

**THE DEPARTMENT OF AFRICAN AND BLACK  
DIASPORA STUDIES  
SPRING 2021 NEWSLETTER**



***We are here.***



# MESSAGE FROM THE CHAIR

DR. AMOR KOHLI

Welcome to the Spring 2021 issue of We Are Here., the last Department of African and Black Diaspora Studies newsletter of the 2020-21 academic year.

Though it has continued to be a challenging period, you'll see the wonderfully creative and thoughtful ways African and Black Diaspora Studies students respond to the times and worlds in which they live. We also see their hopes and visions of the worlds they will help create.

A tremendous amount of credit and thanks goes to ABD senior Shellynn Beasley for all of the energy and care given to the creation of this newsletter.

Shellynn has been the ABD student worker for the last couple of years and is graduating after this quarter. We so appreciate all her hard work and we thank her for all the commitment to sustaining the work of the ABD department.

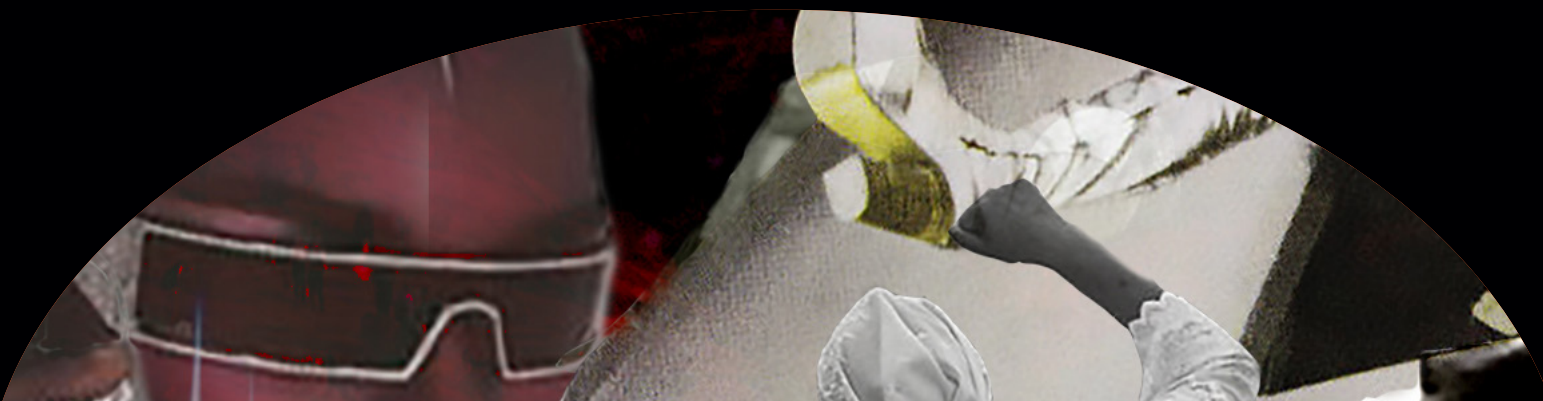
Many congratulations to all of the ABD seniors who are graduating this year! The ABD Department and its faculty from across the College are so proud of what you have been able to accomplish. We look forward to hearing more about all of the marvelous things you go on to do.

Besides our graduating students, we will have to say a farewell to another. Our Ida B. Wells-Barnett Postdoctoral Fellow, Dr. Martin L. Boston, will be heading to a tenure-track position at Sacramento State in the Department of Ethnic Studies' Pan-African Studies program. Although we are sorry to see him go, this is an amazing accomplishment! We only wish that we would be able to hire him here at DePaul.

Due to the pandemic, Dr. Boston was unable to get to DePaul's campus. Yet he still contributed significantly to the ABD department, the LAS college, and its students. Congratulations to Dr. Boston! We wish him well and look forward to watching his career take off.

As people move on, others join in. In January we welcomed a new ABD department assistant, Kathryn Douglas. We are really glad to have her as part of the department! Kathryn has already proved to be a valuable member of the ABD virtual team. A big thanks to Kathryn for all the help on this issue of the newsletter. When we are back on campus, come by the 5th floor of SAC to say hello to her!

Hope you all have a relaxing summer break. Be sure to check out some of the marvelous summer reading recommendations from ABD faculty that are in this issue of the newsletter. Looking forward to seeing students, colleagues, and friends in person very soon!



