



Graduate Student Scholarship

An Alumna's Work: The Women's Research and Resource Center and Africana Studies at Spelman College

Stefanie M. Schuster, MA,¹²³⁴

Stefanie.schuster@campus.lmu.de

Doctoral Candidate in American Cultural History and Transatlantic Studies

Amerika-Institut

Ludwig-Maximilians-Universität Munich, Germany

Abstract

Spelman College, the oldest historically Black women's college in the United States, was the first historically Black college to open a women's center. The push for establishing the Women's Research and Resource Center (WRRC) came from within its community: alumna, Beverly Guy-Sheftall. This article investigates the meaning of the founder's background and how it relates to Africana Studies at Spelman. In a critical reading against Spelman's history, it argues that the center, thanks to the leadership of its alumna founder, counterbalanced racialized power dynamics in favor of Black women, which enabled explorations in Africana Studies on campus. This article examines dimensions of leadership, curriculum and archival development, historiography, and Black women at Spelman. Drawing heavily on sources from the Spelman College Archives, including the proposals for the center, this article explores the radical origins of the WRRC and the Spelman College Archives.

Keywords

Spelman College, (History of) Black Women's Studies, Beverly Guy-Sheftall

The Women's Research and Resource Center at Spelman College

On the occasion of its 25th anniversary, Denise McFall, in the *Spelman Messenger*, interpreted that the founding of the Women's Research and Resource Center (WRRC) at Spelman College in 1981 amounts to "a natural evolution in the mission of the college."⁵ Indeed, Spelman was the first school founded solely for Black women's higher education in the United States, which, in 1991, prompted Patricia Bell-Scott, Beverly Guy-Sheftall, and Jacqueline Jones Royster to call "Spelman [...] an ideal home for the first women's research center to be established at a historically black college."⁶ Since its founding, the center has remained dedicated to supporting Black women in research and scholarship, engaging with their communities, and developing a curriculum in Women's Studies with a focus on Black women.⁷ Currently, the African Diaspora is the focus of two established programs, explicitly in the field of Africana Studies at Spelman College: the African Diaspora and the World Program (ADW) and a minor in African Diaspora Studies (ADS).⁸ Africana Studies courses are also offered in various departments at Spelman, as the extensive list of interdisciplinary electives for the African Diaspora minor showcases.⁹ Delores P. Aldridge and Carlene Young discuss the "Institutionalization" of Africana Studies and list course offerings as one way the discipline evolved on college and university campuses, but emphasized that creating a department has yielded the most success.¹⁰ Currently, at Spelman, Women's Studies offers a major and minor program, a chair position officially under "Comparative Women's Studies," and a professorship in Women's Studies, which is named after Anna Julia Cooper.¹¹ The origins of these academic programs and a 1984 "Endowed Chair in Black Women's Studies," supported by Delta Sigma Theta, are associated with the WRRC.¹³

The center's founder and director, Beverly Guy-Sheftall, a Spelman alumna (class of 1966), in 1982, called the WRRC "the most recent example of the College's commitment to the educational development of Black women."¹⁵ While certainly the college has been dedicated to the education of Black women, and the center shares this goal,¹⁷ this article will showcase how the WRRC challenged

racialized power dynamics in Spelman's history in favor of Black women. It investigates the meaning of Guy-Sheftall's alumna background in establishing the WRRC, and its impact on Africana Studies on campus. The concept of the WRRC, as it will be shown, challenged historical racialized power dynamics at the college for the leadership of its alumna founder enabling avenues into Africana Studies at Spelman.

By exploring race within the founding and context of the Women's Research and Resource Center at Spelman College, this article exposes its intersectional dimensions. The analysis goes beyond the WRRC's importance in discourse on intersectional topics.¹⁹ This article relies upon an intersectional perspective to think about the experiences of Black women, as laid out by Kimberlé Crenshaw.²⁰ Crenshaw explained that "[b]ecause the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated."²¹ With intersectionality as its theoretical grounding, this article analyses the WRRC's concept and strategies. Its approach to the Spelman College Archives in this analysis will engage Black women in the archive, similar to Kellee E. Warren's strategy in, "We Need These Bodies, but Not Their Knowledge: Black Women in the Archival Science Professions and Their Connection to the Archives of Enslaved Black Women in the French Antilles."²² Spelman College's student body consists historically of Black women.²³ Spelman developed into a college with tertiary-level courses over time, having begun as class sessions in a church basement in Atlanta for (at the time formerly enslaved) women of different ages²⁴ – a story which remains widely-referenced.²⁵ Extending the sole focus on gender that is associated with the WRRC widens the perspective on the center's range of influence and the modes in which it can operate.²⁶ In this way, not only women's issues, but also Black interests are considered,²⁷ thereby, paving the way toward its interpretation as an avenue into Africana Studies.

By focusing on Guy-Sheftall's background as an alumna, this article continues the historiographical research of Sarah H. Case on women's education and the work and the experience of alumnae, specifically of Spelman College in *Leaders of Their Race: Educating Black and White Women in the New South*.²⁹ This analysis demonstrates the ways in which Guy-Sheftall's work of establishing the WRRC at Spelman formed part of the "leadership" of dedicated individuals that was crucial for the development of Africana Studies, and especially, Africana

Women's Studies.³⁰ In this way, it intends to add the establishment of the WRRC as a contribution to Africana Studies from the literary field.³¹

A critical reading against the student experience of Guy-Sheftall and Spelman's institutional history exposes three themes written into the proposals for the WRRC³² and the Spelman College Archives³³ that particularly strengthen Black women in a way which diverts from historical trends: (institutional) leadership, curriculum, and archives and historiography. In addition to the proposals, a variety of sources and collected materials from Guy-Sheftall's alumna file at Spelman College,³⁴ the course catalogs *Bulletin*, and the *Spelman Spotlight* help to create narrative about student experiences.³⁵ The *Spelman Messenger* already had a long tradition during Guy-Sheftall's years.³⁶ Sarah Ruffing Robbins and Sarah Case's research suggests that despite the participation of students and alumnae, the *Spelman Messenger* was a print medium designated to serve the agenda of the institution.³⁷

Africana Studies

In her article "African-American Studies: Legacies & Challenges: 'What Would Black Studies Be If We'd Listened to Toni Cade?'" Guy-Sheftall called for a more inclusive perspective in the field of Black Studies when she criticized that Black Studies is incomplete without the dimensions of gender and sexual orientation, typically neglected and pushed away, even in "activist-intellectual communities."³⁸ Africana Studies adopted what could be called an academic mainstream, reminiscent of the adoption of "mainstream"³⁹ attitudes toward Black women in society, that Linda M. Perkins observed after the formal end of enslavement, in which men did their work on their own behalf.⁴⁰ Nevertheless, women labored hard against biases and for their place in Africana Studies.⁴¹ Guy-Sheftall's work is an extraordinary example of Black women's contributions to the institutional development of Africana Studies.⁴² In "African-American Studies: Legacies & Challenges" she proposed, "BLACK FEMINIST STUDIES, [as] a corrective for traditional Black Studies, [which] probes the silences, erasures, and complexities surrounding the experiences of peoples of African descent wherever they live."⁴³

Her position paved the way for how I understand Africana Studies - as an interdisciplinary field, offering an inclusive perspective on the manifold

experiences of Black⁴⁴ people around the globe and over time.⁴⁵ In alignment with Guy-Sheftall's perspective, Black Feminist Studies is an important arm of what she called "traditional Black Studies," which the National Council for Black Studies (NCBS) defines as the study of "the African World experience."⁴⁶ NCBS emphasizes the interdisciplinary origins of Africana/Black Studies and traces its roots to the 1960 Civil Rights Movement.⁴⁷ The scope is broader than "African Studies," as the African Studies Association defines it; for my focus on the larger experience(s) of Black people extends beyond the continent of Africa, while it shares its temporal outlook.⁴⁸ The *Journal of Black Studies* refers to the "Black experience" as its research field, but specifies that "[it] offers important and intellectually provocative articles exploring key issues facing African Americans."⁴⁹

Given all of the above, while the history of HBCUs takes place in a North American context, Africana Studies is global in outlook. In this way, when not otherwise specified, I use *Africana* and *Black Studies* interchangeably, especially when paired with Women's Studies. Aligning with Guy-Sheftall and others, I continue with the understanding of Black Women's Studies as being essential to Africana Studies,⁵⁰ which, in turn, means that when Black Women Studies is being pursued and when Black women and the education of Black women are being studied in Spelman's archives, so is Africana Studies. Guy-Sheftall made the need for intersectional perspectives in Black Studies clear.⁵¹ She described her (written) work as introducing the gender dimension into Black Studies.⁵² In the proposals for the WRRC and the archives from the early 1980s, Guy-Sheftall wrote from the perspective of Women's Studies, presenting her concept of the WRRC as "a Black Women's Center"⁵³ at Spelman College and as a necessary challenge to the predominantly white focus of women's centers in the United States, their institutional settings, and (their) scholarship at the time.⁵⁴ In the 1990s, whiteness and maleness was still central to programs in Women's Studies and Africana Studies scholars. In fact, they did not value research about the experiences of Black women.⁵⁵ *Who* works in and for the field matters.⁵⁶

These ideas build upon Erica Lorraine Williams' deliberation of the impact of the WRRC's Audre Lorde Project.⁵⁷ She concluded, based on the project's results, that Black Women's Studies and Black feminism are essential steps toward institutional change and openness regarding gender and sexuality diversity at Historically Black Colleges and Universities (HBCUs).⁵⁸ What Williams identified as "key to institutional transformation,"⁵⁹ operate on similar levels as leadership,

archives and historiography, and curriculum, which I connect with race and Africana Studies on the Spelman campus. In Williams' text, and in her references to the project activities, she makes evident that "black feminisms and black women's studies,"⁶⁰ stand out as toolkits for the campus community and their institutionalization is imperative with wide-ranging effects.⁶¹ As the scope of this article explores the institutionalization of a Black women's center at Spelman, I demonstrate that institutionalization is important for lasting change, both when considering Africana Studies and Black Women's Studies.⁶²

Delores P. Aldridge and Carlene Young in 2000 highlight how the institutionalization of Africana Studies can and must serve the community.⁶³ The institutionalization of the discipline answers the call for inclusion on a meta-level. It also allows for the documentation of oppression and liberation.⁶⁴ Young created the acronym, "VOICE" for Africana Studies: "Visibility," "Organization," "Information" (by which she means "research, dissemination, and effective networking"), "Community linkages," "Education."⁶⁵ Aligning with Aldridge and Young's work, in this article I will show that WRRC initiatives are in service to Africana Studies and Black communities.

The Conceptualization of the Women's Research and Resource Center in Context Leadership

As McFall reported, the center promotes the visibility of Black women in various areas, thereby aligning with Young's "Visibility [...]in academia and community."⁶⁷ This section will focus on visibility and leadership at the college. The initial concept of the WRRC proposed to increase the visibility of Black women on campus, which meant a shift in agenda-setting powers on campus. The WRRC proposal therefore provided the basis for further work of the WRRC, and toward the development of Africana Studies at Spelman.

Calling for the visibility of Black women in leadership positions was central to the proposal for the center, which, as the analysis will show, stood in contrast to the history of leadership at Spelman.⁶⁸ Although Black women comprise Spelman's student body, leadership roles had historically been filled by white administrators, which is a familiar pattern at some HBCUs.⁶⁹ Founders, Sophia B. Packard and Harriet E. Giles, fit the trope of the white Northerner (with religious motivations) who came to the South to train recently freed Black people after the Civil War.⁷⁰ However, Sarah H. Case and Sarah Ruffing Robbins caution against only

understanding Spelman's founders in this tradition; one should see, instead, the founders' work in context with that of other actors who engaged in providing educational opportunities.⁷¹ Whiteness was historically a benefit in fundraising for colleges, a dynamic that also applied to Spelman and its founders.⁷² Michael H. Washington and Cheryl L. Nuñez noted, in the *Journal of Blacks in Higher Education*, that the ideological roots of this pattern of racist sentiment are in the nineteenth century.⁷³ The trend of white leadership at HBCUs continued into the twentieth century; however,⁷⁴ the students often felt racist ideologies lingering in campus regulations.⁷⁵ Regarding the founders of Spelman, Case noted that "[a]lthough Spelman's leadership did not voice the explicit and extreme racism common at the time, the implication was clear—their African American students needed the help of Christian white women like themselves."⁷⁷ White women presided over the college when it was founded in 1881.⁷⁸ Two more white women followed Packard and Giles into the mid-twentieth century until Albert E. Manley was named the first Black president in 1953 – he was a Black man.⁷⁹ The shift from white women to Black men presidents exposes the intersectional dynamics at play in the institutional constellation of a Black women's college.⁸⁰

Donald M. Stewart followed Manley and was the college president when Guy-Sheftall founded the WRRC.⁸¹ At that point, many community members deemed that a Black woman should take over the presidency, prompting a group of students, staff, and faculty members to protest by locking in a group of trustees in response to Stewart's selection.⁸² Guy-Sheftall, then junior faculty, reportedly "actively protested against [Stewart's] candidacy."⁸³ It took until 1987, over a century, for a Black woman to head the institution.⁸⁴ Frances D. Graham and Susan L. Poulson point out that "[u]nder President [Johnetta B.] Cole, the self-consciousness of the black women's college was reinforced."⁸⁵ Their short account of her tenure highlight the impact a Black woman leader meant on campus.⁸⁷

The proposal for the WRRC also included the need for Spelman to provide Black women as role models for the student population,⁸⁸ especially to support students toward their careers, since Guy-Sheftall highlighted the relevance of role models.⁸⁹ She envisioned, for example, to invite speakers to discuss their careers and how intersecting systems of racial and gender oppression are compounding obstacles within one's career.⁹⁰ Guy-Sheftall also proposed that the WRRC's initiatives would be a continuation of Spelman's history of hosting gatherings on topics concerning Black women, which dates back to the 1940s.⁹¹ Indeed, Guy-

Sheftall and Royster's account of an event hosted in 1990 suggests that the WRRC's conferences brought leaders who shaped Black Women's Studies to the Spelman campus.⁹² Overall, the vision to include Black women role models in the proposal for the WRRC responded to the college's history, and Guy-Sheftall's own institutional experiences, leading to the visibility of Black women.

