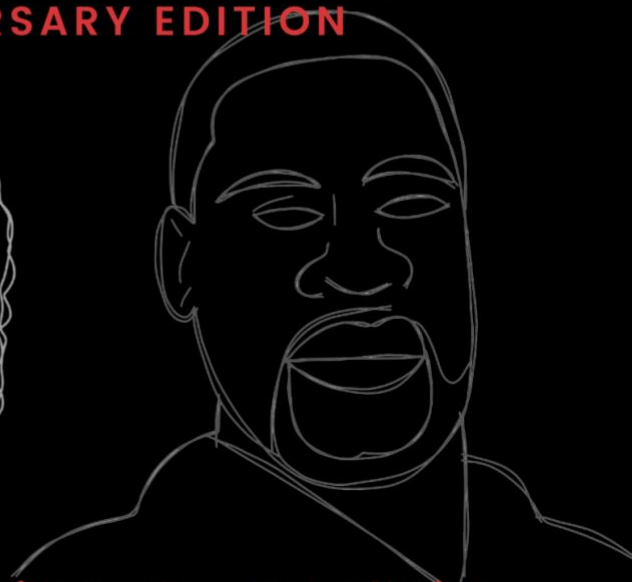


The Black Studies
Program
at Providence
College Presents:



Heritage

SPRING 2021
25TH ANNIVERSARY EDITION



Remembrance • Resistance • Revolution

The Heritage Journal is a biannual newsletter for the Black Studies Program at Providence College. We invite our scholarly community, students, faculty, staff, alum, and community members to contribute to Heritage. Pieces can take multiple forms such as art, poetry, or prose; they can be reflective or analytical.

EDITOR IN CHIEF

Zophia Edwards

EDITOR

Hanna Awwad

DESIGN

Hanna Awwad

COVER ART

Hanna Awwad

BLACK STUDIES PROGRAM

PROVIDENCE COLLEGE

1 Cunningham Square, Providence, RI 02918 | Phone (401) 865-2125

Black-Studies.providence.edu

DIRECTOR

Zophia Edwards

SPECIAL LECTURERS

Justin Lester

Tryon Woods

Daniel Kyei-Poakwa

AFFILIATED FACULTY

Zophia Edwards, Ashley Smith-Purviance, Charlotte O'Kelly, Eric Hirsch, Tuire Valkeakari, Comfort Ateh, Anthony Affigne, Eric Melley, Matthew Dowling, Trina Vithayathil, Christopher Chambers, Patrick Breen, Natoschia Scruggs, Alyssa Lopez, Eve Veliz-Moran, Carmen Rolón, Robert Hasson, Sharon Ann Murphy

GRADUATE ASSISTANT

2020-21 Black Studies Program

Hanna Awwad

Special thanks to Vanessa Sullivan, Administrative Coordinator

This journal is dedicated to

Duante Wright
Andrew Brown Jr.
Michael Leon Hughes
Adam Toledo
Breonna Taylor
George Floyd
Atatiana Jefferson
Ahmaud Arbery
Stephon Clark
Sandra Bland
Botham Jean
Philando Castile
Elijah McClain
Michelle Cusseaux
Tamir Rice
Tanisha Anderson
Freddie Gray
Michael Brown
Gabriella Nevarez
Eric Garner
Alton Sterling
Rayshard Brooks

And too many more Black lives, Indigenous lives, Asian lives, and lives of people of color who were taken by vigilantes and the police, by centuries of white supremacy, racial terror, anti-Blackness, and violence, that has been inflicted upon Black bodies and communities in the United States and around the world.

Heritage Journal, Spring 2021

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Letter from the Director

Dr. Zophia Edwards, Director of Black Studies
and Assistant Professor of Sociology and Black Studies



After a particularly difficult 2020, the year 2021 seems to offer a glimmer of hope. In 2020, so many loved ones suffered in the global COVID-19 pandemic, and because of structural racism, Black, Indigenous, Latinx, and other communities of color in the US and around the world were disproportionately among those who contracted or were lost to the disease. But the development and rollout of vaccines bring a measure of hope and optimism that everything will go “back to normal” and life will be as it was before the pandemic. Also in 2020, the world was shaken by a series of brutal murders of Black people by the police and white vigilantes. These murders forced the world to confront the racial violence aimed at exploiting and

oppressing African and African-descended people that is deeply entrenched in social structures and institutions in the US and globally. The global eruption of anger, grief, and resistance against police violence, white supremacy, racial terror, racism, and anti-Blackness engulfed us, motivated us, and empowered us. The guilty verdict in the trial of Derek Chauvin, the police officer who murdered George Floyd, provided a sense of relief to many that justice was served and an optimism that this might be a turning point in the criminal justice system, and the future for Black people in the US might now be different, or better.