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ORIGINAL COVER ART: MAICI WILLIAMS  
ART DIRECTION AND EDITING - SHELLYNN BEASLEY  
ADDITIONAL SUPPORT - KATHRYN DOUGLAS AND PROFESSOR AMOR KOHLI

# CONGRATULATIONS


## TO OUR GRADUATING SENIORS!!!

*Kaylan Agarwal*  
*Kayla Arnett*  
*ShellLynn Beasley*  
*Deja Blackwell*  
*Taelor Clark*  
*Michaela Coleman*  
*Camilla Dwyer*  
*Nyasha Gandiya*  
*Jordan Johnson*  
*Jasmine Alene Lewis*  
*Anthony Okocha*  
*Aisha Owens*  
*Mauriqua Owens*  
*Aeriel Williams*  
*Falon Young*

*We wish you luck on all your future endeavors!*



# AUTUMN 2021 COURSE OFFERINGS



## BLACK FREEDOM MOVEMENTS

ABD 236

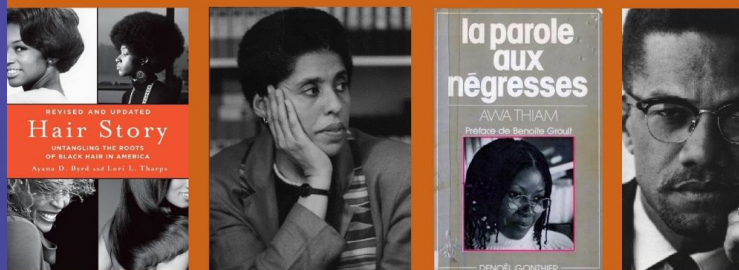
DR. MARTIN BOSTON

TU/TH 1:00 PM - 2:30 PM (LPC)

### THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES FALL 2021 COURSE OFFERING

This course examines the movement for freedom by Black people in the US and throughout the African diaspora. Students will analyze the struggle for liberation in cultural, historical, and political contexts through the study of anti-slavery and abolition movements, the Civil Rights movement, anti-colonial struggles, the Black Power movement, Black Lives Matter/Movement for Black Lives and the work of activists and scholars throughout the diaspora. **Crosslisted with AMS 297 and PAX 290.**

THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES  
FALL 2021 COURSE OFFERING



## INTRODUCTION TO AFRICAN AND BLACK DIASPORA STUDIES

ABD 100

TU/TH 11:20 AM - 12:50 PM (LPC)

DR. JULIE MOODY FREEMAN

This introductory course to the field of African and Black Diaspora Studies investigates the many ways in which African and Black peoples across the globe have created new lives for themselves and contributed to the creation of the modern world. The investigation will pay special attention to how social, economic, and political institutions, geographical factors, and the cultural forces of modernity have influenced African and Black contributions to the modern world. The course begins with an examination of the diaspora (pre-modern and modern) and Pan-Africanism to engage questions

THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES  
FALL 2021 COURSE OFFERING

## RACE, SCIENCE, AND WHITE SUPREMACY

ABD 229

DR. LORI PIERCE

MO/WE 11:20 AM - 12:50 PM (LPC)



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 and PAX 290.**



THE DEPARTMENT OF AFRICAN AND BLACK DIASPORA STUDIES  
FALL 2021 COURSE OFFERING

## BLACK MUSIC IN AMERICAN CULTURE

ABD 240

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 to examine innovations such as funk, disco, and the emergence of hip hop. It considers the aesthetics and the politics 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.**

DR. AMOR KOHLI | ONLINE-ASYNCHRONOUS



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# BLACK

Mya Whitton | She/Her | Rising Senior

# Sustainability

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One of the hardest-hit industries during this pandemic is the agriculture/farming industry. While farming is one of the most tedious jobs to manage pre-pandemic, it's even harder when you're a farmer that has been discriminated against because of your skin color. For years, African Americans have been historically rejected from receiving funds from the USDA, and other federal loans that would actively help land management. They were also displaced from the profession because of the New Deal legislation, and others even left the profession due to the lack of stability of the job. Now, a year after the World Health Organization (WHO) declared COVID-19 as a pandemic, the American Rescue Plan Act of 2021 is directed to African Americans and other disadvantaged farmers and ranchers, (including Indigenous and Latinx farmers) in a long over-due financial package.

