



# ATLAS 2025 Annual Conference



## Conference Program

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Dear Participants,

Thank you for joining the 2<sup>nd</sup> Annual UMD ATLAS Conference! This year's theme is "Agency, Decolonization, and the Politics of Knowledge Production" and we hope that the panels, roundtables, and paper presentations foster meaningful dialogue and advance interdisciplinary connections. We invite you to imagine, collaborate, and conspire with one another on topics related to issues of power, domination, and agency within African and African diaspora studies. We look forward to next year's annual conference, which we hope to grow little by little each year by bringing together scholars in a range of disciplines working in and on Africa and its diverse diaspora.

With much appreciation,  
Miranda Abadir and Matthew Thomann  
ATLAS Co PIs



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# Conference Schedule

## Thursday, February 27, 2025

Time	Event/Session	Room and other details
9:00 am - 9:10 am	Arrival	Area in front of HJP 2124
9:10 am - 9:35 am	Welcome reception and opening remarks with Dean Stephanie Shonekan	HJP 2124 & 2130 Virtual
9:40 am - 10:55 am	Panel Presentation: "Reimagining the Self: Feminist and Anticolonial Narratives Across Cultures"	HJP 2124 & 2130 Virtual
10:55 am - 11:05 am	Coffee Break	HJP 2124
11:05 am - 12:20 pm	Roundtable Session: "The Complexities and Politics of Contemporary Knowledge Production in/on Rwanda"	HJP 2124 & 2130 Virtual
12:20 pm - 1:10 pm	Lunch – all attendees are welcome to have/bring their lunch to 2130	HJP 2123 <i>(presenters, moderators, and ATLAS affiliates only)</i>
1:20 pm - 2:40 pm	Individual Paper Presentations: Agency, Identity, and Discursive Practices Session	HJP 2124 & 2130 Virtual
2:40 am - 2:50 pm	Coffee Break	HJP 2124
2:50 pm - 4:25 pm	Individual Paper Presentations: History, Governance, Economics, and Policy Session	HJP 2124 & 2130 Virtual
4:25 pm - 4:30 pm	Quick Break	HJP 2124
4:30 pm - 5:45 pm	Keynote Address: "Colonial Inhalations: E-waste work and Wastemen in Necropolitical Ghana"	HJP 2124 & 2130 Virtual
5:45 pm - 6:15 pm	Reception	Global Crossroads Atrium (HJP, 1st floor)

## Friday, February 28, 2025

Time	Event/Session	Room and other details
8:45 am - 9:05 am	Arrival	Area in front of HJP 2124
9:10 am - 10:15 am	Individual Paper Presentations: Language and Education Session	HJP 2124 & 2130 Virtual
10:15 am - 10:25 am	Coffee Break	HJP 2124
10:25 am - 12:00 pm	Individual Paper Presentations: Health, Advocacy, and Wellness Session	HJP 2124 & 2130 Virtual
12:00 pm - 12:45 pm	Lunch – all attendees are welcome to have/bring their lunch to 2130	HJP 2123 <i>(presenters, moderators, and ATLAS affiliates only)</i>
12:50 pm - 2:05 pm	Roundtable Session: “Moral Economies and Murky Logics: Critical Ethnographies of Humanitarianism”	HJP 2124 & 2130 Virtual
2:05 pm - 2:15 pm	Coffee Break	HJP 2124
2:15 pm - 3:30 pm	Roundtable Session: “Decolonizing Geography: Challenges and Opportunities in Scientific Knowledge Production and Local Empowerment”	HJP 2124 & 2130 Virtual
3:30 pm - 3:40 pm	Coffee Break	HJP 2124
3:40 pm - 4:55 pm	Panel Presentation: “Exploring Blackness Across Borders: Historical Legacies and Contemporary Expressions in the Americas”	HJP 2124 & 2130 Virtual
4:55 pm - 5:30 pm	Reception and closing remarks	Global Crossroads Atrium (HJP, 1st floor)

# Sessions

## Keynote Address

**Thursday, February 27**

**4:30 pm – 5:45 pm**

Kwame Edwin Otu, Associate Professor, African Studies, Edmund Walsh School of Foreign Service, Georgetown University

“Colonial Inhalations: E-waste work and Wastemen in Necropolitical Ghana”

Drawing on his recent work conducted among e-waste workers in Agbogboshie and Sodom and Gomorrah, Dr. Otu's talk will illuminate how colonial configurations of power and dispossession are reproduced by the Ghanaian nation-state in its e-waste workers, who simultaneously embody and contend with the “slow violence” at the core of this postcolonial nation-state. These workers' exposure to toxic fumes from burning obsolete technology paradoxically conceals and makes visible the necropolitical matrix that is the postcolonial nation-state. Thus, colonial inhalation articulates how the rhythms of breathing are adjudicated in this postcolonial nation-state. To this end, Dr. Otu's talk brings Frantz Fanon's notion of “combat breathing” in conversation with the Ghanaian writer, Amu Djoletto's novelization of the “vampire state” in his book *Money Galore* and ties these interventions with “Wasteman,” a song by the Ghanaian rapper, Black Sheriff, to explain how the postcolony recalibrates logics of extraction and deposition.

## Roundtable Sessions

**Thursday, February 27**

**11:05 am – 12:20 pm**

“The Complexities and Politics of Contemporary Knowledge Production in/on Rwanda”

Roundtable Chair: Erin Mosely, Assistant Professor, History, University of Maryland

Participants:

- Claudine Kuradusenge-McLeod, Chair, Department of Peace, Human Rights & Cultural Relations, American University
- Zoë Berman, Postdoctoral Fellow, Michigan Society of Fellows, University of Michigan
- Richard Benda, Tutor, Centre for Black Theology, The Queen's Foundation
- Samuel Shearer, Assistant Professor, Department of African and African American Studies, Washington University in St. Louis
- Fiacre Bienvenu, Independent Scholar

Since the 1994 genocide, global discussions about Rwanda have become increasingly polarized. For some, the government's efforts to promote unity and reconciliation and combat “genocide ideology” are evidence of Paul Kagame's visionary leadership. For many others,

Rwanda's post-genocide transformation has come at a cost (and is perhaps somewhat illusory). Critical scholars argue that the regime's tight control over public discourse has led to a "rehearsed consensus" on sensitive topics (Ingelaere) and a "politicized epistemic space" for research (Purdeková)—though debates remain about the extent of the state's power and the resilience of perspectives from below. In this roundtable, our goal is to revisit and further dissect these complexities of contemporary knowledge production in/on Rwanda, but in a way that might transcend the usual patterns of debate—for example, thinking beyond the binary of state repression and obedience/resistance or, in the realm of expression, of "public" vs. "hidden transcripts" (Scott). Moreover, given that it is non-Rwandans who still tend to dominate both the research landscape and the production of scholarship about Rwanda, we also wish to reflect on the politics of expertise in our field and the calls for a "pluralization" of voices within Rwanda Studies (Rutazibwa).