In establishing the WRRC, Guy-Sheftall placed Black women at the center of its development. Guy-Sheftall described the background of the WRRC during a conversation with Jessica Harris. The model of the center is based upon a research trip that Guy-Sheftall and Judy Gebre-Hiwet took as faculty members in the English department. The purpose of the trip was to survey programs and centers dedicated to women and their life experiences, which were housed at predominantly white colleges in New England.⁹⁵ The results appeared in the proposal for the WRRC, and helped support its argument for its funding.⁹⁶ In the interview with Harris, Guy-Sheftall illustrated how she returned from the trip and proposed the project (that would become the center) to the "black colleges initiative" of the Charles Stuart Mott Foundation.⁹⁷ Guy-Sheftall thus showed initiative in establishing the center and in institutional development.⁹⁸ She launched the project from a relative position of influence, even though at the time, Guy-Sheftall was working toward her PhD.⁹⁹ In fact, according to a memoir-style piece published in the *Women's Studies International Forum*, she believed her alumna status and decade-long teaching career at Spelman, at the time, made it possible for her to lay the groundwork for the center's Black feminist mission on campus; the administration saw her as unthreatening, noting that "I was perceived to be 'safe.'"¹⁰⁰ In addition, she explained that she was mindful to use language that would be accepted around her at Spelman, in which she described it as a "conservative/traditional setting."¹⁰¹ Being an alumna thus seemed advantageous for securing entry into a position where she was able to shape the institutional landscape without facing much opposition, according to her recollection.

Regarding leadership within the center, Guy-Sheftall directly assigned responsibilities to a variety of (Black women) parties. Under "Institute Development" in the proposal for the WRRC, she identified key roles for the first project phase: a director - appointee to be determined - with a dual (although mainly) administrative, teaching, and researching role; a coordinator for the curriculum and outreach areas; a secretary; and student workers.¹⁰⁴ The later proposal for the archive included a similar set-up, which included a director,

archivists, an administrative employee, and students.¹⁰⁵ She also proposed that the WRRC should have an “advisory committee,” comprising of a variety of members, including students.¹⁰⁶ It is important to note that Guy-Sheftall has held the director position since the center’s inception in 1981;¹⁰⁷ however, the delegation of roles, especially to students, is an expression of diversity and appreciation of others, according to how Kellee E. Warren explains recruitment and “*inclusivity*” from a Black feminist perspective.¹⁰⁸ In sum, not only has Guy-Sheftall taken the lead in building a woman’s center at Spelman, but she has been actively directing its work as well. This gave her, and the community members she wrote into the proposal, visible agenda-setting powers. This point is especially significant against the aforementioned historical background of the institution and for Black women in the archives, which will be explored below.¹⁰⁹ As the official head, Guy-Sheftall, as alumna, became the face for the WRRC. In fact, the editors of the *Messenger*, Spelman’s official alumna magazine, often included her photo when covering the history of and events about the center.¹¹⁰

Curriculum

The curricular concept for the WRRC rendered students the tools to navigate their experiences and lives as Black women, a power shift compared to Guy-Sheftall’s years at Spelman.¹¹¹ During Guy-Sheftall’s time in the early 1960s, the curriculum offered very few opportunities in the way of Africana Studies or Women’s Studies, let alone Black Women’s Studies.¹¹² In an interview by Jessica Harris, Guy-Sheftall stated “[...] Spelman, when I was an undergraduate there, [I]paid little attention to race or gender in the curriculum.”¹¹³ Neither, she wrote, was she knowledgeable about the (theoretical) areas of Black feminism or the lived experiences of women (of color) around the globe, after she completed college.¹¹⁴ A short survey of the course offerings in the humanities, as they appear in the catalog for 1965-1966,¹¹⁵ confirms her memory.

Guy-Sheftall majored in English. In a later reflection, Guy-Sheftall pointed to how “little [...] race or gender”¹¹⁷ appeared in the curriculum based on her experiences. The topic of gender in the curriculum appeared as a very selective inclusion of white women writers in literature courses within the English department. For example, students studied Virginia Woolf in 402. Modern World Writers and Emily Dickinson appeared in 406. Nineteenth Century American

Literature.¹¹⁸ Both examples exemplify the limited presence of white and Black women's experiences in the curriculum.

The experiences of African Americans appeared slightly more prominently in the 1965-66 offerings.¹¹⁹ Spelman's English department offered "321. *The Negro as Author and Subject*], a critical reading of American Literature bearing upon social and intellectual phenomena. [..]."¹²⁰ Spelman's History department explicitly listed Frederick Douglass and Tecumseh in the course descriptions for 335. Nineteenth Century America and 345. The United States in the Twentieth Century.¹²¹ Also, there was a survey course, Negro Thought in America, 1885-1965, which included the Student Nonviolent Coordinating Committee (SNCC), the Civil Rights Movement, and other topics.¹²³ In addition to the offerings on Spelman's campus, Spelman juniors and seniors had access to more courses dealing with issues of race via the Atlanta University Center consortium.¹²⁴ Clark College offered a history course on the African American experience, as did Atlanta University, in addition to another about the continent of Africa.¹²⁶ It is also possible that a history course in Economics at Morehouse would have introduced students to slavery in its Civil War segment; the bulletin did not specify here, however.¹²⁷ Spelman's Sociology faculty offered three general courses and one full-year seminar aimed at interdisciplinary work on presidential campaigning. The course descriptions did not include explicit references to race, but did mention "social problems" or "social, economic, and political problems."¹²⁸ On the other hand, partner schools in the consortium had a variety of Sociology courses that included discussions on and readings about race. For example, at Clark College, faculty offered the course D.6 Social Problems. The course description reads that "[s]pecial attention is given to social maladjustments in regard to Negro life."¹²⁹ At Morehouse, Spelman students could explore "the racial and ethnic characteristics and origins of the people of the United States. An evaluation of 'the divisive influences of racial, national, credal, and cultural loyalties'" in 476. Intercultural Relations.¹³⁰ At Atlanta University, the Sociology curriculum included U473. Peoples of Africa, which sought to introduce students to pre-colonial and colonial African history, culture, and traditions.¹³¹ Overall, the consortium of HBCUs significantly expanded the course offerings about race that Spelman students could take each semester. Additionally, all the courses introduced above provided the groundwork for what would become Africana Studies at Spelman.

It is unclear whether other survey courses, whose descriptions do not explicitly mention race, included discussions about Black life and culture. However, the following courses may have included Black subject matter: Drama, Literature (The Novel, Children's Literature, World Literature); Art (313-314. History and Appreciation of Art); History, Education (School and Society at Morehouse); and Foreign Languages (French Civilization, Spanish American Civilization at Morehouse).¹³² Other offerings available to Spelman students in 1965-66 were European and male-focused (Philosophy, English).¹³⁵ Black women do not explicitly appear in the content of courses.¹³⁶

In sum, during Guy-Sheftall's last year at Spelman, only a few courses included the experiences of African American men, African American history, African American life, and African American culture in general. Furthermore, course topics rarely included the experiences of white women. However, no courses included content about Black women. Courses that were required for students seeking a Bachelor of Arts degree in the general curriculum did not include content on the Black experience or women. Survey courses in History and Literature may have included Black subject matter, only minimally, as mentioned above.¹³⁷ Students at Spelman, like Guy-Sheftall, thus had to intentionally seek out courses that minimally dealt with race and gender.

The concept for the WRRC was rooted within the demands for curricular changes that emerged at the end of the Civil Rights era, alongside the demands for Africana Studies. Indeed, the larger (student) activism for Africana Studies also found its expression on the Spelman campus, as research by Harry G. Lefever, Frances D. Graham, and Susan L Poulson indicates.¹³⁸ The Spelman community had some very active individuals in the Civil Rights Movement overall.¹³⁹ One of the Spelman activists, Herschelle Sullivan (class of 1961), as showcased by Lefever, publicly criticized the status quo on campus in a fictional satirical contribution in the *Spotlight*. The critique challenged the strict campus rules and featured an expression of the desire to discover what lies beyond Spelman.¹⁴⁰ The climate at the time heightened Spelman students' awareness about inequities on campus and within their communities, as Graham and Poulson laid out, which inter alia, prompted calls for updates in the curriculum and "academic freedom[s]."¹⁴¹ For instance, Poulson and Graham suggest that by 1967, students called for courses that were "relevant to black people." Additionally, in a 1967 *Spotlight*, another animation questioned students' knowledge of Black history.¹⁴² These examples

demonstrate that Spelman students were also inspired by the nationwide demand for what William E. Nelson Jr.'s characterized, as call for a "relevant education" and the demand for the development of Africana Studies units on college and university campuses.¹⁴³ Furthermore, Atlanta consortium-wide student demands in 1969 included calling for course requirements, program institutionalization, and convocation speakers who were interested in developing the field of Africana/Black Studies.¹⁴⁴

The vision for the WRRC written within the proposal reflected this call for "relevance,"¹⁴⁵ one that reflected Black women students, their histories, and their lives. As an alumna, Guy-Sheftall shares in the experience of being a student at Spelman, which she expressed in her "Reminiscences," noting that, "It is imperative that our Black female students (and our Black male students for that matter) not leave Spelman's gates at the end of four years with the gaps in their knowledge with which I left nearly 20-yr ago."¹⁴⁷ She, therefore, related the purpose of the WRRC to her own experience.¹⁴⁸ In the proposal, Guy-Sheftall explained that education for students attending a college for Black women should empower women.¹⁴⁹ Student support was a significant component of how Guy-Sheftall envisioned the center. She wanted to ensure students were supported academically, toward their careers, and also in their growth as individuals.¹⁵⁰ It is the college's duty, she suggested, to "formalize an educational component within the curriculum which emphasizes knowledge of the group of which they are a part, i.e. black women."¹⁵¹ From a curricular perspective, then, course offerings should be effective in supporting Black women's experiences.¹⁵² Guy-Sheftall further argued that "an active learning environment," is a bridge between the classroom and the research interests students developed to serve Black women.¹⁵³ The curricular concept she suggested would thus engage the students' background in a new way by including their stories in the curriculum. The concept for the WRRC, then, sought to develop a program in Black Studies via the minor and major programs in Women's Studies that would be open to "[s]tudents in whatever discipline."¹⁵⁵

In historical context, when Guy-Sheftall declared that the curriculum needs to address, "the changing needs of our students and to the dynamic world in which we live,"¹⁵⁶ it reinforced earlier Civil Rights era concerns.¹⁵⁷ For Guy-Sheftall, it was imperative that the curriculum serves its Black women students. In this way, the WRRC continued the historical mission of Spelman, and countered white power dynamics.¹⁵⁸ According to Harry G. Lefever, this kind of activism at Spelman,

“represented both a continuity and a break” with the institutional history and mission.¹⁵⁹ Inter alia, he pointed to continuity in community service and liberal arts values, while seeing a disruption with regard to the college’s accommodationist public position and the silence of its community on political matters.¹⁶⁰ The WRRC and its vision centered on the legacy of educating Black women. It also continued the work of strengthening Black women in the curriculum.¹⁶¹ Conversely, the fact that the profound curricular changes were finally realized suggests a caesura.¹⁶²

In her proposal, Guy-Sheftall laid out a two-pronged general approach to the center’s curricular work, including new course offerings as well as the introduction of women’s topics across traditional disciplines. She proposed first crafting courses focused on topics related to women’s experiences and incorporating courses across various units.¹⁶⁴ She reserved a separate section in the proposal, writing that “[i]n addition to the single disciplinary courses already discussed, [announcing that] Women's Studies will be incorporated in the curriculum through interdisciplinary course development.”¹⁶⁵

Throughout the 1970s, Spelman began to offer courses on women’s topic, but they appeared as singular interventions and, as Guy-Sheftall argued, did not adequately serve the students and their profiles.¹⁶⁶ She knew first-hand from her own college years, and then from the English classes she taught in the early 1970s, that Spelman students were unfamiliar with Black women authors. In her reflection on the creation of the WRRC, Guy-Sheftall explained that this dearth led to an anthology project and, ultimately, to founding the WRRC.¹⁶⁷ In the proposal for the WRRC, Guy-Sheftall makes it very clear that the curriculum can only serve Spelman students if courses interrogate the ways intersectionality impacts the lives of Black women. Guy-Sheftall is aware of this as an alumna, as well. When asked “What advice (academic and personal) would you give to other Spelman students?” in an alumna questionnaire, she wrote, as the last piece of advice, “Be clear about the kind of society you live in - it is racist + sexist.”¹⁶⁹

Guy-Sheftall fiercely advocated for Black Women’s Studies to be integrated into Women’s Studies. As she proposed in “African American Studies: Legacies & Challenges,” the establishment and curriculum of Black Women Studies was intended to center the Black women student population at Spelman and address the intersections of race and gender.¹⁷⁰ The center’s name and that of its academic programs,¹⁷¹ as well as in the following instance in the proposal, speak to her intersectional approach. First, the proposal presented Spelman’s earliest attempts

to include the experiences of women in courses, discussing that previous courses did not go far enough to include experiences of Black women.¹⁷² The proposal also suggested that although there have been “considerable improvements [...] with respect to increasing its course offerings in the area of non-western and black studies, the curriculum does not provide for its predominantly black female student population a sufficient number of courses sensitive to the female perspective.”¹⁷³ The proposal then reviewed the evolution of the field of Black Women’s Studies as a challenge to the field of Women’s studies, which was concerned with the experiences of white women.¹⁷⁴ The third portion of the proposal promotes Women’s Studies, placing “especially minority women”¹⁷⁵ in parentheses.

