

**We  
Are  
Here.**

**FALL 2020 NEWSLETTER**

# FROM THE DEPARTMENT CHAIR

## DR. AMOR KOHLI

**Welcome to the Fall 2020 issue of We Are Here., the first newsletter of the 2020-21 academic year.**

**I**t's been a difficult year all around. I am, however, always impressed by the resilience of our students and their willingness to put their ideas onto paper and into action.

You'll find artwork, poetry and essays by majors and minors in African and Black Diaspora Studies in this newsletter. As always, you'll see in these pages the admirable range of our students' interests and approaches.



I would like to thank ShellLynn Beasley for all of her dedication to compiling and editing this issue of the newsletter. As always, she does a great job for us. Thanks, of course, to all of the students who submitted pieces for this newsletter. Your hard work and willingness to share is also greatly appreciated.

Thanks are also due to ABD alum Michaela Clarke for agreeing to be interviewed for our alumni profile. We are very proud of the work she's doing with the Equal Justice Initiative and look forward to hearing about future accomplishments. Any alumni who are out there and would like to let us know about what you're doing, please email us at [abd@depaul.edu](mailto:abd@depaul.edu).

This issue of the newsletter has an introduction to our new Ida B. Wells-Barnett Postdoctoral Fellow, Dr. Martin L. Boston. ABD is pleased to welcome him to our ranks for the next year. He has already presented a public (virtual) talk on reparations and reconciliation, is starting up a creative writing group for students, and has been putting together two excellent-looking classes for the winter term. Readers of the newsletter can find out a little more about Dr. Boston by reading his interview in these pages.

I also want to acknowledge and thank our last Ida B. Wells-Barnett Postdoctoral Fellow, Dr. Poe Johnson. Dr. Johnson's term ended in the Spring, but he was good enough to agree to teach courses for us this fall. The ABD department appreciates the work he did for us while he was in the Wells-Barnett position and thank him for everything he brought to ABD in the two years he was with us. Dr. Johnson is moving on to a new position at Drew University in New Jersey. Please join me in wishing him good fortune!

**Please stay safe and healthy. Have a good break and we look forward to seeing students, colleagues, and friends in person sometime soon!**

# IN THIS ISSUE



4

## THIRD EYE

By JORDAN JOHNSON



5

## COVID-19 VACCINE TRIALS

By CAMILLA DWYER



6

## UNTIL IT DIDN'T

By ALIYAH JONES



7

## DREAMING OF ABOLITION

By SHELLYNN BEASLEY



8

## ALUMNI SPOTLIGHT WITH MICHAELA CLARKE



10

## REINTRODUCING BLACK STUDIES

By MALIK PITCHFORD



11

## PHOTOGRAPHY

By BLAKE BONAPARTE



12

## IDA B. WELLS-BARNETT POST DOCTORAL FELLOW INTERVIEW



15

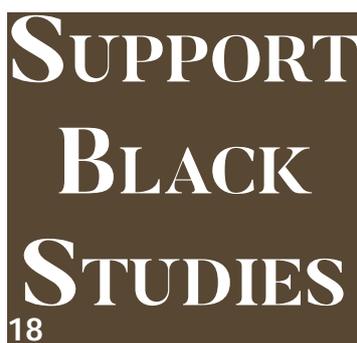
## I AM WHY: A REFLECTION

By ALIYAH YOUNG



16

## BLACK CLUBS ON CAMPUS



18

## MAJOR/MINOR



19

## CITATIONS



# THE EYE RD

*by Jordan Johnson*

My name is Jordan Q. Johnson (most refer to me as J. Dot). I am a visual artist based in Chicago.

My artwork is mainly centered on my life experiences and the emotions that stem from them. I enjoy experimenting with different mediums and styles because it not only prevents me from limiting myself, but it allows me to remain curious/youthful. As an artist, I tend to pay attention to detail. Even in terms of events in my life, I pay attention. Seeing myself grow as a person in these instances was accompanied by uncomfortable change. Losing relationships and gaining self-love or facing hardship and finding faith. Vivid dreams often tell me everything I'm thinking, feeling, or what I need in life. I recognize that all of my blessings are given to me at the right time. When I painted this, I felt like I learned so much about myself and my life path.

The Third Eye, the Mind's Eye, or the Eye of Insight represents a state of personal enlightenment or a gate that leads to higher consciousness. Those who utilize their third eye are referred to as mystics. Through meditation, a mystic has the ability to evocate mental images of psychological and spiritual significance. The Third Eye is associated with having out of body experiences, the ability to see and feel auras, and clairvoyance.

---

# BLACK BODIES ON THE PYRE: *COVID-19 Vaccine Trials and the Historical Use of Black Americans in Medical Experiments*

by Camilla Dwyer

*Despite the guise of change that has been put on in the wake of atrocious medical racism the United States will still call for Black people to sacrifice themselves for the benefit of others.*

As images of letters urging students to enroll in Ochsner's COVID-19 vaccine trial sent under Dillard University and Xavier University's letterheads began circulating online, it naturally raised a sense of anxiety amongst Black Americans. Some of our own were once again asking us to throw our bodies behind a risky medical project.

These letters have surfaced as COVID-19 continues to devastate Black communities. According to the Center for Disease Control and Prevention in the United States, African American people have the second highest infection and hospitalization rates and the highest death rates in the United States. However, the disproportional scope of the pandemic is not new in this country; Black Americans have been forced into similar social conditions via *de jure* and *de facto* racism. Meaning there are certain diseases and medical conditions that disproportionately affect Black communities in the United States. It is also this inequitable susceptibility to conditions that have led pharmaceutical companies like Ochsner to actively seek out volunteers for clinical trials across different ethnic groups in order to test a new drug's efficacy in a group that more accurately reflects the nation's population.

