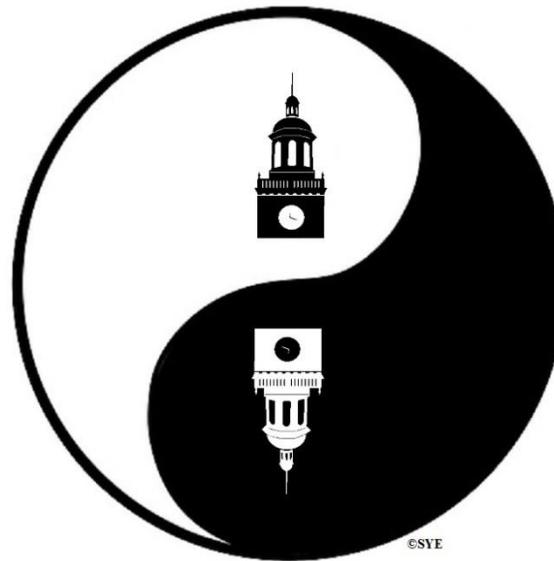


My Time in the Tower

Memoir of a Black Woman Professor,
Told through the *Tao Te Ching*



A Photo Essay
by
Dr. Stephanie Y. Evans



Shower Curtain Selfie: Graduation Self-Portrait

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The highest goodness resembles water
Water greatly benefits myriad things without contention
It stays in places that people dislike
Therefore it is similar to the Tao

Dwelling with the right location

Feeling with great depth
Giving with great kindness
Speaking with great integrity
Governing with great administration
Handling with great capability
Moving with great timing

Because it does not contend
It is therefore beyond reproach

Chapter 8, *Tao Te Ching*

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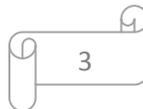
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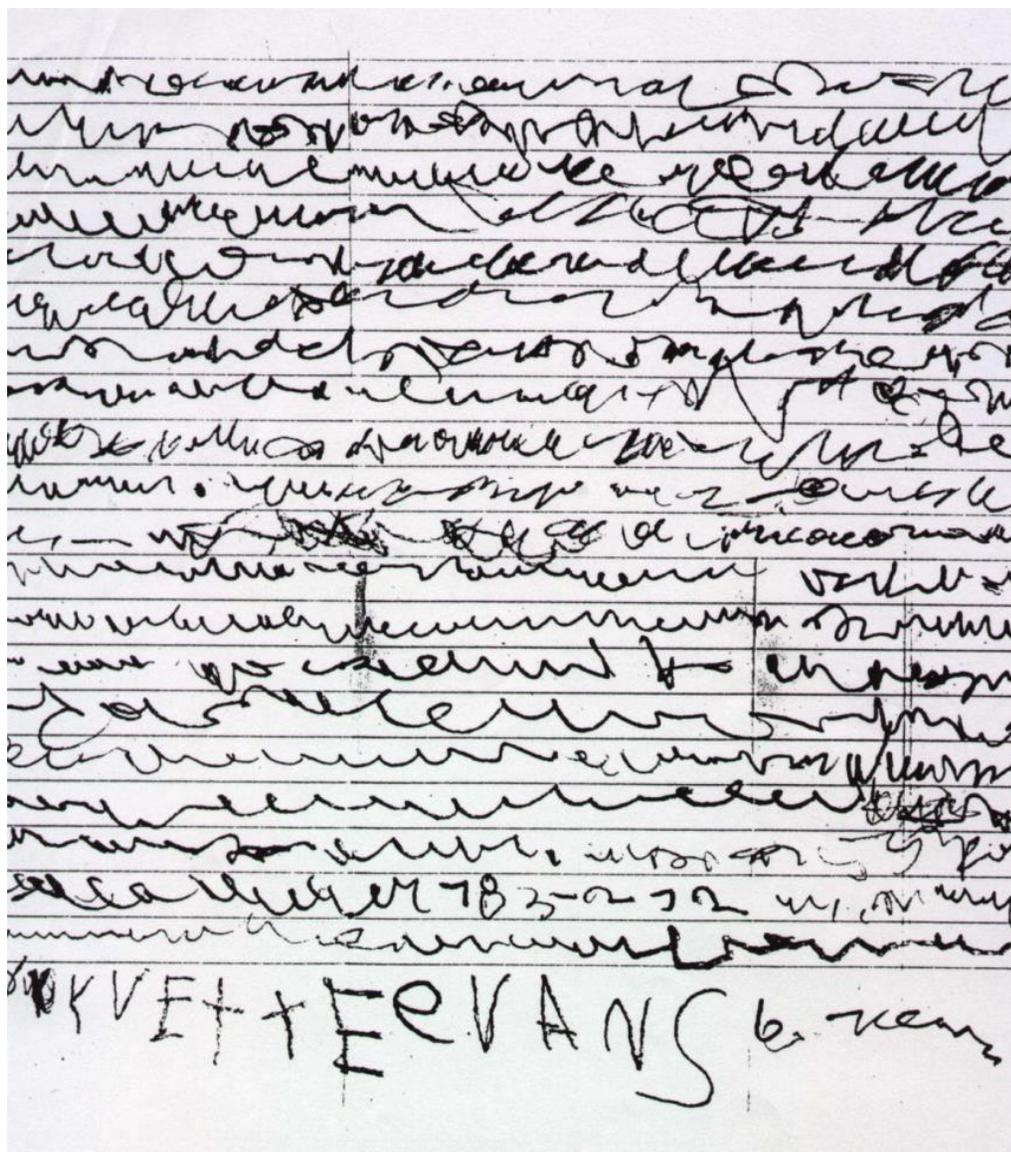
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My Time in the Tower is a collection of personal life stories and reflections. The author is not attempting to make any factual claims or cause harm with content provided. To prevent potential harm and protect privacy of individuals, some names have been withheld or composite characters/scenarios presented to obscure details. As consistent with other publications in the genres of memoir, creative nonfiction, and artistic retrospectives, subjectivity of truth is inherent.

For more information about the author or contact details, visit www.professorevans.net.





Occasion

To “pause a moment” and commemorate the 10th anniversary of publishing my first book, *Black Women in the Ivory Tower, 1850-1954: An Intellectual History*

Purpose

This retrospective is created to encourage and support future generations of scholars by contributing to the library of Black women’s academic narratives—resources that are often mentors *in absentia*.

Dedication

To my teachers—particularly those who mentored me during critical moments of my academic journey: too many to name, too few to take for granted. I also dedicate this work to my students, with whom I have shared sacred learning space and growth through the years.

This story is especially dedicated to my husband, Dr. Curtis D. Byrd, the yang to my yin, for helping to balance my life with love and fun and joy.

Letter to Gramms © 2016 Stephanie Y. Evans

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My Towers © 2016 Stephanie Y. Evans

Contents

Introduction	At the Grindstone: Time, Tao, and <i>The Teachings of Ptahhotep</i>
Chronology	Curriculum Vitae
Chapter Outline	Scenes from the Life of a School Girl
Memoir	Speaking Truth to Tower <ul style="list-style-type: none">• Undergraduate Reflections• Junior Faculty Reflections• Full Professor Reflections• Post-promotion Reflections
Conclusion	Africana Review: Resources and Reflections on Educational Philosophy, Balance, and Power

Introduction

At the Grindstone: Time, Tao, and *The Teachings of Ptahhotep*

Do not be proud and arrogant with your knowledge. Consult and converse with ignorant and the wise, for the limits of art are not reached. No artist ever possesses that perfection to which he should aspire. *Good speech* is more hidden than greenstone (emeralds), yet it may be found among maidens at the grindstones.

The Teachings of Ptahhotep: The Oldest Book in the World
Edited by Asa Hilliard, Larry Williams, and Nia Damali

I am a Black woman university professor. Most days, I feel like a lovechild of the Oracle and the Architect from *The Matrix*. Part of me believes human freedom will always prevail and part of me builds institutions even though I know the “inevitability” of oppressive agents hidden in all structures. This is the story of how I learned to balance what I believe and what I know.

In my dissertation, “Living Legacies: Black Women, Educational Philosophy, and Community Service, 1865-1965,” I consolidated lessons from four Black women who were effective teachers, administrators, and writers. Fanny Jackson Coppin, Anna Julia Cooper, Mary McLeod Bethune, and Septima Clark each headed educational institutions and wrote about the relationship of higher education institutions to communities. As a first-generation college student, I had no clue about how to do the work of a university professor so, essentially, I investigated Black women’s educational philosophy in order to rock with the best. These master teachers’ legacies have been infinitely useful and are largely responsible for my ability to maneuver through myriad roles at vastly different types of institutions. Accordingly, it seems that my observations after a couple of decades in academe might be of use to the next generation. This photo collection serves as a creative outline for an ongoing discussion and makes inroads toward sharing my reflections on educational philosophy of balance. As a visual scrapbook, *My Time in the Tower* chronicles my journey toward defining and finding freedom within and outside of the academy.

Educational researcher Howard Gardner suggests several types of intelligence: linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, interpersonal, intrapersonal, and naturalistic. Each of these represents a spectrum of how people learn and generate knowledge. It seems my educational style, or at least the type of activity that I enjoy most is *intrapersonal*; I have learned by doing and listening, but my most valuable lessons have been derived from reflection as much as application. So, it makes sense that my sustained interest in Black women’s memoirs and autobiography as intellectual history has led to me explore my own perspective, begin to sketch a philosophy of my own, and share my own reflections.

Reminiscences of University Life: Hints on Research, Teaching, & Service

This RIGHT TO GROW is sacred and inviolable, based on the solidarity and undeniable value of humanity itself and linked with the universal value and inalienable rights of all individuals.

Anna Julia Cooper, Howard University Souvenir Program. 1925

What do university professors do? At base, we facilitate adult growth and stimulate lifelong learning. Optimally, we guide others to thoughts and practices that facilitate freedom, justice, and global citizenship. Certainly, this is an expressed goal of humanities professors. This collection of photos explores a range of academic activities—from the mundane to the extravagant. At least, this set of 81 mini-chapters chronicles the daily, seasonal, and occasional happenings I have experienced in the past two decades pursuing the life of the mind. It also begins to unravel the demonstrated value of learning to constructively interact with those different from me, even as I have claimed rights of self-definition and cultural identity as a Black woman. College and university study exposes adults to a broad range of ideas that enables them to grow, change, and function within a diverse world.

Clearly global happenings in 2015 and 2016 (Syria, Brexit, and the election of Donald Drumpf) demonstrate a sustained need to study dominance, oppression, power, and liberation. Black women’s narratives have been a central site of understanding dynamics of resistance. Black women are among the most educated demographic in the US, but among the least valued and among the most ignored. Mine is only one story of thousands that must be told in order to fully realize the opportunities to expand the quality, quantity, and meaning of higher education nationally and globally. Black women’s life writing is regenerative—it encourages growth of both the author and the reader. Concepts of regenerative writing and literary mentoring find its roots in my dissertation, “Living Legacies” my initial quest for learning the finer points of liberatory, empowerment education.

Like “Living Legacies” and my first book, *Black Women in the Ivory Tower, 1850-1954: An Intellectual History*, this retrospective is a meditation. My time in the tower has been spent trying to advance causes of equity, freedom, and justice—as defined by those who have suffered intersectional oppression from personal, cultural, and structural violence. Mainly, I meditate on the related concepts of healing and power. While thinkers like Machiavelli have defined power as control over others, I define power as self-control, which includes self-ownership, self-care, self-love, self-respect, and self-determination. I do not operate as if consensus is necessary for a quality educational experience. Disagreement, plurality, and healthy intellectual discourse are inevitable. The key to intellectual health is to balance struggle and resistance with creativity and a still spirit. With so much recent personal and political loss, I am mindful of the temporary nature of life, and so take a moment to honor the work in my past to prepare for the next necessary steps toward a better future, so long as time allows.

Taoism and an Educational Philosophy of Balance

I have chosen the *Tao Te Ching* as a lens through which to view my experience because I am primarily interested in sustainable peace. I acknowledge conflict as inevitable and natural, so I strive for a “progressive peace” as Dr. Cooper articulated—a position that finds creative management of oppositional standpoints. I see no reason why I am obligated to maintain a never-ending antagonistic posture of war that can be the norm in any profession, but is uniquely detrimental in higher education, where leaders of other professions are most often trained. Of course, as professor Howard Zinn rightly argued, “you can’t be neutral on a moving train.” Over the past two decades, I have learned alternate ways we might operate, including hijack the train, run an underground railroad, derail the train, reprogram the train, and build an alternate set of tracks to reroute the train. Most importantly, I have also recognized when to get off the damn train and take others with me.

Taoism is about balance, so it is a natural fit to frame my story and it is especially important given the regressive and repressive practices often be found in higher education. Mixing references to Chinese philosophy with African, African American, Greek and American references also enables a discussion beyond “Black/White” and East/West false dichotomies. Fully aware of the unacceptability of cultural appropriation, I humbly reference resources by experts in Taoism as spiritual practice, cultural philosophy, and a mixture of the two. Theses practitioners, scholars, and translators include Derek Lin and his polar opposite Alan Levinovitz, Ursula Le Guin, Deng Ming-Dao, Stephen Mitchell, Ray Grigg, and Thomas Cleary. I simply have chosen the *Tao Te Ching* as a frame for understanding my experience because the Shambhala Pocket Classic translated by John C. H. Wu was a book I read—repeatedly—long before I entered college at the age of 25 (in 1994). The book has endured as one of the most influential texts in my life, even as I know I remain at the rudimentary stages of study. Like Makeda, the Queen of Sheba, I have traveled far to explore my own spiritual journey and have taken my lessons with me far and wide in a quest for wisdom.

Top 10 Reasons Why Tao Frames My Educational Philosophy

10. Laozi, the author of *Tao Te Ching*, simply presented ideas to consider...he was not looking for disciples. He chose to retire from the king’s court, leaving on his own accord, bound neither by vanity nor security. As he rode out of town on an ox, like a true master professor, he left some notes for others to use at their leisure and trusted seekers of wisdom would eventually figure meaning out for themselves.

9. Bruce Lee’s *Tao of Jeet Kun Do* showed the efficacy of developing one’s own style of The Classic Way. In order to become a master, guides and teachers are important; however, improvisation and self-education are indispensable.

8. Tao is a guide for balancing one's self, while calibrating "self" within the context of an inevitably hostile socio-political environment—essential knowledge for operating as a Black person in a white world.

7. *Tao Te Ching* neither blames women for evil nor marginalizes women as side characters in men's grand play. The female principal is in equal balance with male principle, not subservient to it. In fact, Tao regards the essence of Divine as female ("The Mystic Female" or Mother Nature), thus recognizing a female side to knowing and center of creative power. It seems the most woman friendly of spiritual philosophies.

6. Tao is not concerned with ruling anything or anyone; consensus is not the goal. Tao recognizes everything ain't for everybody. Tao engenders respect for intellectual democracy and reserves the right to disagree without debate.

5. Tao is fundamental training for warriors who are bent on victory but who do not revel in war.

4. Wisdom is a main goal of Tao and, as Makeda said to King Solomon, wisdom is the best of all treasures.

3. "Kindness knows no shame," Stevie Wonder's lyric in the song "As," inspires a commitment to embrace compassion...much like Tao. Higher education can be a training ground for bullies, tyrants, and conquerors—but it just as well can be a forum in which to teach and learn humility and egalitarianism.

2. Like great teachers, Tao does not claim to have all the answers...the Tao that can be named is not the eternal Tao. Taoism as educational philosophy is perfect for seekers and sages alike who reject the invitation to reduce institutions of higher learning to a masquerade ball of reified presumption, domination, and thinly disguised violence.

1. The author of *Tao Te Ching* was a librarian, and librarians are the heartbeat of academe.

As a Black woman in the land of "Academia," I have been one of several generations of scholars who have not only battled to disprove notions of intellectual inferiority (grounded in racist and sexist stereotypes), but who have been

charged to produce knowledge that demystifies dehumanizing assumptions made by highly regarded historical figures. The Egyptian principal of Maat—justice—is essential for understanding justice in a social context, and the 42 laws of self-governance is another ancient narrative that guides readers to living well and doing good. Initiation into the ways of African wisdom is a life-long process and commitment to communal living and understanding is the height of goals for human communication. For me, Tao has been a lifelong process of self-study alongside my study of several texts: *Teachings* by Ptahhotep (Egypt, 2388 BCE), Makeda’ words in the *Kebrā Nagast* (Ethiopia, 955 BCE), and the *Tao Te Ching* Lao-Tse (China 564 BCE). My learning process has incorporated ancient texts into daily living and offers solace by contextualizing contemporary human behavior.ⁱ

The seed for this step toward a higher education memoir was planted when I wrote, “Reminiscences of School Life: Six College Memoirs,” which was my favorite chapter in *Black Women in the Ivory Tower*. But the die for the message of this work regarding the value of humanities in general and interdisciplinary studies in particular was cast much earlier, in 1994, when I entered St. John’s College in Santa Fe, New Mexico. While the “Great Books” curriculum of St. John’s did not recognize Africa as a central contributor to world history and culture (a main reason why I left), the curriculum emphasized interdisciplinarity and course tutors recognized the permeability and flexibility of academic disciplines. Doctoral degrees and academic disciplines like business, economics, sociology, education, and political science are fairly modern; study of humanities is cornerstone in a well-rounded liberal education precisely because it requires us to place ourselves within geographic, cultural, and historical context. My academic journey has been as migratory as my lived experience. My physical movement has made me more inclined to incorporate perspectives from various cultural standpoints and, I believe, has contributed to my ability to thrive in radically different institutional settings. Here, I reflect on pictures that represent secrets, lessons, mistakes, and skill sets that may be of use to others as they make their own way through programs, create curricular innovations, make difficult administrative choices and prepare the next generation to...well...NOT destroy the planet.

My memory is a mosaic, not a timeline, so vignettes are the closest structure to best capture how I have learned. In 2013, I attempted to write a memoir, after experiencing a miscarriage and reflecting on the meaning of my work in life in the face of not having children to whom I could pass on my lessons. The result of that first attempt, *Chronicle of the Equator Woman: The Recipe for Justice Soup*, ended up being an Afrofuturist journey where I lived 6 lives between 950 bce and 2600 nge (New Galactic Era). This second attempt, a photo essay, gathers data necessary to organize a more formal narrative, should time and inclination permit. These are both stories of regeneration: retrospection, introspection, and projections. As Dr. Cooper wrote, we look back for guidance, look inward for strength, and look forward for hope and faith.

The bottom line is this: I’m going to die. We all are. I hope to live to be 105, but I actually expect it could happen any given moment between now and then. This photo collection of my experiences thus far on my career path is what I want to put in my time capsule. Voice, visibility, and erasure were topics of import embedded in *Equator Woman*. *Black Woman in the Ivory Tower* also is an Africana memoir. Mine is only one story of over 500 I have collected to date for the

library of Black women's narratives from the African Diaspora; only one of thousands told in various forms since the first African American women began earning college degrees in the 1850s. Our stories of learning are instructive for humanity and we will not be erased.