As the U.S tries to reconcile with the neglect placed on African American farmers for over 50 years, these farmers have just recently been given some economic support by the U.S government. This being initiated, I think back to my grandfather's stories about his farm in Tuscaloosa, Alabama, and I can't help but wonder how this pandemic relief bill could've helped him with some issues he had to face all alone. I asked him some questions to see how he felt about this and his time as a farmer.

My grandfather grew up in Gainesville, Alabama, a small rural town with acres upon acres of land. He felt called to start farming because he grew up on a farm himself, and always wanted to raise Black Angus cattle. My grandfather was 50 years old when he started farming in 1996. He enjoyed this lifestyle and he finally got the Black Angus cattle he adored as a child. He did however run into some problems. My grandfather tells me that Black Angus cattle were extremely popular and expensive, so cattle rustlers (stealers of cattle) would often come to his farm. He sold his farm in 2009, but he continues to hold his farms' legacy by gardening in his backyard, cleaning up his neighborhood, and taking my cousins and I

to Apple farms in Michigan in the Fall. When I asked my grandfather about how he felt about The Justice for Black Farmers Act finally being enacted on in this bill, he shared this: "The American Rescue Plan Act of 2021 could've helped because I could have borrowed enough money to install an irrigation system [artificial water supply for crops]. I could also have hired and trained people to care for the total farm. I could have purchased additional cattle and land. Additionally, I could have invested in windmills to produce energy and subsequently, sold that energy to the local energy company Alabama Power and generated more income for the farm. If I could have borrowed \$100,000, it would be repaid within 5-10 years with no problems. I would continue advancing investments and purchasing more cattle and power to sell. Growth would come from continually re-investing." Hearing this quick-witted response from my grandfather detailed just how dedicated he was to this work. I could tell he wanted to preserve that land for not only himself but for the family he built today- yet our intergenerational dreams never seem to become a reality in a country that caters only to whiteness.

## BLACK BODIES BELONG IN AGRICULTURAL SETTINGS

The persistent portrayal of Black people in agricultural settings being subsided to the role of a slave laborer diminishes the Black farmers that exist today and the potential farmers we can see in our future. Therefore, when I come to define "Black Sustainability," I define it with my grandfather's ideation for a better future, where green space is afforded to each of its occupants. Black farmers, while only 1.4% of the U.S producers, should be acknowledged as one of the many sustainers of human life and should be honored as they continue to protect our planet, even as their lives are threatened every day with anti-Blackness. El-Hajj Malik el-Shabazz/ Malcolm X proclaimed that "Land is the basis of all independence. Land is the basis of freedom, justice, and equality." "Black sustainability" is about Black people having free will and access to the land they stand on today and for many futures to come.





# CO-OPTING MONTESSORI METHODS FOR THE FIGHT FOR LIBERATION

Kaylan Argawal | He/They | Graduating Senior

**M**aria Montessori founded an incredible, alternative pedagogy in Italy in the early 20th century that engaged with young Italians who were branded 'unteachable,' but managed to educate them such that they outperformed students in the traditional system. In the modern day, her method offers the potential to empower Black students nationwide in resistance to institutionalized anti-Blackness, in pursuit of liberation. As I begin my own teaching career after graduating this quarter, I am determined to situate myself within the Black liberation tradition with the integration of liberatory pedagogy into alternative learning spaces. Montessori and similar alternative pedagogies in particular are primed for the integration of these ideals, ideologies, and practices.

Montessori education reconceptualizes the learning environment to foster true, effective learning optimized for each individual learner. The traditional teacher role becomes that of a guide in Montessori—therefore diffusing power relations in the learning environment to resist authoritative, factory-style education—directing learners along their own individual intellectual paths. Learning is democratized, as the entirety of the learning environment is malleable to optimize learners' engagement with academic and intellectual topics at their own pace and in their own ways. Modern Montessori programs integrate multimedia learning, allowing learners to explore topics at their own pace with increasing difficulty determined not by their age, grade level, or grade achievement but rather by their expertise in the subject matter. In my own experience I have briefly worked with Montessori students who learn via individualized curricula that allow for their free exploration of

and interaction with the learning environment, maximizing their learning potential. Numerous studies have found Montessorian education to offer significant intellectual, social, and academic benefits in comparison to traditional pedagogies, and especially for Black learners.

