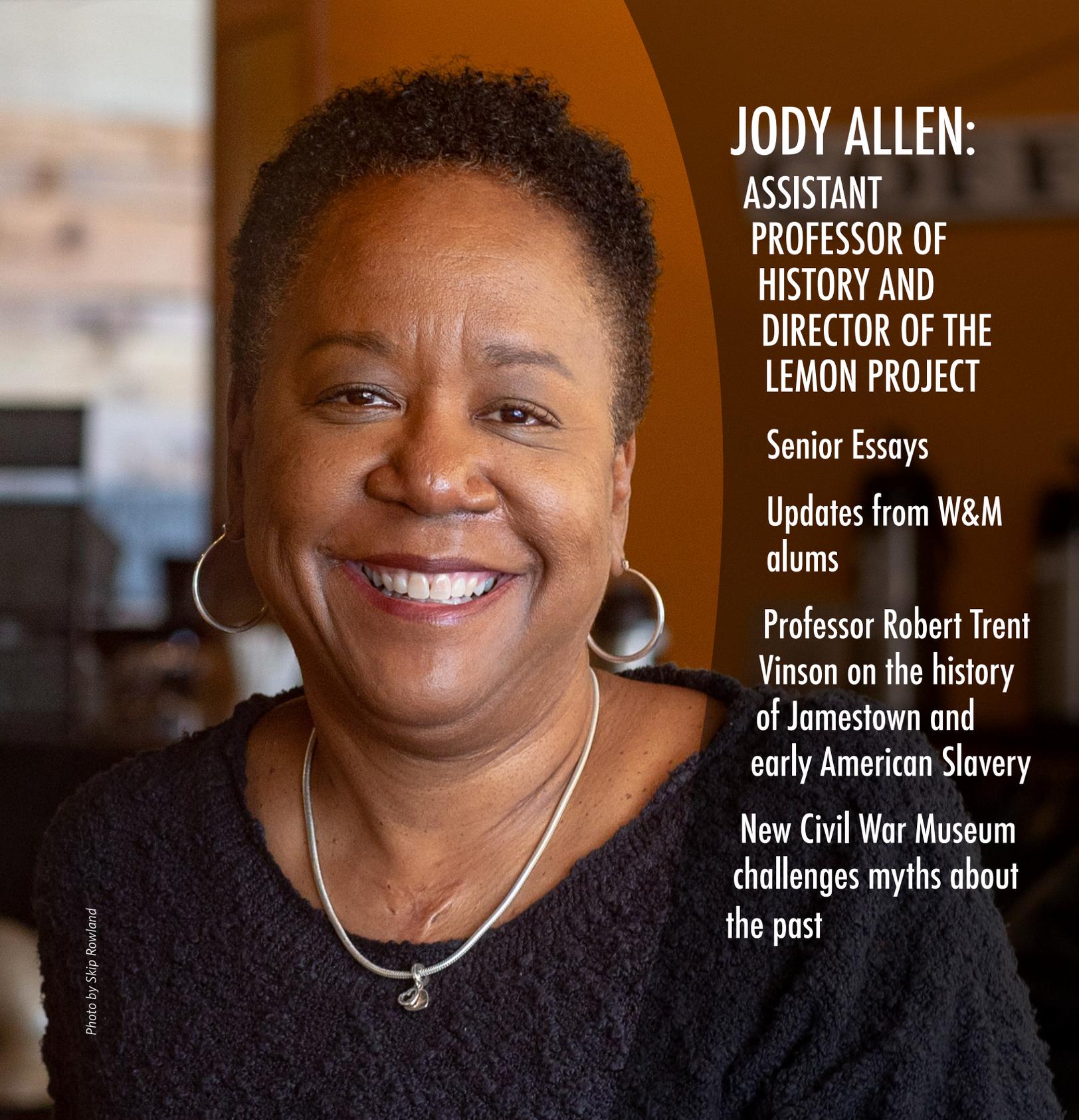


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KUUMBA

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A portrait of Jody Allen, a Black woman with short, curly hair, smiling warmly. She is wearing a dark, textured sweater, a silver necklace with a small pendant, and large hoop earrings. The background is a soft-focus indoor setting with warm lighting.

JODY ALLEN: ASSISTANT PROFESSOR OF HISTORY AND DIRECTOR OF THE LEMON PROJECT

Senior Essays

Updates from W&M
alums

Professor Robert Trent
Vinson on the history
of Jamestown and
early American Slavery

New Civil War Museum
challenges myths about
the past



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The faculty and students highlighted in this issue of Kuumba give you an interesting glimpse of their academic and career pursuits this past year.

Two faculty members describe their scholarly pursuits and directorships of conferences that have brought or will bring other scholars to William & Mary’s campus in the coming year. Some William & Mary alumni acclimate themselves to the environs of graduate school or new jobs and graduating seniors share stories about academic projects growing out of their Africana Studies major. Gracing this issue’s cover is Professor Jody Allen, assistant professor in the Department of History and director of the Lemon Project: A Journey of Reconciliation. The editors’ interview of Professor Allen yields instructive responses to questions about the Lemon Project, as well as Professor Allen’s scholarly projects. First, she defines the original mission of the Lemon Project, a ten-year-old scholarly and social outreach program that continues to fulfill its original mission to uncover and make public “William & Mary’s 326-year relationship with African Americans on campus and in the Williamsburg

and Greater Tidewater area.” A major component of the Lemon Project is the Lemon Symposium. This year’s theme for the ninth annual symposium was “Celebrating Legacies: Constructing Futures” and featured a keynote address by Christy Coleman, director of the American Civil War Museum in Richmond, Virginia. An important event during the symposium occurred when students, faculty, staff, neighbors, and the Board of Visitors gathered to “acknowledge, commemorate, and mark the site of the Bray School for enslaved and free black children.” In a short speech before the gathered group, Professor Allen said, “Today we say to those children, ‘You were here, you were important, and we remember you.’”

Also featured in this issue is Professor Robert Trent Vinson, Francis L. and Edwin L. Cummings Associate Professor of the Dept. of History and this year’s director of the conference for the Association for the Study of the Worldwide African Diaspora (ASWAD), which will be hosted by William & Mary. In “Jamestown: Birthplace of American Freedom and American Slavery,” Professor Vinson

gives a brief historical account of the events surrounding the arrival of “20 and odd Negroes” at Point Comfort, now known as Hampton, Virginia, and the reverberating effects of this event that marked the “beginning of 246 years of racial slavery.” The tenth biennial ASWAD conference, to be held November 5th to November 9th, looks back at this seminal event through panel presentations, performances, exhibitions, and tours of historical sites throughout the Hampton Roads area, from Jamestown, to Colonial Williamsburg, to Hampton University.

To paraphrase a Somali proverb, “Wisdom is not learned overnight,” and so it is with the students, seniors and alumni, who are included in this issue. Limited space permits me to cite the names of only a few of the featured students who reflect on their time here at William and Mary and their research projects, as they prepare for graduation this spring, or recent graduates and their experiences since graduation, but the common thread that runs through all their entries is their gratitude for the knowledge and experience they gained during their years at the university and as Africana Studies majors or minors.

Students featured in the Student Research section include Taylor Jasper, Alexa Mason, Ellie Rakoff, and Jayqua Williams. Alexa Mason is already looking back fondly on her time here at William & Mary, as she counts the research project she has completed in Africana Studies, “as one of the most rewarding experiences of [her intellectual] career and which ultimately led her to declare a minor in the field.” Ellie Rakoff is completing her honors thesis titled “Maasai Labor Migrants in Dar es Salaam, Tanzania: Labor Migration and Social Networking”. Rakoff’s work “investigates the rural-to-urban migration of the Maasai ethnolinguistic group” and the mechanisms by which they maximize the success of their culture. Rakoff spent five months in Tanzania and prepared for her research trip by learning Kiswahili, and her extensive preparation is paying off in the intellectual rigor and originality of her research. Jayqua Williams’s research project “Uma experiênciã além dos meus sonhos mais selvagens (An Experience Beyond My Wildest Dreams)” derives from her Africana Studies major, with a concentration in the African Diaspora. Jayqua Williams travelled to Rio de Janeiro, Brazil in the summer of 2018 to do her research on the comparative gendered experiences, modern and contemporary, of Afro-Brazilian, Afro-Colombian, and African American women, but she came away from it wanting to know “so much more”, especially about the “iconic women in Rio’s history.”

