

# The GRIOT

*Africana Studies Department*

*Fall 2019*



*A griot is a storyteller, historian, genealogist, teacher, musician, warrior, singer, diplomat and more..... but above all, a griot remembers.*

Writers & Editors  
Kristen Adams '20  
Olivia Massie '22

*“Don't ever think I fell for you, or fell over you. I didn't fall in love, I rose in it.”*

*- Toni Morrison, Paradise*



*“In a way, her strangeness, her naivete, her craving for the other half of her equation was the consequence of an idle imagination. Had she paints, or clay or knew the discipline of the dance, or strings: had she anything to engage her tremendous curiosity and her gift for metaphor, she might have exchanged the restlessness and preoccupation with whim for an activity that provided her with all she yearned for. And like any artist with no art form, she became dangerous.”*

*- Toni Morrison, Sula*



# Karibu Means Welcome!

Greetings! Every student at Wellesley should know why Africana Studies is a crucial area of study for complete global understanding, and every student who takes an Africana Studies course should know how the African worldview expands their thinking and problem-solving ability. Our faculty, who teach in disciplines as diverse as literature, history, political science, and cosmology – all from an Africana angle – are all amazing scholars and wonderful people to get to know. Our departmental alumnae are engaged in remarkable paths of leadership, from careers in public service and policymaking to service in NGOs and nonprofits, from creative cultural work to service in the professions, from entrepreneurial and educational ventures to holding it down in the corporate world. And all of us together – faculty, students, alumnae – are sharing our passion for Africana studies and the gift of Africana insights with the wider world, wherever we show up. And we are everywhere! Read on, and enjoy this issue of *The Griot*!

*From the Desk of the Department Chair*  
Layli Maparyan, Ph.D.  
“A Passion for Africana Studies”

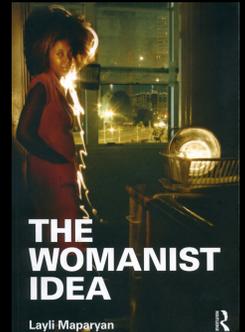
# Karibu, Dr. Layli Maparyan!

Dr. Layli Maparyan has contributed greatly to our department for a number of years while also leading the Wellesley Centers for Women. This semester, we are excited to welcome her as our new department chair! Please enjoy learning more about her and why she is passionate about the department below:



Africana Studies has been the single connecting thread throughout my academic career of over 25 years. During my Ph.D. studies in developmental psychology, I focused on the development of racial identity and its intersection with other social identities. Africana studies was a crucial source of scholarship about Black identity and its relationship to the social context that made my research possible. I also conducted historical research about two early Black psychologists, Kenneth and Mamie Clark (a husband-and-wife team), and the influence of their research on the famous 1954 *Brown v. Board of Education* Supreme Court decision that desegregated public education. Thus, my orientation to the field was always as a scholar-activist – someone whose work supports, and even shapes, social change and social justice.

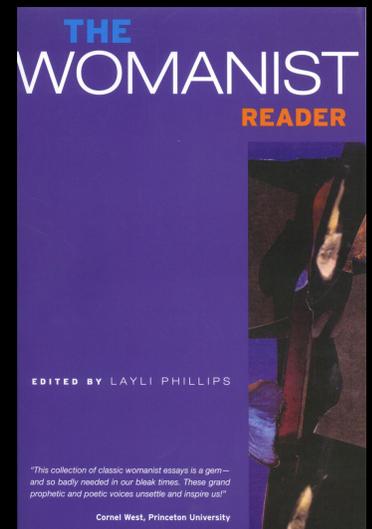
My first job was an interdisciplinary position in psychology and African-American studies. I used my position to bring gender -- specifically, Black women -- into my research portfolio and launch a line of scholarship on womanism that ultimately became my concentration and resulted in three books (*The Womanist Reader*, 2006; *The Womanist Idea*, 2012; *Womanism Rising*, forthcoming). After, I began investigating the intersection of LGBTQ identities with racial identities, that launched a body of work in Black queer studies. I also published several articles on women and Hip Hop.



Together, these three developments in my scholarship led to my second job – a position in women's studies where I also had an affiliation with African American studies. While in that position, I began work in Liberia, West Africa, related to women's advancement on a variety of fronts. This included a stint as a Fulbright Specialist that involved helping the University of Liberia imagine a gender studies program focused on African women's perspectives, and also leading two cohorts of students on study abroad to Liberia, where we examined gender development and gender mainstreaming *in situ* under the administration of Africa's first democratically elected woman president.



Wellesley College is my third job, and, as many readers know, I was brought to Wellesley to lead the Wellesley Centers for Women, a women- and gender-focused research institute here. Because of my passion for Africana studies, however, I was delighted to receive a faculty line in the Wellesley College Africana Studies Department, and also to achieve full professorship with tenure in this department. Not only was I a huge fan of my predecessor, long-time department chair Dr. Filomina Steady, whose groundbreaking work I had referenced in my scholarship and taught in my women's studies courses, but I was also excited about this department's approach to traversing the Black world – the Africana universe – with its globe-spanning faculty and expansive course offerings. As far as I was concerned, Africana Studies was the place to be”!



Now that I am Department Chair, my goal is to share my passion for Africana Studies campus-wide and beyond!

A handwritten signature in white ink that reads 'Layli'. The signature is written in a cursive, flowing style with a long, sweeping tail.

*"If You Want to Go Quickly, Go Alone. If You Want to Go Far, Go Together." -African Proverb*

# Karibu!

## Professor Chipo Dendere



We are delighted to welcome our Assistant Professor of Africana Studies, Dr. Chipo Dendere, who has joined us this fall! Chipo Dendere is a Zimbabwean-born scholar of political science with a particular interest in factors that influence political party survival and democratization in the developing world. She studies democratization, elections and voting behavior in Africa as well as the impact of social media on politics. Dendere's research, drawn from interviews with migrants in four countries, shows the important role that emigration plays in shaping the politics of poor countries. When people emigrate, their exit often bolsters undemocratic regimes. She also observes this through her new work on social media that reveals the complex relationship between online behavior and support for democracy.

Before Wellesley, Dendere completed her Bachelor of Science Degrees in Political Science and Psychology at Linfield College, OR. She earned her Ph.D. in Political Science in 2015 at Georgia State University under the supervision of Dr. Daniel Young. Her doctoral dissertation and subsequent book manuscript discuss the impact of voter exit (via emigration or withdrawal from politics) on the survival of dominant parties.

