



Spelman College
Atlanta, Georgia
Spring 2006

From the Director



Remembering...

Exactly one hundred and twenty five years after the founding of the College in 1881, the Women's Research and Resource Center began its work. As its founding director, I'd like to reflect upon not what we have accomplished, but the more challenging task of what our work has meant in the evolution of Spelman College. As a scholar in Black Women's Studies, I have been chronicling various aspects of our experiences—the history of Black feminist thought, here and throughout the African diaspora; the richness of our literary tradition; the impact of Black women's education, especially at Spelman; the gender politics of African

American experience. This scholarship has enabled me to locate the work of the Center within a broader context with respect to historically Black colleges. I have been impacted, as well, by President James W. Wagner's commentary about Emory's blueprint for the future, "Where Courageous Inquiry Leads: A Strategic Plan for Emory University," in which he ponders those "moments of bold transformation" in their history. Since Spelman, my alma mater, and Emory, where I earned the doctorate in American Studies, have had the most significant impact on my professional development, it seemed appropriate to articulate those "bold transformations" that the Women's Center could

claim in the history of Spelman College.

The first one would be courageous leadership with respect to curriculum transformation around a range of academic issues that were controversial within the context of historically black institutions, in particular, in the early eighties. I'm referring to the establishment of a women's studies program that would foreground Black feminist perspectives, challenge the Eurocentricism and heteronormativity of our course offerings, and mainstream diversity issues (especially gender, class, sexuality, and religion) across the disciplines. A grant from the Ford Foundation in 1994, "Infusing Diversity

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WRRC's Calendar of Events Spring 2006

Saturday, February 11, 2006

"An Evening with Cosby Chair Pearl Cleage and Tina McElroy Ensa"

February 18, 2006

"An Evening with Pearl Cleage and Tayari Jones"

March 24-25, 2006

Toni Cade Bambara Writers/Activists/Scholars Conference

April 6-7, 2006

Digital Moving Image Salon (DMIS)/Bennett College Collaboration

April 20-22, 2006

Spring Seminar: "Building Feminist Bridges and Traversing Feminist Solidarities," offered by Patricia McFadden, Cosby Chair in the Social Sciences

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Toni Cade Bambara Conference

Thursday March 23

11:00 Scholar-Activism Convocation, Sisters Chapel

7:30pm Sisterfire, Cosby, Women's Center

Friday March 24

7:00pm Opening Ceremony, Cosby Lobby

Saturday March 25

10:00-6:00 Conference, Women's Center,

Cosby 2nd floor

Panels, Luncheon, Workshops

Globalizing Resistance: Crafting and Strengthening African Feminist Solidarities

Patricia McFadden (reprinted by permission), Cosby Endowed Chair in the Social Sciences 2005-2006. Delivered at the Yari-Yari Pamberi Conference at New York University, New York 2004



First of all, I would like to acknowledge this ‘Moment’ as a celebration of resistance as women of Africa—wherever we live and struggle—to the patriarchal impunity and repression which have raged across time, and continues to wreck havoc in our lives and worlds; leaving in its wake untold destruction and dread, as well as often unintended possibilities of transformation and renewal.

We—the Africans—have lived and shaped the very notion and meaning of what globalization is for centuries, mainly in ways that were not of our choice or benefit; and it is because we have resisted, never forgetting where we come from and the truth of who we are and long to become, that we have been able to survive and are beginning to thrive and flourish.

This gathering is a deeply political expression of that heritage; that knowing and longing and becoming our own selves, and doing so by posing challenges not only to those who would continue to dominate and exploit the world, our world in particular, the world of Africans—but more importantly to ourselves — to ask the critical questions about what it means to be in the world; to recognize and reject the boundaries and systematic practices of exclusion and humiliation; to learn and share among each other those ‘ways of living and being’ that not only have enabled us to survive and become strong, but which also enhance our imaginations and nurture our desires and longings for freedom—in our personal lives as women, as well as in our public existences as Africans.

So thank you, my sisters, for crafting this moment and offering it to us as a gift of opportunity, so that once again, together we are recognizing just how amazing and full of promise and life we are.

I live and work in a region where the challenge to colonialism and imperialism is as old as the history of

of whiteness and its ruthless hunger for privilege and power. It is a history we we share in very specific ways with our sisters in the US—given the commonalities of apartheid in Southern Africa and in this country. The bonds between the Dick Cheneys of America and the Bothas of Southern Africa are as old and as deep as the ties that bind us as African women who continue to resist white supremacy in all its forms. That is why our individual and collective herstories of struggle are particularly familiar to the US border-guards our arrival at an imperial border post ‘triggers a resonance of familiarity’ within imperial discourses about Africa, that mark us as ‘dangerous’ and ‘uppity’ in very interesting and politically significant ways.

Our presence in the ‘global public’ instigates all sorts of reactions—some overtly political and known; others not so clearly defined in their political and ideological content. When we move—we cause ruptures and we create opportunities for transformation. That is why they keep us under such intense surveillance, and our political agency has been defined as a very key part of what today is glibly called terrorism. We have been ‘the terrorists’ for as long as we have challenged and resisted white supremacy and all other forms of patriarchal repression. We need to revisit the interstices where privilege meets resistance, and ask new kinds of questions; make different kinds of inquiries; and explore the possibilities of expanding our understandings of globalization and how it is reshaping the meanings of being black; of race and racial exclusion; gender and the surveillance over our agencies and visions as women.

For me, it remains a crucial political habit to continue making the personal as political as possible, and to always think about what it means to travel and resist in a world that is blatantly hegemonized and dominated by neo-liberal discourses of supposed ‘openness and inclusiveness’. It is about me as a black woman who resists when a white immigration officer whis-

pers ominously that ‘I and not as smart as I think I am’ - and then stamps my passport and allows me into this deeply African-hating place.

It is crucial that I remember, always, that the world is not open to black women who are radical and struggling for rights and entitlements; black women who demand accountability and respect from states that are deeply implicated in the plunder and violation of our bodies and of the spaces within which we live.

There is no separation between the political and economic interests of the African ruling classes and those that have historically dominated and plundered our societies. Both are interpreting globalization as an opportunity to consolidate their class interests through negotiated settlement deals over oil, diamonds, rare industrial minerals, ancient and precious timbers, irreplaceable biological diversity, and the perpetuation of systems of labour exploitation that have made ‘development’ a nightmare for ordinary Africans, and the fulfillment of a dream for those who can get their grubby hands on it—by all costs.

So, when I experience an obviously racist, discriminatory practice, such as I have encountered over the past year at US border-posts, I realize how important it is to not only hold onto my political instincts—learnt through profoundly painful experiences and loss—but to make the connections between being a black woman whose political identity is intimately determined by what I say, write and do as a radical African feminist—and my presence in a world that is controlled and defined largely by white males who are angry that their ‘way of life’ is changing and they will lose the battle in the end.