This is the story of how I learned to balance ignorance/knowledge, work/life, solitude/communication, reflection/application, love/hate and a host of other dichotomies by learning to value equilibrium. Putting thoughts on paper for the expressed intent to benefit future generations is a common characteristic of ancient texts, particularly *The Teachings of Ptahhotep*. I am simply a maiden at the grindstone, hoping someday to produce some gems.



Italy Self-Portrait © 2016 Stephanie Y. Evans

Curriculum Vitae: Chronology

- ☉ **Part I: Undergraduate Reflections, 1969-1999**
 - Washington, DC
 - Albuquerque, NM
 - Edwards Air Force Base, CA
 - Hessish-Oldendorf, Germany
 - Chanute AFB, Rantoul, IL
 - Tucson, AZ (*Pima Community College*)
 - Albuquerque, NM
 - Las Vegas, NV
 - Ventura, CA
 - Santa Fe, NM (*St. John's College*)
 - Long Beach, CA (*California State University-Long Beach*)
 - Rio de Janeiro, Brazil
 - Palo Alto, CA (*Stanford University*)

- ☉ **Part II: Graduate Student and Junior Faculty Reflections, 1999-2010**
 - Amherst, MA (*University of Massachusetts-Amherst*)
 - Providence, RI (*Brown University*)
 - Gainesville, FL (*University of Florida*)
 - Washington, DC
 - Cambridge, England
 - Dar es Salaam, Tanzania
 - Paris, France

- ☉ **Part III: Full Professor Reflections, 2010-2015**
 - Atlanta, GA (*Clark Atlanta University*)
 - Salvador, Bahia, Pernambuco, and Recife, Brazil

- ☉ **Part IV: Post-Promotion Reflections, 2015-**
 - Atlanta, GA ~ The Future

Chapter Outline:
Incidents in the Life of a School Girl

PART I

Chapter 1 Childhood
Chapter 2 A Young Woman on My Own
Chapter 3 St. John's College
Chapter 4 CSU-Long Beach
Chapter 5 Interdisciplinary studies, Comparative Humanities, and Anna Julia Cooper
Chapter 6 Women's Studies
Chapter 7 Community Service-Learning
Chapter 8 Black Studies
Chapter 9 Identity Development
Chapter 10 McNair Scholars Program and Stanford Summer Research

PART II

Chapter 11 University of Massachusetts-Amherst
Chapter 12 Choosing a Focus: History or Literature
Chapter 13 Dual Focus in BST and WST
Chapter 14 Comprehensive Exams
Chapter 15 Approaching the Dissertation
Chapter 16 National Conferences and Professional Service
Chapter 17 Conference Presentations
Chapter 18 Vultures and Sharks
Chapter 19 Teaching Assistantship
Chapter 20 Brown University and Completing the Dissertation
Chapter 21 The Dissertation Defense
Chapter 22 Job Search
Chapter 23 Junior Professor
Chapter 24 Campus Climate
Chapter 25 Publishing Journal Articles
Chapter 26 International Presentations
Chapter 27 Teaching in Paris
Chapter 28 Research in Tanzania
Chapter 29 Undergraduate Teaching
Chapter 30 Service-Learning Mentoring Classes
Chapter 31 Managing Adversaries
Chapter 32 Alpha Kappa Alpha Sorority, Incorporated
Chapter 33 *Black Women in the Ivory Tower, 1850-1954: An Intellectual History*
Chapter 34 *African Americans and Community Engagement*
Chapter 35 Tenure, Promotion to Associate Professor, and Named Professor Award
Chapter 36 Selection as Program Director
Chapter 37 Meeting Curtis Byrd
Chapter 38 Marriage and New Life

PART III

Chapter 39 Moving to Clark Atlanta University
Chapter 40 History Department Chair
Chapter 41 W. E. B. Du Bois Legacy Project
Chapter 42 Du Bois Year-long Seminar
Chapter 43 Du Bois Conference
Chapter 44 Miscarriage
Chapter 45 *Chronicles of the Equator Woman*
Chapter 46 Departmental Consolidation
Chapter 47 *Black Passports: Travel Memoirs as Tools for Youth Empowerment*
Chapter 48 University and ASALH Conferences
Chapter 49 Promotion to Full Professor
Chapter 50 Changes in Administrative Leadership
Chapter 51 Acculturating Students to Academe
Chapter 52 *Black Women's Mental Health: Balancing Strength and Vulnerability*
Chapter 53 *Purple Sparks: Poetry by Sexual Assault Survivors*
Chapter 54 *Don't You Worry 'Bout a Thing: Black Women's Meditation Memoirs*
Chapter 55 Departmental Decision Making
Chapter 56 Confidentiality and Gossip
Chapter 57 Email and Communication
Chapter 58 Difficult Decisions
Chapter 59 Social Media
Chapter 60 Hiring Faculty
Chapter 61 Legal Issues
Chapter 62 Fairness: Working with Students, Faculty, Staff, Administration, and Community

PART IV

Chapter 63 Websites and Digital Humanities Grants
Chapter 64 Grant Writing and NEH Evaluation
Chapter 65 *SOS! Calling All Black People: Sonia Sanchez Peace Benches*
Chapter 66 Afrofuturism Panel
Chapter 67 Annie Lee
Chapter 68 *Africana Soup Stories* and Yoga Memoirs
Chapter 69 Sister Scholars and Professional Networks
Chapter 70 Love, Friends, and Kins
Chapter 71 Hard-won Lessons
Chapter 72 Africana Memoirs: Online Library
Chapter 73 Attitude, Behavior, Choices
Chapter 74 Balance
Chapter 75 Reflection
Chapter 76 Energy
Chapter 77 Association
Chapter 78 Transparency
Chapter 79 Healing
Chapter 80 Empowerment: Human Rights and Civil Rights
Chapter 81 Lifelong Learning

It is well enough to pause a moment for retrospection, introspection, and prospection. We look back..that we may learn wisdom from experience. We look within that we may gather together once more our forces, and...address ourselves to the tasks before us. We look forward with hope and trust....

Anna Julia Cooper, "Womanhood: A Vital Element in the Regeneration and Progress of a Race" (1892).ⁱⁱ

Looking Backward (Memory)

I began college at the age of 25 in 1994, so this is a 22-year retrospective of life at myriad types of institutions in several locations:

- Pima Community College, Tucson, Arizona (1 year)
- St. John's College, Santa Fe, New Mexico (1 year)
- California State University-Long Beach (3 years)
- Stanford University, Palo Alto, California (1 summer)
- University of Massachusetts-Amherst (4 years)
- Brown University, Providence, Rhode Island (1 year)
- University of Florida, Gainesville (8 years)
- University of Dar es Salaam, Tanzania (1 month)
- Clark Atlanta University, Georgia (5 years)

I have experienced public, private, 2-year, 4-year, Predominantly White Institutions (PWIs) and Historically Black Colleges and Universities (HBCUs). Each community had a specific culture; each campus offered insights into the potential of adult learning as well as some telling pitfalls of organizational (dis)function.

My learning path has included non-traditional institutions as well: though I did not attend college right out of high school, I did take several classes at a community college when I was interested in become an Emergency Medical Technician (EMT). I also earned certifications in clinical hypnotherapy (in Tucson), massage therapy (in San Diego), and aerobics (in Massachusetts), which formed a trivium of health and wellness that I have found my way back to at this post-promotion juncture of my research. Mental health, physical health, and spiritual health are the grammar, logic, and rhetoric of my early education. During my exploration of Black studies, women's studies, and history, the question of health and wellness remained dormant but were ever-present in my investigations of the ways in which dehumanization operates, specifically for Black women. Inherent in my questions have been to identify not simply how to "cope" with stress resulting from oppression, but how to maintain a sustainable equilibrium while changing existing conditions. The struggle is real and so is the toll on our minds, bodies, and spirit.

Accordingly, my "reminiscences of school life" are peppered with flashbacks from my life before college: I started work at McDonalds at 15, I moved out on my own at the age of 16, worked as a waitress at several comedy clubs, lived in Las

Vegas for three years, waited tables for many years, and worked my way from night auditor to manager a hotel in Ventura, California. Part of my childhood was charmed--growing up as a military kid, traveling from New Mexico, California, Germany, Illinois and Arizona before I was a teenager. I am also a survivor of several instances of sexual violence which occurred between the ages of six and twenty one. Experiences like these gave me insight and foresight on how to successfully navigate the bureaucracy, egos, professional pitfalls, violence, vindictive behavior, personal blunders, and “frienemies” I have encountered during my time in the academy.

Black women’s studies is, in part, about creative survival. My work in this interdiscipline enabled me to make sense of my experience in the 24 years before starting college and gain a basic understanding of the context in which those experiences occurred. My Black girl self became more comprehensible when taking courses in Black studies and women’s studies. I came to better understand dehumanization through foundational history and literature, sociology, and political thought. More clarity came as I began to teach and listen to my students’ experiences that converged with and diverged from my own. This heightened understanding of my personal and social violence in relation to others’ marginalization and exclusion from access to resources undergirds my meaning making about structural violence. Learning from my students’ inspiring determination and, sometimes, deplorable habits and witnessing the complexity of my colleagues’ inclusive and exclusive practices deepened my thoughts of contributing factors to dehumanization. Upon entering college I intuitively understood that humanities study is an essential element in reversing the impact of dehumanization. While advocates of professions, social science, STEM and other areas abound, humanities is an indispensable tool to advance education and human decency in a democracy.

Looking Inward (Self-Creation)

After raising my head from the grind long enough to take a look around at my journey thus far, I am clear about my original attraction to questions that only intellectual history can answer. While I reflect on my unlikely ascent as a professor and contemplate how I got here from whence I came, it is clear to me that I must advocate for increased focus on humanities, validate the growing turn toward interdisciplinary and collaborative scholarship, and to support those who have become adept at connecting higher education to communities and general and to causes of human rights in particular. Most specifically, I must pass on the tools that have been so generously given to me by countless professors, mentors, and professional managers.

Essentially, I agree with Dr. Anna Julia Cooper who argues all human beings have a right to grow. Education is both a civil right (as argued by Mary McLeod Bethune) and a human right (as argued by Cooper). Those who opt to enroll in higher education should have a civil environment in which to learn. Hopefully by exposing my experiences, I can facilitate that environment. In an era where meanness reigns in American society, perhaps a tip of the hat to gratitude and thanksgiving for those who have helped me get where I am might quell nasty tendencies of folks in the ivory tower, if only a bit. A larger goal is to provide information so future generations might view with less suspicion the need to place more emphasis on inclusion, inquiry, conflict management, justice, and other humane principles than exist in higher education at

present. At one point (fairly recently), I felt weary and had all but given up on the academy as a means of social change, but of all other professions, I know this is the hub, so we simply cannot afford cynical divestment.

I see my story as a mash up of *The Wiz*, *To Sir With Love*, *The Color Purple* and *Enter the Dragon*. Like the two masks of classic theatre, my stage has been filled with comedy and drama. My journey through higher education has meant soul-crushing tragedy and sweetness of hard-won victory. My career as a professor is unlikely, but I was always a schoolgirl, so mine is not a “bootstrap” story, so much as one of a tale of willful adventure with critical support at key moments. I lived in six places before I was a teenager, so books became my best friends. Even though I grew up around a socially and culturally rich family that elevated my ability to perform fairly well in groups, I am an unrepentant introvert. I am a daydreamer, which has enabled me to stay in love with higher education despite encountering scores of academics who seem averse to creativity and learning (or, in some cases, who deem reading and writing optional).

One of my favorite parts of this process has been reliving moments through pictures. Pictures can be deceiving without description. For example, the graduation self-portrait I took in cap and gown (seen on page 2) may look formal, but I took the picture in my bathroom (the background is my shower curtain) and I had sweats on underneath. I was going to scrape and save for a formal portrait at some point, but this picture turned out just like I wanted: it resembles those of Annette Anderson, Eva Dykes, Sadie Tanner Alexander Mossell and other formal pictures featured in *Black Women in the Ivory Tower*. It also serves as a reminder not to take myself too seriously.

I have had plenty of dramatic moments, but my life has not been dramatical. Higher education reflects and is reflected by society. Like individuals, societies and institutions are constantly faced with the task of finding equilibrium. The crux of my story is about the importance of seeking and finding balance so that the dramatic and traumatic are balanced out by the joyous, comedic, and the calm. Like Tao, good quality of life involves a commitment to reflection. As I reflect, I have also taken seriously the charge to demolish, reconstruct, or renovate areas of “The Tower” that perpetuate suffering.

When I arrived at California State University-Long Beach in 1995, I initially claimed religion as my major, but then changed to an Interdisciplinary Studies track because I wanted to understand American history and culture from a cross-cultural perspective. I wanted to learn about religion, but also needed a basic understanding of literature and history to have a handle on what “culture” meant. Taking cues from my one year as a “Johnnie,” I titled my self-guided program of study “Comparative Humanities” and filled in gaps with courses from sociology and social work. Several encounters at CSULB helped me quickly move my work ahead, three had indelible impact: first, when I discovered Anna Julia Cooper; second, when I began work in the Office of Community Service-Learning; and third when I was accepted into the McNair Scholars Program. These three events guided me to study the educational philosophies of Black women, particularly how academic women shaped their thoughts about the relationship between university and community. Though John Dewey and David Kolb were cornerstones of study in community engagement literature, Black women had been navigating town-gown relationships in ways more closely recognizable in my own experience. The McNair experience helped solidify and validate my love for study.

Looking Forward: Activism

I spend my time managing change and conflict. Trying to make the scales tip toward justice. Homeostasis refers to internal balance of an organism and equilibrium refers to balance within a system. My time as a student and professor in higher education represents a quest for inner balance as a means to impact structural balance. My life is a seminar in learning to live in harmony with natural forces, especially when those natural forces are destructive.

Africana autobiography is a radical idea. Black women's global narratives are ripe for investigation and instruction. Our writing defies legacies of suppression since anti-literacy laws against enslaved Africans and generations of higher education gatekeepers who directly asserted or indirectly implied women's intellectual inferiority. Given historical constraints, when a Black woman writes it is inherently a radical act. When a Black woman pens her life story (particularly for the explicit purpose of mentoring others), the writing validates and inspires Black women's resistance against oppressive forces, which vary around the world but generally involve a combination of racism and misogyny. My story is part travel narrative, part survival guide for my students and colleagues.

I survived thus far in academe largely because of expertise gained as a survivor of challenges earlier in my life. Little did my would-be adversaries know that the darts in academe were not the worst I'd ever faced so, while devastating in some ways, their attempts to stunt my growth or stifle my progress were no match for my skin made thick from bruises past. I know the world is full of suffering and I have met numerous people who were nasty, brutish, and short—literally or figuratively. But I have encountered far more travelers who have been willing to assist, serve, or lead with grace. So I remain an optimist, paying more attention to hope than despair. This world holds more wonders than small minds or hearts dare to fathom; I'm bent on exploring and finding them.

I am a seeker. Studying autobiographies for the book *Black Passports: Travel Memoirs as Tools for Youth Empowerment*, I identified eight archetypes of life narratives:

- Activist
- Seeker
- Survivor
- Relation
- Rebel
- Icon
- Messenger
- Professional

In this typography, I identify as a seeker, survivor, and professional. As Zora Neal Hurston wrote, “research is formalized curiosity,” and this project reaffirmed by original motivations to become a teacher. There was simply no way of anticipating the turns my work has taken since I first entertained the idea of pursuing a career in education. As a profession, higher education is as complex as law, medicine, or business. It is like all of those industries, but more dynamic, since higher

education is also a critical pathway to those areas. If we want a more humane society we must, as Luvvie Ajayi says, “do better” at instilling humanities into all professional development curricula.

I have grown as a professional, no more so than when becoming a department chair. Half of my academic career has been spent as a middle manager: hiring, firing, scheduling, counseling, advising, advocating, rejecting, and leading in an academic setting. No matter the desire to equate academe to a business; higher education is not primarily a business. Yes, it is a marketplace of ideas, but it does not have the same definitions of value, worth, and wealth as simple economic markets, despite the best efforts of some to make it so. In some sense, I seek to flip over tables of the temple and translate the profession of professors. I was never meant to succeed; I could easily be dead, in prison, or turned out. Fate intervened on several occasions and I escaped probable traps, but I never forget that while I was often smart, I was more often lucky. It is apparent to me the role that higher education can play in improving the odds of more to succeed and, at the same time, to create a definition of “success” grounded more in humanistic terms. And given the leadership of Black women’s command of common sense (regardless of educational and economic status), we would do better as a society to listen to these voices.

In some ways I would like to consider myself a scholar-activist, but I realize I have not been the rebel that many have whom I most respect. I would also like to play the role of messenger, but not to those who are living now; assuming the planet does not explode or implode in the next few years, I am writing for posterity. As those Black women writers who have come before offered a time capsule, I write to drop bread crumbs of Hansel and Gretel to those who try to find their way to, through, and beyond institutions of higher education. Sankofa, the African principal of “go back and get it” are the roots of this work.

There are several books that detail challenges facing Black women scholars: *Still Searching for Our Mothers’ Gardens: From Oppression to Grace*; and *Presumed Incompetent*. These and many other collections reveal the inner workings of academe and show inequities caused by racism and sexism that combine to limit the ability of some to succeed as professional educators. I address many of these challenges directly and offer my own experiences as testimony of the barriers and also to demonstrate tactics that may be useful in maneuvering through barriers, breaking down the barricades for future generations, and simultaneously make it through the obstacle course required of all who want to teach and learn at the college and university level. I have found that I am not an “outsider within” the academy. Surely, many spaces were not meant for me, but I am neither the first, only, nor last Black women to make foundational and central contributions.

Main themes up for discussion that are alluded to within the following chapters include several which may be of interest to various groups of university students, faculty, staff, and administrators:

- Adult education and late college entry
- Applying to college
- Variances in institution type
- Learning to become a scholar
- Choosing a major
- Interdisciplinarity
- Humanities
- Creating community on campus
- Creating community off campus
- Funding college and graduate school
- Time management
- Career choice

- Selecting a graduate school
- Identifying a sustainable research topic
- Cultivating mentors
- Comprehensive exams
- Choosing a dissertation committee
- Moving from ABD to completing the doctorate
- Literature review and citation
- Networking
- The faculty job search
- Diversity hires
- Teaching undergraduates and classroom management
- Teaching graduate students and thesis/dissertation direction
- Student evaluations
- Presenting at conferences
- Research, teaching, and study abroad
- Submitting manuscripts for publication (journal articles)
- Submitting manuscripts for publication (books)
- Editing books
- Choices and trends in academic publishing
- Reviewer critique and response
- Career development (options, choices, and resources)
- Career development (mentoring)
- Professional service (department and university)
- Professional service (community)
- Tenure and promotion
- Work-life balance
- Personal relationships
- Professional relationships
- University handbooks and policy
- Applying for grants
- Professional service (organizational and national)
- Transitioning from faculty to department chair
- Communication with students, faculty, and administration
- Collegiality and morale
- Managing staff
- Managing legal issues
- Hiring and firing faculty
- Promotion to full professor
- Maintaining an active research agenda, as an administrator or full professor
- Training the next generation of scholars
- Student support
- Technology and digital humanities
- Social media
- Regeneration of higher education amidst global changes

The photos in this collection open the door for conversations in these areas. The pictures correspond to lessons I have learned that relate to the 81 chapters of the *Tao Te Ching*. Many lessons are reflected in self-help books like, Rena Seltzer's *The Coaches Guide for Women Professors Who Want a Successful Career and a Well-balanced Life*.

