

AFRICANA & LATIN AMERICAN STUDIES

THE POINT



FALL 2022

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African and Latin American Studies (ALST) is an interdisciplinary program studying the histories and cultures of African Americans and the peoples of Africa, Latin America, and the Caribbean.

By studying the ongoing impacts of migration, imperialism, colonialism, racism, nationalism, and globalization on contemporary peoples, students gain a comprehensive knowledge of peoples and their cultures and learn how to apply that understanding to efforts in policy and advocacy.

The cover photo is from Centre des Arts et de la Culture in Pointe-a-Pitre, Guadeloupe.

What's *The Point*?

We are pleased to present another issue of the ALST newsletter, *The Point*. With images and narratives, *The Point* records the events of the semester just past, highlighting the humans in our program, their accomplishments, and insights. We have much to be proud of in ALST and we will continue to share and archive our achievements and our news in this way. In this issue, there is information on faculty publications, stories from ALST abroad, highlights from student work, and the juicy deets on the ALST steering committee members.

But what's *The Point*? It's not only what we've done but also what we are thinking. In addition to the news, we have some views with a couple articles by faculty. What's on your mind? Please consider sending your thoughts to *The Point*. We hope that in the coming issues members of our community, students and faculty, will share their views and ruminations with us.

Happy reading!

Kezia Page

Director of Africana & Latin American Studies



ALST faculty in Guadeloupe. Read More about their trip on page 19

CONTENTS

04 **The New ALST: One Semester In**

Reflections on the first semester of ALST and looking forward to the first 300-level topics class in the spring

06 **What Are Student's Doing in the New ALST?**

Read excerpts of the midterm project by Brianna Botello from the first ALST 199 Class with Professor Kezia Page

09 **Mpox and Missed Opportunities**

Rebecca Upton, Professor of Global Public and Environmental Health, writes on the response to the Mpox outbreak in New York City

12 **Meet the ALST Steering Committee**

Put the faces to the names of ALST faculty and explore your future advisors and professors in the program

16 **Once at a Table in Merrill House: Thoughts on Race and Equity**

Kezia Page, Associate Professor of English & Africana and Latin American Studies & Head of ALST writes on race and the assumed prosperity of academia

19 **ALST Abroad**

Read about the Kallgren Trip taken by Caribbean Studies faculty last summer and the COVE Service trip to Trinidad & Tobago



Read More about the Student Trip to Trinidad & Tobago on page 21

20 **Reflections on the Du Bois**

Thoughts and reflections on the 2022 Du Bois lecture, given by Professor Oyeronke Oyewumi

22 **What's New?**

Catch up on new faculty publications and projects across disciplines and departments.

27 **The New ALST Library**

Read to understand the new library system in the ALST lounge and find books applicable to your classes.

THE NEW ALST: ONE SEMESTER IN

One semester down... Many more to go. The semester of Fall 2022 marked the execution of the new ALST curriculum. From the new intro class, ALST 199, to the upcoming, new 300-level topics course, students and faculty have found a new path forward in ALST.

Welcome to a new ALST! The complete overhaul of the ALST curriculum that has taken place over the last few years was finally executed this

semester. For the first time, students with interests in African Studies, African American Studies, Latin American Studies, and Caribbean Studies all participated in the same introductory course. Under the new model, ALST is not about regional divides, but thematic connections. ALST 199, *Entangled Intimacies: Introduction to Africana and Latin American Studies*, focuses on ideas of colonization, diaspora, race, and identity around the world. In the new curriculum, students with differing regional interests can take classes together and individually engage in projects that engage their regional interests with the primary themes of a course.

The new curriculum focuses on the connections between the regional concentrations of ALST. In pursuing an ALST major, students will take six elective courses across three topics: (1) Arts, Cultures, and Representations, (2) Human and Non-Human Ecologies, and (3) Societies, Mobilities, and Diasporas.

In the Spring semester, another primary feature of the new ALST curriculum will be piloted under Professor Paul Lopes. Along with students' exploration of arts and culture, ecologies, and societies within their elective classes, ALST students will engage with larger writing projects and deeper academic inquiries in a 300-level topics course. These topical courses may range from the sciences to the arts, but will all engage with theories and intellectual traditions of peoples and societies across the world.

For the first iteration, Paul Lopes will be teaching ALST 381 as *The Power of Black Music*. He describes his class as follows. "The class begins in the late 18th century with the first articulations of a black nationalist tradition that continues up to the present. This tradition has viewed Black Music as a vehicle for (1) authentic black expression (2) reflecting the black experience, and (3) supporting the liberation of African Americans. This class also emphasizes how Black Music is a product of a collective intellectual tradition shared by the African American community given expression in individual and group music making from black churches to block/rent parties to jook joints to jazz clubs to concert halls to large stadiums to recorded and broadcast music to music videos".



To understand the Power of Black Music this course moves beyond simply listening and analyzing recorded or live music performances. "First, it situates Black Music in the everyday experience of African Americans that is found in a variety of spaces. And second, it places Black Music in the context of the Public Story of Black Music. Black Music is given shape and meaning through an extensive discourse about Black Music from everyday conversations to the written word to sound and image".

In the future, topics classes will be taught by professors with varied interests and topical focuses. However, all of these classes will provide students with the opportunity to think more deeply about the intellectual traditions of the communities that they care about. Instead of focusing on regional divides, the new ALST curriculum centers the connections and patterns that bind regions and communities together. ■

THE NEW PATHWAY TO THE ALST MAJOR

START

ALST 199:

Entangled Intimacies: Intro to
Africana & Latin American
Studies

Two classes in

**Arts, Culture, &
Representation**

Two classes in

**Societies,
Mobilities, &
Diasporas**

ALST 3XX:

Theories and Intellectual
Traditions

GRADUATION

Two classes in

**Human &
Non-Human
Ecologies**

ALST 410:

Capstone- Intellectual and
Community Empowerment

What can students do with the New Curriculum ?

Read excerpts of the midterm project by Brianna Botello from the first ALST 199 Class with Professor Kezia Page

ALST 199

BIPOC

Brianna Botello

October 2022



The Entanglement of Our Intimacies

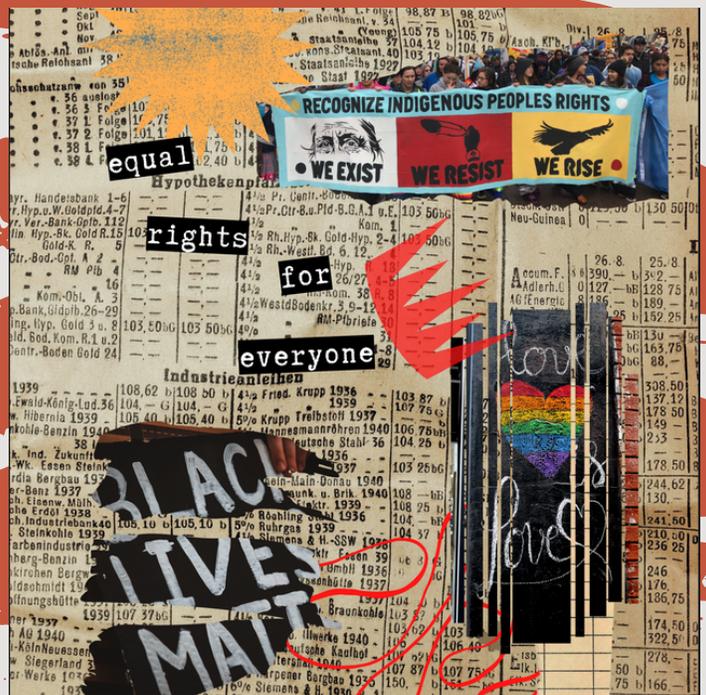
The Entanglement of the Term BIPOC

The term BIPOC has become increasingly relevant and prevalent within recent years, illuminating the unity and shared experiences of racial minority groups around the world. The term's empathization of Black and Indigenous communities and their experiences opens up a space for the examination of patterns within their histories. Although the term is at times considered vague or open-ended, I feel that the term provides a space for people of color to come together under a similar goal: striving toward an equitable society that openly centers the experiences and voices of these communities...