In many ways, the Montessori Method in its very design reflects the values of emancipatory education as outlined by scholars such as Paulo Freire and Henry Giroux. Emancipatory education is conceived as pedagogy that addresses systemic inequities to intellectually and academically emancipate learners who are then equipped with the tools necessary to pursue action toward sociopolitical emancipation on various fronts. Emancipatory pedagogy reconceptualizes power, addresses intersectional oppressions, is student-oriented, and involves critical analysis at its core. Montessori methods naturally closely align with these values, but emancipatory pedagogy can easily be even further integrated into the Montessori Method. Already addressing power imbalance in the learning environment, revolving around individual expression, being student-oriented, and fostering critical thinking, the Montessori Method is primed for the further integration of emancipatory practices that can significantly improve the ways in which Black students are educated in this country. This must be undertaken by dedicated Black Montessorians—who boast a century-long history in America—who architect Montessori programs that are culturally responsive, community-integrated, and revolve around Black excellence. Working with Black communities nationwide, Black Montessorians can popularize liberatory Montessori pedagogy and push back against centuries of exclusive, oppressive, authoritative schooling in this country.

CONTINUED ON NEXT PAGE



The American education system has long been a carceral institution, with predatory zero-tolerance policies, overreliance on subjective school rules for discipline, and targeted surveillance, punishment, and incarceration of Black students leading to widespread achievement gaps and the wholesale criminalization of the young Black student body. This is, in part, due to the fact that education has long been a tool of the ruling classes in the exercise of wanton oppression and the enforcement of its favored sociopolitical agenda. Montessori education offers an alternative. With its abandonment of standardization and the centrality of emancipatory practices further integrated to the heart of the Montessori Method, this alternative pedagogy can significantly contribute to the longstanding fight for liberation. Montessoria education offers the potential for young Black learners to excel in the topics they find most interesting without the oppressive, constant worry about School Resource Officers, disproportionately targeted school discipline practices, or racist standardized tests. As they navigate programs that extend from kindergarten through high school, Black Montessorian learners can integrate their personal and cultural heritage into their lesson plans, abandoning the white saviorism and repression of Black excellence that is characteristic of the methods and content of standardized education. Montessori offers an educational framework that extends beyond the classroom with its proven academic, intellectual, and social benefits. With the continued dedicated work of Black Montessorian educators and administrators, which is already being undertaken across the country, Montessori can significantly contribute to liberation. I will be focusing on the liberatory potential of the Montessori Method and similar alternative pedagogies in my career moving forward, working toward broad education reform that is integrated with, rather than repressive of, Black culture and history in order to foster personal, academic, and intellectual growth of Black students nationwide.



**SUPPORT BLACK STUDIES**

# MAJOR MINOR

## **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 300 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** (In Consultation with an ABD Advisor)



# No more babies

ShellLynn Beasley | She/They | Graduating Senior

Ma'Khia

I want to run away to the sun with you  
& ride butterflies to the clouds  
The sweet taste of strawberry lemonade on my lips  
The gentle breeze of summer days

As we fly higher to the sun our fears are replaced by song  
You know... the typa hymn that wraps you in love  
You can almost sleep in the sway of oouus and ahhhs

We stop by cousin Tamir's and auntie Breonna's on the way  
Our flight in not completed without Rekia, George, Isaiah,  
Tanisha, Anita, Sandra  
Fuck there are so many lost that my tears begin to weigh  
me down

I am being brought to the earth by my hysterical gasps for  
air- you still flying to the sun  
I am falling  
Who is there to catch me?  
Who was there to save you?

I am now on water not land  
A sea of tears from mamas, aunties, grandmamas, and  
sisters

I wade thru the tears until i can rest under a tree and cry  
And cry  
And cry  
And cry  
And cry  
And cry  
And cry  
I can't grieve anymore babies  
I hope Ma'Khia found her way to the sun.

