

The Department of African and Black Diaspora Studies
Spring 2020 Newsletter

WHAT HAPPENED TO
#AllLivesMatter??

**WE
ARE
HERE.**



A Message From the Department Chair: Dr. Amor Kohli

Welcome to the Spring 2020 issue of the ABD department newsletter, We Are Here.

It comes at the end of a very difficult term for many of us. As we struggled with the new conditions brought on by the COVID-19 pandemic, we were rocked by the murders of George Floyd, Breonna Taylor, Ahmaud Arbery, Tony McDade, and the brazen attempt by a white woman in NYC to use the legacy of state violence against Black people as a weapon against Christian Cooper. We can be thankful that Mr. Cooper did not lose his life, but it brought home the ways in which Black life is treated in our nation and in many others across the world.

In the midst of this, however, our students bring life. They bring the creativity and righteous commitment that you see here in this issue of our newsletter. All the submissions were in by the time the massive, impressive protests began in our nation or no doubt we would have seen more commentary of it here in this issue. But if we look close and listen, we can see, hear, and feel that energy throughout the essays and artwork included here.

It is the end of the year, so I would like to congratulate our graduating seniors on a job well done! And congratulations to our ABD Outstanding Senior, Lela Gaye! To our graduates: we look forward to hearing about the great work you do after leaving ABD and DePaul. To our returning students: we look forward to seeing you again next year!

Many, many thanks to Shellynn Beasley for all her amazing, thoughtful work on the newsletter. Thank you also to ABD department assistant Farrad DeBerry for his assistance on this issue.

I hope you all have a restful summer and consider reading some of the wonderful texts included in the summer reading list. Enjoy the life affirming work of our students in this newsletter. Be safe, be well, and, as ever, keep your heads up.



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Art Direction: ShellLynn Beasley
Editing: Farrad Deberry & ShellLynn Beasley
Additional Support: Dr. Amor Kohli
Cover Photo: @dev_decker on Twitter

IN MEMORIAM



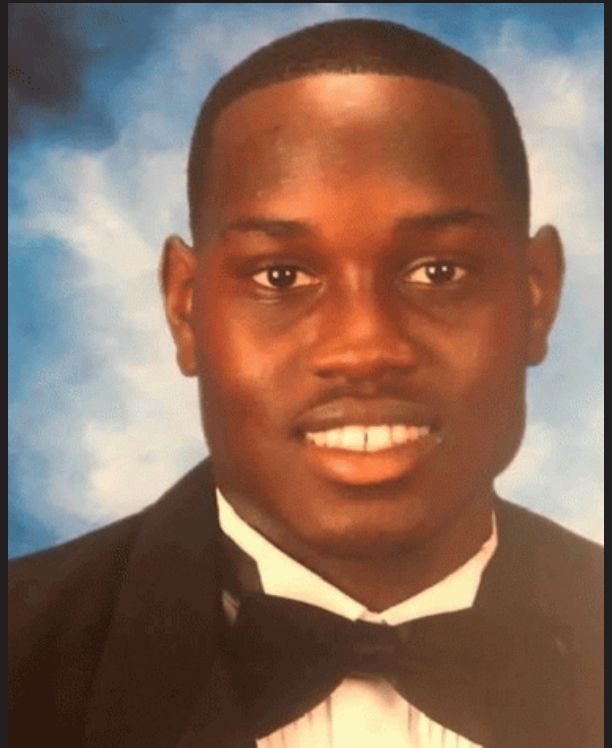
George Floyd
(1973 – 2020)



BREONNA TAYLOR
(1993 – 2020)



Tony McDade
(1982 - 2020)



Ahmaud Arbery
(1995 - 2020)

REST IN POWER

REST IN LOVE

REST IN PEACE

STATEMENT FROM THE CENTER FOR BLACK DIASPORA

The Center for Black Diaspora sends love to the parents and families whose loved ones have been extinguished by police and others. We are here to support our students who have always been freedom fighters in the struggle for freedom, justice, and equality.

STATEMENT FROM THE AFRICAN AND BLACK DIASPORA STUDIES DEPARTMENT

The African and Black Diaspora Studies Department denounces and rejects the continued violence against Black people at the hands of police. We support and wish protection on our students and whosoever else labors on the front lines for the struggle for racial justice.

To our students: Like you, those of us in the ABD department have been hearing, watching, and feeling the fallout of structural racism and the historical violence against Black people over the last weeks. We condemn the actions of police and state violence against Black people, and uplift the names of George Floyd, Breonna Taylor, Ahmaud Arbery, Tony McDade as well as the countless victims of that same violence whose names we might or might not have heard before but whose presence we feel.

We are also feeling something for which we have no real word, of a combination of grief and righteous anger. We feel that with you and wish that there was no cause for you to ever feel that feeling so early—or ever—in your lives. All of us are worried for ourselves and our loved ones but grateful that we have and can find love amongst our families and our communities.

All of us, faculty, staff, and students are feeling deeply the tragic and infuriating repetition of history. We know that some of you have been at or near the protests and we hope for your safety. We are thinking of you, we love you, and we will all get through with the strength and the clarity that we need in moments like this.