Although some individuals argue that grouping all communities of color together is tone-deaf and inconsiderate of individual experiences, I would argue that this term does not look to group all communities of color in a way that erases or disacknowledges their individual histories and experiences, but rather it looks to illuminate the exploitative, appropriative, and violent patterns of behaviors that communities of color across the board have faced. I believe that, to some extent, it calls for accountability amongst society, amplifying the struggles and constant oppression that these communities are subjected to. This term, although fairly recent in terms of its usage and prevalence within society, has existed throughout history. Its existence, however, did not manifest itself in an outspoken manner as we observe it in the modern day, but rather it manifested itself in a literary and social way, in which communities of color began to understand the experiences they shared, or in other words, began to understand the entanglement of their intimacies.

In both Mexico and the United States, we can observe these patterns of colonial violence and oppression that managed to transgress time and imagined geopolitical borders. The Mexican government had stripped the Indigenous people of their lands, subjecting them to work for the hacendados who controlled the economic and political systems of the nation. Similarly to the Black enslaved individuals within the United States, the Indigenous people of Mexico were essentially asking for similar things: a need to be heard, a need for basic human rights, and a need to be looked at as human beings within their own nations. This can be observed

throughout the Zapista National Liberation Army's (EZLN's) demands, where we are able to understand the conditions in which the Indigenous people of Mexico were forced to live under. Although the Black individuals in the United States all came from different countries and backgrounds, and although the Indigenous people of Mexico all came from different Indigenous groups, I think it is important to acknowledge how they put this aside in an effort to come together to address that they were facing similar experiences.



A visual created by Brianna Botello for her midterm project

More from Bri's Project: Student Perspectives

ABY METELLUS '25



Student Involvement: Queer Trans People of Color (QTPOC), Brothers, OUS Scholar, OSI Intern, & other Multicultural groups on campus.

Major(s): Educational Studies

"In my opinion, it's really hard capturing voices from different communities because oppression and white supremacy might impact us in similar ways, however they are not the same. I think BIPOC tries to ease that tension and really center Black and Indigenous voices because of the complex history those particular communities have with America. However, I think it's a term that should be used when there's multiple individuals from different communities within a group instead of using it for a particular person. For example, Beyonce is a Black woman not a Black, Indigenous person of color. It becomes redundant and washes out the person's race when it really matters."

ALONDRA BECERRA '25



Student Involvement: Latin American Student Organization (LASO) & OUS Scholar

Major(s): History

"I think the term BIPOC has so far, through my eyes, been used for good. When white people get a hold of terms like Latinx or Hispanic, it is often used to group together and lump minorities together. Such was the case with the term Hispanic. The term was created and placed in order for white people to disregard the differences between the Hispanic community. This term further adds to the stereotypes and disrespect of individual cultures and identities within the communities. When I hear the term, I already know who the term is referring to. The term was created to highlight the ways in which white and Black and Indigenous people interact. In the United States, there has been a long history of injustice that continues to limit both of these groups today. One being the American Genocide of Indigenous People and the other Being the Enslavement of Black Americans over centuries. So, when we need to highlight the experiences of injustices in America, we must highlight their voices first or no one will ever be truly equal if we don't talk about how such events still affect them."

JOSE ARRIAZA '25



Student Involvement: Latin American Student Organization (LASO), Queer Trans People of Color (QTPOC), WRCU (Colgate Radio Station), OUS Scholar

Major(s): Geography

"In my opinion, the term BIPOC is used to avert acknowledging how some issues disproportionately impact marginalized groups more than others and discourages people from having insightful conversations about race. When having conversations about race, I believe it is imperative for people to understand that all races, whether marginalized or not, face oppression differently—especially when races included in the umbrella term contribute to said oppression. People should not be using BIPOC when they truly are referring to Black, Indigenous, and other issues; BIPOC is only a useful term when discussing the nuances in race relations and should never be used to avert saying the words Black and Indigenous. BIPOC also contributes to diminishing the visibility of other marginalized groups that are non-Black and indigenous by clustering them together through their non-whiteness as if they experience oppression the same way."

MPOX & MISSED OPPORTUNITIES

Rebecca Upton

There is an old linguistic theorem that suggests that the language we use reflects the way we understand the world around us. The Sapir-Whorf hypothesis, while

fraught with some real problematic assumptions and implications, is useful when we think about why and how the naming of things, like disease, matter. As students in my global health related courses will tell you, I was fascinated and focused on COVID-19



*Rebecca Upton
Professor of Global Public
and Environmental Health*



generational terminology – after the Mu variant for example, the World Health Organization (WHO) labeled the next variant strain Omicron, skipping over Nu and Xi. As the epidemiologist Dr. Martin Kulldorff at Harvard commented(1) in 2021, the concern was raised that ‘Nu’ would cause confusion with the word ‘new’ and ‘Xi’ was passed by to avoid unnecessarily stigmatizing the region or leader of China as pandemic politics continued. Indeed similar concerns arose when the Centers for Disease Control and Prevention (CDC) and the WHO announced in 2022 that the U.S. reached a new milestone in the pandemic – we were approaching endemicity – a level of COVID-19 virus would remain constant in populations across geographic regions but at expected and manageable levels. The fear this time was that using public health parlance (‘endemicity’) would create confusion as reports of far too many individuals across the country

interpreted this announcement as the ‘end’ of the coronavirus and abandoned precautions.

So at the advent of the Mpx outbreak last year, it was not surprising that persistence in calling the virus ‘monkeypox’ had critical implications for public response. Despite the 2015 WHO statement(2) on best practices in naming new human infectious diseases, the use of the name ‘monkeypox’ stuck (the WHO and CDC did not officially change the name to Mpx until November of 2022) and arguably helped foster misunderstandings, misperceptions, and missed opportunities for better intervention. Misleading medical misinformation can be dangerous to our health and to our human rights. As science columnist Philip Ellis puts it (3) when cautioning the public against seeing Mpx as simply “another STD”,

“the public language and framing around healthcare needs to be incredibly clear and specific, otherwise entire communities may end up underestimating or even dismissing their own risk levels...muddled messaging or

"We've seen certain disease names provoke a backlash against members of particular religious or ethnic communities."

worse, language which implies blame can end up emboldening existing stereotypes and biases, exacerbating the discrimination faced by already-marginalized groups.” Indeed the WHO best practices told us this but perhaps we missed it...as Dr Keiji Fukuda, Assistant Director-General for Health Security at the WHO reflects on the 2015 statement, “in recent years, several new human infectious diseases have emerged. The use of names such as 'swine flu' and 'Middle East Respiratory Syndrome' has had unintended negative impacts by stigmatizing certain communities or economic sectors...this may seem like a trivial issue to some, but disease names really do matter to the people who are directly affected. We've seen certain disease names provoke a backlash against members of particular religious or

ethnic communities, create unjustified barriers to travel, commerce and trade, and trigger needless slaughtering of food animals. This can have serious consequences for people's lives and livelihoods.” (4)

What were some of the consequences of the Mpox outbreak in the past year? In November of 2022, the Global Public and Environmental Health (GPEH) program, with the support of ALST, invited Kenneth Cruz to our Colgate campus to give an overview of those consequences, missed opportunities, and lessons learned from other virus policies and outcomes in the US. Cruz, the Monkeypox Awareness and Prevention Partnership (MAPP) Program Data and Communications Lead at African Services Committee (ASC) in New York City [despite the official move to Mpox as correct nomenclature, Cruz pointed out that this remained his title and the name of the program at the time]. His talk, “Walk don't run: How NYC's failed MPV outbreak response struggled to learn from the HIV and COVID-19 crises” highlighted several crucial aspects of the failed response to the outbreak. He pointed out the implicit biases, the missed opportunities in terms of treatment, the missed opportunities to vaccinate a wider portion of populations at risk, missed timing in terms of dissemination of information and how we should've more carefully heeded lessons learned from HIV/AIDS and COVID-19 epidemics in recent years.