Professor Dendere also is an active agent in various services through her membership on the African Politics Conference Group committee, NEWSA Program committee, and blog contributions to the Washington Post's 'Monkey Cage' and 'Mischiefs of Faction'. She also shares political analysis on BBC, Al Jazeera and CNN, among other media outlets.

Dendere is excited to join us at Wellesley, saying that having a job that one absolutely loves is a rare opportunity. Her guiding philosophy is that she cannot do good research without teaching and vice versa: "I cannot teach without engaging in rigorous research." When she teaches, her goal is to excite students about the complexity that is Political Science. When she teaches African politics, her goal is to encourage students to challenge previously held assumptions about Africa. At the end of the semester, students should, at the very least, understand that Africa is not a country. They should understand that political institutions began before colonialism and that pre-colonial, colonial and post-colonial politics influence contemporary African politics. By doing so, Professor Dendere challenges students to think critically about methodology and theory.

Beyond her work in academia, Dendere loves doing yoga, walking/jogging, watching TV, blogging about personal finance, contemplating entrepreneurship, and reading a lot of fiction. Some of her favorites are *My Sister, The Serial Killer* by Oyinkan Braithwaite because "it goes against the grain of what African literature should be like", *Shoe Dog* by Phil Knight, *The Great Alone* by Kristen Hannah, and *They Were Her Property* by Stephanie E. Jones-Rogers "on the experiences of female slave owners." If you are looking for some winter break reading, she recommends *The Water Dancer*, *The Shadow King*, *The Testaments*, *Rich Dad, Poor Dad*, and *Ordinary Girls*.

Dendere is excited to join the Africana Studies Department and the wider Wellesley community, and looks forward to engaging students and furthering her research. We are just as excited to have her here!

*"An awakened soul does not need to follow a leader." - Ayi Kwei Armah*



# Cultivating Sacred Space

with Professor Liseli Fitzpatrick

## Griot: What is Ile?

**LF: Ile (e-leh)** is a sacred community deeply rooted in African cosmological principles and practices that combines the energies of Wellesley students. *Ile* emphasizes the importance of harmonious existence and communal reverence for nature, ancestral spirits and life – all expressed through conscious devotion, song, dance, food, dress and art. Within African tradition and culture, names and naming hold sacred meaning and significance. Names are invocations, and are not arbitrarily assigned. In the co-creation of this divine community, I asked the ancestors to give us a name that evoked a sense of rootedness, home and belonging – feelings I wish our students and members experience and embody whenever they enter the space, encounter each other and beyond. The ancestors gave us *Ile*. In Yoruba, *Ile* means “home” and connotes an intimate connection with the land, Earth – in essence, our cosmic source.

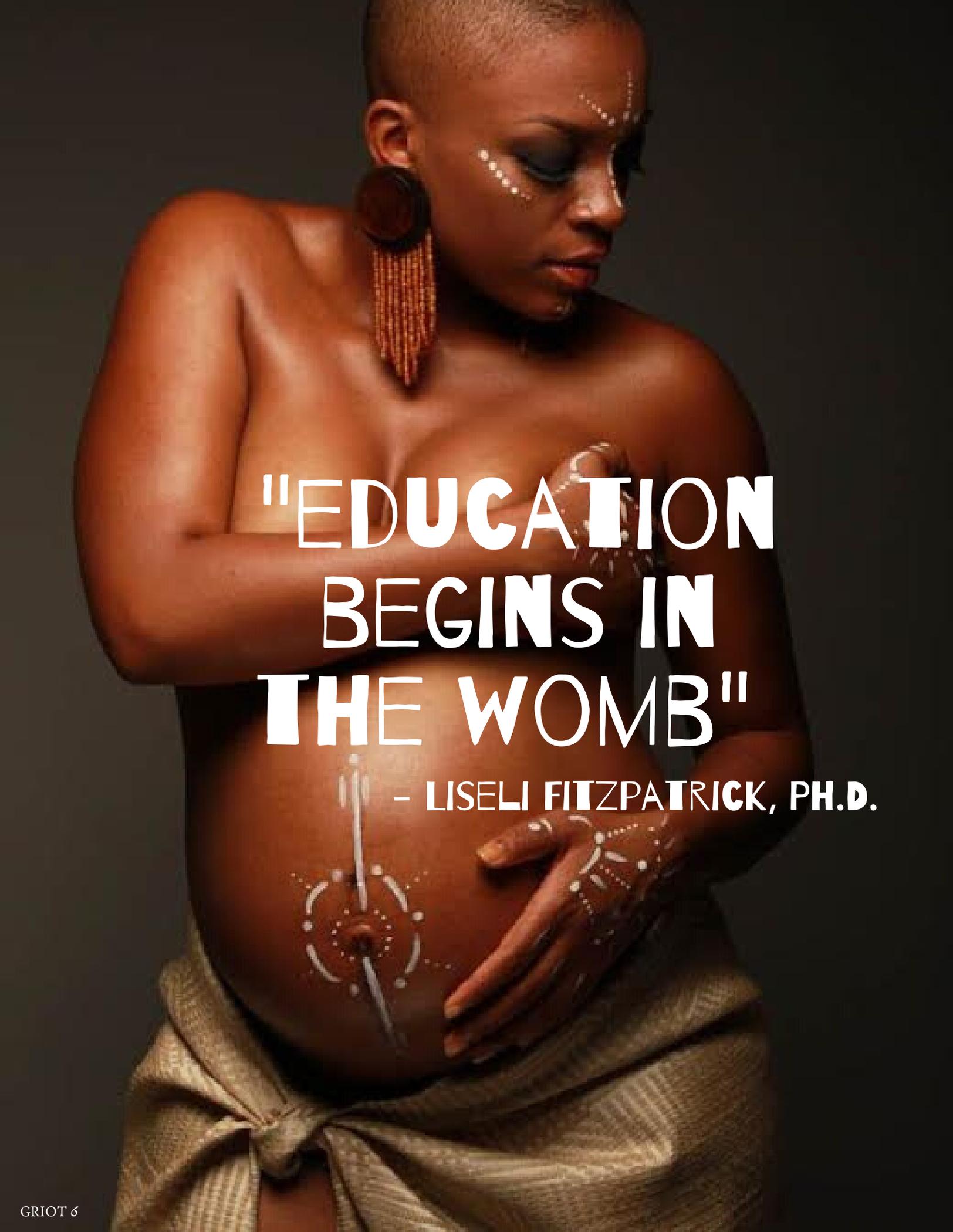
## Wherever we go, Ile goes!