Please continue to channel your energies into engagement with the Movement For Black Lives: <https://m4bl.org/>.



BLACK PUBLIC HEALTH IN THE ERA OF COVID-19

By Jennifer Ogwumike

The Center for Black Diaspora's spring events centers around the Black community and COVID-19. Our first event in the virtual series was a conversation with Dr. Uché Blackstock, a certified emergency health medicine physician, founder and CEO of Advancing Health Equity.

During the event, she referred to the pandemic as a "crisis within a crisis," meaning that the coronavirus exacerbates the preexisting inequity and structural racism in public health. She discussed how the pandemic calls for a focus on social determinants that leave Black people vulnerable.

The Black community in the U.S. has a unique experience with the virus, being that our people are contracting and dying from the coronavirus at disproportionate and alarming rates. Dr. Blackstock named living in crowded houses, inaccessibility to health care, chronic illnesses, distrust in health institutions, and working essential public jobs as some reasons why many Black people are susceptible to contracting the virus. We face more fatal outcomes from this virus, because we are less likely to receive adequate care or to be taken seriously by health professionals. These reasons all stem from historical disparities and discrimination.

To alleviate the spread of COVID-19, Dr. Blackstock recommended preventative measures like avid testing, contact tracing, and protective equipment. To battle false information about the pandemic, she suggested nuanced outreach through

public health departments, faith-based organizations, coalitions, and community health workers.

While the virus shows a health justice issue in the States, the virus shows a health security issue in the Caribbean. Our second event consisted of a presentation from Dr. Joy St. John, who is the executive director of the Caribbean Public Health Agency (CARPHA). She gave insight as to how early response to the virus, testing, self-quarantining, and other public health measures contributed to the plateauing of COVID-19 in the Caribbean. Yet there are still issues

present (as they are in many other places), such as coordination with other health sectors, and securing essential resources like test kits and ventilators.

In terms of moving forward, Dr. St. John recommends that people prepare for economic changes, moving away from tourism to other means that support a new social-distancing lifestyle. She also implores that we no longer see climate change and public health as separate issues. Rather, we need to learn how to live with COVID-19 until we get a new vaccine. The events so far tell us how the virus impacts different Black communities across the diaspora. They have been a way for viewers to learn from and inter-

act with public health representatives and experts.

The Center has other programs planned, such as a conversation with practitioners of classical Chinese medicine and herbalism about how to maintain holistic health and wellness during the pandemic. It will supplement the other two events with information we can actively incorporate while caring for ourselves.





COVID-19 & Cook County Jail

By ShelLynn Beasley

In memoriam Jeffery Pendicton

In memoriam Karl Battiste

In memoriam Leslie Pieroni

In memoriam Nicholas Lee

In memoriam Rene Olivio

In memoriam Juan Salgado Mendoza

In memoriam William Sobczyk



As of May 6, 2020, 264 people incarcerated inside Cook County Jail tested positive for COVID-19. Cook County Jail has been named a hotspot in the battle against COVID-19 cases within jails prisons, and detention centers. Being mindful of the language we are using and how it can be a tool to assist white supremacy and further disenfranchise the most marginalized. I think we are using the wrong word to describe the experience of incarcerated people in light of COVID-19. A battle indicates that in the end, there will be a winner and loser, but in this context, there are no winners. To “win” the battle against COVID-19 while incarcerated means death, isolation, limited resources, and fear. A battle is far too simple of a term to grasp the history of oppression, enslavement, and colonization that created the conditions which subjected 5,600 predominantly Black and Brown people to the inhumane environment of Cook County Jail. A battle does not explain how white supremacy has devalued Black and Brown bodies and deemed them disposable, normalizing dehumanization and maltreatment. A battle against COVID-19 is void of accountability. It holds no roots.

Jails, prisons, and detention centers are perceived as foundational institutions in the United States. They are inextricably linked to economic and political systems. Capitalism maintains itself using unpaid or cheap labor. It works in conjunction with white supremacy to ensure that nonwhite individuals are groomed for lower service sector jobs or incarceration where their labor is devalued, without benefits, unsafe, or forced. Capitalism, patriarchy, and white supremacy work to demonize Black and Brown bodies by promoting the belief that nonwhite people are a threat to white supremacy and need to be controlled. This same pathology similarly advances the notion that whiteness is synonymous with normalcy which allows incarceration to be a tool to control deviant bodies, while also extracting their labor. White supremacy manifests itself into policies, media, education, and institutions. It protects those whom white society deems valuable, typically those with close proximity to whiteness. Prisons, jails, and detention centers are not equipped to provide reliable medical care because the people who inhabit them, although, the backbone of capitalist production, do little to advance white supremacy thus are perceived as disposable. We need to move past the belief that incarceration is necessary and question what it subjects Black and Brown people and their communities to. The battle against COVID-19 in Cook County Jail should be reframed as a battle against the capitalist, white supremacist, patriarchal power structures that allowed for 5,600 people to be exposed to COVID-19 and seven people to die in Cook County Jail without soap, facemasks, space to social distance, or cleaning supplies. The battle must be against prisons themselves and the institutions that uphold them.