Essentially, my questions and research interests have remained strikingly similar over the past two decades since I entered college: "How have Black women been dehumanized and how have we produced knowledge to resist personal, social, and structural violence?" At base, I ask, "How do Black women define power?" Much like anthologies of historic Black women' writing and theoretical frameworks of Black feminist and womanist thought, I seek to expand understanding,

valuation, and application of Black women’s ideas. Of course, to paraphrase W. E. B. Du Bois in *Black Reconstruction*, I begin with a premise that might be too radical for some to accept: Black women are human beings. Dear reader, regardless of whether this is news to you or not, I hope the contents herein might in some small way are of use, if not interest.

Based on the criteria for evaluation of professors, I have been “successful”: I have published well-regarded research, earned tenure and promotion to the rank of Full Professor, and gained experience as an administrator navigating through several trying events. I have failed much but do not consider myself a failure. My most important task has been connecting people with resources necessary for freedom, growth, and health—even as I have sought to get free, grow, and heal. I attribute my personal and professional success mainly to good mentoring and have tried to return, in kind.

I define this work as narrative regeneration. Narrative regenerative means Black women write the past, present, and future to facilitate growth. Like medical regeneration, Black women’s life writing repairs, replaces, restores, and regenerates ailing bodies. Narrative regeneration creates a healing network through time and place. This model encapsulates method and purpose: how and why I write. In the late 20th century, researchers developed regenerative medicine. Medical doctors are now pushing boundaries of exploration in order to repair cells, tissues, organs, and restore functionality to bodies. Similarly, I write to reverse *degenerative* and destructive forces in humanity. My research, writing, teaching, and administrative service taps human potential to provide vital elements for health engineering within ailing individuals, institutions, and systems.

Despite marked gains in access to higher education (Black women are among the most educated demographic in the United States), the struggle for equity, parity, value, and justice is real—*a luta continua*.

I believe college and university “professing” is vital work. I know countless professors who play a critical role in creating a just and humane society. My focus has turned from a study of oppression to a study of creative resistance, particularly of those like Linda Brent (who not only escaped enslavement but entered her life story as a record of the inhumane realities of the institution) and like Harriet Tubman (who chose freedom for herself, then facilitated liberty for others). Much of the pain I have been subjected to in some way carried residue of enslavement. Much of the victory I have claimed in higher education has been the direct result of paying attention to the notes left by those Black women who have recorded the passion plays of their lives in print.

Du Bois...Sonia Arrested
For peace, let us lock up war
See who posts bail

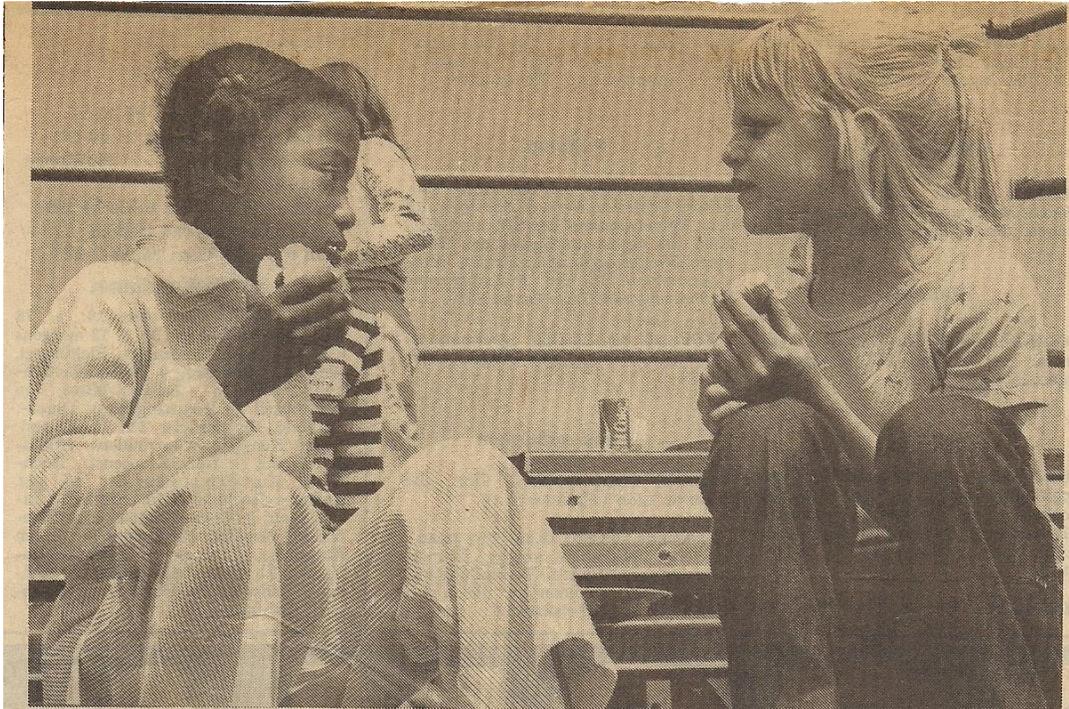
~ John Bracey
Peace is a Haiku Song, Sonia Sanchez Ed. (2013)

☉ Reflections of a Junior Scholar, 1969-1999

- Washington, DC
- Albuquerque, NM
- Edwards Air Force Base, CA
- Hessish-Oldendorf, Germany
- Chanute AFB, Rantoul, IL
- Tucson, AZ (*Pima Community College*)
- Albuquerque, NM
- Las Vegas, NV
- Ventura, CA
- Santa Fe, NM (*St. John's College*)
- Long Beach, CA (*California State University-Long Beach*)
- Rio de Janeiro, Brazil
- Palo Alto, CA (*Stanford University*)



Parents, Annette and Booker T. © 2016 Stephanie Y. Evans



DICKE FREUNDSCHAFT haben Stefanie (links) von der amerikanischen Schule und die Deutsche Astrid auf Anhieb geschlossen. Beide freuen sich auf das Wiedersehen am 6. Juni in Hannover. Foto: Helfers

Dritte Klasse besuchte amerikanische Schule

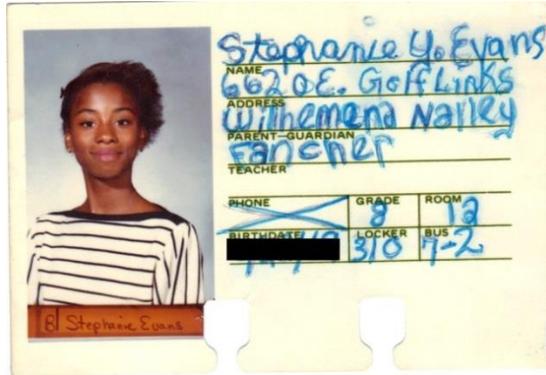
German Schule © 2016 Stephanie Y. Evans

Chapter 1 Childhood

*The Tao that can be spoken is not the eternal Tao
The name that can be named is not the eternal name
The nameless is the origin of Heaven and Earth
The named is the mother of myriad things
Thus, constantly without desire, one observes its
essence
Constantly with desire, one observes its
manifestations
These two emerge together but differ in name
The unity is said to be the mystery
Mystery of mysteries, the door to all wonders*



Passport © 2016 Stephanie Y. Evans



School IDs © 2016 Stephanie Y. Evans



Extra—from Elementary to High School © 2016 Stephanie Y. Evans



**IN LOVING MEMORY OF
PAMELA R. COPLEY-GRUBE**

Beloved wife, daughter, sister and teacher passed away on April 27, 1998. She is survived by her husband, James Grube; her parents, Mr. and Mrs. Al Copley and brother, Darius (Cindy) Copley. Born June 22, 1952 in Tulsa, Oklahoma, Pam was an incredibly talented performer and teacher. Ranked in the top five among sopranos in the United States, she sang at Lincoln Center with cellist Mstislav Rostropovich in 1975. After graduating Cum Laude from North Texas State University in 1976, she moved to Tucson to work at Camp Tatiyee in the White Mountains teaching music and performing arts to handicapped children. That same year she began a remarkable 14-year teaching career at Utterback Middle School for the Creative and Performing Arts. Many students and parents will fondly recall the wonderfully unique and exciting "standing room only" shows performed by her musical theater and dance students. In 1991, Pam relocated to Tucson High where she taught Musical theater and Dance for two years, became Fine Arts Administrator in 1992 and 1993 and spent the past four years teaching Piano - a class which she loved teaching, until her failing health forced her to quit. She inspired all of her students to be creative performers, to "never lose character," to be disciplined and focused and the best they could be. Her students were "her kids" and teaching was her life until the very end. She will long be remembered by her many friends and associates for her wonderful sense of humor and tireless dedication to her profession. Friends may call at **ADAIR FUNERAL HOMES, Avalon Chapel**, 8090 N. Northern Ave. (at Magee) from 5:00 p.m. to 8:00 p.m., Wednesday, April 29, 1998. Services will be held at Catalina United Methodist Church, 2700 E. Speedway Blvd. at 11:00 a.m. on Thursday, April 30, 1998. Bishop Joseph Moats, Father David Moats, Father Jerry Bouch and Deacon Bruce LaPier of St. Luke's Charismatic Episcopal Church will officiate. Burial will follow at East Lawn Cemetery. The family request donations be made to the AZ Cancer Center/UAF, 1515 N. Campbell Ave. Box 245013, Tucson, AZ 85724. "You will go out in joy and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap their hands." Isaiah 55:12.

Stephanie Evans 1983

Well Stephanie, now that the Daze is over, it's time to "Take Off" your shoes, get a "Can" of coke, and a "Can" of 7up. A little to some Bongo music. And All that Jazz.

UTTERBACK JR. HIGH
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DAZE Review

An entertainment **83**
MAY 11-12 1:30 p.m.
Donation \$1.50

To Stephanie,
you did super!
we hope we can
keep in touch
you a very sweet
person (pretty too) stay
that way forever
Love ya
Kim

Lots of
Luck in
the future,
Love,
misa

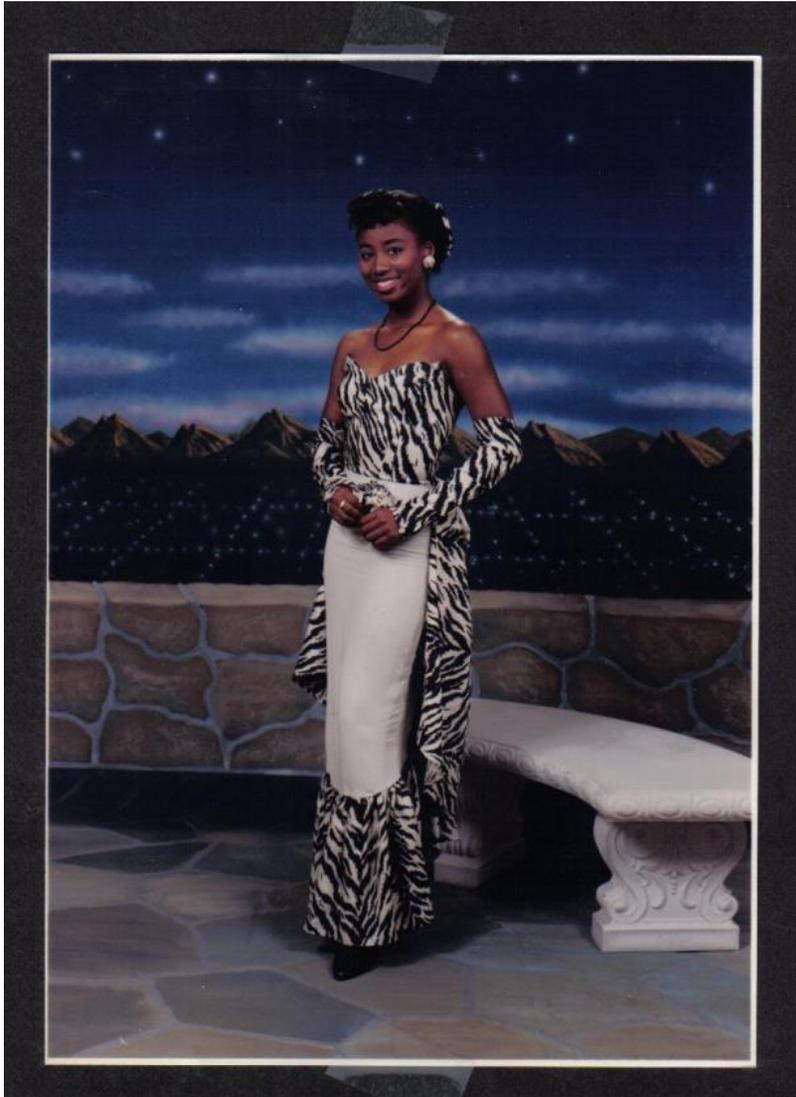
Pam Copley and the DAZE Review © 2016 Stephanie Y. Evans

Chapter 2
A Young Woman on My Own



*When the world knows beauty as beauty, ugliness arises
When it knows good as good, evil arises
Thus being and non-being produce each other
Difficult and easy bring about each other
Long and short reveal each other
High and low support each other
Music and voice harmonize each other
Front and back follow each other
Therefore the sages:
Manage the work of detached actions
Conduct the teaching of no words
They work with myriad things but do not control
They create but do not possess
They act but do not presume
They succeed but do not dwell on success
It is because they do not dwell on success
That it never goes away*

Last Christmas at Home
© 2016 Stephanie Y. Evans



Designer Prom © 2016 Stephanie Y. Evans



Titan Graduation © 2016 Stephanie Y. Evans



Learning about the Mind: Look Deep Into My Eyes....
© 2016 Stephanie Y. Evans



Borrowed Glamour, "Vegas Baby"
© 2016 Stephanie Y. Evans

Chapter 3
St. John's College



Library Time © 2016 Stephanie Y. Evans

*Do not glorify the achievers
So the people will not squabble
Do not treasure goods that are hard to obtain
So the people will not become thieves
Do not show the desired things
So their hearts will not be confused*

*Thus the governance of the sage:
Empties their hearts
Fills their bellies
Weakens their ambitions
Strengthens their bones
Let the people have no cunning and no greed
So those who scheme will not dare to meddle*

***Act without contrivance**
And nothing will be beyond control*



ST JOHN'S COLLEGE

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ANNAPOLIS, MARYLAND 21404 • (410) 263-2371

FAX (505) 984-6003

SANTA FE

October 31, 1994

Ms. Stephanie Yvette Evans
625 Cagua Street SE
Albuquerque, NM 87108

Dear Ms. Evans:

Congratulations on being admitted to St. John's.

Your decision to come to this College and learn what the finest minds over the ages have to teach is evidence of your seriousness. You will find the program of study at St. John's intellectually bracing, and in studying the great books your thinking will attain a measure of breadth and depth. Your tutors will work with you, inside and outside of class, to help you develop clarity in your speech and writing. You will have to work hard. But in so doing you will learn well the arts of reading with care, learning from others (even from those with whom you disagree), and thinking for yourself.

It is a pleasure to welcome you to St. John's. We think there is no finer liberal arts college anywhere.

I look forward to meeting you.

Sincerely yours,

A. R. Van Luchene

Stephen R. Van Luchene
Dean

SV:lp



Acceptance! I'm a Johnnie & Celebratory Cigar © 2016 Stephanie Y. Evans



Gadfly in Greek Milk © 2016 Stephanie Y. Evans

Chapter 4
CSU-Long Beach



*The Tao is empty
When utilized, it is not filled up
So deep! It seems to be the source of all things*

*It blunts the sharpness
Unravels the knots
Dims the glare
Mixes the dusts*

*So indistinct! It seems to exist
I do not know whose offspring it is
Its image is the predecessor of the Emperor*

Go Beach! Graduation © 2016 Stephanie Y. Evans

Chapter 5
Comparative Humanities and Anna Julia Cooper

	MON	TUES	WED	THURS	FRI
9	W.O. STUDY	WORK	W.O. STUDY	WORK	WORK
10	9-11	9-10 ³⁰	9-11	9-10 ³⁰	9-12
11	CHLS 300 11-12 ¹⁵	POSC 300A 11-12 ¹⁵	CHLS 300 11-12 ¹⁵	POSC 300A 11-12 ¹⁵	
12	B/ST 121 12 ³⁰ -145	LUNCH	B/ST 121 12 ³⁰ -145	B/ST LUNCH	
1					LB Mart
2	SPCH 300 2-3 ¹⁵	C/LT 415I* 2-3 ¹⁵	SPCH 300 2-3 ¹⁵	C/LT 415I* 2-3 ¹⁵	2-6
3	-LUNCH-				
4	WORK 4-5	LIBRARY AND KELLOGG	Senate 3-7	LIBRARY AND LB Mart	
5	-SPEECH-				
6	W/ST 308				
7					
8					

*Heaven and Earth are impartial
They regard myriad things as straw dogs
The sages are impartial
They regard people as straw dogs*

*The space between Heaven and Earth
Is it not like a bellows?*

Empty, and yet never exhausted
It moves, and produces more

*Too many words hasten failure
Cannot compare to keeping to the void*

Some Days You Just Don't Get Lunch © 2016 Stephanie Y. Evans

Chapter 6
Women's Studies



First Women's Studies Convention © 2016 Stephanie Y. Evans

*The valley spirit, undying
Is called the Mystic Female*

*The gate of the Mystic Female
Is called the root of Heaven and Earth*

*It flows continuously, barely perceptible
Utilize it: it is never exhausted*

Amy Bartell Artist Talk © 2016 Stephanie Y. Evans



SECOND JUDICIAL DISTRICT COURT
 COUNTY OF BERNALILLO
 STATE OF NEW MEXICO

STEPHANIE Y. EVANS
 Petitioner,

VS.
 JOHN [REDACTED] (MAYOR)
 Respondent.