In the Alumni section, Africana Studies majors and/or Honors students include Nadia Asmal, Alex Towo, Bezawit “Bezi” Yohannes, Ebi Dubeni, and DeLauren Davis. To cite a few of their notes, Nadia Asmal (2015) writes in “Knowledge for a Lifetime” that she is presently the Country Representative for Jesuit Worldwide Learning’s (JWL) higher education project in Malawi and is passionate about her commitment to the students of Dzaleka, located in Malawi. Asmal describes Malawi’s dire economic conditions and the fact that it “provides a safe haven to close to 40,000 refugees”. With pride and a teacher’s engagement, Asmal also tells of the young adult students in Dzaleka who are pursuing their online degrees in the midst of greatly fluctuating social conditions. Alex Towo (2018), has begun his studies for an M.S. degree in Higher Education and Student Affairs at The Ohio State University. Towo credits William & Mary with providing the space for his development of a “sense of self and . . . [his] love for working with and in [the] service of college students”. She also expresses her gratitude to the Africana Studies program for providing an academic and social foundation for her graduate work. “While I am conscious of the ways in which my [graduate] program seeks to include marginalized voices,” she writes, “there is a difference between including voices and centering them, which is exactly why I chose and loved Africana Studies.”

DeLauren Davis (2018), now enrolled in the Master of Education program at the University of Georgia, shares the news of her extensive curricular and related extra-curricular activities as a newly minted graduate student. However, she hasn’t forgotten William & Mary or the Africana Studies program, which she says, “taught me about who I am, but it also taught me about the kind of person I want to be.”

We’ve had a busy and productive semester, as the photographs of activities in African House will attest, and we congratulate our graduating seniors on successfully completing their course of study. Through its course offerings and attention to current developments in the field, Africana Studies persists in its mission to provide students with an intellectual space to focus on their exploration of the historical, cultural, artistic, and political forces that have shaped the peoples of Africa and the African diaspora. We also remain committed to programming that highlights social justice and community service.

AN INTERVIEW WITH PROFESSOR JODY ALLEN

Professor Jody Allen Digs into William & Mary's and Virginia's Slavery and Jim Crow Pasts



▲ Prof. Jody Allen, Prof. Susan Kern, Prof. Terry Meyers, Dr. Mark Kostro, President Katherine Rowe

Jody Lynn Allen is a native of Hampton, VA. She earned her Ph.D. in U.S. History with a focus on African American history at William & Mary, and she is now an assistant professor of history here as well. Her research interests cover the era of the U.S. Civil War through the Long Civil Rights Movement, and her work focuses on black agency. Allen is also the director of The Lemon Project: A Journey of Reconciliation, which is uncovering, making public, and addressing William & Mary's 326-year relationship with African Americans on campus and in the Williamsburg and Greater Tidewater area. In this role, Allen supervises a staff of four, oversees the implementation of all Lemon Project signature events, teaches Lemon Project courses, and directs community engagement efforts and all other initiatives taken on by the project. Through her work on the Lemon Project, Allen's research interests have broadened to include the full sweep of African American history in Virginia since it was colonized by Britain. One of her scholarly works that draws on these interests is "Thomas Dew and the Rise of Proslavery Ideology at William & Mary," which recently was published in the "Forum on Slavery and Universities" in the May 2018 edition of *Slavery & Abolition*.

During the 2017-2018 academic year, Allen was a visiting assistant professor of history at the University of the South at Sewanee, TN where she taught African American History and consulted with Sewanee's Project on Slavery, Race, and Reconciliation.

Kuumba recently sat down with Professor Allen and asked about her many projects:

What is the Lemon Project, and why is it necessary at William & Mary?

"In 2009, the William & Mary Board of Visitors (BOV) passed a resolution acknowledging the institution's centuries of silence about its slaveholding past and complicity in Jim Crow, slavery's legacy. At the same time, the Lemon Project: A Journey of Reconciliation was established. I first began working with the Lemon Project during fall semester 2010. My initial title was coordinator, then managing director, and now director.

William & Mary is in the company of the many institutions of higher education whose pasts are sullied by their direct or indirect involvement with chattel slavery. By direct, I

mean the institutions that held enslaved laborers on their campus as human property owned or hired by the college. Indirect refers to those colleges and universities that benefitted from men and women who amassed fortunes due to their involvement with the institution of slavery.

The establishment of the Lemon Project propelled William & Mary into the forefront of what has become a movement. Today, many colleges and universities, including the 52 members of the Universities Studying Slavery Consortium, take on this work to make their histories transparent, to make amends for the past when possible, and to look toward the future committed to being good neighbors by opening their doors and embracing all who enter.

The Lemon Project provides an umbrella under which faculty, staff, students, and community members can conduct research, plan events, and hold conversations about the history and present-day implications of race on campus, in the state, and across the country. The presence of the Project on campus is a sign that William & Mary has removed its blinders and is now open to having the difficult conversations and doing the challenging work that will lead to healing and reconciliation.

What are your main goals for the Lemon Project looking forward?

When we began this work, we reviewed the BOV resolution and translated it into three prongs. First, we conduct archival research necessary to uncover, document, and make public the story of the African American experience at William & Mary from its founding to the establishment of the Lemon Project.

The second is to work to establish and to repair the College's relationship with the African American community in Williamsburg and the Greater Tidewater area. Finally, we work to support current students of color at William & Mary to foster a true feeling of "one family."

The annual Lemon Project Symposium, one of our signature events, is illustrative of all three prongs—community members and undergraduates along with faculty and staff gather at William & Mary to share their research. We learn the histories of local families and hear about what the students are learning from the archives. It is most gratifying for all involved when these stories overlap in ways that both answer questions already being considered and inspire new ones. During panels and over

meals, the comfortable environment provides a space for participants to indulge in the difficult conversations, to make new friends, and to learn more about themselves and their community. Increasingly, as word about the comfortable and supportive environment of this event circulates, we are receiving more and more proposals from a wider range of academic and independent scholars and therefore broadening the opportunities afforded our local constituency.

While we have come a long way toward accomplishing our initial goals, there is still work to be done. We will continue to work toward them while adding new programs.

What additional support does the Lemon Project need in order to accomplish its mission?

Over the years, the Project has established three signature programs—the annual symposium, the Donning of the Kente, and Lemon's Legacies Porch Talks. As these programs have grown, the need for additional full-time staff has also grown. In response, the team now includes an Administrative/Research Assistant, a post-doctoral fellow, and two graduate assistants, in addition to the director.

The report of the first years of the Lemon Project is now available. It includes the work accomplished to date and a list of recommendations. To respond fully to the recommendations, the team needs to expand again to include an Associate Director, who will help build the

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▲ Fall 2018 Drum Circle taken by Lemon Project Team

additional programs called for in the report.

Please tell us about the classes you teach for Africana Studies?

The classes that I teach in the History Department are almost always cross-listed in Africana Studies. They include “The World of Henry Billups,” which explores the life of an African American man who lived through most of the Jim Crow Era. Well known among students and the local African American community, Billups worked at the College as a waiter, janitor, and bell ringer from 1888 until 1954. Through study of his life and experiences, students gain insight into the world that he navigated with infinite grace, style, and cultural awareness. Other classes include “The African American Family,” “The Education of African Americans in Virginia,” “1619 and the making of America,” “Finding Lemon,” “Out of the Shadows: Women of the Civil Rights Movement,” and both sections of the “African American History” survey.

I have also had the opportunity to work with several students on Independent Study courses in the Africana Studies Program. One stands out as particularly memorable. A student came to me with a very intriguing idea. She wanted to study issues related to urban education through the lens of season 4 of “The Wire,” the fictional HBO show set in Baltimore, Maryland. The crime drama focused on different aspects of life in Baltimore each season. Season 4 focused on education.

Although I had never seen the show, I knew this student and her abilities and was confident that she would follow through. I had a feeling that it would be a fulfilling experience for us both. For her final assignment, she wanted to develop a syllabus. While I binge-watched the show, I began searching for appropriate readings that the student and I could explore. I found a far more extensive list of books and articles than I had expected. As the semester progressed, I became increasingly interested in teaching a class building on the student’s research idea. I approached Francis Tanglao Aguas, then director of Africana Studies, and he agreed to let me teach it Fall 2015, and the independent study student was my Teaching Assistant. I taught AFST 150W “The Wire: Urban Education in the 21st Century” in both Fall 2015 and Fall 2016. The main outcome of the class was to expose students to the idea of systemic racism, the reality that not everyone who lives in the United States has access to the “American Dream,” and that lack of access is not the result of laziness, lack of motivation, or baggy pants. It is often the direct result of policies made at the local, state, and national level that negatively impact certain groups of people.

I recently ran into former students from that class who talk about the effect it had on them, and they always want to know if I’m still teaching it. I plan to teach it again during spring 2020 as a COLL 100.