## Griot: What is African cosmology?

**LF:** African cosmology is an eco-centered sacred philosophy predicated on the principles of Love, balance, harmony, and the dynamic interplay of energy between the unseen and seen, tangible and intangible. It is the way African peoples have long made sense of the Universe/‘cosmos’. For African peoples, the spiritual and physical are inextricably linked in a rhythmic dance of equipoise – we are all interconnected and do not live by *flesh* alone. For Africans, everything is imbued with a life-force or spirit derived from an omni-potent and omni-present Creative Being. It is a truism, which cannot be flitted away or shrouded in the passage of time that African sacred practices have been desecrated, defiled and defamed under the oppressive systems of slavery and colonialism, and have, consequently, disadvantaged African peoples – a grave disservice to the world. Enslaved/colonized Africans and indigenous peoples were forced to abandon their sacred cosmologies and adopt colonial religion that bore no regard for life and ravished the ecological balance through discriminatory and demonizing tactics. *Ile*, thus, offers meaningful pathways for students of African descent to find profound connections to a dynamic ancestral past, and assert themselves in a world that has historically sought to displace, dislocate and dispossess them of their rich cosmological roots and practices. As the architects of civilization and forebearers of humankind, Africans have always contributed to the universal landscape in metaphysical and intellectual thought, innovation, politics, science, art, medicine and healing, navigation, song, dance, food and dress. Afro-cosmology is a universal worldview, and an inclusive practice. It is not exclusive to ethnicity. It does not discriminate based on one’s outward appearance or preference. We discern based on one’s essence, core values and character – one’s heart. Spirit and the land are important to us.



*“Those who learn, teach.” — Ethiopian Proverb*

A pregnant woman is the central figure, shown from the chest down to the waist. She has intricate white body art on her face, including a vertical line through her forehead and dots around her eyes. She wears large, dark, circular earrings with long, beaded tassels. Her hands are adorned with white beaded jewelry. She is wearing a light-colored, textured wrap around her waist. The background is dark and moody, with soft lighting highlighting her skin and the details of her adornments.

**"EDUCATION  
BEGINS IN  
THE WOMB"**

**- LISELI FITZPATRICK, PH.D.**

### **Griot: Who is //e for and who can join?**

**LF:** //e is for everyone! Anyone who is desirous of cultivating a grounded sense of self and community in the co-creation of a compassionate, harmonious and just world. Anyone who wants to feel whole and valued in the restoration of cosmological balance. All are welcome!

### **Griot: How were you introduced to African cosmology or spirituality?**

**LF:** ...through the whisperings of nature and the ancestors, which my parents, home environment and country facilitated and encouraged. It has been with me from the point of conception – an immanent consciousness I expressed from birth. The land, water, wind and trees all affirm and guide me. It is all I've ever known and will ever know. I am informed and inspired by the textures of life. Growing up in cosmopolitan Trinidad & Tobago, African cosmology has been everywhere – infused in our language, food, ecology, music, dance, dress and religious expressions and observances. I was christened an Anglican, attended a Catholic school and church, where I received communion – though forbidden (chuckle), as well as frequented Hindu temples at the age of 3. For me, the Ifa orisa, Hindu murtis, and Catholic saints were all the same. I became a reiki practitioner (the Japanese art of energy healing and balance) at the age of 12, which defines my universal orientation to divinity in nature. Although, I confirmed in the Anglican Church at age 30, I continue to go to the Orisha palais. Interestingly, I manifested the orisa Obatala before my confirmation – all with ease – an indication of the unbridled spirit within. My names also reflect the inclusivity of spirituality: My *Lozi* name **“Liseli”** of *Southern Africa* means **Divine Light**, **“Anne Maria-Teresa”** are my *Catholic saint* names and **“Fitzpatrick”** is my *paternal Irish inheritance*. African cosmology allows for that.

### **Griot: What is the difference between religion and spirituality? Where does cosmology fit/not fit?**

**LF:** Spirituality is a sacred way of life that values the individual within the community, and does not require or force conversion. It concerns itself with wholeness and communion between spirit and nature, whereas religion constitutes a rigid set of proscribed rules or institutionalized doctrine that can be, and has been imposed both in the past and present to divide peoples across racist and misogynistic lines. I have always regarded the Earth as Church. I maintain that reverence for life cannot be confined to a single day or place of worship – it is an ongoing interaction. The beauty of spirituality is that you can be spiritual and practice any number of religious principles, while the reverse is not true where you are categorized as either this or that. African cosmology is not opposed to religiosity, but rather to religious teachings and attitudes that promote intolerance and division. Spirituality is the breath of life.

### **Griot: What made you decide to embark on this journey to get African cosmology recognized at Wellesley?**

**LF:** My deep-rooted desire to create a more compassionate and just world for our students through the co-creation of sacred spaces where we can all feel safe and thrive. A world that is non-hegemonic and harmonious. Wellesley prides itself for its liberal arts education and “historic belief that education is a spiritual as well as an intellectual journey.” And so, I wanted to contribute to the school’s dedicated legacy by ensuring African cosmology is represented, reflected and broadened beyond the confines of the classroom in the college’s commitment to religion & spiritual life. In this connection, I truly wish to thank Rev. Jacqueline “Jackie” Marquez, Dean of Religious and Spiritual Life at Wellesley College for her unwavering support; and, our most insightful students, Kristen, Olivia, Antonella “Annie”, Sarah and Ann-Marsha for having the passion and vision to see //e come to fruition. The journey is never a solo undertaking. Special thanks also go to my Department Chair, Dr. Layli Maparyan, and colleagues in the Africana Studies Department, and the wider campus community, who have all enthusiastically encouraged me when they first heard of my desire to create such a space as //e.