The problem with this approach lies in the historical use of disenfranchised Black Americans for medical trials often without informed consent or the same standards used for white test subjects. For example, throughout the Antebellum South, enslaved Black people were used for medical experiments because white doctors were able to purchase them as property and subject them to whatever trials they wanted to. As Harriet Washington notes in her book *Medical Apartheid*, Thomas Jefferson took advantage of the legal status of Black people to conduct a trial meant to prove that vaccination was a superior process to inoculate people. In the eighteenth century "vaccination" entailed using Cowpox to induce immunity against all diseases. This trial involved forcibly injecting hundreds of enslaved people with the Cowpox virus and then exposing both them and unvaccinated subjects to Smallpox to see if they fell ill (Washington 59-60). This experiment was ultimately built on the idea that Black bodies are a disposable line of defense between infectious diseases and white bodies. Jefferson's experiment purposefully used enslaved Black people because they were seen as a worthwhile sacrifice to a deadly virus for the eventual benefit of white people.

Even as recently as the twentieth century Black Americans were used by white doctors to study dangerous diseases. The Tuskegee Syphilis Study went so far as to recruit historically Black universities into helping oversee the infection of hundreds of African Americans. The study involved sharecroppers in Macon County, Alabama being left untreated when they contracted syphilis so white doctors could study the disease's progression, Tuskegee University provided health workers to help facilitate the study. The men recruited for the study were told that they would be treated for the disease, when in actuality, the disease was allowed to run rampant within the rural community even as treatments for syphilis became widely available. In this case, historically Black institutions became an intermediary that helped sway Black Americans towards participating in medical experiments that were ultimately against their health and wellbeing. These institutions preyed on impoverished Black communities to feed these studies because, much like people who were enslaved during the Antebellum period, these sharecroppers had very little economic mobility. This socioeconomic position put them in a position where the study was some of the only access they could get to medical care, and the presence of Black staff from the university was able to lure them completely into a study that let a deadly disease run rampant through a disenfranchised Black community.

While the Xavier University and Dillard University letters were written in light of how these earlier experiments have abused Black people for the benefit of white people, they no less touch on the same practices that throw Black bodies in harm's way for the benefit of white people. They once again call on Black Americans to potentially compromise their health to pave the way for others to receive a vaccine, on top of the damage COVID-19 has already done to Black communities. They build a pipeline between the African Americans who have already been thrown onto the pyre of white medical experiments and yet another vulnerable group of Black people in the United States. Ultimately, what these letters point to is the lack of progress that has been made in medicine; despite the guise of change that has been put on in the wake of atrocious medical racism the United States will still call for Black people to sacrifice themselves for the benefit of others.

# UNTILL

*by Aliyah Jones*

*Dedicated to all that have ever felt they needed to mold their blackness, only to realize that what it needed most was space to breathe.*

Do you think that we were both so messed up that love wasn't meant to be?  
Like an over watered plant boiled in the Sun  
unable to grow because it needed no help from human hands.  
No plant food.  
No ceramic pot that aesthetically pleased eyes and not roots.  
No periodic mist that mirrored sad produce aisles rather than mama's rain  
Our love didn't need us.  
our baggage, fear, self-hatred, contempt  
It needed nothing  
we needed everything.  
We needed store bought dirt, overpriced gloves  
The whimsical irrelevancies of capitalism distracted us from our baby  
It grew perfectly and unnaturally.  
No flaws or holes in the leaves  
no bees visited it; they could tell it was fake  
It didn't glisten in the Sun, just stood there like we used to when we were told to sing.  
Perform for them until we could run back to our rooms and hide under blankets weighted with  
embarrassment  
Our baby lasted until it didn't.  
Watching it die was the only natural thing we ever allowed it to do.  
I hear you pray sometimes that it never grows back  
that it never has to be reminded that it is nothing, not even natural  
I say amen with you  
two prayers are stronger than one.  
We hug after this, a moment of deep intimacy that always slips away.  
But we stay put.  
Like an overwatered plant boiled in the Sun  
too messed up to ever be.

# DIDN'T



# *Dreaming of* **ABOLITION**

*Black Feminisms and Abolition Event Recap*

by ShellLynn Beasley

On October 21st, 2020, The DePaul Women's Center and Center for Black Diaspora hosted a Black Feminism and Abolition event featuring speakers Mariame Kaba, Rachel Caidor, Deana Lewis, and Beth Richie. The event opened with a poem written and spoken by healer Veronica Bohanon centering attendees and welcoming us into the space. In the first few minutes of the event, I felt the love and care of Black women even through a screen. I felt safe, seen, and understood. I felt free to dream for the next hour and a half about abolition and envision my ideal world. Eager to listen to the wisdom of these freedom fighters, Mariame Kaba began by inviting us to bring our Black feminist ancestors who have set the building blocks for our fight for liberation into the space. The chat was then full of names: June Jordan, Saidiya Hartman, Toni Cade Bambara, Sojourner Truth, bell hooks, Toni Morrison, Ida B. Wells, and many more.

