Moments of great creativity—moments when good ideas emerge—in our history have been moments in which people of different social and disciplinary backgrounds come together and start conversations. Seventeenth-century coffee shops in England offered the opportunity for diverse people to talk, for instance, about “musique; the universal character; art of memory” and “other most excellent discourses,” as the English Samuel Pepys (1633-1703) wrote in his diary. At least some of the ideas of what constitute the scientific revolution (1500s-1680s) emerged from the chattering voices in the streets and squares of Mexico City and the coffee shops in the streets of London. More recently, universities and companies have been trying to implement this lesson from history (that diversity in backgrounds provides a context for creativity and good ideas) by designing buildings where people from different disciplines and backgrounds have the chance to meet and start conversations.

Good ideas do not fall from trees, like apples (peace, Newton). Good ideas emerge from interactions of people who come from different social or disciplinary words. Meeting people from different backgrounds or disciplines is not as easy as it sounds. The ALST program at Colgate offers a unique opportunity for faculty and students to meet people from different areas of expertise. In our classes, students interested in Latin America met students interested in Africa; or students interested in African American realities met students working on Caribbean things. ALST faculty comes from different disciplines, and it constitutes the most diverse faculty group on campus with the possibility of shaping the campus culture in interesting ways. The ALST program is a great idea—a meeting space for diverse people to start unexpected conversations that could produce good ideas—and we are working hard to implement it with success. I want to thank the ALST faculty, students, the coordinators (Rhonda Levine, Mary Moran, and Kezia Page), the staff (Pat Kane and Jen Schroeder) and our student workers (Olivia Bioni and Melissa Britton) for their solid work and enthusiasm with the program.

From the Director

The Promise of ALST: Great Conversations and Good Ideas

The new plaque that captures all of ALST students that received awards through the program for excellent achievements.

-Antonio Barrera
Hispanic Heritage Month 2010

By Ana Almeyda-Cohen ’11
President, LASO

Hispanic Heritage Month is a time for individuals and communities to recognize and celebrate the contributions of Latinos in America. As president of the Latin American Student Organization (LASO), I was filled with joy and excitement to celebrate Hispanic Heritage Month with Colgate students, faculty and staff, and the greater Hamilton community.

From September 15 to October 15, events, discussions, meals, and gatherings were held on campus and in Hamilton to celebrate Hispanic Heritage Month. LASO opened the celebration with its first meeting at La Casa Pan-Latina Americana. Educational Officer/Hispanic Organizer Ady Montilla ’13, gave an insightful presentation on the history of Hispanic Heritage Month in the United States. Through trivia questions and fun facts, LASO members engaged in activities and learned about the origins of this national celebration.

On September 24, the Palace Theater hosted the Off-Broadway theater group, Latino Flavored Productions, Inc., as they performed Yo Soy Latina! An intimate crowd gathered at the community theater house and watched as three actresses depicted the stories of six Latina women as they try to make sense of what it means to be Latina in America. Audience members roared with laughter and sighed with emotion as the actresses portrayed the riveting tales and or-deals of real Latina women. Latino Flavored Productions, Inc. provided audience members with a unique opportunity to ask questions about the performance after the show. The actresses were relaxed and open in sharing their perspective on the passion and creation behind the theatrical performance.

The stage was set for a political discussion on women in politics. On October 13, members LASO gave a brown bag presentation at the Center for Women’s Studies. The presentation discussed topics and issues surrounding female leaders in Latin America. Marilyn Hernandez-Stopp ’14 gave an overview of the common misconceptions and stereotypes of female leaders. Students in attendance offered their perspective and discussed how the media skews the image of female leaders. Jessica Ospina ’14 discussed the role that machismo plays in the Latino culture and its affect on female leaders. Gabby Cortes ’13 provided facts on female presidents in Latin America and the effectiveness of their leadership. The discussion provided a platform for the following day’s Hispanic Heritage Month keynote speaker, Patti Solis Doyle.