**Griot: What is a main tenet of this spirituality?**

**LF:** Balance. How we interact with life, and the energetic forces of life. Reverence, respect, and reciprocity are key. Within the African cosmos, we do not extract anything from life without first seeking permission. When permission is granted, we must always be mindful and prepared to put back or replace. Through balance all things are possible – Love, respect, peace, progress. Think about it, it's like riding a bike (chuckle). We can only move forward through balance, which sets the wheels in motion. Life is both linear and cyclical – evolutionary and revolutionary.

**Griot: What do you wish more people knew about African cosmology?**

**LF:** It is an enriching, emancipatory, exciting, empowering and fruitful way of life.

**Griot: How do you practice it? What are the unique ways in which you engage students?**

**LF:** We engage through honest and healthy interactions by honoring the natural and creative principles of life...through embodiment, storytelling, and art. We cook together, laugh together, cry together, and support each other in this ever-evolving hoop of life. We have sat and talked for hours about life's ebbs and flows; the stars and how they align; astrology, water, the womb and wisdom; the importance of altars, the role of the ancestors, and nature spirits; relationships, sexuality and self-care; music, movies and movement – everything under the Sun. *Ile* is a safe space for being, becoming and belonging - a sanctum. We encourage all forms of expression. When words aren't enough your presence is always enough. Silence is as profound as sound.

**Griot: What do you hope this space does for the energies amongst students, on campus, and in the world?**

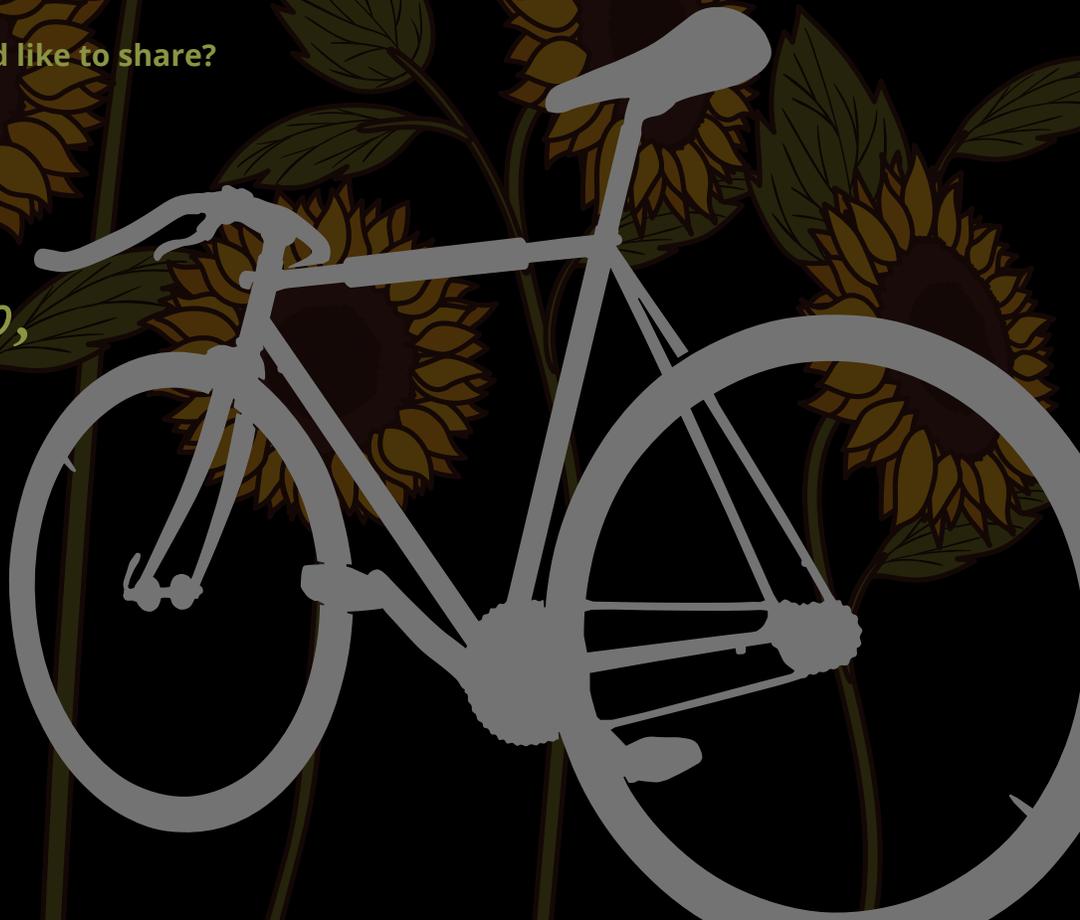
**LF:** I trust that it will enliven an empowered sense of self and oneness within each student that transcends binaries and barriers in the creation of a more cosmopolitan and compassionate campus and world – both in the name and spirit of Love!

**Griot: Anything else you would like to share?**

**LF:** Love. Love. Love!

»—love—»

"Wherever we go,  
*Ile* goes!"





# YANVALOU DRUM AND DANCE ENSEMBLE

*"...just as the diaspora spread across oceans and skies, so did the spirituality, music, and rhythm of our lives"*



*An immense appreciation for Kera Washington who continues to carry this legacy at Wellesley College*



*Yanvalou, directed by Kera Washington '93, performs the folkloric music and dance of Africa, as it exists today throughout Africa and the African Diaspora, particularly in Haiti, Ghana, Trinidad, Zimbabwe, Cuba and Brazil.*  
*"However far the stream flows, it never forgets its source." — Yoruba Proverb*

# ALUMNA SPOTLIGHT

*Halle Rubera '19*



## **1) Tell us about your journey to Wellesley.**

My parents are originally from Rwanda but I grew up in Nairobi, Kenya. I first heard of Wellesley when admissions officers visited my high school to discuss their new partnership with the Mastercard Foundation. I chose Wellesley because a friend was already a Wellesley student and loved it. I met some of the most wonderful people at Wellesley. I grew more confident in myself because I was challenged to be smart, ambitious, socially and politically conscious and empathetic, just like all the women around me.

## **2) You graduated in 2019 as a Political Science major and Africana Studies minor. Why did you choose these disciplines? What did they contribute to your education and career goals?**

I chose Political Science because I enjoy discussing politics and found the course material engaging. I took my first Africana Studies class in my sophomore year and could not resist taking another every semester. In my Africana Studies classes, I freely discussed topics I cared about and found resonance with my classmates. Africana Studies gave me a lens through which I could understand the world, validated my thoughts and ideas, and empowered me to believe in my own voice.