However, Black communities know all too well that real structural and systemic transformation, that Black liberation, requires more than a vaccine and the conviction of one police officer. The struggle for Black lives to matter continues. Neither the COVID-19 vaccine rollout nor the Derek Chauvin verdict can bring back the lives of those lost to COVID-19 and racist violence. In fact, because of the enduring systems of structural racism and white supremacy, the structures, policies, and practices of the vaccine rollout underserve the very communities that have been most impacted by the pandemic - Black and other historically marginalized communities. As a result, these racialized and minoritized groups remain disproportionately vulnerable to the ravages of COVID-19. Similarly, the structures, policies, and practices that allowed Chauvin to murder George Floyd remain intact. The same day that Black communities collectively breathed a sigh of relief when the jury found Derek Chauvin guilty for the murder of George Floyd, that same day a police officer shot and killed fifteen year old Ma’Khia Bryant. In fact, we never stopped mourning the Black, Indigenous, Latinx, Asian, Arab lives lost to police violence and white racial terrorism, and painfully add new names to the ones listed on our tribute page of this issue – Duante Wright, Andrew Brown Jr., Michael Leon Hughes, Adam Toledo, David Suarez, Daoyou Feng, Xiaojie Tan, Delaina Hyun Jung Grant, Suncha Kim, Soon Chung Park, Yong A. Yue, Ashley Yaun, and too many more. There has been effectively no change in the patterns of racist policing and criminal justice system in the US. And so, the struggle continues.

As we continue to commemorate the 25th anniversary of Black Studies at Providence College, our program continues to stand in solidarity with those protesting white supremacy, anti-Blackness, and racial oppression in the US and around the world. Through our theme for this academic year - Remembrance, Resistance, Revolution - we reassert our commitment to the Black Studies mission to continue the struggle for Black liberation, to prepare our students to tackle the challenges of 2020, 2021, and beyond, and to equip them to act, to transform, to create, to shape, to influence, and to build a better, more equitable, and more just world. In thinking about the future of Black Studies, we also celebrate Dr. Charlotte O’Kelly for her years of service, her passion, her commitment, and her central role in the creation, running, and expansion of Black Studies at PC. Through her expertise and courses, work on the Black Studies Advisory Board, mentorship of faculty and students, vigorous advocacy, generosity, and staunch support of marginalized groups on campus, Dr. O’Kelly has labored to help create the vibrant program that we have today. We wish her all the best as she embarks on new and exciting adventures upon retirement!

This issue of the Heritage follows the Black Studies anniversary and Black History Month feature event where esteemed speaker Dr. Melina Abdullah offered reflections on how Black Studies is needed now more than ever, to confront and solve the major social issues that continue to impact Black and other marginalized communities. We encourage you to view the recording on the PC Black Studies Facebook page. As you interact with the various pieces within this issue of the Heritage, we invite you to place them in the context Dr. Abdullah’s speech, connect them with our theme - Remembrance, Resistance, Revolution - and stand with us in our struggle, a struggle that is continuous.

In Solidarity.

Letter from the Editor

Hanna Awwad, 2020-21 Graduate Assistant for Black Studies,
M.Ed. Urban Teaching and TCP



Dear Reader,

I thank the authors who submitted pieces to this edition for their power, joy, and timeliness. It has been an honor to serve as the Graduate Assistant for the Black Studies Program during its 25th anniversary. Our continued theme for this year encapsulates the ongoing Black Lives Matter protests and continued fight for liberation against police brutality, anti-Blackness, and systemic racism. Thank you for joining us on this journey of Remembrance, Resistance, and Revolution.

In August, I began the M.Ed. Urban Teaching and combined Teacher Certification Program at Providence College. I quickly and unsurprisingly immediately witnessed, experienced, and heard of the issues on campus. The Anti-Blackness, classism, islamophobia, and racism is so deeply embedded in this “beloved” community; it seeps into the textbooks, it’s in the articles I must read for

class, and it comes out of the mouths of some of my professors and classmates on a weekly basis.