What topic(s) are you researching now? Please tell us about your book-in-progress and anything else you are working on?

Currently, I am working on three key projects. The first is a book manuscript based on my dissertation “Roses in December: Black Life in Hanover County, Virginia During the Era of Disfranchisement.” My research focuses on the impact of Virginia’s 1902 constitution that disfranchised most African American men. The book will cover a shorter chronological period and a broader geographical area than did the dissertation.

Second, I am co-producing a documentary film called *The Green Light* which is about a little known 1968 school desegregation case *Charles C. Green v. the County School Board of New Kent County Virginia*. This was the most important school desegregation case after *Brown v. Board* and is the case that pushed school integration throughout the South and the rest of the U.S. where it had not happened. I have previously published work on this subject, including “Recovering a ‘Lost’ Story Using Oral History: The United States Supreme Court’s Historic



▲ Lemon Project Team. Pictured, left to right: Vineeta Singh, Lemon Project/Omohundro Institute Post-Doc; Sarah Thomas, Admin and Research Associate; Jody Allen, Ravynn Stringfield, Lemon Project American Studies Graduate Assistant; Josue Nieves, Lemon Project Anthropology Doctoral Candidate

Green v. New Kent County, Virginia Decision,” which appeared in *The Oral History Review*.

Third, my continuing research into the African American experience at William & Mary focuses on the enslaved people who labored on the campus and on the College-owned tobacco plantation as well as on John Wallace DeRozarro, a literate free black gunsmith and landowner. DeRozarro presents a very interesting case. In 1807, he approached Bishop James Madison, then President of William & Mary, and asked to attend classes at the College. His biography inspires many questions including: How did he learn to read and write? Who taught him the gunsmith trade? What was the nature of his relationship with Bishop Madison?

What are your thoughts about the upcoming quadricentennial remembrances of 1619 and the ASWAD conference? Will the Lemon Project play a role in the conference?

I am excited that ASWAD is coming to William & Mary. What a great opportunity for our community to have access to what promises to be an outstanding lineup of panels, speakers, visual and performing arts exhibitions, and other events in remembrance of the arrival of the first Africans at Point Comfort. It is an opportunity for us to hear the stories of the first Africans here and at other locations throughout the diaspora and to collectively

contemplate their lives and times. The ASWAD conference will be a tremendous gift for us all.

In general, the Lemon Project’s role will be one of supporting the planners in any way that we can. If accepted, a panel from the Lemon Project Committee on Memorialization will share the story of William & Mary’s decision and the ultimate process to establish a memorial to the men, women, and children who were enslaved here.

The quadricentennial remembrances of 1619 are very important. Forgetting our history, intentionally or unintentionally, is why race is still such a problem in this country. As I’ve said for a long time, the resistance to dealing with race is not unlike failing to deal with an infection. When we go to the doctor with an infection and we’re prescribed an antibiotic, we must take the entire prescription. If we don’t, the pain and discomfort related to the infection may go away for a short period, but it’s always going to come back.

Unaddressed racial issues are like that infection. They may die down for a while, but they are always going to come back, and often with a vengeance. We are currently dealing with another recurrence of the disease of racism. My hope is that this time we will finish taking the medication. In this case, we have to have the hard conversations. We have to deal with the discomfort and power through. Giving up is not an option.

MOVING BEYOND MYTH AND TELLING THE FULL STORY: Former William & Mary Student Guides an Important New Museum of the American Civil

By Sarah Thomas and Hannah Rosen



Photo by Anthony Keitt

▲ Christy Coleman, CEO, the American Civil War Museum

Christy Coleman, a Williamsburg native who attended William & Mary as an undergraduate, has undertaken a bold new project. At this year's Annual Symposium of The Lemon Project: A Journey of Reconciliation, on March 15, 2019, Coleman described this project in her keynote address, "Reclaiming the Narrative at the American Civil War Museum," to over 175 attendees. The event, which ended with roaring applause and a standing ovation, was also part of William & Mary's 2019 Tyler Lecture Series, chaired by Professor Adrienne Petty.

Five years ago, the American Civil War Center at Historic Tredegar (on the site of the ruins of the Civil War-era Tredegar Iron Works in Richmond) and the Museum of the Confederacy merged to form the new American Civil War Museum. Coleman has been the driving force behind the project, which will open its new exhibits at the site of Historic Tredegar in May 2019. The aim has been to create a museum that explores the complete history of the Civil War. That history encompasses how the war was experienced by enslaved and free African Americans, by Native Americans, by white Confederates, by white Unionists, by immigrants, and by both women and men. The museum serves as a corrective to overly romantic portraits of the Civil War and the antebellum South that paper over the Confederacy's insistence on the perpetuation of slavery. For her efforts, Coleman was recently named one of the "31 People Changing the South," by *Time Magazine*.

This is not the first time Coleman has been involved in efforts to reclaim buried histories and to replace long-told one-sided stories and myths about the past. Years ago, she produced numerous African American history interpretations at Colonial Williamsburg, where she was the director of interpretative programs. She subsequently served as the president of the Charles H. Wright Museum of African American History in Detroit. More recently, she co-chaired the Monument Avenue Commission organized by the Mayor of Richmond to decide the fate of that city's Confederate monuments. Now Coleman is tackling Civil War history in new ways. In April of 2018, historian Kevin Levin told the *Washington Post*, "To have someone, a woman, who's African American, at one of the most important museums in the former capital of the Confederacy — you can't underestimate [overestimate] how important that is."¹

The museum includes a major expansion of Tredegar into a new multimillion-dollar building that includes nearly 30,000 square feet of exhibition space. The space will be used to display the museum's diverse and extensive collections of historic artifacts from the war years. At the Lemon Project Symposium, Coleman discussed plans for innovative exhibition design in the new space and how it can help historians and visitors develop a fuller understanding of the Civil War. From the pioneering use of bright colors and sharp lines to selective colorization of black and white photographs, Coleman and her team considered even the smallest detail to help portray the war in all its complexity and make it come alive for visitors. The exhibition is organized thematically, but it also includes interactive digital pillars to provide chronological context. Asking "How did we get this story, this history, so wrong?" Coleman and the American Civil War Museum's new space and exhibitions strive to present a wide-ranging narrative that would be familiar to the people who actually lived through it.

Addressing the role of the museum in political tensions over the representation of Civil War history, Coleman told the *Washington Post* last April, "Museums are not neutral space. We may not be activists, but we're not neutral...If your community is in crisis and you're an institution that has the resources to add to that conversation to bring it out of crisis, you are failing if you are not actively involved in the needs of your community."²

The American Civil War Museum opens at Historic Tredegar, 500 Tredegar St., Richmond, VA 23219, in May 2019.

¹ Gregory S. Schneider, "An African American Leader Brings a Provocative Take to Expanded Civil War Museum," *Washington Post*, April 15, 2018.

² Ibid.

HIP-HOP AS PROTEST MUSIC

by Alexa Mason '19

As a senior reflecting on my time at William & Mary, I've found that the research I've done in Africana Studies has been one of the most rewarding experiences of my career. During the summer of my freshman year, I was able to conduct a content analysis of modern Hip-Hop lyrics, focusing on its function as protest music in the #BlackLivesMatter movement. Through funding provided by the Sharpe Community Scholars Program, I was able to spend a week at the Schomburg Center for Research in Black Culture in Harlem, studying the genre's role in previous social movements and the activist work of its artists. To supplement my research and engage with the Williamsburg community, I also observed the local #BlackLivesMatter chapter to study how they utilized hip-hop in their everyday activism. The songs I analyzed and the history I studied indicated that, contrary to popular conceptions of Hip-Hop as a superficial genre, Hip-Hop artists were using their music to advocate for substantive social change. Through their music, artists called for an end to police brutality, highlighted victims, and pushed for continued protest to address the problem.

For many already familiar with Hip-Hop culture, that conclusion is unsurprising. However, as a first-year scholar seeking to strengthen her newfound love of Hip-Hop and her desire to participate in an often-mischaracterized social movement, the opportunity to rigorously examine my own culture was groundbreaking. The experience also provided early proficiency in research methods and theory that I'd encounter throughout my studies. But most importantly, the combination of cultural understanding and scholarship inspired me so greatly that I declared my minor in Africana Studies the very next year.



MAASAI MIGRATIONS

by *Ellie Rakoff '19*

Concluding my education in the Africana Studies department with a Senior Honors Thesis has been an invaluable experience. My thesis, entitled *Maasai Labor Migrants in Dar es Salaam, Tanzania: Labor Migration and Social Networking*, investigates the rural-to-urban migration of the Maasai ethnolinguistic group. My work explores the mechanisms by which labor migrants utilize techniques of group living, social networking, community organization, and group discipline to mitigate the risks of migration.