As the first Hispanic women to lead a major U.S. presidential campaign, Patti Solis Doyle exemplifies the strength of the Latino community. On October 14, Solis Doyle spoke of her personal journey growing up in Chicago and her path to politics. First, as a White House Assistant in the Clinton Administration and then as campaign manager for Hillary Clinton in 2008, Solis Doyle shared her experiences working in politics. Throughout her political career, Solis Doyle has stressed the importance of self-worth. She proved that persistence and strong values are key components to professional and personal success. Students in attendance pressed Solis Doyle for her opinions on the Obama Administration and the forthcoming midterm elections. With poise, confidence, and thoughtful responses, Patti Solis Doyle provided a unique insight to the world of politics and its impact on people everywhere.

The month-long celebration was concluded with a delicious dinner at the ALANA Cultural Center. Students, staff, and faculty savored the juices and flavors of the Latino culture through savory Spanish dishes. Culture and tradition resonated in the minds of individuals as they reflected on the events of Hispanic Heritage Month and connected with community members.
In the two years since I graduated from Colgate, I have worked in several diverse settings. However, my current position has proven to be one of the most diverse and exciting. For the past six months, I have had the opportunity to work for one of the few truly farmer-owned chocolate cooperatives in the world, Kallari Chocolate. This means that my salary is not paid by a high-earning executive, but rather by a board of indigenous cocoa farmers in Ecuador. I hope you find the Kallari story as inspiring as I have found it.

The Kallari cooperative is a team of indigenous Kichwa families in the Napo Valley of Ecuador that harvests, produces and markets their own line of gourmet chocolate. The Kallari story begins in the mid-1990s when indigenous farmers realized that by selling their cocoa beans to intermediary buyers as they had for many years, they were not receiving a sufficient profit, a mere $0.25 per pound of raw beans. In 1997, a small group of cocoa farmers, with the help of biologist and Kallari co-founder Judy Logback, joined together to form the Kallari Association. Instead of selling their beans to a chain of cocoa buyers, the small group of Kallari farmers began to sell their product to a local representative that they had elected. This representative would then take all of the Kallari beans to sell on the coast, cutting out three layers of local buyers and traders and automatically doubling the farmers' profit. Over the first year, more families began to join the association and eventually the non-Kallari intermediary buyers that had previously taken advantage of farmers could no longer compete with the much higher price Kallari was paying its farmers.

The Kallari Association in its earliest stages was a Fair Trade organization. However, the Kallari leaders knew that they did not have to stop there. If they could make their cooperative even fairer than Fair Trade, the farmers would receive an even higher profit than before. Working with this principle, Kallari began to gain ownership over their finished product. They built their own fermenting structures and drying houses and began to refine their beans. By selling fermented and dried beans instead of raw beans, farmers earned $.70 per pound of beans. Roasting the beans at a local factory raised the price to $2.00 per pound. At this point the cooperative had grown from the 20 or 30 founding families to over 850 families, and Kallari farmers were ready to start making their own chocolate bars, which they currently do.

Kallari chocolate is organic and Rainforest Alliance certified which means that farmers do all harvesting and processing of the beans by hand. The cocoa is never exposed to chemicals, pesticides or fertilizers which compromise flavor, harm the environment, and move away from traditional farming practices. Further, Kallari farmers grow cocoa in its natural environment, among other plants such as yucca, plantains and coffee, never as a monocrop. Kallari chocolate bars are available in 70%, 75% and 85% cocoa content, and are currently sold in Ecuador and the United States as well as parts of Europe.

Kallari is a small part of a larger

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**KALLARI**

Sustainable Pleasure for Palate and Planet
movement in Ecuador to preserve traditional culture. The Ecuadorian Amazon, which is home to the Kichwa people, is one of the most biodiverse ecosystems on earth. Because of the amazing breadth of resources available in this region including petroleum, medicinal plants and unique hardwoods, outsiders are constantly fighting to harvest these resources, and by doing so are constantly threatening Kichwa land and culture. However, the Kichwa have proven to be a very resilient group and continue to fight back. The 2008 Ecuadorian constitution recognizes indigenous languages such as Kichwa as “semi-official” and also gives rights to the environment. Thanks to groups of indigenous entrepreneurs such as Kallari, which are dedicated to protecting their language, environment and culture through empowering themselves and marketing their resources in a sustainable way, future generations of indigenous individuals will also be able to enjoy the same home environment as their parents. By more than quadrupling the price that indigenous farmers are paid for their cocoa beans and giving themselves ownership over a finished product made from their own resources, Kallari is contributing to this struggle in a long way. I feel inspired to be a witness.