When I first heard about this event, I was ecstatic. After a summer of protest centering on the abolition of the prison nation, a term coined by Beth Richie, I felt this event was necessary. Further, I think a Black feminist perspective on healing and abolition will lead us towards liberation. Over the summer, I had many multigenerational conversations about abolition. I found that it is a scary, unsettling topic for some because it takes so much unlearning, discomfort, and daily action. This event created the necessary space to listen, think, and dream about abolition by asking the speakers three questions: What is abolition, and how does it connect to Black feminism? How are projects in Chicago working towards abolition? Finally, what does Black feminism bring to current campaigns for justice for people such as Breonna Taylor?

What stood out to me most during the talk was Beth Richie's original push for discussions around abolition beyond simply prisons. More specifically, to think of abolition in terms of healing, safety, and community care. Something I have learned and cherished most from my elders and Black feminist ancestors is the importance of healing. Mariame Kaba linked abolition to transformative justice (TJ) frameworks and action, which centers the most harmed; their healing process, and safety. Transformative justice, much like abolition, is not a simple process. It is complex and forces accountability and change. Healing that prioritizes safety is abolitionist work. Not relying on the prison nation or its agents to bring justice to communities is a step towards the "fugitive ways of finding care" as Mariama Kaba mentioned.

Rachel Caidor and Deana Lewis both stressed the importance of intersectionality, a term coined by Kimberle Crenshaw. When defining abolition, Rachel Caidor argued that if prisons are abolished tomorrow, we would still be fighting against gender-based violence, homo/transphobia, violence against sex workers, and so on. She, along with every speaker, encouraged us to dream about safety beyond our levels of comfort. She stressed the fight for the abolition of every system, institution, or ideology that hinders our ability to achieve that dream. Deana Lewis shared her dream of our communities living without fear. Without fear of harm, running out of food or money, violence, or insecure housing to name a few. She also shared how abolition means thinking of non-normative and transformative justice-centered ways of handling harm. I believe this starts with respecting ourselves, our communities, and the Indigenous land we have settled on and continue to colonize.

After this talk, I decided to dream about my ideal world. It would start with accountability of the violence caused by colonialism, enslavement, imperialism, anti-Blackness, homo/transphobia, gender-based violence, classism, capitalist greed and expansion, and so much more. My ideal world is free from money, ownership, and governance in the ways we know. Further, it transcends colonial language and would not be fit for anyone who is not dedicated to the lifelong struggle of liberation. My ideal world would treat the land and its history with the same care, love, and compassion as all its inhabitants. I continue to dream about this world and am grateful I was able to learn from Mariame Kaba, Rachel Caidor, Deana Lewis, and Beth Richie. I invite us all now to dream about our ideal worlds and fight every day to achieve those dreams.

# ALUMNI SPOTLIGHT

*Michaela Clarke | Class of 2017*

## **What drew you to pursue an ABD major while in undergrad?**

The first ABD class I ever took was Black Feminist Theory with Dr. Moody-Freeman. This was the first class that I actually enjoyed what I was learning. We spent the course reading and discussing the historical writings of Black women, and using these pieces to imagine and dream of a liberated future and implications of their historical foundations in contemporary artistic expressions. This was my first exposure and where I developed an in depth understanding of a Black Feminist liberatory framework, that shaped much of the academic writing in various classes while I was at DePaul. In other classes, the opportunity to learn about history and culture across the Diaspora, while decentralizing whiteness.



## **What have you been up to since graduation? Can you talk about the work you have been doing?**

In January, I started a 2-year full-time Justice Fellowship at the Equal Justice Initiative (EJI) in Montgomery, AL. I primarily work with the Racial Justice Team on the Community Remembrance Projects. I work heavily with communities who are dedicated to memorializing victims of racial terror lynching between 1865 and 1950. As a nation, we have never confronted and reckoned with the history of racial injustice. We hope that in partnership with communities, and through other truth and justice initiatives, we will move into a space where we're willing to tell the truth about our history in order to get to a place of healing, reconciliation, and liberation.

## **What encouraged you to work there? How has your ABD degree helped you in this position?**

I was drawn to the work of EJI because of the Community Remembrance Project. There is power in community stories and collective memory. I was drawn to the way in which we use institutions to memorialize and how institutions are meant to complement the work already happening in communities. ABD sparked my interest in sites of memory, as it was something I explored in my Capstone discussing Black liberation movements in Chicago and the institutions that emerged. In a way, my experience as a Justice Fellow at EJI has developed my “real world” perspective on what I was researching as an ABD student.

## **What skills have you learned through your ABD classes that help you in your post-graduate life?**

In addition to thinking critically about the work I consume, and identifying places of agreement and disagreement, ABD has pushed me to think beyond what is directly in front of me. I think it is important to be grounded in a historical context, but I think it's just as necessary to think through shortcomings and where there are improvements to be made as we are ultimately creating a world free from white supremacy and oppression. I don't think I took an ABD class where I *didn't* have to write an extended essay, while incorporating the teachings of a particular text. These types of assignments definitely made me a stronger writer and researcher, and these are the skills I heavily use for my Justice Fellowship work.

## **How does your majoring in ABD define your critical lens, in relation to the world around you?**

ABD has provided the frameworks for my own understanding of the ways in which anti-blackness and intentional erasure shows up everyday in various spaces. ABD gave me the language necessary to call attention to these truths, to actively resist and work towards dismantling white supremacy and policing in personal relationships, as well as larger institutionalized structures. Part of having a critical lens is decentering whiteness from the conversation. I think it's just as important to speak truth and uplift Black history, and culture, and beauty. Preserving history and creating collective memory and record is so important in a dominating culture that would love to diminish and erase Black identities.