Tanzania's Maasai communities have historically occupied the northern and northeastern regions of the country, employing semi-nomadic and pastoralist practices. However, since around 1996, influxes of young Wamaasai have migrated to the economic center of Dar es Salaam seeking economic and social opportunity.

I conducted my research from 2017 to 2018, spending a total of five months in Tanzania. Throughout that period, I engaged in an intensive course of study to learn Kiswahili. I used this language to conduct ethnographic research and small group interviews to collect my research data. In accordance with the oral tradition of Maasai groups, my methodology centers around non-written sources of information, personal histories, and indigenous knowledge production.

To contextualize the rural-urban migration, my research explores the causes of migration, specifically the factors that lead Maasai individuals to depart from Maasailand and pursue opportunities in Dar es Salaam. Recurring themes include the need to diversify economically due to ongoing monetization of the economy, changes in climate that threaten the well-being of cattle and efficacy of pastoralism, and struggles over land due to conservation efforts and foreign investment. I then consider the challenges to social incorporation in Dar, and the group tactics used to overcome those challenges. Throughout my research, it was imperative that I understood the processes whereby the Maasai ethnolinguistic group is romanticized as a 'tribe,' and how this intersects with institutions such as tourism and education to impact the everyday lives and interactions of urban Wamaasai.

My work contributes to the larger literature on Maasai communities specifically, as well as on migration, urbanization, and marginalization more broadly within Africana Studies. While the literature on Maasai pastoral practices and Maasailand culture are extensive, little work has been done to understand the lives of transient Wamaasai engaging in cyclical migration within Tanzania. I hope that my research will incite more conversation around this widespread migration pattern.



Completing this project over the last year has enhanced my skills as a scholar and researcher. I've increased my understanding of the social landscape in Tanzania and, at the same time, drawn connections to income inequality and marginalization in my own community here in Williamsburg. Learning a Bantu language has made me more prepared to pursue responsible engagement with, and further research on, the African continent. I have been incredibly grateful for this opportunity and look forward to sharing the final product of my thesis!

UMA EXPERIÊNCIA ALÉM DOS MEUS SONHOS MAIS SELVAGENS

(AN EXPERIENCE BEYOND MY WILDEST DREAMS)

by Jayqua Willilams '19

As an Africana Studies major, with a concentration in the African Diaspora, it was almost natural for me to travel to Brazil as a study abroad opportunity. Some four million slaves were captured and sold to the Portuguese and were brought to Brazil. A large percentage of those slaves were first brought to Rio de Janeiro, Brazil, which is where I ventured to this past summer. The former port was known as the Volongo Warf, and from there, the enslaved would be sent to places such as Bahia, which now contains one of the largest populations of Afro-Brazilians. My initial interest while traveling to Brazil was to study the similarities and differences of treatment between Afro-Brazilian, Afro-Colombian, and African American women. Outside of the Caribbean, Brazil, Colombia and the U.S. are the top three places that slaves were transported to during the transatlantic slave trade. After arriving in Brazil, I wanted to study so much more. I had the opportunity to travel to places such as Paraty, Brazil and to visit the Quilombo do

Campinho (Maroon community). This particular Quilombo was tucked away in a dense forest, which helps explain how the community was able to remain hidden, succeed, and exist for so many years.

I had the opportunity to travel to the former Museu Nacional do Brasil (National Museum of Brazil). This granted me the opportunity to learn about the ancestors of some Afro-Brazilians. The Kumbukumbuo exhibit contained artifacts from primarily East and West Africa and photographs of former slaves from which I learned more about the Afro-Brazilian religion Candomblé. We also had a walking tour around Rio, where we went to the markets where former slaves were sold and visited former slave churches. We saw LOTS of artwork by Afro-Brazilians and statues of important people such as Mercedes Baptiste, who was an icon in helping to keep Afro-Brazilian culture (specifically dance) alive. One very important aspect about studying in Brazil was learning about the different dance styles such as Samba and Capoeira.



Both dances originated out of West African cultures, and now the Samba is the national dance of the country. Another wonderful opportunity we had was exploring the Quilombo do Camorim, where we got to follow the trail that many slaves took in order to gain their freedom. After finding prints of a panther cub near us, on the tour, it was very saddening to imagine their treacherous escapes.

Two of my favorite and most eye-opening experiences of the trip were traveling to the Cemitério de Escravos (slave cemetery) and the Museu de Arte do Rio (the Rio Art Museum). The slave cemetery was very interesting because not only did I learn about the cemetery itself, but I also had the opportunity to use their library and find out about some very iconic women in Rio's history. The art museum was amazing because I learned about "Little Africa" (a place where former slaves moved to after gaining their freedom). I also learned about Rio de Janeiro's Vidas Negras Important movement (Black Lives Matter), which I plan to study more about.

BLACKNESS IN FANTASY AND SPECULATIVE FICTION

by Bezawit Yohannes '18

Even though I did not begin taking classes in Africana Studies until my last few semesters as an undergraduate, the program made all the difference in reshaping my approach to literature and my understanding of my own identity. Up until that point, I had chosen English classes that cultivated my understanding of writing principles, and I had pursued medieval studies because of my love for fantasy. But after studying medieval literature abroad for a semester at the University of Oxford, I began to reexamine my love for only the tradition of epic fantasy based in medieval European history. I had internalized the ways in which fantasy and speculative fiction at large marginalized black characters, characters that looked like me. I realized I actually wanted to examine the significance of representation in these fantasy narratives as shaping the limits of black girls' imaginations.

When I came back to William & Mary after studying abroad, I enrolled in as many Africana Studies classes cross-listed with literature as I could fit into my schedule, including "Modern Black American Literature" (AFST 366) with Professor Mary Weiss and "Race, Rhetoric and Poetry" (GOVT 392) with Professor Simon Stow. My favorite and one of the most impactful classes of my time at W&M was "Major African-American Women Writers" (AFST 414) taught by Professor Suzette Spencer. She meticulously led us through the fundamentals of black feminist theory and modeled the power of the black feminist perspective in her pedagogy. From these classes, I felt empowered to more confidently broach black feminist and critical race perspectives in order to enrich non-Africana Studies literature classes I was taking at the time (such as "Literature for Adolescents" and "Gender and Digital Culture"). I also felt empowered to pursue my Africana Studies honors thesis: "Black Girl Magic:



Intersectional Self-Definition in Young Adult Afrocentric Fantasy Literature." Under the wonderful advising of Professor Hermine Pinson, I analyzed how authors such as Nnedi Okorafor, N.K. Jemisin, and Nalo Hopkinson intervened in Eurocentric genre conventions and centered embodiments of blackness and black womanhood as fantastically empowering in their works of fantasy fiction.

I am now completing my Master's in English at Georgetown University, where I plan to continue my study of black women in fantasy representations, looking now at black female characters in mainstream fantasy media such as Abbie Mills in *Sleepy Hollow*, Tiana in Disney's *Princess and the Frog*, and Gwen in BBC's *Merlin*. I hope to use critical race theory and black feminist studies to understand not only the intersectionality of black female representation, but also critique the ways in which the visibility of black casting disrupts certain narrative tropes of whiteness in a historical fantasy adaptation, even while maintaining others. I also currently review black and African diasporic works on Instagram – with a particular focus on black fantasy and speculative fiction – using the handle @beingabookwurm. Moreover, I now am a graduate teaching associate for the freshman writing course through Georgetown University's Community Scholars program for incoming first generation students. I have been able to craft a freshman writing syllabus almost entirely focused on female authors of color that I intend to implement in the near future. Building on the foundation laid for me by William & Mary professors in the Africana Studies program, I now approach further scholarship confident in my identity as a black woman in my field.

A UNIVERSITY IN MALAWI

by *Nadia Asmal '15*

Since graduating from William and Mary in 2015, I have worked for Jesuit Worldwide Learning's (JWL) higher education project in Malawi, first as an intern and now as their Country Representative. Although Malawi is one of the poorest countries in the world, it provides a safe haven to close to 40,000 refugees. My office is in Dzaleka Refugee Camp, 45 kilometers from Malawi's capital. Dzaleka's inhabitants have fled from some of the most horrific and protracted conflicts in Africa. Less than three percent of Dzaleka's population is resettled each year, and most have been refugees for a decade or more. Some young adults have lived most of their lives in Dzaleka's labyrinth of mud huts and dusty pathways. It's here, though, that you'll find two hundred ambitious university students, studying online toward their diplomas and degrees in Education, Social Work, and Business from Regis University and Southern New Hampshire University through JWL.