I hope when she reached its golden rays she was surprised  
to see uncle Eric grilling and cousin Mike listening to uncle  
Walter tell him "he don't know nothing about this song." I  
hope she feels safe - protracted for once.  
Free to be young.  
Free to ask for help and receive it.  
**Free to be seen and loved.**

**WE'RE ALL GONNA DIE  
(AGAIN):**

**WHY IT'S TIME TO RECLAIM PUNK'S**

**BLACK**



**ROOTS**

**Camilla Dwyer | She/Her | Graduating Senior**

**WHEN DID RAW POLITICAL RAGE BECOME SYNONYMOUS WITH WHITENESS?**

I've always assumed that punk rock was for everyone. Punching up at corruption with a do-it-yourself (DIY) attitude means letting anyone and everyone try to topple the system, right? Since entering young adulthood I've heard more and more that punk music is "a white people thing." The colloquial history of the genre basically proves this point by excluding the Black people who pioneered this entire cultural movement. Punk has become a UK thing, a white working-class thing, and an 80s thing, so if you aren't steeped in the aesthetic already why would you take any interest in where it came from? With four centuries of Black music to choose from why bother asking why people all over the world can't be fed up with political establishments? Why ask if Black people should be included in the idea of the working class?

Why wonder if this generation needs a way to rail against what's wrong with the world?



This is the time to challenge these assumptions about punk music because the world feels absurdly dire. As I try to navigate a constant onslaught of bad news in my adult life, I can't help thinking about the proto-punk band, Death. Made up of the Hackney brothers, three African American men who taught themselves how to play drums, bass, guitar, and how to sing, Death's short-lived career was spent looking for a louder rock n' roll sound that didn't exist in the late 60s and early 70s. To fill this aesthetic gap, the Hackneys made up their own breakneck sound to underscore lyrics about how American politics were failing people around the world. Their 1971 song "Politicians in my Eyes" might as well be about contemporary legislatures:

**"ALWAYS TRYIN' TO BE SLICK WHEN THEY TELL US THE LIES**

**THEY'RE RESPONSIBLE FOR SENDING YOUNG MEN TO DIE**

**WE HAVE WAITED SO LONG FOR SOMEONE TO COME ALONG**

**AND CORRECT OUR COUNTRY'S LAW, BUT THE WAIT'S BEEN  
TOO LONG"**

There's a kind of comfort in hearing your own dissatisfaction mirrored back to you in its rawest form, and it doesn't get much rawer than punk music.

Like the Hackney brothers, many of punk rock's most infamous acts were people who decided to play music that gave them a vehicle to express their frustration with institutions of power. This is where the DIY aspect of the punk genre largely comes from; to push back against codified ways of being a person, punks must find their own tools in the most fringe places possible and rail against the establishment from there. Any average person can be punk by disrupting political systems and trying to change the world. It's an inherently laborious undertaking but at the same time, punk always keeps up a sense of dark humor that you can only embrace when it feels like the world is going to end anyway. Black people have grappled with having to simultaneously hold space for mourning and frustration but also having to find a momentum that makes life a feasible project for centuries. As the youngest generation of Black people try to find our way through yet

another wave of disaster after disaster after disaster we have to lean into the point where catastrophe meets humorous acceptance.

The way that several of punk's defining features speak to issues of Black ontology make the genre worth reclaiming in the contemporary political moment. As this generation of Black people across the world seek out ways to foster widespread socio-political and cultural change on a more international scale, we simultaneously need ways to speak to highly localized issues as well as widespread systemic flaws. However, at the same time we cannot rely on purely academic methods because of the ways in which theoretical approaches to change still rely on keeping Black people out. We need to find a way of engaging with wide-reaching issues that seemingly anyone can access, an approach to consolidating vastly different groups of Black people while still holding space for highly specific issues, a very basic way for Black people to engage with the world effectively ending... again.

POLITICAL RAGE MIGHT BE A GOOD PLACE TO START.

# LOVE

If you are anything like me, scrolling through social media means seeing countless mutual aid requests from friends, friends of friends, and strangers surviving white supremacy. Oftentimes these aid requests detail trauma, pain, violence, and grief that make me want to throw my phone across the room. If you are anything like me you think about their stories, their vulnerability, their fear, and their resilience. You cry with them and for them - until your tears turn to frustration. If you are anything like me, you ask why people have to share their pain to receive money. You question who decides who has struggled enough to receive money. Are people not worthy of monetary aid for love and joy?