Cruz provided a timeline and brief overview of the outbreak (In the box to the right).

Some of the key takeaways from Cruz's talk continue to resonate. We failed to respond to Mpox in ways that could have prevented numerous infections. As of January 2023 (these data are updated weekly on the CDC website (5)) there were almost 30k cases and 21 deaths in the U.S., and 84.5k cases globally. Beyond a failure to maintain a viable, unexpired stockpile of vaccines,

Cruz provided us with a brief overview and timeline of the outbreak:

1958: Mpox first identified

1970: the first human case reported in the Democratic Republic of the Congo

2019: The Bavarian Nordic company vaccine, JYNNEOS, is approved by the U.S. FDA for use in the prevention of smallpox and Mpox diseases

May 7, 2022: MPV was first identified in a non-endemic country

May 12-19, 2022: cases of what was then known as 'monkeypox' were recorded in UK, Portugal, Italy, and Canada

May 21-22, 2022: early epidemiology of initial reported cases (according to WHO) showed highest incidence among men who have sex with men (MSM). UNAIDS makes a statement urging a 'rights-based, evidence-based approach to avoid stigma'

May 29, 2022: the WHO records 257 laboratory-confirmed cases, 120 suspected cases and 0 deaths across 23 countries

June: Pride month begins

June 11-17: wealthy nations, including the U.S., begin purchasing and stockpiling MPV vaccines

June 22-24, the U.S. expands testing for Mpox

June 25 - July 1, the U.S., begins its vaccine rollout to 'high risk' groups, simultaneously the WHO declares that Mpox is NOT a global public health emergency

July 2-8, the WHO, spurred by deaths in Africa is urged to reconsider the decision as to whether Mpox constitutes a global public health emergency, the U.S. begins to expand testing and vaccination



July 13th, the NYC Department of Health website designed to facilitate MPV crashes due to large demand

July 23rd, the WHO declares the 'monkeypox outbreak, a global health emergency'

July 25-26, the WHO follows with a declaration that Mpox appears to be spreading beyond MSM communities to other portions of the population, the U.S. now has the most Mpox cases worldwide

July 28th, the US Department of Health and Human Services (HHS) announces the release of 780,000 vaccines but discovers that over 28 million doses in the Strategic National Stockpile expired as Mpox had not been perceived as a priority

July 30th, NYC declares that Mpox is a public health emergency

August 4th, the U.S. government declares Mpox as a public health emergency

August 9th, the U.S. FDA issues an emergency use authorization (EUA) for the JYNNEOS vaccine via intradermal injection (ID), increasing the total number of doses available for use by five-fold, the vaccine is also approved for use by subcutaneous injection for those under 18



Kenneth Cruz
*MAAP Program Data & Communications Lead
African Services Committee*

'(1) Why WHO chose to skip 'Nu' and 'Xi' and named new COVID-19 variant as Omicron.' Firstpost. November 27, 2021.

(2) 'WHO issues best practices for naming new human infectious diseases.' WHO Note for media. Geneva. May 8, 2015.

(3) Ellis, Philip. (2022) 'Monkeypox is not an STD. Calling it that isn't just misleading-It's dangerous.' July 26. Men's Health.

(4) WHO Note for media 2015.

(5) CDC Mpox 2022 Outbreak Cases and Data. January 11, 2023

(6) Chappell, B. (2022). 'Critics say 'monkeypox' is a racist name. But it's not going away anytime soon.' August, 1. NPR 'Goats and Soda'

and the late declaration of Mpox as a global public health emergency, stigma and scarcity of trained contact tracers contributed to the perfect storm of the Mpox outbreak in 2022. For example, with the sense that the specter of COVID-19 was receding, NYC's health department relieved over two thousand trained contact tracers just a few weeks prior to the Mpox outbreak and to Pride month; tracers who could've been instrumental in quickly addressing the spread, particularly in high-risk LGBTQ and communities of color where they had been immersed. In addition, Cruz told us, much of the early information about Mpox was not accessible in languages other than English, limiting accessibility and accurate dissemination. There were, to say the least, a lot of missteps.

"There were, to say the least, a lot of missteps."

But Cruz reminded us of the power of communities to care for one another. In one example he highlighted the differences between intradermal vs. subcutaneous vaccine administration as a way in which front line health workers actually increased vaccine equity despite federal mandates that would've done the opposite. In 2022, the federal government advocated for intradermal injections (ostensibly in order to stretch the dosage given the discovery of the expired stockpiles) despite the more difficult mode of administration. Subcutaneous administration was the tried-and-true method at that point and it was becoming clear that vaccine scarcity and barriers to dissemination were hindering best efforts writ large, and local vaccine administrators just wanted to disseminate either Mpox vaccine (MPV) as widely as possible. The problem was that subcutaneous injections were now purportedly only to be given to folks who had history of harmful keloid scarring. So as Cruz described, faced with dilemmas as to whether to vaccinate or not, local administrators would 'wink and nod' and

inquire expectantly whether clients might have such a history, enabling them to safely get a vaccine. Additionally, another way that local vaccine administrators would get around the federal mandate to push intradermal and limit access was by giving the MPV subcutaneously in mobile vans. They justified the change by pointing to the potential harm that could arise from intradermal injection in a potentially moving vehicle (though as he noted, the mobile units were always stationary). The MPV response failures were myriad and myopic. The missed opportunities to address scarcity, stigma, and misinformation compounded throughout the summer last year. But creative responses, some reliance on lessons learned and care for communities at risk, helped ameliorate some of the impact of Mpox in the long-run.

Dr. Keletso Makofane, a public health scientist, activist, and fellow at Harvard's FXB Center for Health and Human Rights confirms what Cruz talked about here at Colgate. That is, naming and the language we use is important, but so too do we have to actually mount successful responses, provide access to testing, vaccines and treatment. Mpox is on the decline regionally but remains a threat at the global level. And we are brought back to the additional, and very real implications of the term 'endemicity' - it allows us to be complacent, complicit even, in overlooking disease. As Makofane tells us (6), describing Mpox as endemic in other regions of the world "implies a sense of equilibrium or stability - but it can also engender apathy, particularly among people who aren't directly affected by the disease." Moreover, we see the term used in ways that continue to "create the impression that those people's suffering [in Africa] is to be expected and is acceptable, whereas the suffering that's happening here as a result of monkeypox is highly exceptional and that we should be responding." Let's not miss more opportunities to respond. As Cruz said to our campus audience, let's run toward better health equity and reduce our collective risk or missed opportunities to learn from Mpox. ■

MEET THE ALST STEERING COMMITTEE

AFRICANA AND LATIN AMERICAN STUDIES (ALST) IS A DIASPORIC PROGRAM, SPREAD ACROSS COLGATE ACADEMIC DEPARTMENTS. READ TO PUT FACES TO NAMES AND SEE YOUR POSSIBLE ALST ADVISORS AND PROFESSORS.

DANNY BARETTO

Danny Barreto is an associate professor and director of LGBTQ Studies. He teaches classes on machismo and masculinity, Queer Criminals in Latin American literature and film, and Puerto Rico's struggles for sovereignty. His research, however, mostly focuses on queer literature and subcultures in Galicia, a stateless nation within Spain. During the 2023-2024 school year, he will be working as a Mellon Fellow for Academic Leadership alongside fellows from the other New York 6 schools on projects related to diversity, equity, inclusion, and belonging.



DANA CYPRESS

Dana Cypress is an assistant professor of English. She teaches courses in African American literature, American literature and environmental literature. Her research engages Black representations of Hurricane Katrina and its aftermath. In Fall 2023, she will teach ENGL 201- American Texts and Contexts and ENGL 219 - American Literature and the Environment.