**Friday, February 28**  
**12:50 pm – 2:05 pm**

"Moral Economies and Murky Logics: Critical Ethnographies of Humanitarianism"

Roundtable Chair: Cady Gonzalez, Assistant Professor, Anthropology, University of Maryland  
Participants:

- Matthew Thomann, Associate Professor, Anthropology, University of Maryland
- Michael Woldemariam, Associate Professor, School of Public Policy, University of Maryland
- Ampson Hagan, Assistant Professor, Anthropology, University of Maryland

Since the late 20th century, a new moral economy has emerged centered on the suffering, misfortune, and precarity of individuals and communities facing inequality, disease, displacement, and armed conflict. Anthropologist Didier Fassin broadly defines humanitarianism as "the deployment of moral sentiments in contemporary politics" (Fassin 2012:1). Anthropologists, political scientists, and other scholars have explored a range of humanitarian interventions from the perspectives of aid recipients and those implementing them to understand how life is lived under various forms of humanitarian governmentality. Although framed as altruistic, recent discussions emphasize the cynicism and opportunism these logics can foster. Africa looms large in these debates. Drawing on research in the Horn of Africa, Côte d'Ivoire, Niger, and Kenya, this roundtable highlights the tensions between the promises of humanitarianism and its uneven, often contradictory realities.

**Friday, February 28**  
**2:15 pm – 3:30 pm**

"Decolonizing Geography: Challenges and Opportunities in Scientific Knowledge Production and Local Empowerment"

Roundtable Chair: Juan Martin Dabezies, Associate Research Professor, Geographical Sciences, University of Maryland; Adjunct Professor, University of the Republic, Uruguay

Roundtable Discussant: Meredith Gore, Professor, Geographical Sciences, University of Maryland

Participants:

- Julie Silva, Professor, Geography, University of Buffalo
- Bienvenu M Takem Mbi, Postdoctoral Associate, Geographical Sciences, University of Maryland

The search for ways to produce knowledge that promotes decolonial processes is a significant challenge for science. Much of the discussion centers on empowering local communities by fostering their independence without introducing subtle new forms of colonization, such as global agendas or Western epistemologies. Geography plays a key role in this debate, increasingly incorporating local voices into scientific knowledge production and spatial representation. This roundtable will explore the challenges and opportunities of decolonial geographical research. By sharing experiences from projects in conservation, health, and community development, it will examine how including local perspectives can promote decolonization. The discussion will address the limitations of research in making tangible impacts on local communities and the tensions between universal theories and local needs, which may perpetuate intellectual colonialism. Ethical and methodological challenges regarding the legitimacy of foreign research projects will also be considered.

## **Panel Presentations**

*all abstracts in the Abstract section – order of panelists below does not reflect order of presentations*

**Thursday, February 27**

**9:40 am – 10:55 am**

“Reimagining the Self: Feminist and Anticolonial Narratives Across Cultures”

Panel Chair & Discussant: Sangeeta Ray, Faculty Director, The Center for Literary + Comparative Studies; Professor, English and Comparative Literature; Affiliate Faculty, Harriet Tubman Dept. of Women, Gender and Sexuality Studies, University of Maryland

Panelists:

- Elizabeth Abena Osei, PhD Student, English, University of Maryland - "Refuse, Re-use, Recycle: A feminist reading of the repurposing of Old Nollywood through Meme-fication"
- Rashi Maheshwari, PhD Student, Comparative Literature, University of Maryland - "Narrating the Self: African American Women's Autobiographies as Acts of Decolonial Knowledge Production"
- Abhinav Bhardwaj, PhD Student, English, University of Maryland - "Anticolonial Self-Recreations: Reading Sylvia Wynter's *Black Metamorphoses* and Bhagat Singh's Jail Notebook"
- Shakiba Sharifpour, PhD Student, Comparative Literature, University of Maryland - "Translating Feminism: Womanhood and Race in the Farsi Translations of Chimamanda Ngozi Adichie's Works"

This panel brings together interdisciplinary explorations of feminist and anticolonial narratives, emphasizing the power of storytelling to reclaim identities and resist historical erasures.

**Friday, February 28**

**3:40 pm – 4:55 pm**

“Exploring Blackness Across Borders: Historical Legacies and Contemporary Expressions in the Americas”

Panel Chair: Samuel Josue Aguayo, PhD Student, Spanish Language and Literatures, University of Maryland - "The Meaning of the term Black: Origins in Colonial New Spain and Impacts on Contemporary Cultural Products in Mexico"

Panelists:

- Maurice Tente, PhD Student, French Language and Literature, Washington University in St. Louis - "Marginalized Voices: Trauma, Race, and Identity in Louisiana's Nineteenth Century Francophone Narratives"
- Andisheh Ghaderi, Lecturer, French, Washington University in St. Louis - "Beyond Borders and Stereotypes: Rethinking African Immigrant and African American Connections in Rachid Bouchareb's Cinema"
- Irene Kemunto-Momanyi, PhD Candidate, French and Francophone Studies, Pennsylvania State University - "Echoes Across Borders: Testimonial Narratives, Diasporic Memory, and the Fight Against Genocide Denial in the Rwandan Diaspora"

When Africans are in diaspora in the Americas, they encounter stigmas deeply rooted in the pre-established biopolitics of host societies. From Mexico to Canada, Africans in diaspora face challenges not only from local populations but also from their Black counterparts, leading to complex dynamics within the broader spectrum of racial identity. Many find themselves positioned as “blacker” than other people of color, subjected to a perception of inferiority based on their diasporic identity. This panel seeks to address these experiences, exploring how historical legacies and cultural narratives contribute to the construction of Black identities and the challenges faced by Afro-descendant communities in navigating their place within society.

