We Are Here
A Student Newsletter

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Welcome to the Winter/Spring 2016 issue of We Are Here, the African and Black Diaspora Studies student newsletter. We have some excellent art, commentary and reportage by ABD majors and minors in this issue. That’s no surprise, of course, as our students are committed, thoughtful and talented.

ABD has had a lot going on this year. Lots of events to remember: Dr. Alyssa Garcia’s inaugural lecture on Afro-Cuban women and sex work in Cuba, and the event that put Dr. Garcia and Dr. Dave Stovall in conversation with students about Black and Latin@ connections and relations. The lecture/conversation with Dr. Marcia Chatelain about activism, education and #FergusonSyllabus. April’s wonderful colloquium in collaboration with the Center for Black Diaspora on Citizen Journalism, New Media and Activism was like all of the other events well attended and well-received. We are looking forward to the big upcoming event on May 17 and 18 on Race and Gender in Cuban Cinema. Who knows, we might even sneak another speaker or two in this year. All this to allow DePaul and the larger community to experience the range, the depth and the complexity of Black Diaspora studies and experience.

I’m also pleased to announce two things to you: 1) Dr. Garcia has been reappointed for a second year as the Ida B. Wells-Barnett Postdoctoral Fellow. So, she’ll be back at DePaul next year, teaching classes and organizing events. Also, 2) Dr. Julie Moody-Freeman has been awarded a research leave. She will take the Fall 2017 term to work on her own research (but don’t worry…she’ll be back in the Winter term). Congratulations to both of them!

Finally, a very big thank you to our newsletter editor, Raja’Nee Redmond. She put a lot of work into this newsletter, editing, soliciting writing and doing the design and layout. If you are an ABD student who is interested in contributing, please let her know at rredmond@depaul.edu.

Good luck with the rest of the term, good luck on finals, and have a great summer!
**Artist Spotlight:**

**Building A New Chicago Without the Negro**

This is a large scale interactive installation. Jireh, the artist, tries to unpack the violence and police brutality that happens to Black folks & POC. It is this idea of “Building a New Chicago” on top of the work of Black & POC activists and the lives that have been killed. On the back of the piece, Black Women & WOC, femme, Trans & Intersex folks are invited to write the names of people who have been killed by police.

Sheet 6 foot by 6 foot, Board 3 ft by 2 ft
Mixed Media

**JIREH L. DRAKE** is a Queer Black Woman who is reimagining life. She is often smiling, spittin’ spoken word or freestyling some silly bars. She is an Azubike with Assata’s Daughters & a member of For the People Artist Collective. She is a DePaul student majoring in Art, Media & Design and minoring in African & Black Diaspora Studies & Creative Writing. At DePaul she is a Co-coordinator of Realizing Education & Dreams through Stories, which works with youth in Erie Neighborhood House. She is a Social Justice Peer Advocate for the Center for Identity, Inclusion and Social Change. She facilitates social justice based dialogues and creates media that represents a myriad of underrepresented identities. Recently she has been unpacking her salient identities through creating mixed media installations. Jireh is experimenting with a variety of different mediums and is currently finding her love for sculpture. Vibes.
I spent my elementary years drawing over my homework, reading outside books about Greek goddesses and mermaids, and then talking to my friends about them in class all day long. I would show my friends “Look! This is the Goddess of Loveeeeeeeeee, Aphrodite. Isn’t she perfect?” But when class ended, I would close my mouth shut all the way till we got home. My parents would ask me “So how was school?” I was wondered what if I told the truth and said it was horrible. Instead I said “good” and closed my eyes to try to create a mermaid escapism until I got home. Theories like the Bermuda Triangle were always enticing. The constant thoughts of disappearing, I never wanted to go back to school.

I got scolded for being distracted in class every day, even in high school. I beat myself in the head for truly never connecting with my work. It took college to realize that I could never attempt to connect to Abraham Lincoln, before ever learning about Sojourner Truth. Page after page, no one ever looked like me. There was no citing of magic.

All I ever wanted is to be open, curious, and explorative just like the mermaids in my books. They learned about spells, swim tricks, and the deep mystical history of the sea. I read series after series, watching these mermaids blossom into adult mermaids -taking on Queen leadership of the sea. My life was nothing like that, and that was depressing. I was jealous, yet obsessed on how they were able to go outside in their backyards and find treasure as they had the ability to manifest different worlds with the power of imagination. They were all white girls. And I was a city Black girl with opossums and raccoons in my backyard. At night there were gunshots or maybe a tire popping. Either or, the fear made me stop everything I was doing and surrender my head to the closeness of the ground. When I stepped in water, there was no turquoise fish tail that rescued me from reality. And I hated water for that.