As we enter this new season that is symbolic of new life, as we begin to reunite with our vaccinated loved ones, and as you interact with the submissions in this edition, I urge you to confront the systems around you that attempt to rationalize colonization, manipulation, and racism. Thank you to those who came before me, and for those who are continuing the fight for justice and equity.

Yours in the struggle,
Hanna Awwad

Black Lives Matter | Free Palestine

I Am Poem

By: Marcela Vallejo

I am Hispanic and brave
I wonder why the sun sets
I hear the waves crashing
I see moonlight glowing
I want peace
I am Hispanic and brave

I pretend to be famous chef and a witch
I feel the air around me
I touch the clouds
I worry about the world
I cry when I think of my grandpa dying
I am Hispanic and brave

I understand how love works
I say I love you
I dream to be an artist
I try to be my best
I hope COVID stops
I am Hispanic and brave

Marcela Vallejo (pictured in the red jacket) is a second-grade student at the Lincoln School in Providence. Her favorite classes are Science and Arts. She loves swimming and crafting and is a proud Cuban-American.



Dear Chadwick Boseman

By: N. Charlemagne Erilus
nerilus@providence.edu

Dear Chadwick Boseman,
I never met you,
And it isn't really that I ever knew you—
Nor was it you were the first and only:
Denzel is the George of my cinematic esteem,
A founding father of Ebony and silver;
I rushed more for Morgan and Sam,
James and Jamie, too;
So many monumental moments—
Until you pounced on the screen in 2013:
Clad in the cleats of history,
Belting bold soulsong loud and proud;
Lending lawful leverage toward tipping the scales of justice to the oppressed, Yes—
As presidential as any pioneer,
Catalogued in the chronologue of Black meteors;
Earning your place in a streak of space
Sliding between bases and noble burdens,
A protector of legacy and lineage,
Reminding us our strides:
Where we've come from
And
Where we must keep going...
To get home.
An afrofuturism in the rhythm of clear skies and sunrise: We are the genetics of redemption,
The technology of unity,
The blueprint of audacity.
You bore something I cannot fathom: a Sacrifice in silence,
While you gave the world Everything—
1 of 3
And the future: Even more.
Why you—?
I wonder if you knew?
We missed each other, lapsing:
You moved through stages—alone,
While performing in ensembles
Shadowed by the brilliance you cast;
You owned the stage.
And now we grieve—together,
While reconciling insufferable emotions
Shocked because of the genius of your performance— This stage owns me—
I cannot
Move past
Denial.
Where do I force this fury?

Fierce and focused you fell to the fallacy of fairness:
 That hard work and a generous heart are the recipe to a long-lived life,
 That fearing God forces fickle fate to finagle fatality far from now into the future, That fighting for
 freedom means freedom from fighting—
 I could faint from the futility of it all.
 Fixed in the fissure of my faults and failures: What's the point?
 What's the calculus of good and evil?
 The cause of cosmic consequence?
 The hand seems heavier the darker the complexion. I'm not saying I'm bad,
 But I'm certainly less good:
 I think about the times I've failed to act—
 Through and upon—
 The nonsense I've centered:
 The piddling conflict I have with others,
 How much space I've consumed complaining about the pettiest things, How many charities I don't
 give to,
 Cents I don't round up,
 Children I don't mentor—
 All my abuses of self-indulgence...
 I don't know why it had to be you.
 2 of 3
 I could give you a roster;
 My name tops the list in any order— Alphabetical or immoral—
 Of who should
 Not
 Still be here
 To see you gone
 First.
 Just know this:
 Something follows from every colon, Even cancerous ones,
 It must.
 Know you leave nothing behind, Except for we who live on:
 In the space you gave us
 To stretch,
 To sing,
 To fight,
 To roar—
 Such that when my time comes,
 I will have offered more,
 Before the afterthought.

—To Chadwick Aaron Boseman

Chadwick Boseman was an American actor and producer, known for playing several historical figures as well as the superhero T'Challa (Black Panther). He died on August 28, 2020, after privately dealing with colon cancer for four years. We will miss him dearly.