JON BURNS

PHOTOGRAPHY



PIGS ON A HILL



UNTITLED



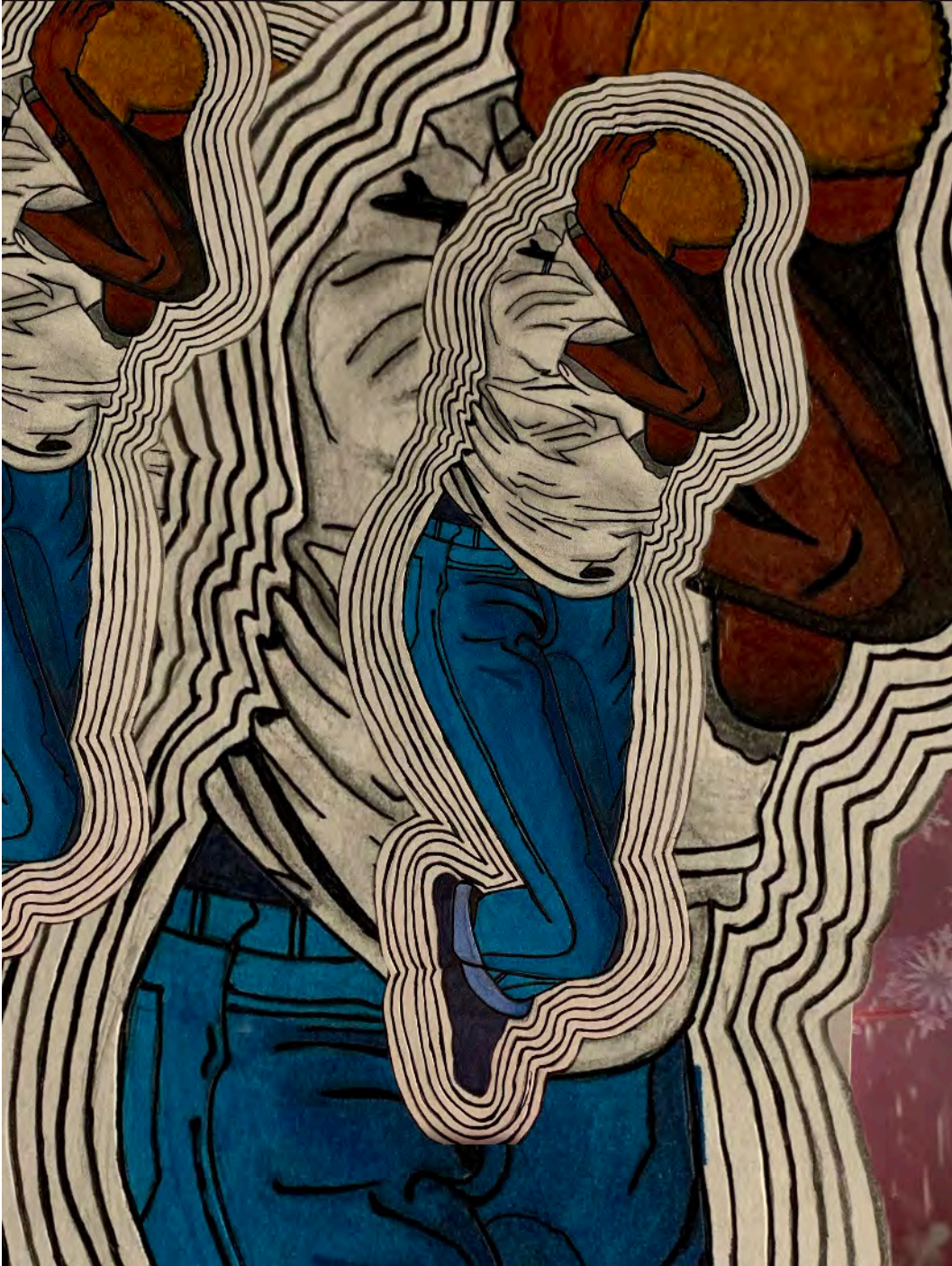
DREAM STATE



THE INTERNET TIMES

LOOK UP

By Maici Williams



Pen, Pencil and Markers on Bristol Sketchpad Paper 9 x 12 inches

In the melee of a developing global pandemic, my friends and I spent almost all of our last days together. I took a picture of my friend, Vincent, in a semi-fetal position on my roommate's bed days after she vacated. I took several photos of him that in which he was positioned organically, yet I asked him to remain in position to let me capture the shot. I noticed how he was conveying his emotions as expressed in his body positioning felt central to the moment, as we began to almost simultaneously experience such a vast range of emotions.

To create this piece, I used pencil to sketch the original drawing, which I then traced with pen to sharpen the lines within the composition. I repeated this process to create the silhouettes of Vincent's body that outline the central drawing. In terms of the color, I used art markers to add color to Vincent's hair, skin, and clothing. I wanted to emphasize the shadows, lines, and shading within the original drawing to illustrate how we hold stress in our bodies as a physical representation of the internal effect of this stress. In this piece, I sought to capture this isolating and distressing feeling that we tend to internalize before we eventually externalize or express this feeling outwardly.