When I started to write my own short novels in class, my teacher confiscated my work and told me I was being disruptive, and to focus. My 8 year old self needed narratives and truths. My 8 year old self needed to know Black girls possessed magic too just like the mermaids in my novels. I wish she knew about the Orisha Goddess like Oya and Mami Wata spirits of Africa. But now I am 20 years old and I could not think of a better age to embrace such truths. The truth is there was nothing wrong with my rebellion against what I was learning in elementary. Studying African and Black Diaspora Studies was always a part of God’s plan and I am proud of myself for never being satisfied with what my teachers told or taught me. The depth of who I was destined to be was always fighting with the Eurocentric pedagogy forced down my eyes and ears. And the pain, confusion, and lack was necessary in order to be glorious in this moment. Now, I can liberate my 8 year old self as my adult self has been placed in the hands of the Wise. And yes I still encounter oppressive teachers, but I no longer feel sad or unmagical, but challenged. The Black Women professors I have met at DePaul have truly become the fairy godmothers of my future. Like the loving character I used to close my eyes and dream about, but they look like me and have conquered everything that I once thought was an impossible task. Only because Black women and girls are magic. Our magic has touched every corner of the Earth, and with the help of another we can all bare our mystical lost treasures.
Goodbye and Good Luck to Dr. Mitchell

African and Black Diaspora Studies and DePaul will be losing one of our valuable comrades at the end of this academic year. Dr. Robin Mitchell from Women’s and Gender Studies, who is an important part of ABD as well, will be leaving DePaul to clear new paths in southern California. She has accepted a position in the History department at California State University - Channel Islands.

Dr. Mitchell has been so incredibly valuable to ABD students and faculty. She has supported us, helped guide us, and reminded all of us to strive for more and better. A selection of comments from ABD students show this: “Dr. Mitchell inspired her students by passionate example,” “She told our class that we were enough. And that we should take up space because we actually matter in this world,” “I have never known someone to take seriously the study of the black women as I have Dr. Mitchell. When I stepped into her class as a black queer woman I knew that immediately I was empowered and most importantly my existence was validated,” “Through her classes and professional endeavors she truly showed us that a feminist discourse can be applied in almost every social context,” “Dr. Mitchell helped me find purpose in this academic space. She helped me face the parts of myself which I thought I lost in order to build myself into the woman I stand as today,” and “She’s such an inspiration and will shine brighter than the California sun!”

We will miss her and will always support her mind and her spirit. We wish her luck in her new challenges and endeavors and thank her for what she gave to ABD students and faculty.
Faculty Spotlight

Dr. Lori Pierce

What drew you to the ABD program?

I came to DePaul to teach in American Studies which I did for 10 years. I moved to ABD in 2014 because I wanted to work with students who were serious about engaging with questions of race. Although much of my scholarship pertains to race and ethnicity in other realms of American culture - I’ve taught courses on Hawai’i, Asian American history and Buddhism in the United States – I’ve devoted more and more of my teaching time to developing courses that complement ABD course offerings and support the program’s mission and vision.

Can you say something about your courses? Why are you drawn to those specific subjects?

Right now I’m teaching three ABD courses – one that focuses on history, one that focuses on issues of identity and one that approaches the study of race from a more theoretical point of view. ABD 259 focuses on the era of the Great Migration, the movement of African Americans out of the south in the early 20th century. We study the history and cultural context that drove Blacks out of the South and some of the consequences once they arrived in the north. We use a lot of primary documents like photographs, oral history and biography, and print journalism. ABD 232 is about mixed race identity. We studied the origin of “the one-drop rule” and miscegenation. I used more popular culture sources in this course such as film but our goal was to interrogate the ways that our understandings of race are challenged (or reinforced) by the concept of “racial mixing.” ABD 209 “Race and Racism” takes a more theoretical approach to the study of race. The goal is to use current theories to see how race can be used as an analytical tool for understanding the history oppression. We’re studying racial formation theory, critical race theory and intersectionality.

Do you have any advice for Black Students?