To whom they lose is the crucial question, and how we interpret this moment of change and transition must become a central focus of our time together and in the ongoing struggles that we each are engaged in the rest of our lives.



Global Women's Health Initiative

In 2005, the Women's Research and Resource Center was awarded a three-year, \$300,000 grant to implement the Pfizer Global Women's Health Initiative. The goal of the project, headed by Beverly Guy-Sheftall, the Anna Julia Cooper Professor of Women's Studies and Director of the Woman's Center, is to improve the health status of African-descended and other women of color through enhanced knowledge and awareness, cross-disciplinary research and intervention activities. Pfizer, Inc. funding provides for faculty and student support for education, curriculum development, service learning and collaborative research. The activities are designed to promote multidisciplinary approaches to improve the health of women of color in the US and globally.

Minority women, particularly those of African descent, are disproportionately affected by morbidity and mortality from a variety of conditions, including cardiovascular disease, diabetes, cancer, and HIV/AIDS. Health status is influenced by a complex variety of biological, behavioral, environmental, cultural, and socioeconomic factors. Therefore, education, outreach and other interventions need to employ multi-disciplinary approaches, which integrate knowledge from disparate disciplines and multiple areas of expertise. Pfizer, the world's largest research-based pharmaceuticals firm, is committed to enhancing human health through the development and implementation of multi-faceted interventions to enhance health. The current grant from Pfizer punctuates a six-year effort by the Women's Research and Resource Center (WRRC) to foster such cross-disciplinary collaborations between the humanities, social sciences and natural sciences, as well as facilitate collaborations with other universities and organizations in the area of women's health. In 1999, the WRRC was awarded a \$250,000 grant from the Ford Foundation to strengthen the women's studies major by inaugurating a new women's health concentration and enhancing the natural sciences curricula by mainstreaming a range of race and gender issues into the natural science curricula. More recently, the WRRC, with support from the National Institutes of Health (NIH), the United

States Agency for international Development (USAID), Exxon Mobil and Pfizer, sponsored an international conference on "Women, Girls and HIV/AIDS in Africa and the African Diaspora," which took place in June 2004.

Faculty support includes funding for staff to develop the women's health concentration within the comparative women's major. Dr. Aline Gubrium, an anthropologist with research interests in women's health, particularly prevention and treatment of violence and addiction, joined the faculty as assistant professor of Women's Studies in the fall of 2005. Dr. Gubrium has developed a new course in "Gender and Health in Cross-Cultural Perspective," which will form part of the core requirements for the concentration. The first offering of the course will be in the spring of 2006.

Dr. Lisa Egbuonu-Davis, a pediatrician with expertise in health services research, public health and business, is serving as Pfizer Scholar-in-Residence on loan from Pfizer Pharmaceuticals in 2005 and 2006. In this faculty role, she is teaching a seminar on minority health disparities with implications for women's health. It has been offered in the fall of 2005 and the spring of 2006 and has attracted a number of students with interests in women's studies, biology, pre-med, and public health. Dr. Egbuonu-Davis is working with The Office of Science Technology and Engineering Careers (Director Nina Walker), and the Model Institute of Excellence (Program Professor Johnson and Sam Duffie), on the design and implementation of a peer-to-peer science education initiative to enhance the pipeline of future minority scientists and health care professionals. As part of this activity, Spelman and other Atlanta University Center (AUC) science majors provide tutoring, career education and mentoring in math and science for a public middle school in Atlanta.

Another key component of faculty activity in the Pfizer Women's Health Initiative is coordination of multidisciplinary efforts to promote Women's Health. The Women's Health Steering Committee, chaired by Beverly Guy-Sheftall

and Brenda Dalton, R.N., Director of Spelman Student Health Services, helps to serve this coordination role. The committee, which is made up of social and natural science faculty, staff and students, promotes information sharing and partnerships on activities that address women's health at



Elizabeth Ofili, M.D.

Spelman. The committee helps select topics and speakers for the Pfizer Women's Health Lecture Series, in which experts are invited to address faculty and students on key topics affecting minority women's health. The

first speaker was Dr. Elizabeth Ofili, Director of Clinical Research Center and Chief of Cardiology at the Morehouse School of Medicine. She addressed a standing room only audience of students and faculty on the critical topic of cardiovascular disease, the leading cause of morbidity and mortality, which disproportionately affects African American women. She discussed root causes and methods of prevention, which entail clinical, public health and community approaches to risk reduction and treatment. The second speaker was Dr. Claudia Baquet, Professor of Medicine, Associate Dean for Policy and Planning, and Director of the University of Maryland's Medical School Center for Health Disparities Research Outreach and Training. She provided a comprehensive discussion on the high rates of cancer incidence and mortality in minority communities, particularly African Americans. She also highlighted the successful community-based partnership approaches to improving health via prevention, outreach, education and clinical trial participation. Additional lectures are planned to address other key health challenges faced by minority women — violence, obesity and HIV/AIDS. During the third year of the grant, there is funding for student and faculty conferences to enhance collaborative efforts among social and natural science disciplines to enhance women's health.

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Women's Research & Resource Center Collaborations

A Week Celebrating Globalized African Women's Scholar-Activism

October 4-7, 2006

Subversive Sisters, Warrior Women:

Feminist Knowledge + Activism = Social Change



Left to right: Monica White, Alysia Burdette (kneeling), M. Bahati Kuumba, Yvonne Miller Vinson, Bernedette Muthien, Beverly Guy-Sheftall, Yvette Abrahams



Dr. Shelby Lewis, founder of Africana Studies at Clark Atlanta University, delivers her lecture as Dr. Yvette Abrahams of the University of the Western Cape looks on



Dr. Johnnella Butler, Spelman College Provost and Vice President for Academic Affairs, listens intently to the panelists during Global African Women's Week

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Bennett College

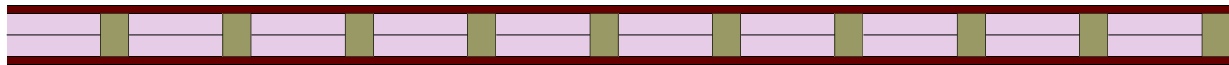
The Spelman College Women's Research and Resource Center, through its Digital Moving Image Salon (DMIS), has secured a \$50,000 grant from the Andrew W. Mellon Foundation to launch a partnership with the Africana Women's Studies program at Bennett College for Women (Greensboro, NC). Entitled "Gender Links," the year-long project is designed to assist faculty from both institutions to increase their knowledge about women's studies and revise existing courses and/or establish new courses that integrate a focus on women, particularly women of African descent. A centerpiece of the project is the exploration of the moving image as a pedagogical strategy for teaching about and documenting women's lives and more effectively engaging today's students.