In those moments, his presence as a close friend of mine and his poses were comforting to me, as my life was being uprooted. In those stressful and lonely moments, it was therapeutic to be surrounded by friends, and Vincent's enclosed positioning mimicked how I felt inside; I had the overwhelming desire to shut down and escape the world, which was now unrecognizable. This was not always a possibility, as we were completing finals and collecting our bearings to enter quarantine. What helped me to persevere through this challenging time was looking to my friends, family, peers, and sometimes myself, for encouragement to manage in the last few weeks of spring quarter. These foundations are important even as we continue to face new challenges amid this unprecedented time.

“ W I C K E D ”

EEMANNA

My name is Eemanna and I am a musician. I create music that I categorize as hip-hop informed by several different genres of music including multiple African genres, alternative pop, soul, RnB and dark electronic. I create with the community in mind, specifically to try and express the processing of my circumstances as a Black womyn through storytelling. I think of my art as community organizing because I believe the more access people have to narratives the more people will be to expand world views and sustain growth.

This piece is titled “Wicked” and it is the first official music video I have released. The purpose of this piece was to illustrate the way ignorance is an act of violence. The chorus “They say no rest for the wicked, but the wicked is asleep, the wicked is the sheep” is about the concept of being ignorant or asleep to the issues of the world and how this is harmful to people who are being impacted by them. It also speaks on how important it is to think for oneself and not fall victim to the narratives the masses use to continue oppressing communities.



WATCH HERE: [HTTPS://WWW.YOUTUBE.COM/WATCH?V=12QE-ZALYZI&FEATURE=EMB_TITLE](https://www.youtube.com/watch?v=12QE-ZALYZI&FEATURE=EMB_TITLE)

“ W I C K E D ”

EEMANNA

Every day I speak my mind more and more
But it stays full to the brink down to the core

Some would say its seems like I have a sore soul
Because the visions I see they don't glitter, they ain't gold
Music brightens my world so it's not so cold
The thoughts that I have are so strong and pow-er-ful

My imagination sees a nation of chaos, then beauty and hope
I'm just writing for sign in nature something natural
Inspiration has me waiting for my glass full
I'm creating liquid to fill it from the air's soul
My eyes are clear and open free from trickery and wool

All the lies they spit must be a mouthful
I haven't figured it out yet I'm still doubtful
But I know certain things are not meant to be forceful
So you gotta take ur time and let it be original

They say no rest for the wicked,
But the wicked is asleep
The wicked is the sheep

They say no rest for the wicked,
But the wicked is asleep
The wicked is the sheep

Streetlights blinking
I'm hungry what they dishing
I'm calling you to listen
Ring a ding dinging
In flying high and I can't say I'm winged
Shining bright but I don't got the blingage

I cradle what's right I'm not clinging
It's kinda a confidence thing
You gotta know that your winning
Competition is nonexistent
Moving forward seeing what this journey's giving
Obstacles it's flinging
Crosses and jabs it is the worlds spinning

Imma agent in a mission
But it's stuff just the beginning

A revolution of mind sprit
These are my lyrics

A revolution of mind spirit and souls
I suppose
Figure out your mind is a stronghold

They say no rest for the wicked,
But the wicked is asleep
The wicked is the sheep

WHY BLACK STUDIES?

By Kayla Arnett

Toward the end of fall quarter 2019 I was asked to provide a brief quote for the African & Black Diaspora Studies newsletter that answered the question: "Why is ABD important?" At first glance, this seemed like it should be a simple enough question for someone who has decided to major in the program. Despite this, it took me three days to come up with a few responses that I felt properly articulated the purpose of the ABD program from my perspective. Those responses are as follows:

African & Black Diaspora Studies is a retelling and reconstruction of information that has been historically and systematically dismissed, hidden, invalidated, and misconstrued. ABD provides students with the tools to create nuanced analyses of Black experiences throughout the diaspora.

The study of the African & Black diaspora encourages the critical analysis of histories that have regularly been trivialized. This is not just a study of oppression but an exploration of the complexities of Black culture and identity.

African & Black Diaspora studies is specifically important to my personal scholarship as I plan to work in the field of law, regularly educating Afro-descendant peoples on how the law affects them as the main targets of a systematically oppressive system. ABD gives me the tools to make a critical analysis of that system in order to reconstruct it from a legal studies perspective.

Though I gave multiple quotes with the intention of giving the editors options to work with, all three quotes were included in the printed newsletter.

It's quite a strange sensation to feel like I need to justify my major, its importance, and its credibility. When I say my studies focus on the African & Black diaspora, the response is almost always, "You're going to have to explain that to me," or "What can you do with that?" Would they ask these same questions of a health science or business major? Do they genuinely want to know or is it an attempt to invalidate or belittle the existence of such a program? No matter their motivations in asking, the idea of dedicating time to an entire program that focuses on the black diaspora is quite fascinating for a number of people.