In historical context, as Graham and Poulson point out, the feminist movement did not take hold as much at HBCUs as it did on predominantly white campuses.¹⁷⁶ At HBCUs, it thus appeared that race was the more prominent issue.¹⁷⁷ The relative scarcity of HBCUs that were also women’s colleges may explain HBCUs preoccupation with issues of race, rather than those of gender and sexuality in the same way that a myopic focus on questions of gender framed the feminist movement and Women’s Studies, which resulted in alienating Black women from feminist organizing on multiple levels.¹⁷⁸ Guy-Sheftall observed the development of women’s centers at HBCUs followed a similar pattern.¹⁷⁹ While she was aware of the political dynamics of prioritizing gender over race at an HBCU, Guy-Sheftall also strategically navigated this terrain with a sharp awareness of how potential individual and institutional donors may interpret these politicized decisions. Robbins identified such patterns in Spelman’s earlier *Messenger* that showed awareness of white readers who could be(come) donors.¹⁸⁰

Raising awareness about intersectional forces at work in society, lessons Guy-Sheftall would like to pass on to Spelman students, finds an expression in the center’s goal to target intersectional teaching and an intersectional outlook in education.¹⁸¹ As an alumna, she had direct experience with the curriculum at Spelman, and as a Black woman professional in her career, she understood firsthand the impact of racism and sexism in American life.¹⁸² In fact, as mentioned above, the curriculum available during her last year of college bore those shortcomings she intended to challenge with the center’s proposed curriculum. This intersectional approach was the framework for the development of not only Women’s Studies, but also Black Women’s Studies and, therefore, Africana Studies. The intersection of race and gender is a necessary approach to adequately

serve the Black women student population at Spelman. The identity of the students cannot be understood without considering the impact of race and gender in their lives. Neither can the center's curriculum operate as just Women's Studies.¹⁸⁵ Similarly, Aldridge insists that "[i]ntegrating Africana women into Africana Studies should not need to be a topic for dialogue, for the incorporation of Africana women should be as natural to the field as breathing is to living."¹⁸⁶ The WRRC's engagement with the intersection of race and gender allows it to also serve as a space for Africana Studies at Spelman.

Grounding the analysis of the WRRC in Guy-Sheftall's alumna background connects to Rachele Winkle-Wagner, Jacqueline M. Forbes, Shelby Rogers, and Tangela Blakely Reavis' research on alumnae, which queried how well Spelman College supported their backgrounds and made them feel supported and appreciated while they were in college.¹⁸⁷ Using "an asset-based approach," which emphasizes how students contribute to the overall campus climate, the authors' concluded that "Assets-based approaches to studying communities of color maintain that students of color are the holders and creators of knowledge."¹⁸⁸ The conception of the WRRC did exactly this: it centered the background of the students and "embraced and celebrated" it.¹⁸⁹

Archives and Historiography

The Spelman College Archives serves as a research arm of the WRRC and, according to Aldridge and Young, the Archives further solidified Africana Studies as a legible part of this important institution.¹⁹⁰ Access was an important part of the Archives proposal and was featured in the general WRRC proposal.¹⁹¹ This reciprocal relationship is significant and deserving of more scholarly attention. The Spelman College Archives initiative can be viewed as the process of opening an existing, formerly closed repository, or a so-called "dark archive."¹⁹² While the repository is a college archive, its institutionalization, as outlined in the proposal, largely followed the common and broader processes Nicholas C. Burckel outlined in his timely work. Its purpose, then, according to Ernst Posner's point, is to create the possibilities for "good" institutional historiography.¹⁹³ According to Angelika Menne-Haritz, access to the archive provides users the opportunity to research and interpret historical material on their own terms.¹⁹⁴ The archives then become a space of "cognition and learning" instead of "storage and presentation."¹⁹⁵ Making records and collections accessible also involves their strategic "description and

arrangement”¹⁹⁶ to ensure that patrons can locate necessary materials, easily request them, and determine if the materials align with their project. In other words, facilitating the use of the archives and records is a dimension of access.¹⁹⁷ In addition, historical material has to be preserved to enable its “authentic” use.¹⁹⁸ The role of archives here revolves around their “active act of production that prepares facts for historical intelligibility,” as described by scholar Michel-Rolph Trouillot.¹⁹⁹ Therefore, establishing the Spelman College Archives reflects Menne-Haritz’s remark that, “[a]ccess puts emphasis on an enabling approach.”²⁰⁰ The “making of archives,” and people’s access to it, go, as Trouillot’s argued, beyond gathering archival material.²⁰¹

Part of the process of archive making is appraisal, the larger act of choosing material for archiving.²⁰² The archivist is the person who decides whether a record should be kept or not. One major responsibility is to determine whether a record(s) will be viewed and become part of history and beyond.²⁰³ History consists of narratives, which are produced during “fact retrieval” after “the making of *archives*,” according to Trouillot’s understanding of the “process of historical production.”²⁰⁴ The first step in the process (“the making of *sources*”) and the second step (“the making of *history* in the final instance”) are important, as they are moments in which power can operate to exclude those less powerful. In both moments, “silences” can intrude.²⁰⁵

The power dynamics inherent in the making of history is clearly present in how narrative and facts are styled and selected. While multiple factors influence this process, *who* writes historical narratives is, perhaps, the most impactful.²⁰⁶ These factors connect back to access and the idea that every user builds their own perception of the records in an archive.²⁰⁷ From there, the individual develops “meanings,” connections, and thus, identity, as Ketelaar argued.²⁰⁸ When the findings of archival research are expressed in “historical narratives,” they automatically build on “previous understandings” and carry in them the power dynamics of the archive, according to Trouillot.²⁰⁹ As such, they have already undergone some degree of what Ketelaar presented as “mediation.”²¹⁰

As we shift the focus from the individual to society, the larger implications of archives and the extent of their power become clear. Foucault and Derrida have written extensively about these power dynamics.²¹¹ The extent of that power, according to Joan M. Schwartz and Terry, is that “[a]rchives – as records – wield power over the shape and direction of historical scholarship, collective memory,

and national identity, over how we know ourselves as individuals, groups, and societies.”²¹² Hence, these crucial aspects of social and individual life, notably memory, can be controlled via archives.²¹³ It is important to recognize that archives are neither objective nor complete; but, archives are powerful instruments for recording specific knowledge and securing the opportunity to both learn about and preserve (hi)stories.²¹⁴ As a result, archives are key in enabling or hindering (group) identity development.²¹⁵ According to Rodney G. S. Carter, the oppression of “the marginalized” in society operates on various levels within the archive and historiography, corresponding roughly to Trouillot’s interpretation of the problem of silence.²¹⁶ Black women have been severely affected by this marginalization and “silencing;” there is, therefore, a need for archives dedicated to Black women, the writing of Black women’s history, and Africana Studies.²¹⁷

The purpose of the Spelman College Archives within the WRRC was to allocate power to the Spelman community, especially students and Black women. Guy-Sheftall had envisioned it as part of the WRRC; but, the archive did not receive funding under the initial grant for the center.²¹⁸ In 1981, however, she completed another proposal to fund the archive.²¹⁹ Funding the Spelman College Archives, indeed, challenged the gendered and racialized dynamics on campus.

Without viable curricular opportunities or access to the archives, students during Guy-Sheftall’s college years had limited access to learning about Black women’s history, or Black women’s colleges. Instead, they would have had to rely on learning about their history via publications and narratives about the college’s history.²²¹ In 1966, students could consult the “HISTORICAL SKETCH” in the course catalog, which outlined the founding and general history of the college, with a focus on leadership and growth.²²⁷ Florence Matilda Read’s *The Story of Spelman College* was the only available (designated) history about a historically Black women’s college.²²⁸ As Read, a white woman, had been the college president, her work was written from her cultural perspective.²²⁹ The text included many chapters about the founders of the college, with one chapter about the alumnae.²³⁰ Read did rely on historical material about Spelman.²³¹ The book is, thus, a poignant example of the campus power dynamics at work when it comes to who had access to write about Black women’s experiences.

Before proposing the archives, Guy-Sheftall published, *Spelman: A Centennial Celebration*, a historiographical volume.²³² It read, “Spelman College is 100 years old and we want to share our story with you” and “*You must read our*

*story because it is your story too!*²³³ Her ability to propose the archives, therefore, comes from her position of power as alumna and faculty.²³⁴ In the spirit of Warren's point about "Black feminist inclusivity," Guy-Sheftall "shar[ed] power" by establishing the archives and [providing] access to them.²³⁵

Every April, the campus has historically celebrated Founders Day. During this month, the Spelman community traditionally commemorates its beginnings in a series of events on campus.²³⁶ Sarah Ruffing Robbins' work on Spelman in her 2017 book, *Learning Legacies*, examines the Founders Day celebration and its legacy.²³⁸ Robbins pursued an in-depth study of foundational and early institutional historical narratives, centered around Founders Day. She argued that the "[r]euse of Spelman's shared stories about itself as an institution reaffirms its identity to its community members."²⁴⁰ To her, these early narratives were, in fact, "counternarratives resisting the marginalization of African American women."²⁴²

During the mid-1960s, however, when Guy-Sheftall attended Founders Day programming, it provided few opportunities for students to actively engage with community history. The *Spelman Messenger* featured a 1965 program showing that the "formal" and ceremonial activities took place on one day (April 11), but listed further activities as part of the celebration.²⁴⁴ Next to theater, dance, and vocal performances, Spelman held a "Know Your Spelman Quiz and Pep Contest."²⁴⁵ The quiz presented a more active student engagement with Spelman history (than the spectators, performers, or participants in the procession) and was reportedly sponsored by the Spelman Student Government Association (SSGA).²⁴⁷ One representative per class competed in the quiz about the college overall, as well as its history.²⁴⁸ The quiz questions were based on Read's *The Story of Spelman College*, and the *Bulletin*, according to the 1966 feature.²⁴⁹ Coupled with the quiz, the students held a songwriting contest as part of the festivities.²⁵⁰ Jean Berrien specified the criteria for songs in the competition, which included "suitability to occasion."²⁵¹

Based on the *Spotlight* coverage of Founders Days in the mid-1960s, the festivities only gave students limited opportunity to learn more about Spelman's history because the celebration was centered in the history written by and/or about the white founders and leadership. In 1963 and 1965, students introduced Founders Day in solemn terms, in heavy language. One student explained in 1963 that, "Each year, a week is set aside for us to pay tribute to Miss Sophia B. Packard and Miss Hariett [sic] E. Giles, who in 1860 first began to nurse the dream which

was to become a living reality.”²⁵⁴ Another, in 1965, stated, “The Annual Founders’ day exercises are held in memory of our humble beginning in the basement of Friendship Baptist Church, and the two loyal women who made it all possible through their courage and untiring efforts.”²⁵⁵ The language is indeed heavy with awe. Both statements were printed on the front pages of the paper.²⁵⁶ In 1964, an anonymous writer asserted “[a]s Founders’ Day draws nearer, we all begin to feel a rekindling of Spelman ‘spirit.’”²⁵⁸ The “we” is used throughout the piece, assuming authority to speak for the community. The main theme in the newspaper articles is Packard and Giles’ burden and devotion, coupled with the observation that this history is neglected outside of the celebration. Another writer declared “In the midst of grumbling and complaining the students now have a tendency to forget about the Founders, who withstood hardships and disadvantages that make our complaints seem very petty.”²⁶¹ The author further argued that students must develop “a deep feeling of respect and appreciation.”²⁶² Select writings displayed subtle challenges to this narrative and the power dynamics over memory. Writing in 1965, midway through her text, Fuqua conceded that “Founders’ Day means different things to different people,”²⁶⁴ indicating a significance beyond the celebration of the founders, or, at least, that not everybody feels connected to it for the same reasons. She did elaborate on the meaning of the day for the graduating class, for whom Founders Day was important.²⁶⁵ Overall, access to learning about history from a student and community perspective in the 1960s was quite limited. The WRRC and the Archives were indeed necessary given this climate.

The development of the WRRC enables students and the community to research and engage with their history. The designated institutional space and location for the archives is within a central location on campus.²⁶⁷ On a meta level, this corresponds to a “re-centering” from a postcolonial perspective that Matthew Kurtz pondered in the context of establishing an archive.²⁶⁸ This is significant because the library space was planned to be converted into the archives and center when the books were moved to consortium spaces off Spelman campus.²⁶⁹ Inspired by Warren’s research, which suggests that archives about Black women are rarely within close proximity to Black women and their communities, I suggest that having the materials amidst the Spelman community is empowering in practice and for its symbolism.²⁷⁰

The Center, Guy-Sheftall argued, now offered a vehicle to process and institutionalize the Spelman College Archives – a nod to the agenda-setting power

of the center, and implicitly, of the director.²⁷¹ Funding is a key issue here, especially at HBCUs.²⁷² Guy-Sheftall made clear that with limited means, HBCUs often had to make other prioritizations over establishing college archives.²⁷³ She proposed for the WRRC director to head the operation of the archives with the assistance of a professional archivist.²⁷⁴ Guy-Sheftall's influence on the operations could thus be interpreted as central to its mission.