Spring 2011 Courses

Advanced Composition and Stylistics (Plata, Stolova)
Africa (Moran)
African American Social Movements (Banner-Haley)
African Art (Lorenz)
American Economic History (Haines)
Andean Lives (Bigenho)
Atlantic World, 1492-1800 (Barrera)
Caribbean-Conquest/Colonialism (B. Moore)
Christianity, Islam & Political Change in Africa (Sindima)
Environmental Justice (Baptiste)
Gender, Justice and Environmental Change (Hays-Mitchell)
Geographic Population Vulnerability (Kraly)
Guatemala (Olson)
Introduction Literature Studies: Sex & Global City (Page)
Language, Race and Ethnicity in the US (Campbell)
Latin American Literature: Illusion/Fantasy (Luciani)
Latin American Literature: Many Voices (Rojas-Paiiewonsky)
Latin American Women Writers (Rojas-Paiiewonsky)
Major Hispanic Authors (Luciani)
Mexico (Klugherz)
Model African Union (Moran)
New York City History (Hodges)
Peru (Groleau)
Politics in Sub-Saharan Africa (Batty)
Politics of Race (N. Moore)
Power & Protest - Southern Africa (Batty)
Power, Politics & Social Change (R. Levine)
Power, Racism and Privilege (R. Levine)
Race and Education (Thapliyal)
Race, Racism & Film (Reid)
Seminar: American Economic History (Haines)
Social Inequality (Villarrubia)
South Africa (Hyslop)
The Black Diaspora (B. Moore)
The Making of Latin America (Roller)
The Politics of Race (N. Moore)
The Psychology of Oppression (Reid)
The United States Since 1877 (Banner-Haley)
West Indian Literature (Page)

For more information, contact Pat Kane (315) 228-7546 or stop by 327 Alumni Hall
December 21, 2012. The Internet, bookshelves, and movie theaters are full of prophecies, theories, and predictions that this date marks the end of the world, or at least the end of the world as we know it. Whether the end will result from the magnetic realignment of the north and south poles, bringing floods, earthquakes, death, and destruction; or from the return of alien caretakers to enlighten or enslave us; or from a global awakening, a sudden evolution of Homo sapiens into non-corporal beings—theories of great, impending changes abound. In The End of Time, award-winning astronomer and Maya researcher Anthony Aveni explores these theories, explains their origins, and measures them objectively against evidence unearthed by Maya archaeologists, iconographers, and epigraphers. He probes the latest information astronomers and earth scientists have gathered on the likelihood of Armageddon and the oft-proposed link between the Maya Long Count cycle and the precession of the equinoxes. He then expands on these prophecies to include the broader context of how other cultures, ancient and modern, thought about the “end of things” and speculates on why cataclysmic events in human history have such a strong appeal within American pop culture.

The W.E.B. DuBois lecture on ALST Day, given by Achille Mbembe, was an inspirational and emotionally moving piece. Mbembe started off the talk by asking two very important questions, “What are we to make of Fanon today? And “Does Fanon have much to offer to the US? Mbembe offered his insights into the legacy of Fanon and asserted that it is necessary for individuals to read Fanon within their own context and experiences. Mbembe united his lecture around the three fundamental notions of “trauma of race”, decolonization”, and the “critique of wealth, property, and ownership”.

The notion of the “trauma of race” is one of the strongest declarations made because of the amount of damage it can inflict upon society. His use of the word trauma is significant in itself because trauma connotes severe mental disturbances brought on by traumatic events. Not only do issues of race injure the victims, but it leads to the collapse of man himself. Summarizing the entire notion of race is the fact that it is an enormous burden pressing down upon society. Decolonization relates to the struggles for freedom and breaking down the old constructions that bind us. Mbembe uses the phrase “existing in a state of somnombulance,” as in sleep-walking, because it relates to the period in which people that have recently acquired freedom have yet to develop their own identity. Decolonization is about creating a new sense of self and not existing in life without meaning and purpose. Mbembe states it is necessary to turn our backs on Europe so as to no longer use it as our own model. In his critique of wealth, property, and ownership, Mbembe brings up an important point, that the struggles for freedom are about the struggles for self-ownership and to be free from race.