## **3) Why should other students consider an Africana Studies major or minor?**

My decision to minor in Africana Studies greatly enhanced my Wellesley experience. A focus in Africana Studies gives one a window into the experiences of Black people in Africa and the African diaspora. As a Black person, my minor allowed me to recognize and celebrate Black people's contributions unapologetically. I read Black authors, watched films by Black directors, and more. Africana Studies humanizes Black people in a world which works hard to dehumanize them through art, history, politics, and so on.

## **4) Tell us about your experience becoming a Rhodes Scholarship finalist?**

I always knew that one day I would work in public service, specifically in educational reform. In fact, my decision to pursue that career path was solidified by conversations I had in my Africana Studies classes. Since one of the scholarship's values is a commitment to public service, I decided to apply. From the application to the interview was great; the entire experience was great. I was able to reflect on my past achievements, lessons learned, and think critically about future plans while writing my personal statement. Leading up to the interview, I practised articulating my ideas, and in the process gained additional clarity about my goals. In all, the biggest highlight was meeting impressive fellow finalists from East Africa (one of whom even gave me a personalized tour of Makerere University, the oldest in the region)!

### **5) What advice do you have for other students who are thinking about a Rhodes Scholarship?**

It's a wonderful opportunity; anyone considering applying should do it. The scholarship requires up to 6 letters of recommendation. I would suggest that prospective applicants start forming bonds with professors and supervisors who would both guide them through the application as well as write strong recommendations. In addition, Wellesley's Career Education helped tremendously. Don't be scared to try anything. Whether one gets the scholarship or not, the experience itself is worth it.

### **6) What are your immediate and future plans? What is your career aspiration now?**

I am currently planning to work for a few years before pursuing a graduate degree. I hope to go into public service and to work in educational reform in Rwanda.

### **7) Who are three famous or powerful people that you would love to meet and why?**

James Baldwin - There are some of his quotes I remember verbatim because he articulated so many of my thoughts and dilemmas about being black in ways I did not know how to.

Ngugi wa Thiong'o - His writings and life are revolutionary. I love his critique of colonialism, neo-colonialism, and his pride in his own African (Kikuyu) culture.

Ava DuVernay - 'When They See Us' was sad to watch but was one of my favorite series this year.

### **8) What book would recommend to our readers?**

*So Long a Letter* by Mariama Ba. It was published in 1979, yet it got me thinking about the current norms in African societies and how little things have changed. The author writes about the dilemmas of women asserting their individuality in a society which dictates how they should behave. The book is great because it is an honest depiction of the struggle of unlearning misogynistic cultural and religious conditioning.

### **9) The theme of this issue of *The Griot* is "Wisdom." Do you have a "wisdom saying" that guides your life that you would be willing to share?**

Just do it! Don't agonize about the outcome, whether or not you think you're prepared or equipped for it. Just do it.

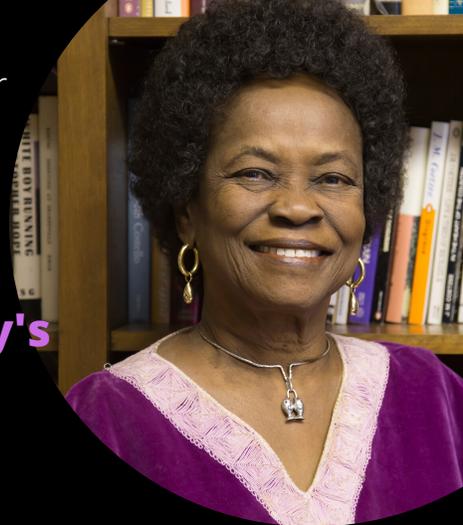
### **10) Anything else you'd like to say?**

Take advantage of all the growth opportunities Wellesley has to offer because Wellesley is a wonderful place to experience success and failure, both of which are important for personal development. I took classes at MIT, studied abroad at SOAS in London, ran a summer project in Rwanda after winning the Davis Projects for Peace \$10,000 grant ([www.eduforpeace.com](http://www.eduforpeace.com)), accompanied a refugee-support organization to Dzaleka refugee camp (largest in Malawi) to learn about their approach to trauma healing for refugee communities, spent my sophomore year spring break learning about the intersection of faith and the civil rights movement in the South, was an Albright fellow, and much more. I am also the host of a podcast titled 'Drained' which provides a platform for African students studying abroad to have discussions around mental health. Through these experiences, I challenged myself, discovered new strengths, weaknesses, made new friends and mentors and enjoyed my Wellesley experience.

*"Akili ni mali" ("Brains are Wealth") - Professor Osoro*

*"Should Africans accept 'benevolent dictatorships,'...? Maybe it is time for Africa to rethink the Westminster model of parliamentary democracy ...look for more creative and indigenous alternatives partly based on African traditions of consensus building."*

## **Excerpts from Professor Emerita Filomina Steady's Reflections on Rwanda and the International Women's Leaders in Global Health Conference**



*"My presentation was titled: 'What we have learned in the health sector from women's leadership in African history.' It was followed by several panels over a period of two days dealing with...the slow pace of women's leadership in [the health field]; policy formulation and implementation...[women's] challenges [in accessing health services]...discrimination...family and career balance; [climate and environmental impacts on] women's health...spotlight on cancer, adolescent health...and progress made...The conference made sure that men were included in all of the panels...to build alliances with men in promoting women's leadership in Global Health...[and] ended with a ten-point call to action that will improve women's health outcomes and promote female leadership in all institutions and at all levels of the health sector!"*

*"Rwanda has bounced back from the horrible tragedy of the 1994 genocide in a way that would be the envy of other post-conflict countries in Africa. It has been hailed as 'Africa's Success Story' and its President Paul Kagame aims to make it a showpiece of development and to become 'the Singapore of Africa.' Rwanda has the largest number of women in parliament in the world at 62%. It is the fifteenth fastest growing economy in the world with a GDP growth rate of 8%. The country has the largest solar plant in Africa...Kigali is the cleanest city where plastics have been banned...In 20 years it increased life expectancy from 28 to 67. School attendance...[is at 90%]. The literacy rate is 71%...it reduced its maternal mortality rate from 1130 in 1998 to 248 in 2017...[A] post-conflict change is the building of one Rwandan identity and the suppression of tribal identity...identification cards do not indicate ethnicity and the common language Kinyawanda is enthusiastically spoken by everyone. Rwanda's success story is a breath of fresh air. But is this the whole story?"*