In the proposal for the archive, Guy-Sheftall wrote that establishing the archives would provide “access” to “historically significant material.”²⁷⁵ In this context, “access” means both opening the collection for users and actually establishing the collection.²⁷⁶ Guy-Sheftall highlighted that the material is exclusive to the holdings of Spelman calling it “unique” on various counts.²⁷⁷ Despite the exclusivity of the material, there was barely any preservation and conservation infrastructure in place at Spelman at the time Guy-Sheftall wrote the proposal.²⁷⁸ She, therefore, declared that storing of historical materials was urgent and her proposal prompted an acute imperative to begin processing archival materials.²⁷⁹ Thanks to the fact that only a few people had access to institutional records, the materials only had minimal wear.²⁸⁰ The initiation of physical archiving and preservation of material provides the basis for its further use in research at Spelman and beyond.²⁸² Access to these original documents allowed for a fuller accounting of Spelman's history, including the need to address and fill critical gaps in the available published literature. In this way, the archives at the WRRC allow for research on Black women's history, institutional history, and, therefore, Black Women's Studies as part of Africana Studies.

The second dimension of access and power lies in the processes of collecting, archiving, and cataloging the development of the Spelman College Archives.²⁸⁴ As part of the proposed process for establishing the Archives, Guy-Sheftall announced the development of acquisition and collection strategies.²⁸⁵ The “collections program” would be spearheaded by the designated full-time archivist who would gather “both past and present Spelman materials which have historical significance through alumnae and on-campus programs.”²⁸⁶ Selecting those materials of “historical significance”²⁸⁷ bears the major decision-making powers, laid out above, in building the collection, crafting its scheme, and, ultimately, working toward historiographical scholarship.²⁸⁹ Guy-Sheftall proposed that the archivist will serve as assistant to the director of the archives, the position that shall be held by the general director of the WRRC, in this case, herself, a Black woman.²⁹⁰ The fact

that Guy-Sheftall described that the, “archivist would [...] initiate a collections program”²⁹¹ points to the creation of a completely new strategy, which could mean an additional layer of agenda-setting powers in the way archival retrieval and storage at Spelman operated in previous years.

The concept for the archives actively involved the community. The vision for the collection is a comprehensive and inclusive one. Alumnae of the college were central to creating content for the archive. In her proposal, Guy-Sheftall raises awareness for the existence and relevance of material objects, such as memorabilia, alongside documents.²⁹⁵ Based on Burckel’s suggestions, the diverse material in the collection likely enables an approach to student life that documents alone cannot.²⁹⁶ Alumnae play an active role, as they are asked to donate material to the general archive or archive their essays, papers, and other research.²⁹⁷

The original WRRC proposal included the need to document and house the materials and activities of Black women’s organizations.²⁹⁸ Here, archiving capabilities would be given to grassroots organizations, showcasing a broad view of the community of Black women and their histories; in this way, Black women are presented “as ‘knowers’”²⁹⁹ challenging stereotypes and imagery about Black women.³⁰⁰ Therefore, Spelman College Archives, from a postcolonial perspective, according to Jeanette Bastian’s summary of the theoretical scholarship, would mean the archive supports marginalized communities in confronting the narratives that had been excluding them, i.e. developing counternarratives.³⁰¹ The proposal also highlighted the importance of cataloging holdings to ensure access via retrievability. The proposals expressed what Menne-Haritz argues: only collections that are logged and listed can be found, viewed, and used for scholarship and learning.³⁰³ Thanks to the archive, the Center thus gained “dissemination” capabilities in the quest to closing the research gap on Black women.³⁰⁴

Instilling “[S]elf-confidence” belongs to the list of “purpose[s]” that Guy-Sheftall lists for Spelman College.³⁰⁵ The mere institutionalization of a women’s center with its research agenda is an act to instill self-confidence into the Spelman community, its students, alumnae, and Black women overall.³⁰⁷ She argued for the interest in Black women’s experiences, implicitly pointing toward the right of participation and the necessity for their appearance in scholarship.³⁰⁸ Establishing a center that collects and archives information and material on Black women, and their “contributions,” recognizes the relevance of their stories, and the necessity of their presence on campus and as members of society.³¹⁰

Guy-Sheftall presented the initiatives of the WRRC and the archives to address the silencing and visibility of Black women's experiences, scholarship, and historiography.³¹¹ Prior to the founding of the WRRC, historiographical scholarship had begun to shift its attention to the topics of everyday life, women in higher education, predominantly white women's colleges, and the respective historical sources; but, as Guy-Sheftall pointed out, this scholarship overlooked Black women and their experiences.³¹² The argument for more research on Black women, the necessity of the WRRC, and uniqueness of the Spelman College Archives grows out of the gap in scholarship, and, additionally, out of Black women's exceptional (historical) experience.³¹³ Overall, a reminder of the historical contexts of exclusion and oppression of Black women reinforces the urgency and the broad target areas of the Spelman College Archives and the WRRC.³¹⁴ Spelman can meet this demand, according to Guy-Sheftall, if:

we feel that Spelman is in a unique position to contribute to academic knowledge about the contributions of black women to our society and their social, political, economic, educational and cultural experiences. The establishment of a Black Women's Center of this nature would rectify the scholarly neglect to which black women have been subjected.³¹⁵

In sum, with the governance and decision-making powers about the documents in the hands of an alumna, the Spelman community has the power to place Black women's lives at the center of not only Women's Studies and Africana Studies, but across varying disciplines.³¹⁶

Conclusion

The WRRC proposal reminds us that, "A Black Women's Center builds upon our rich heritage and further enhances our role in preparing black women for leadership positions in society."³¹⁷ The creation of the WRRC exposed some of the tensions around race and gender in the college's mission, its institutional history, and its narratives. With this alumna-made institution, which shifted the power dynamics toward Black women, the WRRC operates as a center for Black Women's Studies and Africana Studies, which is tailored for the student population.

The article from the WRRC's 25th anniversary *Messenger* issue showcased student statements and recollections on the meaning of the center and its leader.

Class of 2005 alumna Moya Bailey suggested that “Generally, [Spelman’s] students underestimate the revolutionary power of the Women’s Research and Resource Center in their college experience. [...] For those of us who are aware, we see the Women’s Center and her leadership as integral resources on the Spelman campus.”³²⁰ Given Bailey’s statement, it seems that the WRRC has developed a presence on campus, and students actively seek out its resources. While Bailey may actively recognize the WRRC’s uniqueness, her peers may already consider its presence ‘normal.’³²¹ Thus, the integration of the WRRC into the fabric of the college certainly speaks to the success of Guy-Sheftall’s work.

As part of its fortieth-anniversary event in 2022, the center called for video submissions about “how Guy-Sheftall and/or the Women’s Research & Resource Center has impacted your life, your college experience and/or your work.”³²² This call presents one way the center has paid tribute to its founder’s half-century of teaching, celebrated the WRRC’s anniversary, and highlighted the WRRC’s association with Toni Cade Bambara.³²³ Hosted online in April 2022, the WRRC’s celebration included discussions by scholar-activists and students and performances by artists. The program highlighted all aspects of the center and its community.³²⁴ Calling the event “a future-forward celebration”³²⁵ and ending the program with a “Call to Scholar-Activism,”³²⁶ the WRRC and the Spelman College Archives continue to thrive, in spite of the COVID-19 pandemic.³²⁷

Notes

¹ As a white woman born and raised in Germany, my perspective on the lived experience of the Spelman community is inherently limited. It is with great care and empathy that I approach this research, and I never intend to speak for the members of the Spelman or the Black community, neither in the past nor the present.

² My sincere and deep gratitude goes to Kassandra Ware, Holly Smith, and their team at the Spelman College Archives, who make my remote research possible.

³ Thank you to my advisor PD Dr. Charlotte A. Lerg at the Amerika Institute and her graduate seminar in the summer of 2022 for insightful comments and an always supportive atmosphere.

⁴ Also, I would like to thank my reviewers for their time and helpful suggestions.

⁵ Denise McFall, “Beverly Guy-Sheftall: A Rebel with a Cause... or Two,” *Spelman Messenger* 118, no. 1 (2006): 18, accessed December 31, 2021, <http://hdl.handle.net/20.500.12322/sc.001.messenger:2006.01>.

⁶ Patricia Bell-Scott, Beverly Guy-Sheftall, and Jacqueline J. Royster, “The Promise and Challenge of Black Women's Studies: A Report from the Spelman Conference, May 25–26, 1990,” *NWSA Journal* 3, no. 2 (1991): 281, accessed August 20, 2022, <https://www.jstor.org/stable/4316132>.

⁷ Beverly Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women: Interview by Jessica Harris,” *Artist and Influence VIII – The Cornucopia* (1989): 111. Spelman College Archives. Alumnae Files, Dr. Beverly Guy Sheftall Alumna File, Spelman College Archives, Atlanta, GA; Spelman College, “Women's Research & Resource Center (WRRRC),” accessed June 8, 2022, <https://www.spelman.edu/academics/majors-and-programs/comparative-womens-studies/womens-research-resource-center>; Frances D. Graham and Susan L. Poulson, “Spelman College: A Place All Their Own,” in *Challenged by Coeducation: Women's Colleges Since the 1960s*, eds. Leslie Miller-Bernal and Susan L. Poulson (Nashville, TN: Vanderbilt University Press, 2006), 245-46.

⁸ Spelman College, “Majors, Minors and Programs,” accessed June 2, 2022, <https://www.spelman.edu/academics/majors-minors-and-programs>; Spelman College, “When and Where I Enter: Developing Intellectual Community,” *Spelman College Bulletin 2020-2022*, accessed June 1, 2022, <https://www.spelman.edu/academics/college-bulletin>, 14-15, 42; Spelman College, “African Diaspora and the World (ADW) Program,” Spelman College, accessed June 2, 2022, <https://www.spelman.edu/academics/special-academic-programs-and-offerings/african-diaspora-the-world>; Spelman College, “The African Diaspora Studies Minor,” Pamphlet, accessed June 1, 2022, https://www.spelman.edu/docs/college-bulletin/ads-pamphlet.pdf?sfvrsn=21166d51_2, n.pag. [3].

⁹ For the most recent list of courses as of this writing see, Spelman College, “When and Where I Enter,” 43; Spelman College, “Course Sequence Booklet 2021 – 2022,” Spelman College, accessed June 1, 2022, <https://www.spelman.edu/docs/ous/course-sequence-booklet.pdf>, 17.

¹⁰ Delores P. Aldridge and Carlene Young, “Historical Development and Introduction to the Academy,” in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), 5–7.

¹¹ See for example, Spelman College, “Majors, Minors and Programs;” Spelman College, “Faculty Profile.”: Beverly Guy-Sheftall, Ph.D.” Spelman College, accessed Mar.7, 2023, <https://www.spelman.edu/academics/faculty/directory/profile/beverly-guy-sheftall>.

¹³ Denise McFall, “Women’s Research and Resource Center: Marking 25 Years of Changing the World Through Feminist Intellectual Thought,” *Spelman Messenger* 118, no. 1 (2006): 9, 13, accessed December 31, 2021, <http://hdl.handle.net/20.500.12322/sc.001.messenger:2006.01>.

¹⁵ McFall, “Women’s Research and Resource Center,” 8; Beverly Guy-Sheftall, “Black Women and Higher Education: Spelman and Bennett Colleges Revisited,” *Journal of Negro Education* 51, no. 3 (1982): 282, accessed January 29, 2021. <https://www.jstor.org/stable/2294695>.

¹⁷ See for example, Guy-Sheftall, “Black Women and Higher Education,” 280, 282.

¹⁹ Bell-Scott, Guy-Sheftall, and Royster, “The Promise and Challenge of Black Women's Studies,” 282.

²⁰ Kimberlé Crenshaw, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics,” *University of Chicago Legal Forum*, 1989 no. 1: 140, accessed July 7, 2022, <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>; Kimberlé Crenshaw, “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color,” *Stanford Law Review* 43, no. 6 (1991): 1244, accessed July 8, 2022, <https://doi.org/10.2307/1229039>, which was referenced and elaborated by Kellee E. Warren, “We Need These Bodies, but Not Their Knowledge: Black Women in the Archival Science Professions and Their Connection to the Archives of Enslaved Black Women in the French Antilles,” *Library Trends* 64, no. 4 (2016): 778–79, accessed June 26, 2022, <https://hdl.handle.net/2142/94940>. For Spelman and intersectionality, see Graham and Poulson, “Spelman College,” 252; Guy-Sheftall on explaining intersecting forms of oppression in the historical experience of Black Women, Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 109.

²¹ Crenshaw, “Demarginalizing the Intersection of Race and Sex,” 140.

²² Warren, “We Need These Bodies, But Not Their Knowledge,” see especially 778–779.

²³ See for example, Guy-Sheftall, “Black Women and Higher Education,” 279–80.

²⁴ Harry G. Lefever, "The Early Origins of Spelman College," *Journal of Blacks in Higher Education*, no. 47 (2005): 61–63, accessed March 22, 2021, <https://www.jstor.org/stable/25073174>; Spelman College Office of Alumnae Engagement, "Spelman College History and Traditions 2021 Reference Guide," Spelman College, accessed June 22, 2022, <https://www.spelman.edu/alumnae/alumnae-engagement>, 5.