Our students, like most of us, are transformed by their university experience. Their virtual classes are filled with students from as far away as Herat, Afghanistan and as close as Kakuma Refugee Camp in Kenya. Managing a staff of 25, each day I negotiate with Government of Malawi and UN Refugee Agency officials about the details of our



▲ Nadia with two JWL Southern New Hampshire University students, Mali and Gaillard, preparing for a networking event.

“Africana Studies at William & Mary gave me an appreciation of the complexities of the conflicts our students are fleeing from and the complications ethnic tensions bring to the camp.”



▲ JWL Regis University students celebrating their graduation in July 2018.

in-camp campus's expansion and advocate for internships to help our students gain real-world (and out-of-camp) experience, all while dealing with the vagaries of Malawi's feeble internet and intermittent electricity supply. Some days are days of joyous celebration, like when a staff member was reunited with a fiancé who had forsaken her own family in the Democratic Republic of Congo to join him in camp, or when refugee families joyfully celebrate a hard-won graduation. On other days, when students hear of massacres or loss of loved ones at home, we're reminded that this isn't a "normal" university at all.

Africana Studies at William & Mary gave me an appreciation of the complexities of the conflicts our students are fleeing from and the complications ethnic tensions bring to the camp. It also gave me a taste of the richness of African literature and culture, and an understanding of how the interlocking of disciplines can enrich an education. It's a blessing to be able to share that with our students here. Higher education allows them to rise above their refugee experience and become educated practitioners, moving closer to their aspirations and creating solutions to their communities' problems. It sounds

idealistic. but I see every day how they are learning to transform the world, setting aside their differences in pursuit of their common goals.

IN BLOOM

by Ebi Doubeni '17

What has Africana Studies taught me? That is a question that I have been asked repeatedly since I declared Africana Studies as my major during my sophomore year at William & Mary. As I have changed as a person, so has my answer to this question. Since graduating from William & Mary in 2017, I have completed a Fulbright Teaching Assistantship in the Czech Republic. Currently, I am studying Development Studies (M.Sc.) at the School of Oriental and Africana Studies, University of London. Africana Studies as a discipline has caused me to think about myself and my positionality in the world — something that I realized that I could not comprehend until I began to search for it. As I travelled down this spiritual path to understand myself, I also decided to take a physical journey to the other side of the world, having been told that a person truly doesn't understand their potential until they are put into new and challenging situations.

I chose the Czech Republic for my Fulbright Teaching Assistantship in order to experience a country that is culturally and linguistically different from the United States. Using the knowledge and strength that I gained from the Africana Studies faculty, I also forced my students to challenge the world around them. Educating my Czech students on blackness, gender, identity, culture, and social injustice spoke volumes to the insight and skills that the Africana faculty has instilled in me to be an



educator and also to be educated. I engaged actively with my students to learn about the Czech culture, which was a humbling experience as I came to the conclusion that there is much I do not know, and I will be learning for the rest of my life.

Living in the Czech Republic ignited my passion for travelling the world, becoming a global citizen, and engaging with people from different cultures. While on my Fulbright, I visited a total of sixteen European countries. However, living in a country that was xenophobic, as the Czech Republic is, was extremely challenging. Few Black people venture so far into Eastern Europe. While in the Czech Republic, I, along with many Fulbright Scholars, were victims of racial and gender crimes that included verbal but also physical violence. Without the late-night phone calls and support from Africana faculty such as Professor

Iyabo Osiapem, Professor Artisia Green and Professor Charity Hudley as well as from fellow Africana Studies students, Amirio Freeman and Marvin Shelton, I honestly don't know if I would have continued on with the program. One of the many lessons that Africana Studies taught me is to rely on my community in times of need. Since I did not have a big community in the Czech Republic, I relied heavily on my community from William & Mary. Community was a major theme in Africana Studies, and it caused me to value it. I will never be able to repay the Africana faculty for their continuous love and support. I can, though, do my part by contributing to the global community.

In the words of Professor Green, "You can't love other people until you learn to love yourself." I took this lesson to heart. After leaving college, I had a lot more free time,

as I was no longer drowning in assignments. As a result, I began listening to my body more, learning to take more care of myself, by, for instance, improving my culinary skills. Ask anyone – I am a great cook! I even rekindled my love for reading. The hardest challenge that I had to overcome in loving myself was addressing my mental health and seeking the appropriate help to address it. Although I know I still have more growing to do, I also know for a fact that I am now in a better place emotionally, mentally, and physically. Using the skills from Africana Studies, I learned to stop seeking approval from the external world and instead to rely more on myself. By doing this, I learned to be a better community member to the Africana Studies community at William & Mary and also to the global community. After I began to explore inward, I began to critically examine the world around me and think more about how I as a person can do more both for myself and for the other people around me.

So today when people ask me what Africana Studies has taught me, I say that I am still growing.



From Top Left:

1. Doubeni and Marvin Shelton taking a vacation and traveling in Barcelona.
2. Doubeni and other Fulbright Scholars at the U.S. Ambassador's House for an honorary dinner.
3. Doubeni with all of the 6th graders that she taught English to in Trebic, Czech Republic during her Fulbright year.

KNOWLEDGE FOR A LIFETIME

by DeLauren Davis, '18

Since graduating from William & Mary in the spring of 2018, I have relocated to Athens, Georgia to pursue a Master of Education at the University of Georgia. I am currently finishing my first year in the College Student Affairs Administration program. I am also a graduate assistant (GA) in the Office of Multicultural Services and Programs at UGA. As a GA, I advise the UGA Chapter of NAACP, the Pamoja Dance Company, and the Multiracial Student Organization. The faculty of the Africana Studies program at W&M used to tell me that I could go anywhere and do anything with a degree in Africana Studies. They were absolutely right.

Africana laid a new educational foundation for me, in which I became able to explore my interests from a globally inclusive and critical lens. The study of social justice, human development, and interpersonal skills are the core of my current studies. In learning how to better serve students at the university level, I am studying how the foundations of Higher Education in the U.S. shape our current education system. Sometimes I feel like I'm in an extension of the Africana Studies program. Furthermore, the Program taught me how to be critical of the systems that structure the world we live in, while also valuing both similarities and differences among all people.

The preparation and growth that Africana Studies provided me is immeasurable and invaluable. Africana Studies not only taught me about who I am, but it also taught me about the kind of person I want to be. I am a sister, a daughter, a student, a teacher, an ally, an advocate, and so much more. We live in a world where differences are seen as a danger and a threat. Africana taught me to embrace differences, find value in various identities, challenge the status quo, and to navigate life with resiliency and vulnerability. These are things that will stay with me for the rest of my life. I am forever grateful to the Africana Studies program for instilling in me these gems at such a young age.



JAMESTOWN: BIRTHPLACE OF AMERICAN FREEDOM AND AMERICAN SLAVERY

by Robert Trent Vinson

In August 1619, two milestone events happened in Jamestown, the first permanent colony in English North America. The first event, concluding on August 4, was the first meeting of a representative governing body in English North America. For many people, including millions of visiting tourists, Jamestown is the birthplace of American democracy. This familiar story obscures a lesser known, but equally significant event in late August 1619: the arrival of “20 and odd Negroes” to the colony. They would be the first blacks in English North America. They came from West-Central Africa and endured a harrowing Middle Passage across the sea. Their arrival at Point Comfort (present-day Hampton) and their eventual incorporation into the Jamestown colony also marked the beginning of 246 years of racial slavery. Paradoxically then, Jamestown became the birthplace of English-derived democracy and freedom *and* the birthplace of American slavery and racism. The 1619 Africans would be the first of over half million enslaved Africans to arrive in what became the United States. By 1860, on the eve of the American Civil War, the United States would have four million enslaved people, making it the largest slave society in world history.

Were these Africans free or enslaved in Virginia? Some scholars have argued that the 1619 Africans were not enslaved. They note that there were no Virginia slave statutes until the 1660s and that early colonial documents do not use the term “slave.” These scholars also point to some Africans like Anthony and Mary Johnson that eventually became free people with extensive

1619–2019

400 years since the beginnings of enslavement of Africans in what became the United States, W&M and the region are exploring this painful history.

landholdings. Despite a few exceptional cases like the Johnson's, slavery was the reality for the 1619 Africans. Enslaved in Africa and during the Middle Passage, Jamestown colonist John Rolfe's account confirms that Jamestown settlers *bought* the Africans from the ships, the *White Lion* and the *Treasurer*. In 1625, the Virginia General Court ruled that a black man named "Bose," passing through the colony en route to England, was instead to be the enslaved property of Governor George Yeardley. In his 1627 will, Yeardley included "negars" as part of his estate to be passed on to his wife and children. In 1653, Yeardley's children still claimed ownership over two of these enslaved people and sold two of their children.