FILED IN MY OFFICE THIS
 JUL 11 '89 PM
 LESLIE L. MARTINEZ
 DEPUTY CLERK

CLERK DISTRICT COURT

OR-89-

DOMESTIC VIOLENCE ORDER AND ORDER TO APPEAR

THIS MATTER came before the Special Commissioner on the 11 day of JULY 1989, on petitioner's allegations of domestic violence. Petitioner was present in person; Respondent was not present. The Special Commissioner, having considered the petition/affidavit, and finding probable cause therefrom to believe that an act of domestic abuse has occurred, enters the following order:

Respondent shall appear before the Special Commissioner in the Special Commissioner's Hearing Room in the Basement of the Bernalillo County Courthouse, 445 Tijeras N.W., Albuquerque, New Mexico, on July 24, 1989, at the hour of 1:30 pm to respond to allegations of domestic violence. Failure to appear will result in the issuance of a bench warrant for your arrest. Failure of Petitioner to appear will result in dismissal of action. Either party can be represented by an attorney at the hearing.

The parties are prohibited from having any type of contact with one another pending the hearing. Respondent shall not go within 100 yards of Petitioner's home at 1244 STANFORD NG, or VISTA DE LA CIUDAD - TRAMWAY & MONTGOMERY.

~~_____ The County Sheriff shall assist Petitioner in retrieving her personal belongings at _____.~~

~~_____ Respondent shall not have visitation with the parties' children pending the hearing.~~

~~_____ Respondent shall have visitation with the parties' children, subject to:~~

~~_____ Visitation cannot take place at Petitioner's home or workplace
 Other _____~~

The Parties shall not add debt to, sell, remove, hide, destroy or damage any property owned by either party.

~~_____ The County Sheriff shall immediately evict respondent from _____ Respondent is to surrender all keys to that dwelling to the sheriff.~~

IF ANY LAW ENFORCEMENT OFFICER ARRESTS EITHER OF THE PARTIES FOR VIOLATION OF THIS ORDER, THE VIOLATOR IS TO BE HELD WITHOUT BOND AND BCDC SHALL IMMEDIATELY NOTIFY THE SPECIAL COMMISSIONER AT 841-7483.

Earl A. Maitz
 SPECIAL COMMISSIONER

09114-13

Chapter 7
Community Service-Learning



*Heaven and Earth are everlasting
The reason Heaven and Earth can last
forever
Is that they do not exist for themselves
Thus they can last forever*

*Therefore the sages:
Place themselves last but end up in front
Are outside of themselves and yet survive
Is it not due to their selflessness?
That is how they can achieve their own
goals*

Learning with the Long-Beach Community © 2016 Stephanie Y. Evans



In-N-Out with Community © 2016 Stephanie Y. Evans

Chapter 8
Black Studies



Black Graduation: Return to the Beach © 2016 Stephanie Y. Evans

*The highest goodness resembles water
Water greatly benefits myriad things without contention
It stays in places that people dislike
Therefore it is similar to the Tao*

*Dwelling with the right location
Feeling with great depth
Giving with great kindness
Speaking with great integrity
Governing with great administration
Handling with great capability
Moving with great timing*

*Because it does not contend
It is therefore beyond reproach*

Chapter 9
Identity Development

Great Grandfather Edward Tillman
& Great Grandmother Mary Tillman



*Holding a cup and overfilling it
Cannot be as good as stopping short
Pounding a blade and sharpening it
Cannot be kept for long*

*Gold and jade fill up the room
No one is able to protect them
Wealth and position bring arrogance
And leave disasters upon oneself*

*When achievement is completed, fame is
attained
Withdraw oneself
This is the Tao of Heaven*

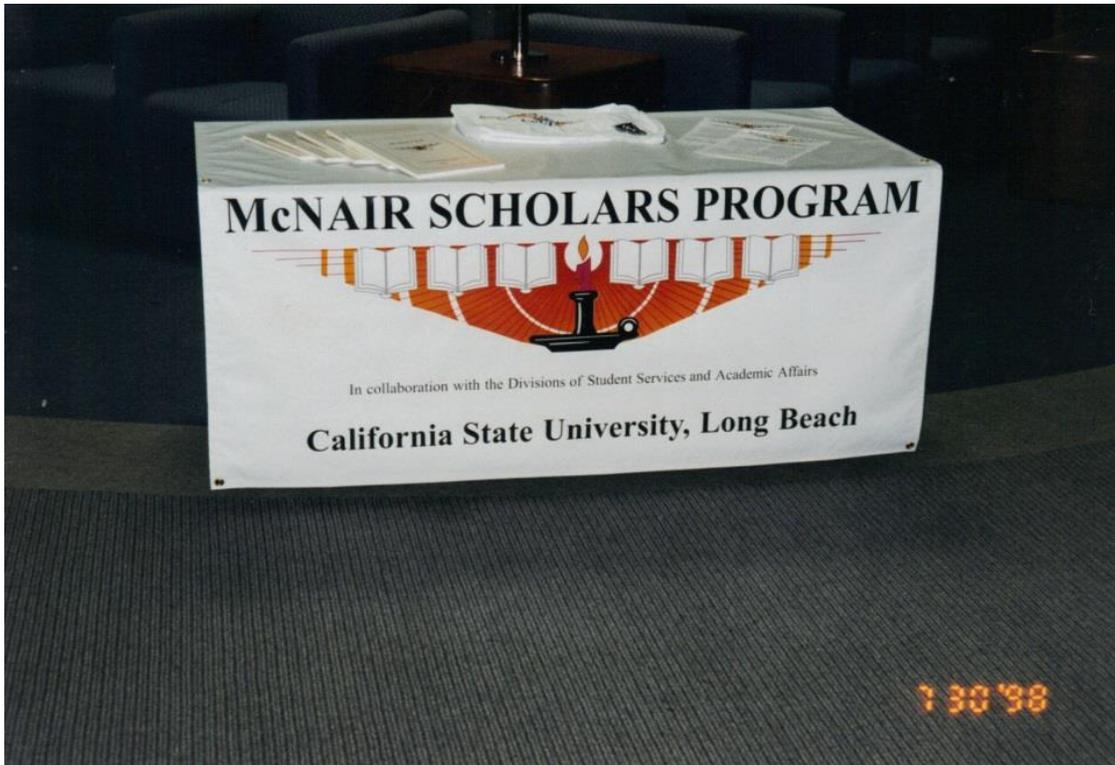


Visit with Gramms and Aunt Tavie © 2016 Stephanie Y. Evans



Public Art Instillation #1: PEACE SIGNS, by Amy Bartell © 2016 Stephanie Y. Evans

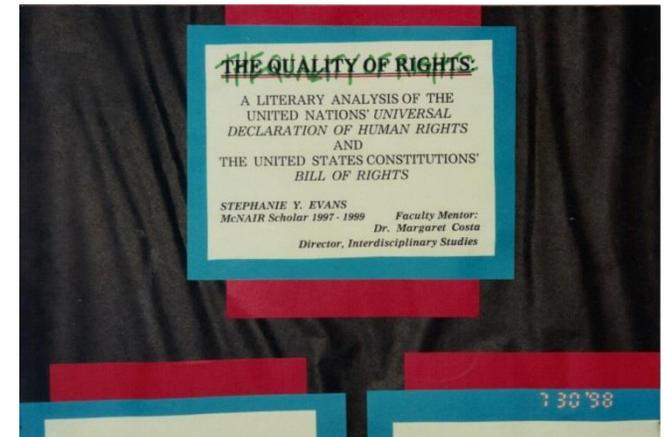
Chapter 10
McNair Scholars Program and Stanford Summer Research



Junior Scholar Training: McNair @ The Beach © 2016 Stephanie Y. Evans

*In holding the soul and embracing oneness
Can one be steadfast, without straying?
In concentrating the energy and reaching
relaxation
Can one be like an infant?
In cleaning away the worldly view
Can one be without imperfections?
In loving the people and ruling the nation
Can one be without manipulation?
In the heavenly gate's opening and closing
Can one hold to the feminine principle?
In understanding clearly all directions
Can one be without intellectuality?*

*Bearing it, rearing it
Bearing without possession
Achieving without arrogance
Raising without domination
This is called the Mystic Virtue*





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LONG BEACH

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Ronald E. McNair
Post-Baccalaureate
Achievement
Program

You're eagles! Stretch your wings
and fly to the sky! —Ronald E. McNair

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Home > Scholars > Dr. Stephanie Y. Evans, McNair Scholars, CSULB

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Biography

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- Educational Equity
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Dr. Stephanie Y. Evans

CSULB McNair Scholar: 1996-98
CSULB McNair Journal Research Topic: How Solid is the Rock?: Gauging the Historical Accuracy of Schoolhouse Rock
Faculty Mentor: Dr. Margaret Costa
Faculty Department: Interdisciplinary Studies



Stephanie Evans is an Associate Professor of African American Studies and Women's Studies at the University of Florida. She received her Ph.D. in 2003 from the University of Massachusetts at Amherst. She credits the McNair Scholars Program as essential to her success in graduate school, because it gave her "confidence" and "competence" to know she "could handle graduate studies." GRE preparatory workshops, study and research skills development, interacting with peers and working with mentors, positively affected her graduate school experience.

By taking part in the summer research experience, Dr. Evans acquired skills in presenting research at a national conference, something some of her peers in graduate school had never done. And she believes strongly that the opportunity to participate in TRIO program policy day in Washington, D.C. and travel to conferences in Washington, D.C., Chicago and Brazil gave her vital preparation for the rigors, competition and scholarship of advanced academic life.

One of Dr. Evans' most memorable experiences from the Program came from a summer panel of former McNair students. This legacy shared from one generation to the next is something she wishes to continue making herself available to current Scholars with questions "about graduate school and the professorate."

Ph.D. Women's Studies, University of Massachusetts, Amherst, 2003
Dissertation: Living Legacies: Black Women, Educational Philosophies, and Community Service, 1865-1965

McNair Profile @ The Beach © 2016 Stephanie Y. Evans

Mentors and Colleagues McNair @ The Beach © 2016 Stephanie Y. Evans

DOCUMENT HISTORY

Stanford Deviations:

Looking at Our Definitions of Service, Community, and Diversity

“The wonderment and healing and growth of learning is that it is not for the wimpy. Learning is hard and it takes courage. If you need sameness, do not venture forth.”

- Interview respondent # 17

Stephanie Y. Evans
California Pre-Doctoral Scholar,
Haas Center for Public Service Research Intern
Stanford University
Summer 1999

Acknowledgements

This essay presents research completed at Stanford University’s Haas Center for Public Service during the Summer of 1999. This research project was made possible by funding provided through a grant from the California State University’s Sally Cassanova Pre-Doctoral Scholars Program. I would like to thank the administrators of the program for allowing me to engage in the amazing luxury and struggle of summer research.

I would especially like to express gratitude to each of the interviewees at the nine cultural centers, whose willing participation, engaging wisdom, and complex insights challenged me to develop and revise my own perceptions of community, service, and diversity.

I thank the staff at the Haas Center for their warm welcome and their continued interest in and support of this project. Without the constant encouragement, mentoring, and support from Nadinne Cruz and Heather Ramírez, this project would have been far less focused and rewarding. I appreciate their ability to ground my efforts in defining our mutual curiosity about the role of cultural identity in service. I am very thankful for their dedication to and enthusiasm for creating a space for information sharing between public service educators.

Finally, I would also like to thank my mentors at California State University, Long Beach, whose guidance was essential in helping me acquire the necessary skills to secure the Pre-Doctoral grant. Their constant encouragement enabled me to gain access to many other opportunities that have expanded my worldview and aided both my personal and academic development.

Abstract

This study is a compilation of interviews looking at various definitions of service, community, and diversity. The analysis shows a complex relationship between cultural identity and community service; A relationship to be further defined and explored by all nine cultural centers in an effort to build a network of educators supporting the efforts of students involved in public and community service.

Table of Contents

Acknowledgements	1
Abstract	1
Introduction: How I Spent My Summer at “the Farm”	3
Purpose	3
Methodology	4
Part I: Definitions of “Service,” “Community,” and “Diversity.”	5
Definitions of Service	6
Analysis	10
Definitions of Community	12
Analysis	15
Definitions of Diversity	16
Analysis	21
Part II: Multiculturalism, the Inevitable Conflict	22
Culture and Aspects of Cultural Identity	23
Multiculturalism within the Humanities	25
Recommendations	27
Author’s Endnote: Culture and Service – Reflections of Rage and Joy	29
Bibliography	32
About the Author	33
Appendix A – List of Nine Participating Cultural Centers	34
Appendix B – Ten Interview Questions	35
Appendix C – Complete Interview Transcripts (paraphrased)	36
Appendix D – Characteristics of Cultural Identity: S.C.A.A.A.A.R.R.S.	83

Introduction: How I Spent My Summer at “the Farm”

Having recently completed my B.A. in Comparative Humanities (gender and cross-cultural studies), I was extremely interested in looking at the centers here at Stanford as both cultural communities that provide services to Stanford students, and as centers whose staff and students may provide services throughout campus and surrounding communities. As a service-learning participant/advocate, I appreciated a fortunate match of shared research interest and viable applicable opportunity.

My position in this project has been one of advantage because of my relative objectivity: I am not a Stanford student and I have not been affiliated long term with the Haas Center or any other campus centers. I say relative objectivity, because I am operating through the Haas Center for Public Service by conscious and deliberate choice: I am impressed by its mission and resources, and by the visions of its staff and students, all-inclusive. The ground breaking work of Tim Stanton and the successes of the Center’s staff and student projects coupled with the historical support of service-learning by Stanford’s administrators has positively influenced the national growth of service-learning. My alma mater, California State University, Long Beach, participated in, and benefited from, programs begun on this campus. Through service-learning projects, my undergraduate experience was greatly enhanced. This exposure to community service has infused meaning into the process of education and has thus impacted and directed my future professional goals. Thus, I feel both connected and indebted to the Center, as one of the benefactors of its national influence on higher education.

I organized this paper into two sections. The first section contains a critical analysis of the staff and student interview responses. The second section offers a brief examination of broader social considerations that surround the issues brought forth by these responses. By identifying the major themes emerging from responses to the interview questions, the first part of this study engages varying definitions of “service,” “community,” and “diversity.” This section identifies points of contention in definitions that need to be discussed if communication between the centers is to progress in a spirit of exchange. The second part examines similar points of (tension) and contention in the context of the debate over multiculturalism, in order to highlight concerns brought up by the interviewees.

The Centers

Asian American Activities Center (A3C)

Bechtel International Center

Black Community Services Center (BCSC)

Disabled Community Cultural Center (DC3)

El Centro Chicano

Haas Center for Public Service

Lesbian, Gay, Bisexual Community Center (LGBCC)

Native American Cultural Center/American Indian/Alaska Native/Native

Hawaiian Program (NAC)

Women’s Center

Purpose

The purpose this work is to further facilitate communication, collaboration, and coalition between the cultural centers here at Stanford University. Ideally, this paper will act as a prompt to further define the best, most appropriate, and most mutually beneficial relationship between the community of centers that provide student service, community service, and/or public service. Additionally, this is an effort to enhance support of cultural centers *by* cultural centers, and to encourage not only inter- but intra- center reflection. Following the Haas Center's process of reflection, this work is an opportunity for Stanford centers' staff and students to get to know each other better in order to accomplish more by, with, and for each other's self-defined communities. This paper exists within an ongoing continuum of efforts to establish collaborative projects and engage in an information exchange.

This work is meant to engage the cultural centers' staff and students and in collaborative learning about varying perspectives of community, diversity, and service in order to encourage informed and conscientious relations with each other, as well as with surrounding communities. This study presents considerations for educating service providers by referencing their own words and ideas, as well as to encourage dialogue around the Haas Center's staff's questions: 1) How can we best support students whose cultural identity is imbedded in their community service?; 2) How do we develop a campus-wide, *interactive* community of public service educators?; and 3) How can we develop practical steps to implement these ideas?

Methodology

I chose to work with nine established (staffed) centers that serve students: four centers that represent a common definition of racial and ethnic categories; a women's center; a lesbian, bisexual, gay center; a disabilities resource center; an international center, and a center focused on public service.

Over the course of five weeks, I interviewed nineteen people associated with the nine centers.^{iv} Of the nineteen interviewees, thirteen were staff members and six were students. One of the interviews took place over the phone. I took extensive notes during all interviews and the transcripts reflect those paraphrased responses.

This paper is strictly a descriptive, qualitative work. I make no claims that the interviews constitute an academically representative or scientifically standard "sample." That was never my aim or intent. My intent was, again, to produce research to stimulate dialogue between campus cultural centers providing community service opportunities to students whose service practice and philosophy is imbedded in their cultural identity. One center can not represent the many complex perspectives of other centers, nor can one individual within a center represent those of another individual. However, the following information given by these staff and students can definitely be used to further outline and expand the boundaries of communication between individuals and centers.

The Questions (student focused questions in parentheses):

Personal perspectives

How did you come to work (study) at Stanford?

2. *What kind of work do you do here at the center (How are you involved at the center)?*

II. *Definitions to provide context for comparison*

3. *In one or two sentences, how do you define service?*

In one or two sentences, how do you define community?

5. *Briefly, what is your definition of diversity?*

6. *What do you feel is the relationship between your cultural identity and the services provided by your center (...services you are involved in giving or receiving at the center)?*

Relationships with Haas

What connection does your center have with Haas?

What do you feel would be the ideal relationship with Haas? What steps would you propose to take to move towards that direction?

IV. *Relationships with other campus centers*

What connection does your center have with other cultural centers?

What do you feel would be the ideal relationship with other cultural centers? What steps would you propose to take to move towards that direction?

Culture and Aspects of Cultural Identity

In order to look at multiculturalism, we must first look at definitions of culture. I encountered many definitions of culture in my readings, most notably culture as addressed in James Banks' *An Introduction to Multicultural Education*. In his work, he highlights an "essence" of culture, an element more important than our physical attributes or cultural practices. Culture is more than just one's make-up, it is a way of being.^v This point helps us to look at culture not simply as what we do, but as what we are. In *The Ethnographic Interview*, James Spradley furthers this notion: "cultural knowledge is more than a collection of symbols... it is rather, an intricately patterned *system* of symbols (emphasis added).^{vi} Both writers show us how culture affects the way we view the world and thus, why our perspectives and definitions may vary. Keeping in mind our different cultural ways of being in the world will help us to translate our various cultural "systems." This translation can be aided by a deeper understanding of cultural identity.

In order to pinpoint how cultural identity relates to service, I employed an original acronym, S.C.A.A.A.R.R.S., to outline the dimensions of cultural identity. As with Banks' and Spradley's definitions of culture, this definition includes physical characteristics as well as beliefs and practices. S.C.A.A.A.R.R.S. is one way of considering a wide scope of the

multi-dimensional characteristics of one's cultural identity, and allows for an organized process of discovering how these features interact with one another to form individualized identities.