²⁵ See especially Sarah Ruffing Robbins, *Learning Legacies: Archive to Action Through Women's Cross-Cultural Teaching* (Ann Arbor: University of Michigan Press, 2017), <https://doi.org/10.3998/mpub.4469010>, 55 and for example 46, 55–56, 67, 78 in Robbins as well as Harry G. Lefever, "The Early Origins of Spelman College," 61–63; and "The Tradition of White Presidents at Black Colleges," *Journal of Blacks in Higher Education*, no. 16 (1997): 98, accessed March 22, 2021, <https://www.jstor.org/stable/2962918>. Also, Graham highlights that there is a sense of pride in Atlanta connected to retelling the story, Lawrence Otis Graham, *Our Kind of People: Inside America's Black Upper Class*, Harper Perennial Edition (New York: HarperCollins, 1999), 72.

²⁶ See for example, McFall, "Women's Research and Resource Center," 8; Graham and Poulson, "Spelman College," 245–46. See the subchapter on curriculum below.

²⁷ See for example, McFall, "Women's Research and Resource Center," 8; Graham and Poulson, "Spelman College," 245–46.

²⁹ Sarah H Case, *Leaders of Their Race: Educating Black and White Women in the New South* (Champaign, IL: University of Illinois Press [eBook], 2017), 13.

³⁰ Aldridge and Young, "Historical Development and Introduction to the Academy," 5–6, 9; Laverne Gyant, "The Missing Link: Women in Black/Africana Studies," in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), and her subsection on "Leadership," 182–183.

³¹ Gyant, "The Missing Link," 184; Delores P. Aldridge, "Towards Integrating Africana Women into Africana Studies," in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), 196. For further examples of her written work see the bibliography of this article and her publications list on the Spelman website, Spelman College, "Faculty Profile."

³² Beverly Guy-Sheftall. Spelman College Women's Research and Resource Center. Proposal to Charles Mott Foundation, 1980. Spelman College Archives, Atlanta, GA.

³³ Beverly Guy-Sheftall, The Spelman College Archives, May 19, 1981. DMS Box 7 Folder Archival Materials #2. Donald M. Stewart Presidential Papers, Spelman College Archives, Atlanta, GA.

³⁴ Guy-Sheftall, Questionnaire for Spelman Alumnae, n.d. Alumnae Files, Beverly Guy Sheftall Alumna File, Spelman College, Atlanta, GA; Spelman: A Centennial Celebration. Advertisement, brochure. Alumnae Files, Beverly Guy Sheftall Alumna File, Spelman College Archives, Atlanta, GA; Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly

Siyabonana: The Journal of Africana Studies, Volume 1, Number 1, Winter 2023

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Journal on Black Women”; Beverly Guy-Sheftall, “African-American Studies: Legacies & Challenges: What Would Black Studies Be If We'd Listened to Toni Cade?” *The Black Scholar* 35, no. 2 (2005), accessed June 25, 2022, <https://doi.org/10.1080/00064246.2005.11413308>. Alumnae Files, Beverly Guy Sheftall Alumna File. Spelman College Archives. Atlanta, GA.

³⁵ Atlanta University Center Robert W. Woodruff Library, “Spelman Catalogs,” accessed September 10, 2022, <https://radar.auctr.edu/islandora/object/sc.001.catalog%3A9999>; Atlanta University Center Robert W. Woodruff Library, *The Spelman Spotlight (The Blueprint)*, accessed June 20, 2022, <https://radar.auctr.edu/islandora/object/sc.001%3A9999>; In *Undaunted by the Fight: Spelman College and the Civil Rights Movement, 1957-1967* (Macon, GA: Mercer University Press, 2005) Harry G. Lefever also consulted *The Spotlight* in his historiographical work. Digitized Spelman publications and photographs are Spelman College Archives materials, available via RADAR: Repository of AUC Digital Collections, Archives and Research.

³⁶ Atlanta University Center Robert W. Woodruff Library, “Spelman Messenger,” accessed June 22, 2022, <https://radar.auctr.edu/islandora/object/sc.001.messenger%3A9999?page=30>. Today, the *Spelman Messenger* is mainly the college’s alumnae magazine, but it has a more intricate history as a means of communication at the college. See Sarah Ruffing Robbins, *Learning Legacies: Archive to Action Through Women's Cross-Cultural Teaching* (Ann Arbor: University of Michigan Press, 2017), <https://doi.org/10.3998/mpub.4469010>, 18–20; as well as Robbins, “‘That My Work May Speak Well for Spelman’ in *Messengers* Recording History and Performing Uplift,” 37–78.

³⁷ Atlanta University Center Robert W. Woodruff Library, *Spelman Messenger*; Robbins, *Learning Legacies: Archive to Action through Women's Cross-Cultural Teaching*, 19–20, 48–49; Case, *Leaders of Their Race*, 94, 98, 114. Robbins suggested these are “counternarratives to promote the institution’s agenda,” 48.

³⁸ Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 22–24. In this work, she explained her perspective throughout the piece, especially, on page 22. Peculiarly, the title speaks of African-American Studies when she only referred back to specifically African-American for some of her own work and training, but otherwise did not connect African-American to women or feminism in “African-American Studies: Legacies & Challenges.” The article is published but was sorted in the alumna documents of Guy-Sheftall in the Spelman College Archives.

³⁹ Linda M. Perkins, “The Education of Black Women in the Nineteenth Century,” in *Women and Higher Education in American History: Essays from the Mount Holyoke College Sesquicentennial Symposia*, ed. John Mack Faragher and Florence Howe (New York: Norton, 1988), 76–77; Alan Colón reminds us though that Africana Studies expresses the rejection of “the system of established mainstream education,” see Alan Colón, “Black Studies and Historically Black Colleges and Universities: Towards a New Synthesis,” in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), 296.

⁴⁰ Perkins, “The Education of Black Women in the Nineteenth Century,” 76–77; Vivian V. Gordon, “Black Women, Feminism, and Black Studies” in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), 169; Delores P. Aldridge, “Towards Integrating Africana Women into Africana Studies,” 194–95; Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 22, 24. Guy-Sheftall pointed to the awareness of sexism evident in Black thought; see Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 108.

⁴¹ Gyant, “The Missing Link,” 177–79; Bell-Scott, Guy-Sheftall, and Royster, “The Promise and Challenge of Black Women's Studies,” 283, 285, 287; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 194–95. Gordon also points to the collaborations of men and women for inclusion in “Black Women, Feminism, and Black Studies,” 169.

⁴² Gordon, “Black Women, Feminism, and Black Studies,” 169; Gyant, “The Missing Link,” 177, 179, 182–183; Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 22.

⁴³ Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 23. Capitalization in original.

⁴⁴ Nancy Coleman, “Why We’re Capitalizing Black,” *New York Times*, July 5, 2020, Times Insider, accessed June 28, 2022, <https://www.nytimes.com/2020/07/05/insider/capitalized-black.html>. In 2020, the *New York Times*, pointing to other media outlets and recent events of violence, officially adopted the capital B in Black in acknowledgement of the distinctive cultural phenomena it refers to.

⁴⁵ Young and Aldridge offer a definition that connects all the disciplines under different names largely in this way, Aldridge and Young, “Historical Development and Introduction to the Academy,” 3; the interdisciplinarity was mentioned by the National Council for Black Studies, “Background,” accessed June 28, 2022, <https://ncbsonline.org/about/background/>.

⁴⁶ Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 23; National Council for Black Studies, “Background,” accessed June 28, 2022, <https://ncbsonline.org/about/background/>.

⁴⁷ National Council for Black Studies, “Background.”

⁴⁸ ASA – African Studies Association, “About the ASA,” accessed June 28, 2022, <https://africanstudies.org/about-the-asa/>.

⁴⁹ “Journal of Black Studies: About This Journal,” *Journal of Black Studies*, accessed June 28, 2022, <https://journals.sagepub.com/home/jbs>. I am referring to the short synopsis describing the JBS.

⁵⁰ Gyant, “The Missing Link,” 183; Guy-Sheftall, “African-American Studies: Legacies & Challenges,” 24; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 199; Gordon, “Black Women, Feminism, and Black Studies,” 169.

⁵¹ Guy-Sheftall, "African-American Studies: Legacies & Challenges," 23-24; Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women," 109.

⁵² Guy-Sheftall, "African-American Studies: Legacies & Challenges," 22-23.

⁵³ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1.

⁵⁴ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1, 3, 8, 17-18; Guy-Sheftall, The Spelman College Archives, 2, 6.

⁵⁵ Bell-Scott, Guy-Sheftall, and Royster, "The Promise and Challenge of Black Women's Studies," 284; Gordon on the exclusion of Black women from Women's Studies, "Black Women, Feminism, and Black Studies," 173. The following examples point to the background of exclusion of Black Women in Women's Studies in conjunction with that in Africana Studies: Gyant, "The Missing Link," 183; Aldridge, "Towards Integrating Africana Women into Africana Studies," 192, 194.

⁵⁶ Bell-Scott, Guy-Sheftall, and Royster, "The Promise and Challenge of Black Women's Studies," 284; Gyant, "The Missing Link," 177, 179, 182-183; Warren, "We Need These Bodies, But Not Their Knowledge," 777-778, 792; Aldridge, "Towards Integrating Africana Women into Africana Studies," 196; Aldridge and Young, "Historical Development and Introduction to the Academy," 5.

⁵⁷ The project was a survey of the atmosphere on HBCU campuses for the LGBTQ+ community; Williams used LGBTQ, I added the + in the attempt to enhance my use of inclusive language. Erica L. Williams, "Women's Studies and Sexuality Studies at HBCUs: The Audre Lorde Project at Spelman College," *Feminist Studies* 39, no. 2 (2013): 520, accessed December 30, 2021, <https://link.gale.com/apps/doc/A350577346/ITOF?u=lmum&sid=bookmark-ITOF&xid=8df739a5>. Williams noted that the larger team working on the project included Dr. Guy-Sheftall; see 520-521. In her short piece, she pointed to the perspective that "historical context" has to offer for understanding institutional dynamics at HBCUs; Williams, "Women's Studies and Sexuality Studies at HBCUs," 521-23.

⁵⁸ Williams, "Women's Studies and Sexuality Studies at HBCUs," 520, 523.

⁵⁹ Williams, "Women's Studies and Sexuality Studies at HBCUs," 523. In her case this "[was] a curricular commitment to consistency in messaging about and visibility of the LGBT community." Williams, "Women's Studies and Sexuality Studies at HBCUs," 523.

⁶⁰ Williams, "Women's Studies and Sexuality Studies at HBCUs," 523.

⁶¹ Williams, "Women's Studies and Sexuality Studies at HBCUs," 520-521, 523.

⁶² Williams, "Women's Studies and Sexuality Studies at HBCUs," 520-23; Colón, "Black Studies and Historically Black Colleges and Universities," 298, 300; Aldridge and Young, "Historical

Development and Introduction to the Academy,” 4-6, 8-9; Young and Aldridge even dedicated a subsection of their work to “Institutionalization,” 5-7 and 370-737.

⁶³ Aldridge and Young, “Historical Development and Introduction to the Academy,” 8-9.

⁶⁴ Aldridge and Young, “Historical Development and Introduction to the Academy,” 4-6, 8-9.

⁶⁵ Aldridge and Young, “Historical Development and Introduction to the Academy,” 8.

⁶⁷ McFall, “Women’s Research and Resource Center,” 10-11; Aldridge and Young, “Historical Development and Introduction to the Academy,” 8.

⁶⁸ Guy-Sheftall, Spelman College Women’s Research and Resource Center, 5-6, 13; Guy-Sheftall, The Spelman College Archives, 8; .

⁶⁹ Guy-Sheftall, The Spelman College Archives, 8; Spelman College, “Past Presidents,” accessed May 18, 2022, <https://www.spelman.edu/about-us/office-of-the-president/past-presidents>; ;The Tradition Of White Presidents At Black Colleges,” 93-99, see especially 98-99; Michael H. Washington And Cheryl L. Nuñez, “Education, Racial Uplift, And The Rise Of The Greek-Letter Tradition: The African American Quest For Status In The Early Twentieth Century,” In *African American Fraternities And Sororities: The Legacy and The Vision*, ed. Tamara L. Brown, Gregory Parks, and Clarenda M. Phillips (Lexington, KY: University Press of Kentucky, 2005), 169.

⁷⁰ “The Tradition of White Presidents at Black Colleges,” 93; Robbins, *Learning Legacies: Archive to Action through Women’s Cross-Cultural Teaching*, 42-44; Case, *Leaders of Their Race*, 85-86, 100.

⁷¹ Case, *Leaders of Their Race*, 85-86; Robbins, *Learning Legacies: Archive to Action through Women’s Cross-Cultural Teaching*, 42-44.

⁷² “The Tradition of White Presidents at Black Colleges,” 93; Graham, *Our Kind of People*, 72; Robbins, *Learning Legacies: Archive to Action through Women’s Cross-Cultural Teaching*, 48, 50, 62; Case, *Leaders of Their Race*, 100, 102-103.

⁷³ Washington and Nuñez, “Education, Racial Uplift, and the Rise of the Greek-Letter Tradition,” 169. Washington and Nuñez refer to Raymond Wolters for the student sentiment, 169.

⁷⁴ “The Tradition of White Presidents at Black Colleges,” 93-94.

⁷⁵ Washington and Nuñez, “Education, Racial Uplift, and the Rise of the Greek-Letter Tradition,” 169. Washington and Nuñez refer to Raymond Wolters for the student sentiment.

⁷⁷ Case, *Leaders of Their Race*, 100. Robbins on the other hand pointed to the egalitarian positions of the founders in Robbins, *Learning Legacies: Archive to Action through Women’s Cross-Cultural Teaching*, 43.

⁷⁸ Margaret Shannon, "The Liberation of Spelman College," July 8, 1973, Quarles Library Collection. Box 15 Folder; "The Liberation of Spelman College from ATL/Journal + Constitution article July 8, 1973," Spelman College Archives, Atlanta, GA, 10.