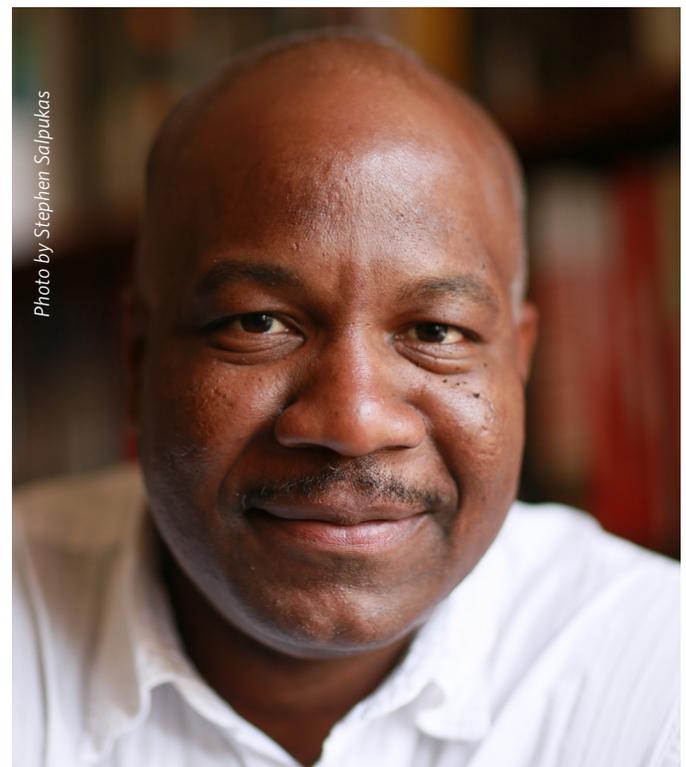
Unlike white indentured servants, who were contractually bound to provide labor for several years, black indentured servants could be permanently enslaved. For example, in 1640, three presumably

"Jamestown set a precedent that would be repeated throughout English North America."

indentured men, two white and one black, ran away from their indenture. Captured and subsequently punished for their transgression, all three men received a sentence of forty lashes. But the two whites received only an additional year of indenture, while the black, John Punch, received the sentence of "lifetime servitude." When a 1662 Virginia statute declared that the offspring of enslaved mothers inherited their mother's servitude, codifying hereditary racial slavery, Jamestown set a precedent that would be repeated throughout English North America. In 1667, Virginia statutes also declared

separately that Christian baptism did not alter slave status and that masters who killed their enslaved people during punishment could not be convicted of a crime; their property rights overrode any personhood rights of blacks. By the 18th century, Virginia was the largest and most powerful slave colony. It would remain an equally large and powerful slave state until, 246 years after its beginning in Jamestown, the 13th amendment abolished slavery in the United States.

The 1619 Africans arrived in Jamestown just a few weeks after the General Assembly meeting that is hailed as the first representative governing body in the Americas. The subsequent deliberations saw free, propertied white males protecting their expanding political and economic freedoms at the expense of enslaved Africans and Native Americans. These expanding political and economic freedoms also excluded white indentured laborers and convict laborers. American freedom and democracy were dependent on racialized American slavery. Jamestown was also the beginning of racial slavery in English colonies within the Atlantic World, including Bermuda, Barbados, South Carolina, and Jamaica. Indeed, England became the world's leading slave trading nation from 1650 to 1800. Four hundred years after the arrival of the "20 and odd Negroes," 2019 is an opportunity to remember and honor those first captive Africans that arrived in Jamestown.



A S W A D

ASSOCIATION FOR THE STUDY OF THE WORLDWIDE AFRICAN DIASPORA

10th Biennial Conference · William & Mary

Remembrance, Renaissance, Revolution: The Meaning of Freedom in the African World Over Time & Space



Williamsburg, Virginia ~ November 5-9, 2019

ASWAD is an international organization, has held conferences in Spain, Ghana & Brazil with members representing the diversity of the world's cultures. In 2019, a monumental year in our nation and international history, ASWAD will bring the WORLD to William & Mary.

2019 marks the 400th year acknowledging the origins of slavery, in what became the United States, with the arrival of the "twenty and odd" Africans in 1619 at Point Comfort (now Fort Monroe) in Hampton, Virginia. 2019 also marks the 20th year since ASWAD was founded as an organization & for the past 2 decades, has centered their work on Africans across the Diaspora.

Africa is the birthplace of humankind, and under a multiplicity of circumstances, African descendants have dispersed and migrated to every corner of the globe. These numerous African diasporas are marked variously by (in)voluntary movement, servitude, trade, military/imperial objectives, and cultural, academic, and professional ambition. This broader understanding provides new opportunities to fully appreciate the complex histories and creative cultures across the African diaspora.

Despite past and present horrors, African-descended peoples across the globe have survived and thrived, remembering their pasts and re-envisioning their futures in ways that continue to lead to and strive for renaissance, freedom, and revolution in the contemporary world. ASWAD 2019 will expand the conversation on slavery and build on existing initiatives at William & Mary through the Lemon Project, the Middle Passage Project and the Africana House.

Join us as ASWAD 2019 stretches beyond the walls of the institution, inviting the community to participate in this historic conference. All are welcome to engage in a fuller and deeper exploration of the legacy and continuing effects of slavery and acknowledge the vast contributions & many accomplishments made by Africans of the Diaspora around the world.

ASWAD 2019 features:

- ❖ Scholarly Papers
- ❖ African Diaspora Film Festival
- ❖ Leah Glenn Dance Theatre with Featured Artists
- ❖ Panels and Lectures
- ❖ American Evolution Signature Event at Jamestown Settlement
- ❖ A Choreopoem by Artisia Green
- ❖ Historic Tours of the National Monument Fort Monroe, African Landing Site and the Contraband Story
- ❖ Steve A. Prince of the Muscarelle Museum of Art
- ❖ Reception by Omohundro Institute for Early American History & Culture
- ❖ Keynote Sponsored by Reves Center for International Studies
- ❖ Remembrance Ceremonies by The Sankofa Projects
- ❖ Tours of Virginia Museum of Fine Arts, Virginia Museum of History and Culture, Maggie Walker House and Virginia Commonwealth University's Institute for Contemporary Art

**ASWAD 2019
MEDIA CONTACT:
Chadra Pittman**

757-317-0001

aswad2019@wm.edu

Photo Credit: W&M Public Relations Office

Call for Papers due March 1, 2019

www.aswadiaspora.org



AFRICANA STUDIES @ WILLIAM & MARY



▲ Homecoming 2015 celebration at the Africana House.

MISSION AND STRUCTURE

Africana Studies is an interdisciplinary major that explores the scholarship on the history and cultural traditions and the political and economic circumstances which together define over 1.2 billion people of African descent. Students take a common set of core courses and may select one of three tracks in which to concentrate:

The central mission of the program is to prepare students for lifelong learning, graduate study in various fields, and careers in private and public organizations worldwide. Africana studies seeks to develop a habit of thinking that is inter-disciplinarily analytical and a habit of heart that is cross-culturally empathetic. Embracing more than the centrality of race, it is designed to apply a comparative lens to the study of imperial, national, ethnic, linguistic, and religious currents and intersections in Africa, and its far-flung Diaspora in North America, the Caribbean Basin, Latin America, the Middle East, South Asia, and Western Europe.

STUDENT ACTIVITIES AND RESEARCH

Students are supported by over thirty affiliated faculty. Majors are expected to engage in research in various forms, including independent study, Honors, and structured internships. Majors and Minors are encouraged to combine their scholarly study with service learning, study away in the U.S., and study abroad, especially in Africa, the Caribbean, and Latin America. The program is a lead sponsor of the William & Mary summer program in Cape Town, South Africa. In the near future, we hope to add summer programs in the Caribbean and Brazil. The student-run African Cultural Society, Black Studies Club, and Africana House are open to all members of the William & Mary community.

CAREERS AND GRADUATE STUDY

Students with a major in Africana Studies (or its predecessors, African Studies and Black Studies) have attended graduate programs in various disciplines and professions. Several alum have joined the public sector at all levels, while others work for a variety of private employers. Many served as Peace Corps volunteers or joined a variety of non-profit organizations in the U.S. The analytical skills and broad perspectives acquired in Africana Studies have prepared students both for life-long learning and myriad occupational opportunities.