TSEGA ETEFA

Tsega Etefa is professor of History and Africana and Latin American Studies. His publications include *Inter-Ethnic Relations on a Frontier: Matakka (Ethiopia), 1898-1991* (2006); *Integration and Peace in East Africa: A History of the Oromo Nation* (2012); *The Origins of Ethnic Conflict in Africa. Politics and Violence in Darfur, Oromia and the Tana Delta* (2019). In Spring 2023 his courses are US and Africa; The Making of Modern Africa



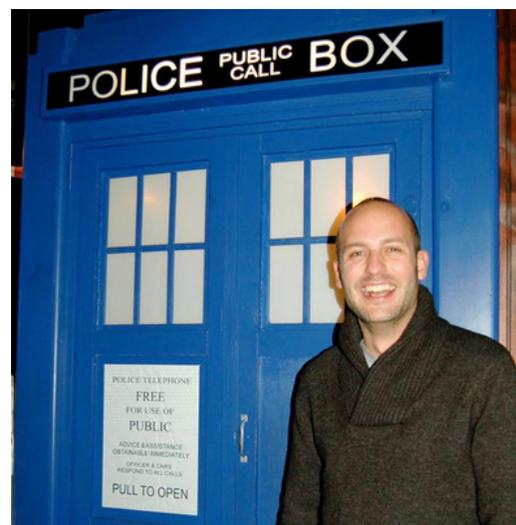
ENGDA HAGOS

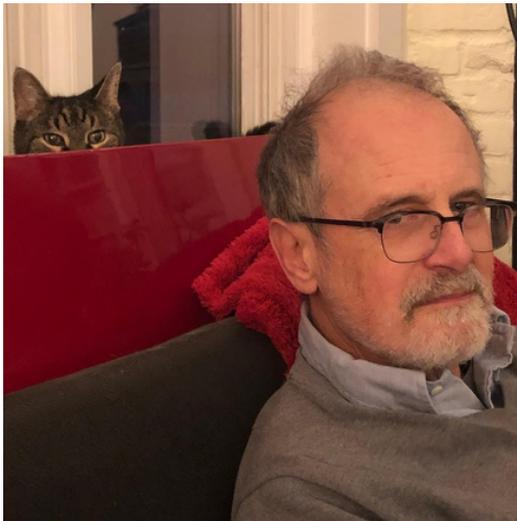
Professor Hagos came to Colgate in July 2010. His research is mainly focused on molecules that prevent cancer. He has published many scientific research articles. In the past 12 years, at Colgate University alone, he has directly supervised and mentored more than 150 students in his lab, many of whom are either currently doing or finished their MS, MD, or Ph.D. Dr. Hagos is also the Faculty co-director of Mabel Dart Colegrove Commons. In Fall 2023, Professor Hagos will be teaching CORE Critical Analysis Health Issue: Cancer and Cancer Biology. Professor Hagos is the ALST coordinator for African and African American Studies.

PAUL HUMPHREY

Paul Humphrey is an Associate Professor of LGBTQ Studies and ALST. He teaches classes on gender, sexuality, and Afrodiasporic religions in the Caribbean, focusing on how they are represented in comics, literature, and film. In Fall 2023, he will teach LGBT 310 – Imagining Queer Caribbean Futures: Comics, Dystopias, Diasporas and LGBT 220 – Explorations into LGBTQ Studies.

Paul is also the ALST coordinator for Caribbean and Latin American Studies. His office is in the Center for Women's Studies (East 117B) – stop by and chat sometime!



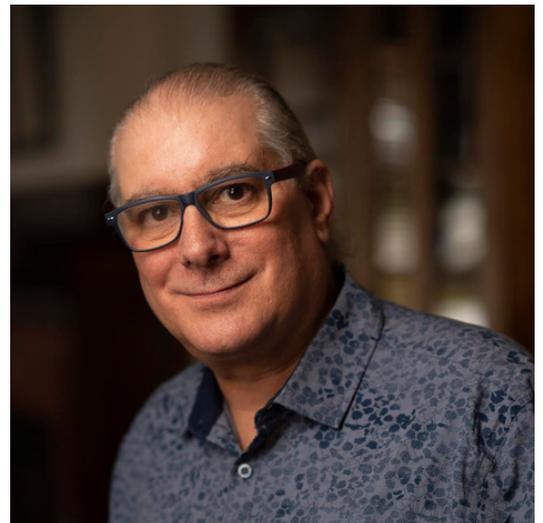


JON HYSLOP

Jonathan Hyslop is Professor of Sociology and African Studies at Colgate. He has published widely on Southern African Social and Political History and on Maritime Social History. Before coming to Colgate, he taught for many years at the University of the Witwatersrand in Johannesburg, South Africa. Also featured in the picture is his cat, the all-wise Lulu. Contact him at jhyslop@colgate.edu

PAUL LOPES

Paul Lopes is a cultural sociologist specializing in art and media. His research has included an extensive analysis of race, class, and gender in the world of jazz music in the United States. This research has led to two books, *The Rise of a Jazz Art World* (Cambridge 2002) and *Art Rebels: the Art of Miles Davis and Martin Scorsese* (Princeton 2019). Lopes has also been an amateur jazz saxophonist since playing in high school and college jazz bands.



KEZIA PAGE

Kezia Page is an associate professor of English and Africana and Latin American Studies at Colgate. She is the director of the Africana and Latin American Studies Program. Her research focuses on Caribbean literature and culture, now with a specific emphasis on surveillance. She teaches courses on African/Diaspora, postcolonial, and Caribbean literature, and the entangled intimacies of the African, African American, Caribbean, and Latin American histories and peoples. She lives in Hamilton with three fine fellows and their imaginary dog, Starbuck.

OSVALDO SANDOVAL LEON

Oswaldo Sandoval-Leon is an Assistant Professor of Spanish in the Department of Romance Languages and Literatures. His research includes Spanish American literatures, performance studies, and contemporary theater in Spain and the Southern Cone. He teaches all levels of Spanish, including the seminars Latin American Women Dramatists, Latin American Dictatorship Theater, and Posdictatorial Transatlantic Theater.



REBECCA UPTON

Rebecca Upton is a Professor of Global Public and Environmental Health, a Colgate graduate ('92), and was an ALST major in the very first official cohort of majors! Her research and teaching focus mainly on gender, HIV, migration, and reproductive health in southern Africa. She regularly teaches the ALST course Public Health in Africa and will teach the new ALST course Healing Arts: The Idea of Africa in Medicine and Museums in the Spring of 2023. In the fall, she plans to teach a Community Health course in GPEH and the Intro to GPEH course!

JACQUELINE VILLARRUBIA

Jacqueline Villarrubia Mendoza is an associate professor in the Sociology and Anthropology department. Her teaching and research interests are on Latin American/Caribbean migration as well as on the social construction of disasters. She is currently working on a National Science Foundation-funded project that examines the emergence of Centros de Apoyo Mutuo (Mutual Aid Centers) as a form of decolonial response and recovery in post-hurricane María Puerto Rico. Next semester she will be teaching Introduction to Sociology, and Immigration.



ONCE AT A TABLE IN MERRILL HOUSE: THOUGHTS ON RACE & EQUITY

Kezia Page
Associate Professor of
English & Africana and
Latin American Studies

My father retired when he was 70 years old. The day he retired, a Friday (he was insistent on completing a final cycle of the work week), I arrived home in Kingston, Jamaica, to spend the winter break. I had been only a few years at Colgate then—a young professor—too excited by the shine of a job, the

wonderful and fearful little kingdom of the classroom, and all the many things to learn, to be tired in the ways I now know tired or in the way he must have felt at the end of his career. A civil engineer by training, my father had done his part in building an independent Jamaica when he returned from school in London in the 1960s. But for most of the decades I'd known him, he was principally an entrepreneur. His latest and longest venture was growing and producing Blue Mountain Coffee. Blue Mountain Coffee then had many glorious years. But even Blue Mountain Coffee had no armature against a rapidly devaluing Jamaican dollar, praedial larceny, and a long-time business partner with long-time sticky fingers.



Illustration by Sirin Thada for Catapult.