⁷⁹ Shannon, "The Liberation of Spelman College," 10; Spelman College, "Past Presidents."

⁸⁰ Graham and Poulson, "Spelman College," 252 point to Spelman's location at the intersection of HBCU and women's college and further below relay historical developments and point to a shift in profile of educators.

⁸¹ See for example, Sam Roberts, "Donald Stewart, 80, Dies; Took over the College Board at a Crucial Time," *New York Times*, April 12, 2019, accessed May 18, 2022, <https://www.nytimes.com/2019/04/12/obituaries/donald-stewart-dead.html>; Spelman College, "Past Presidents."

⁸² Graham and Poulson, "Spelman College," 244; Roberts, "Donald Stewart, 80, Dies; Took Over the College Board at a Crucial Time"; Guy-Sheftall, "Black Women and Higher Education," Note 9, page 281.

⁸³ McFall, "Beverly Guy-Sheftall," 18.

⁸⁴ See for example, Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women," 112; Guy-Sheftall, "Black Women and Higher Education," 281; Graham and Poulson, "Spelman College," 246.

⁸⁵ Graham and Poulson, "Spelman College," 246.

⁸⁷ Graham and Poulson, "Spelman College," 244, 247; Guy-Sheftall, "Black Women and Higher Education," 283.

⁸⁸ Guy-Sheftall, Spelman College Women's Research and Resource Center, 5-6, 13. As part of her work, Guy-Sheftall also moved to expose students to "role models" in literature; Guy-Sheftall, "Women's Studies at Spelman College: Reminiscences from the Director," *Women's Studies International Forum* 9, no. 2 (1986): 152, accessed August 20, 2022, [https://doi.org/10.1016/0277-5395\(86\)90026-9](https://doi.org/10.1016/0277-5395(86)90026-9).

⁸⁹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 5-6, 13. Aldridge and Young point out that "role models and mentors" are a necessary contribution of "Black Studies programs" or "Black Studies units"; Aldridge and Young, "Historical Development and Introduction to the Academy," 8.

⁹⁰ Guy-Sheftall, Spelman College Women's Research and Resource Center, 5-6, 13.

⁹¹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 5, 21.

⁹² Bell-Scott, Guy-Sheftall, and Royster, "The Promise and Challenge of Black Women's Studies," 282-83.

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⁹⁵ Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 111.

⁹⁶ Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 111; Guy-Sheftall, Spelman College Women's Research and Resource Center, 1, 18.

⁹⁷ Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 111; McFall, “Women’s Research and Resource Center,” 8; Bell-Scott, Guy-Sheftall, and Royster, “The Promise and Challenge of Black Women's Studies,” 281; Guy-Sheftall, “Women's Studies at Spelman College,” 151.

⁹⁸ Her determination shines through in the “Reminiscences” in particular: Guy-Sheftall, “Women's Studies at Spelman College,” 153; Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 111.

⁹⁹ “Spelman Alumnae Women’s Research and Resource Center: The Center Opens Spelman’s Second Century,” *Spelman Messenger* 98, no. 2 (1982 Alumnae Issue): 29, accessed December 31, 2021, <http://hdl.handle.net/20.500.12322/sc.001.messenger:1982.03>. According to Pierre Bourdieu, Guy-Sheftall was already working from a position of cultural capital vis a vis students. Pierre Bourdieu, “The Forms of Capital,” in *Education: Culture, Economy, and Society*, ed. Albert H. Halsey et al. (Oxford, UK: Oxford University Press, 1997), 55.

¹⁰⁰ Guy-Sheftall, “Women's Studies at Spelman College,” 153.

¹⁰¹ Guy-Sheftall, “Women's Studies at Spelman College,” 153.

¹⁰⁴ Guy-Sheftall, Spelman College Women's Research and Resource Center, 24. Formatting in Original. One of her pages on the Spelman website reads that “[she] provided leadership for the establishment of the first women’s studies major at a historically Black college,” “Bio: Beverly Guy-Sheftall, PH.D.” Spelman College, accessed June 3, 2022, <https://faculty.spelman.edu/beverlyguysheftall/bio-and-cv/bio/>. For more on curriculum, see further the subchapter below.

¹⁰⁵ Guy-Sheftall, The Spelman College Archives, 9-10, 12-13, unnumbered page titled “Budget”.

¹⁰⁶ Guy-Sheftall, Spelman College Women's Research and Resource Center, 24.

¹⁰⁷ See for example, McFall, “Beverly Guy-Sheftall,” 16, 18; McFall, “Women’s Research and Resource Center,” 8; “Spelman Alumnae Women’s Research and Resource Center,” 29; Spelman College, “Faculty Profile”; Women's Research and Resource Center, Spelman College, “Bio,” among the initiatives, Guy-Sheftall also took on leadership of the archives. Guy-Sheftall, The Spelman College Archives, 12.

¹⁰⁸ Warren, “We Need These Bodies, but Not Their Knowledge,” 789-90. Italics in original. Warren works with the concept of diversity extensively in her article.

¹⁰⁹ For the background of Black women in the archives see Warren, “We Need These Bodies, But Not Their Knowledge,” 777-79, 784-86, 789-92. When referring to the archivist, Guy-Sheftall, used the pronoun “she,” implying that she had selected a woman for the role. See Guy-Sheftall, *The Spelman College Archives*, 12-13.

¹¹⁰ See especially cover image of issue covering the WRRC’s 25th anniversary; Jo M. Stewart, ed., “Spelman Messenger: 25th Anniversary of Women's Center,” *Spelman Messenger* 118, no. 1 (2006), accessed December 31, 2021, <http://hdl.handle.net/20.500.12322/sc.001.messenger:2006.01>; Image in 1982 *Messenger* article “Spelman Alumnae Women’s Research and Resource Center.”

¹¹¹ In the proposal, see Guy-Sheftall, *Spelman College Women's Research and Resource Center*, 2-6, 9, 12-13, 21.

¹¹² For historical context, see Aldridge, “Towards Integrating Africana Women into Africana Studies,” 191-192, 195, and William E. Nelson Jr., “Black Studies, Student Activism, and the Academy,” in *Out of the Revolution: The Development Africana Studies* eds. Delores Aldridge and Carlene Young, (Lanham, MD: Lexington Books, 2000), 83-83. and note Africana Studies, the discipline, as a result of activism, generally emerged later; see for example Colón, “Black Studies and Historically Black Colleges and Universities,” 296-301;

¹¹³ Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 109.

¹¹⁴ Guy-Sheftall, “Women's Studies at Spelman College,” 155.

¹¹⁵ Spelman College, “Spelman College Bulletin: Catalog Number 1964-1966,” *Spelman College Catalog 1964-1966 Vol. 36 No. 1*, accessed June 6, 2022, <http://hdl.handle.net/20.500.12322/sc.001.catalog:1964.01>, 38. Course listings pages 38-89.

¹¹⁷ “Spelman Alumnae Women’s Research and Resource Center,” 29; Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 109.

¹¹⁸ Spelman College, “Spelman College Bulletin,” 56-58. Listings from the English department on pages 56-58. Emphasis in original course listings; this applies to subsequent course titles from the catalog, which are referenced in this article.

¹¹⁹ Sarah H. Case, in her research, pointed to a history course with a Black focus in the 1920s, and she expected that other courses likely had additional emphasis, Case, *Leaders of Their Race*, 94, see also note 74 in Case.

¹²⁰ Spelman College, “Spelman College Bulletin,” 57.

¹²¹ Spelman College, “Spelman College Bulletin,” 61-62.

¹²³ Spelman College, “Spelman College Bulletin,” 62;

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- ¹²⁴ Spelman College, “Spelman College Bulletin,” 7.
- ¹²⁶ Spelman College, “Spelman College Bulletin,” 62-63.
- ¹²⁷ Spelman College, “Spelman College Bulletin,” 60-61.
- ¹²⁸ Spelman College, “Spelman College Bulletin,” 65.
- ¹²⁹ Spelman College, “Spelman College Bulletin,” 65.
- ¹³⁰ Spelman College, “Spelman College Bulletin,” 66.
- ¹³¹ Spelman College, “Spelman College Bulletin,” 66.
- ¹³² Spelman College, “Spelman College Bulletin,” 42, 47, 48, 50-51, 56-57, 61, 75-76, 78.
- ¹³⁵ Spelman College, “Spelman College Bulletin,” 82-83, 57-58.
- ¹³⁶ Spelman College, “Spelman College Bulletin,” 38-89.
- ¹³⁷ Spelman College, “Spelman College Bulletin,” 88. Guy-Sheftall proceeded to work for the inclusion of (Black) Women’s Studies into the core curriculum. Guy-Sheftall, “Women's Studies at Spelman College,” 151, 155.
- ¹³⁸ Aldridge and Young, “Historical Development and Introduction to the Academy,” 4-5; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 191; Nelson Jr., “Black Studies, Student Activism, and the Academy,” 83; Colón, “Black Studies and Historically Black Colleges and Universities,” 296-297; Gordon, “Black Women, Feminism, and Black Studies,” 168-169; Lefever, *Undaunted by the Fight*, 16-17; Graham and Poulson, “Spelman College,” 240-241.
- ¹³⁹ Graham and Poulson, “Spelman College,” 238, 241; Lefever, *Undaunted by the Fight*, Preface.
- ¹⁴⁰ Lefever, *Undaunted by the Fight*, 16-17, 68.
- ¹⁴¹ Graham and Poulson, “Spelman College,” 240-41. One source that Graham and Poulson quoted laid out different types of “academic freedom.” See Graham and Poulson, “Spelman College,” 240.
- ¹⁴² Graham and Poulson, “Spelman College,” 241. Graham and Poulson referenced examples from 1966-67.
- ¹⁴³ Nelson Jr., “Black Studies, Student Activism, and the Academy,” 83. Colón described activism “for a new, culturally relevant education” on campuses in California. Colón, “Black Studies and Historically Black Colleges and Universities,” 297.

¹⁴⁴ Graham and Poulson, “Spelman College,” 241. See also Colón, “Black Studies and Historically Black Colleges and Universities,” 297.

¹⁴⁵ Guy Sheftall used the terms *relevance* and *relevant* throughout her proposal, 6 times (pp. 4, 7, 14, 21, 24, 25) and 2 times (pp. 2, 13), respectively with regard to the vision of the WRRC for the Black (women) community.; Guy-Sheftall, Spelman College Women's Research and Resource Center.

¹⁴⁷ Guy-Sheftall, “Women's Studies at Spelman College,” 155.

¹⁴⁸ Guy-Sheftall, “Women's Studies at Spelman College,” 153, 155.

¹⁴⁹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1–6, 19;.

¹⁵⁰ Guy-Sheftall, Spelman College Women's Research and Resource Center, 19.

¹⁵¹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 2.

¹⁵² Guy-Sheftall, Spelman College Women's Research and Resource Center, 2, 4.

¹⁵³ Guy-Sheftall, Spelman College Women's Research and Resource Center, 4–5.

¹⁵⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 9.

¹⁵⁶ Guy-Sheftall, Spelman College Women's Research and Resource Center, 4. Here, Guy-Sheftall relayed the results from a review process of the curricular offerings, Guy-Sheftall, Spelman College Women's Research and Resource Center, 4.

¹⁵⁷ For the claims made in the activism for Africana Studies refer to the material mentioned in the footnote for larger student activism above and see the example of relevance I built on for Spelman.

¹⁵⁸ For the history see, Graham and Poulson, “Spelman College,” 241; Lefever, *Undaunted by the Fight*, Preface; Aldridge and Young, “Historical Development and Introduction to the Academy,” 4–5; Colón, “Black Studies and Historically Black Colleges and Universities,” 298.

¹⁵⁹ Lefever, *Undaunted by the Fight*, Preface.

¹⁶⁰ Lefever, *Undaunted by the Fight*, Preface. Colón pointed to authors Michael R. Winston and especially Henry Bullock in reconciling the proclaimed missions of HBCUs and their actions. Colón, “Black Studies and Historically Black Colleges and Universities,” 295.

¹⁶¹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1–2; McFall, “Beverly Guy-Sheftall,” 18; Guy-Sheftall, “Black Women and Higher Education,” 280, 282; Guy-Sheftall, “Women's Studies at Spelman College,” 155; for a synopsis of Spelman’s historical development, see Graham and Poulson, “Spelman College,” 252–53.

¹⁶² “Spelman Alumnae Women’s Research and Resource Center,” 29 states “The Center Opens Spelman’s Second Century,” but gives more founding and general information on the center.

¹⁶⁴ Guy-Sheftall, Spelman College Women's Research and Resource Center, 9–12.

¹⁶⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 12–14.

¹⁶⁶ Guy-Sheftall, Spelman College Women's Research and Resource Center, 8–9; Guy-Sheftall, “Women's Studies at Spelman College,” 153.

¹⁶⁷ Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 109–11; Guy-Sheftall, “Women's Studies at Spelman College,” 152, 155.

¹⁶⁹ Guy-Sheftall, Questionnaire for Spelman Alumnae, 2.

¹⁷⁰ Guy-Sheftall, Spelman College Women's Research and Resource Center, 2, 8–9.

¹⁷¹ Guy-Sheftall, Spelman College Women's Research and Resource Center; McFall, “Women’s Research and Resource Center,” 13.

¹⁷² Guy-Sheftall, Spelman College Women's Research and Resource Center, 8.

¹⁷³ Guy-Sheftall, Spelman College Women's Research and Resource Center, 9.

¹⁷⁴ Guy-Sheftall, Spelman College Women's Research and Resource Center, 8; Colón called for “a new unity of purpose and action between HBCUs and Black Studies.” Colón, “Black Studies and Historically Black Colleges and Universities,” 299. .