I've heard and read many opinions of contempt when it comes to the idea of Black studies programs in colleges and universities in the U.S. Some assert that it is unnecessary and can be covered in standard history classes. Others argue that is just a fancy way to fixate on oppression and struggle. This particular argument is expressed in Robin Kelley's "How the West Was One" . Kel-

ley asserts that black studies needs to depart from "unitary narratives of displacement, domination, and nation building...". Throughout all my ABD coursework at DePaul I have never felt at all like I was drowning in literature and media that did nothing but plainly outline the many ways in which Black people have been marginalized and traumatized throughout the diaspora. Instead I have engaged in a multi-faceted study of the ways in which Black people have transformed such struggle into remarkable creations of art, literature, political movements, and more. The professors and students of black diaspora studies I have encountered through this work have helped in radically evolving the way I perceive and engage the world and my place in it as a black woman.

Darlene Clark Hine's "A Black Studies Manifesto" outlines five characteristics of the minds of those who have dedicated time and energy to the study of the Black diaspora. These five elements are intersectionality, non-linear thinking, diasporic perspectives and comparative analyses, oppression and resistance, and solidarity. Without even detailing what all of these elements mean, it is clear that those who explore Black studies are not solely focused on oppression but are driven to emphasize all identities within the Black experience and acknowledge its connection to other experiences and identities as well. The idea of non-linear thinking makes it evident to those who view it as nothing more than a history class that this is not a simple study of the past but a recognition that the struggle continues, and gains and losses are made every day. Hines' manifesto very directly displays the complexities of Black diaspora studies and effectively argues for its continued existence.

Black studies is an act of resistance at its very core. It is a bold, multifaceted statement that emphasizes the experiences, innovations, and accomplishments of Black people throughout history and all around the world. Black studies is an acknowledgement that the battle for Black liberation is not an event of the past but an ongoing effort that requires each of us to think and move in a way that is intentional and dynamic. No matter the many identities one may carry, Black studies can provide new perspectives and knowledge that will be inevitably significant to the way people participate in their world.

Works Referenced

Clark Hine, Darlene, "A Black Studies Manifesto," *The Black Scholar* 44, no. 2 (2014): 11-15.

Kelley, Robin, "How the West Was One," *The Black Scholar* 30, no.3-4 (2000): 31-35.2

BLACK IS Beautiful

By Taelor Clark

I am more than just my body.

I am more than just the curves of my breast, the way I walk and strut... that seems to only matter to you.

I stand, proud and tall, embracing every single piece of me, more than just the physical.

I have a heart, a mind, I can think on my own, I do not need someone else dictating my thoughts.

When you see me, all you see is my assets, clear as day. But you fail to realize that my body is sacred, scared to be hurt again.

My body cannot take the destruction of your toxicity. I need stability and love all around or it means nothing at all.

Women like me, we tend to focus on more important things, the deeper thoughts that eat away at the flesh of our silence.

Black men, please take care and protect us, do not join in on the fun of society, worshiping the praise of our silence.
Appreciate that we are capable of love, we can just do more than provide for you.

Learn to provide for us, treat us as the queens we are.

Understand that pleasure is a mutual agreement, it does not only consist of your approval.

Bring the attention to the idea that we are the last thought, the forgotten and mistreated human beings, only seen as promiscuous.

Our bodies are not just promising to the eye, but a blessing and a gift to create the beautiful black body, burning to be heard, be remembered, be strong.

So next time you see a black woman, think again before you try and spit your foolishness.

#BLACKMAMASMATTER

By *ShelLynn Beasley*

BLACK WOMEN ARE 243 PERCENT MORE LIKELY TO DIE FROM PREGNANCY- OR CHILDBIRTH-RELATED CAUSES THAN WHITE WOMEN

Black women have historically been systematically devalued. During slavery, Black women's purpose was to produce and reproduce. They were considered breeders and laborers whose bodies were used to further capitalist production. Patriarchy, capitalism, and white supremacy work to dehumanize Black women and their agency and devalue their physical, emotional, and reproductive labor. Black women and their wombs have been criminalized because they have the ability to produce the next generation of the Black community. The desire to preserve white supremacy is the root of forced sterilization, a practice used by the US government to control the reproduction of Indigenous, Black, and Latinx women. Today, it manifests itself in stereotypes of bad motherhood, welfare queens, and hypersexuality. Structural racism has overlooked the health and wellbeing of Black women and their communities. Further, it has deemed Black women as incompetent and unable to care and make decisions for their own bodies. Birth control was tested, and often forced, on Black and Brown women, within the U.S. and outside, even if the side effects were grave. Black and Brown women's reproductive lives have always been controlled and hypersurveilled. Moreover, the lack of clean water, affordable and safe housing, clean air, well paying jobs, access to healthy foods and care within their communities contribute to the disproportionately high rates of Black maternal mortality.