Learn to read, learn to write, learn to think. You shouldn’t be in a class that isn’t challenging you on all three fronts. If a class is easy, you’re wasting your money. If you leave college thinking the same way that you did when you came in, you’re wasting your time.

What’s your philosophy of teaching in the classroom?

I want people to be comfortable enough to say what they need to say and open enough to share the space with other people who they might not agree with.

What is your favorite book and why?

I can’t do “favorite book.” Too many variables. I can do favorite authors. I’m an historian so I think everyone should be well versed in American history. Eric Foner, David Blight and John Hope Franklin are three historians everyone should read. Everyone should be reading Ta-Nehesi Coates as well. He’s not an historian, but he’s doing his homework and writing critical and thought provoking pieces in the Atlantic in addition to his essays and autobiographical work.

http://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/
Senior Reflection

I commenced my undergraduate career at DePaul University in September 2012. At this point, although I knew what I enjoyed, and what type of work I was interested in, I had no idea what field I was going to pursue in order to study all of these things that held my interest at the time. I’m not sure who or what recommended my first African and Black Diaspora class, but I do remember walking into ABD 100 with Dr. Julie Moody-Freeman my freshman year. Although this class seems so long ago, both in relation to time, and in relation to my academic experience in the field, it was the class that set the foundation for what would soon become one of my most important academic experiences during my undergraduate years.

As a student in the School of Liberal Arts, and particularly as an ABD student, I’ve had the privilege of being trained to know how to think, synthesize, and critically examine any given issue from a multitude of angles. An education in liberal arts has provided me as a student with the experience of not only being fed knowledge, and correct answers, but the ability to reinterpret certain knowledge and search for answers, and truths of my own. Being an ABD student in particular has allowed me to commit myself to doing the work that is so necessary to my own survival and the survival of a history that is more often than not, ignored, critiqued, and problematized. I can vividly remember leaving school after my winter quarter during my freshman year after I completed my first ABD class (the introduction), and not being able to talk about anything besides everything that I’d learned. On a more personal level, I was honestly more distraught than anything. First, I had recently come into so much knowledge that hadn't existed in my sphere of reach before, and just as quickly as I had gotten my hands on it, ten weeks had ended and it was over.

Although my freshman year came to a rapid end, I was excited to declare my love for ABD, and more importantly so, my major. I returned to school in the fall for my sophomore year eager to gain all of the knowledge possible in the field that I wanted to study.

Studying ABD has honestly enhanced, changed, and ruined my life simultaneously in my four years of Undergrad. It has been by far the best and worst decision that I’ve ever made. By this, I mean that without studying ABD, I would be so lost, drained, and thirsty for knowledge of self, and others around me. However, by studying ABD, I am almost always drained just as must as I am constantly being fed life. There exists a very clear and particular burden of learning about a people, my people, oppression and being told that none of it matters by the world around you, while having to maintain a particular attitude in my everyday life that doesn't reek of “WHO CARES ABOUT ANYTHING ELSE WHY ARE WE NOT ALL LEARNING THIS?!”. Studying ABD has instilled in me the importance of debriefing, self care, and community. There are so many times that after a class I need to reach out to either teachers, or my Black intellectual friends to vent about my time in an academic space. ABD has forced me to be critical of the world, concepts, and ideas, that can be exhausting and draining, but nonetheless, crucial by connecting my social and academic existence in the world.

The burden of being an ABD student is simply the reality that you become a part of, inherent to your education. There is also a certain type of phenomenon that occurs as an ABD student when you are torn away from ABD classes. It puts one, as a student in this paradox where they are expected to be successful, to thrive, to come to class, do homework, and participate in class, when I’m exhausted, just from navigating my way through a world where I am seen as the other, and where I am taught about that othering on a daily basis.

Written by Kayla Carter
As a Journalism and African and Black Diaspora Studies double major, people constantly question me on the duo. People do not see the connection between a communication major and liberal arts major. For my future in journalism, I want to focus on social justice issues, and I believe that a double major in Journalism and African Black Diaspora Studies would prepare me for this profession. The ABD colloquium “Citizen Journalism, New Media, and Activism on April 22nd affirmed me of my double major decision. There were three panel discussions, each of which were different in content. Each panel offered a perspective on the range of influences that currently affect journalism. They offered me with an immense amount of insight on my future.