## **Individual Paper Presentations**

*all abstracts in Abstract section – order of presenters below is subject to change*

**Thursday, February 27**

**1:20 pm – 2:40 pm**

“Agency, Identity, and Discursive Practices” Session

Moderator: Heba Ghannam, PhD Candidate, Anthropology; Adjunct Faculty, Critical Race and Gender Studies, American University

Presenters:



- Valérie Orlando, Professor, French and Francophone Literatures, University of Maryland - “Feminist Agency in the ‘Everyday’ of Contemporary Morocco: Myopia (Sana Akroud, 2019)”
- Soubeika Bahri, Lecturer, Applied Linguistics, University of Massachusetts Boston - “North Africa: an arena of negotiating new names and contesting colonial ones for the recognition of the region's Amazighity”
- Gabriel Opare, PhD Student, Applied Linguistics and Language Education, University of Maryland - “Ujamaa Discursivity: A Critical Discourse Analysis of Tweets by Ghanaian Youth in the 2024 Presidential Elections”
- Rahma Maccarone, Recent PhD Graduate, Spanish Literature, Georgetown University - “Afro-Islamic Diasporic Countercultures: West African Muslim Writers in the Americas”
- DÍA Joy Wright, PhD Candidate, Anthropology, American University - “Negrographic Divination: The Resistive Practices & Poetics of Black Queer Ethnography, Necromancy, & Community Care”

#### **Thursday, February 27**

**1:20 pm – 2:40 pm**

“History, Governance, Economics, and Policy” Session

Moderator: Lahra Smith, Associate Professor and Director, African Studies, Edmund Walsh School of Foreign Service, Georgetown University

Presenters:

- Leopoldino Jeronimo, PhD Student, Political Science, Claremont Graduate University - “Reclaiming Identity and Language: Decolonial Pathways and Cultural Resilience in Mozambique”
- Yasser Essa, Independent Scholar - “Resisting Epistemic Coloniality: The Endurance of Colonial Legacies and the Complexities of Decolonization in Sudan”
- Mahamadou Samsoudine Sadio, Chairman of the Board of National School of Arts (Senegal); African and Postcolonial Studies Laboratory, Cheikh Anta Diop University of Dakar-Senegal; Freelance Lecturer - “Regional Governance and Political Autonomy: Analyzing State Agency in Southern Senegambia”
- Claudine Kuradusenge-McLeod, Professorial Lecturer, School of International Service, American University - “The 1994 Genocide: A Comparative Discussion between Academy and Rwandans in the Diaspora”
- Juan Martin Dabezies, Associate Research Professor, Geographical Sciences, University of Maryland; Adjunct Professor, University of the Republic, Uruguay - “Archaeology of Afrodescendant Communities in Rural Uruguay”
- Tavis Mansfield, PhD Candidate, Geographical Sciences, University of Maryland - “Stranded Asset Debt: Africa's Dependency on Fossil Fuels”

**Friday, February 28**  
**9:10 am – 10:15 am**

“Language and Education” Session

Moderator: Rebecca Rubin Damari, Director of Research, National Foreign Language Center (NFLC); Co-Director, Professionals in Education Advancing Research and Language Learning (PEARLL), University of Maryland

Presenters:

- Ambachew A Anjulo, PhD Student, African Studies, Howard University - “Decolonizing Curriculum: Deconstructing Eurocentric myths about Race and colonialism in the Kenyan educational system”
- Kazeem Sanuth, Associate Director, National African Language Resource Center (NALRC), Indiana University, Bloomington - “Exploring the State of African Language Instructions in U.S. Institutions: Historical Context and Future Prospects”
- Taylor Lewis, PhD Student, College of Education, University of Maryland - “Code-switching tricksters, dual shadows, and decolonizing Black linguistics”
- Oluwatoyin Olanipekun, Doctoral Student, Second Language Acquisition, University of Wisconsin-Madison - “Address Terms as a Site of Identity Negotiation: Insights from an African Graduate Student”

**Friday, February 28**  
**10:25 am – 12:00 pm**

“Health, Advocacy, and Wellness” Session

Moderator: Sangeetha Madhavan, Professor and Chair, African American and Africana Studies; Professor, Sociology, University of Maryland

Presenters:

- Jessica Salzwedel, Doctoral Student, Behavioral and Community Health, School of Public Health, University of Maryland - “The Power of Partnership: The Impact of African Civil Society Throughout the Research Lifecycle”
- Emily Mendenhall, Professor, Walsh School of Foreign Service, Georgetown University - “Long Covid Digital Activism in Kenya: From Digital Center to Periphery”
- Ayobami Adekola, Post Doctoral Researcher, Department of Gender and Sexuality Studies, College of Human Sciences, University of South Africa - “Toward a More Equitable Future: Innovations and Interventions to Advance Sexual and Reproductive Health Rights in South Africa”
- Kirsten Stoebenau, Associate Research Professor, Behavioral and Community Health, School of Public Health, University of Maryland - “The limits to empowerment: A narrative analysis of young women beneficiaries' agency in sexual relationships within a combination HIV prevention program”
- Benedicta Osafo-Darko, PhD Student, Behavioral and Community Health, School of Public Health, University of Maryland - “Using a strengths-based approach to understand the lived experience of resilience in African-born Black women living with HIV in the US”
- Danette Frederique, Licensed Practitioner, LGPC - “Girl, I'm Tired: Reimagining Black Motherhood & Mental Healthcare”

# Abstracts

## Panel Presentations

Elizabeth Abena Osei - "Refuse, Re-use, Recycle: A feminist reading of the repurposing of Old Nollywood through Meme-fication"

Through the use of captioned photos, short videos and Graphic Interchange Formats popularly known as memes, social media platforms have become a space for individuals to engage with literature in the form of 20th and early 21st movies produced by the Nigerian film industry, Nollywood. Not only have scenes from these movies become memes and gifs for worldwide entertainment, but have also become a means through which young Nigerian women are asserting their feminist values through the recaptioning of these themes. Using Sankofa, the Akan principle that philosophises on the importance of reclaiming the past for a viable future. What this paper aims to explore is how the reclamation of women who were portrayed as "bad girls/women" in old Nollywood movies is now being recast through these memes as iconic exhibits for feminist ideals by stripping away the shame that was once attached to them while upholding them in high esteem. The words of these women have now become mantras and affirmations in these captions and their fashion, a performance that speaks to how the present media can be used to retell stories of the past.

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Rashi Maheshwari - "Narrating the Self: African American Women's Autobiographies as Acts of Decolonial Knowledge Production"

This paper explores African American women's autobiographies as critical interventions in the politics of knowledge production, emphasizing their role in revisiting the past and recovering the present. Works by Audre Lorde, bell hooks, Assata Shakur, and Angela Davis illuminate how the act of narrating the self shifts women from objects of history to historical subjects, countering gaps, erasures, and silences in dominant historical narratives. By foregrounding lived experiences, these autobiographies challenge the epistemic hierarchies that have long marginalized Black women's voices. They articulate the intersections of race and gender oppression while creating space for agency and resistance within both domestic and institutional contexts. The autobiographical form becomes a mechanism of repair, bridging the personal and the political as iterated in feminist scholarship. This process provides a language for reconciling individual subjectivity with collective struggles, offering tools for healing and transformation. Through these narratives, this paper demonstrates how autobiographical storytelling can dismantle monolithic histories, enabling African American women to reclaim their voices and identities while contributing to the broader decolonization of knowledge.