¹⁷⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 9. A similar pattern of naming “Women’s Studies” and only later mentioning Black women occurred on pages 12–13.

¹⁷⁶ Graham and Poulson, “Spelman College,” 245. Overall, Gordon observed, “Appropriately, many black women have extreme difficulty with Women’s Studies and the perspective of “women’s culture,” for their primary identity remains that of the African diaspora.” Gordon, “Black Women, Feminism, and Black Studies,” 173.

¹⁷⁷ In the larger context of HBCUs, this may not be surprising. The importance of addressing racism in various ways is a theme across HBCUs in Colón’s overview, Colón, “Black Studies and Historically Black Colleges and Universities,” 294–296.

¹⁷⁸ Guy-Sheftall listed four HBCUs specifically for women in 1982, and Colón identified 117 HBCUs in sum. Guy-Sheftall, “Black Women and Higher Education,” 279; Colón, “Black Studies and Historically Black Colleges and Universities,” 295. Gordon, “Black Women, Feminism, and Black Studies,” 173–74; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 191–194.

¹⁷⁹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1; Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women," 111.

¹⁸⁰ Robbins, *Learning Legacies: Archive to Action through Women's Cross-Cultural Teaching*, 50.

¹⁸¹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 2-3, 5-6.

¹⁸² Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women," 109-10; Guy-Sheftall, "Women's Studies at Spelman College," 152-153, 155. Also, as mentioned above, she shared the advice for awareness of both racism and sexism in Guy-Sheftall, Questionnaire for Spelman Alumnae, 2.

¹⁸⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1-6, 8-9; Aldridge referenced another work of Gordon in pointing to the freedom that not having to "compartmentalize" would be to Black women, "Towards Integrating Africana Women into Africana Studies," 199. For the key aspect in the theory, refer to Crenshaw, "Mapping the Margins," 1244. Warren also applies this to the identity of Black women, see "We Need These Bodies, But Not Their Knowledge," 779.

¹⁸⁶ Aldridge, "Towards Integrating Africana Women into Africana Studies," 199.

¹⁸⁷ Rachele Winkle-Wagner et al., "A Culture of Success: Black Alumnae Discussions of the Assets-Based Approach at Spelman College," *The Journal of Higher Education* 91, no. 5 (2020): 654, 658, 669, <https://doi.org/10.1080/00221546.2019.1654965>. Data for this study came from attendance years between 1954-2014.

¹⁸⁸ Winkle-Wagner et al., "A Culture of Success," 658.

¹⁸⁹ Winkle-Wagner et al., "A Culture of Success," 654.

¹⁹⁰ See for example, Guy-Sheftall, "Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women," 112; See the original WRRC proposal where the Archives connect in the vision for research programming, Guy-Sheftall, Spelman College Women's Research and Resource Center, 17-22. Aldridge and Young, "Historical Development and Introduction to the Academy," 6.

¹⁹¹ Guy-Sheftall, The Spelman College Archives, 1, 5A-6, 9, 11, 12; Guy-Sheftall, Spelman College Women's Research and Resource Center, 22.

¹⁹² Society of American Archivists, "Dark Archives: Dictionary of Archives Terminology SAA," accessed July 7, 2022, <https://dictionary.archivists.org/entry/dark-archives.html>.

¹⁹³ Nicholas C. Burckel, "Establishing a College Archives: Possibilities and Priorities," in *College and University Archives: Selected Readings* eds. Society of American Archivists (Chicago, IL: Society of American Archivists, 1979), 38-46, accessed June 25, 2022. <https://hdl.handle.net/2027/mdp.39015010221391>; Nicholas C. Burckel, "The Expanding

Role of a College or University Archives,” in *College and University Archives: Selected Readings* eds. Society of American Archivists (Chicago, IL: Society of American Archivists, 1979), 47–57, accessed June 25, 2022. <https://hdl.handle.net/2027/mdp.39015010221391>; Ernst Posner, “The College and University Archives in the United States,” in *College and University Archives: Selected Readings* eds. Society of American Archivists (Chicago, IL: Society of American Archivists, 1979), 82, accessed June 25, 2022. <https://hdl.handle.net/2027/mdp.39015010221391>.

¹⁹⁴ Angelika Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” *Archival Science* 1, no. 1 (2001): 59, 61, 63, 77-78, <https://doi.org/10.1007/BF02435639>; In addition to Menne-Haritz’ work laying out the impact of ‘access’, see the brief historical sketch in Ferreira-Buckley, which related it to democratic participation, Linda Ferreira-Buckley, “Rescuing the Archives from Foucault.” *College English* 61, no. 5 (1999): 578. Accessed June 30, 2022. <https://www.jstor.org/stable/378975>.

¹⁹⁵ Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 80.

¹⁹⁶ Menne-Haritz showed how access impacts the practices in the archives, among them, “description and arrangement,” Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 63.

¹⁹⁷ Society of American Archivists, “Access: Dictionary of Archives Terminology SAA,” accessed July 7, 2022, <https://dictionary.archivists.org/entry/access.html>; Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 61–67; how college archive personnel can facilitate use of their collections is summarized in Burckel, “The Expanding Role of a College or University Archives,” 53–54.

¹⁹⁸ Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 70–71.

¹⁹⁹ Michel-Rolph Trouillot, *Silencing the Past: Power and the Production of History* (Boston, MA: Beacon Press), 52.

²⁰⁰ Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 63.

²⁰¹ Trouillot, *Silencing the Past*, 53, 52.

²⁰² Trouillot, *Silencing the Past*, 26, 52-53; Society of American Archivists, “Selection: Dictionary of Archives Terminology,” accessed July 7, 2022, <https://dictionary.archivists.org/entry/selection.html#ucd3e2d74648b2f74.3d32d4e.15a432086a6.6351>; Society of American Archivists, “Appraisal: Dictionary of Archives Terminology SAA,” accessed July 7, 2022, <https://dictionary.archivists.org/entry/appraisal.html>; Luciana Duranti, “The Concept of Appraisal and Archival Theory,” *The American Archivist* 57, no. 2 (1994): 329, accessed July 8, 2022, <https://www.jstor.org/stable/40293824>; Warren, “We Need These Bodies, But Not Their Knowledge,” 779.

²⁰³ Joan M Schwartz and Terry Cook, “Archives, Records, and Power: The Making of Modern Memory,” *Archival Science* 2, 1--2 (2002): 2-6, 13-14, 16-17, <https://doi.org/10.1007/BF02435628>; Warren, “We Need These Bodies, But Not Their Knowledge,” 777, 779, 783-86; Trouillot, *Silencing the Past*, 53; Rodney G. S. Carter, “Of Things Said and Unsaid: Power, Archival Silences, and Power in Silence,” *Archivaria* 61, September (2006): 217, 219, accessed July 7, 2022, <https://archivaria.ca/index.php/archivaria/article/view/12541>; Duranti, “The Concept of Appraisal and Archival Theory,” 330, 336-38, 340-44. Duranti ponders the “responsibility” of archivists but building on the idea that there is such a thing as “completeness” or objectivity in archives (334, 337, 341; 342-43), which my analysis will not follow. Carter, disagrees with the supposed objective perspective that Duranti referred to, as well, see page 225.

²⁰⁴ Trouillot, *Silencing the Past*, 24-26.

²⁰⁵ Trouillot, *Silencing the Past*, 25-29, 45, 49, 51-53, 55, 103-104, 115-116. See also, Carter, “Of Things Said and Unsaid,” 217-218, 220-22.

²⁰⁶ Trouillot, *Silencing the Past*, 28, 96-97, 101, 103-105, 115-116.

²⁰⁷ Eric Ketelaar, “Cultivating Archives: Meanings and Identities.” *Archival Science* 12, no. 1 (2012): 23-24, 27; <https://doi.org/10.1007/s10502-011-9142-5>. Ketelaar, inter alia also referred to Menne-Haritz, “Access—The Reformulation of an Archival Paradigm.”

²⁰⁸ Ketelaar, “Cultivating Archives,” 22-28. On the group level, see also Schwartz and Cook, “Archives, Records, and Power,” 16.

²⁰⁹ Trouillot, *Silencing the Past*, 26, 55-56.

²¹⁰ Ketelaar, “Cultivating Archives,” 22-24, 27-28.

²¹¹ Schwartz and Cook, “Archives, Records, and Power,” 2, 4, 5, 10, 13; Carter, “Of Things Said and Unsaid,” 216-17; Warren, “We Need These Bodies, But Not Their Knowledge,” 783-86; Trouillot relates Foucault and power in, *Silencing the Past*, 28-29.

²¹² Schwartz and Cook, “Archives, Records, and Power,” 2.

²¹³ Schwartz and Cook, “Archives, Records, and Power,” 2, 4, 12-14, 17; Carter, “Of Things Said and Unsaid,” 216-20; Warren, “We Need These Bodies, But Not Their Knowledge,” 785-86; Trouillot, *Silencing the Past*, 49, 55, 99, 103, 105, 116. Trouillot also speaks of “archival power.” In some instances, these works highlight memory, for example Warren on pages 7785-86.

²¹⁴ Carter, “Of Things Said and Unsaid,” 216, 220-21, note 47 page 225; Schwartz and Cook, “Archives, Records, and Power,” 5, 13-14.

²¹⁵ Carter, “Of Things Said and Unsaid,” 220-22; Schwartz and Cook, “Archives, Records, and Power,” 2, 13, 16.

²¹⁶ Carter, “Of Things Said and Unsaid,” 216–22; Carter uses the term silence explicitly throughout his piece. Trouillot, *Silencing the Past*, 24–29, 44–45, 48–49, 51–53, 55, 99, 103–105, 115–116.

²¹⁷ Warren, “We Need These Bodies, But Not Their Knowledge,” 777–79, 784–86, 789–92; Guy-Sheftall, “Black Women and Higher Education,” 278; Gyant, “The Missing Link,” 177–178.

²¹⁸ Guy-Sheftall, *The Spelman College Archives*, 1; Guy-Sheftall, *Spelman College Women's Research and Resource Center*, 21–22.

²¹⁹ Guy-Sheftall, *The Spelman College Archives*, 1.

²²¹ College history narratives will be explored via Founders Day, in conversation with Robbins, *Learning Legacies: Archive to Action through Women's Cross-Cultural Teaching* further below..

²²⁷ Spelman College, “Spelman College Bulletin,” 8–13.

²²⁸ Guy-Sheftall pointed to Read’s book as the only historical account of a Black women’s college at the time of her proposal, in 1980. Guy-Sheftall, *Spelman College Women's Research and Resource Center*, 22; Read, *The Story of Spelman College* (Atlanta, GA: 1961).

²²⁹ On Read’s background, see Margaret Shannon, “The Liberation of Spelman College,” 10; Spelman College, “Florence M. Read,” Spelman College, accessed May 18, 2022, <https://www.spelman.edu/about-us/office-of-the-president/past-presidents/florence-read>.

²³⁰ Read, *The Story of Spelman College*. The Table of Contents lists chapters I–X as having reference to the founders. The alumnae are presented in “Chapter XXIV The Fruit of the Enterprise—The Alumnae,” 362–371.

²³¹ Read, *The Story of Spelman College*, 388, Plate VII; Guy-Sheftall, *The Spelman College Archives*, 1, 5, 8; Spelman Graduates 1887, 1887, July 5, 2019; Spelman College Photographs Collection, Spelman College Archives, Atlanta, GA. For example, the photograph from 1887 that is printed on Read’s Plate VII is available today via “Spelman Graduates 1887, 1887: Black and White Photograph,” Spelman College Photographs Collection Spelman College, <http://hdl.handle.net/20.500.12322/sc.002:0198>.

²³² Guy-Sheftall, “Women’s Studies at Spelman College,” 153; Spelman: A Centennial Celebration. Advertisement, brochure; Guy-Sheftall, *The Spelman College Archives*, 1–2; Beverly Guy-Sheftall and Jo Moore Stewart, *Spelman: A Centennial Celebration* (Atlanta, GA, 1981).

²³³ Spelman: A Centennial Celebration. Advertisement, brochure. Italics in original.

²³⁴ Bourdieu, “The Forms of Capital,” 55; Guy-Sheftall, “Women's Studies at Spelman College,” 153.

²³⁵ Warren, “We Need These Bodies, But Not Their Knowledge,” 790.

²³⁶ Spelman College Office of Alumnae Engagement, “Spelman College History and Traditions 2021 Reference Guide,” 23. As a “public commemoration[n]” Founders Day qualifies as a “[h]istorical representatio[n]” according to Trouillot, *Silencing the Past*, 149, which justifies testing it as an avenue into history on campus here.

²³⁸ For how Robbins sees Founders Day in connection to experiencing institutional history, see 19, 27, 65–66.

²⁴⁰ Robbins, *Learning Legacies: Archive to Action through Women's Cross-Cultural Teaching*, 17–18, 20, 65–71.

²⁴² Robbins, *Learning Legacies: Archive to Action through Women's Cross-Cultural Teaching*, 19.

²⁴⁴ “Campus Notes,” *Spelman Messenger* 81, no. 3 (1965): 21, accessed June 22, 2022, <https://radar.auctr.edu/islandora/object/sc.001.messenger%3A1965.02>.