Mbembe’s talk draws upon Marxist notions of wealth and capitalism and probes us to examine the proper relationship between people and objects. We must learn to effectively deal with people that have been traumatized and move beyond our issues as a society. In a contemporary political analy-
Heather recently finished her doctorate at Stanford University, close to her hometown of Berkeley, California. Her dissertation focused on the formation of native Amazonian communities under Portuguese colonial rule. Most of her research has drawn from village-level sources from a regional amazonian archive, complemented by documents from collections in Lisbon and Rio de Janeiro. She is currently working on an article about river guides, pilots, and other types of geographical informants for eighteenth-century expeditions into the South American interior.
While reading Thomas C. Holt’s latest history of African Americans, Children of Fire (Hill & Wang, 2010), I was once again taken by the realization that African American history is undergoing a fundamental shift in perspective and focus. Over the last two years there have been a number of studies which have re-visited or re-examined the Black Diaspora. The intent has been to deepen our understanding of how African Americans came to be who they are. This exploration of racial identity has led many scholars such as Ira Berlin, Stephen Tuck, Nikhil Pal Singh, and Holt to look at facets of the black experience and the role that migrations (within the US and to the US) have played in the social, political, and intellectual growth of black Americans.

African American history, in one sense, is a story of migrations and identities. The Middle Passage of the Great Atlantic Slave Trade could be said to be the first migration. The forcible movement of African peoples to North and South American and the Caribbean was historic not only for the way that it shaped global capitalism but also for the ways in which particular black identities were formed. With the United States, there were several internal migrations.

During the years of enslavement, black people were moved from the eastern coast inward. As slavery expanded African Americans simultaneously helped to shape the social, political, and cultural terrain were shaped by that milieu. The cross pollination that resulted gave Southern blacks and Northern blacks unique identities of which the common denominator was pigmentation.

The next migration, labeled The Great Migration, occurred at a momentous time in American History—around World War I. From 1919 to 1970, this migration saw millions of African Americans moving from the rural South to the urban sectors of the North, Mid-West, and west. It was this migration, beautifully charted out by Isabel Wilkerson in her study, The Warmth of Other Suns (Random House, 2010) that created a new identity for African Americans. It was an identity that involved urbanization and modernization and created a people whose condition and being was summed up so poignantly by W.E.B. Du Bois as a warring of two souls, one black, one American that struggled for freedom and recognition of their humanity. This “New Negro” would again shape American culture and society in profound ways. From music to literature to stage and screen, the mass movements of black Americans have had a transformative effect on themselves and on the nation as a whole.

There was also an important external migration that occurred just as the internal Great Migration halted. This external migration was the result of the lifting of immigration barriers that dated back to the 1920s. In the late Sixties immigration laws were repealed and over the ensuing years increasing numbers of Afro-Caribbeans, Latin Americans, Asians, and Africans entered the United States. They came seeking the same opportunities and refuge that previous generations of European immigrants sought. This external migration has been happening now for over forty years and is transforming American in a number of ways. For African Americans, this influx has opened the door to new dimensions of identity. Thus it is no accident that many African Americans (especially those within the professional black middle class) are returning to the South. This reverse internal migration has many causes: job opportunities and a haven from the mean streets of Northern urban centers to name but two. But there is also a strong desire to reclaim a sense of historical identity that was once rooted in the land of grandparents and great grandparents. There seems to be a need to seek solidarity which comes from having roots in the South.

The Black Experience in America is hardly monolithic. Indeed it is quite fluid and and given the cultural, social, and political forces, it is adaptable and given to re-invention. One only has to look at the evolving nature of hip-hop or the ease with which African Americans in the past and the present are able to embrace different cultures, different forms of music, and even movies, television and cyberspace.