In early November 2005, the first of the two Gender Links workshops was held at Bennett College for Women. The workshop was facilitated by Professor Ayoka Chenzira, founding Director of the Digital Moving Image Salon (DMIS) at Spelman College, Dr. M. Bahati Kuumba, Associate Director of the Women's Research and Resource Center at Spelman College, and Juliana Montgomery, senior and independent major in Film Studies at Spelman College. The daylong workshop served as an introduction for Bennett College for Women faculty members to become familiar with digital media as a communication and teaching tool. Bennett College for Women faculty members will visit the Spelman College community in spring 2006 for the second and final Gender Links workshop. The third annual Reel ♀ Symposium that utilizes film and digital media as a platform to explore the lives of women and stimulate dialogue among educators, students, and community, will be held at Spelman in April 2006.

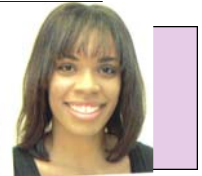
Digital Moving Image Salon (DMIS) News



Professor Ayoka Chenzira, founding Director of the Digital Moving Image Salon (DMIS), spent the week of December 6-13, 2005 in Rouen, France. Chenzira was invited to participate in the “Corps de Textes” (Bodies of Text) Festival dedicated to contemporary creation in North America. Chenzira screened several of her films at the University of Rouen, which partnered with the Corps de Textes event and engaged in discussion after the screenings. While in France, Chenzira was also part of panel with Louis Massiah of Scribe Video Center and the University of Pennsylvania; Anne Shapiro of Northwestern University and the Steppenwolf Theatre Ensemble; and Jake Lamar, an American writer living in Paris.



DMIS STUDENT NEWS: SPOTLIGHT ON JULIANA MONTGOMERY



I arrived in Prague Czech Republic for my semester abroad on August 23, 2004, and it was as though I had just arrived home. This was neither my first trip to Prague, nor my first trip to Eastern Europe, but it was the beginning of an extended stay in that region for which I could not have been more excited. As an independent major in Film Studies at Spelman, I researched study abroad programs that would offer the widest selection of film-related courses. I found that I knew little about the film school in Prague called FAMU. However, I quickly learned that FAMU was not simply a film school, but an internationally renowned academy that produced exceptional Czech filmmakers including Jiri Menzel, Jan Kadar, Vera Chytilova, and the more widely known, Milos Forman. FAMU sets atop a well-known café where writers (like Franz Kafka) and artists used to gather in the early 1900s for a coffee or cocktail and a bit of inspiration. The classrooms in FAMU overlook the Vltava River and Prazsky Hrad (Prague Castle) — offering glimpses into the fairytale-like majesty of the city. It is marvelous.

My fall 2004 semester in Prague was spent continuing to develop what has become an integral component to my understanding of film — an international perspective. I intend to create films that evaluate the dynamics of women of color within a global perspective. I view the study of women and people of color as vehicles through which to encourage dialogue that challenges inequality. Inevitably, I wish for my films to inspire audiences to reject the role of passive observers and embrace the challenge to confront discrimination. In order to achieve this goal I found myself on a quest during my junior year to challenge my own perceptions of people and places. In conjunction with FAMU, I enrolled in courses through my study abroad program, hosted by Charles University in Prague. I took Czech New Wave Cinema, Czech Cinema (there’s a difference), Avant Garde Cinema, Directors Workshop, and Producer’s Craft — all of which were in addition to my beloved Czech language course. In the process of these courses, there came a way to understand Czech films and filmmakers in their own right as well as in relation to the rest of the international film arena.

The Czech New Wave for example, was a period in the 1960s when Czech films were allowed the most artistic freedom and in turn, received the most international acclaim in spite of the communist era.

In addition to my academic pursuits that semester, I interned with Jeden Svet, the One World Human Rights Documentary Film Festival based in Prague. There, I helped conduct research for the 2005 festival. While I was the only person of color at my internship, one of few people of color in my study abroad program, and certainly a rare brown face in the city of Prague, I never felt isolated. Czechs are an interesting group of people. I found they are completely unapologetic in their dialogue and approach and usually interested in getting to know a person before they so much as crack a smile. Perhaps this a bit of generalization, but my experience was such in cities and towns throughout the Czech lands. It was as though

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Pfizer Women's Health Initiative *continued from page 3*

One of the underlying contributors to health and health care disparities in the US is the lack of diversity of the health care and research workforce. The initiative includes funding for student scholarships and research. Each year several women's studies students will be selected as Pfizer scholars and will receive a scholarship, which supports their education and service-learning research activity to enhance women's health. The first student was Adrienne Brown, a 2005 computer science graduate of Spelman, who received support to study at the University of Cape Town, South Africa, in the summer of 2005. She is now enrolled in a doctoral program in biomedical engineering at the University of Iowa where she hopes to develop technologies that improve women's health.

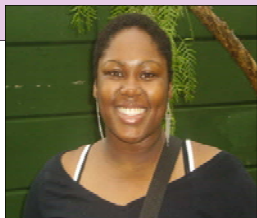


The Women's Center will name two additional undergraduate Pfizer Scholars this academic year and another six before the grant concludes in 2007. Students will be given the opportunity to present their project results in both social and natural science settings such as the Toni Cade Bambara Conference and Spelman's Research Day.

The first year of the Pfizer Women's Health Initiative has been a busy one with the establishment of courses, lecture series and scholarship activities. Over the next three years, the Women's Center will implement a number of other activities, including a student-led conference on women's health and a week-long Summer Institute in 2007 to help faculty at other HBCUs explore strategies for incorporating women's health issues into the social sciences, humanities, and natural sciences curricula at their respective institutions.

Claudia Baquet, M.D.

Pfizer Scholars 2005-2006



Adrienne T. Brown, Class of '05

Having participated in the International Human Rights Exchange, Summer 2005 program in Cape Town, South Africa, I think back on how that experience has literally changed my life. This experience enabled me to interact with students from around the world—students that I probably would not have met otherwise. I felt that the diversity of students according to academic background, culture, and age influenced my experience tremendously.

Having visited and lived in several countries in Europe, I learned that Africa is a continent unlike any other. Being an African-American, I felt honored and provided my full loyalty to those African citizens that I so humbly encountered.

Outside of the academic environment, I was able to live the life of a South African. The weekly field trips enabled me to gain a better understanding of the "way things worked" in South Africa, in reference to the workforce, community anti-crime initiatives, and health services.

Rasaan's parents and grandparents work on a South African farm where they harvest apples and flowers for miles, where they are paid very little money, with free housing being the only other benefit. Many of those who work on the farm cannot afford what it costs to receive adequate health care for their children.

Rasaan had a very bad cold and cough on this day. She also has untreated asthma and I will never forget how her hands felt like a block of ice.