The acronym stands for Sex (and gender and sexuality), Class (economic, educational, and occupational), Age (and generation), Ability (physical and mental), Affiliation (political, institutional, familial, or otherwise), Artifacts (symbols, values, social norms, artistic expression, diet, clothing, etc), Race (and ethnicity, nationality, region, language, and ancestry), Religion (and spirituality, philosophy, ethics, and scientific discovery), and Size (and body image and health status). All of these characteristics, compounded, inform our way of being in this world and affect how we are perceived, our social opportunities, and how we act towards others. Given the way these aspects *mark* us, hence the appropriateness of the term “scaaaarrrs,” this idea expands the concept of cultural identity far beyond many theoretical concepts that, all too often, equate or reduce cultural identity to mean only the food or artifacts of one's race or ethnicity.^{vii}

This theoretical framework will allow us to consider the diversity within our individual identities, which can then guide us in communicating our diverse definitions of service and community. Further, by discussing the fluidity and frequent fluctuations within our complex individual and group identities, we can resist the problems created by attempting to reduce ourselves to one or two primary aspects of our social or biological being. In order for us to relate to students whose cultural identity is an inherent motivation for their participation in service, we must also recognize the continuing struggle for “voice,” power, and equity in communities that are disenfranchised as a result of their cultural identity. This requires recognition and validation of the various conditions of marginalization, and further honest dialogue surrounding our tendencies to rank and compare issues of our own centers' marginalization within the campus community.

As respondent #1 states, “*everybody* needs some kind of service, even if that is only exposure.” Thus, in student services, consciousness raising around issues of different cultural identities is a necessary act of service. We can expose our students to the realities of inequalities within communities, and by communicating openly about difficult cultural issues, expose ourselves to our own biases that may preclude our own consciousness raising efforts.

Multiculturalism within the Humanities

As John Slaughter, retiring president of Occidental College observes in a recent article in *The Chronicle of Higher Education*, “There is a mindset in education in our country that says diversity is inversely related to excellence. I have believed that was not true.”^{viii} There are many who argue against diversity within the humanities, however, it is evident their arguments rest on a fundamental resistance to the wealth of opinions inherent in diversity. Slaughter asserts appreciation for many diverse perspectives results in academic excellence. However, inclusion requires more than demographic representation. This section will show this process of inclusion is not an easy one. Work by Cary Nelson demonstrates that “happy family” multicultural communities aren't a realistic or worthwhile goal. Nelson, in *Manifesto of a Tenured Radical*, writes in regards to the field of literature theory, one of the many violent battlefields of the “culture wars.” He discusses the difficulties, and the “frank talk” necessary before, during, and after various individuals and communities come together to dialogue about coalition.^{ix} This talk includes looking critically at one's own beliefs and practices.

Nelson asserts that multiculturalism, while a worthwhile and necessary academic and social pursuit, can not be taken up as lightly as it has been. He states, "...of all the intellectual movements that have swept the humanities in America over the last twenty years, none will be taken up so shallowly, so opportunistically, so unreflectively, and so ahistorically as cultural studies."^x

Nelson's work outlines the intensity of the current battle in English departments across the nation that has engaged professors, graduate assistants, and students in bitter ideological battles and struggles for the power of "voice." He writes that while these debates are fierce, in order for scholars to move through and beyond the extreme positions, they must be willing to continually engage each other at levels that lie deeper than surface cultural and political allegiances.

This point is essential to our continuing dialogue. There are seemingly unavoidable "hot-button" issues that arise when discussing race, sexuality, ability, class, and other aspects of our cultural identities. All of these need to be discussed in-depth and critically if we are to incorporate effectively their lessons into our communication and collaborative relationships with each other and with our students. There is a need to challenge this next generation of service providers to strive beyond *tolerance* or *inclusion* in society, that is, inclusion as simply demographic representation. Multicultural diversity, as many respondents observed, reaches beyond race and ethnicity, although it can not be achieved without looking at the very real racial dynamics of this country (#1, #2, #4, #5, #6, #19). This emphasizes why "token" (#14) diversity and tolerance are not enough; they do nothing to change the structure or distribution of decision making and structural power. We must be willing to engage each other in the difficult discussions that accompany discovering our many cultural identities so that we may act in solidarity, which will undoubtedly allow us to better serve the needs of our students.

Recommendations

Build a cross-cultural service network

Have regular information sharing sessions /brown bag lunches

Set timeline and agenda for Cultural Identity Service Conference

Develop an annual calendar

Allow the Haas Center's focus on public service be a point of convergence for the nine centers

Include religion and political centers and organizations

Reflections of a Graduate Student and Junior Professor 1999-2010

- Amherst, MA (*University of Massachusetts-Amherst*)
- Providence, RI (*Brown University*)
- Gainesville, FL (*University of Florida*)
- Washington, DC
- Cambridge, England
- Dar es Salaam, Tanzania
- Paris, France



Cooper, Coppin, Bethune, and Clark © 2016 Stephanie Y. Evans



Cohort © 2016 Stephanie Y. Evans

Chapter 11
University of Massachusetts-Amherst



The Black House © 2016 Stephanie Y. Evans

Thirty spokes join in one hub

In its emptiness, there is the function of a vehicle

Mix clay to create a container

In its emptiness, there is the function of a container

Cut open doors and windows to create a room

In its emptiness, there is the function of a room

*Therefore, that which exists is used to create
benefit*

That which is empty is used to create functionality

Chapter 12
Choosing a Focus: History or Literature

History of the Doctorate



Fichte 1810
Dean U Berlin [U Penn]

Yale
1861
(3)



Healy 1865
Louvain [Georgetown]



Bouchet 1876, Yale [Yale]

Mann 1904 U of Jena [Radcliffe]



Everett 1817 U Göttingen
[Harvard]



White 1877 Boston U
[Swarthmore]



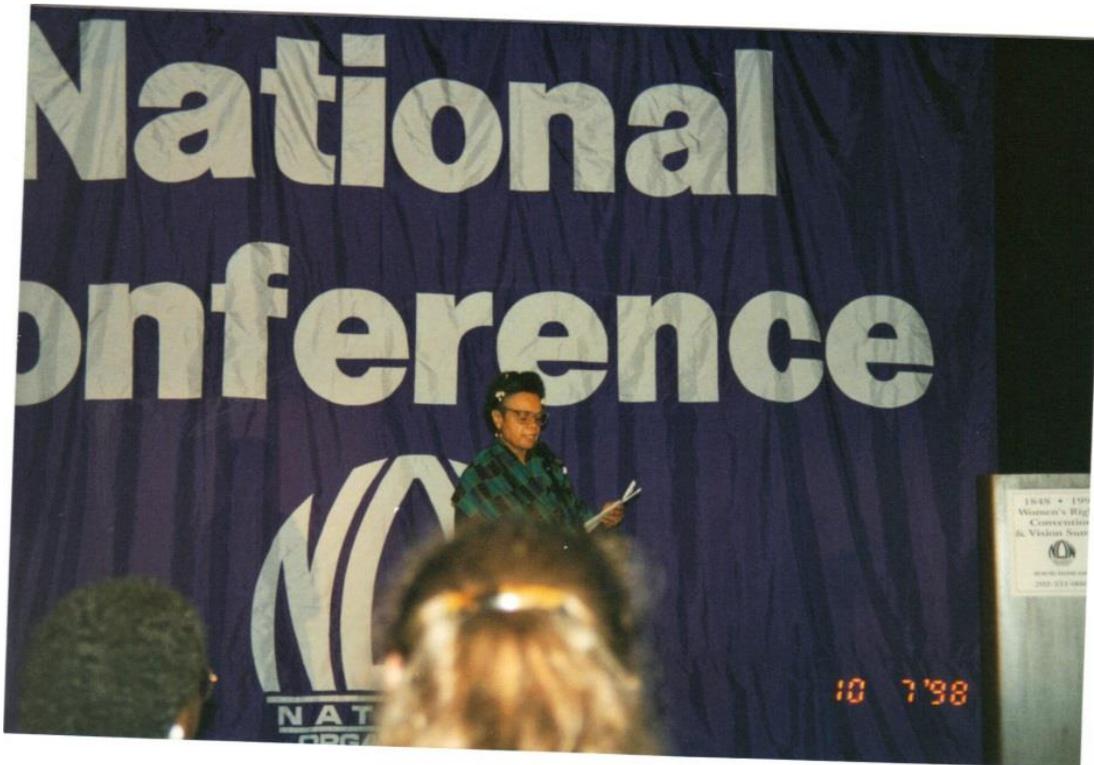
*The five colors make one blind in the eyes
The five sounds make one deaf in the ears
The five flavors make one tasteless in the mouth*

*Racing and hunting make one wild in the heart
Goods that are difficult to acquire make one cause
damage*

*Therefore the sages care for the stomach and not the
eyes
That is why they discard the other and take this*

Race & Gender Pathways to the PhD © 2016 Stephanie Y. Evans

Chapter 13
Dual Focus in BST and WST



Sonia Sanchez © 2016 Stephanie Y. Evans

*Favor and disgrace make one fearful
The greatest misfortune is the self
What does "favor and disgrace make one fearful"
mean?
Favor is high; disgrace is low
Having it makes one fearful
Losing it makes one fearful
This is "favor and disgrace make one fearful"*

*What does "the greatest misfortune is the self"
mean?
The reason I have great misfortune
Is that I have the self
If I have no self
What misfortune do I have?*

***So one who values the self as the world
Can be given the world
One who loves the self as the world
Can be entrusted with the world***

Chapter 14
Comprehensive Exams



*Look at it, it cannot be seen
It is called colorless
Listen to it, it cannot be heard
It is called noiseless
Reach for it, it cannot be held
It is called formless
These three cannot be completely
unraveled
So they are combined into one*

*Above it, not bright
Below it, not dark
Continuing endlessly, cannot be named
It returns back into nothingness
Thus it is called the form of the formless
The image of the imageless
This is called enigmatic
Confront it, its front cannot be seen
Follow it, its back cannot be seen*

***Wield the Tao of the ancients**
To manage the existence of today
One can know the ancient beginning
It is called the Tao Axiom*

Chapter 16
National Conferences and Professional Service



*Attain the ultimate emptiness
Hold on to the truest tranquility
The myriad things are all active
I therefore watch their return*

*Everything flourishes; each returns to its root
Returning to the root is called tranquility
Tranquility is called returning to one's nature
Returning to one's nature is called constancy
Knowing constancy is called clarity*

*Not knowing constancy, one recklessly causes trouble
Knowing constancy is acceptance
Acceptance is impartiality
Impartiality is sovereign
Sovereign is Heaven
Heaven is Tao
Tao is eternal
The self is no more, without danger*

NBGSA Conferences © 2016 Stephanie Y. Evans

Chapter 17
Conference Presentations



Conversations in Virginia © 2016 Stephanie Y. Evans

The highest rulers, people do not know they have them
The next level, people love them and praise them
The next level, people fear them
The next level, people despise them
If the rulers' trust is insufficient
Have no trust in them

Proceeding calmly, valuing their words
Task accomplished, matter settled
The people all say, "We did it naturally"

Chapter 18
Vultures and Sharks



*The great Tao fades away
There is benevolence and justice
Intelligence comes forth
There is great deception*

*The six relations are not harmonious
There is filial piety and kind affection
The country is in confused chaos
There are loyal ministers*

Too Many Zombies in Academe © 2016 Stephanie Y. Evans

Chapter 19
Teaching Assistantship



*End sagacity; abandon knowledge
The people benefit a hundred times*

*End benevolence; abandon righteousness
The people return to piety and charity*

*End cunning; discard profit
Bandits and thieves no longer exist*

*These three things are superficial and insufficient
Thus this teaching has its place:
Show plainness; hold simplicity
*Reduce selfishness; decrease desires**

Learning to teach in Holyoke, UMass, & Brown
© 2016 Stephanie Y. Evans



Chapter 20
Brown University and Completing the Dissertation

Pre-College Teen Summit

Saturday April 19, 2003 --- 10:00 am - 4:00 pm

Brown University
Barus & Holley Building
184 Hope Street, Providence, RI

Goals:

- ◆ To provide information on available college prep programs to local high school and middle school youth participating in Swearer Center programs.
- ◆ To impart vital information to participants about college admissions, financial aid, and the college experience
- ◆ To provide an overview of available opportunities in higher education. Admissions staff from many area colleges will be present at the Summit to meet with participants and assist in the application process. (Application fees will be waived for students who apply on-site)

Schedule of Events:

10:00 - 11:00 am	Session I - panel discussions	Location: Barus & Holley
11:00 - 11:15 am	change rooms (those in panel A go to panel B and vice versa)	
11:15 - 12:00 noon	Session II - panel discussions	Location: Barus & Holley
12:00 - 1:00 pm	Lunch (free to Summit participants)	Location: Cafeteria
1:00 - 2:15 pm	HBO Def Poetry Jam Poets	Location: Barus & Holley
2:15 - 4:00 pm	College recruiters and Swearer Center program resource fair	Location: Barus & Holley

Panel Discussions:

- Panel A "How to get into college" - Admissions and Financial Aid.
Panelists will discuss how to obtain and complete college applications, how to make your application stand out, and how to deal with the economic realities of going to college.
- Panel B "Getting the most out of college" - Personal and Professional Reflections.
Panelists will address issues that are relevant once students gain admission to college. For instance cultural, intellectual, and emotional development, the support services available to students, students rights, etc.

Space is limited. For more information or to reserve a space, please contact Stephanie Evans at Stephanie_Evans@Brown.edu or call (401) 863-3244

*Cease learning, no more worries
Respectful response and scornful response
How much is the difference?
Goodness and evil
How much do they differ?
What the people fear, I cannot be unafraid*

*So desolate! How limitless it is!
The people are excited
As if enjoying a great feast
As if climbing up to the terrace in spring
I alone am quiet and uninvolved
Like an infant not yet smiling
So weary, like having no place to return
The people all have surplus
While I alone seem lacking
I have the heart of a fool indeed – so ignorant!
Ordinary people are bright
I alone am muddled
Ordinary people are scrutinizing
I alone am obtuse
Such tranquility, like the ocean
Such high wind, as if without limits*

*The people all have goals
And I alone am stubborn and lowly
I alone am different from them
And value the nourishing mother*

Opening the Gates @ Brown © 2016 Stephanie Y. Evans

Chapter 21
The Dissertation Defense



*The appearance of great virtue
Follows only the Tao
The Tao, as a thing
Seems indistinct, seems unclear*

*So unclear, so indistinct
Within it there is image
So indistinct, so unclear
Within it there is substance
So deep, so profound
Within it there is essence*

*Its essence is supremely real
Within it there is faith
From ancient times to the present
Its name never departs
To observe the source of all things
How do I know the nature of the source?
With this*

**Meeting Dr. Angelou on the Night before
My Dissertation Defense**

© 2016 Stephanie Y. Evans



Diss Committee: Wolff, Bracey, Deschamps, & Strickland
© 2016 Stephanie Y. Evans



Graduation Celebration Lunch © 2016 Stephanie Y. Evans

From Anna Julia Cooper's, *The Third Step* (1945)

“My good friend, the usher (can't say what his tide should be in France, but he seemed to me most like a royal Major domo or perhaps a very intellectual court bailiff) rapped three times. The audience, which was behind me and did not disturb me in the least, rose and I stood up as the three judges filed in by a door at the rear of the high platform on which they seated themselves. . . . The dreaded Bouglé gave a look in my direction that seemed to say in mushy Breton: “I didn't believe it was in her.” The chairman proceeded with some criticisms of textual errors which I accepted and noted in the copy I held. He also took exception to my partisan pleading. He maintained that the Gens de Couleur were not unitedly fighting for the Rights of Man. That the mulattoes so far from espousing the cause of the blacks, narrowly sought only their own release and were not averse to holding slaves in their own right. To me this discussion was both significant and informative. I realized, not unpleasantly that a soutenance was not a test “exam” to be prepared for by cramming and cribbing the night before and brazened through by bluff and bluster the morning after by way of securing a “passing” mark; rather and most emphatically a soutenance “sustaining,” supporting, defending if need be, an original intellectual effort that has already been passed on by competent judges as worthy a place in the treasure house of thought, affords for the public a unique opportunity to listen in on this measuring of one's thought by the yard stick of great thinkers, both giving and receiving

inspiration and stimulus from the contact. After about an hour on the main theme Sagnac passed the defendant over to M. Cestre who had to meet a class elsewhere at 11. In his kindly hands my fears ceased clawing at my heart. Without consciousness of the unusual I followed his lead as if in informal conversation when he mentioned John C. Calhoun, Thomas Jefferson, State Sovereignty, Nullification. When he rose to be excused I knew that I had at least one vote for “passing.” . . . From 11 to 12 the Bête Noire. My best bolstering boost was that Bouglé’s Thesis, “Les Idées Egalitaires” had been carefully studied and I knew it almost as well as I knew my own. He could not trip me on that if once I caught his question. Only once did my ear stumble and it was on the word “densité.” I hesitated “densité” dans cité—“ Pardon, Monsieur, Je n’ai pas compris votre question.

“However, that was all straightened out and by the very irony of fate, when, after three solid hours of grilling questions and grueling fear, the mentor at my back rapped a third time for the audience to rise on the return of the judges, and I remained standing for the sentence to be pronounced, it was Monsieur Bouglé who delivered the verdict, of which all that I could make out or can now recall, was “bien satisfaits” and “que vous êtes Docteur.” As the two judges solemnly filed out by the same door at rear of the high platform through which they had entered three hours before, I could not realize that all was over till people from behind whom I had not seen before, took me by the hand or began saying things. Some just looked at me and smiled without saying anything. One woman speaking good old United States (How good it sounded!) said she had thought something of trying for the Doctorate but had not quite made up her mind.

“Wanted to buy a copy of my thesis. We went to the Secretariat together where she made her purchase. Don’t I get a diploma— or something? I asked meekly. Mais oui, bien entendu! Par les canaux diplomatiques, à l’Ambassade de la République Française aux États-Unis. The French government does not deal with individuals. Our ambassador will be pleased to entrust to the Mayor of your city de Diplôme de Docteur ès Lettres de la Faculté de Paris, honneur de votre obtention d’aujourd’hui. I explained with what French I had left in me (it must have been lamely, for I was both tired and hungry, having eaten nothing before setting out for the Sorbonne at 8 A.M.) that my town was Washington, D.C., that we had no Mayor but did business through three commissioners appointed by the President of the United States. The only answer to my rather labored explanation was a French shrug and “Eh bien! Lex canaux diplomatiques, quelconque quel qu’il soit, Mademoiselle.” This arrangement was fulfilled to the letter. The diplôme de Docteur ès lettres de la Faculté de Paris was in due time received at the Ambassade de la République Française aux États-Unis and presented to me by a delegate representing the Commissioners of the District of Columbia in a pleasing ceremony at Howard University under the auspices of the Xi Omega Chapter of Alpha Kappa Alpha Sorority December 29, 1925.”

Cooper, Anna J.; Cooper, Anna J.. *The Voice of Anna Julia Cooper: Including a Voice from the South and Other Important Essays, Papers, and Letters* (Legacies of Social Thought Series) (pp. 328-330). Rowman & Littlefield Publishers.