## **What are your plans and goals for the future, once we are in a post-pandemic situation?**

After I complete my fellowship, I hope to pursue a Master's or PhD program in African American or Africana Studies. My hope is to one day engage with middle school and high school aged students in academic spaces again one day. I have absolutely loved living in the South so far, but a change in scenery might be good for me so I look forward to moving again - someplace new. My ultimate dream though is to start an abolitionist bookstore/coffee shop/community space and continue the work of curating spaces specifically for movement and community building.

# REINTRODUCING BLACK STUDIES

by Malik Pitchford

What of importance did I have to say to the reader of the African and Black Diaspora Studies Fall 2020 Newsletter, I wondered. In thinking of writing about a topic that touched on our world's current events—without sounding like a broken record—my mind went blank. Black people have heard it all, read it all and have seen it all this year. Writing something contextualizing today's world for the reader, felt like an insurmountable challenge; words—however powerful they might be—can never express the range of our own experiences. Following this, I wondered how the field of African and Black Diaspora studies might find its place and its relevance in this current moment of Black uprisings.

In 1970, Dr. Nathan Hare, the first coordinator of a Black studies program, spoke to what he thought the function of Black studies should be. To Dr. Hare, building an “ethnic destiny,” along with the application of new concepts and academic instruction, is of importance. Directly involving and integrating the Black student into their community and society at large is the point, regardless of one's location in the diaspora.

Black studies, according to Hare, should teach its students “to function in our highly skilled society.” Further, Black studies would help with the “fostering of identity with the black community, the development of community consciousness, [and] black consciousness.” Ultimately leading to “commit the black student more to the task of helping to build the black community,” as opposed to leaving their community following the completion of their studies.

The question arises for some still, as it did when Hare first proposed his curriculum; why are Black studies needed? Hare explained that education should be both relevant and dynamic. In the lives of Black students at the time, their classes—which had been taught by and focused on whiteness—were neither. According to Hare, the utility of Black studies, the why, cannot be a static explanation.

Because Black studies were yearned for in the late 60s and early 70s, that determined that the curriculum of that time be built around the ideological framework of the Black Power movement. Hare explained, “Why [Black studies] are needed determines what they are...” This means that Black studies must be reflexive with and reflective of our communities presently.

In Fall 2020, Black Studies professor from the United Kingdom, Kehinde Andrews, published a piece in *The Black Scholar* titled, “The Radical ‘Possibilities’ of Black Studies.” This contemporary analysis complements well with Dr. Hare's thoughts on the subject. Of Black Studies, Andrews says, academics should be “in the university but not of it; an insurgent presence organically linked to the struggle for Black liberation.”

The idea of the academic tenet of Black thought being responsible to their community, and that community's as-

piration for total liberation, should not be lost from the 60s and 70s. Students and academics involved with Black studies should constantly reflect on this. For if we are to build upon the radical tendencies of both our community and the foundation of Black Studies—to facilitate our liberation in the future—an abandonment of close and fluid relationships with the general Black community and the diaspora is detrimental.

In reintroducing African/Black diaspora studies, we must take heed to what our past teachers taught us. Dr. Hare said that our studies should help with the building of the Black community. Developing the consciousness of both the Black student and the community that those students found themselves in—is not limited to the 60s and 70s. While we still develop the consciousness of our students and community, this consciousness building must not be static.

We must take lessons from the past and apply them to the future. The rapid political education that took place during the Black Power movement grew a generation of young Black anti-imperialists, anti-capitalists, pan-Africanists, which sparked a hunger for these ideals expanded upon in their lecture halls. In these current times we are able to see that what was being fought for and against in the 60s and 70s has not changed much. Additionally, the grounds our ancestors covered, during that time period, owed it success to centuries of ancestral struggle before them.

We owe our ancestors, ourselves, and our posterity, a Black studies discipline that is not primarily concerned with a feel-good education—an education that aims to seamlessly integrate into the norms and disconnectedness of modern, white, academia. Black teachers, Black students, need to rigorously examine our collective place in the political, social, and economic world. Our studies necessarily need to examine anti-Blackness, white supremacy, and its perversity throughout our lives. We must examine capitalism, and its role in the underdevelopment of the African and Black diaspora. We must examine policing and the destruction it continues to bring into our communities. We must examine our “democratic” electoral system which is reliant on Black people perpetually settling for a second-class quality of life. We must examine these things, not for individual education's sake, but rather, we embark on this journey because Black people deserve to live in a world worth living in.

If the field of African and Black diaspora studies is to be most effective, we must learn from our past and analyze the present for an inspired, but relevant and dynamic method of creating, sharing, and acting upon our knowledge, as students and academics. Knowledge without action leaves us stuck in an ivory tower mindset, where concepts and ideas never leave academia. The non-academic African and Black diaspora deserves our active engagement with it, this is key for our total liberation.



# Q&A

## *Ida B. Wells- Barnett Post Doctoral Fellow,* **Dr. Martin L. Boston**

After approval from the University, ABD is able to bring in young scholars who have just finished their doctorate to join ABD for a year or two. These young scholars are the Ida B. Wells-Barnett Postdoctoral Teaching Fellows. Fellows teach classes in ABD, work closely with interested students, and take part in events for the DePaul community. This year, ABD is excited to welcome the new Ida B. Wells-Barnett fellow, Dr. Martin L. Boston.