3 year old Rasaan and Adrienne

I appreciated the chance to gain exposure to several prevalent issues including racism, socio-economic barriers, and more importantly, international health. Thus, I was honored to focus on the status of HIV/AIDS infected women in South Africa.

Being able to work with Dr. Zolani Noonan-Ngwane of Haverford College while at the University of Cape Town allowed me to learn from his expertise on the topic of the social reconstructions of HIV/AIDS.

I chose to focus on South African women in my research project entitled, "*Socioeconomic and Treatment Dynamics of HIV/AIDS Infected Women in South Africa.*"

I chose this topic because I have done past medical research in HIV/AIDS in West Africa vs. the USA, Universal Healthcare and Finance, and Health Technologies for Breast-Care in Women. I believed that since I was researching where statistics are the highest in the world, I would be able to gain maximum understanding of this plague. Being provided sponsorship for this opportunity has been highly appreciated and influenced my success. Coming from a computer science major while at Spelman College, I did not have the background in this area of research (social science-wise), but this program provided me with that chance. As a current Ph.D. student in Biomedical Engineering/Bioinformatics at the University of Iowa, I plan to incorporate such a topic as HIV/AIDS in my dissertation research of discovering cancer causing genes/cancer development within the HIV infection.

please see more Pfizer Scholars on page 11

Study Abroad/Domestic Exchange Programs

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one had to earn a right to be in the country. I recall feeling especially excited one day on my way to class when a Czech woman I frequently passed in transit but did not know personally, greeted me with “dobře den” (which means “good day”) before I greeted her. When I got to know people in Prague, when I struggled through my Czech phrases or questions and got an enthusiastic response for attempting the language, when I began to venture outside of the tourist zones to explore the wealth of the city — I recognized that I fit into a peculiar niche in Czech society and I fully embraced that place in their community.

Living with a host family also eased any feelings of isolation during my semester abroad. I tutored my Czech host sister in English each week. With her broken English and my broken Czech, we developed a relationship that almost took the form of an endless game of charades, which was fantastic! My host parents were interested in and involved in my film projects and included me in their everyday family dynamics. In that home, I was welcomed into an environment that was a sub-culture of Prague as a city and the Czech Republic as a whole — it enabled me to fully immerse and interact in modern Czech culture.

One might wonder when my love affair with Prague ended? It didn't, it hasn't, and I hope it never will. I departed Prague on December 23rd, 2004 — exactly four months after I arrived, and it was incredibly difficult to leave. However, more was in store for my spring 2005 term.

In spring I studied at Barnard College in New York City. There again was an opportunity to live and interact in a city that reverberated with artistic expression. At Barnard I was able to take on more film courses and specifically, a Film Production course. Through this course, I created video projects from conception to execution, and began to build a reel that would serve as my resume for upcoming graduate film school applications. The Film Production course, along with my other courses at Barnard/Columbia, was the physical manifestation of the focus of my major because it began to structure the content of my work. It was a chance to focus on that which surrounds my visual

interests including “otherness” in communities, finding one's place where one least expects it, and personally negotiating my way as a young woman of color in an industry largely composed of very white, very rich, men.

During my spring semester, I interned with a small production company called Little Magic Productions that optioned screenplays for their parent company in Japan. The internship was a fascinating look into the process of story development. I was amazed by the amount of absolutely dreadful screenplays that came across my desk. During my three-month internship, I likely read four scripts with depth and appeal. What this explained more clearly than any of my other film-related internships—was the significance of beginning with a solid creative foundation in the film industry. Just before my semester at Barnard ended, I returned to Prague for the 2005 One World Film Festival on which I had worked during my fall semester. Back at Barnard a week later — I took my spring finals and decided that I was not quite ready to bid farewell to New York, so I secured two internships for the summer and stayed until August.

“Spelman continues to prepare me for my work as a future filmmaker by providing a community in which I am able to experience anything that I am brave enough to attempt.”

Juliana Montgomery, Class of '06

Summer 2005 was a period that redefined the notion of starving artist for me — what sounded glamorous was not quite...as I expected. Nevertheless, it was an exciting and well-spent summer interning at New Line Cinema and on a small experimental film that was being created for a music festival. The convergence of the corporate and independent film industry worlds was unmistakably juxtaposed over the summer. And where did/do I fit in with it all? I am not completely sure beyond my desire to at some point begin a film production company and direct and produce films (that's

code for the more independent track for me). The fact that the film industry has no specific formula for success, no promise that a graduate film program is a better option than a position as a coffee gofer at a film studio or agency, is incredibly frightening to me. But because the film industry *is* like many professions in that contacts and interpersonal relationships are absolutely necessary, I have confidence that the possibility to attempt the craft of filmmaking is within my grasp.

Spelman continues to prepare me for my work as a future filmmaker by providing a community in which I am able to experience anything that I am brave enough to attempt. Spelman offered an exciting backdrop for my artistic and academic aspirations by enabling me to create a major that then structured my study abroad and domestic exchange experiences. Each of these experiences offered exposure to the myriad ways to interpret and depict the condition of women and people of color from diverse perspectives. I am increasingly aware that there exists an undeniable urgency for marginalized groups to claim primary authorship of their own stories. Gaining this authority will provide a platform for voices that are too often stifled, or muted entirely. I truly believe that film will serve as the vessel through which these voices will emerge.

I recognize that film has the ability to bridge the divide between what one perceives and what one comes to understand about a given culture or group. I am passionate about contributing to the creation of a sound, pluralistic society. I plan to direct and produce with a view towards creating films that promote respect for the human condition and in turn, affect positive social change.

“Beverly’s Boots”

Pearl Cleage (reprinted by permission), Cosby Chair in the Humanities, 2005-2006; from Deals with the Devil: And Other Reasons to Riot. Ballantine, 1993.

Sisterhood is a funny thing. It’s easy to recognize, but hard to define. It’s an embracing circle and a 100-yard dash. It’s as familiar as a favorite pair of sneakers and as mysterious as a cat’s-eye stone. It is a lifeline to the future and a tangible link to the past. It’s easier to say what it feels like than to say what it is. It’s also safer to be as specific as possible. Last month is as good a place to start as any.

Now I know March was supposed to come in like a lion and go out like a lamb, but nothing prepared me for what happened between the two. It started off like any other month, Bills to pay. Groceries to buy. Midterms to monitor. But somewhere near the end of the second week I got a notice telling me that Spelman College was hosting a speakers’ series featuring Essence Editor Susan

Taylor, writer and scholar Mary Helen Washington and poet Nikki Giovanni. Around the same time, Sister Sue Ross, Atlanta documentary photographer extraordinaire, invited me to a fiftieth birthday party for writer Toni Cade Bambara at the Hammonds House, the vibrant West End cultural center that had just celebrated its own first birthday.