Chapter 22
Job Search



Go Gators! © 2016 Stephanie Y. Evans

*Yield and remain whole
Bend and remain straight
Be low and become filled
Be worn out and become renewed
Have little and receive
Have much and be confused
Therefore the sages hold to the one as an example for the world
Without flaunting themselves – and so are seen clearly
Without presuming themselves – and so are distinguished
Without praising themselves – and so have merit
Without boasting about themselves – and so are lasting*

*Because they do not contend, the world cannot contend with them
What the ancients called "the one who yields and remains whole"
Were they speaking empty words?
Sincerity becoming whole, and returning to oneself*

Chapter 23
Junior Professor



Paying Respects to Dr. Bethune
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Celebrating Daphne Duvall Williams, First UF Black Woman Graduate
© 2016 Stephanie

*Sparse speech is natural
Thus strong wind does not last all morning
Sudden rain does not last all day
What makes this so? Heaven and Earth
Even Heaven and Earth cannot make it last
How can humans?*

*Thus those who follow the Tao are with the Tao
Those who follow virtue are with virtue
Those who follow loss are with loss
Those who are with the Tao, the Tao is also pleased to have them
Those who are with virtue, virtue is also pleased to have them
Those who are with loss, loss is also pleased to have them
Those who do not trust sufficiently, others have no trust in them*



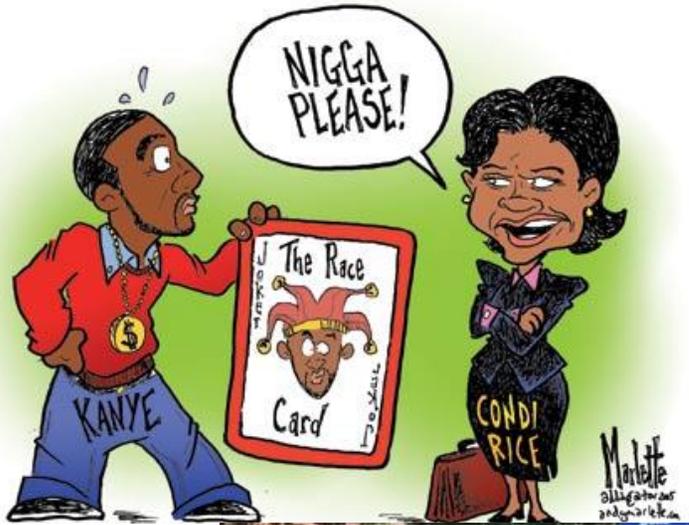
Chapter 24
Campus Climate



Those who are on tiptoes cannot stand
Those who straddle cannot walk
Those who flaunt themselves are not clear
Those who presume themselves are not distinguished
Those who praise themselves have no merit
Those who boast about themselves do not last

Those with the Tao call such things leftover food or tumors
They despise them
Thus, those who possess the Tao do not engage in them

“It’s a Southern Thang!” © 2016 Stephanie



Student Newspapers Shall Represent ALL Students © 2016 Stephanie Y. Evans

DOCUMENT HISTORY

The INDEPENDENT Alligator Controversy (IAC) Document Collection

Stephanie Y. Evans, Ph.D.

Below are my thoughts on the UF student *Alligator* newspaper. Though the paper is technically “independent,” the staff is made up of UF students, so the ignorance in the paper reflects on the entire university. Also, I have included some interactions with colleagues around the country on the perception of the University of Florida. Some students here at UF are fond of saying that they attend the “Harvard of the South.” According to many outside the narrow minds of the Swamp, especially those who have actually attended Ivy League schools, because of the longstanding, willful, and unrepentant racist ignorance of the *Alligator* staff (that has been tolerated by the campus community), UF is not even close to being a quality school in the way students like to imagine. As evidenced by Michael Brown, the disgraced head of FEMA, White privilege (code-named “cronyism”), does not ensure academic quality or professional competence. Diversity of a campus is not merely for a visual--a rainbow of faces. Diversity (racial and otherwise) provides a national and international critical perspective that is simply not present on a provincial, homogeneous campus.

Campus Discussions about Race and the Alligator

Dr. Stephanie Y. Evans

September 15, 2005

Amazing Grace! (how sweet the sound)
That sav'd a wretch like me!
I once was lost, but now am found
Was blind, but now I see

'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear
The hour I first believ'd!

The earth shall soon dissolve like snow,
The sun forbear to shine;

But God, who call'd me here below,
Will be forever mine

This song is sung around the world as a salve for sorrowful times and it is a mainstay at African American churches nationwide. A White man, John Newton, wrote these words in 1779. Newton was the captain of a slave ship, the *Duke of Argyle*, for four years. He left the slave trade due to poor health, became an Anglican priest in London, and after repenting his involvement in human bondage, became an outspoken critic of the African slave trade. For Newton, "amazing grace" inspired his responsibility to fight for human equality.

Race is a central thread of our national and international fabric. To not talk about race, or to regard race discussion as mere polemic, is to misunderstand the past and to dangerously misdirect future endeavors.

Hurricane Katrina was a mirror, reflecting all about the United States that many refuse to see--or have the option of not seeing--on a daily basis. Though there has been a deluge of national commentary, there has been virtually no directed discussion on the tragedy at the University of Florida. Though providing the best education possible is the primary charge of the university, a vital part of higher education is critical analysis and that does not happen in a vacuum. In the last two weeks, there has been only an eerie silence, measured commentary, or controlled fundraisers around Katrina; no open discussion. The tension around campus is palpable.

The *Alligator* newspaper has breeched the issue of race, but not with serious or critical news coverage. Discussion of the national catastrophe and the governmental failure has been relegated to the opinion page, mainly via cartoons. When returning to campus following Labor Day, on Tuesday, September 6, after a week where thousands of citizens died, after they were criminally neglected or brutalized by those charged to protect, and after being maligned by idle commentators and venomous spectators, the stories of the *Alligator* wrote around the issue. On Tuesday we learned: The Gator football team won, alcohol policy implementation issues clouded the game, and Kanye West is slated to perform on campus. The West announcement came with comment from a "Gators for Bush" member who was re-evaluating his status as a fan due to West's "unscripted" critique; this news presumably was designed to incite some backlash around the upcoming concert. But in the *Alligator* news, no discussion of the dead, dying, disenfranchised or the disproportionate number of African Americans affected. No discussion of the disheveled multi-state migration that will result in a (purposefully?) fragmented New Orleans diaspora. No discussion of the rich and White tourists who chose not to evacuate that were pushed to the front of the line when the evacuation busses finally began to roll up to the Louisiana Superdome. No discussion of how the Viacom-owned BET network quietly canceled the nightly news and did not mention Katrina until the telethon a week later, and then resorted to the standard issue rap game and "the Parkers" re-runs. Political statements about Bush and the Roberts confirmation? Yes. Race analysis? No. The next day presented little more. There was a small piece about athletes who were affected by Katrina, but again, no recognition of a crisis that concerns--or should concern--everyone. The main story was about how expensive it is to provide towels for students at the gym. Again, no reflection of the major story in the national news. In the next few days came stories of, gas prices, Justice O'Connor's visit to the law school, the pressing issue of minority recruitment, but no substantive story about the larger implication of Kanye West's statement. Only a cartoon.

On September 13, the cartoon of West holding the "race card" (with a Joker in the middle) and Condoleezza Rice's comment, "Nigga Please." On September 14, a cartoon depicted Mr. Bush in water with two Black survivors remarking, "My Bad." The cartoons themselves present ample opportunity for much-needed evaluation, but without contextual news accounts or reflection on the national news coverage to accompany the photo, not to mention liberties with the n-word, it was simply a slap in the face. Among the many letter writers to challenge the *Alligator* to address race in a genuine manner was Dean Terry Mills. Dr. Mills, the UF Associate Dean for Minority Affairs, sent an eloquent letter pointing out the disastrous effects of using the n-word in a campus environment that is overtly and covertly hostile to African Americans at all levels. Diversity is not code for lower standards, Dr. Mills correctly wrote. The *Alligator* printed the letter, but the larger question is, will the paper, (and the campus community as a whole) become more cognizant of race, or will the paper and general silence continue to distort race by relegating it to commentary, opinion pages, raw statistics, or cartoon? For those who think that White supremacy is not central to the American and campus psyche, answer this: Why after a week where thousands of (mainly poor Black) American died, did many national flags not go half-mast until Justice Rehnquist died? Would the term "refugee" have been employed if those affected were mainly White? Do you know the name of the Physical Plant worker who cleans your building or mows your lawn on campus? Do faculty, students, or staff you know demonize East Gainesville like many who only "dare" to venture as far as Main street...or do they support and invest in its growth? Do you encourage financial support of the Institute for Black Culture, or simply enjoy the programming? When the Center for the Study for Race and Race Relations hosted Dr. Beverly Tatum for a Machen-supported campus wide read along for the book *Why Are All The Black Kids Sitting Together In The Cafeteria? And Other Conversations About Race*, did faculty members you know purchase the book, read, and discuss the issues therein, or is race not talked about in your department? Dehumanization of Black or working class Americans, whether by relegating inter- and intra- race complexities to mockery, by devaluing Black lives, by naming humans other than humans, or by rendering those close to us invisible is standard historical procedure for racism.

President Machen talks, seriously, about race. For good reason. He speaks volumes on a campus where people have been historically unwilling or afraid to raise the issue. But he cannot address the issue alone. The University of Florida community, students, administrators, staff, and faculty, must also take seriously the task of discussing and addressing race. The Trustees have expressed concern that there has been a drop in Black student enrollment: down to around 3,000 undergraduates in a school of almost 50,000 total students. But that is not the only deficit. In Fall 2004, out of almost 3,000 faculty, only 86 were African American. Deans and top-level administrators reflect the same paucity. The result is not only an almost homogenous approach to scholarship, but an exclusionary and privileged campus climate.

As one of the few Black faculty members on campus, I have had revealing experiences. For example, while walking to my car in a parking garage on campus in Fall 2004, someone saw me coming and reached over and locked her car door out of fear. In Spring 2005, a woman, presumably a visiting parent, who also presumably thought that I was "just" a student because I look fairly young, stood on a narrow sidewalk, scowled directly at me...as if on a dare...and expected me to walk around her. Though I was clearly in stride, and she saw me coming for quite a while, she decided that no courtesy need be

extended to a Black girl. But a deeper, more potent example speaks to the dangers of unchecked White privilege on college campuses. I am notorious for upholding high academic standards in my classroom; I have no choice, really. As a woman of color, my ability or credibility is subject to question at a moments notice. So, I must be extra qualified in order to appear remotely adequate by would-be evaluators. Though I am an historian by training, I am working in the non-traditional fields of African American Studies and Women's Studies, which also makes me suspect. Despite the Phi Beta Kappa key, research experience at Stanford, administrative and teaching experience at Brown, and Ph.D. from University of Massachusetts, as a Black woman academic, additional scrutiny is inevitable. So, I revel in academic rigor and tout administrative policy as a matter of principal as well as survival. According to university policy, I support the honor code in all of my classes and have, in the last two years, registered a number of students with the Dean of Students Office (DSO) for academic dishonesty; I have done this uniformly, regardless of race, gender, or other student disposition, because I believe in the responsibility of learning, fairness, and honest scholarship. I have failed students when warranted, though I have done so with heavy heart. I am clear about course expectations, meticulous with classroom management, and give the students the benefit of the doubt. I spend much time honing my pedagogy, and fortunately, my teaching evaluations have consistently exceeded general standards. I love teaching and it shows... I laugh often in class, and have no desire to inflict undue stress on students; I simply expect the honest and professional effort that I give. One White student, when she was caught cheating and realized I was serious about the charge, retaliated by accusing me of "racism" when we arrived at the DSO hearing. She cut and pasted a significant amount (with a few changed words) from a website, on a major assignment, clearly underestimating my intelligence or professional intent, and when I held her to uniform standards...*I was racist?* This despite the fact that countless other White students, here and at other universities, have been quite capable of earning As in my class when completing their own work according to the established grading criteria. Some have even returned to take a second class with me! This student, when charged, brought a parent in for her support...and for my intimidation. The Dean of Students evaluators were reserved, professional, and similarly policy-oriented; they recognized this student's rouse for the diversionary tactic that it was and upheld my appropriate, (and considerably mild), grade sanction. These experiences of fear of all Black people, standardized rudeness, and calls of "reverse racism" reveal a White "race card" that is rarely ever discussed. But I am not the only one with these experiences at UF, and more importantly, UF is not distinct in incidences of racism; my colleagues around the nation share similar stories as commonplace. The culture of race privilege affects campuses at all levels and we are all responsible for correcting the situation, challenging though it may be.

We simply cannot operate as if race no longer matters. This problem concerns everyone who cares about the greatness of a university. A favorite quote from a former teacher warns, "if you think education is expensive, try ignorance!" Discussions of race and campus diversity are messy, difficult, and time consuming. African Americans, regardless of ethnicity, vehemently disagree on how the discussion of race should take place, but that it should take place is of general consent. Not making a serious effort to address race issues, especially at a major university in the South, will be costly. Rosa Parks is now seen as a heroine; but in 1955, some White people characterized her as a criminal who broke the law and some Black people denounced her as a troublemaker who threatened their tenuous security. There are faculty and staff here at

UF who were part of the 1970s student movement to desegregate and equalize the campus. They are still, admirably, proving their commitment to the campus and to the Gainesville community. Yesterday, student leaders around campus have stood up in a call for action, yet again, to denounce the racist and damaging portrayals in the *Alligator* and by extension, they implicate the complacent campus climate. Whether the campus as a community will unite to make change remains to be seen. I do not believe that the *Alligator* represents the majority view on campus...am I mistaken in my optimism? Further, race is not simply about Black and White; the cartoonist in question has been universally offensive to other minority populations. Without vigilantly interrogating the supposedly dichotomy of Black and White people, and redefining "minorities" on campus, race tension will remain, and perhaps the desired top-10 ranking for UF will remain elusive.

Historian Lawrence Levine, former president of the Organization of American Historians, wrote *The Opening the American Mind: Canons, Culture, and History* (1996), which provides an in-depth look at the development of colleges and universities in America and how they have always been arenas of fierce debate. We are at a defining historical moment, in a series of such moments. Those generations who come after us will duly note whether or not we dedicate ourselves to advancing equal human rights and equitable campus access, despite the hard work and discomfort it requires. If White students don't talk about racism, they will be subject to recurring painful and expensive social repercussions. I encourage all students, regardless of race, to take a class in Asian Studies, women's studies, Jewish Studies, African Studies, and Latin American Studies to get an alternative academic perspective. I challenge the university to invest in a substantial Native American studies program. Beyond student discussions and campus populations, diversity must be represented in the curriculum as well. Of course, students from a wide range of backgrounds should enroll in an African American Studies course where contemporary issues and historical roots of racial construction can be addressed with a challenging mix of interdisciplinary theories and methods built on rigorous research. "White" people have a complex heritage that is part of race studies. For example, Polish dissenters joined Black Haitians against the French during the revolutionary era. Irish music is a core part of jazz music. Stories like John Newton's "Amazing Grace" are part of the complex discussions inherent in African American Studies. Race and other "minority" studies provide the much-needed scholarship to help understand the factors that have shaped our present institutional, national, and international situations. When done well, race scholarship is redemptive as well as instructive; when ignored, campuses remain relentlessly divisive and intellectually stagnant. But study is not enough, action must be taken as well.

Ultimately, race is an illusion; I am genetically closer to some "Whites" than to some "Blacks." I take this to heart and view myself as kin to all. But the historical, social, political, and economic ramifications of race are real. We must face them on this campus...together. Renee Holcombe, Associate Vice President for Student Services at Greenville College in South Carolina, recently resigned after calling African American evacuees from the Gulf Coast that were in the area "yard apes." Racism, it is often thought, appears only on other campuses, but does it? As brought to our attention with historic disasters, we either deal with our local, national, and international myopic views now, or we will continue to elude our amazing grace.

I support the student movement that demands an *Alligator* apology and future accountability or, barring satisfaction, removal of the paper from campus. This is not about censorship; this is about what the campus community decides to stand for. I also support the ongoing and much-needed campus-wide dialogue on race and a commitment to diversify the university, at all levels, in order to improve the professional standing and prosperity of this institution.

This letter expresses solely my opinion. I do not offer my opinion in the classroom because I require students to investigate sources, consider evidence, incorporate theories from their major disciplines, utilize a viable methodology, and to come to their own conclusions. I do not want students to tacitly agree or disagree with me; I prefer to hear their own thought process and watch the blending of primary and secondary sources with peer learning. As an untenured faculty member, I am vulnerable in the university, and that scares me...but as a Black woman, I have been vulnerable all my life. Despite the challenges that face the Gator Nation, I remain optimistic about the potential of a university education to transform the world. I also understand that history vindicates the just. In the rising tide of local community and student voices, it is hypocritical to stand aside and say nothing, so this statement adds my voice to the record.

Sincerely,
Go Gators!

Dear Dr. Evans - Sandy Chiu, president of the UF AASU, forwarded me your excellent, poignant and very necessary piece about the lack of journalistic standards which seem to govern *The Alligator*, and I just want to tell you how very moved I was to read your writing. It just reminded me of the problems I have faced for decades as a person of color, a Chinese American who grew up in Arizona in the 40's. I was at UF at the first of this month to address the AASU, and several of the students were sharing with me their frustrations about *The Alligator*, because -- since I was a Journalism major at ASU -- I am very interested in college publications. UF is blessed to have a professor as conscientious as you! I encourage you to keep up the good fight, Dr. Evans; somehow, I know you will. I hope we can meet someday and have a proper chat! In the meantime, God bless you, and thank you for that eye-opening, wonderfully composed piece! --Jack Ong
www.jackong.com & www.haingngorfoundation.org

Greetings Dr. Ong,
your words of encouragement will mean a world of difference for a campus that is struggling to change. I am proud of and humbled by the small but growing number of students and our dedicated Dean of Minority Affairs who began the fight to uphold the standards of a quality university despite the overwhelming odds. [There has been a tradition of marginalized populations fighting back against the newspaper. This is just the latest, and hopefully last push to rid the campus of the pariah.] There are so many wonderful things about UF and so many colleagues who know that we are headed in the right direction, but we, like the nation have SO far to go. It won't be easy, but we can get there if all people who want equity, justice, and excellence all work together. *The Alligator* and the campus community members who have been complacent for

so long or who are narrow-minded enough to support the current Alligator climate will soon realize that even though seemingly privileged on THIS campus, they actually are in the academic and scholarly minority. Again, thank you for taking the time to register your support. With a multitude of comments like these, the Alligator will be forced to change or will be forced out of business in Gainesville.