Journey

By: Stephanie Mireku
Assistant Director, Alumni Relations
Office of Institutional Advancement

Onward I charge
As the sun rises again
I make my way through the ages
Listen, they say
To the voices between the trees at night
Underneath the stars at dusk
There's a message
Waiting to be revealed
Just like my story
Of loss, of mystery, and of seeking
But ahead I go
Upward I rise
Where the earth meets the sky
And the birds have no song
For they are in awe
Of what is before them
I still remember the day
That I found this freedom
I knew it was my time to take the step
Make that move and let go
Now I've found
What I've been looking for all along
And I'm free

Oh Society

By: Lubicristin Lora '21
Teacher Certification Program

Oh society what have I done to you?
Or should I say what have you done to me? Living in a world where we all fight for a spot where
we can achieve that American dream.

Oh urban minority girl who has never let society determine her dream keep fighting. The color of
my skin, the other language that I speak shouldn't determine what or who I can be.

Oh society, we fight this battle for a dream, sometimes it feels like you're doing something
wrong to me because I'm physically disabled and your judgment makes things hard for me.

Oh society, please am just a girl who is trying to achieve her dream without having society
having the ability to label me.

Household Names

By: Hasheemah Afaneh

That day, we didn't lift our eyes. At least I didn't. How do you lift your eyes off the ground he once walked on- like the rest of us do on an almost daily basis - to confront the inevitable, to confront death, his death? Many students knew him, and many others, like myself, did not. What we all did know, regardless of whether or not we knew him, was the injustice that took his life. We all experienced it at different levels - the night raids, the hours waiting in crowds at checkpoints, the arrests, the home demolitions, the protests, the injuries, the exile, and and and... He became one of the tens of thousands before him that was dealt the worst of it: death.

There's a sentiment a professor at Birzeit University always relays to foreign exchange students. "There's not a single Palestinian household that does not know arrest, injury, or death by the occupation," he'd say with anger in his voice. And now, we were here on university grounds, our very own household, if you will, for four to five years depending on one's course of study, bearing witness to death. Saji Darwish's death. And even if I couldn't bear to lift my eyes off the ground as his friends carried his wrapped body through campus so that this household bid him a final farewell, my ears will never forget how the silence was broken when one of our professors finally let go of the sob she was holding in, a sob that seemed to carry our collective heartbreak.

Some of us walked back to our respective colleges. Some had stayed home. Some went to the cemetery to bury Saji. None of us knew what to do. We didn't gather in conference rooms to speak about how we were feeling. I think we knew that if we started, we wouldn't know where to end, and if we didn't know where to end, we were at risk of being broken records.

Saji became a household name after that. It seemed that all households knew Saji or invoked Saji, whether they knew him while he was amongst the living or not. To this day, I come across announcements on Facebook with parents naming their children after him. I even know one parent that did this, to keep his memory alive, as if to say to the unjust occupation that 'you can take Saji to his death, but we'll find a way to keep him amongst the living.' Children, in various ways, help keep the past alive.

Saji became a household name the way Breonna Taylor, George Floyd, and countless others before them and after them became household names in the year of the pandemic, six years after Saji's death. Many of us do not know them, but those that knew them tell us about them. We know Saji loved to ride and care for horses, and when he died, the horse he owned went to his grave and bowed its head in mourning. We know that George Floyd called for his late mother between the last breaths he was taking. We know that Breonna Taylor wished to be a mother in the year that claimed her life.

These intricate and intimate details relayed by family, friends, and loved ones are a reminder of the extent of these injustices. When we have thoughts of what a beautiful horse that is, or I miss my mother, or I want to become a mother one day, we remember that the struggle for justice continues. Saji, George, Breonna, and and and are not just household names that remind us of what injustices took place; they also serve as a reminder that this is what happens if justice is not served.

Hasheemah Afaneh, MPH is a Palestinian-American writer and public health professional based in New Orleans. You can find her work in the Fair Observer, HuffPost, Shado Magazine, Rusted Radishes, The Markaz Review, Sinking City Literary Magazine among others. Her website is norestrictionsonwords.wordpress.com. She tweets @its_hashie.

Namaste

By: Micki Searight '93



Instagram @meekasso

Acrylic on stretched canvas board, 16x20

Inspiration: She was inspired by my practice of quieting my mind to hear the wisdom.