Professor Boston comes to ABD from the University of California at San Diego, where he received his PhD in Ethnic Studies in 2019. Dr. Boston will be teaching in ABD this year and in Winter 2021 is teaching two classes: "Black Freedom Movements" and "African America: Ideas, Peoples, Cultures, Movements."



### **What are your hopes for your time at DePaul?**

I hope to benefit from the rigorous academic environment DePaul provides. I hope to engage with students, staff, faculty and administration in order to advance my own academic work and allow this experience to push me to the next step in my career. Particularly, the Department of African and Black Diaspora Studies is the quintessential academic unit for me to pursue these goals. With the excellent faculty mentorship and resources that the department provides, I feel very fortunate to have this opportunity.

Additionally, I hope my presence on campus and in the department makes a lasting impact. I look forward to teaching in the winter and spring as well as doing student outreach, allowing students to engage with my research and teaching interests, and hopefully piquing their interest in these areas in the process. As such, I hope this work has a lasting ripple effect on DePaul for years to come.

### **Can you talk more about the creative writing and reading groups you plan to host?**

I plan to convene a reading/writing group for students interested in reading and writing fiction (or poetry). We would start with a couple of texts that speak to the art of writing (and by extension, reading) good stories. Next, we will read a couple of fiction texts that do this work well and then we will work to outline and write our own fiction stories (or works of poetry). This is at least my early thoughts for the group. I would be happy to amend these ideas based on group interests and needs.



I understand Diaspora as the global circulations of ideas and influence of people of a common ancestry. Diaspora studies give us a glimpse into how local politics and communal pursuits are affected by global systems and networks.

**WHAT WAS YOUR EXPERIENCE AS A YOUNG BLACK MAN IN ACADEMIA PURSUING YOUR DOCTORAL DEGREE? WHAT ADVICE DO YOU HAVE FOR ABD STUDENTS WHO WISH TO DO GRADUATE STUDIES?**

At times my experience pursuing my Ph.D. was challenging beyond belief, at others, it was extremely rewarding. I got my Ph.D. in Ethnic Studies from UC San Diego, and though my department was extremely diverse and committed to anti-racist organizing and teaching, at times, it did not feel as if the campus shared these same commitments.

Being a Black male graduate student made me one of very few on campus. So, I did feel at times extra pressure to be exceptional. This could be seen as a burden, and many times it did, but more often than not, I allowed this feeling to fuel me and push me all the way through to the finish line. I stayed active within the larger campus Black community, participated in student government, did some union organizing and taught courses, all while completing my dissertation in the process. Overall, the experience was difficult but fulfilling beyond belief.

My advice for ABD students interested in pursuing graduate school, is to have a clear idea of what you want out of it. In this way, mentorship is key. Find a mentor! If you think you want to be a professor, seek out a faculty mentor who will be candid with you, so that you can get a sense of all the work, responsibilities and time that career requires. If you want to go another route, seek out a person who can give you advice for the career you are embarking on. That mentor will be very important to you as they will write you letters of recommendation and will guide your steps toward the career of your dreams.

**WHAT ADVICE DO YOU HAVE FOR ABD STUDENTS?**

The best advice I received is, as an undergraduate read and read widely. I did not read widely as an undergrad. I actually received this advice while in my doctorate program. I believe if I would have heeded this advice as an undergrad, my experiences as student and learner, would have been more enriching and well-rounded. Because I was able to use this advice during my doctoral studies, it took me outside of the United States for my research. Thus, my global network has expanded exponentially. My creative work has also benefited, as I see and understand the world through so many different vantage points now.

A close second would be to find time for the things that bring you joy. Though the first is what the professor me would say to my students, the second is the most personal and meaningful for me. While pursuing my doctorate, I basically sacrificed my love for creative writing for the academic writing the degree required. Though, my academic work profited from the attention I paid to it, in many ways, I didn't. I have recently gotten back into writing creatively and it has energized me in ways I haven't felt since my years in undergrad.

I say all of this because there is value in doing the things you love because it can invigorate you to achieve your more professional goals in ways you cannot imagine while bogged down in your academic work. While drowning in theory and methods, it is always important and necessary to come up for air.

**WHAT DREW YOU TO WANTING TO TEACH AFRICAN AND BLACK DIASPORA STUDIES?**

I grew up in the San Francisco Bay Area where activism and communal struggle are almost woven into the fabric of its neighborhoods. So, after going to college originally as a business major but taking a few Ethnic Studies/ African American History courses, I quickly changed gears and studied what had always been put on my heart.

However, in graduate school, I became interested in more global questions of Blackness and anti-Blackness, so I started to look to the African continent and its connections to US Black communities for answers. Soon, I was jarred by the similarities and differences between Jim Crow in the US and apartheid in South Africa, as well as how both communities resisted these oppressive institutions through music and writing. Ultimately, it was these pursuits of liberation that drew me to African and Black Diaspora Studies.

The Diaspora is more than people living in different places. It is also ideas, networks, cultural expressions and political movements circulating globally, which greatly affect how one perceives the world and the possibilities they have to dream of a new one. Once exposed to diaspora and to the study of the diaspora, I have come to understand myself, my family and my community better. This is important for anyone to know and experience, especially students on the verge of assuming responsibility for the world and molding it for future generations.

**CALLING ALL  
CREATIVE  
WRITERS AND  
READERS!!!**

Creative Writers of any kind, join the ABD student creative writing group led by ABD professor, Martin L. Boston. We will write, read and workshop each other's creative writing in a supportive, learning environment. Our group's goals and intentions will be shaped by its members!