Twenty-first century African Americans will certainly form different racial identities than previous generations. The two books mentioned in this essay go a long ways towards explaining and analyzing how those identities have been formed and raise tantalizing questions as to what the future may hold. Read them and learn of the past and imagine for yourself a brave bold future.

--Charles Pete Banner-Haley Associate Professor History/African American Studies
Perhaps you thought the topic was interesting. Maybe you just wanted some free food. Either way, there you are, comfortably seated at an ALST Conversation Series Brown Bag. And you’re thinking to yourself, What am I supposed to do?

First of all, relax. Eat your delicious La Iguana burrito, quesado and chips and take some deep breaths between sips of tasty tea. You have arrived at a common dilemma of any Brown bag attendee: What do you do in this situation?

Well, you can go one of two ways. You can do what I did my whole freshman year, that is, sit in the back and quietly absorb the intelligent conversation around you or you can BE ONE OF THOSE INTELLIGENT PEOPLE! That’s the great thing about the ALST Conversation Series — it’s a conversation! In other words, you don’t have to know all the answers! Ask questions and/or give your opinion! No one is grading you on your responses. These professors are here, on their free time, to have some thought-provoking conversations with students. Hey, you’re a student! You should be there! It’s an amazing opportunity for some good old out-of-the-classroom learning! It’s a unique learning experience and the food is delicious. It’s a no-brainer.

As an ALST intern, I’ve had the pleasure of attending my fair share of Conversation Series. I was there when Threatte ’69 and Brown ’71 discussed the founding of ALANA. I was there when Professor Jay Mandle discussed the economics behind developing countries. I’ve seen LASO present on female leaders in Latin America in the cozy Women’s Studies Lounge and the COVE present on helping women with business in the Dominican Republic in the ALANA Lounge. Whether discussing Appiah’s take on Fanon’s ideas or Nisha Thapliyal’s class presenting on Gender and Education, there is sure to be scintillating conversation at this Brown Bag series. The best thing about the ALST Conversation Series is, however, the atmosphere. At the ALST Conversation Series, discussion is encouraged in low-key and supportive way instead of the high stakes learning that takes place inside classrooms. The entire discussion is driven by students’ inquiries. It’s always interesting to see what other students are wondering about.

So if you’ve been waiting for an official invitation to come to a Conversation Series, here it is. Join us for our Conversation Series this semester! We look forward to seeing and hearing from you soon!

“Students + Faculty and Staff + An Interesting Topic + La Iguana = Good Times”
The Longyear Museum of Anthropology will mount an exhibition of African architectural sculptures and home furnishings drawn from its own collections. The focus of the exhibition is adornments for permanent African buildings in which the owner has invested time, labor and expense in order to create a home that will testify to his wealth, good taste, and standing in his community. Such architecture is associated with settled populations of agriculturalists who remain in the same houses for generations. The exhibition also includes, however, some items characteristic of semi-nomadic herders, specifically the Tuareg people, who live in large tents that are often sumptuously decorated. The exhibition focuses on ornamental architectural details such as carved posts, lintels, doors, and door locks, but also includes examples of furnishings such as tent bags, seats, and oil lamps.

From 1980 to 2000, political violence shook the Andean country of Peru as the insurgent movement Sendero Luminoso challenged the legitimacy of the Peruvian state. In the course of the conflict, nearly 70,000 Peruvians were killed, over 6,000 people disappeared, more than half a million persons displaced from their homes, and thousands unjustly imprisoned. The Truth and Reconciliation Commission of Peru (TRC) began its work in 2001. Its mandate was threefold: (i) to provide an official record of violations of human rights and international humanitarian law alleged to have occurred between May 1980 and November 2000, (ii) to analyze the causes of these violations, and (iii) to recommend measures to strengthen human rights and democracy. The Commission was to investigate acts imputed to rebel organizations, state agents and paramilitary groups (such as torture, kidnappings, killings and forced disappearances), as well as violations to the collective rights of indigenous communities.