I was delighted and I tacked the invitations to my bulletin board, savoring the sight of them as if they were Sunday School sweets. I was ready to be immersed in sisterhood; surrounded by sisterhood; consumed by sisterhood! It had, after all, been a long, hard winter. The election of George Bush and Dan Quayle, after a seemingly endless campaign, had filled D.C. with the same crowd of evilly posturing white men who had been in

charge for the last eight years. The election had depressed me more than I expected it to. I felt adrift, frightened, marooned in a country that was making it clear with depressing regularity that it had little interest in, or time for, me and mine.

I saw the same confused look in the eyes of many of my sisters, and I became aware of our unspoken but undeniable movement inward. Looking out was a little too dangerous right now, and in all the confusion, it was getting harder and harder to feel like anything we did made any difference. I felt we should all start wearing whatever camouflage we could find and hunker down to wait out the storm.

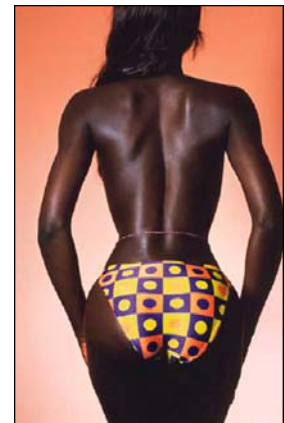
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bet

Jennifer L. Freeman, Class of 1998, Ph.D. Student in Women’s Studies, Emory University

He put her on the block
displayed her thighs and legs and
buttocks
to the highest bidder
bared her teeth and told her to smile
and like it
He sold her
not in Plainsville, Georgia
Normal, Alabama
or Brownsville, Texas or Tennessee
but in every bit and small town with a
TV, radio and kitchen
he argued this was better than
back in the day
when they both stood
on the auction block
his penis, her hips

inspected, bartered, sold and
auctioned in two
that somehow with him as mc master
she’d stand exalted
could glory in his pimpdom
infamous sugar daddy
iceberg
southern ice-t sweet
seduction skills that
raped and lynched them both
a transfer and sale of
buttocks, thighs, legs,
property deeds
working hard for the money
and his family
in every big and small town with a TV,
radio, and kitchen



Letter to My Hesitant Morehouse Brother...

The world in which we live is comprised of different types of people who have different and varied experiences. As a young Black male attending an all-male Historically Black College (HBCU) in the South, my experiences are quite drastically different than that of a White male attending a majority White institution in the North. Despite our commonalities as both young men, our stories are each twined of a different thread. My particular story begins with my birth in the deep South in Augusta, Georgia, to growing up in a household full of independent and strong-willed Black women, to my present journey at Morehouse College. Entering Morehouse, I felt proud to be attending an institution with other positive minded Black men determined to defy society's stereotypes and become successful. For the first time in my life I was not the exception. Here there were nearly 3,000 other smart Black men like myself who were bound to make a difference.

After living in the dormitory and dialoguing with my fellow Morehouse brothers, I found people I was able to relate to both intellectually and personally. Through this dialogue, I also found many young men, including myself, who lacked a firm knowledge of what women had experienced solely because of their gender. Here we are, the promising future of the African-American race, and we continually perpetuate the institutionalized sexism prevalent throughout all of the United States. From small talk, I would hear fellow students refer to women as "bitches," and consistently consider women as being inferior to men. I slowly started to find myself falling into the trap of rationalizing my thought of why men are superior to women and not fully understanding the oppression of women, particularly African-American women.

Hesitant at first, I decided I would take my chance at a course in Women's

Studies at Spelman College. I had heard about Dr. Beverly Guy-Sheftall from an alumnus from many years ago, and knew she was one of the leading authorities on Black feminism, but was worried about taking the class in fear that it would be a "man-bashing" experience. Many discouraged me and questioned my purposes for desiring to take a class focused on Women's Studies; however, despite the discouragement, I decided to stick with my gut instinct and enroll in the class.

Before enrolling in Comparative Women's Studies, feminism was a term I had heard, but did not completely comprehend. I basically thought it was "women hating men because of their place in society". Soon I was proven terribly wrong.

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"Beverly's Boots" *continued from page 8*

But in the Spelman invitation to a week rich in sisterspeak, and in the joyful celebration that I had no doubt would greet Toni's birthday, I saw an antidote, however temporary, to the Bush-Quayle blues. Help, as they say, was on the way, and I was more than ready for it.

What I wasn't ready for was my reaction to that concentrated dose of sisterhood. I didn't know how hungry I was for a dose of Black female reality. Within a space of four days, I listened to Mary Helen Washington talk about the triumphant struggles of black foremothers, and I was inspired by her scholarship and her energy. I heard Susan Taylor make all the right connections between our lack of group identity and our group's current problems, and I was energized by her commitment. I felt Nikki Giovanni's wildly individual spirit on the campus, and laughed at her continuing outspoken specificity. I stood in a circle of Black women in Spelman President Johnnetta Cole's campus living room listening to writer Sonia Sanchez invoke the blessings of whatever gods and goddesses may be for our private and

collective journeys, and I felt comforted and loved and challenged and strong. And I stood in a crowded room and cheered the triumphant genius of sisterwriter Toni Cade Bambara, and I wept and laughed and wondered if I was finally losing my mind for real. Presidential politics aside, I cautioned myself, you're out of control, a dangerous stage for a Black woman in America. Was I crazy, I wondered, to be feeling this free? Was I forgetting who was really in charge? All of a sudden, I felt my blues coming back strong and that's when I saw Beverly's boots.

Right there in the middle of the party, in the midst of sisters serving fried potatoes and caviar and the brothers trying to navigate the intricacies of being outnumbered 25 to 1 in a room full of strong Black women, Beverly was wearing a pair of wildly fringed cowboy boots. They were silver and black or silver and white—I don't remember. What I do remember is that they were funny and outrageous and silly and stylish and absolutely free.



"Those boots didn't give a damn about George Bush."

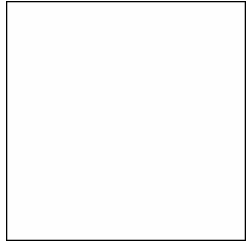
Those boots didn't give a damn about George Bush. They were too busy studying. They refused to even acknowledge Dan Quayle. They were too busy planning/ And they didn't even know the meaning of the word cynical. They were too busy dancing.

And suddenly, I stopped worrying. About the Big Boys in D.C. About the home boys in Atlanta. About insanity and politics and things that go bump in the night. I looked at Beverly's boots, and I understood that nothing they do means we can't go out and celebrate our existence and confirm our struggles and evaluate our progress and believe in our future and laugh together at our continuing survival and wear our cowboy boots whenever we please.

So thanks, Beverly and Toni and Mary Helen and Sonia and Johnnetta and Susan and Wild Nikki. I needed that. I think I've got a trip to the shoe store coming.



Women's Health Initiative: Introducing Aline Gubrium, Ph.D.