**Planning Meeting:  
Dec. 3, 2020 at 1PM  
on Zoom**

**Email: [MBOSTON@DEPAUL.EDU](mailto:MBOSTON@DEPAUL.EDU) if  
you are interested (even if you can't  
make the planning meeting)!**



# *I Am Why: A Reflection*

*by Aliyah Young*

This year has been difficult and there have been moments where I have experienced feelings of defeat and stagnation. The only thing that kept me motivated through those times of adversity was art-activism. I have been an activist for five years and I have been a part of many initiatives surrounding racial and gender equity.

My focus has always been liberating Black and Brown women from oppression in all its facets. When I initially discovered activism, I chose the medium of policy and curriculum, but as I progressed I was introduced to the realm of art-activism. Art-activism has shown me another way to further my initiatives and achieve change, but I did not feel like an artist-activist until I joined *I Am Why*. This organization toured around the country, teaching workshops centered around art-activism, Blackness, Indigeneity, gender equity, and the abolition of oppressive systems. *I Am Why* is an organization that brings young women and gender expansive activists together with researchers and other partners to increase young activists' individual and collective power. We studied the artwork of many artist-activists, each of their work inspired us and paved the way for our work.

My particular journey centered around ancestry and Blackness. Art activism gave me the opportunity to explore how I perceive myself in order to shape the world around me. When asked to compose a statement that reflected who I was, I wrote, "I am why my ancestors survived. I am why we will thrive." I am a liberal arts major and minor is because I am fascinated with history and the power of knowledge. As a young Black woman in America, I don't have the opportunity to deeply explore my family's history. I wanted to capture my appreciation and respect for my ancestors as well as my respect for myself.

I noticed my work meant something to my colleagues and it gave me confidence. This organization catapulted me into the process of curating and editing; not only did this organization help me shift my method of change but they gave me real world job experience. Each moment I spend with these amazing leaders, I feel more at home. This year has impacted us all in ways we did not foresee, but we can still ground ourselves and solidify our communities through coalition work and art.

If you would like to learn more about *I Am Why*, follow @iamwhyjustice on Instagram and visit [iamwhy.org/book](http://iamwhy.org/book).

# BLACK

The Sigma Alpha Chapter of  
Sigma Lambda Beta International  
Fraternity Inc. Presents

## Cultural Comparison Talk Series: Black Culture

Featuring: Black Student Union

WEDNESDAY, OCTOBER 14, 2020  
6 PM  
ZOOM MEETING ID: 994 044 1986  
DM US FOR THE LINK



### ASA General Body Meeting

## LET'S TALK ABOUT WOMEN



**“What it’s like to be a Black African Woman in America & How we navigate through this space.”**

Wednesday Sept 30th @5:30pm cst      Zoom link in our bio  
Email us @asadePaulu@gmail.com

# BLACK

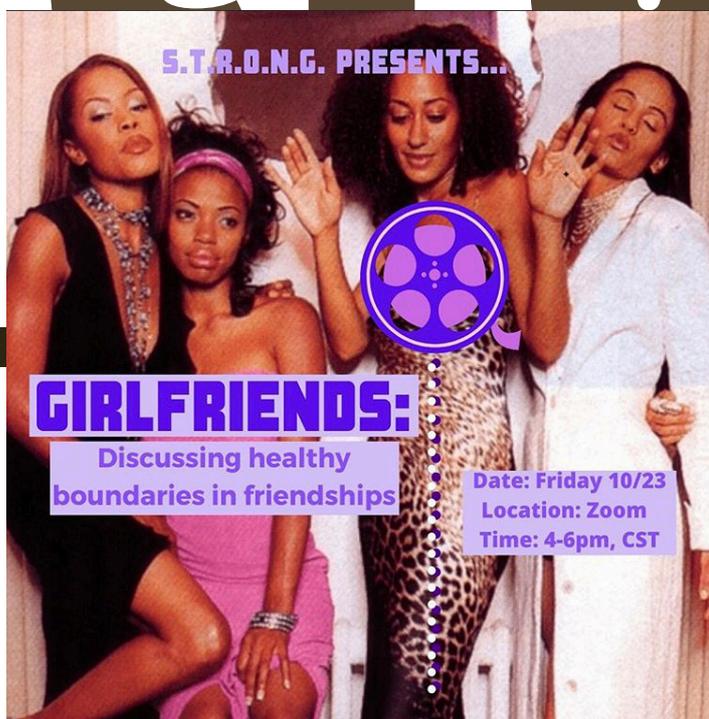
## BLACK STUDENT UNION

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.