America's Hypocrisy of Law Enforcement and Protection

America has never been no friend to me

By: Akeem Lloyd

Our country has a history of protecting white people and their wrongdoing. For years white people have valued the testimonies, the words, and the lies coming from other white people, while repeatedly ignoring the testimonies, and the words coming from people who look like me. Example: Roy Bryant and JW Milan told the court they took Emmett Till from his home, Emmett's uncle Moses Wright testified, and the all-white jury still found Emmett's murderers not guilty. How? Make it make sense; actually, don't make it make sense, how about we just don't let white people get away with wrongful doings, and how about we stop justifying their criminal actions. It is a fact, the numbers are disproportionate as it pertains to the increase in incarceration rates. It is a fact, there are videos showing the difference in how some police officers handle civilian interactions as it relates to BIPOC individuals, especially Black people, and individuals from marginalized identities and communities of color vs how some police interact with members of the white community. Members of my ethnic background and hue, receive the more aggressive police interaction, while members of the white community receive bottled water and access to the capitol building. It is a fact, more police patrols are located in the inner city than they are in the suburbs; Shall I proceed, Yes, indeed.

It is a fact, individuals living in communities of color have called police as a means to help de-escalate a situation, only to have law enforcement show up and kill who they say caused a threat or was causing a threat as a potential harm to others. Someone please share with me the number of white people who have gotten killed in this similar scenario; I'll wait. The history of America's hypocrisy of law enforcement and protection shows up century after century and decade after decade.

"We got them right where we want them", that is not my opinion, that is a historical representation of the historical proclamation and dedication white people swore to always uphold; this idea that their existence belongs at the top of human hierarchy, and those who look like me deserve everything there is at the bottom, as long as we always stay at the bottom. History teaches us, their assumptions of ethnic/race relations are why there are discrepancies on how black people are governed through law proceedings, hearings, and jail time, vs how people from the white community are protected and served. When BIPOC individuals get sentenced, they throw the book at us, yet allow for white people to step on the book and into their privilege like a stepping stool; where they are safe, where they have always been safe and always protected.

The war on drugs; America's hypocrisy of law enforcement, was never about a "war on drugs", the government never once talked about how it got here and how it became so big, because, you know, that would be like, snitching on yourself, but instead, they created a system that targeted the users, the sellers, and the communities they put them in. They created a task force, and laws that protected them and their actions but not the people and communities whom the drugs were impacting. Tell me, why and how a war on drugs, left the drugs in the community but managed to lock up and incarcerate over 100,000 black people for drug offenses; I'll wait. This weighted scale and lopsided approach to law enforcement and protection has resulted in the lives

of hundreds and thousands of black people, black communities, and communities of color being taken away from us; killed; incarcerated, and or burned down.

For anyone who may be questioning whether or not I hold enough titles or labels to speak on such a thing, let me share with you some examples just to name a few incidents:

The Greenwood District, known as Black Wall Street, in Tulsa Oklahoma was a thriving town populated by black people, serving as an example of what generational wealth in the black community could look like. The 35 city blocks were owned by black people. I will skip the history lesson and drive home the point. A black man was lied on, accused of raping a white woman, who, actually never made a report (hint, because it didn't happen), but this man was deemed a rapist by the white community. They hung this man, took his life, and then proceeded to burn down all 35 city blocks. Where was law enforcement and the protection of an innocent man?

Emmett Till, a young black boy who was accused of whistling at a white girl, who actually told the truth years later, and because of that, the white community, not the county jail, took it within their own hands and threw the book at Emmett. They hunted him down and killed the 14-year-old boy. Where was law enforcement and the protection for this young innocent black boy. As I write this, I am reminded of Trayvon Martin, a black boy who was also accused of being a threat, his murderer, like those who came before him, took him away from us too soon. A community member took matters into his own hands. Where was justice for Trayvon, why didn't the law protect his rights like it protected the killers...Like it protected Breonna's killer. Like it protected George Floyd's killer. The hypocrisy.

America has a history of failing to protect ALL Black people and people of color. Although the laws were never made to protect us, still, they failed to protect the black women who was raped during slavery; they failed to black men and women during Jim crow; they failed to protect black men and women during the time of lynching, and America continues to fail my community today. Some may say, actually Akeem, they have not failed, they have accomplished what they created their laws and systems to do, and in response I will say, you ain't never lie. Now I know not all white people participated in what has happened to us, but most white people have benefited from what has happened to us.

Our country has a history of protecting white people and their wrongdoing, because of the hypocrisy of law enforcement and protection in America.