The first panel focused on the social media presence in citizen journalism and journalism as a whole. The panel looked at macro and micro effects of social media. Sarah Jackson and Charlton McIlwain specifically focused on how the app Twitter has changed the way that news is presented to the world. Safiya Noble, third speaker in this panel, highlighted how corporations that own social media and web browsers profit off of the dehumanization of black bodies. This panel reinstated my understanding of the social media presence in new journalism. What truly astonished me was Noble’s analysis on how social media also has cons that we do not think about.

The topic for the second panel offered perspectives on organizing and action. Duchess Harris talked about her struggle as college professor to teach privileged students about the race relations in Ferguson. Nichole Pinkard questioned the literary development of students and how it allows them to be conscious and competent. Pinkard presented the solution as enrichment programs for students in the inner city other than sports. The Digital Youth Network was founded by Pinkard and enriches the youth of Chicago in different outlets. Jared Ball spoke on effective organizing that benefits the community as opposed to organizing that brings fame to an individual.

The third and final panel resonated the most with me. It focused on journalism and activism. In a conversation moderated by Chicago Sun Times columnist and political analyst Laura Washington, Adeshina Emmanuel and Darryl Holliday talked about their experience as journalist. They highlighted the taboo behind being a “social justice journalist” and being an “unbiased journalist” when it comes to racial issues which would be a struggle that I would face as well. The influence of social media was reintroduced, but in a way to build a platform for yourself and learn from others. Overall, I learned a lot about myself a journalist through this panel discussion and the previous two. The experience I had at this colloquium was affirming, informative, and interactive.
When I first began my education at DePaul as a freshman, my major, (or lack there of) reflected my personal feelings and anxieties- undecided. I’ve always considered myself to be a very passionate person so for me, choosing a major was a huge decision because I knew that whatever I chose, I had to really have my heart in it. It was the critical theory tools I gained within ABD that allowed me to actually create action and apply the skills and values at I gained at DePaul effectively and more specifically. In this way, the liberal studies program gave me what to study, the Vincentian values provided the ‘why’ aspect to what I was learning and its significance, and black studies taught me ‘how’ to effectively create and think about social transformation. In many ways, the experiences I’ve had within the African and Black Diaspora Studies (ABD) department extended the skills and values laid out within the liberal studies program and helped articulate the ways I made these personal. For instance, within ABD critical theory and race politics is one of the main lenses from which we look at history and current politics today. Furthermore, the goal of being able to work cohesively towards a common goal within the liberal studies program is articulated in black studies via the tactics of building solidarity amongst marginalized groups. In terms of utilizing an intercultural lens from which to understand our world, black studies has allowed me to deconstruct racism (and other ‘isms’ affecting marginalized groups), and study multiple liberation movements that have borrowed black radical tradition as their blueprint.

What is really interesting is that my relationship to Black studies and ABD began long before I even realized it when I was simply taking cross-listed courses for my Intercultural Communications major. My attachment stemmed in their ability to make sense and create a framework for the feelings, assumptions, and ideas that I had always had, but could never explain myself. They allowed me to view the world through different perspectives and encouraged me to express my own political agency.

Though I am able to identify with many of the different issues and politics within ABD, the question I constantly face as a Latino in these courses is: “Why didn’t you just take Latin American and Latino Studies instead?” Undoubtedly, I have asked myself this question as well, but always come to the same conclusion. Because I am interested in deconstructing racism (and all of the others ‘isms’ rooted in our society) and building new institutions and alternative modes of knowledge, I know that anti-blackness has historically influenced the way we value everything in society. In this way, to study the roots of anti-blackness is to study racism faced by other groups simultaneously. Though this may seem defeating, the second I made this realization in my first few courses within ABD, the more hope and assurance I found in building solidarity.