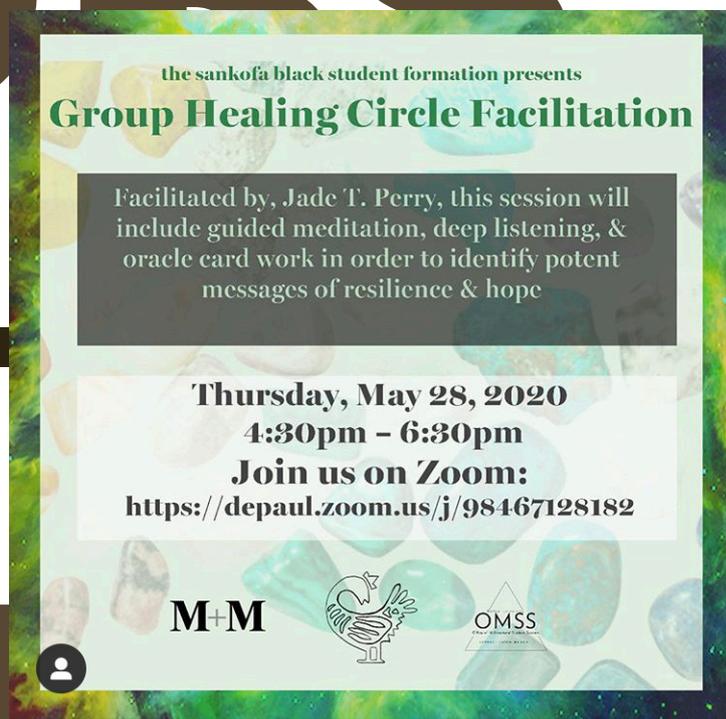
# CULTURES



**S.T.R.O.N.G. PRESENTS...**

**GIRLFRIENDS:**  
Discussing healthy boundaries in friendships

Date: Friday 10/23  
Location: Zoom  
Time: 4-6pm, CST



the sankofa black student formation presents  
**Group Healing Circle Facilitation**

Facilitated by, Jade T. Perry, this session will include guided meditation, deep listening, & oracle card work in order to identify potent messages of resilience & hope

Thursday, May 28, 2020  
4:30pm - 6:30pm  
Join us on Zoom:  
<https://depaul.zoom.us/j/98467128182>

M+M OMSS

## 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.



I existed. I found a voice that I didn't know I had. I was excited to read, write, and grow as a scholar ... I gained a sense of identity, language, community, and pride during my course of study.



# MAJOR IN ABD

## 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 300 LEVEL COURSES

## SENIOR CAPSTONE

## TOTAL 13 COURSES

# MINOR IN ABD

## ONE CORE CLASS

ABD 100: Intro to ABD

## PLUS YOUR CHOICE BETWEEN

ABD 200: Africa

ABD 206: Afro-Caribbean and Latin America

ABD 208: African America

## FOUR ABD COURSES

## TOTAL 6 COURSES

## "UNTIL IT DIDN'T" TABLE OF CONTENTS PHOTO

@ARTBYZEEGUANA

### BLACK BODIES ON THE PRYE: COVID-19 VACCINE TRIALS AND THE HISTORICAL USE OF BLACK AMERICANS IN MEDICAL EXPERIMENTS

Center for Disease Control and Prevention. "COVID-19 Hospitalization and Death by Race/Ethnicity." Centers for Disease Control and Prevention, 18 Aug. 2020, [www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html](http://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html).

"A Notoriously Syphilis-Soaked Race' What Really Happened at Tuskegee?." *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present*, by Harriet A. Washington, Paw Prints, 2010, pp. 157–185.

"Profitable Wonders: Antebellum Medical Experimentation with Slaves and Freedmen ." *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present*, by Harriet A. Washington, Paw Prints, 2010, pp. 52–74.

"Tuskegee Study - Timeline - CDC - NCHHSTP." Centers for Disease Control and Prevention, Centers for Disease Control and Prevention, 2 Mar. 2020, [www.cdc.gov/tuskegee/timeline.htm](http://www.cdc.gov/tuskegee/timeline.htm).

### REINTRODUCING AFRICAN AND BLACK STUDIES

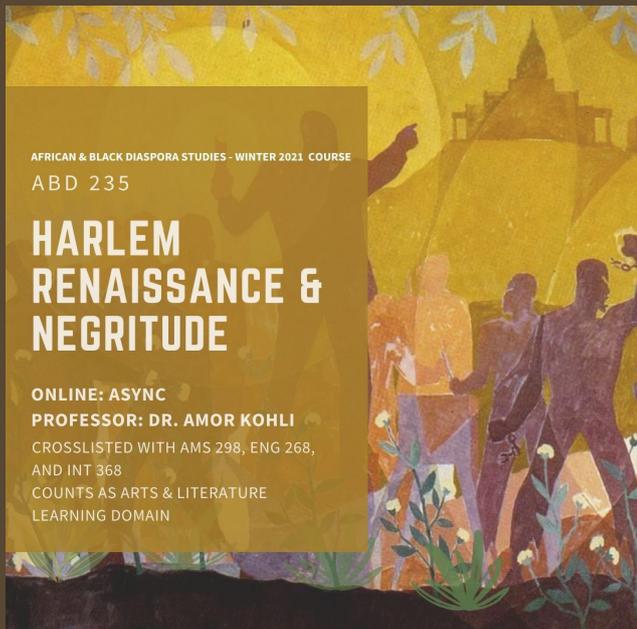
Andrews, Kehinde. "The Radical 'Possibilities' of Black Studies." *The Black Scholar*, vol. 50, no. 3, 2020, pp. 17–28.

Hare, Nathan. "Nathan Hare On Black Studies." *Equity & Excellence in Education*, vol. 8, no. 6, 1970, pp. 8–15.

The HistoryMakers, 5 Apr. 2004, [www.thehistorymakers.org/biography/nathan-hare-38](http://www.thehistorymakers.org/biography/nathan-hare-38).