Black women are 243 percent more likely to die from childbirth or pregnancy related causes

than their white counterparts. Childbirth related deaths are preventable through extra care and monitoring, yet Black women are still dying at disproportionate rates. The Coronavirus pandemic has only increased these numbers. Tressie McMillan Cottom writes about her experience with childbirth in her essay "Dying to be Competent." Cottom was four months pregnant when she started bleeding and experiencing pain. She went to her doctor multiple times who told her that her pain was not something to



be concerned about. Finally, she received an ultrasound which uncovered that she had two tumors larger than her baby in her uterus. She was rushed to the maternity ward where she learned her symptoms were undiagnosed labor pains. The medical staff ignored her requests for medication until delivery where the anesthesiologist taunted her saying she could only receive pain medication if she was quiet. Cottom passed out and awoke to giving birth. Her daughter was born and died shortly after her first breath.

Cottom argues in that same essay that "this moment of global inequality demands incompetent subjects." Further, that incompetence is constructed by patriarchy, white supremacy, and capitalism leaving Black women at the bottom of the barrel. The perception of incompetence creates barriers for Black women to access care because their lives are devalued and their pain is disregarded. Black women's pain and agency are not taken seriously which is causing Black women to die. Healing from this deeply entrenched racist ideology that allows for such high Black maternal mortality rates goes farther than policy change. To live in a world where Black women can give birth and parent healthy babies without facing the threat of death means eradicating capitalism, unlearning racism, valuing the existence and histories of women of color, and taking accountability for years of institutional racism. This is a difficult feat but there are many community organizations doing this work such as Sister Song, Mother United Against Violence and Incarceration, and Black Mamas Matter Alliance.

Works Referenced

Cottom, Tressie McMillan. *Thick: and Other Essays*. The New Press, 2019.

Martin, Nina. ProPublica, and Renee Montagne. "Black Mothers Keep Dying After Giving Birth. Shalon Irving's Story Explains Why." NPR, NPR, 8 Dec. 2017, www.npr.org/2017/12/07/568948782/black-mothers-keep-dying-after-giving-birth-shalon-irving-story-explains-why.

BLACK CLUBS ON CAMPUS

LEARN MORE AT
[DEHUB.CAMPUSGROUPS.COM](https://dehub.campusgroups.com)

STUDENTS AGAINST INCARCERATION

Students Against Incarceration strives to create an environment where people interested in fighting against issues in the American legal system can be in community, educate themselves and others, and take action. Through a number of initiatives including #BantheBox, we are holding our communities accountable to dismantling systems that contribute to mass incarceration.

[@saidepaul](https://twitter.com/saidepaul)

SANKOFA

The Sankofa Black Student Formation Program dives into the diverse aspects of Black identity, empowers Black students to lead and live well, and provides skills for the development of spiritual and holistic wellness. We offer year-round programming for Black students/students of African descent focusing on wellness, cultural education, leadership development, fellowship/community building, and offer a space for Black students to simply enjoy #blackjoy.

[@depaulsankofa](https://twitter.com/depaulsankofa)

AFRICAN STUDENT ASSOCIATION

The African Student Association centers and builds the African community at DePaul through cultural events, community service initiatives and collaborating with like minded student and community organizations. Our work spans from inviting the CEO from the Kalipeni Foundation to talk about her work in Malawi to collaborating with other cultural orgs for trivia nights during social distancing. We aim to create a safe space for students of the African diaspora and provide enriching activities and resources.

[@asa_depaul](https://twitter.com/asa_depaul)

S.T.R.O.N.G

The purpose of the organization S.T.R.O.N.G is to promote mental, physical, and spiritual growth among women of color. This group was created with the thought of being an outlet for those who did not have a circle of friends to turn to as counsel; providing advocacy toward bettering oneself through positive thinking, education and a better understanding of spirituality. By starting this organization we are extending our time, friendship, and sisterhood.

[@strong.depaul](https://twitter.com/strong.depaul)

SUPPORT BLACK STUDIES

MAJOR OR MINOR IN ABD

MAJOR (13 COURSES)

FOUR CORE CLASSES

ABD 100: Intro to ABD

ABD 200: Africa

ABD 206: Afro-Caribbean and Latin America

ABD 208: African America

+ FOUR 200 LEVEL COURSES

+ FOUR ELECTIVES

(200 LEVEL & ABOVE)

+ SENIOR CAPSTONE



MINOR (6 COURSES)