²⁴⁵ “Campus Notes,” 21. In 1966, similarly, the program took place over the course of a few days, with chapel elements, the traditions, and also featured the quiz and a song contest, “Calendar,” *Spelman College Messenger* 82, no. 3 (1966): 45–46, accessed June 22, 2022, <https://radar.auctr.edu/islandora/object/sc.001.messenger%3A1966.02>. Spelman College Archives, RADAR: Repository of AUC Digital Collections Archives and Research

²⁴⁷ “Founders Day Procession,” *Spelman Messenger* 82, no. 3 (1966): 2, accessed June 22, 2022, <https://radar.auctr.edu/islandora/object/sc.001.messenger%3A1966.02>. The element called “Founders Day Procession” is a photo of the 1965 procession in the magazine; Andi Williams, “Know Your Spelman Quiz,” *Spelman Spotlight* (May 27, 1965): 3, 5, accessed June 24, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1965.03>; Jean. Berrien, “Traditional Founder's Day Renews Pleasant Memories,” *Spelman Spotlight* (April 11, 1963): 4, 1, accessed June 23, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1963.02>. The fact that website introduces SSGA as the Spelman Student Government Association (“Spelman Student Government Association,” accessed June 24, 2022, <https://www.spelman.edu/student-life/student-life-and-engagement/sga>) and that in 1956–1957, the *Bulletin* listed the Association as part of the activities (Spelman College, “Spelman College Bulletin,” Spelman College Catalog 1956–57 Vol. 30 no. 1, accessed June 23, 2022, <http://hdl.handle.net/20.500.12322/sc.001.catalog:1956.01,79>) suggests that in 1963, SSGA also stood for said student government.

²⁴⁸ Williams, “Know Your Spelman Quiz,” 5; Berrien, “Traditional Founder's Day Renews Pleasant Memories,” 1; “Founders Day Contests,” *Spelman Spotlight* April 3, 1966, 1, accessed June 24, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1966.04>.

²⁴⁹ “Founders Day Contests,” *Spelman Spotlight*, 1; Spelman College, “Florence M. Read”; Read, *The Story of Spelman College* The piece specified that “Questions come from the book, **The Spelman Story** [emphasis in original].” I was unable to locate a book under that title and suggest that since the book by Read had been published in 1961 and featured in a 1964 *Spotlight* in which Gloria Ann Wise presented passages from the book of “the Founders’ Day observance

story” that what was meant was Read’s work. Gloria A. Wise, “The Rockefeller Family and Spelman: (Five Generations),” *Spelman Spotlight* (April 3, 1964): 6, accessed September 14, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1964.02>.

²⁵⁰ Berrien, “Traditional Founder's Day Renews Pleasant Memories,” 1; “Founders Day Contests,” *Spelman Spotlight*, 1.

²⁵¹ Berrien, “Traditional Founder's Day Renews Pleasant Memories,” 1.

²⁵⁴ Berrien, “Traditional Founder's Day Renews Pleasant Memories,” 1.

²⁵⁵ Dorothy Fuqua, “Spelman Observes 94th Annual Founders’ Day,” *Spelman Spotlight* (May 27, 1965): 3, 1, accessed June 23, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1965.03>.

²⁵⁶ Fuqua, “Spelman Observes 94th Annual Founders’ Day,” 1; Berrien, “Traditional Founder's Day Renews Pleasant Memories,” 1.

²⁵⁸ “Eighty-Third Founders' Day, an Inspiration” *Spelman Spotlight* (April 3, 1964): 1, accessed June 23, 2022, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1964.02>. The writer could be anyone in some way connected to the community; the *Spotlight* is described by the digital repository as having “primarily” student authors (Atlanta University Center Robert W. Woodruff Library, “The Spelman Spotlight (The Blueprint).” President Manley, for example, contributed to the April 11, 1963 issue; see page 8. The editors and staff of the paper likely knew the identity of writers, as it was required for submissions to have a signature, with the option of not disclosing author—according to a statement in a 1963 issue. Spotlight Staff, Dorothy M. Myers, editor., “The Spelman Spotlight - April 11, 1963,” 2, Accessed June 22, 2019, <http://hdl.handle.net/20.500.12322/sc.001:sc.001.1963.02>.

²⁶¹ “Eighty-Third Founders' Day, An Inspiration,” *Spelman Spotlight*, 1.

²⁶² “Eighty-Third Founders' Day, An Inspiration,” *Spelman Spotlight*, 1.

²⁶⁴ Fuqua, “Spelman Observes 94th Annual Founders’ Day,” 1.

²⁶⁵ Fuqua, “Spelman Observes 94th Annual Founders’ Day,” 1.

²⁶⁷ Guy-Sheftall, The Spelman College Archives, 11. Guy-Sheftall wrote: “it will be housed in a central place on the campus.” Guy-Sheftall, The Spelman College Archives, 11. The archives could be seen as an extension of the “active learning” curricular approach mentioned above.

²⁶⁸ Matthew Kurtz, “A Postcolonial Archive? On the Paradox of Practice in a Northwest Alaska Project.” *Archivaria* 61, September (2006): 65, 75, accessed July 7, 2022, <https://archivaria.ca/index.php/archivaria/article/view/12535>.

²⁶⁹ Guy-Sheftall, The Spelman College Archives, 11, 12.

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²⁷⁰ in Warren, “We Need These Bodies, But Not Their Knowledge,” see especially 777, 786, 791-92.

²⁷¹ Guy-Sheftall, The Spelman College Archives, 12-13, page titled “BUDGET.”

²⁷² Guy-Sheftall, The Spelman College Archives, 2.

²⁷³ Guy-Sheftall, The Spelman College Archives, 2.

²⁷⁴ Guy-Sheftall, The Spelman College Archives, 12.

²⁷⁵ Guy-Sheftall, The Spelman College Archives, 1, 5A-6, 9, 11, 12; Guy-Sheftall, Spelman College Women's Research and Resource Center, 22.

²⁷⁶ Guy-Sheftall, Spelman College Women's Research And Resource Center, 21-22; Guy-Sheftall, The Spelman College Archives, 1, 3, 5-7, 10, 12-13. Both of these areas can mean access as layed out as part of Menne-Haritz’ “paradigm.”

²⁷⁷ Guy-Sheftall, The Spelman College Archives, 5A-8, 13; Guy-Sheftall, Spelman College Women's Research and Resource Center, 3. In the latter WRRC proposal, she called Spelman “unique” in its abilities to engage in scholarship on Black Women’s history.

²⁷⁸ Guy-Sheftall, The Spelman College Archives, 5, 9.

²⁷⁹ Guy-Sheftall, The Spelman College Archives, 9. The documents were kept in various locations in hugely inadequate storage and conditions. Guy-Sheftall, The Spelman College Archives, 9.

²⁸⁰ Guy-Sheftall, The Spelman College Archives, 9; For how access and preservation interact, see Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 70.

²⁸² Guy-Sheftall, The Spelman College Archives, 5; expressed this connection very closely to the theory, Menne-Haritz, “Access—The Reformulation of an Archival Paradigm,” 70.

²⁸⁴ Guy-Sheftall, The Spelman College Archives, 1, 10, 13; Guy-Sheftall, Spelman College Women's Research and Resource Center, 21-22, 24--25.

²⁸⁵ Guy-Sheftall, The Spelman College Archives, 1, 10, 13.

²⁸⁶ Guy-Sheftall, The Spelman College Archives, 10, 12.

²⁸⁷ Guy-Sheftall, The Spelman College Archives, 10.

²⁸⁹ See the theoretical synopsis layed out above.

²⁹⁰ Guy-Sheftall, The Spelman College Archives, 12.

²⁹¹ Guy-Sheftall, The Spelman College Archives, 10.

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- ²⁹⁵ Guy-Sheftall, The Spelman College Archives, 9A-10; She also mentioned photographs, 1..
- ²⁹⁶ Burckel, “The Expanding Role of a College or University Archives,” 49-50.
- ²⁹⁷ Guy-Sheftall, The Spelman College Archives, 10.
- ²⁹⁸ Guy-Sheftall, Spelman College Women's Research and Resource Center, 16. The work of the WRRC would entail consulting Black Women’s organizations on archiving practices and enabling the storage of material in an appropriate repository, 16.
- ²⁹⁹ Warren, “We Need These Bodies, But Not Their Knowledge,” 778, 789-792.
- ³⁰⁰ See, Warren, “We Need These Bodies, But Not Their Knowledge,” 778-779, 789-792.
- ³⁰¹ Jeannette A. Bastian, “The Records of Memory, the Archives of Identity: Celebrations, Texts and Archival Sensibilities,” *Archival Science* 13, 2-3 (2013): 124-27. Foucault and Derrida are among those referenced by Bastian.
- ³⁰³ Guy-Sheftall, The Spelman College Archives, 1-3, 5, 7; Guy-Sheftall, Spelman College Women's Research and Resource Center, 22, 24-25.
- ³⁰⁴ Guy-Sheftall, The Spelman College Archives, 1-3, 4-5, 7, 13; Guy-Sheftall, Spelman College Women's Research and Resource Center, 18, 22, 24-25; for how this worked in practice, see McFall, “Women’s Research and Resource Center,” 15; Martha S. Jones, *Vanguard: How Black Women Broke Barriers, Won the Vote, and Insisted on Equality for All* (New York: Basic Books, 2020), 10. A work like *Vanguard* shows how big the gaps are that have yet to be filled, see page 10; Via “information-research, dissemination, and effective networking;” this aspect again corresponds to the VOICE scheme toward Africana Studies in ; Aldridge and Young, “Historical Development and Introduction to the Academy,” 8.
- ³⁰⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 4-5.
- ³⁰⁷ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1, 19 and 17-24; related to this idea is the concluding thought of a conference report from 1991. When education and on those learning work in unity, the “self” and the community are sustained, Bell-Scotty, Guy-Sheftall, and Royster, “The Promise and Challenge of Black Women’s Studies,” 288.
- ³⁰⁸ Guy-Sheftall, The Spelman College Archives, 3, 6; Guy-Sheftall, Spelman College Women's Research and Resource Center, 1-3, 6, 18-19.
- ³¹⁰ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1- 3, 6, 19, 22; Guy-Sheftall, The Spelman College Archives, 2-3, 13. “Contributions” featured in the WRRC proposal; see 3, 6, 18. Refer back to the discussion of “assets-based approaches” in education pointed out above.

³¹¹ Guy-Sheftall, Spelman College Women's Research and Resource Center, 3, 19–22; Guy-Sheftall, The Spelman College Archives, 3, 5–7, 13; for the specific theory that associates power and addressing silences see Trouillot, *Silencing the Past*, 48; Schwartz and Cook, “Archives, Records, and Power,” 17; Carter, “Of Things Said and Unsaid,” 216, 220.

³¹² Guy-Sheftall, The Spelman College Archives, 1, 3, 6–7; Guy-Sheftall, Spelman College Women's Research and Resource Center, 1, 3, 17.

³¹³ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1–3, 6, 8–9, 17–22; Guy-Sheftall, The Spelman College Archives, 2–8.

³¹⁴ See the following describing these various contexts and exposing the urgency: Oppression in scholarship, particularly Women's Studies and Black Studies, Gordon, “Black Women, Feminism, and Black Studies,” 169, 173, 182–83; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 192, 194–195; Bell-Scott, Guy-Sheftall, and Royster, “The Promise and Challenge of Black Women's Studies,” 284–288; Historiography of Africana Studies, the United States and its higher education, from the archives overall, Gyant, “The Missing Link,” 177–179; Guy-Sheftall, “Black Women and Higher Education,” 278; Guy-Sheftall, The Spelman College Archives, 3; Warren, “We Need These Bodies, But Not Their Knowledge,” 777–79, 784–86, 791–92; From the perspective of their relevance of their experiences (also of oppression), Guy-Sheftall, “Beverly Guy-Sheftall Co-Editor of SAGE: A Scholarly Journal on Black Women,” 109; Gordon, “Black Women, Feminism, and Black Studies,” 165–67; Aldridge, “Towards Integrating Africana Women into Africana Studies,” 199; Warren, “We Need These Bodies, But Not Their Knowledge,” 777, 778–79, 789, 791–92.

³¹⁵ Guy-Sheftall, Spelman College Women's Research and Resource Center, 3.

³¹⁶ By seeing the significance of Guy-Sheftall in an important position in charge of the collections about Spelman, I concur with Warren and her view on Black women handling collections on the community.

³¹⁷ Guy-Sheftall, Spelman College Women's Research and Resource Center, 1–2.

³²⁰ McFall, “Beverly Guy-Sheftall,” 18–19. Parentheses in original.

³²¹ The idea of already being accustomed to the WRRC on campus was inspired by Barbara Miller Solomon's take on how historically, women of different generations saw education, “those who took it for granted,” was the last one she listed, Barbara Miller Solomon, *In the Company of Educated Women: A History of Women and Higher Education in America* (New Haven: Yale UP, 1985), xvii.

³²² Spelman College, “WRRC Sponsored and Co-Sponsored Events,” accessed September 4, 2022, <https://www.spelman.edu/academics/majors-and-programs/comparative-womens-studies/womens-research-resource-center/wrrc-events>. At the time of writing (September 4, 2022), the submission form was still online. Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire,” accessed September 4, 2022, <https://app.videopeel.com/c/o8mubqac>; Women's Research and Resource Center, Spelman

College, “Forty Years of Black Feminist Fire [Event Portal],” accessed September 4, 2022, <https://thegudz.my.canva.site/forty-years-of-black-feminist-fire>.

³²³ Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire”; Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire [Event Portal].”

³²⁴ Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire”; Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire [Event Portal].”

³²⁵ Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire.”

³²⁶ Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire”; Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire [Event Portal].”

³²⁷ Spelman College, “WRRC Sponsored and Co-Sponsored Events”; Women's Research and Resource Center, Spelman College, “Forty Years of Black Feminist Fire [Event Portal]”; I would like to specifically thank one of my reviewers for suggesting that I explore the ways in which “[the center]flourishes in the pandemic” - flourish, it does.

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Siyabonana: The Journal of Africana Studies, Volume 1, Number 1, Winter 2023

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