CHALLENGING  
NARRATIVES

# WINTER 2021 ABD COURSE OFFERINGS

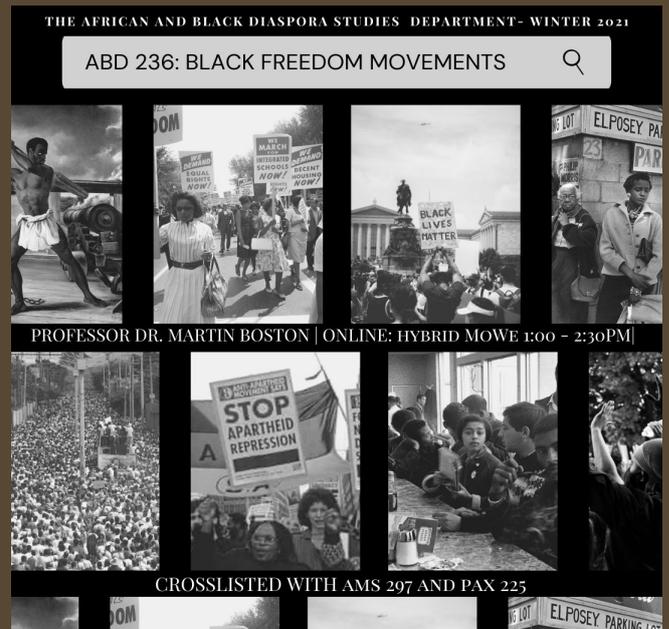


AFRICAN & BLACK DIASPORA STUDIES - WINTER 2021 COURSE

ABD 235

## HARLEM RENAISSANCE & NEGRIITUDE

ONLINE: ASYNC  
PROFESSOR: DR. AMOR KOHLI  
CROSSLISTED WITH AMS 298, ENG 268, AND INT 368  
COUNTS AS ARTS & LITERATURE LEARNING DOMAIN

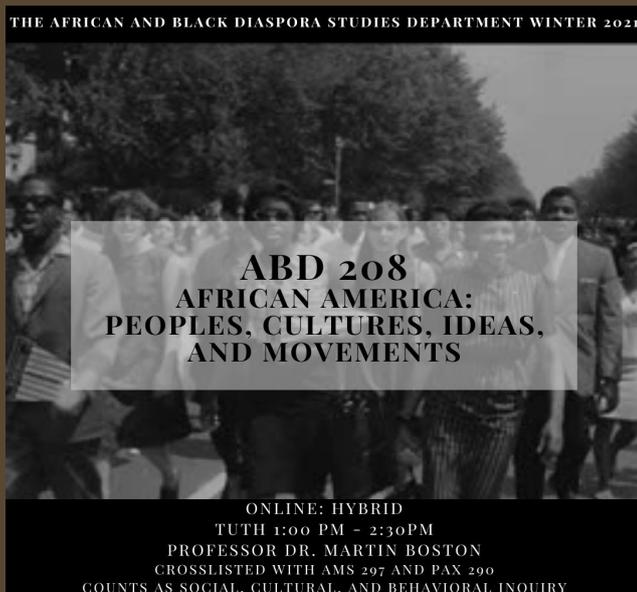


THE AFRICAN AND BLACK DIASPORA STUDIES DEPARTMENT- WINTER 2021

ABD 236: BLACK FREEDOM MOVEMENTS

PROFESSOR DR. MARTIN BOSTON | ONLINE: HYBRID MOWE 1:00 - 2:30PM|

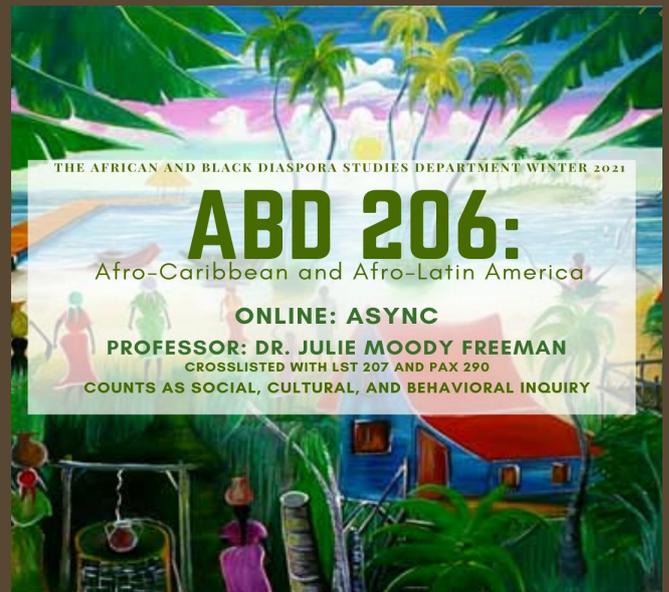
CROSSLISTED WITH AMS 207 AND PAX 225



THE AFRICAN AND BLACK DIASPORA STUDIES DEPARTMENT WINTER 2021

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

ONLINE: HYBRID  
TUTH 1:00 PM - 2:30PM  
PROFESSOR DR. MARTIN BOSTON  
CROSSLISTED WITH AMS 297 AND PAX 290  
COUNTS AS SOCIAL, CULTURAL, AND BEHAVIORAL INQUIRY



THE AFRICAN AND BLACK DIASPORA STUDIES DEPARTMENT WINTER 2021

## ABD 206:

Afro-Caribbean and Afro-Latin America

ONLINE: ASYNC  
PROFESSOR: DR. JULIE MOODY FREEMAN  
CROSSLISTED WITH LST 207 AND PAX 290  
COUNTS AS SOCIAL, CULTURAL, AND BEHAVIORAL INQUIRY

Contact the Department of African & Black Diaspora Studies at  
[abd@depaul.edu](mailto:abd@depaul.edu)  
Follow us on  
Twitter @ABDdepaul  
Facebook & Instagram  
@ABD\_Depaul