UNDERGRADUATE COURSE OFFERINGS 2019-2020

FALL 2019

Black Speculative Arts, AFST 150-01,

Professor Mei Mei Sanford An exploration of a specific topic in Africana Studies. A grade of C- or better fulfills the COLL 150 requirement. Although topics vary, the courses emphasize academic writing skills, reading and analysis of texts, and discussion

Introduction to Africana Studies, AFST 205-01, Professor Suzette Spencer, and AFST 205-02, Professor Chinua Thelwell

An introduction to the diverse field of critical inquiry called Africana Studies through explorations of the links and disjunctures in the experiences, histories, and cultural, political, and intellectual practices of Africans and African descendants throughout Africa's diasporas. Students may take only one of AFST 205, AFST 100 or 150 when Intro to Africana Studies.

African American History to Emancipation, AFST 235-01, Professor Hannah Rosen

This course explores the history of African-descended people in the U.S. from their first arrival in the North American colonies through the end of slavery during the Civil War. We will investigate the ways African Americans fashioned new worlds and cultures while living under the enormous constraints of slavery and discrimination. Struggles for freedom, full citizenship, and alternative political visions, and the role of such struggles in shaping African Americans' identification with each other as a people, will be a focus throughout. We will also treat differences of class and gender within African American communities.

Race and the City, AFST 306-01, Professor Lenneal Henderson

Approved courses focusing on relevant topics in Africana Studies, including those offered by allied Departments and Programs. The list of eligible, mostly cross-listed, courses is available at the University Registrar's website each semester prior to preregistration.

The Black American Story, AFST 306-02, Professor Artisia Green

This course considers August Wilson's approaches to and implications of movement and migratory themes and practices in the American Century Cycle, a 10-play chronicle of the Black American experience in the 20th century (1904-1997).

Civil Rights and Literature, AFST 306-03, Professor Hermine Pinson

This course focuses on selected literature that grew out of the Civil Rights movement. The historical parameters will primarily be 1954 (Brown vs. Topeka Board of Education) to 1968 (the assassination of Dr. Martin Luther King Jr.). The course will use an interdisciplinary approach that places the literature within a historical, political and cultural context.

Black Approaches to Acting, AFST 306-04, Professor Artisia Green

This course develops the actor through five elements of Black performance—circle, song, dance, drum, and image. Through discussion and lab work, actors will develop physical, vocal and

improvisational skills as well as an approach to character study, performance, and building an ensemble.

Whose University? People's History of US Higher Education, AFST 306-05, Professor Vineeta Singh

The college campus holds a special place in the American Dream. It promises better life chances for individuals and a strong democracy for the collective. Yet as the home of scientific racism, social Darwinism, and other theories that helped create and justify racist, sexist and homophobic practices ranging from redlining to the school-to-prison pipeline, the college campus is also home to the U.S.'s appalling efforts to limit the freedoms of minoritized peoples. This class will take an interdisciplinary approach to the study of the American university as a laboratory of American democracy. Instead of focusing on the inclusion or exclusion of different minoritized groups on specific campuses, we will ask how the logics of settler colonialism, racial capitalism, and heteropatriarchy become embedded in the running of colleges and universities and what models we might take up to dislodge them.

African Economic Development, AFST 309-01, Professor Admasu Shiferaw Seyoum

Africa was richer than Asia until the 1970s but faltered subsequently. We seek credible explanations using economic theory and the available evidence. We will address a number of issues comparatively including the role of geography, demography, historical legacies, the global environment, and domestic economic governance to understand the diversity of economic performance within Africa itself.

History of Hip-Hop, AFST 335-01, Professor Chinua Thelwell

This course offers an introduction to the history of Hip-Hop culture and to Hip-Hop Studies as an academic field.

African American Religions, AFST 348-01, Professor Maureen Fitzgerald

An historical, thematic, and theoretical overview of African American religions from enslavement through contemporary Caribbean and African migrations.

Introduction to African Studies, AFST 350-01, Professor Mei Mei Sanford

This seminar is an introduction to areas, issues, and disciplinary approaches in the study of Africa and African peoples. Its objectives are to stimulate interest in the continent, create awareness of its diversity and complexity, to acquaint students with a range of African histories, economies, institutions, aesthetics and systems of thought, and to teach students to work interdisciplinarily.

Early Black American Literature, AFST 365-01, Professor Suzette Spencer

Survey of Black American literature and thought from the colonial period through the era of Booker T. Washington, focusing on the ways in which developing African American literature met the challenges posed successively by slavery, abolition, and emancipation.

Modern African-American Literature, AFST 366-01, TBA

Readings in African American literature from the 1940s to 2000. Issues addressed may include the Civil Rights Movement, black feminism, pan-Africanism, and postcolonialism. Writers may include Richard Wright, Ann Petry, James Baldwin, Amiri Baraka, Audre Lorde, and Toni Morrison.

The Idea of Race, AFST 371-01, Professor Michael Blakey

This course tracks the history of the concept of race in western science and society. Students are helped to appreciate the subjective influences of science as well as the variety of societal expressions of racial and racist ideas.

Political Islam, AFST 406-01, Professor Sharanbrir Grewal

This seminar examines the rise of Islamist movements in the contemporary Middle East. It focuses both on those that employ violence (such as Hamas, Hezbollah, and the Islamic State) as well as those that do not (including Egypt's Muslim Brotherhood, Tunisia's Ennahda, and Turkey's AKP). Students will come away with a better understanding of the variation in Islamist movements, why they have risen to power, and the conditions under which they moderate once in power.

State Building, Conflict, and Development in Africa, AFST 406-02, Professor Philip Roessler

Topics will be announced each semester during preregistration.

Reflections on the African Diaspora, AFST 418-01, Professor Michael Blakey

Eurocentric anthropology, and historiography, often confronted black people with omissions and distortions of African and Diasporic history that belittled them while simultaneously providing tools for reclaiming cultural knowledge of self. Intellectuals from the Diaspora were thusly motivated to write from an anthropological point of view that sought to expose the lie, fill the void, and take control of ideas that empowered societies of African descent. This course explores the debate offered by Diasporans from the 18th-21st century and how its critique of "mainstream" anthropology may help further advance the field.

SPRING 2020

Introduction to Africana Studies, AFST 205-01, Professor Robert Vinson, and AFST 205-02, Professor Iyabo Osiapem

An introduction to the diverse field of critical inquiry called Africana Studies through explorations of the links and disjunctures in the experiences, histories, and cultural, political, and intellectual practices of Africans and African descendants throughout Africa's diasporas. Students may take only one of AFST 205, AFST 100 or 150 when Intro to Africana Studies.

Caribbean Language and Identity, AFST 251-01, Professor Iyabo Osiapem

This course explores the history, structure, and sociocultural aspects of language development in the Caribbean. This course explores the history, structure, and sociocultural aspects of language development in the Caribbean.

The Black American Story, AFST 306-01, Professor Artisia Green

This course considers August Wilson's approaches to and implications of movement and migratory themes and practices in the American Century Cycle, a 10-play chronicle of the Black American experience in the 20th century (1904-1997).

Labor Markets and Entrepreneurship, AFST 314-01, Professor Admasu Shiferaw Seyoum

Significant racial inequality in labor market outcomes and entrepreneurial success persist in open societies. This course examines the nature and extent of the disparities with a focus on three multiracial societies (Brazil, South Africa, and the U.S.). We will address issues of labor market segmentation and discrimination as well as inter-group variations in entrepreneurship with a focus on capital formation, growth, and income inequality.

Arts in Africa, AFST 330-01, Mei Mei Sanford

A study the multiple arts of Africa: two- and three-dimensional visual art, music, verbal arts, performance, and multiple media. Issues explored include the artist and community, creativity and tradition, art and religion, art and politics, and museums and display.

Introduction to African American Studies, AFST 351-01, Professor Suzette Spencer

This course thematically explores the multifaceted discipline of African American Studies. It considers the historical and political origins and objectives of what was originally Black Studies within the context of 1960s Black Liberation struggles and earlier efforts by Africans and their descendants to transform the United States's educational landscape. Alongside those early academic and sociopolitical concerns, the course also investigates theoretical and critical approaches to African American Studies and the discipline's objectives in relation to present discourses on diversity and the "post-racial."

The Idea of Race, AFST 371-01, Professor Michael Blakey

This course tracks the history of the concept of race in western science and society. Students are helped to appreciate the subjective influences of science as well as the variety of societal expressions of racial and racist ideas.