As my time at DePaul comes to an end, it’s interesting how similar my senior year has been to my freshman year-full of indecisions about the future. I currently face the same mental debate that I think many advocates for social change face: Should I take a more “disciplinary” route and “be the change?” Or should I do something more community based, or something in between? Specifically I am considering routes like law school and research based programs- all paths I know I have the skills and dedication for. While I don’t know exactly what career path I am going to take, I know the skills and values I have learned at DePaul through the ABD department will stay with me in everything I do within and outside of academia and have made me want to cultivate a community based on what I have learned throughout the years learning and “unlearning.”
Conversations about Transformation with bell hooks and Dr. Cornel West

Written By Kevin Quin

The afternoon of Saturday, April 9th, 2016 was one the most transformative moments in my life. After an hour-long flight from O’Hare, the plane landed at the cozy Bluegrass Airport in Lexington, KY. Once on the ground, I hurried toward the terminal exit and jumped into the backseat of an airport shuttle. My gaze was fixed on the endless, lush green pastures that blurred together as the driver raced at 70 miles per hour on the empty, winding highway toward Berea. I nervously checked my watch and the contents of my travel bag, rehearsing what I was going to say to the scholars that had influenced not only my academic interests, but my personal connection and commitment to justice. During my frantic state the thought had escaped me, but as the driver approached the quaint campus of Berea College, I was suddenly reminded that I was moments away from witnessing a dialogue between bell hooks and Cornel West.

I first encountered the work of bell hooks through a course called “Black Feminist Theory in a U.S. Context”. Taught by Professor Julie Moody-Freeman, Associate Professor of African and Black Diaspora Studies (ABD), the course engaged in primarily woman-centered theory and practice that aimed at empowering women’s lives, advocating for women for equal economic, political, and cultural access. Another course taught by Professor Moody-Freeman, Blacks and Love, used hooks’ book All About Love to examine the ways in which Black love is practiced in media. In both courses, I found myself highly engaged, and it was my experiences in these courses that ultimately motivated me to reach out to the bell hooks Institute for an opportunity to visit.

Fortunately, I was invited to the Institute to attend “Conversating: Black Men Speak,” a series of dialogues between bell hooks and Black males who had committed themselves to feminist thinking. She would be in conversation with Cornel West on the day I attended, another scholar whose work I greatly admire. I arrived to the Institute a bit early to have a moment to connect with both hooks and West, who were both chatting idly on a sofa in the spacious living room. I was greeted warmly with hugs from both as they invited me to join them on the sofa where we discussed my interest in the Institute, my trip to Berea, and my future goals. I was able to discuss with bell hooks the ways in which her work has impacted me, and Cornel West was interested in hearing about my work in Chicago and future plans. I received support and encouragement from both to continue my journey toward entering graduate school, becoming a university educator, and committing myself to social justice.

Reflecting on my experience, I am grateful to have been introduced to the work of bell hooks through Professor Moody-Freeman’s courses. I also believe declaring a minor in ABD studies exposed me to African-American scholars that helped shape my understanding of the world. The support I receive from faculty in the department, like Professor Kohli, also inspire me to continue moving forward in achieving my goals. My experience connecting with bell hooks and Cornel West is just one of many wonderful opportunities that stem from the guidance, support, and encouragement that the ABD studies program has to offer.
Growing Racial Tensions and Inadequate Policies at DePaul

Written By Michael Lynch

In television producer and writer Shonda Rhimes’ hit series, Scandal, the fictional White House Chief of Staff shrewdly advised, “Never let a crisis go to waste, Mr. President.” This academic year, the minority college experience has been thrust into the national conversation following the instances of reprehensible racial intolerance at the University of Missouri in late 2015, and these events have provided us with a unique platform of opportunity to establish a new, cohesive agenda for the future of minority students at DePaul.

It is not difficult to see the similarities between what occurred at the University of Missouri and situations that have occurred on DePaul’s campus. For example, a caucasian student was using the n word on a DePaul sponsored Facebook page earlier this year. Several students, as well as organizations, addressed their concerns with this student’s actions with the Dean of Students, in addition to the Office of Student Involvement. At the time, the individual was an executive board member of a prominent fraternity on campus. The response that we received was lackluster to put it mildly. There was no sense of urgency to address our concerns by the administration, the Student Government Association remained silent, and many students began to move on from the situation because they felt as if it was a lost cause.

This situation is not an isolated incident because we received the same delayed response in regards to the chalking incident involving the DePaul College Republicans. Why does it take a week respond to students? Why are student organizations being held responsible to provide guidance for students experiencing these aggressions when there are offices within DePaul that are responsible for this? At what point will it not be a “black issue” and be a DePaul issue? These are just a few of the questions that I have spent nearly this entire school year trying to find answers to.