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Abhinav Bhardwaj - "Anticolonial Self-Recreations: Reading Sylvia Wynter's *Black Metamorphoses* and Bhagat Singh's Jail Notebook"

This paper traces an Afro-South Asian anticolonial formation tethered to recreating and reimagining the self. Examining Sylvia Wynter's unpublished manuscript, *Black Metamorphosis* and Bhagat Singh's Jail Notebook, the study traces self-transformative practices of responding to colonial models of self-imagination and social organization. While Wynter's manuscript deals with the reinvention of Black labour into natives in a new world, Bhagat Singh writes about erasing his individual ego in favor of a collective revolutionary identity in his jail notebook. Read together, these works, foreground practices of self-fashioning that resist

colonial logics, articulating visions of liberation rooted in the creation of new and free modes of existence. Finally, this assessment will look at endeavours of reimagining the world beyond colonial structuring principles in a transnational frame.

Keywords: anticoloniality, postcolonialism, world-making, transnational networks, the self

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Shakiba Sharifpour - "Translating Feminism: Womanhood and Race in the Farsi Translations of Chimamanda Ngozi Adichie's Works"

This paper analyzes the representation of womanhood and race in the Farsi translations of Chimamanda Ngozi Adichie's *We Should All Be Feminists* (2014) and *Dear Ijeawele, Or a Feminist Manifesto in Fifteen Suggestions* (2017). Focusing on how cultural and ideological contexts in Iran reshape or challenge Adichie's postcolonial feminist discourse, the study employs feminist translation theories to investigate the linguistic and cultural shifts introduced during the translation process. These texts, characterized by their brevity and accessible language, have become significant sources for younger generations of Iranian women seeking to learn about feminism. The translations not only serve as tools for education and social change but also contribute to the reproduction of Adichie's feminist knowledge in the Farsi language, creating a localized understanding of her intersectional ideas. However, the process of domesticating translation often alters the nuanced portrayal of African-ness and Adichie's feminist stance. By analyzing these shifts, this paper highlights the dual role of translation as both a means of accessibility and a site of ideological negotiation, offering insights into the transformative impact of Adichie's works in the Iranian context.

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Samuel Josue Aguayo - "The Meaning of the term Black: Origins in Colonial New Spain and Impacts on Contemporary Cultural Products in Mexico"

When Africans are in diaspora in the Americas, they encounter stigmas deeply rooted in the pre-established biopolitics of host societies. From Mexico to Canada, Africans in diaspora face challenges not only from local populations but also from their Black counterparts, leading to complex dynamics within the broader spectrum of racial identity. Many find themselves positioned as "blacker" than other people of color, subjected to a perception of inferiority based on their diasporic identity. This panel seeks to address these experiences, exploring how historical legacies and cultural narratives contribute to the construction of Black identities and the challenges faced by Afro-descendant communities in navigating their place within society.

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Maurice Tente - "Marginalized Voices: Trauma, Race, and Identity in Louisiana's Nineteenth Century Francophone Narratives"

Alfred Mercier's *L'Habitation Saint-Ybars* and Louis-Armand Garreau's *Bras Coupé* not only advocated for more humane treatment of Black individuals but also highlighted state laws that subjected Black bodies to systemic humiliation, establishing contemporary perceptions of Black identity. Through depictions of forced plantation labor, dehumanizing conditions of slavery, these works illustrate the institution of slavery, denying Black individuals their humanity, reinforcing a master-slave paradigm perpetuated control. Mercier and Garreau document plantation life within the framework of racial supremacy, assigning roles that molded public perception of identity. In their narratives, Black individuals are placed at the lowest social rank, incompatible with the American ideals of modernity, despite their essential labour to it. This exclusion forms the foundation of racial inequalities that Black communities currently experience. By examining French-language literature in 19th century Louisiana, this study

explores the trauma endured by enslaved people as depicted by these authors, and analyzes slavery influencing the construction of Black identity in the US. The institution of slavery laid the groundwork for negative perceptions of Blackness, marking the start of marginalization that still influences how Black individuals are perceived by others and they view themselves.

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Andisheh Ghaderi - "Beyond Borders and Stereotypes: Rethinking African Immigrant and African American Connections in Rachid Bouchareb's Cinema"

Rachid Bouchareb's film *Le Petit Sénégal* delves into the roots of the tensions between African immigrants and African Americans in the United States, focusing on the stigmas that emerge within Black communities despite shared African origins. This presentation examines the complex dynamics between African immigrants and African Americans, a topic that remains deeply controversial within Black Studies. In *Le Petit Sénégal* (2001), Bouchareb highlights the perception among African Americans that their citizenship and linguistic advantage afford them higher social standing than their African counterparts. He situates these disparities within the broader context of American biopolitics, suggesting that systemic structures perpetuate divides that hinder mutual support and collective advancement. Through the narrative of a Senegalese family's journey, Bouchareb emphasizes the importance of challenging divisive stereotypes and fostering a shared sense of Africanness. This unifying approach, he argues, is essential for elevating Black identity across both native-born and diasporic communities, ultimately contributing to socio-economic resilience and solidarity within the broader Black experience.

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Irene Kemunto-Momanyi - "Echoes Across Borders: Testimonial Narratives, Diasporic Memory, and the Fight Against Genocide Denial in the Rwandan Diaspora"

This paper explores how Rwandan testimonial literature, especially in the diaspora, functions as an "authentic narrative"

Through an analysis of *Mon Histoire Rwandaise*, this paper examines the complex networks of solidarity among genocide survivors and the Rwandan diaspora's transnational efforts against genocide denial and historical revisionism. By recounting Léocadie Mutuyisa-Brossard's experiences as an exile across Burundi, Mali, and France, the text brings forth themes of displacement, historical trauma, and nostalgia, illustrating her enduring engagement with the Rwandan diaspora. This work reflects the personal journey of Mutuyisa-Brossard but also testifies to the powerful role of survivor associations, which foster memory and memorialization practices in France and Rwanda, transforming remembrance into a "duty of memory" for transcultural and transnational solidarity.

Drawing from memory and diasporic studies, this paper emphasizes the role of the rescapés (survivors) and survivor communities in France in shaping evolving memory practices and politics around the Rwandan genocide. Centering survivor experiences in France, it explores how these networks forge transnational solidarities in the ongoing pursuit of justice, reshaping our understanding of the genocide's impact across diverse landscapes and within global survivor communities.