Regards,
Dr. Evans

Updated November 19, 2006 (updates available at new site location: <http://www.professorevans.com/IAC%20Papers.asp>)

Below are the over 50 documents related to University of Florida controversy around the insensitive reporting and racist cartoons of the Independent Alligator (IA) student newspaper. Though the paper is "independently" funded, campus and community advertising forms its financial base and a boycott was successfully organized to hold the paper accountable for its offensive reporting and racist editorializing. In addition to editorials of apology, the paper has responded with a call for a [TOWN HALL MEETING](#) for November 2, 2006.

During the Spring 2006 semester, the Independent Alligator made strides to connect with a broader base of students. However, the coalition demands were not met, and the cartoonist regained his position. In the Fall 2006 semester, the cartoonist was replaced and new editors signaled a new direction for the paper.

It remains to be seen what the longterm agenda of the IA will bring. With the activism and broad support for the IA Coalition, it is clear is that, though independently funded, the paper is indeed accountable to the UF campus community, the Gainesville community, and the Gator Nation at large.

This archive serves as a sobering account of the cost of ignorance. As I stated in one of my original letters, history vindicates the just. Let us hope that what this year's editors see fit to print is actually what their many - diverse - constituencies determine is fit to read.

GO GATORS!

[Chain of Events](#) and [Insensitive Reporting, Letters by Angelique Nixon](#)
[Coalition against The Independent Florida Alligator - Boycott Letter](#)
[Call to Protest - January 20th](#)
[Hurricane Katrina Relief Efforts - How to Help](#)

The coalition, representing a wide cross-section of people who have historically been targets of the paper, demands a proper and professional apology. The demands also include that the staff learn about diversity issues necessary to offer fair reporting, that the entire paper, not just individual editors, make good faith efforts to eradicate offensive reporting and "opinions" offered, and that they uphold a professional journalism code of ethics. This is NOT about censorship. This is about holding the paper accountable for professionalism and responsible reporting.

After the Independent Alligator editors expressed nominal concern over their reader's protest in September and October, they continued to publish racist and offensive cartoons, including one that referenced [killing Native Americans](#). A January protest was organized: see [David Reznik - Student Coalition against Injustice, Press RELEASE: Florida AIM to Demonstrate, call to action](#), [AIM Protest Flyer](#), and [letter from Alesek Institute in Washington State](#).

Even though the IA editorial board changes every year, the policies about what is fit to print need to be fundamentally revisited to incorporate ethical standards of reporting. The Boycott Coalition will continue efforts until such professional standards are adopted and the necessary apologies for past indecencies are made.

Much has taken place since the Fall 2005 Semester. The Cartoonist is no longer working at the Independent Alligator and the IA has called for a diverse population to write for all sections of the paper, which is a great triumph. However, professional standards suggested by the coalition have not been adopted and an apology to offended groups has not been offered. Clearly the IA staff are making efforts to make better decisions; still the Coalition demands for apology, training, and a professional code of ethics has not been implemented. The Coalition continues to meet and strategize (see IBC Director Darius Bost's [call for student leaders to meet](#)), even as they meet with Alligator editors to find resolution.

[The Cartoon, Condoleezza Rice, Kanye West, the N-word, and the "RACE CARD"](#)

[Dean Terry Mills, Letter to the Editors](#)

[Petition from Imani Hope, The University of Florida Chapter, National Council of Negro Women](#)

[Open Letter from Angelique Nixon, President of Black Graduate Student Association \(BGSO\)](#)

[Dean Neil Sullivan, College of Liberal Arts and Sciences \(submitted to IA and Sun, unpublished\)](#)

[Dr. Telles-Irvin, Vice President for Student Affairs - Official University Response](#)

[President Bernie Machen, Letter to the Editors](#)

[The Second Cartoon - "Insult to Injury"](#)

[Dear Editors and Cartoonist, From Dr. Evans](#)

[Alligator Editorials - No Apologies](#)

[Dr. Terry Mills - Editorial in the Gainesville Sun](#)

[Alligator Accountability, From Dr. Evans](#)

[Beginning of Protest - First Protest March](#)

[BET.com article - "Did the Cartoonist Go Too Far?"](#)

[Student Government Resolution](#)

[Student Government President, Joe Goldberg, Executive Order](#)

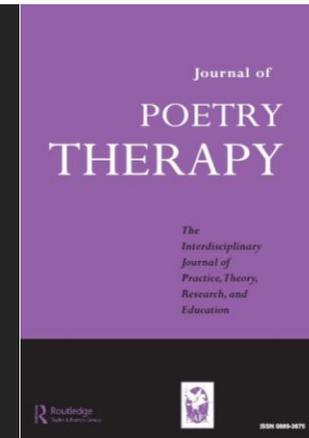
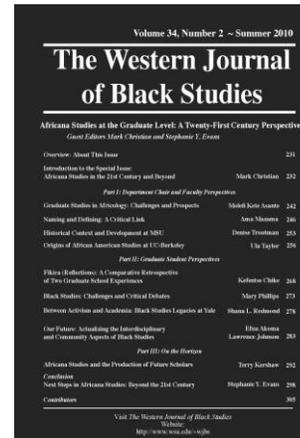
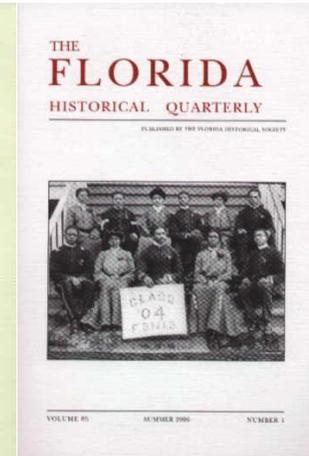
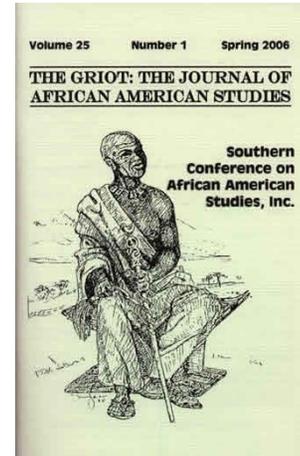
[SG President Urges Student Groups and Community Businesses to Stop Advertising](#)

[Feedback on Independent Alligator Issue, Selected Letters to Dr. Evans](#)
[Florida Postcard, "Negro Meat" - \(1847-1919\) circulated on student discussion group, Sept 20, 2005](#)
[Alligator Responses to Controversy - Individual responses, no formal apology](#)
[Vanessa Fabien, Student, Open Letter to UF President Machen](#)
[Association of Black Faculty and Staff, Dr. Anthony Greene, President](#)
[Alachua County NAACP, Dr. Bowie, President](#)
[Alpha Phi Alpha Statement, Ray McKnight President Nu Eta Lambda Chapter](#)
[Speak Up Speak Out Rally and Protest March, Marie Denise Jean-Louis, BSU President](#)
[When Cartoons Hurt - Black Unity Forum](#)
[Center for the Study of Race and Race Relations \(CSRRR\), Levin College of Law - Statement](#)
[CSRRR Link](#)
[University of Florida Faculty Senate Passes Resolution to Denounce Cartoon - Demands Apology](#)
[Brown Daily Herald - Brown University](#)
[Community Protest Rally - Justice in Media Coalition and The Alachua County Miniterial Alliance](#)
[Community Protest Rally Flyer - Justice in Media Coalition](#)
[September 26 Meeting with the Independent Alligator Editorial Staff - Minutes by Vanessa Fabien](#)
[September 29 Coalition Meeting Minutes by Vanessa Fabien](#)
[The History of the N-Word Flyer - Panel Discussion Advertisement](#)
[N-word Forum Goals](#) and [N-word Forum Agenda](#)
[The Race Card Forum - Center for the Study of Race and Race Relations](#)

As a junior faculty member, writing my letters and participating in an early protest march to support the students was not easy. I give respect to the students, faculty and staff, and especially to student leaders of the [Black Student Union](#), [Black Graduate Student Organization](#), and [Give Black](#) for organizing the protest marches. Much respect to [Dr. Betty Stewart-Dowdell](#), the ABFS community, and the entire [Dean of Students Office](#) administration and staff for guidance and leadership during this difficult time. I am especially grateful to Imani Hope, Velouse Dorestin, Lauren Case, and Sharon Burney, the fire behind the [UF National Council of Negro Women](#) for showing me what leadership, scholarship, and service can be.

Chapter 25 Publishing Journal Articles

There is something formlessly created
 Born before Heaven and Earth
 So silent! So ethereal!
 Independent and changeless
Circulating and ceaseless
 It can be regarded as the mother of the
 world
 I do not know its name
 Identifying it, I call it "Tao"
 Forced to describe it, I call it great
 Great means passing
 Passing means receding
 Receding means returning
 Therefore the Tao is great
 Heaven is great
 Earth is great
 The sovereign is also great
 There are four greats in the universe
 And the sovereign occupies one of them
 Humans follow the laws of Earth
 Earth follows the laws of Heaven
 Heaven follows the laws of Tao
 Tao follows the laws of nature



Sample Journals © 2016 Stephanie

Chapter 26
International Presentations



Rio de Janeiro, Brazil: Universidade Gama Filho
© 2016 Stephanie

*Heaviness is the root of lightness
Quietness is the master of restlessness*

*Therefore the sages travel an entire day
Without leaving the heavy supplies
Even though there are luxurious sights
They are composed and transcend beyond*

*How can the lords of ten thousand chariots
Apply themselves lightly to the world?
To be light is to lose one's root
To be restless is to lose one's mastery*



Cambridge England © 2016 Stephanie



**Centre de recherche
Cultures Anglophones et Technologies de l'Information
EA 2566**

Re : Dr Stephanie Y. Evans

25 June 2004

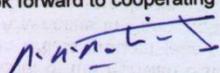
To the Promotion and Tenure Committee

This is to report on the involvement of **Dr. Stephanie Y. Evans** in the current project of our Research Centre. Our centre "Cultures Anglophones et Technologies de l'Information" is concerned with Humanities Computing, and our present research program focuses on Virtual Reality models of multicultural heritage sites. With the cooperation of partners on both sides of the Atlantic, in African American studies and in information technology, we are engaged in a VR model of the Parisian district of Montmartre in the 1920s and 30s – the years when American artists brought jazz to Paris. To contextualize our research, we shall work on African Americans in Paris, notably Anna Julia Cooper, who studied at the Sorbonne and defended a doctorate thesis.

Dr Stephanie Y. Evans being a recognized specialist of Anna Julia Cooper, we have approached her and asked her to join our team. Her contribution will be :

- to provide documentation on Anna Julia Cooper, in the form of rare documents which only specialists can trace or access, particularly A J Cooper's writings on French attitudes to African Americans; and more generally to provide context on African Americans in Paris
- to advise one of our graduates, who is working on the "Anna Julia Cooper" section of the project
- to join in some of the presentations which we plan for the project, as progress reports in the form of workshops or conference sessions, in order to highlight the transdisciplinary cooperation necessitated by the nature of the project, comprising other members of the team (humanities academics and IT specialists)

We look forward to cooperating with Dr Stephanie Y Evans.


Marie-Madeleine Martinet (Professor)
Co-director of the Research Centre



Codirecteurs : Liliane Gallet-Blanchard et Marie-Madeleine Martinet
<http://www.cati.paris4.sorbonne.fr>

Sorbonne Collaboration © 2016 Stephanie

Chapter 27
Teaching in Paris



*Good traveling does not leave tracks
Good speech does not seek faults
Good reckoning does not use counters
Good closure needs no bar and yet cannot be opened
Good knot needs no rope and yet cannot be untied*

*Therefore sages often save others
And so do not abandon anyone
They often save things
And so do not abandon anything
This is called following enlightenment*

*Therefore the good person is the teacher of the bad person
The bad person is the resource of the good person
Those who do not value their teachers
And do not love their resources
Although intelligent, they are greatly confused
This is called the essential wonder*



Amphithéâtre Richelieu © 2016 Stephanie Y. Evans

DOCUMENT HISTORY

Intensive Study Abroad over Spring Break, Syllabus March 11-17, 2007

African Americans in Paris (AFA 3930, 2 Credits)

Dr. Stephanie Y. Evans

drevans@ufl.edu

This course will explore the African American presence in Paris. Since the mid-1700s scores of African Americans have visited, lived, and worked in France. Students will research the experiences and perceptions of Black Americans and study why and how a sustained pattern of visitation has occurred. Students will look at African Americans in Paris through their own academic lens and make connections from their own scholarly disciplines to the topic of African Americans in Paris.

There are many disciplinary approaches that will facilitate learning about African Americans in Paris. For example, political science, performing arts, English and creative writing, sociology, history, and economics all offer a point of entry to this topic. The course will be designed to approach topics chronologically, but will mainly be organized thematically to show the various reasons African Americans have continued to engage in Parisian life.

The course will introduce students to three groups Black Americans who have traveled to Paris: 1) political persons, 2) academics, and 3) culture bearers. These themes will be explored via geographic visitations to the *arrondissements* where Black Americans experienced world wars, Pan-Africanist movement, study abroad, writer's life, café culture, and Jazz Age club life.

1) Political Persons

Black people's visits to Paris have often been framed by socio-political contexts. For example, Sally Hemmings was enslaved by Thomas Jefferson (who had an apartment at the Hôtel Langeac from 1785-1789) and stayed with him in his apartment (92 Champs-Élysées). Their visit was during a time when African enslavement worldwide was accepted; however, African Americans like abolitionist AME Bishop Daniel Payne would visit Paris in 1857 (for the World Antislavery Conference), after Britain abolished slavery in 1833 and France followed suit in 1848. The way the majority of Black Americans visited Paris was through participation as fighting troops in World War I. The comparative acceptance of Black troops in France and their relative abuse by American military systems--investigated by the NAACP's W.E.B. Du Bois--is a source of much interest when studying U.S. history. Also of great importance to ideas of political organization was the 1919 Pan-African Conference, headed by Du Bois. political engagement continued a century after Bishop Payne's visit: Dr. Martin Luther King Jr. spoke at the American Cathedral and the Salle de la Mutualité in 1965; Stokely Carmichael spoke against the

Vietnam war in 1966; and the student protest movement in 1960s Paris that mirrored the upheaval on U.S. campuses demonstrates a sustained critical interaction of African Americans and Parisians.

2) Academics

One central site will be of particular interest in retracing African American's scholarly involvement in Paris: the Sorbonne. Students like Carter G. Woodson (1907), Anna Julia Cooper (1910s; 1924-25), and Angela Davis (1963-64) have studied at the University of Paris, Sorbonne and in the late 1960s, Black students like Julia Wright (Richard Wright's daughter) helped Sorbonne students in their fight against the school's administration. In particular, Anna Cooper will be highlighted in this course. She earned her doctorate from the Sorbonne in 1925 and was the subject of the recent virtual project on "Jazz Age Montmartre." In an effort to trace Dr. Cooper's life, I visited Paris in 2003 through PRC sponsorship. I located areas of relevance such as her flat on Rue Rollin and the Richelieu amphitheater where she defended her dissertation and will guide students to these locations. The Sorbonne is a central site to the course and will allow students an opportunity to see how "study abroad" has been a valued practice for African Americans since the early twentieth century. Also, Parisian bookstores, especially the *Présence Africaine* and the *Anglophone Village Voice* will be sites of interest as they are centers of culture and have fed those who have come to Paris over the years for focused study. In addition to the Sorbonne, scholars have taken classes at the Louvre some Black American soldiers took advantage of the G.I. Bill to study in Paris after World War II. In the 1990s Toni Morrison taught classes at the College de France and 1992, a conference on "African Americans in Europe" was held where scholars like Ishmael Reed and Ernest Gaines participated. These events will be used to analyze opportunities for study in Europe that often eluded African Americans in the U.S.

3) Culture Bearers

Writers, visual artists, and performers have all had a strong presence in Paris. It is well known that writers such as Jessie Fausset, Claude McKay, Richard Wright, Langston Hughes, and James Baldwin enjoyed Paris life and some even chose to reside in France rather than the United States. The 1956 Congress of Negro Artists and Writers was held at the Sorbonne and was a source of much debate between Black writers in the African Diaspora. The Olympia Music Hall (28 boulevard des Capucines), was founded in 1888 by Joseph Oller who also established the Moulin Rouge. Such stars as Louis Armstrong, Josephine Baker, Sidney Bechet, Mahalia Jackson, Quincy Jones, and Nina Simone have performed there. Artist Henry Ossawa Tanner's painting, *Pilgrims at Emmaüs*, was displayed at the Louvre in 1904, as was his piece *The Raising of Lazarus*. Other artists from jazz musician Miles Davis to photographer and filmmaker Gordon Parks have frequented Paris. Maya Angelou, known as an author, also performed in the play *Porgy and Bess* in Paris. Performances from Josephine Baker (1920s) to Katherine Dunham (1940s) and Alvin Ailey (1960s) have ignited Parisian audiences with their dance prowess. Black culture has interacted much with Parisian culture over the years...in many fascinating ways. Proprietors Josephine Baker and Ada "Bricktop" Smith demonstrate that many artistic African Americans lived in Paris and contributed to the Harlem Renaissance spirit abroad.

Scope and Guiding Questions

Surely, no clear lines can be drawn between politics, scholarship, and culture; yet these three categories provide entry points into discussion of the many ways and reasons African Americans have been attracted to the City of Light. Paris holds a unique position as a center of cultural exchange in Black life. This course will explore the details of why and how this phenomenon has taken place. The Paris Research Center will be an exceptional facilitator of this course. The location of the PRC is within the 6th arrondissement, which houses the Montparnasse district, (described as the "Bohemian capital of Paris") where many African Americans visited. The PRC is also right next to the Sorbonne (5th arrondissement); students will be in a central location where they can make connections to the surrounding area with ease.

In the course *African Americans in Paris*, Students will explore the perceptions and experiences of African Americans who visited Paris before the Civil War, during American Reconstruction, in the midst of World War I and II, during the Civil Rights and Black Power Movements, and in the current era.

Guiding questions for students in the course will be: 1) When and why did Black Americans go to Paris? 2) How did their perceptions and experiences differ over time and what reflections expose similar patterns? 3) How do the experiences of Black Americans and Black Africans in Paris differ? 4) What can African American experiences in Paris teach you about your chosen academic discipline? After reading primary and secondary sources, students will visit the sites of interest and hear from scholars and residents who articulate important context to understanding past and present Black visitors and residents in Paris.

Required assignments

Complete prior to departure

Read 4 articles (TBA - selections from Maxima, Lamar, Baldwin, Hughes, Du Bois, Cooper, etc.)

Read the following books: *Harlem in Montmartre*, Shack; *From Harem to Paris*, Fabre; *The Josephine Baker Story*, Wood; *Paris Reflections*, Anderson & Wells

Recommended reading (not required)

Black Girl in Paris, Youngblood

Negrophilia: Avant-Garde Paris and Black Culture in the 1920s, Archer-Straw

Black Paris, Jules-Rosette

Upon returning to UF

Write 8-10 page paper, incorporating required readings, travel and lecture experiences, 2 books and 2 articles from your academic major.