Africana Studies Methodologies, AFST 299-01, Professor Chinua Thelwell

This course introduces students to the diverse methodologies for producing knowledge centered on people of African descent. Material covers all three concentrations of Africana Studies: African, African American, and African Diaspora, for which this is a graduation requirement.

Africana House Living-Learning Community, AFST 481-01, TBA

Each year, Africana House will offer themes to be pursued throughout the year. Throughout the year, students will actively work and participate in programs that encourage the selected theme. Programming is student developed and student led with Africana Studies faculty support. Students will have a \$1000 budget to use toward programming and activities. Each semester, students will work towards a final project or event that can be shared with the W&M community. All residents of the A-house are required to register for the 1-credit pass/fail course. Residents are required to participate in 2 out of 3 monthly activities and will contribute to the semester long project.

SUPPORT AFRICANA STUDIES

Ways to Contribute

Your contribution to the Africana Studies Program will help our faculty members provide the best learning experience to our students.

- The **Africana Studies program fund (2965)** will enable the faculty to focus on designing, implementing, and branding marquee programs (like a major symposium or distinguished lecture series) that would raise the program's visibility, assist with recruiting students and faculty, and further engage students across W&M.
- The **Jacquelyn Y. McLendon Prize in Africana Studies (3754)** honors Professor McLendon for her leadership and innovative administration that paved the way for ethnic studies at W&M. Donations to this fund will go to honor students in Africana Studies who demonstrate academic and leadership excellence as well as dedication to the program.

To make a donation online, visit www.wm.edu/as/africanastudies/support.

To contribute by mail, make your check payable to The College of William & Mary Foundation. Please be sure to enter either Africana Studies (2965) or the Jacquelyn McLendon Prize (3754) in your check's memo area and mail your contribution to: **William & Mary, P.O. Box 1693, Williamsburg, VA 23187-1693.**

CURRICULUM: MAJOR AND MINOR

Disciplines Studied:

Anthropology
Art and Art History
Economics
English
Government
History
Modern Languages and Literatures
Music
Philosophy
Religious Studies
Sociology
Theatre, Speech, and Dance

Distinguishing Features:

Foreign Languages
Research Methods
Core and capstone
Interdisciplinary
Globally comparative
Melds the Local with the Diasporic
Study away
Study abroad
Internships
Community Engagement

ALUMS AND FRIENDS

Your News and Contact Information

For your convenience, we have provided an online form (www.wm.edu/as/africanastudies/alumni/sendusyournews) for your news and contact information. As always, we look forward to your visits to campus.

Alumni Career Connections

One of the most helpful and popular resources provided by the Office of Career Services is Alumni Career Connections—a searchable database of alums who have volunteered to support students and fellow alum by sharing information about their career field, internships and job search strategies

CONTACT

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PURSuing A MAJOR IN AFRICANA STUDIES

- ▶ Africana majors and minors join Professors Pinson and Green in the opening acquaintance lunch.



36 CREDITS NEEDED TO GRADUATE

MAJOR DECLARATION:

Prospective majors in Africana Studies should discuss their plan-of-study with a faculty advisor by the end of the sophomore year. Declaration forms and instructions for majors and minors are available at the websites of Africana Studies and the University Registrar.

COMMON CORE 1: GATEWAY COURSE

All majors will take a gateway course:

- AFST 205 – Introduction to Africana Studies (3) or
- AFST 150—Introduction to Africana Studies (4)

COMMON CORE 2: METHODS

The 3 credit methods course may be selected from any of the participating departments.

- AFST 399 – Africana Studies Methodologies (3)

COMMON CORE 3: LANGUAGE REQUIREMENT

Africana Studies requires an Africa-relevant foreign language study that exceeds the College-wide proficiency requirement. Specifically, Africana Studies requires additional Africa-relevant foreign language study that can be fulfilled by any one of the following:

- one course beyond the 202-level in one language, or
 - 202-level proficiency in a second Africa-relevant language, or
 - AFST 250 African American English or AFST 251 Caribbean Linguistics, or other Africana Studies courses on African Languages or
 - off-campus study programs or native proficiency in any national, ethnic, or community language of African or the African Diaspora (such as, but not limited to, Amharic, Hausa, Haitian Kreyòl, Jamaican Creole English, Oromiffa, Twi, Swahili, Sranan, Yoruba, Wolof and Zulu) approved by the Africana Curriculum Committee.
- Native proficiency in the following can also be used to fulfill the requirement: Arabic, French, Portuguese, or Spanish. Others may be approved on a case-by-case basis by the Curriculum Committee.

COMMON CORE 4: REGIONAL INTRODUCTORY COURSE

Majors must take at least one introductory course in a regional area.

- AFST 304 – Introduction to the African Diaspora (3)
- AFST 305 – African Diaspora since 1808 (3) AFST 350: Introduction to African Studies (3)
- AFST 351 – Introduction to African American Studies (3)

COMMON CORE 4: CAPSTONE EXPERIENCE

Majors must also have a capstone experience with a significant research component, which is satisfied by taking the following:

- AFST 406 – Advanced Topics in Africana Studies (3-4)
- AFST 480 – Independent Study (3-4)
- or
- AFST 495 – Senior Honors (3) AFST 496 - Senior Honors (3)
- AFST 499 – Senior Project in Africana Studies (3)

Electives:

The remaining credits come from other Africana Studies courses in the Humanities and Social Sciences. Students need to take at least three credit hours in Humanities and three credit hours in Social Sciences.

Note:

Courses cannot be double counted within the Africana Studies major. Only one course from a student's other major from the above lists can count towards the Africana Studies major

MINOR IN AFRICANA STUDIES (MINIMUM 21 CREDITS)

COMMON CORE 1: GATEWAY COURSE

All minors will take a gateway course:

- AFST 205 – Introduction to Africana Studies (3)
- AFST 150 – Introduction to Africana Studies (4)

COMMON CORE 2: METHODS

All minors will take the Methods course.

- AFST 399 – Africana Studies Methodologies (3)

COMMON CORE 3: REGIONAL INTRODUCTORY COURSE

Minors must take at least one introductory course in a regional area.

- AFST 304 – Introduction to the African Diaspora (3)
- AFST 305 – African Diaspora since 1808 (3) AFST 350: Introduction to African Studies (3)

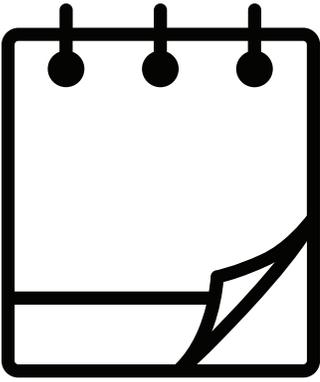
- AFST 351 – Introduction to African American Studies (3)

Electives:

The remaining credits come from other Africana Studies courses in the Humanities and Social Sciences. Students need to take at least three credit hours in Humanities and three credit hours in Social Sciences.

Note:

Courses cannot be double counted within the Africana Studies minor. Only one course from a student's other major from the above lists can count towards the Africana Studies major



2018-2019 AFRICANA SPONSERED EVENTS

October 5, 2018

"Hip-Hop Zulus: Afrikaa Bambaataa, the Universal Zulu Nation, and the Radical Vision of a Transnational Popular Culture"
/ **Robert Trent Vinson**

November 2, 2018

"'Lost Tribe' of Magruder" / **Travis Harris**

November 9, 2018

Trip to the National Museum of African American History and Culture / hosted by **Hermine Pinson and Olaocha Nwabara.**

November 12, 2018

"The Coded Gaze: Unmasking Algorithmic Bias" /
Joy Buolamwini

November 17, 2018

"Benefit Dinner and Auction" / **African Cultural Society**

November 28, 2018

Africana Studies 3rd Annual Research Symposium

December 7, 2018

"Beyond the Blinding Light of Race: Race and Racism in Science and Society" / **Michael Blakey**

February 8, 2019

"Becoming Black and African: Nigerian Diasporic Transformations of Racial and Ethnic Identities in the United States" / **Olaocha Nwabara.**

March 1, 2019

"How Strong is the 'Natural Resource Curse' in Africa? Evidence and Some Policy Solutions" / **Admasu Shiferaw**

March 22, 2019

Symposium Honoring Patricia J. Williams, James L. Dohr Professor of Law at Columbia Law School / **Patricia J. Williams, Khiara Bridges, La Marr Jurelle Bruce, and Kara Thompson**

A special **"thank you"** to our supporters who make funding of these events possible.



AFRICANA STUDIES

@ WILLIAM & MARY



▲ Profs. Hermine Pinson and
Jody Allen at 2018 Lemon
Project Symposium
Photo by Stephen Salpukas