*Akeem Lloyd, Black Male Educator
B.A in African American Studies
M.Ed focusing on Youth Development, Health and Wellness Advocate
TedTalk: Akeem Lloyd; Social Responsibility*

For Africa

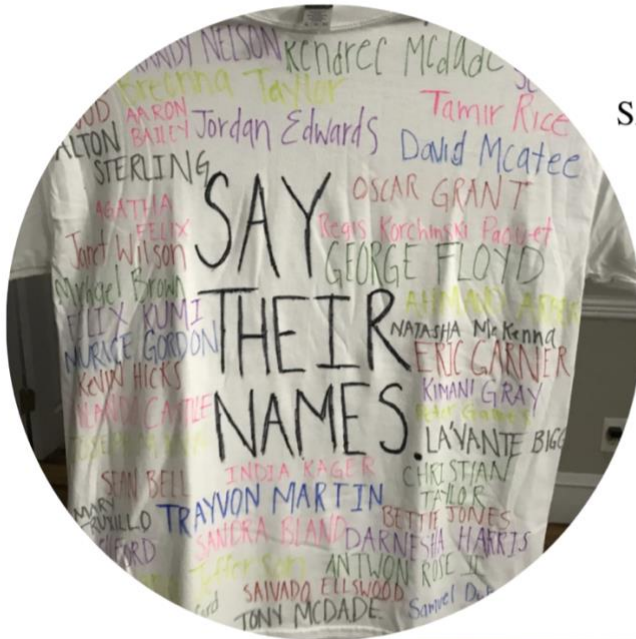
By: Justin Andries

In what version of the story do black people win?
Is it when we are:
Artistically admired but socially despised
Or:
When there's more blacks in jail than jail itself
Nobody ever hears our desperate cries for help
But they read our deaths like a review on yelp
And it says
Unarmed but dangerous
"I thought that he was chasing us"
"It was his fault, don't blame us!"
I'm sick and tired of being sick and tired
The White man should pay for the shots he fired
If we were made in his image than call us by our names
And treat us like people stop killing for a game!
I can't breathe, I can't breathe
The suffocation is getting too hard to swallow
It grasps at your neck making your lungs uncontrollable
Rescue me! Rescue Them!
From Floyd to Taylor
Namibia to Nigeria
This is not mass hysteria we cry
SARS has raped more than they put behind bars
So what version of the story do black people win?
Their beating our women and our men
Silencing them!
Shooting rounds like they have no end
We are not contortionists meaning
We should not bend over backwards to obtain basic human rights
These people are literally running for dear life!
Do you get it now?!
There is no version where we win
Because there is no version where we should exist!
But let that 4C crown remain untamed and untilted
They prey on us because they know we are gifted
Always walk with your head high, lifted to the sky
Because we are God's greatest creation
Yes, we are God's greatest creation

Justin Andries is a sophomore who double majors in Biology and Sociology and minors in Black Studies. During his downtime, you can find him journaling in one of his notebooks or writing poetry. He aspires to combine both of his degrees for his career in the future and looks forward to traveling the world after school.

Together, Here I Stand

By: Social Work Department, PC



SAY THEIR NAMES.

I'LL RESPECT
YOUR OPINION AS
LONG AS YOUR
OPINION DOESN'T
DISRESPECT
SOMEONE ELSE'S
EXISTENCE.





INJUSTICE
anywhere is a
THREAT to justice
EVERYWHERE





Providence College senior social work majors organized a student-designed T-shirt display known as T.H.I.S. (Together, Here I Stand) to inform and expand the education of students on anti-racism, diversity, and social justice. Students and faculty members met weekly to plan and bring the initiative to fruition. Olivia Yeaman '21 (Shelter Island, N.Y.) and Gisselle Baeza '21 (Providence, R.I.), along with Sarah Wojtusik, social work administrative assistant, were among those instrumental in organizing the event. Photos courtesy of Sarah Wojtusik, description courtesy of Charlotte Smith.