Peru’s TRC was committed to supplementing its written report with visual documentation. In an effort to recover images from the period 1980 to 2000, the TRC investigated nearly 80 photographic archives countrywide, among them those of private collections, the press, news agencies, armed forces, police, human rights institutions, vicariates, and family photo albums. It created an Image Bank of nearly 1700 photographs and prepared Yuyanapaq: To Remember, a photographic exhibit of several hundred photographs displayed in 27 rooms arranged thematically. Yuyanapaq (“To Remember” in Quechua, the majority indigenous language of Peru) recounts the fear, horror and sorrow experienced by Peruvians from 1980 to 2000. The main exhibit resides in the Peruvian capital city Lima, with smaller exhibits traveling throughout Peru and abroad. The 40 photographs displayed here represent one such traveling exhibit. Yuyanapaq: To Remember reconstructs the history of those violent years. It exists due to courageous individuals who, equipped with cameras, recorded the far-ranging and complex reality of the manchaytimpu, or “time of fear”. Many of these images had been ignored or trivialized. The majority of the incidents and protagonists had gone unnoticed or had been forgotten. The recovery of these images for the collective memory of all Peruvians became part of the struggle for truth and reconciliation. This collection creates a visual legacy for all Peruvian society, a legacy with an encouraging assurance: The images do not change, but the eyes that view them do.1

The visit of Yuyanapaq: To Remember to Colgate University is made possible by the generous support of the Department of Geography, Communities and Identities Component of the Core Curriculum, Peace and Conflict Studies Program, and Africana and Latin American Studies Program. The sponsors of the exhibit are grateful to Case Library and Geyer Center for Information Technology for graciously sharing its space, facilities, and personnel. We hope you view and contemplate this exhibit often. For further information, you may consult the TRC’s website (http://www.cverdad.org.pe/) or Professor Maureen Hays-Mitchell, Department of Geography (mhaysmitchell@colgate.edu).

1 Excerpted and adapted from the website of the Truth and Reconciliation Commission of Peru (http://www.cverdad.org.pe/ingles/pagina01.php).

**Exhibition:** African House and Home
Longyear Museum of Anthropology, Alumni Hall, 2d Floor
February 21 to June 5, 2011

The Longyear Museum of Anthropology will mount an exhibition of African architectural sculptures and home furnishings drawn from its own collections. The focus of the exhibition is adornments for permanent African buildings in which the owner has invested time, labor and expense in order to create a home that will testify to his wealth, good taste, and standing in his community. Such architecture is associated with settled populations of agriculturalists who remain in the same houses for generations. The exhibition also includes, however, some items characteristic of semi-nomadic herders, specifically the Tuareg people, who live in large tents that are often sumptuously decorated. The exhibition focuses on ornamental architectural details such as carved posts, lintels, doors, and door locks, but also includes examples of furnishings such as tent bags, seats, and oil lamps.
Colgate means community to many of us. It is instantly clear to visitors how strongly we value our community. When we value something, it makes good sense to invest in its growth. With the release of the 2009 Colgate Campus Life Survey and ongoing efforts to enhance our diversity initiatives, we are at an exciting time to take a closer look at ourselves, how we interact with each other, and take advantage of the many opportunities to reinvest in our community further.

What gets in the way of building community? Many of us are afraid of making mistakes and offending others. Often we don’t know exactly what to do to connect with people who are different from us. Many training workshops aimed at building our understanding of diversity and our skills to work with others also cause us to feel guilty about our past mistakes and current difficulties. We may leave the workshop feeling ashamed, angry, or helpless. Wouldn’t it be great to reduce prejudice in an environment that is hopeful, non-blameful, constructive and provides some concrete skills?

A group of students, faculty, and staff at Colgate have found another approach, the National Coalition Building Institute (NCBI). As an international training organization, NCBI works to eliminate prejudice and discrimination group by group. Colgate University has a recognized NCBI chapter with trained facilitators ready to conduct workshops and serve as resources to the campus on diversity-related issues (for more information go to: http://www.colgate.edu/ncbi). The work of NCBI, including its mission, workshops, and trainings are designed to facilitate long-lasting institutional and social change. NCBI follows several fundamental principles and critical insights. Core principles include:

- Every issue counts.
- Personal stories change attitudes.
- Diversity training programs that are based on guilt, moralizing, or condemnation often rigidify prejudicial attitudes.
- Anti-racism programs are most effectively conducted with a hopeful, upbeat tone.
- Differences among individuals need not lead to discrimination and divisiveness.
- Differences among groups can be a community asset.
- Differences on issues need not divide communities.
- Welcoming diversity must include all of the visible and invisible differences found in our community.