## Individual Paper Presentations

Valérie Orlando - "Feminist Agency in the 'Everyday' of Contemporary Morocco: Myopia (Sana Akroud, 2019)"

Filmed in the Atlas Mountains, Myopia (Sana Akroud, 2019) is about the sociocultural, climatic and gendered hurdles one woman, Fatem, faces as she tries to improve her mountain life. Using the film as an example, this paper considers how women who resist the socioeconomic, political, cultural, and environmental traumas of "the everyday" in Morocco are portrayed in the docurealist-essay film. Sana Akroud's Myopia foregrounds how climate change, equity, access to agency (or not), participation in public space, and human rights play out in Moroccan women's everyday lives, particularly in rural mountain and desert regions. It demonstrates that film is a powerful medium through which to study women's collective and individual traumas rooted in climate change, capitalist exploitation, and social injustices. Akroud's mountain story brings awareness to the causes of these traumas as caught up in the "glocal" contexts of our times, revealing "the extent to which what is called local is in large degree constructed on a trans-or super-local basis"; i.e. influenced by the global. In Myopia, these glocal contexts,acerbate social manipulation, patriarchal domination, and misogynist practices that intensify for the protagonist as she also faces the effects of accelerating climate change.

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Soubeika Bahri - "North Africa: an arena of negotiating new names and contesting colonial ones for the recognition of the region's Amazighity"

This study examines the decolonization strategies used by the Indigenous Amazigh people of North Africa in response to the imposition of Arab colonial spatial imaginaries. Drawing on existing literature (Harris 2022, Guabli 2023) and a series of semi-structured interviews with individuals who identify as Amazigh, as well as those who identify as Arab, the study employs discourse analysis and a toponymic approach, considering place names as both texts and speech acts. The study highlights how a long history of Arab colonialism has discursively classified the diverse ethnicities and multilingualism of North Africa under the broad term "Arab World." Additionally, it shows how alternative names—such as "Arabic-Speaking World" and "Tamazgha" provide arenas for negotiating and challenging the symbolic violence associated with both historical and contemporary efforts to erase Amazigh identity in North Africa and to reconnect with the region's Africaness. This struggle is part of a broader quest by the Amazigh people to reclaim their identity and gain recognition. The study concludes by urging scholars and activists to critically evaluate how labeling North Africa as an Arab region acts as a form of power and ideological dominance, reflecting an overarching Arabization policy.

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Gabriel Opare - "Ujamaa Discursivity: A Critical Discourse Analysis of Tweets by Ghanaian Youth in the 2024 Presidential Elections"

Ghana continues to be an iconic beacon of democracy on the African continent. Ghana's 2024 General Elections have shown the ostensible power and influence of Twitter ( X) in shaping the political dynamics of who wins and loses an election. Contrary to docile discourses, Ghanaian youth have been intricately involved in using Twitter as a counter-space (Solórzano, 2014) to reflect the African epistemology of Ujamaa (Nyerere, 1967). In the context of this study, Ujamaa

discursivity reflects how Ghanaian youth conjure rhetorical agency on Twitter to frame their critiques and opposition against the incumbent government in a way that reflects Ujamaa's principles of self-reliance, development, economic justice, and egalitarian leadership. Through sermonization and biblical allusions, metaphors, satirical discourses, and reset-inspired rhetorics, Ghanaian youth were able to hold the NPP government on its toes for dishonouring their pleas and woes. I use this paper to capture the linguistic acuity of Ghanaian youth in the phase of economic hardship as well as their agency in demanding accountability. The paper centres that CDA analysis must be juxtaposed with African indigenous knowledge systems to capture a compelling and inter-discursive analysis of issues related to language, power, and epistemological decolonization.

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Rahma Maccarone - "Afro-Islamic Diasporic Countercultures: West African Muslim Writers in the Americas"

Euro-American systems of knowledge production have long dismissed Afro-Islamic epistemologies as a valid category of analysis. *Afro-Islamic Diasporic Countercultures* examines how Islamic abolitionist discourses and the complexities of Afro-Islamic culture are articulated in the literature created by enslaved African Muslims in the Americas during the nineteenth century. Drawing on various theoretical frameworks, including Orientalism and Infrapolitics, this work investigates first how the "othering" of literate African Muslims diminished the political impact of their writings in the abolitionist context. Second, it explores how West African Muslims used Islamic epistemologies to engage in abolitionist discourse while simultaneously preserving Afro-Islamic traditions of knowledge transmission and writing as a praxis for liberation in the Americas. A critical analysis of West African Islamic literacy and manuscript culture traditions, particularly during the Sokoto Caliphate, is essential and reveals how enslaved Muslims structured and produced their literature to address the issue of slavery and spread Islamic knowledge. This research demonstrates that these literary works reflect a series of Afro-Islamic diasporic practices that align with the countercultures emerging within the Black Atlantic.

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Día Joy Wright - "Necrographic Divination: The Resistive Practices & Poetics of Black Queer Ethnography, Necromancy, & Community Care"

This writing takes an autoethnographic and interdisciplinary approach to consider how fabulative poetry, necromancy, and explorative ethnography can help render the lived-in intimacies of U.S. Black life and sensation within the scholarship surrounding Blackness and Black people in the social sciences. I explore the development of my own unique method of Black (auto)ethnographic poetry, necro-graphic divination. This method is an anthropological ethnographic practice that employs a series of interdisciplinary sub-methodologies (qualitative content analysis, necrography-making, poetry, & speculative narration) to render fullness to the Black lives of those of our community who have lost theirs to state-sponsored violences, police brutality, and anti-Black-and-Black Queer cruelties.

I explore the following questions: How do we facilitate narratives about Black life that render fullness to Black experiences in social scientific research? How do we practice methods of storytelling that shed light on the everywhere and everyways of unspectacularized Black living that have always existed within, outside of, and around the contexts of highly spectacularized

Black death? I engage this method to craft alternative/speculative/imaginative spaces to witness the fullness of Black life for our Black dead and our Black living; spaces unentrenched by the lasting negative mediatization of Black people as rendered by U.S. nationalistic imaginations.