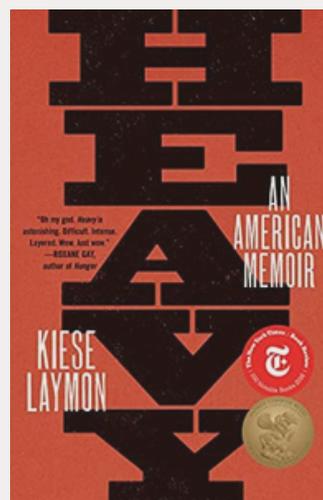
That evening in December 2007 he had left his emptied office with two boxes: one with a few wooden sculptures and small paintings; the other with a coffee mug, ceramic pencil holder, a clock, and some files. He said goodbye to his business of over three decades and entered retirement on the verge of financial ruin. No one else but him knew until we all knew because he had fallen apart under the weight of it all.

I won't describe what followed in any detail, but I will say that the dynamics and rhythms of our lives changed. As quickly as a December break can become the middle of January, my life of parental and financial security fell away. I was fortunate for sure. I had many years of comfort and stability and if things were falling apart at home, I was now grown with an education and a job; I was what old-time Caribbean people would term 'past the worst'. After all, I have known many students—mere teenagers—who sent their work-study earnings home and any cash from their aid packages to pay utility bills, fees for younger siblings, and keep food on the family table. This was not that, but it was something.

Anyone who knows some version of this story knows that there is no high ground when your family is underwater.

Early in 2022, I sat among peers at a hushed table in the Merrill House that would erupt now and again into bubbly laughter, sag with heavy sighs, or flash with 'child, please!' and the watery sharp sound of suck teeth. It was at a faculty diversity council event and we were filled with well-spiced food and good vibes. In the conversation that I remember there were mostly black women from across the campus. What I had not known in the way I do now is how many colleagues at Colgate are like me. I think the best way to describe us is mostly black and Hispanic, from the domestic US, and the global south. Some have always done what they do now—support their families with regular financial contributions. For others like me sending money home is a steady feature of their adult life. Whether our family's needs have roots in generational poverty and inequality or the turbulent insecurities of the global south, whatever the reason, we face familial needs that are persistent and acute.

The rapid devaluation of the currency in one's home country could in a year disappear retirement savings meant for a decade. Even if a Ph.D. (and a job!) is regular evidence of reaching a promised land, in post-Jim Crow America the milk and honey aren't so plentiful when your family is still wandering in the paycheck-to-paycheck wilderness. And what of war? The folks I am talking about take care of parents, siblings, and their siblings' children. In addition to the regular things, there is sometimes a graduation, sometimes a funeral, and sometimes a promising young relative who wants to take a trip with their class. We are happy to do it and we often wish the receivers would understand that we aren't rich and that funding the regular maintenance, the gift, or the loan involves sacrifice. Anyone who knows some version of this story knows that there is no high ground when your family is underwater.



Heavy, Kiese Laymon's memoir

White Roger

As we talked in hushes and splashes, I was reminded of Kiese Laymon's memoir *Heavy*. When Laymon is an undergraduate at Milsaps College in Mississippi writing establishment-provoking, anti-racist articles for the Milsaps paper, his mother's former lover — the lawyer Malachi Hunter — stages an intervention intended to save Laymon's from angry frat boys and the administration. Hunter reasons that Laymon doesn't have the resources to fight this American as-an-assault rifle fight; a fight that had already threatened his life.

Hunter asked Laymon, “Who is the richest nigga you know?” When he answers that it is Hunter, Hunter seeks to prove that no matter how much money he makes, he can never be as rich as white Roger, another lawyer and friend of Laymon’s mother:

“Let’s say white Roger made three hundred thousand dollars, too. You following me? My three hundred thousand ain’t close to white Roger’s three hundred thousand. If I made that little three hundred thousand, I’m still the only nigga with money I know, you see? My girlfriend ain’t got no money...My mama and daddy ain’t got no money. My sisters and brothers ain’t got no money. My uncles ain’t got no money...The radical organizations I support ain’t got no money. The school I went to ain’t got no money. Meanwhile, damn near everyone white around white Roger got at least some land, some inheritance, some kind of money. White Roger might be the poorest person in his family making three hundred thousand” (147).

Roger is not a character in Laymon’s memoir. He is only the disembodied every-white man in Malachi Hunter’s attempt to convince young Laymon. As a symbol of white networks and wealth, we don’t know if what Hunter says is true about Laymon’s mother’s friend, Roger, but somehow we know that white Roger is also a common fact.

We know the phenomenon that Hunter describes by a couple of terms: the “black-white wealth gap”, and the “black tax”. These terms seek to describe the generational disparities between BIPOC and white Americans, disparities that obtain in academia and even at places like Colgate. For instance, has the black-white wealth gap impacted homeownership among black/brown faculty staff at Colgate? What does it mean to believe that our report on faculty compensation and whatever the staff equivalent is (I hope there is such a thing) somehow means that there is economic equality in our community? What are the dangers, problems, and drawbacks of operating with such assumptions? If an assumption is a position not based on proof, it seems likely that one of the reasons people make assumptions is that there is some gap in their knowledge. The black-white wealth gap then can be understood in another way: it is a gap in how we understand and know the experiences of the diverse members of our community. I know this to be true among the noblest of us. For instance, have you ever heard statements like these: Our faculty don’t need more money they need more time. Or we all can afford to give x dollars...?

But what does white Roger have to do with black Laymon’s essays; what do Roger’s generational wealth and Laymon’s generational poverty have to do with radical rhetoric at a college in the deep south? For me, Malachi Hunter is reminding Laymon that he can’t afford to take risks, even rhetorical ones because he can’t afford to fail.

If the black-white wealth gap moves beyond the pocket, the tiresome but true world of dollars and cents, to how one is (expansive) in the world, how one views possibilities and failures, then it also impacts the way we are perceived and how we perceive ourselves. If academe, especially at a predominantly wealthy institution, is still a kind of ivory tower where the tower-dwellers can luxuriate in learning as a liberal conceit, what happens when they actually don’t have this luxury? Is Prof. white Roger more likely to speak on a hunch, to ask for what he needs, to decide what excellence is, and to have friends among the majority who understand him, and can advance him?

Malcolm X was right when he quipped that “Mississippi is anywhere south of the Canadian border”

Security is precarious when you come from the global south. And Malcolm X was right when he quipped that “Mississippi is anywhere south of the Canadian border”(422). Once at a table in the Merrill House, it became clear to me that people from these ‘souths’ learn here and they work here too. Indeed for some, being employed at a predominantly wealthy institution does not ensure the financial security that many presume. ■

Laymon, Kiese. *Heavy: An American Memoir*. New York: Scribner, 2018

Malcolm X. *The Autobiography of Malcolm X*. New York: Ballentine Books, 1965.

Rochester, Shawn D. *The Black Tax: The Cost of Being Black in America*. Connecticut: Good Steward Publishing, 2017

WHAT'S NEW?

Here is what Africana & Latin American Professors are currently working on



Dimensions of identity: The “Creole Woman” in the French Caribbean

Mahadevi Ramakrishnan

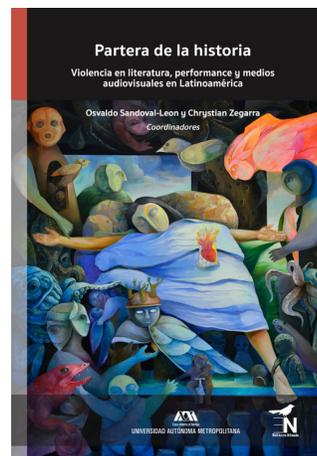
How do historical contexts of emigration and resettlement inform contemporary conceptions of identity and intergroup relations in Guadeloupe, a French Caribbean pluralistic society? This is the broad inquiry that informs Professor Mahadevi Ramakrishnan’s most recent scholarly thrust. Two articles published this past year analyzed the works of two female Guadeloupeans, a novelist and a filmmaker. Each artist paints their own vision of the “Creole Woman” thus expanding the dimensions of this concept in light of historical and contemporary societal factors.