Mutual aid and community care are deeply rooted in Black communities throughout the diaspora. From Vigilance communities to sou sous in West Africa and the Caribbean, community care is essential for Black people as we navigate white supremacy and has been practiced far before the term mutual aid was coined. Today's working understanding of mutual aid is people coming together to "meet each other's needs, recognizing that as humans, our survival is dependent on one another" (Mariame Kaba). Mutual aid is not only monetary aid, nor is it only in response to traumatic events. It can look like physically showing up and taking care of someone, providing emotional or monetary support, writing letters to incarcerated folks, restocking community fridges, and so much more. Mutual aid is present in Black disabled communities, sex worker communities, queer communities, and so on with strong values in direct action, solidarity, and liberation.

# LIBERATION & MUTUAL AID

ShellLynn Beasley | She/They | Graduating Senior

In recent years mutual aid has become popularized because of the accessibility of social media. People can receive aid and support from folks throughout the world and share practices that assist in direct resistance. In the COVID-19 pandemic, social media has been an extremely useful tool for gathering folks to support mutual aid requests. In the summer of 2020, my social media has a strong push for white people to buy Black, check in, and monetarily support their Black friends, and Black people at large. At the same time, my social media was flooded with mutual aid requests from Black people, oftentimes reposted by white people, whose pain and trauma left a pit in my stomach and fear rushing through my veins. Each day, name after name of a friend, a community member, a lover, a mother needing immediate monetary support. Each day a friend, a community member, a lover, a mother having to be so vulnerable with their stories of fear and pain to receive money. I wanted to tell them that they don't need to tell me their trauma for me to help them. That being human and here is enough to receive support. Social

media felt so heavy. I was scared to log on at times and wanted to follow up with so many of these people but didn't know how because of the fast-moving face of social media.

I thought about my friends and my community. When one of us needs support, we don't have to know why. We don't need their tears for them to be deserving of aid. This does not mean we do not hold space for their pain. Social media mutual aid requests leave poor Black and brown people in a position where they must air out their deepest traumas to an audience of mostly white people with economic resources and power to receive aid. I don't want to have to wait for white people to see me as worthy of support. Community care that is so deeply rooted in Black communities doesn't either. I'm leaving this piece with questions that I've been grappling with for so long because I do not know the answers to them. I hope these questions spark conversation so that we can dream about how we can build solidarity and care webs in the digital age that protect Black and brown people.

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**HOW CAN WE BRING BACK MUTUAL AID'S RADICAL ROOTS TO SOCIAL MEDIA? HOW DO WE BUILD COMMUNITY AND SOLIDARITY PARTNERED WITH DIRECT RESISTANCE?**

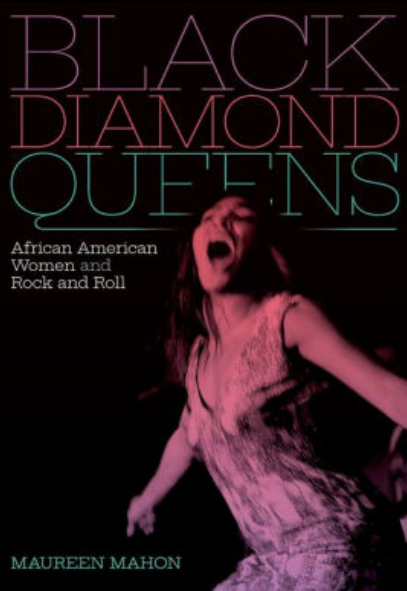
**IS SOCIAL MEDIA A SAFE SPACE FOR BLACK AND BROWN PEOPLE WHO NEED SUPPORT?**

**HOW CAN WE REIMAGINE MUTUAL AID IN THE DIGITAL ERA WHILE PULLING FROM ITS FOUNDATIONS OF COMMUNITY CARE?**

**HOW DO THESE ROOTS OF LOVE AND CARE AND RADICALISM TRANSLATE TO SOCIAL MEDIA ON A STAGE WHERE WHITE PEOPLE ARE BEING ASKED TO GIVE THEIR MONEY? ARE MUTUAL AID POSTS BEING CATERED TO THE WHITE GAZE?**