I received my MA and PhD in Anthropology (Spring 2005) from the University of Florida. Both through classroom participation in women's studies courses and as a worker in the Center for Women's Studies and Gender Research, I gained a deep interest and appreciation for a feminist approach to cultural analyses. Outside of school, I was active in several groups that directly address feminist issues. I served as President and in other leadership positions for the Graduate Assistants United, the graduate teaching and research assistants' union on the University of Florida campus. Through my participation in this group, I came to see how women may be sidelined in activist movements, especially when the interests of the group "as a whole" serve to dominate or quiet the interests of some (women leaders in the group). I have also participated in a number of National Organization for Women events and activities, including working with the Morning After Pill conspiracy campaign, centering on an issue which has been "scientifically" proven safe, but all the same remains as a hotly contested issue between the FDA and the White House. Through my participation in the Florida Labor Party/Health Care for All Initiative, I have seen how a lack of universal health care affects many women daily. As a medical/feminist anthropologist, I am extremely interested in continuing to work on this issue through political actions, as well as through my academic work. Toward the end of my stay in Gainesville, I began to volunteer for an organization called the Home Van, which

goes out twice a week to a number of campsites where homeless individuals reside to provide food, medical referrals, and assistance. Homelessness, and the general apathy of the public-at-large towards this problem, is another issue around which I hold a deep concern.

Finally, through my focus on women's issues; whether it focuses on the social construction of women as vectors of HIV transmission in a South African context, on institutional perspectives of domestic violence in a Javanese crisis center, on an ethnographic study of rural African-American women and their experiences with crack cocaine, or on a discourse analysis of the growing-up stories of Southern rural African-American women, I have gained a deep appreciation of feminist epistemological and methodological approaches to power and oppression and an activist stance in wanting to both understand and work for changes in the lives of the individuals touched by these oppressions.

I have been hired by the Center at Spelman to help develop the Women's Health Concentration for the major; one of my responsibilities, along with mentoring and advising students who are interested in pursuing a health concentration in the CWS program, is to develop several courses addressing gender and health issues. In Spring 2006, I will teach a course, entitled "Gender and Health in Cross-Cultural Perspective." This seminar-style course is designed to explore, in an in-depth fashion, ethnographic and cross-cultural approaches to gender and health issues. In particular, we will explore the gendered, ethnic, culture and class dimensions that underlie the patterning of disease and illness, with special attention to the long-term health effects of racism, poverty, and sexism. Four primary topics will be addressed in this course: 1) violence against women, 2) HIV/AIDS, 3) bodily health and image,

and 4) reproductive health. Discussions in the first half of the course will revolve around assigned articles and in the second half of the course around three ethnographies related to these topics. Students in this course will gain broad exposure to a number of women's health issues, issues of ethnographic research design, and the interdisciplinary theorizing of feminist and medical anthropology scholars. Learning will take place at three levels in this course: theoretically and empirically, through the readings we do in this class and through our class discussions; experientially, through the class-assigned papers and through class presentations, as well as through the linkages we draw between our own life experiences and classroom activities; and in practice, through a class political action targeting violence against women on the AUC campus. Students will hopefully use what they learn about gender and health to critically explore the intersection of academia and activism—that all three of these pedagogical approaches intersect in providing a better understanding behind the meanings of health issues for the women, men, and community affected by them, as well as for those in the academy researching and writing about them.

"I have gained a deep appreciation of feminist epistemological and methodological approaches to power and oppression..."

6th Annual Toni Cade Bambara Scholar-Activism Conference

Generations of Resistance: Sisterhoods of Scholar-Activism at Spelman and Beyond



The Sixth Annual Toni Cade Bambara Scholar-Activism Conference will take place March 24-25, 2006 in the Camille Olivia Hanks Cosby Academic Center. Coordinated by Malika Redmond, alumna conference coordinator, and Alysia Burdette, student conference co-coordinator, this year's conference will highlight the generations of activism among Spelman women. The activities will begin with a Big Mama Convocation on Thursday March 24 at 11:00am followed by SisterFire at 7:30pm in the Women's Center Lounge. The activities will continue on Friday with a spectacular Opening Celebration at 7:00pm in the Cosby Lobby, where we will honor the work and life of Toni Cade Bambara. We will have music, food, and entertainment. Finally, on Saturday there will be from 9:00am to 8:00pm a day full of workshops, panels, and films all taking place in the Cosby Center. All events are open to the Spelman community.

In 1993, at the age of 14, Malika Redmond founded an organization called the International Black Youth Summit which focused on developing leadership, communication, and interpersonal relationship skills for Black youth. The International Black Youth Summit is over a decade old and has worked with hundreds of youth from all over the US, several African nations including South Africa, Kenya, Ghana, as well as South America and the Caribbean. A campus activist, leader and organizer, Malika graduated from Spelman College in 2002 with a degree in Comparative Women Studies. She was the co-founder of the Toni Cade Bambara Scholar-Activism Conference, founding member of The Feminist Majority Alliance, and founding member of Big Mama. She organized a number of protests and rallies against gender, race, and sexual preference discrimination. Malika is currently working with the Women's Center producing both the upcoming Toni Cade Bambara Scholar-Activism Conference and the Spring Seminar titled "Building Feminist Bridges and Traversing Feminist Solidarities" for Patricia McFadden, Endowed Cosby Chair in the Social Sciences.



Malika Redmond,
Class of '02



J'Vawna Bell

J'Vawna D. Bell, 2006 Pfizer Scholar, is currently a senior at Spelman College majoring in both Biology and Comparative Women's Studies with a concentration in Women's Health.

On campus and in the Atlanta community, J'Vawna is very active. On campus, she is engaged in the following organizations: Health Careers Society, EduHealth, Vice-President of the Public Health Association, the Feminist Majority Leadership Alliance (FMLA), and the Toni Cade Bambara Scholar/Activist Program. In the community, she is an avid volunteer at SisterLove, Inc., AID Atlanta, and serves as a mentor locally as

Pfizer Scholars *continued from page 6*

well as internationally to a young girl in Ghana. During J'Vawna's matriculation at Spelman College, she has held a number of internships at the following institutions: Creighton University Health Careers Opportunity Program; Yale School of Medicine, Summer Medical Education Program; University of Nebraska Medical Center (UNMC), MD/PhD NIH Summer Undergraduate Research Program; and the UNMC Department of Pediatrics, Section on Child Health Policy and CityMATCH. The research she conducted during these internships, has been presented at various research conferences. J'Vawna currently serves as a research assistant at Morehouse School of Medicine and Centers for Disease Control and Prevention (CDC), through the Regional Research Assistant Trainee Program, where she conducts public health research.