Ramakrishnan’s article “The Creole Woman in Minatchy-Bogat’s turn-of-the century Guadeloupe” situates Arlette Minatchy-Bogat’s novella “Femmes créoles: Mi yo - mi nou” within the legacy of colonialism, slavery, and the indentured worker system in Guadeloupe as prisms offering the reader important insights into the personal journeys of five Guadeloupean women. The novella is frequently punctuated with exemplars of the resistance and courage of these women who, despite the odds, are fully committed to building a healthy, multi-ethnic Guadeloupean society. Turning to a different artistic medium, Ramakrishnan’s interview “A Conversation with ‘a daughter of immigration’, Mariette Monpierre, Director of *Entre 2 rives: de Saint Domingue à Pointe-à-Pitre* (2017),” published in *Francosphères*. This heart-wrenching and yet uplifting documentary, Mariette Monpierre elevates the untold stories of undocumented female migrants (mostly from the Dominican Republic and Haiti) from obscurity and places them squarely within the matrix of intra-Caribbean migration and Guadeloupe’s growing diversity.

Both the novelist and the filmmaker are closely aligned in their goals to acknowledge and take pride in the central role that women have played and continue to play in Guadeloupe’s ever-evolving multi-ethnic society.

“The Creole Woman in Minatchy-Bogat’s Turn-of-the-Century Guadeloupe,” *The French Review*, Volume 95, Issue 4, May 2022, pages 35-50.

“A Conversation with ‘a daughter of immigration’, Mariette Monpierre, Director of *Entre 2 rives: de Saint Domingue à Pointe-à-Pitre* (2017),” *Francosphères*, Volume 11, No. 2, December 2022, pages 247-261, <https://doi.org/10.3828/franc.2022.18>



Partera de la historia : A New Edited Volume

Oswaldo Sandoval Leon

This edited volume is a collection of 18 articles written by scholars working in the United States, Latin America and Europe. This volume reflects on violence and its aftermath from multidisciplinary approaches; showcases diverse textual and visual expressions of violence in 20th- and 21st-century Latin American film, literature, and performance; revisits theoretical bases that produce zones of contact between categories of race, gender, and social class with respect to state and everyday violence; and updates memory and trauma studies to foster productive discussions among scholars from different disciplines.

As Professor Rocío Quispe-Agnoli writes in her colophon to the edited volume: “The articles gathered in this volume stem from the violence inherent to human beings as individuals and collectives. This violence starts and returns to the body itself, which is metaphorized by Ramón Cotarelo as a natural force that can explode at any moment. The critic points out that the most visible manifestation of violence is deployed on one's own body and that of others. Violence from, on and against the body, is the common thread running through the articles in this volume. The significant majority, moreover, deal with gender violence, that inflicted on female bodies and psyches, as well as on feminized bodies and minds. The reflection and reading of the studies included in this book lead me to direct attention to two concepts that converge with critical methods to continue the examination of violence in the multiple forms provided by the arts and audiovisual media: intersectionality and the normalization that exposes the risk of critical neutralization.

"Violence from, on and against the body, is the common thread running through the articles in this volume"

Critical intersectionality applied to gender-based violence considers the dynamics that are established between gender, class, race, ethnicity, sexual orientation and religion identifiers, among others, of the subjects who are violated as well as those who exercise violence. An analysis that takes intersectionality into account is indispensable to achieve a thorough understanding of the subject and the manifestations of oppressive power between subjects and collectivities. In the same way that the authors and actors of the works referred to in this volume seek the reaction of their interlocutors, our work as literary, artistic, social and humanistic critics is inevitably subjected to the scrutiny of that space that is created between what we say and what we aspire to achieve. And it is at this point that the actions of intellectuals - like those of creators, writers and artists - intersect with the social and political activism of the present and the future.”



Political and Intellectual Lineages of Southern African Anti-Fascism

Jonathan Hyslop

Professor Jonathan Hyslop (SOAN/ALST) and colleagues Dr Kasper Braskén (Åbo Akademi University, Turku, Finland) and Professor Neil Roos (University of Fort Hare, South Africa), have published an edited special issue of the South African Historical Journal on 'Anti-Fascism in Southern Africa'. The articles in the special issue demonstrate how the politics of opposition to the Nazi and Italian Fascist regimes in the 1930s and 1940s had a much greater impact in Southern Africa than might be expected, and that its legacy has continued to shape political discourse and practices in the region, right down to the present. In addition, the Portuguese government that ruled Angola and Mozambique between the late 1920s and 1974 had a quasi-fascist character and that moulded how political actors in those countries thought about politics. The special issue shows how Jewish and left wing movements in South Africa mounted campaigns of opposition to Nazism in the 1930s, how Black South Africans and Namibians mobilized against the Italian invasion of independent Ethiopia in 1935, and how the Second World War affected both African nationalist and white settler politics in the region as a whole. Contributors also explore the after-effects of that era, with the activists who fought against Apartheid and Portuguese colonialism often 'reading' their political situation through the lens of their 'anti-fascist' experience for decades after 1945.

The introduction to the special issue, "Political and Intellectual Lineages of Southern African Anti-Fascism", by Hyslop, Braskén and Roos, is currently free to download at:

<https://www.tandfonline.com/doi/full/10.1080/02582473.2022.2077418>

The special issue can be consulted by those who have online library access at:

<https://www.tandfonline.com/toc/rshj20/current>

The Right to a Favor: International Scholarships, Clientelism, and the Class Politics of Merit in Post-Revolutionary Mexico

Rachel Newman

This article considers the ways that middle-class and elite citizens in post-revolutionary Mexico pursued access to exclusive favors from the state in the 1920s and 1930s and emphasizes the overlooked role of merit as political logic in this era. Examining political discourse within clientelist exchanges through the close reading of petitions, I explore ideas about class and nation as articulated by young strivers and their families who sought scholarships for foreign study. The article argues that working within clientelism, upwardly mobile Mexicans strategically wielded merit to preserve and legitimate their status amid social tectonic shifts. Petitioners' ideas of merit encompassed individual loyalty and patriotism, unique talents, and inherited status. I identify heritable and disciplinary merit as distinct yet compatible understandings of worthiness used by privileged citizens. These citizens claimed that exceptional Mexicans trained abroad would make an outsized contribution to the national well-being and thus deserved special rewards, an argument which anticipated rationales that the Mexican state would later embrace for its modernization policy. After 1940, the state expanded international scholarship programs and invoked the same terms that citizens had used in the early post-revolutionary period to justify socially regressive benefits providing foreign education for the already fortunate.



Rita Indiana's Fluid Temporalities and the Queering of Bodies, Time, and Place

Paul Humphrey

In the lead essay of the 68th volume of *Caribbean Quarterly*, Paul Humphrey, reading queerness in Rita Indiana's novels *La mucama and Hecho en Saturno*, states that "it is necessary to interrogate the symbolism of the sea . . . to then explore the multiple possibilities that arise from questioning colonial historiographies, mythologies, and conceptions of time". Indiana's protagonists possess the supernatural power of time travel, and "fluidity in time is intrinsically linked to the sea"; they are fluid also with regard to gender and sexuality, subverting heteropatriarchal and colonial forms as they seek to avert a climate disaster or resolve inner conflict. Humphrey concludes that although both novels end in apparent failure, "the potentiality for a queer futurity is indeed perceptible, not least in the many forms of art produced across the two texts and their wider commentary on normativity and coloniality". (p. 317)

This article examines the queer narratives in Dominican author and singer-songwriter Rita Indiana's acclaimed *La mucama de Omicunlé* (2015, *Tentacle* [2018]) and *Hecho en Saturno* (2018, *Made in Saturn* [2020]). It reads these novels in conjunction with theories of queer time and space, heterocoloniality and nonnormative sexuality, and Afrodiasporic spiritualities in the Caribbean to explore Rita Indiana's representation and subversion of hegemonic masculinity and heteronormativity in the Dominican Republic and the wider region. Drawing on work by Jack Halberstam, Christina Sharpe, Kara Keeling, and Paul B. Preciado, among others, it focuses on Rita Indiana's use of fluid time and bodies, religious and spiritual practice, and the trope of Francisco Goya's *Saturno devorando a su hijo* (Saturn devouring his son) to interrogate notions of gender and sexual identity, colonial temporality, failure, and queer futurity.