**HOW DO WE CREATE LASTING WEBS OF CARE ON SOCIAL MEDIA?**



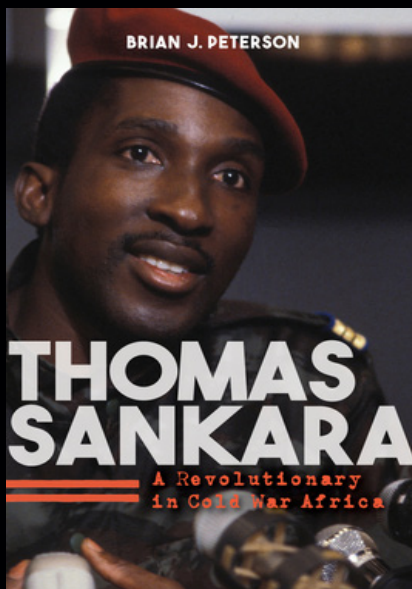


**Dr. Francesca Royster**  
*Black Diamond Queens: African American Women and Rock and Roll*  
 by **Maureen Mahon**

**Dr. Lori Pierce**  
*A Little Devil in America: Notes in Praise of Black Performance*  
 by **Hanif Abdurraqib**

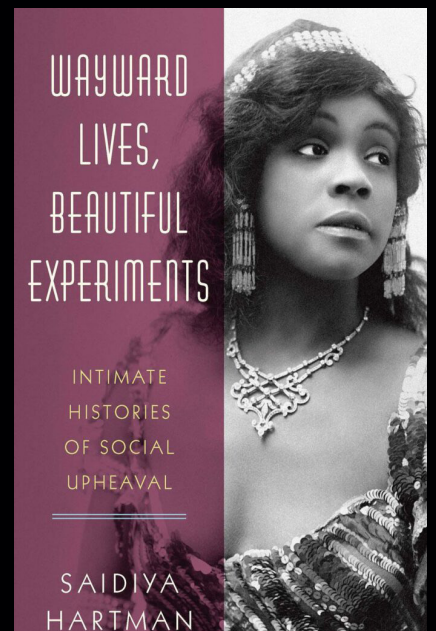


# SUMMER BOOK RECOMMENDATIONS FROM ABD PROFESSORS



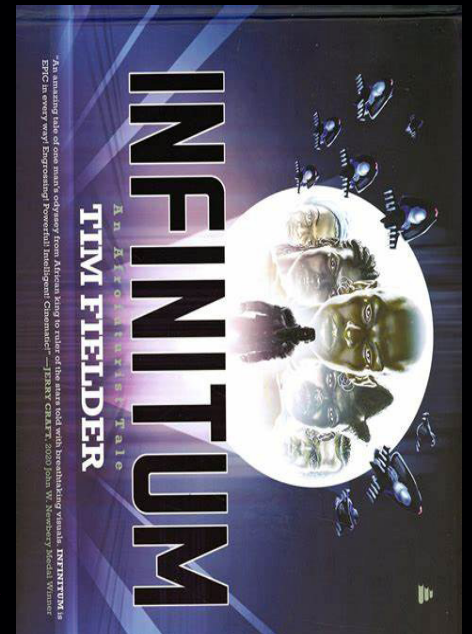
**Dr. Amor Kohli**  
*Wayward Lives, Beautiful Experiments: Intimate Histories of Riotous Black Girls, Troublesome Women, and Queer Radicals*  
 by **Saidiya Hartman**