*"Rwanda raises the issue of the role of democracy in Africa...[but] the African political culture has a penchant for destructive opposition and an appetite for authoritarianism and intolerance of dissent. Rwanda is technically not a one-party state, but the regime and its agenda have the support of 98.8% of the population...After visiting Rwanda, I am leaning towards the...'benevolent dictatorship' ...[in which people] value themselves and others, and...respect a leader that executes a plan to take his country to a higher level, without leaving anyone behind."*

Read Full Article: [http://www.natinpasadvantage.com/World\\_Affairs/Rwanda-African\\_success\\_story\\_or\\_hype.html](http://www.natinpasadvantage.com/World_Affairs/Rwanda-African_success_story_or_hype.html)

*"It is our duty to fight for our freedom. It is our duty to win. We must love each other and support each other. We have nothing to lose but our chains." - Assata Shakur*

*Dr. Tracey Cameron:*

*Our Assistant Dean  
of Intercultural Education, Director of  
Harambee House and Advisor to  
Students of African Descent, counselor,  
source of laughter, and support for  
students of African Descent*

**THANK YOU!**

*We all appreciate you so much, and  
are so lucky to have you!*



I am looking forward to serving the Department as acting chair this spring while Professor Maparyan is on such a well-deserved research leave. I've been on the faculty at Wellesley for almost 40 years, although about one-third of that time I was actually helping out at other campuses in the area or working for the United Nations. During most of the years that I have been on campus I was serving as co-director or chair of one program or another: International Relations, Peace and Justice Studies, or the Political Science Department. I also have a long connection with the Africana Studies Department, serving on hiring and promotion committees and teaching cross-listed courses on African Politics and Africa in the World.

My research focuses on the local-level programs of international organizations that aim to reduce inequality. My earliest field research was in Ghana and I've also studied UN operations in Burkina Faso, Cape Verde, Egypt, Senegal, Sierra Leone, South Africa, Haiti, and an equal number of other countries in other parts of the world. The research tradition of which my work is a part shares a history with that of Africana Studies, as was explained by my mentor, Professor Wentworth Ofuately-Kodjoe, in an interesting 2001 PBS program, [https://www.pbs.org/ralphbunche/education/instruct\\_intro.html](https://www.pbs.org/ralphbunche/education/instruct_intro.html). I very much welcome Africana Studies students in the courses I'll be teaching in the spring: the College's Introduction to World Politics (POL3 221-2) and a seminar on Global Inequalities (POL348S).

My goals as acting chair are to do whatever I can to facilitate the work of the department's outstanding faculty and to respond to suggestions of all of our students. I will be on campus at least four days each week working out of Professor Maparyan's office. Please drop in whenever the door is open!

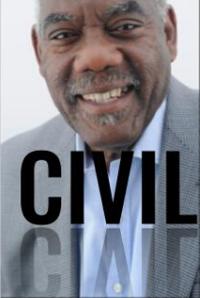


*Introducing  
Professor  
Craig Murphy!*



# SEMESTER EVENTS

AFRICANA STUDIES COLLOQUIUM PRESENTS



## CIVILIZING THE NATIVES

PROFESSOR CUDJOE

Following the Career of Philip Douglin

WELLESLEY

Questions → @rodriguezponce  
Accessibility and Disability Resources: accessibility@wellesley.edu

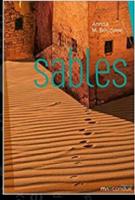
Tuesday October 22  
4:30-6pm  
Harambee House

Africana Studies Department Presents

## NARRATIVES OF MIGRATION: FICTION AS A TOOL FOR CHARTING A NEW CARTOGRAPHY



*"I came to the Sahara to be buried"... Nonetheless, the tale is one of rebirth.*  
Le Monde review of *Sables*



A Wellesley Alumna, Anissa M. Bouziane, was born in the U.S. to a Moroccan father and French mother and raised in Morocco. In addition to her degree from Wellesley College, she earned a Master of Fine Arts from Columbia University's School of the Arts.

5:00 PM  
WEDNESDAY, OCTOBER 23  
HARAMBEE HOUSE

WELLESLEY

CO-SPONSORS || ENGLISH DEPARTMENT, FRENCH DEPARTMENT & THE FRENCH HOUSE, HARAMBEE HOUSE, NEWHOUSE CENTER FOR THE HUMANITIES, POLITICAL SCIENCE DEPARTMENT, THE FREEDOM PROJECT, THE MELLON MAYS UNDERGRADUATE FELLOWSHIP.

Martin Luther King, Jr. Memorial Lecture

## Speaking for the Lions



JABARI ASIM

Associate professor of writing, literature, and publishing at Emerson College in Boston and executive editor of *The Crisis*, the NAACP's flagship journal of politics, ideas, and culture. Author of six books for adults and nine for children. His most recent works are *Only the Strong* (2015), *A Child's Introduction to African American History* (2018), and *We Can't Breathe* (2018).

Thursday  
October 31st.  
5:30-7:00PM  
Tishman Commons

GENEROUSLY SUPPORTED BY THE FOLLOWING:

Africana Studies Department  
American Studies Department  
Black Task Force  
The Committee on Lectures & Cultural Events

Harambee House  
The Newhouse Center for the Humanities  
Wellesley Centers for Women

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wellesley.edu/events  
Accessibility and Disability Resources:  
accessibility@wellesley.edu

How do Presidents Tweet? @AfricanaStudiesDepartmentColloquium

Professor Chipo Dendere uncovers how presidents politik on twitter.