Stunning Perspectives on the Diversity Proficiency Core

By: Comfort M. Ateh, Ph.D
Associate Professor, Secondary Education

Have you ever wondered why students are required to take a diversity proficiency core course? Have you ever thought of what students are supposed to know and be able to do at the end of a diversity proficiency core course? Have you reflected on when it is best for students to take a course that fulfills the diversity proficiency core requirements? Do you think students should take more than one course to fulfill the diversity proficiency core? Voices of faculty members in diverse departments and programs who teach the diversity core and students who have taken the core will amaze you on the complexity of the core. A study on the PC diversity proficiency core that started in 2018 engaged 20 faculty members in a 45-90minutes interview and 112 students in a Monkey Survey to share their perspectives about the core. Both faculty and students overwhelmingly agreed that the diversity proficiency core is an important component in students' program of study captured in the following excerpts from interview and survey transcripts:

Samples of students' responses on the essence of the core:

- We should all be familiar with different groups of people and how our identities change the way we view the world.
- Because it is extremely eye-opening and important that students are aware of other cultures.
- It is important to take a course on diversity because this campus is made up of people who are very different from one another and we should learn how to appreciate and respect one another.
- Throughout life, you're going to encounter different people of different ethnicities, and in order to have successful encounters, you need to be culturally competent.
- It is important so that come the day they graduate and enter the real world, they are able to interact in the widely diverse society we have without bias against cultural groups.
- It is important for students to take a course on diversity because it helps them gain cultural competence and appreciation for different cultures other than their own. Courses on diversity can change students' perspectives.
- It helps students know how to navigate and interact with different cultures.
- It exposes us to the struggles possessed by cultures different than us.
- To be more well-rounded on cultural competency and they can be responsible citizens in our world.

Sample of faculty response on the essence of the core:

- Oh my God, I think that we live in a world that's larger than PC, and it's important for our students to learn how to not only get along with people who are like themselves, but to learn how to be a part of society that may not reflect their current views. I think students have to leave college different than how they entered it. And part of that is exploring ways in which they fit into a world with lots of different people, and how their views are influenced by people who came before them, people who come after them, and people who are around them. And I often tell my students there's a reason that they chose to come to PC, and for a lot of them, it's because when they walk on campus, they feel

very comfortable because everybody looks like them. And while that can be very comfortable, that's not a reason to ... That's not necessarily broadening, and that if you wanna be educated, you need to think about perspectives that aren't like the ones you came in with. And so I think the only way that we can help our students become people who are able to interact and become citizens of the world is to teach them how to encounter other people in the world in a positive way, and to shed some of the ideas they may have walked in here with.

- I think it's nice. I really think it's good because I think some of these kids could be very narrow, but I don't know that, excuse me, what they're getting in each class. I don't know, I wish they would get some understanding of 'You don't know what it's like to be a black woman' or 'You don't know what it's like to be a single woman.' Or 'you don't know what it's like to be...' I mean, what's going on in this world is awful when you hear these people being gunned down. And then they say, 'Oh, avert your eyes from the TV,' or something and you just think...
- I think it's important for students to realize that the world is bigger than that tradition and that they can only really have perspective on what the world is by studying outside of it. So this is me thinking about sort of the cross-cultural understanding piece, and I think it's really important for students to - So this is why I think the diversity proficiency is important because it gives students a little bit more perspective on their world in a couple of different ways. If it's the cross-cultural understanding track, it's by studying things that are outside American history or Western civ. And if it's diversity, it's about sort of studying the wrinkles within like Western civ, or within American society. So I think it's absolutely necessary to figure out a way to give students a broader perspective on the world. So I think that something like the diversity proficiency is entirely necessary. It's just a question of- I mean, it's good that we have it. I would like to see it be bigger, and I would like to see it be fine-tuned a little bit.
- So this is why I think the diversity proficiency is important because it gives students a little bit more perspective on their world in a couple of different ways. If it's the cross-cultural understanding track, it's by studying things that are outside American history or Western civ. And if it's diversity, it's about sort of studying the wrinkles within like Western civ, or within American society. So I think it's absolutely necessary to figure out a way to give students a broader perspective on the world. So I think that something like the diversity proficiency is entirely necessary. It's just a question of ... I mean, it's good that we have it. I would like to see it be bigger, and I would like to see it be fine-tuned a little bit.

What do the above perspectives tell you about the diversity proficiency core? Do they align or differ with your perspectives on the essence of the core? Stay tuned for the final and detailed report on students' and faculty members' perspectives that will enhance your knowledge about the diversity proficiency core.

THANK YOU, DR. CHARLOTTE O'KELLY!

We celebrate her years of service, passion, commitment, and her central role in the creation, running, and expansion of Black Studies at PC. Through her expertise and courses, work on the Black Studies Advisory Board, mentorship of faculty and students, vigorous advocacy, generosity, and staunch support of marginalized groups on campus, Dr. O'Kelly has labored to help create the vibrant program that we have today. We wish her all the best as she embarks on new and exciting adventures upon retirement!



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