**Dr. Shiera Malik**  
*Thomas Sankara: A Revolutionary in Cold War Africa*  
 by **Brian J Peterson**

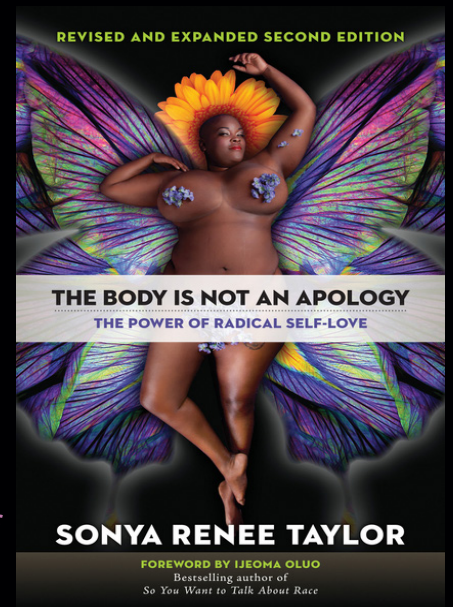


# SUMMER BOOK RECOMMENDATIONS

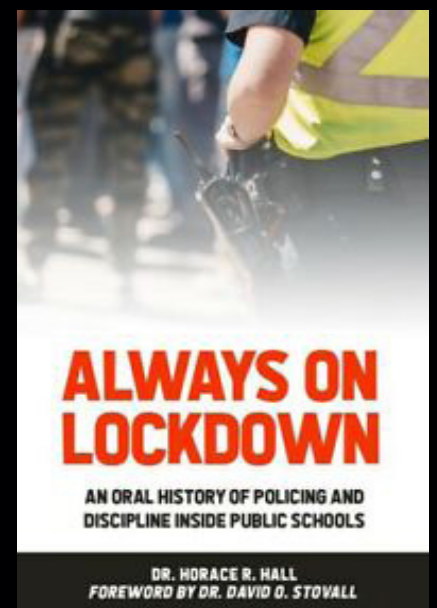
**Dr. Martin Boston**  
*The Infinitum: An Afro-futurist Taleby*  
by Tim Fielder



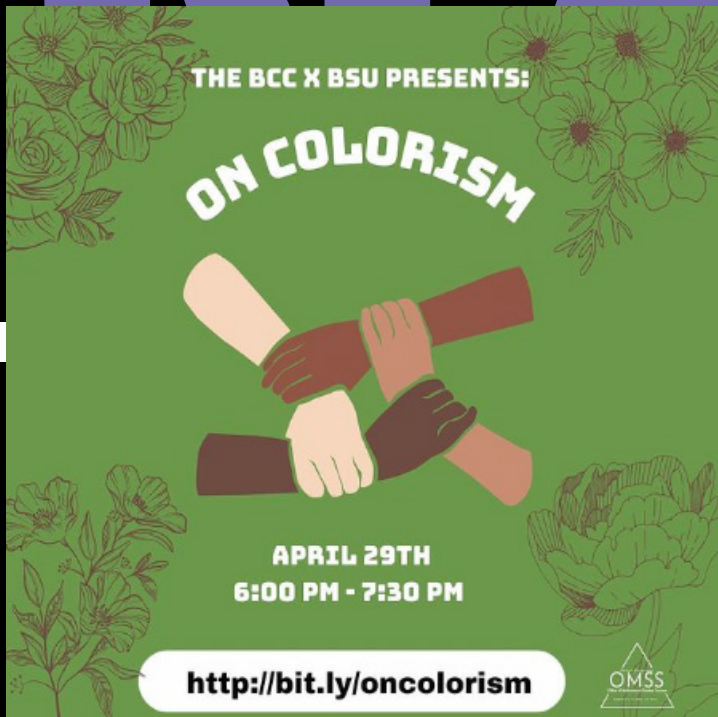
**Dr. Julie  
Moody-Freeman**  
*The Body Is Not an  
Apology: The Power of  
Radical Self-Love*  
by Sonya Renee Taylor



**Dr. Horace Hall**  
*Always On Lockdown*  
by Horace R. Hall, PhD



# BLACK



# DEPAUL

## BLACK STUDENT UNION

The goal of DePaul's Black Student Union is to establish a unifying network within the black diaspora by exploring intersectionality of the black cultural experience. We aim to provide a space where students feel a sense of belonging through meaningful; programming, activities, and workshops. The Black Student Union fosters an atmosphere that promotes student's academic professional, social, and overall well-being.

## 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. We aim to create a safe space for students of the African diaspora and provide enriching activities and resources.





## Lets play Sister Card Revoked

Friday 4/23/2021  
5-7 PM CST

**Exploring the Tarot**  
*with*  
**Jade T. Perry**

Whether you are brand new to the Tarot or have been practicing and exploring on your own, bring your curiosity and questions!

**Tuesday May 18th, 2021  
6:00 PM CST**

You could win this Tarot deck!

Jade T. Perry

**M+M** DEPAUL UNIVERSITY  
DIVISION OF STUDENT AFFAIRS  
Department of Residential Education

## 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.

## 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.

# FOLLOW US!



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**@ABDDEPAUL**



**ABD@DEPAUL.EDU**