Learn more about NCBI! It will help any student, faculty, or staff member who wishes to contribute to the enhancement of the many aspects of the Colgate community.

During the workshop participants learn how we are socialized to think and act as members of our racial, gender, and other identity groups. We will celebrate similarities and differences, claim pride in group identities, recognize misinformation that people have learned about various groups, and identify and heal from internalized oppression. Facilitators will teach hands-on tools for dealing effectively with prejudicial comments and discrimination. The workshop will conclude with skill-building to bridge differences and build stronger coalitions. We hope that you will take this opportunity to join us and learn how to strengthen our community.
1/17 MLK Day Celebration
Lots of events happening, check out the Colgate Calendar for details: www.colgate.edu/calendar

1/18 ALST/WMST Brown Bag: “We May Have All Come On Different Ships, But We’re In The Same Boat Now,” Faculty & Staff Perspectives on Diversity
Panel Moderator: Charlotte Johnson, Vice President and Dean of the College
Panel: Ken Valente, Helene Julien, Stanley Brubaker, Nisha Thapliyal, Pamela Prescod-Caesar, Rivera-Cruz
11:30am @ Center for Women’s Studies

1/27 ALST Conversation Series: Reflecting on the Movie "For Colored Girls"
Discussion of the film, that will be shown Wednesday, January 26 @ 7pm in the Hamilton Movie Theater
11:30am @ Center for Women’s Studies

2/3 ALST Conversation Series- Help Wanted/Unwanted Help and the American Dream
Professor Henke and Professor Hodges will talk about connections between race/ethnicity, immigration, and labor in the US context as well as hiring discrimination in the early Republic.
11:30am @ ALANA Lounge (Lunch Provided by La Iguana)

2/8 ALST/WMST Brown Bag: An Up Close View of the Civil Rights Movement
In honor of Black History Month, African American Studies will host a panel, which includes Professor Jane Pinchin talking about Voter Registration Drives, Professor Tony Aveni talking about what was happening on Colgate's campus, and Professor Rhonda Levine talking about Robert F. Williams and his struggle against extradition. Professor Pete Banner-Haley will moderate.
11:30am @ ALANA Cultural Center

2/17 ALST Major/Minor Information Session: African Studies, Caribbean Studies, African American Studies and Latin American Studies
Come hear about requirements for these Concentrations in ALST.
11:30am - 12:30pm @ ALANA Cultural Center (Lunch Provided)

3/2 African Studies Presents: Toyin Falola, "The United States and Africa"
Falola, the Frances Higginbotham Nalle Centennial in History at the University of Texas at Austin
4:30pm @ Persson Auditorium

3/3 ALST Conversation Series- Time, The End of the World, and Calendars:
Between Native American and European Times
Professor Aveni and Professor Barrera will talk about concepts of time in relation to the Mayan calendar coming to an end in 2012.
11:30am @ ALANA Lounge (Lunch Provided by La Iguana)

4/4 ALST Voices Lecture: Michael Hanchard
Michael Hanchard, Professor at the JHU Krieger School of Arts & Sciences and co-director of the Racism, Immigration & Citizenship Program. A scholar of comparative politics specializing in nationalism, social movements, racial hierarchy and citizenship.
4:30pm @ Persson Auditorium

4/7 ALST Conversation Series: Bill Twaddell
Ambassador Twaddell will be discussing the topic of diplomacy and African international relations with students that just came back from the Model African Union Conference in DC.
11:30am @ ALANA Lounge (Lunch Provided by La Iguana)

Also watch for: Marcy Norton on The History of Chocolate and Tobacco, Black History Month Events, and many more collaborations.