Tuesday, 12 Nov 2019  
4:30 PM - 6:00 PM  
Harambee House

Food will be served

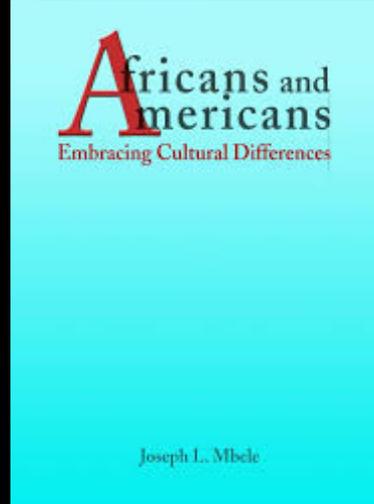
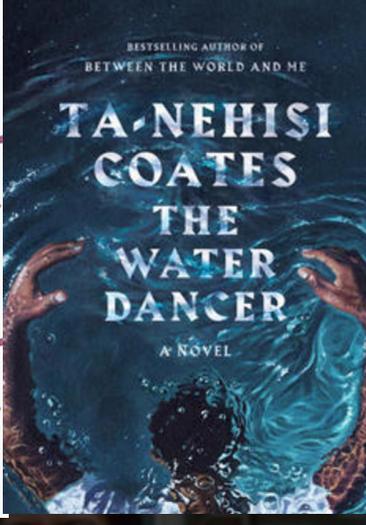
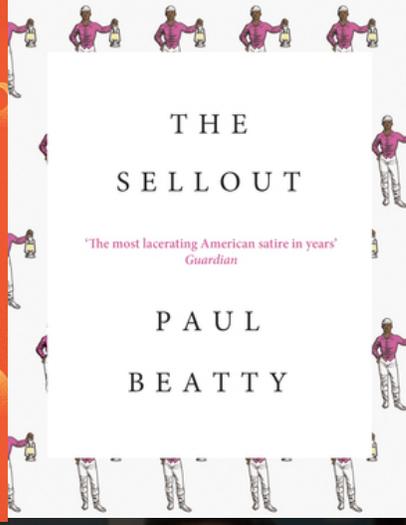
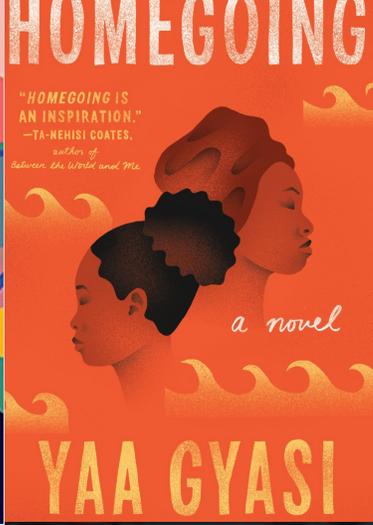
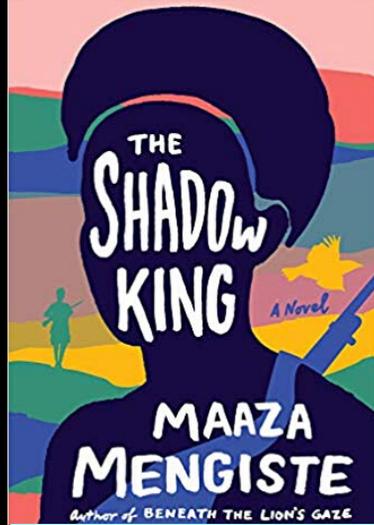
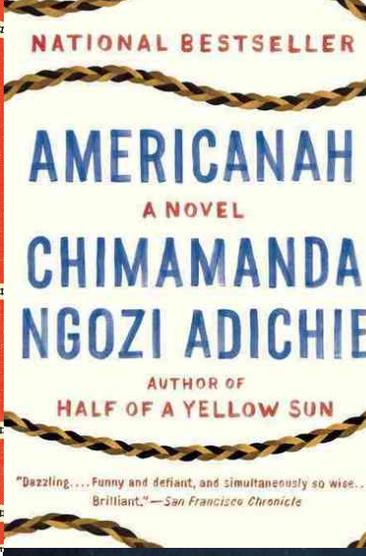
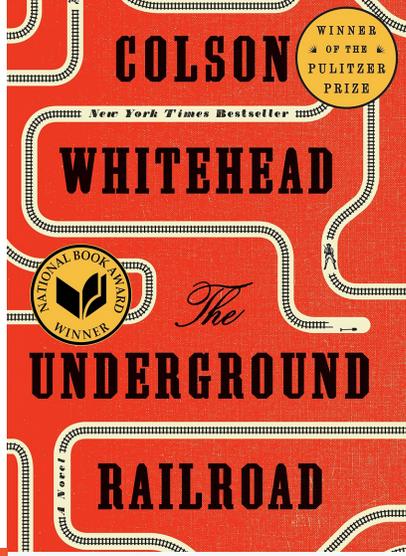
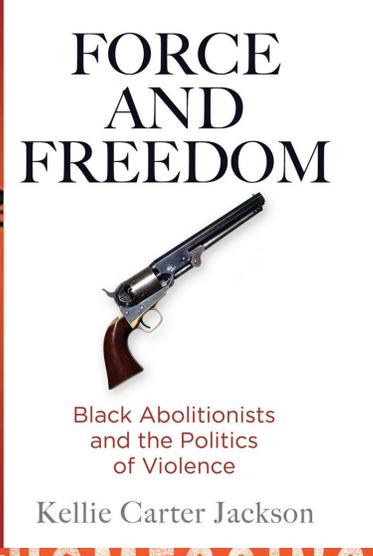
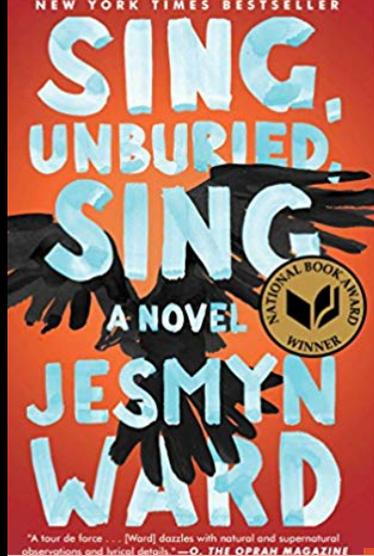
500,493 Retweets 1,000,000 Likes