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Leopoldino Jeronimo - "Reclaiming Identity and Language: Decolonial Pathways and Cultural Resilience in Mozambique"

This paper examines the lasting effects of Portuguese colonial legacies on Mozambique's governance, culture, and development policy. Postcolonial, decolonial, and Afrocentric theories analyze Portuguese colonial structures' influence on Mozambique's socio-economic dependencies and cultural paradigms. Frantz Fanon's psychopathology of colonization is used to critique modernization narratives perpetuating dependency, while the Afrocentric dream of Indigenous agency to regain sovereignty is highlighted. In Nampula, Mozambique, the local language education initiatives therein become a focal point around this reality, showcasing how once decolonial policies are articulated in the spheres of life planning, they can be nurtured to promote both cultural resilience and economic independence. Mozambican intellectuals like José Craveirinha, Paulina Chiziane, and Carlos Nuno Castel-Branco contribute relevant cultural specifics to decolonization strategies, emphasizing epistemic sovereignty. Methodologically, the study integrates quantitative measures of economic dependency and social inequality with qualitative thematized analysis of archival texts, oral histories, and police records. The findings offer evidence-based policy recommendations for intangible development by incorporating Indigenous ways of knowing into governance structures, enhancing cultural resurgence and sovereign political futures. The study adds nuance to broader discussions on decolonization by exploring how Mozambique's path to greater agency from its colonial past has differed.

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Yasser Essa - "Resisting Epistemic Coloniality: The Endurance of Colonial Legacies and the Complexities of Decolonization in Sudan"

This paper examines how colonial legacies shape governance, cultural identity, and development policy in Sudan, particularly British-Egyptian colonialism. It critiques modernizing narratives that perpetuate dependency, drawing on postcolonial, decolonial, and Afrocentric theories, alongside Frantz Fanon's insights on colonization.

The study highlights Sudan's community-driven governance initiatives in Darfur as a localized response to these legacies. Influential Sudanese thinkers, such as Abdel Rahman al-Mahdi and Mahmoud Mohammed Taha, advocate for cultural self-determination and epistemic sovereignty, aligning with other African voices like Amílcar Cabral and Achille Mbembe.

Employing a mixed-methods approach, the research combines quantitative data on economic dependency with qualitative historical analyses. Findings reveal both strengths and limitations of decolonial policies for cultural resilience and financial independence, ultimately offering policy recommendations to promote Indigenous knowledge systems and governance in Sudan, contributing to the broader discourse on decolonization and sovereignty.

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Mahamadou Samsoudine Sadio - "Regional Governance and Political Autonomy: Analyzing State Agency in Southern Senegambia"



This paper explores the interplay between regional governance and political autonomy in Southern Senegambia, encompassing Senegal, The Gambia, and Guinea-Bissau. Historically marked by colonial fragmentation and postcolonial transitions, this region provides a critical case study of how state institutions negotiate authority while addressing local grievances. Employing archival research, ethnographic fieldwork, and interviews, the study examines how colonial legacies and contemporary governance strategies shape political and administrative interactions.

The analysis reveals that while central governments in these nations often seek to consolidate power, local actors utilize nuanced strategies of resistance and collaboration to assert their autonomy. Drawing on theories of regionalism and decentralization, the paper underscores the pivotal role of local governance in promoting sustainable development and mediating conflicts within multi-ethnic, transnational contexts. Furthermore, the research emphasizes the necessity of crafting policies that equitably balance state authority and local autonomy to mitigate historical injustices and foster inclusive governance (Smith, 2021; Anderson, 2018). These findings advance ongoing discussions on state-building, regional integration, and governance challenges across postcolonial Africa, offering insights for policymakers and scholars alike.

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Claudine Kuradusenge-McLeod - "The 1994 Genocide: A Comparative Discussion between Academy and Rwandans in the Diaspora"

The 1994 Genocide against the Tutsi is one of the most studied atrocities in Western scholarship. Its speed, magnitude, and reach have made it an important case for understanding ethnic conflict, regional instability, and international responses, or thereof. Yet, in recent years, some of the basic facts of this event have been recontextualized. This is partially due to emerging scholarship shedding light on new aspects of the geopolitical conflict in 1994 and new personal stories of survival being shared. This insight has expanded our understanding of the events that took place and offered evolving accounts of perpetration and survival. Most importantly, it has positioned the 1994 atrocities as events that took place in a broader, regional, context.

This article compares how the multiple atrocities committed in the Great Lake Region in the 1990s are discussed in Western Academic spaces, versus how they are presented in Rwandan personal narratives. It takes a closer look at 1) the period in which they occurred, 2) the victims and perpetrators, 3) and the lessons learned. It aims to address the discrepancy between our academic knowledge production and survivor-lived experiences to shed light on the need to decolonize our epistemological approach to Global South stories.

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Juan Martin Dabezies - "Archaeology of Afrodescendant Communities in Rural Uruguay"

Archaeological research on Afrodescendant communities in the Americas has traditionally focused on slavery contexts such as plantations, haciendas, and palenques. This study examines the materialization of the colonial system and its legacy in rural contexts in Uruguay, where Afrodescendants constitute a significant portion of the population, but archaeological research remains incipient. In Uruguay, the rural landscape transformation during the 19th century reflects the transition from slavery to new autonomous forms of life on lands ceded after

abolition. Using archaeological techniques (surveys, spatial analysis, and excavations) and anthropological methods (interviews and field surveys), this research investigates land appropriation processes, changes in productive models, and resistance to economic exclusion. These narratives of resilience, mobility, and spatial organization reveal the historical continuity of Afrodescendant communities and the colonial system's impacts on landscapes and social relations. The findings emphasize the tangible and intangible traces of these histories, shedding light on processes of resilience and identity redefinition. This work advocates for a collaborative framework connecting archaeological insights with current perspectives on social justice, contributing to the visibility of how these communities negotiated their place in Uruguay's socio-economic landscape and highlighting their enduring legacies in the nation's history.

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Tavis Mansfield - "Stranded Asset Debt: Africa's Dependency on Fossil Fuels"

The global decarbonization imperative, driven by the 2022 IPCC report, underscores the need to limit warming to 1.5–2°C. While global investments in renewable energy have increased, Africa, home to 600 million people without electricity, has received just 2% of these funds over two decades. This energy poverty, coupled with a continued reliance on fossil fuels, presents a major challenge for the continent's energy transition. By 2050, Africa must install an estimated 2,354 GW of renewable energy at a cost of \$2.6 trillion, highlighting the disparity between current investments and future needs. The continent's dependence on fossil fuels raises concerns about stranded assets resources that must remain untapped to meet climate targets which could severely impact Africa's economies.

This study explores these challenges through a geographical political economy lens, focusing on South Africa, Nigeria, and Namibia. It examines how green finance, such as green bonds could support energy transitions and economic diversification while addressing the risks of path dependency. Additionally, the study assesses how fossil fuel dependence exacerbates uneven development and explores the influence of multinational oil corporations and international environmental agreements on labor markets and economic growth in Africa. This will inform policies aimed at equitable energy transitions within Africa.