ONE CORE CLASS

ABD 100: Intro to ABD

+ ABD 200: Africa

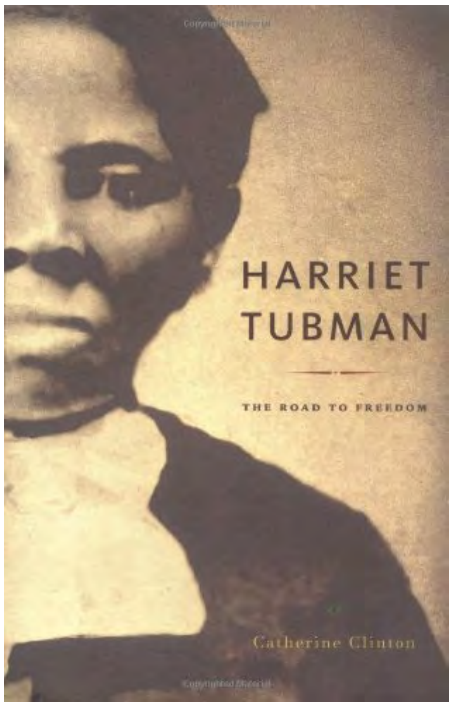
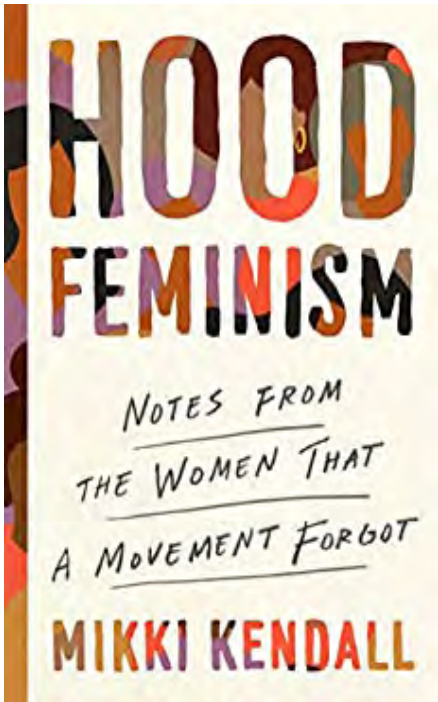
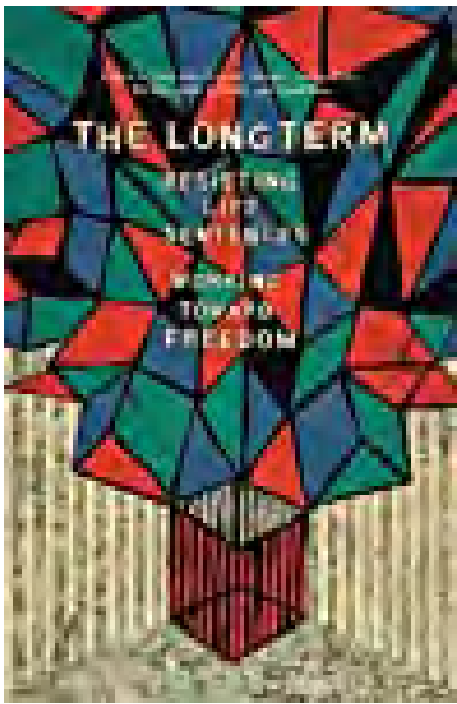
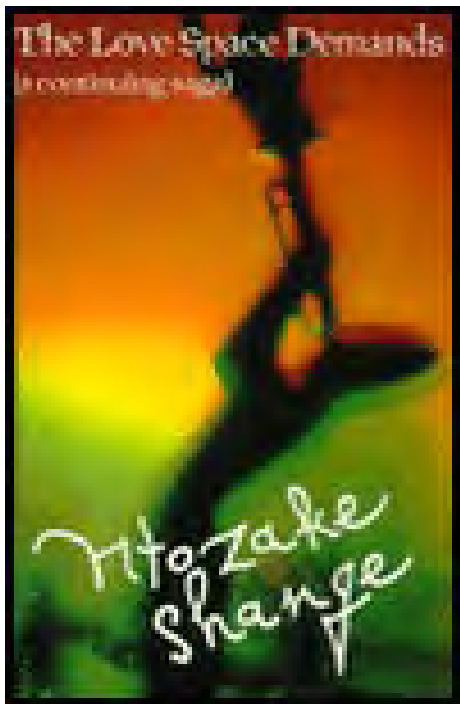
OR ABD 206: Afro-Caribbean and Latin
America

OR ABD 208: African America

+ FOUR COURSES

SUMMER BOOK RECOMMENDATIONS

From the Department of African and Black Diaspora Studies



BOOK INFORMATION FROM TOP LEFT TO RIGHT

THE LOVE SPACE DEMANDS (A CONTINUING SAGA)
BY NTOZAKE SHANGE

THE LONG TERM: RESISTING LIFE SENTENCES WORKING TOWARD FREE-
DOM
(EDS. A. KIM, E. MEINERS, J. PETTY, A. PETTY, B. RICHIE, S. ROSS)

HOOD FEMINISM: NOTES FROM THE WOMEN THAT A MOVEMENT FOR-
GOT
BY MIKKI KENDALL

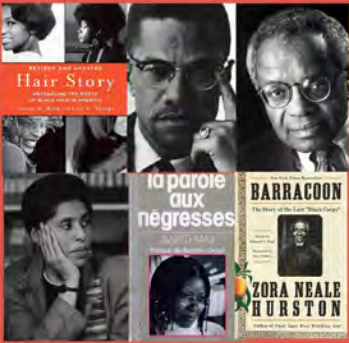
HARRIET TUBMAN: THE ROAD TO FREEDOM
BY CATHERINE CLINTON

AFROPESSIMISM
BY FRANK WILDERSON III (2020)

THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES

ABD 100:
**INTRODUCTION TO AFRICAN & BLACK
 DIASPORA STUDIES**

ONLINE COURSE
 FALL 2020
 INSTRUCTOR: DR. JULIE MOODY-FREEMAN



This interdisciplinary introductory course to the field of African and Black Diaspora Studies investigates the many ways in which African and diasporic peoples have created robust lives for themselves and contributed to the creation of the modern world. Our investigation will pay special attention to how social, economic, and political institutions, geographical factors, and the cultural forces of modernity have influenced African contributions to the modern world. The investigation of the diaspora will enable the class to engage questions of geography, history, identity, migration, pedagogy, politics, gender, and power.