DePaul prides itself in being diverse and inclusive. Unfortunately, they sometimes fail to live up to this mission. When a minority student has to spend time defending themselves from acts of racial aggression on campus, it requires them to devote a significant amount of energy to a fight that never seems to end. This energy could have been redirected to studying for a class, getting more involved on campus, looking for internships, or just enjoying their downtime. This institution must stop using us for their marketing materials and diversity initiatives if they will not assist in creating an atmosphere in which we can excel. Responding to reported acts in a timely and fierce manner and expanding the currently vague anti harassment policy to include hate speech are two measures that administration can take to further develop the inclusive atmosphere that they advertise. It is dehumanizing for anyone to have to defend their existence and be told that your dehumanization is a part of “free speech.”

Time alone will not fix the issue. Therefore, we must start demanding what we want and be unapologetically specific in the process. For far too long, we have depended on others to speak for us and that must end. We need to have our seat at the negotiating table because there is no room for misinterpretation. In order to enact effective change within our institution, it is crucial that we consolidate our efforts. We have to enhance our sense of community on campus. There are an abundance of black students, organizations, and faculty members here on this campus that simply do not communicate with one another properly. I strongly suggest that we, as a black collective, form an organization that would work with student organizations, individual students, as well as faculty members who would advocate for issues pertinent to us. By establishing this organization, we will ensure a secure line of communication and interaction between students and faculty that would provide transparency in the handling of our concerns and objectives.

As we conclude this disconcerting school year, let us decide what it is specifically that we, can do in order to create an academic environment that is actively involved in resolving the issues that minority students face. Forming genuine bonds, relationships, and alliances with one another is the first step. We are fortunate enough to be in an environment that boasts a community of talented black thinkers, and it is time that we take advantage of this opportunity.

Whether you are a student or a faculty member, you have made an investment in DePaul. It is my hope that we all desire to leave this school better than how we found it. Let us leave a legacy so the next generation of black DePaul community members do not have to experience the same trials and tribulations that we faced. In order for this legacy to occur, each year, we need to improve our efforts. We need to push ourselves to aim higher and become more engaged. I understand how daunting this task may appear but ask yourself is it worth it. Hopefully, your answer is yes.
Fall 2016 Course Offerings

ABD 208: AFRICAN AMERICA: PEOPLES, CULTURES, IDEAS AND MOVEMENTS

Mondays and Wednesdays 11:20 AM—12:50 PM
Dr. Amor Kobli
How have African Americans tried to negotiate the demands of being integrated into American culture while maintaining a sense of the distinctiveness of their own culture? How have African American intellectual and cultural figures dealt with the paradox of a belief in American democracy while recognizing that the mass enslavement of their ancestors was once a central part of it? This class will examine these kinds of questions through the reading of authors including Frederick Douglass, W.E.B. Du Bois, Booker T. Washington, Martin Luther King, Jr., Malcolm X, Angela Davis, Carter Woodson, Audre Lorde, and Black Lives Matter Activists among others.

For more information, please contact The African & Black Diaspora Studies Program at “713 322” 1713.

ABD 259: Movin’ On Up: Black & White Migration to Northern Cities, 1877-1941

Mondays and Wednesdays 1:00—2:30 PM
Dr. Lori Pierce
The focus of this course is the migration of African Americans out of the south in the early 20th century. We will explore the social, cultural, economic and intellectual motivations for migration in order to understand the development of African American identity. The course will place this movement in a global context by examining multiple sites of migration, considering African American migrations in an era of mass European and Asian emigration and immigration, and discuss the relationship between migration and citizenship for African Americans.

For more information, please contact The African & Black Diaspora Studies Program at “713 322” 1713.

ABD 382: Topics in African Diaspora Studies: Race, Gender, Justice and Ethics

Thursdays 6:00—8:45 PM
Dr. Alyson Gurfora
Credit with LAT 380 and WCE 384 AGR. This course is designed to explore debates within and about Critical Race Feminist/Queer pedagogy, research, methodology and writing. We will explore some of the following questions about the politics and production of knowledge.

• What is our role as scholars/student committed to social justice?
• How can we integrate activism and decolonize research paradigms to be better served and engage our communities?
• How has race, class, gender, or sexuality affected your learning experience?
• Do you think alternative expressions of knowledge such as performance, poetry and theatre have a place in learning?
• How do we apply what we learn outside the classroom?

Together we will foster a dialogue and develop an appreciation for justice based empowering models and ecologies of transformative education to be used in and beyond the classroom.

For more information, please contact “713 322” 1713.