FROM AFRICA TO LATIN AMERICA TO THE CARIBBEAN

ALST ABROAD



Williamsted, Curacao

2022

ALST, as a program, emphasizes the study of groups outside of our small community in Hamilton, NY. Thus, many students find themselves studying abroad in order to fulfill their academic goals. From semesters abroad to extended studies to SRS trips to service trips, there are a multitude of ways for students to explore ALST off-campus.

Developing the Caribbean Curriculum: Indigeneity and New Migrations in the Caribbean



Our Caribbean Studies faculty are developing new curricula related to migration, race, and indigeneity in the Caribbean and they are engaging with these topics on the ground. Last summer, six ALST faculty received a Kallgren grant from the university to expand their knowledge and contribute to the new ALST curriculum through a trip around the Caribbean. In thirteen days, these faculty traveled to three locations and studied indigeneity, migration, and diaspora across the Caribbean.

First stop, Guadeloupe.



Professor Mahadevi Ramakrishnan led the group around one of her primary regions of study, the French island of Guadeloupe. The group visited Cimetière de Morne-à-l'Eau, pictured on the left, and CAC Mouvman Awtis Rézistan, a cultural art center that focuses on resistance, diversity, and community, pictured on the right. The faculty members also visited the Memorial ACTe, a museum focused on the memory and history of slavery in Guadeloupe, as well as more monuments related to the history of slavery in the French territory.

Next up, Panama.



The faculty then traveled to Panama City, where they focused on the legacy of slavery and immigrant labor in the colonization and industrialization of the city. The faculty members visited an Indigenous village that now utilizes tourism as the primary source of financial support (pictured on the left). Learning both about Indigenous communities in Panama today and how these communities interact with tourism, the professors toured the Embera Village, viewed a presentation of Indigenous culture, and ate alongside community members.

The visit to Panama City also provided the faculty with the opportunity to visit many historical and cultural museums that center on Indigenous people, immigrants, and colonialism. The professors visited the Afro-Antillean Museum, which highlights the role of West Indian immigration and labor in the creation of the Panama Canal. They then were able to visit the Canal and its official museum. In doing so, the group learned about the human cost of the canal project and the immigrant communities that were formed during the construction.

Finally, Curacao.



The trip ended in Curacao, a Dutch Caribbean island, with a legacy of colonialism and the slave trade. While in the capital, Williamsted, the group took a walking tour of the city (Pictured on the left), with a focus on the colonial history of the island. Curacao also provided the faculty with an opportunity to view historical sites and museums related to the history of slavery in Curacao and the legacy of Spanish colonialism. One site, the Mikvé Israel-Emanuel synagogue, is the oldest synagogue in the Western hemisphere and remains from the Spanish colonization that occurred prior to Dutch occupation. Another visit, to the Mongui Maduro Museum, provided the group with the opportunity to engage with the history of slavery on the island.

Thanks to the Kallgren grant, ALST faculty were provided with the opportunity to engage with important thematic topics across the Caribbean and learn on the ground. In the end, these trips provide students with professors that can leverage more diverse case studies in their classes and can engage with Caribbean studies outside of their personal areas of inquiry. Read more from Mahadevi Ramakrishnan on how she viewed the trip and its importance to faculty development (to the right of the page).



Personal Reflections on the Kallgren Grant Trip, June 2022

Mahadevi Ramakrishnan

Thanks to a Kallgren Grant, 6 Colgate Faculty members, all Caribbeanists, traveled together to the Caribbean region in June 2022. Each one of us set out with own personal narratives that connected us deeply to the region, with our own expertise and perspectives on the region and finally, with our own distinctive tastes, especially when it comes to Caribbean cuisine! Our individual and collective passion for the region, however, cannot be understated. Overall, the trip further reinforced our collective enthusiasm for the beauty (kalós) of every facet/possibility (eidos) and its purposeful examination (scopos); a kaleidoscopic observation that is not merely a cliché, but an accurate representation of the region.

We did not all draw the same conclusions, attach the same value, or engage with ALL aspects of Caribbean culture and identity, but as most academics do, we debated everything!! As we drove and sometimes hiked through the windy mountainous roads, strolled through the petroglyphs, explored the museums pensively, enjoyed the local cuisine while some of us nursed our ti'punches, we candidly and sans inhibition laid bare our personal and intellectual connections and distinctions with respect and regard to each other. In Edouard Glissant's words, that was "our moment of arrival." A moment when we, "consent to the idea that it is possible to be one and multiple at the same time; that you can be yourself and the Other; that you can be the Same and the Different."

And, therein lies the virtue and value of learning and growing as a team, as researchers, and as individual human beings.



Environmental Service

COVE Service Trip in Trinidad & Tobago

At the end of the 2022 Spring semester, Professor April Baptiste and Assistant Dean Aurelius Henderson led fourteen students to Trinidad and Tobago in order to engage in a service trip focused on environmental care.

This was the inaugural COVE service trip to Trinidad and Tobago in order to work with non-governmental organizations on service projects. The group worked with three separate organizations across both islands: Fondes Amandes based in St. Anns, Port of Spain, Environmental Research Institute in Charlotteville, Tobago and Nature Seekers based in Matura, Trinidad.

Fondes Amandes is a non-governmental organization that focuses on forest conservation work around the capital of Port of Spain. The organization is a family-run group that originated from the family's personal passion for the physical environment in the foothills of the Northern Range. The group focuses on reforestation, creating fire breaks to prevent forest fires, and educational outreach to the community regarding forest protection.

At Fondes Amandes, the students assisted the organization with maintaining fire breaks and learned about the Afro-Rastafarian tradition of environmentalism in Trinidad and the underlying motivations for the work of Fondes Amandes.



Students monitoring the shoreline in Charlotteville

The Environmental Research Institute, in Charlotteville, Tobago, focuses on marine conservation work in the oceans and reefs around Trinidad & Tobago. The group engages in work around coral reef restoration, monitoring sea bird habitats and populations, and the ecosystems of marine life along the Charlotteville coast.

The students assisted the organization in monitoring the marine life of the shoreline and executing a forest check.



A Forest Check with the Environmental Research Institute

Nature Seekers' primary focus is on protecting the habitat of sea turtles, primarily the leatherback turtle, around both islands. Furthermore, the organization has expanded to focus on providing opportunities for community members to engage with environmental care and conservation.

With Nature Seekers, the students were involved with two projects. First, the students helped with tagging turtles on Matura beach in Trinidad. Secondly, the students were able to help with the data analysis and recording done by the organization in relation to turtle tracking and conservation.



Turtle Tagging on Matura Beach

REFLECTIONS ON THE DU BOIS

In Fall 2022, ALST hosted the annual W.E.B. and Shirley Graham Du Bois Lecture, with a focus on African Studies. Professor Oyeronke Oyewumi, discussed racism in the field of sociology, from the rejection of W.E.B. Du Bois as a father of the field to the current rejection of the African influence on the field.

Emma MacCallum

Every year, the ALST program hosts an exceptional scholar on Colgate's campus to give a lecture related to a core regional focus of the program. This year, we had the honor of welcoming the esteemed Professor Oyeronke Oyewumi to campus. In her keynote lecture, entitled "W.E.B. Du Bois, Sociology and Race: An African Decolonial Perspective," Oyewumi discussed the impact of African scholars in the formation of the field of sociology. She started her lecture by paraphrasing a famous line from W.E.B. Du Bois:

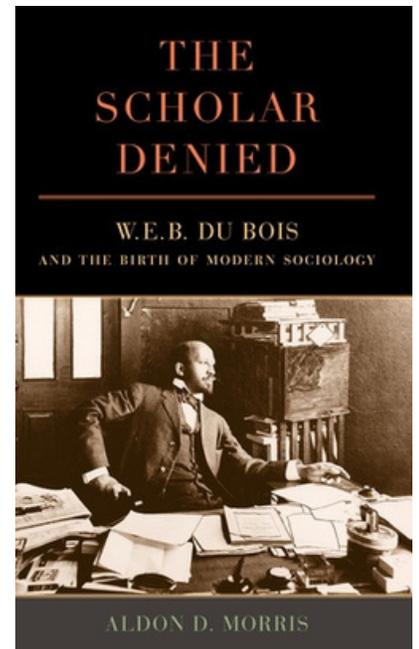
"The problem of the twentieth century is the problem of racism".