For more information, contact abd@depaul.edu.

THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES- FALL 2020

ABD 375
race, media, and representation



INSTRUCTOR: DR. POE JOHNSON
 MO/WE: 1:00 PM - 2:30PM, LPC

This course examines signal representations of blackness in American media from the 19th century to the present. Students will probe the media's influence on perceptions of and possibilities afforded black people in the United States as well as black media makers attempts to proffer new visions. This class will explore strategies of representation in film, radio, television and the new frontier of social media.

Crosslisted with CES 410 and AMS 386

For more info contact abd@depaul.edu

The Department of African and Black Diaspora Studies

ABD 234
FALL 2020 COURSE

**BLACK AESTHETIC
 THOUGHT**

Instructor:
**Dr. Evan (Poe)
 Johnson**


MOWE 11:20 - 12:50 pm (LPC)

This course examines the historical and interdisciplinary idea of the black aesthetic by investigating some of the various political, philosophical, and ideological debates surrounding the roles of art in black life and blackness in artistic production. This course will focus on the development of and disagreements within sources of prominent black artistic and intellectual production such as: The Harlem Renaissance, The Black Arts Movement, The British Black Arts Movement, Blaxploitation, Hip Hop, and Black Digital Culture.

Crosslisted with AMS 297

Counts as Philosophical Inquiry Learning Domain

For more information, please contact The Department of African and Black Diaspora Studies at abd@depaul.edu.



THE DEPARTMENT OF AFRICAN AND
 BLACK DIASPORA STUDIES
 FALL 2020 COURSE

Instructor Dr. Lori Pierce
 TUTH 1:00PM-2:30PM
 (LPC)

**ABD 229:
 Race,
 Science,
 and White
 Supremacy**

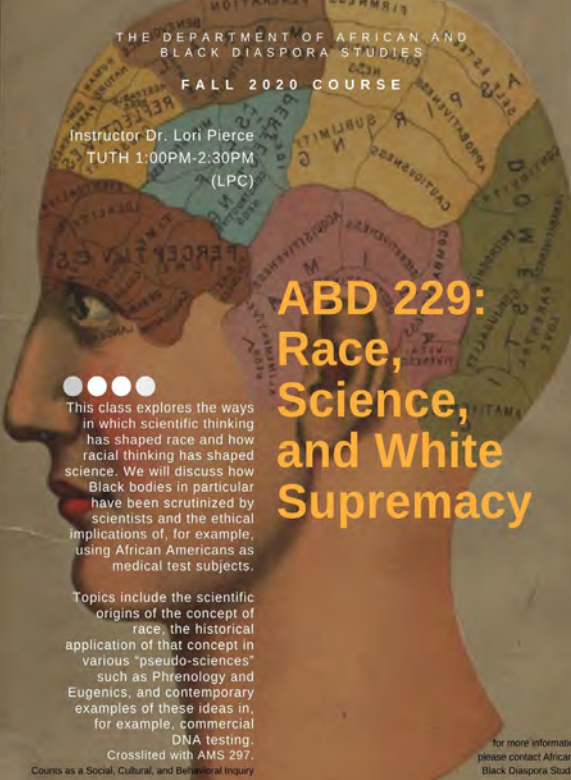
This class explores the ways in which scientific thinking has shaped race and how racial thinking has shaped science. We will discuss how Black bodies in particular have been scrutinized by scientists and the ethical implications of, for example, using African Americans as medical test subjects.

Topics include the scientific origins of the concept of race, the historical application of that concept in various "pseudo-sciences" such as Phrenology and Eugenics, and contemporary examples of these ideas in, for example, commercial DNA testing.

Crosslisted with AMS 297.


Counts as a Social, Cultural, and Behavioral Inquiry

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The Department of African & Black Diaspora Studies - Fall 2020

ABD 240



**BLACK
 MUSIC IN
 AMERICAN
 CULTURE.**

INSTRUCTOR :
DR. AMOR KOHLI

ONLINE COURSE

This course will focus on the historical development, cultural significance, political commentary, and social effects of Black music in the U.S. from the 1960s to the 1980s. Beginning with the rise of R&B and Soul in the 1960s, the course will continue on to examine innovations such as funk, disco and the emergence of hip hop. It considers the aesthetics and themes of Black music and how they reflect the Black experience in the U.S. during the latter half of the 20th century, as well as the ways that the music, the themes, and the people evolved over that period.

Crosslisted with AMS 297

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Artwork by Rico Gaston