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Ambachew A Anjulo - "Decolonizing Curriculum: Deconstructing Eurocentric myths about Race and colonialism in the Kenyan educational system"

This study explores the imperative of decolonizing the curriculum within the Kenyan educational system by deconstructing Eurocentric myths surrounding race and colonialism. Rooted in the historical legacy of colonialism, Kenya's education system continues to reflect narratives that marginalize African epistemologies while perpetuating stereotypes about race, culture, and identity. By critically analyzing curriculum content, pedagogical practices, and educational policies, this research highlights the pervasive influence of Eurocentrism in shaping Kenyan students' understanding of history and societal hierarchies.

The study argues that Eurocentric frameworks distort historical truths, presenting colonialism as a "civilizing mission" while undermining Africa's contributions to global knowledge and development. Such narratives reinforce racial biases and fail to cultivate a sense of pride in African heritage. Decolonizing the curriculum involves integrating indigenous knowledge

systems, revisiting historical accounts to reflect African perspectives, and fostering critical thinking among learners. This transformation is necessary not only to reclaim cultural identity but also to challenge systemic inequities rooted in colonial ideologies.

Through policy analysis, case studies, and recommendations for inclusive pedagogical strategies, this research emphasizes the role of education in dismantling colonial legacies. A decolonized curriculum can empower Kenyan students to navigate global challenges with a stronger sense of identity, equity, and historical awareness.

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Kazeem Sanuth - "Exploring the State of African Language Instructions in U.S. Institutions: Historical Context and Future Prospects"

Underlying the complex landscape of African language instruction in the United States is an interconnected system of educational development. Drawing on Pennington and Hoekje's (2010) Ecological Model of Language Programming, this paper traces the multifaceted evolution of African language education from its formal inception in the late 1950s to the present day. Critical challenges at various ecological levels include unstable enrollments, limited program expansion, fragmented curriculum, insufficient professional development, and gaps in scholarly research. These interconnected issues affect the entire field of Less Commonly Taught Languages (LCTLs) and pose a threat to program sustainability.

Through an analysis of historical developments, milestones, and persistent challenges, this study illuminates how various systemic layers – from macro-level national policies to micro-level classroom interactions – have collectively shaped the trajectory of African language programs in US institutions.

The study affirms the complex interdependencies within the educational ecosystem and Programs in African Languages (PALs). It proposes strategies for revitalizing African language instruction in US institutions, emphasizing interdisciplinary collaboration, technological integration, and culturally responsive pedagogical practices. This presentation contributes to the ongoing discourse on the status and future of LCTLs in the United States, with specific relevance to African languages.

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Taylor Lewis - "Code-switching tricksters, dual shadows, and decolonizing Black linguistics"

Foundational to decolonizing linguistics is an inquiry into how definitions of language shift when Global South epistemologies are centralized. In response to this call for critical examination, this poster explores how the creole religions in which African American Language (AAL) and Haitian Krèyol are based are fundamental to understandings of Black Language and thus, Black linguistics.

While separate religions, Hoodoo and Vodou share a history of blooming under the pressure of slavery—blending West African theology with local Indigenous spiritualities, and Christian practices. Within these religious heritages are multiplicities and continuous revelations, as neither Hoodoo nor Vodou are monotheistic centralized belief systems. Intertwined with this spiritual evolution is a linguistic one in the form of AAL and Haitian Krèyol.

In order to understand the entanglements of language and religion, this poster engages Hoodoo's High John de Conquer and Vodou's ti bon anj/gwo bon anj in an analysis of subject pronominal clitics in AAL and Krèyol. By responding to Zwicky-Pullum's criteria for clitics via histories of trickster code-switching and beyond-human personhood, this poster investigates how non-linear linguistic analysis may better address how Black Language embodies Black diaspora ontologies over the European tradition of linguistics.

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Oluwatoyin Olanipekun - "Address Terms as a Site of Identity Negotiation: Insights from an African Graduate Student"

This study investigates the usage of address terms by an African graduate student in the US. It challenges the assumption that Western nations allow and use informal address terms while Africans, like Asians, do not. While studies have shown that international students become acculturated over time and that various factors influence their choices of honorifics, I extend the conversation by arguing that understanding addressing and identity negotiation in intercultural academic settings goes beyond cultural norms and acculturation. Address term is a site of identity renegotiation that presents various complexities. The research combines autoethnography and textual analysis of emails between the researcher and three professors. The findings reveal that the researcher oscillates between using formal and informal forms of address and that academic norms sometimes influence the terms used. Power dynamics and affordances come into play, and African students and professors from the same cultural and linguistic background who prioritize respect do not adopt informal address terms. This study provides valuable insights into the adaptive process of international African graduate students. It also suggests that identity negotiation in address terms could have enduring effects on personal development, socioeconomic advancements, and even political progress.

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Jessica Salzwedel - "The Power of Partnership: The Impact of African Civil Society Throughout the Research Lifecycle"

The Counsel for International Organizations of Medical Science and World Health Organization require the meaningful involvement of communities throughout the research process. Current models of community engagement depict a linear pathway of community partnership, where continuous interaction moves a partner from unaware or unengaged in research to an external champion. These models fail to illustrate the full scope of community partnerships that often involves starts and stops in engagement as well as periods of regression. Current models do not depict the complicated reciprocal nature of the partnership that advances the research team in addition to the community stakeholder. A new model is needed to show the constant exchange and investment needed to grow successful community partnerships. I am putting forth a new model of engagement, the prism, focused on three core pillars: translation, advocacy and catalyst. The model is based on a review of current literature as well as review of successful community-research partnerships in the United States and Sub-Saharan Africa. I believe this novel approach to community partnerships will produce more successful mechanisms of trust building in research.

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Emily Mendenhall - "Long Covid Digital Activism in Kenya: From Digital Center to Periphery"

Long Covid has been defined by digital activism around the globe, as patients, researchers, and clinicians worked together to understand the chronic condition. We use the case study of digital experiences of people in Kenya, a context where people have sophisticated digital lives and are engaged in global information networks, to describe how Long Covid networks have hierarchies and barriers much like other networks. We found elite patients were engaged at the digital center, while we argue that non-elite patients were engaged in the periphery with digital and non-digital connections through which they cultivated other social networks to communicate, share, and experience their illness experiences. We argue that what some Long Covid patients experienced is impossible to divorce from the digital activism that has drawn together a remarkable global patient community, causing a ripple effect on how people define and experience the self and illness throughout the world. This case study, then, exemplifies how global “flows” of activism and idiomatic knowledge, and all of the inequities that can shape such flows, play an important part in medical spaces, even if the idioms did not originate from medical knowledge and power to begin with.