11K 7.7K 25K

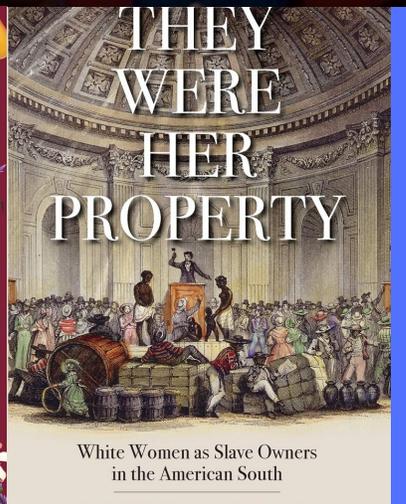
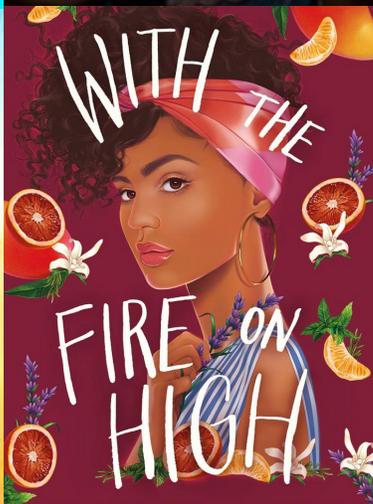
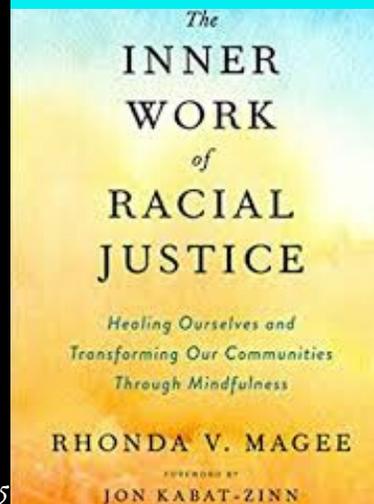
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Questions? → arodrig9@wellesley.edu  
Accessibility and Disability Resources → accessibility@wellesley.edu

"To create is to honor your God-self." — Liseli A. Fitzpatrick, Ph.D.

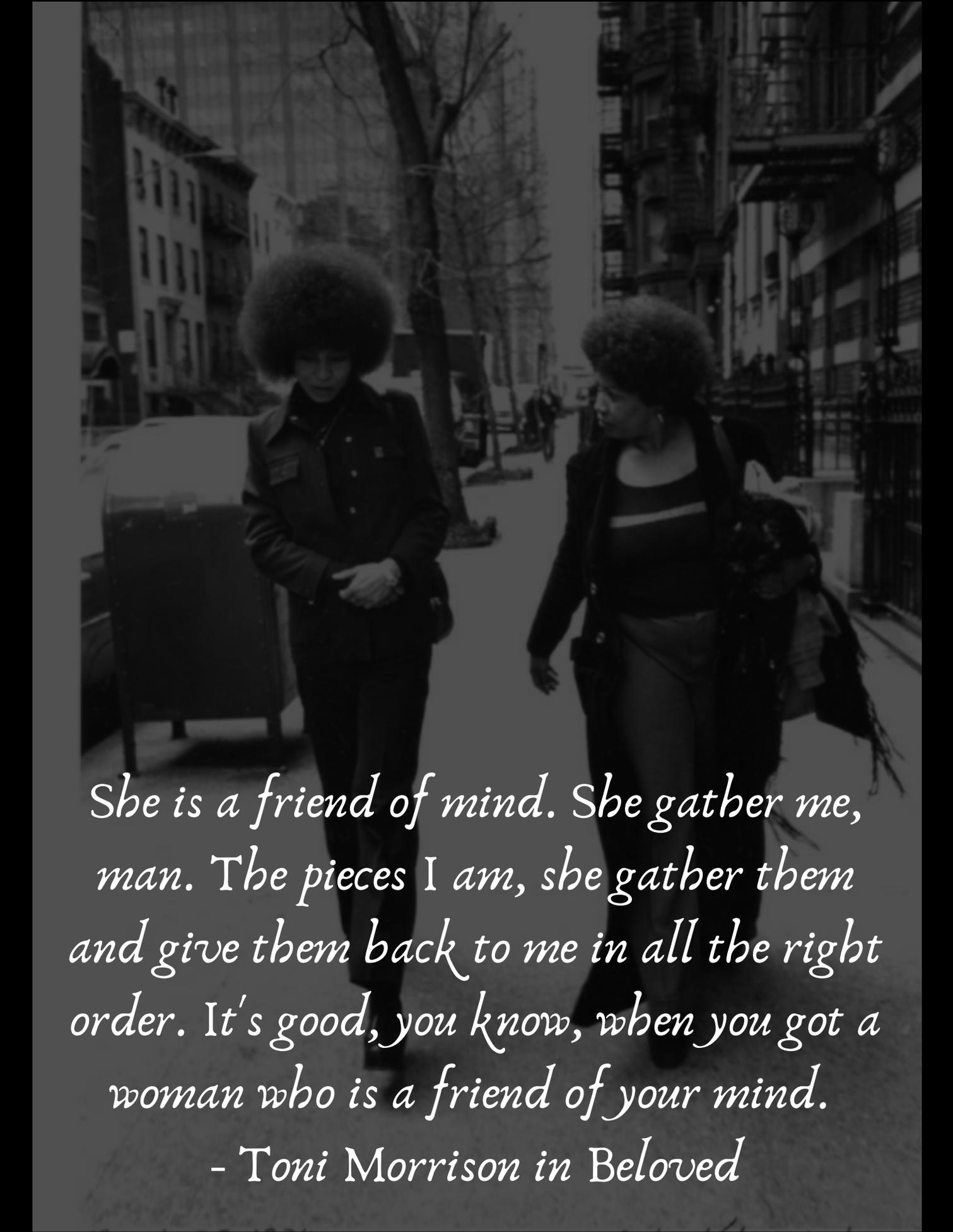


# Book Recommendations



**"If people cannot be flawed in fiction there's no place left for us to be human."**  
- Roxanne Gay





*She is a friend of mind. She gather me,  
man. The pieces I am, she gather them  
and give them back to me in all the right  
order. It's good, you know, when you got a  
woman who is a friend of your mind.*

*- Toni Morrison in Beloved*

Toni Morrison, 1931 - 2019

# The GRIOT

*Thank you creator, artist,  
revolutionary, writer, inspiration,  
life giver, teacher, and light.  
Continue to rest firm in the power  
you've always held, in the power of  
the space you've held for us.*

*"Freeing yourself was one thing, claiming ownership of that  
freed self was another." - Toni Morrison*