The year 2006 is proving to be a very productive and rewarding year for J'Vawna, for this summer she will be traveling to South Africa for the Delegation on Medicine, where she was chosen as a 2006 International Laureate Scholar by the National Dean's List. In Fall 2006, she will be studying abroad in England for a semester. After graduating from Spelman College, Bell plans to enter a MD/PhD program at Harvard, with a focus on either Molecular Epidemiology or Biological Sciences in Public Health. She has a desire to investigate the causes of public health problems with the goal of finding ways to improve the treatment and prevention of disease, especially among minority women.

Letter to The Women's Center

Hello Dr. Sheftall,

How are you? I hope that all is well. I recently graduated on May 15 from Spelman College. I took about three women's studies program courses with you as an instructor. You probably don't remember me but I remember you and all of the information that was given to me. I was a philosophy major but feminist philosophy and African American philosophy were my focus.

The reason I am emailing is to thank you for all of you courage, persistence, knowledge, and intellectual fire that you have and give off. The Women's Studies Center is a blessing to Spelman College; had it not been there, many, if not all of Spelman students would graduate being ordinary idiots. But because of you and all of the other Women's Studies professors, Spelman Women, and some other AUC students are graduating and becoming apart of the global world, making changes for the universe.

After graduation, I moved to New York, just to work and try to find my way. I have had plenty of time to read, re read, and read some more of the books you assigned, other books on race, epistemology and metaphysics, and James Baldwin.

I live in East Flat Bush, in Brooklyn, but these are fairly lower middle class people, but there are projects everywhere in New York, so the poor are all around. I can definitely tell you that things are different, in good and bad ways, but I have never lived so near to white people, yet so mentally far away; I have never been so mentally far away from anyone, to tell you the truth. The African Americans, especially in the poor neighborhoods, have no sense of identity in a positive light; education is not the key for them. I can't explain it Dr. Sheftall. Its like the twilight zone. Spelman truly spoiled me

and gave me hope for the future. But being out in the world scares me, not for myself because I know I can survive, but I am scared for mankind, for the future, for the future of people of color, and Third World countries that were once luxurious lands of prosperity, for the female body, for freedom of the mind, for the freedom to conceptualize one's life exactly the way one would want it to be.

After I read James Baldwin's *The Fire Next Time*, I sat and I cried. The things that you lecture and teach us about are true. These are not just theories but ideas that some radical people want to implicate into real life and use as real change, not just as alternatives. Black people are not alternatives, Middle Eastern people, Spanish people, poor pick, disabled people, homosexual people, nuns, women, Buddhist, these are not alternative lifestyles, these are real lives.

Dr. Sheftall, I am proud to have known you, and happy and sometimes sad that I understand exactly what the feminist movement is about; it shouldn't be a movement, it should just be life. I apologize for the long email. But I want you to continue what you are doing, and I will strive to be like you and all of the other "radical" people who know what life is all about, just letting people live.... with no harmful restrictions; the law is what is just, not what one species of people think is "right".

Please encourage, encourage your students to read and engage in conversation with you in class. Now that I have gone back and read ALL of those words in your books, took time to understand them, these words are far from theory... It really is time to put things into action and stop the oppression and deaths of millions of people every day; the reason why people lie, kill, steal, cheat and fight is because they are oppressed. Oppressed from expressing themselves because not only are they afraid of being scorned and rebuked, they actually are scorned and

"I just think and write for hours on how things could change".

—Verithia Hood, Class of '05

rebuked, so much so that we are physiologically dysfunctional for centuries, and this goes for everyone who is not completely free, be they black, white, rich or poor, young or old.

I just think and write for hours on how things could change. So right now I am torn between living in capitalist ignorance and bliss, or trying to find true freedom for everyone everywhere, no matter where they are. And deciding for myself if I am ready to know and to go towards true freedom.

Again, I thank you all; please continue to do what you do.

And if you can give me any good books to read, please send me a list.

Verithia Hood

Class '05

Martyrdom

Moya Z. Bailey, Class of '05, Ph.D. Student in Women's Studies, Emory University

I am teetering dangerously on a fulcrum of my own construction. We have “sell out” on the right and “all-out activist” on the left. I have a hard time believing in that thing called balance so I feel I must either forge boldly ahead on the road to revolutionary martyrdom or acquiesce into middle class mediocrity.

As I ponder life after Spelman, I wonder how my politics will work in the real world. Is it not hypocritical to call myself a socialist if I'm actively participating in a capitalist economy? If I'm a vegetarian but I can't afford to buy my vegetables where I know people were paid fairly for their labor, does it really matter? Can I really be down for “the revolution” if I've got a 9-5?

But of course, “being down” in college is relatively easy. You stage a few protests, conduct activist meetings, talk about how “problematic” US culture is, and scheme up grandiose plans to attack the “hegemonic interlocking systems of oppression” of capitalism, heterosexism, patriarchy, racism, ageism, ableism, etc. In the real world such talk is not common place, like-minded individuals fewer still and the realities of those systems oppress more directly. No wonder most movements start with the students, for we aren't really apart of the system yet. We don't have a job to lose or a mortgage to pay, and we still feel invincible to the slings of the world. Or at least it used to be that way.

When I look at my generation, now that's not really what I see. I think for the most part we've bought into what you've told us. What's most important is an upper-middle-class lifestyle, a six figure salary, a wife or husband (gender appropriate of course), a kid or two, and a dream house in the ‘burbs’. The media have played a huge role in constructing this American dream for us and making leftist activists appear idyllically naive and fanatically unrealistic.

I've also noted a disturbing trend in the media, the cooptation of words associated with revolutions and movements for more innocuous commercial commodities. Chevy's new Cobalt car is “an American Revolution.” Maybelline is also offering a “revolution in color” in their new matte-mousse foundation. In a recent Blockbuster ad, a protest of late fees is squashed, to the

jubilation of customers, by the unveiling of a sign that suggests that the company had already moved in that direction.

People continue to talk about a “hip-hop movement” but in light of the difficulty the “leaders” (P. Diddy, Russell Simmons, etc.) have in articulating what that agenda is, there has been little in the way of social change. The watering down of these words belies their former political usefulness and is making it more difficult for those who believe in such progressive issues to be taken seriously. Consequently, revolution does not carry the same force it used to and a protest is little more than a joke. So what other forms of action are left for the Left?

It leaves me pondering my role and the seeming inevitability of the machine further crushing the will of those who dare to stand up to it. At this point it almost seems easier to sell out, to let Time Warner have the other 51% of my soul and get in while the getting's good.

But the truth is that's not who I am. As much as I would like to think I could become a nihilist, out to get mine, it's just not in me. Change is slow and apparently not always progressing forward. These set backs are par for the course and it's easy to forget that there is good in the world as well. If history has taught us anything, it is that every empire falls, and the ever declining dollar suggests this one's on the way out. So it seems that I may be able to hold on to my idealism a little longer, that the powers that be may soon become the powers no more, and an equitable world may be just around the corner.