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Ayobami Adekola - “Toward a More Equitable Future: Innovations and Interventions to Advance Sexual and Reproductive Health Rights in South Africa”

Background: Despite South Africa's progressive legislative framework and international commitments to sexual and reproductive health rights (SRHR), significant disparities in access persist, disproportionately affecting marginalized populations such as adolescents, LGBTQI individuals, rural communities, and people with disabilities.

Objective: This study aimed to identify evidence-based interventions to improve SRHR in South Africa.

Methodology: Guided by PRISMA, the review searched databases such as SABINET, SciELO, AJOL, Scopus, Web of Science and policy documents from 2010-2023, focussing on studies reporting SRHR intervention outcomes related to equity and health rights. The Health Equity Framework informed the analysis.

Results: The review identified 28 studies that met the inclusion criteria. Findings highlight community-based interventions' effectiveness in increasing SRHR access for rural women and mobile health technologies' potential in boosting adolescent contraceptive use. Additionally, reducing stigma for LGBTQ+ individuals and policy reforms for safe abortion access are crucial. Integrating traditional knowledge with modern practices and leveraging digital platforms also emerged as key strategies for promoting equitable SRHR in South Africa.

Conclusion: The findings underscore the importance of adopting inclusive, innovative strategies prioritising community-based and technology-driven interventions, stigma reduction, policy enforcement, and increased funding. Ongoing monitoring and evaluation are essential to address evolving SRHR needs effectively.

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Kirsten Stoebenau - “The limits to empowerment: A narrative analysis of young women beneficiaries' agency in sexual relationships within a combination HIV prevention program”

In countries across sub-Saharan Africa (SSA) young women remain at disproportionate risk of HIV, including in Zambia. The U.S.-developed and funded combination HIV prevention program DREAMS—or Determined, Resilient, Empowered, AIDS-free, Mentored, and Safe—aims to prevent HIV among young women in high prevalence contexts. The DREAMS theory of change suggests that through programming addressing the community, family, and the beneficiary, young women who choose to have sex will engage in protected, more equitable relationships.

A Zambian and U.S. based research team constructed narrative summaries of 42 interviews (30 DREAMS beneficiaries, 12 non-beneficiaries), to capture stories of sexual relationship dynamics over their life course. We used narrative analysis – summarizing and comparing the chronology and context of sexual relationships— to compare accounts by beneficiary status and exposure to DREAMS.

We find beneficiaries' descriptions of their sexual relationships demonstrate ongoing limitations to act on programmatic lessons. The narratives suggest little change in the gender power dynamics within their relationships, including on condom use, regardless of exposure-level to DREAMS, or in comparison to non-beneficiaries. AGYW's matter-of-fact recounting of unequal sexual decision-making in their relationships demonstrates intrapersonal and interpersonal limits to empowerment messages within broader patriarchal contexts.

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Benedicta Osafo-Darko - “Using a strengths-based approach to understand the lived experience of resilience in African-born Black women living with HIV in the US”

African-born Black women living with HIV (ABWLWH) in the US face unique challenges due to intersecting stigmatized identities. They experience compounding racial/ethnic, gendered, and immigration and HIV-related stigma and discrimination. Yet, ABWLWH are more likely to adhere to their HIV medications, be virally suppressed, and have lower HIV-related morbidity and mortality than other people living with HIV in the US. ABWLWH demonstrate a strong ability to overcome adversities, through persistent dismissal of narratives of racialized and gendered stereotypes and what it means to be living with HIV, and use their empowered voices to recount positive stories of themselves. Yet, there are no studies in the US that have used strengths-based approaches to examine resilience in ABWLWH. Most studies use deficits-based approaches, which ignore the skills and resources within ABWLWH and their communities and disregard the obstacles they overcome. This research on the other hand uses a strengths-based approach to understand the lived experience of resilience in ABWLWH. Using critical interpretive phenomenological ethnography, seven ABLWH were interviewed and participant observations were conducted and examined. Key themes included: 1) family as the reason to push through; 2) role of support networks and community-based organizations; 3) spirituality/religion as a source of strength.

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Danette Frederique - “Girl, I'm Tired: Reimagining Black Motherhood & Mental Healthcare”

This presentation examines how sociocultural conceptualizations of Black motherhood, particularly the normalization of Black female suffering and the expectation of martyrdom, contribute to adverse mental health outcomes for Black mothers across their lifespan. Drawing from the latest data on racial disparities in maternal mental health and the presenter's clinical

experiences working as a trauma-informed therapist, this discussion explores how historical and contemporary forces hinder access to effective mental healthcare for Black mothers. By identifying the compounding effects of the impact of intergenerational trauma, the danger of racialized archetypes, and the pervasive implicit bias in U.S. mental health systems, we unpack “the why” behind the Black maternal mental health crisis. In doing so, this presentation emphasizes the urgent need to create effective, culturally-informed mental healthcare.

## Practical Information

### Accessing sessions virtually

All sessions will be available virtually on the ATLAS Conference site in the ‘Watch’ tab.



### Wifi access

To access UMD’s free guest wifi, go to the settings -> wifi -> umd-guest.

Complete the UMD Guest Registration page. You will receive an email or text with your password. You may now login with your email and password.

### Lunch

While lunch will only be available for a limited group, we invite attendees to pack or bring their lunch to H.J. Patterson Hall, room 2130, for some lunchtime conversation with other attendees.

Conference attendees can visit one of the many dining options at Stamp Student Union for lunch. There is also a cafe on the first floor of H.J. Patterson (Samovar), as well as various other dining options near HJP and around campus.

We invite all conference attendees to enjoy the snacks and beverages available throughout the conference.

### **Survey**

Please help us improve ATLAS events and document the impact of our Grand Challenges grant by taking this brief survey.



### **Name tags**

If you are attending the conference both days, you can either hold on to your name tag and bring it with you on Friday, or leave it at the registration desk.

## **Acknowledgements**

The ATLAS team would like to thank the many people who made this conference possible.

We would like to begin by thanking Deans Stephanie Shonekan and Susan Rivera and their colleagues in the ARHU and BSOS Deans' office for their early and continuous support. We would like to extend a special word of thanks to ARHU for their generous financial support.

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We would like to thank each person who participated in the conference by sharing their research and expertise. The range of topics explored in various panels, roundtables, and presentations is the reason why ATLAS exists at UMD.

***Interested in being part of the 2026 ATLAS Conference? Look out for the ATLAS 2026 Call for Proposals this summer. Also, the ATLAS 2025 Speaker Series will resume in Fall 2025. See you next time!***