W.E.B. Du Bois was not always recognized as "the father of sociology", as many scholars title him today. Oyewumi's lecture commenced by pointing to the struggle of Black sociologists to convince others in the field of Du Bois's role. She parallels Du Bois's marginalization with the position of Black scholars and African studies within Sociology today. Oyewumi's lecture discussed the importance of Africa and African scholars in the development of the field of sociology and asked how the recognition of Du Bois as a leader in the creation of the field could lead to more recognition of the African roots of sociology.

Sociology is often framed as originating as a field in Europe and the United States. Oyewumi's lecture questioned this concept and, instead, provided an alternate framing, in which Africa

played a pivotal role in the creation of the field. She asked other probing questions such as: "Is there any place for Africa in the current delineation of disciplines?" and "How do we overcome racism in academia?"



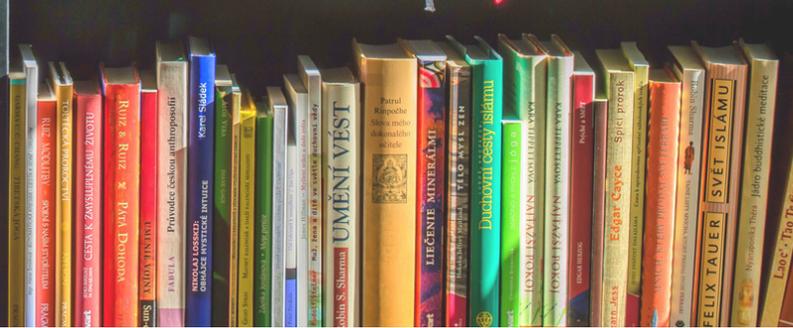
Meet Oyeronke Oyewumi

In her award-winning book *The Invention of Women: Making an African Sense of Western Gender Discourses* (University of Minnesota Press, 1997), Oyeronke Oyewumi makes the case that the narrative of gendered corporeality that dominates the Western interpretation of the social world is a cultural discourse and cannot be assumed uncritically for other cultures. She concludes that gender is not only socially constructed but is also historical. Furthermore, she points out that the current deployment of gender as a universal and timeless social category cannot be divorced from

either the dominance of Euro/American cultures in the global system or the ideology of biological determinism which underpins Western systems of knowledge.

Born in Nigeria and educated at the University of Ibadan and the University of California at Berkeley, Oyewumi has been widely recognized for her work. The monograph *Invention* won the 1998 Distinguished Book Award in the Gender and Sex Section of the American Sociological Association and was a finalist for the Herskovits Prize of the African Studies Association in the same year.

ALST LIBRARY MAKEOVER



Have you ever visited the ALST lounge on the second floor of Alumni Hall? Maybe you visit Alumni 219 to study, attend a club meeting, or kill time between classes. If you spent time in the lounge, whether studying or getting a cup of coffee, you have probably noticed the expansive collection of books. In the past, there has been no official system for students to find books on specific topics within the stacks or take the books out from the library. With the new system, this is all changing.

The past fall semester, the ALST team and an amazing student worker have been working to slowly sort through all the books on these shelves. Then, the collection of books was reorganized and uploaded to an online database. It is still a work in progress, but we are proud to introduce our new system. Read more about the new system and how you can take out books on the next page.

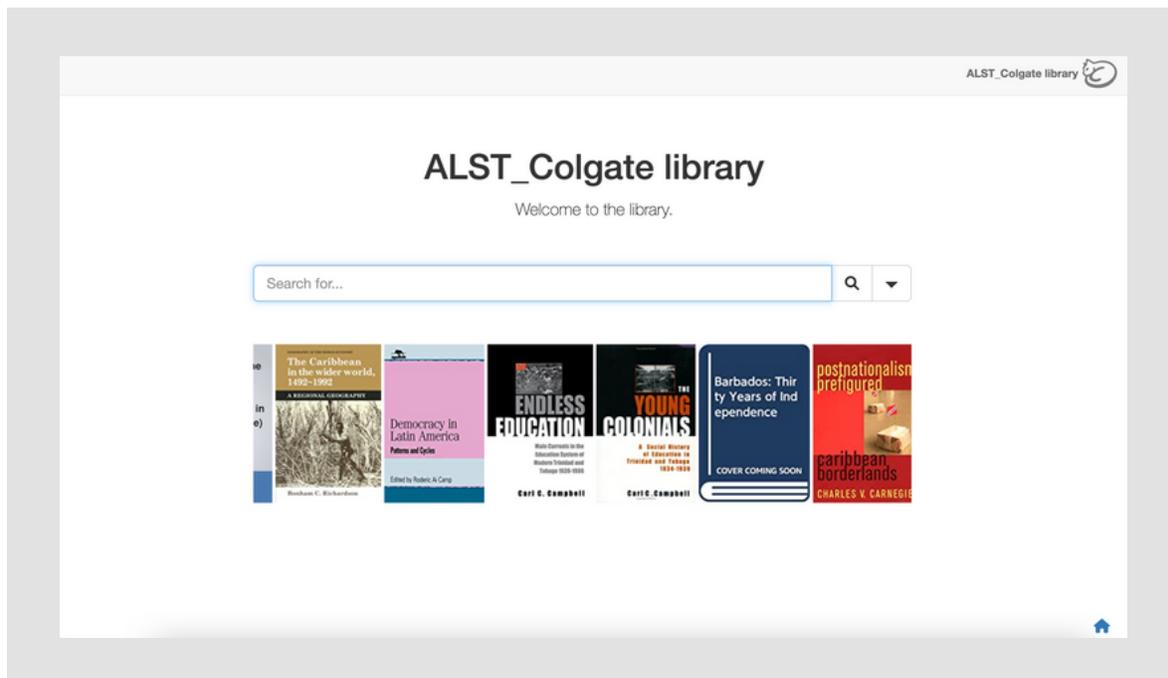
The ALST Lounge is a wonderful resource for ALST classes and students. While the amazing general libraries at Colgate have many resources for students, the ALST library has room for titles completely focused on the regional focuses of ALST and a breadth of resources that are not included in the general collections.

Many of these books have been sourced from the personal collections of ALST faculty, books and resources from trips abroad, and titles from past ALST courses. Over time, the library has become a massive source of knowledge that can be leveraged in ALST classes. With the new system finding a book on any topic is as easy as searching on Google and many of these books cannot be found online or in the general library.

Welcome to the New ALST Library



Visit: librarycat.org/lib/ALST_Colgate



Find a Book Online:

1. Visit our website and search with keywords, just like you would in an academic database, or search by title/ author

2. Favorite books by hitting the star icon or check our books by hitting the "checkout" button and entering your name and Colgate email

3. Find the book on the library shelves, using the sorting system and author name, and take the book out. You will get a reminder email to return or extend your check-out period



Find a Book on the Shelves:

1. Search the physical shelves in the ALST lounge by finding your thematic section (African, African American, Caribbean, or Latin America) and browsing. Books are sorted by author

2. Visit our website and search the book by title and author. Click the checkout button and enter your name and Colgate email.

3. You are free to take your book selections! You will get a reminder email to return or extend your check-out period



Books are sorted into thematic sections in the ALST Lounge (Alumni 219). The bookshelves are divided into regional areas of study. Find Caribbean and Latin American Studies at the back wall of the lounge and African and African American Studies by the sitting area. Within the regional stacks, books are sorted by last name.

A | L
S | T