‘Can I really be down for “the revolution” if I've got a 9-5?’

Letter to My Hesitant Morehouse Brother

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I quickly came to understand the complexity of feminism and its role in helping me understand the greater world in which I live. I came to see feminism as an analytical theory and tool developed by women to eradicate gender inequalities and promote the rights and liberties of women worldwide. I can remember being asked on the first day of class, the reasons why I decided to take the course, and I remember replying that, "I want to further understand women so that I can be a better son, brother, husband one day".

Through this class, I have come to understand quite wholly the complexity of the oppression of women. Many things that I never even realized before were brought to light. I had ignored the many things that I take for granted such as being able to walk down the street without having to look over my shoulder, or having complete control over my body, or being free from sexual harassment and exploitation. I came to realize that the institutionalized white

male patriarchal society in which we live literally attempts to prevent knowledge of women's oppression and only offers a mere microscopic view of their struggle for equality and liberty that most men enjoy.

I came to realize that feminism helped me understand such things as reproductive rights for women, sexual violence, sexual harassment, domestic equality for women. I firmly believe feminism is a useful tool in being able to analyze the inner workings of the world historically, presently, and in the future. I know had it not been for my knowledge of feminism that I would not view relationships and the ways in which I interact with women the way that I now view them. It has taught me to be mindful of my own liberties and fight for the injustices that women do face simply because of their gender. I honestly know that knowledge about feminism and the rights of women are essential for anyone desiring to be

successful and committed to eradicating the injustices that our society places upon all people, specifically women.

As a Black man determined to change the future of this world, I know that my understanding of feminism has taught me to open my eyes and look at his/herstory from a different viewpoint. I offer this advice that you not run from knowledge and learning about the oppression and struggle of women and their journey for equality. We Black men at Morehouse should be the role models for what it means to be a conscious, well-versed and knowledgeable Black man. Understanding feminism and the struggles of women, but more importantly women of color specifically, will contribute to our quest to make this world a more equal and enjoyable place to live. With that said, break down your wall of resistance and open yourself to an opportunity to learn about equality, to learn about fairness, to learn about feminism.

Joshua H. McNair

From the Director

continued from page 1

in the Liberal Arts Curriculum at an HBCU," was the first project on a Black college campus that dealt explicitly with difficult dialogues, such as what it means to be Muslim, lesbian, disabled, or poor on our campuses, as well as what are the most effective strategies for teaching about **difference** within the context of Black colleges and universities. Audre Lorde's visit to the Spelman campus was significant because for the first time in Spelman's history an **out**, Black feminist scholar/writer spoke openly to students and faculty about the need to break silences about sexuality issues within Black communities. The gift of her papers to the College during the Cole presidency signaled for many of us that Spelman could become one of the important repositories for the work of contemporary Black women intellectual/activists in the academy. This dream continues to be realized with the recent acquisition of the Toni Cade Bambara papers, both of which collections will be formally announced during the 25th celebration of the Center in October 2006.

The second "bold transformation" occurred with the inauguration of the annual Toni Cade Bambara Scholar/Activists

Conference during Women's History month in March 2001, conceptualized under the leadership of Professor M. Bahati Kuumba. This historic project signaled an important paradigm shift at the College because it was organized, and executed by students, mostly women's studies majors or double majors, who grasped the importance of working collaboratively across the disciplines and with community organizations for positive societal transformation. During their planning process, they put the feminist theories they'd learned in the classroom into practice as they crafted bold agendas that were inquiry-driven, intellectually engaged, and action-oriented. The themes they crafted included "Generations of Resistance: Sisterhoods of Scholar-Activism at Spelman and Beyond", "Shading the Ground on Which We Walk: Young Black Feminists Furthering Scholar-Activism".

The third "bold transformation" was engaging and challenging the national women's studies and U.S. women's movement communities by announcing, without hesitation, that what we were doing at Spelman was not marginal with

respect to feminist discourse and activism, but at the center of what it meant to engage in struggle for the empowerment of women and their communities around the globe. Journeys to the Center of bell hooks, Alice Walker, Paula Giddings, June Jordan, Evelyn Hammonds, Pearl Cleage, Patricia McFadden, Yvette Abrahams, and many, many others over the years have helped us keep our eyes on the prize. We are prepared for even bolder transformations over the next decades as we continue to produce courageous students who are committed to social change whether they be health care providers, professors, artists, scientists, filmmakers, activists, community organizers, writers, or some combination of all of these.

And finally, the Center has dared to imagine new communities of women and men struggling to craft new worlds, new Black communities, and perhaps most importantly, NEW SPELMANS!!! Remembering Audre Lorde's warning, "without community, there is no liberation," we urge you to join us as we continue to celebrate our bold transformations.

President Emerita of Spelman College Donates Personal Papers to Archives



As a part of the dedication ceremony of the Living/Learning Center II in honor of Dr. Johnnetta Betsch Cole, President Emerita of Spelman on October 19, 2005, she officially donated a gift of her personal and professional papers to the Spelman College Archives.

The Johnnetta Betsch Cole Papers, 1949-2004, ca. 65 linear feet, documents Dr. Cole's long career as professor of anthropology, women's studies, African American, African, Latin American and Caribbean studies; her work as a college administrator and as a president; and her service on the boards of corporations and non-profit organizations. The collection includes correspondence, speeches, essays, research material, published and unpublished works, board minutes and reports, lecture notes, press releases, clippings, photographs and scrapbooks. Material in the collection also reflects the first years of her tenure as the 14th president of Bennett College.

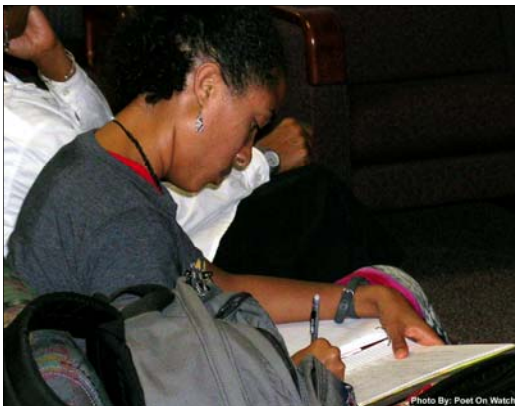
The collection is scheduled to be open for research in 2007.



M. Bahati Kuumba makes introductions during Globalized African Women's Scholar-Activists' Week



Professors Monica White and Patricia McFadden in the Women's Center



Sarah Thompson (Class of '06), SSGA President and Comparative Women's Studies major, takes notes during Yvette Abrahams' lecture on Sara Baartman.



Spelman College
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Promoting A Feminist Environment For Scholarship, Leadership and Change

Save the Date!
25th Anniversary
Women's Research and Resource Center,
Spelman College
October 26-28, 2006

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