	210	LAWREN 210
CORE 193C A	Brazil	Roller H.	TR	830	945	ALUMNI 110
ECON 238 A	Economic Development	Mandle J.	MWF	1020	1110	PERSS 209
GEOG 321 A	Gender, Justice, Envir Change	Hays-Mitchell M.	MW	120	235	HO 326
HIST 231 A	Resistance & Revolt-Latin Amer	Roller H.	MW	120	235	ALUMNI 109
HIST 358 A	Conquest and Colony- New World	Roller H.	TR	955	1110	ALUMNI 208
MUSI 221 A	World Music: Latin America	Klugherz L.	TR	245	400	JCCOLG 108
POSC 216 A	Comparative Pol: Latin America	Epstein D.	TR	245	400	PERSS 108
ROLA 121 A	Elementary Portuguese	Duclos G.	MWRF	1120	1210	LAWREN TBA
SPAN 225 A	Mod Latin American Lit in Tran	Robles J.	MW	120	235	LAWREN 206
SPAN 227 A	Machismo & the Latin Lover	Barreto D.	TR	955	1110	LAWREN 220
SPAN 354 A	Latin Amer Lit: Illusion/Fantasy	Zegarra C.	MWF	1020	1110	LAWREN 206
SPAN 354 B	Latin Amer Lit: Illusion/Fantasy	Luciani F.	TR	120	235	LAWREN 210
SPAN 355 A	Latin Amer Lit: Many voices	Rojas-Paiewonsky L.	TR	955	1110	LAWREN 206
SPAN 361 A	Adv Composition & Stylistics	Robles J.	MWF	920	1010	LAWREN 118
SPAN 361 B	Adv Composition & Stylistics	Plata F.	TR	955	1110	LAWREN 203
SPAN 467 A	19th-Cent Latin American Lit	Luciani F.	TR	245	400	LAWREN 206
SPAN 482 A	20th-Cent Hispanic Vanguard	Zegarra C.	MW	245	400	LAWREN 206
SPAN 482 B	Maj Auth: Proletarian-Lamer Lit	Robles J.	TR	830	945	LAWREN 206

AFRICANA & LATIN AMERICAN STUDIES

These are just a few of the posters from events the Africana & Latin American Studies Program and their affiliated groups put on this Fall.