Schedule of Site Visits 2007

Sunday, March 11

3:30 PM - 4:30 PM Reception at the Paris Research Center (Grande Salle, Reid Hall)
Welcome information: Dr. Gayle Zachmann, Director, UF Paris Research Center
Logistic information: Rachel Gora, Coordinator of Logistics, UF Paris Research Center
5:00 PM – 6:45 PM Group Dinner, Chez Fernand, 9, rue Christine, 6th arr. (Metro: Odéon)

Monday, March 12

The Ninth Arrondissement – “Black Montmartre & Club Scene”

10:00 AM – 12:00 PM Orientation at the Paris Research Center, Grande Salle, Reid Hall

Orientation: Dr. Gayle Zachmann, Director, UF Paris Research Center

Individual course meetings

1:00 PM – 2:00 PM Paris Story (45 minute film on Paris)

2:00 PM – 5:00 PM Jazz Age Montmartre Reading: *Harlem in Montmartre*

- Clubs of Jazz Age (Bricktop's, Cotton Club, OR Le Grand Duc)
- Harry's Restaurant
- The Grand Hotel (Pan-African Congress)
- Lecture: Ricki Stevenson, founder, *Black Paris Tours*

Tuesday, March 13

Arrondissement #6 - Writer Café Walk & Présence Africaine

10:00 AM – 12:00 PM Présence Africaine Bookstore, 25bis rue des Ecoles, 5th

2:30 PM - 5:30 PM Paris Research Center, Reid Hall, Salle des Conférences

Lecture, Daniel Maximin, Poet, novelist, essayist. Publications include: *Les Fruit du Cyclone: Une geopoétique de la Caribbe* [2006], *Tu, c'est l'enfance* [Seuil 2004, winner of the Prix de l'Académie Française Maurice Genevoix in December 2004], *L'Île et une nuit* [Seuil, 2002], and *Soufrières* [Seuil 1995]

Wednesday, March 14

The Fifth Arrondissement – La Sorbonne

9:30 AM – 11:30 AM L'Université de Paris – La Sorbonne

Maison de la Recherche, 28 rue Serpente, 6th, M: Odéon

Lecture, Marie-Madeleine Martinet, Liliane Gallet-Blanchard

Visit the Amphithéâtre Richelieu

11:30 AM – 1:00 PM Lunch at the Sorbonne
1:00 PM – 2:00 PM Lecture, Blacks at the Sorbonne from 1900s to 1990s
2:00 PM – 5:00 PM Walking Tour
- Anna Cooper's flat (and Hemingway's, 74 rue Cardinal Lemoine, 5th)
- FNAC, 136 rue de Rennes, 6th
- Village Voice, 6 rue Princesse, 6th
- Images d'Ailleurs Movie theater, 21 rue Clef, 5th

7:45 PM – 10:00 PM Louvre
Henry Ossawa Tanner: 'Black Art' at the Louvre

Thursday, March 15

Eighth and Seventeenth Arrondissements - Arc de Triomphe & Josephine Baker

10:00 AM-12:00 PM Reading: Josephine Baker Story; the Arc and Black visitations

Josephine Baker Theaters

Théâtre des Champs Elysées, 15 ave Montaigne, 8th

Arc de Triomphe

2:30 PM – 4:30 PM: Paris Research Center, Reid Hall, Salle des Conférences

Lecture, Jake Lamar, Author (Publications: *Ghosts of Saint-Michel* [St. Martin's Minotaur 2006], *Rendez-vous 18^{ème}* [St. Martin's Minotaur 2003], *The Last Integrationist* [Crown 1996], *Bourgeois Blues* [Plume 1992])

11:00 PM Jazz Club, *Caveau des Oubliettes*, 52, Rue Galande ; 75005

Friday, March 16

First Arrondissement - Jefferson's Flat & Louvre

11:00 PM – 12:00 PM Summation: Political, academic, and cultural lens of Blacks in Paris

Site of Sally Hemmings & Thomas Jefferson's flat, 92 ave des Champs-Elysées, site of the former Hôtel Langeac

4:00 PM – 6:00 PM Paris Research Center, Reid Hall, Classe 6

Lecture, Bob Swaim, filmmaker (*Nos Amis Les Flics* [2004], *L'Atlantide* [1992], *La Balance* [1982], *La Nuit de Saint-Germain-des-Près* [1977])

7:00 PM – 9:00 PM Farewell group dinner; Hayne's Soul Food and Live Music,
3 rue Clauzel, 9th, M: St. Georges.

Tentative Schedule of Site Visits 2011

Excerpts from *Black Passports: Travel Memoirs as a Tool for Youth Empowerment*, UF Study Abroad

Reflections from travel memoirs can excite a new generation of young scholars who are awakening to their culture and global selves, eager to walk in the footsteps of Terrell, Cooper, Dunham, Hurston, Morton, Edelman, Pemberton, McElroy, Willis, Davis, and others who have written about their time in Paris. Paris is an especially fascinating site because of the gateway airport to Africa and the colonial history in the Caribbean. The result is a never-ending contrast of possible reactions to blackness. The most recent example, musician Ahmir “Questlove” Thompson demonstrates the point: In one chapter about hip-hop at the turn of the twenty-first century, he recounts his awful experience, which amounted to a stop-and-frisk:

I remember how the cops in Paris would come at you if they thought you were African and then, once they saw you were American, let you go. That was routine. Once, maybe around 1999, 2000, I was walking down the street. The cops drove past on the sidewalk and then backed up and ran up to me. I pulled my passport out, but this motherfucker stuck his hand in my pocket. I had a teeny bit of weed in there, which he found, and then he handcuffed me and drove me down to the precinct. I had dreads and people were shouting at me as I went in: ‘Bob Mar-lee! Bob Mar-lee!’

This passage substantiates observations by authors James Baldwin and Angela Davis that African Americans are given a wider berth than Blacks from Africa or the Caribbean. Questlove’s experience underscores that a Black man with dreadlocks is *perceived* to be Caribbean enough to not warrant a pass, even with a United States passport. On my first arrival in Paris in 2003 to conduct research on Anna Julia Cooper at the Sorbonne, I too noticed the African diaspora and was aware, including in the *Black Girl In Paris* novel by Shay Youngblood, that the disparity of treatment by Blacks by nationality is widespread and well understood.

On three occasions, I traveled to Paris to teach, African Americans in Paris: Identity, Politics, Culture, and Education.⁸ Students and I have hunted for definitions of blackness in the *arrondissements* of *Montparnasse*, *Montmartre*, the Latin Quarter and *St. Michel*, and in the churches, cemeteries, universities, shops, street markets, metro stops, museums, restaurants, and gardens of Paris. For one intense week at the UF’s Paris Research Center (mostly Black female) students have been exposed to the history and culture experienced by Carter G. Woodson, Anna Julia Cooper, Marian Wright Edelman, Angela Davis, and others.

Guest speakers for the class have included Ricki Stevenson (founder of Black Paris Tours), Bob Swaim (dean of the Paris Film School and director of *Lumieres Noires*, a documentary about the 1956 First Assembly of Black Writers and Artists), and Jake LaMar (Black mystery novelist). These speakers were all Americans who have lived in Paris for at least a decade, and their lectures exposed students to a greater sense of African diasporic history and culture. In addition to American speakers, a personal reading by Martiniquan poet Daniel Maximan provided a living sense of Caribbean contributions to creative intellectual life in the Black diaspora.

Site visits included a tour of the Sorbonne (including the Amphithéâtre Richelieu where Cooper defended her dissertation and Amphithéâtre Descartes, the meeting room of the 1956 conference), the monument to Alexandre Dumas

(author of the *Three Musketeers* and *Count of Monte Cristo*), the Grand Hotel (site of the 1919 Pan-African Congress), and the Scribe Hotel, where Josephine Baker used to stay and the location of a breathtaking larger-than life fifth-floor pictorial tribute. While on the Champs-Élysées about midway between the Arc de Triumph and the Louvre (both locations visited during the class) an apartment building was a special point of interest: Hotel Langeac, 92 Champs-Élysées where Sally Hemings stayed with Thomas Jefferson, as they began their alleged “affair” and where it is argued that one of the founding fathers of the United States began raping a teenage girl who would bear him five children and from where, though technically “free” in France, she chose to return to Monticello in Virginia. While the question of paternity remains one of contention, Jefferson’s owning of slaves while proclaiming rights of equality deserves sustained meditation. This historical site elicited critical contemplation from young Black women on the trip who imagined what decisions they might make in the position Hemings was faced with.

Other sites of interest included the Presence Africaine bookstore and publishing house (the central gathering site for Black intellectuals of the Caribbean, Africa, and the United States). These experiences certainly have been transformative journeys for most of the students: in the 2011 class three of the students had never been on an airplane, and only six of the total number students over the years had traveled internationally prior to the class. Student reflections in the final papers showed an increased understanding of the concept of race and the shifting interpretations of “Black” in international contexts, especially given the multivariate history of Africans, West Indians, and African Americans in Paris.

Student reflections from the 2011 class parallel observations of historic travelers. One key moment during the 2011 trip was getting to meet Madame Christiane Mame Yande Diop while at *Présence Africaine*. The fortuitous meeting happened in March as she was heading to the airport to give a talk about International Women’s Day. The students commented on her great stature and humble nature and how meeting her made them re-evaluate their identity and the political power of Black women and reflect on latent power within themselves that they may have previously overlooked or underestimated. Students also commented on ways the trip impacted their self-perception, particularly gaining a better understanding of the variant possible ways to experience race, ethnicity, time, nation, and privilege.

In the same way McElroy had no knowledge of Alexandre Dumas, Leopold Senghor, or Aime Cesaire, these students were introduced to a wider understanding of historical blackness fifty years after McElroy’s Parisian visit. The prompt question for student reflection was as follows: What three moments in Paris had the most impact on your considering or reconsidering the meaning of your identity? Witnessing the parallels in intellectual, cultural, and political growth in the text of my students and the text of the ten study abroad memoirs allowed me a clearer understanding of the enduring value of reflection. In experiential education, reflection exercises expose the core of the learning. Service-learning researchers trace the cognitive learning process to reflection prompts in the form of journals, short assignments, and directed discussions. Including journals for reflection, particularly while written abroad, produces learning opportunities that students can revisit at several stages of their lives and can impact their ability not only to reflect on their experiences, but also to learn how to implement lessons they have learned from those experiences.

Chapter 28
Research in Tanzania



Nkrumah Hall, University of Dar es Salaam, Tanzania

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*Know the masculine, hold to the feminine
Be the watercourse of the world
Being the watercourse of the world
The eternal virtue does not depart
Return to the state of the infant
Know the white, hold to the black
Be the standard of the world
Being the standard of the world
The eternal virtue does not deviate
Return to the state of the boundless
Know the honor, hold to the humility
Be the valley of the world
Being the valley of the world
The eternal virtue shall be sufficient
Return to the state of plain wood
Plain wood splits, then becomes tools
The sages utilize them
And then become leaders
Thus the greater whole is undivided*



UDSM Research Flats © 2016 Stephanie Y. Evans



UF Women's Studies and UDSM Gender and Development © 2016 Stephanie Y. Evans

DOCUMENT HISTORY



Gender and Research in the African Academy: “Moving Against the Grain” in the Global Ivory Tower

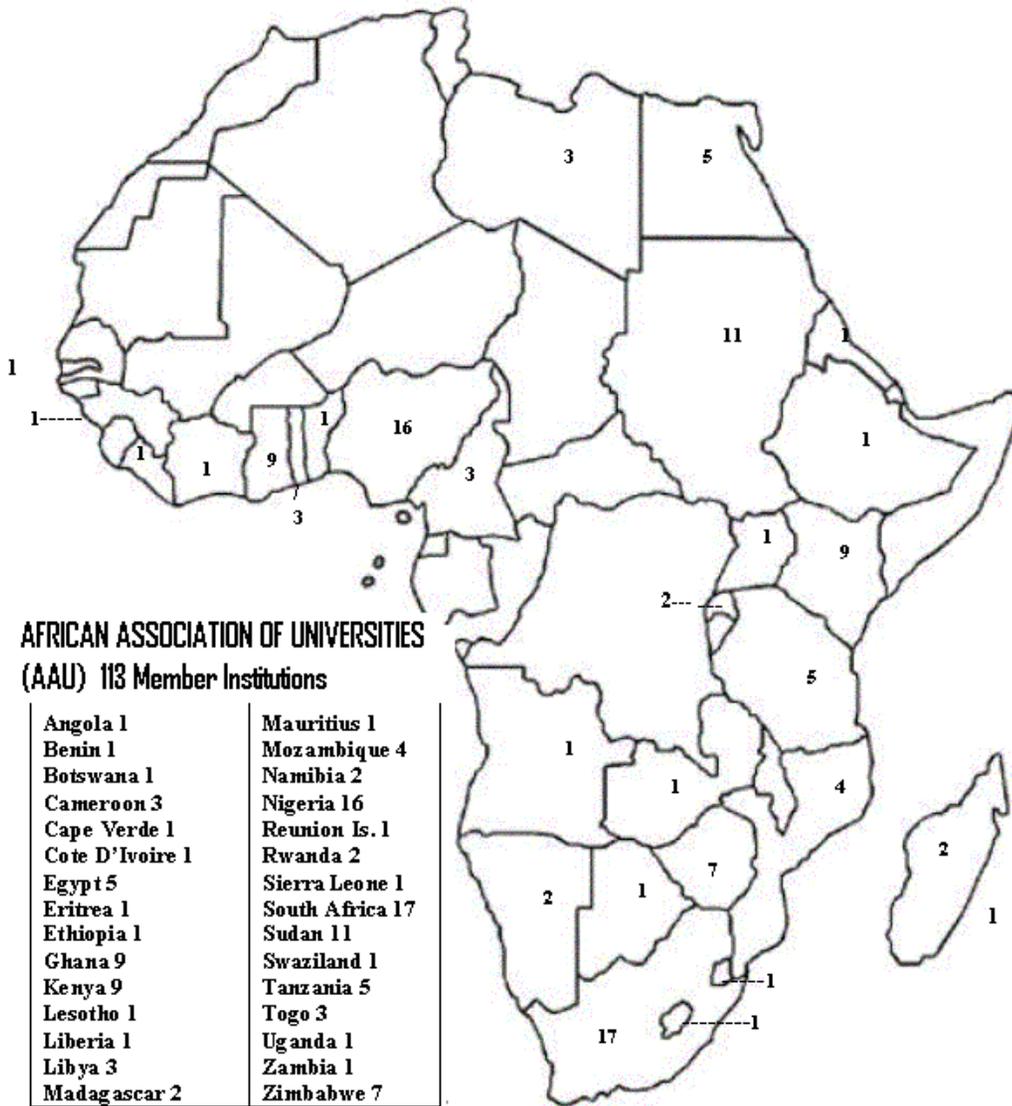
Stephanie Y. Evans
Black Women, Gender + Families
 Vol. 2, No. 2 (FALL 2008), pp. 31-52

Published by: [University of Illinois Press](http://www.press.uillinois.edu/)

Map 1. Association of African Universities (AAU): Institutional count by country. Map by Stephanie Y. Evans. 2006. © 2008 Black Women, Gender, & Families

Abstract

This article argues for a broader understanding of scholarship by and about African women, revealing comprehensive data about gender on the continent that was gathered during a 2006 faculty exchange program at the University of Dar es Salaam. This information will advance black studies scholarship by engaging definitions of African-centered research and will advance understanding of the wide range of gender issues present in the global academy. This article builds on black women’s intellectual history by placing African women at the center of inquiry and by highlighting underrecognized academic production. The assessment of women’s scholarly contributions can inform scholars throughout the African Diaspora, and it reveals the rich—and growing—legacy of gender research in academic discourse.



In this article, I situate 2004 Nobel Prize-winning scholar Dr. Wangari Maathai’s environmental *Green Belt Movement* (2004) and Elisabeth Rehn and Ellen Johnson-Sirleaf’s political critique *Women, War, and Peace* (2002) within a

larger African women's scholarly agenda. A focus on African gender research (work by and about African women) can help the global academy fulfill Dr. Maathai's mandate that we "improve the quality of life" (128) for those most disenfranchised, worldwide. The following article, then, provides a qualitative and quantitative overview of African women's scholarship, establishing a clearer understanding of the range of intellectual collaboration available to scholars of the diaspora. The purpose of this article is to highlight African women's scholarship and challenge the Africana studies community to include this body of knowledge in the advancement of the field. By becoming more familiar with African women's scholarly production, we can learn about parallel issues addressed in the United States (such as education, law, economics, and culture) from an alternative but nuanced perspective—in the spirit of the diaspora researcher Katherine Dunham.

In spring 2006, I taught *Interdisciplinary Perspectives of Women* at the University of Florida (UF) with Dr. Rose Mwaipopo, an associate professor of sociology from the University of Dar es Salaam (UDSM). Then, for one month during the summer of 2006, I lived in the Research Flats at the UDSM in Tanzania as a visiting researcher. I was granted access to the East Africana Collection (EAC) at the UDSM library, which houses master's theses and doctoral dissertations. Through the UDSM library, I was also able to access the Association of African Universities' Database of African Theses and Dissertations (DATAD). This research broadened my relationship with Dr. Mwaipopo and other UDSM African women scholars while also contextualizing my thinking on African American women's scholarly production.

I had three research goals for my work in Tanzania: to decipher how many and in what fields African women have obtained doctoral degrees; to see where UDSM women scholars fit into that larger picture; and to consider thematic details and gender dynamics of African women scholars' graduate research. In my book *Black Women in the Ivory Tower, 1850–1954: An Intellectual History* (Evans 2007), I show the historic patterns of black women's educational attainment in the United States and outline philosophical contributions to higher education. In this present research, I sought to construct a comprehensive picture of African women's doctoral attainment and academic production to lay the groundwork for similar intellectual studies in the future.

In this article, I draw a general picture of African scholarly production by highlighting dissertations and master's theses that address women's lives. I then compare regional findings to scholarship produced by the women employed at UDSM. I conclude with the relevance and implications of my findings. To begin, I present a brief discussion of methodological considerations that arose while conducting my study.

Map 1 (below) shows that as of 2006, there were eight AAU institutions in North Africa, thirty-six in West Africa, thirty-nine in Central and South Africa, and twenty-nine in East Africa.¹ This grouping demonstrates significant gaps in AAU participation, particularly in Morocco and the Congo region. Nonetheless, with the data available, I was able to make basic assessments about academic production in disparate areas of the continent. Generally, I found that doctoral degrees came fairly late for African women (in the 1970s and 1980s) and that the 1990s were a numerically significant decade for African women earning MAs and PhDs. Many of the degrees earned were in East Africa or the United States, with a select few earned in Europe, and work was largely in the social sciences and education. Despite the limited access to higher education and other precious resources (or perhaps because of limited access), African women have largely concerned themselves with

gender issues. In June 2006, DATAD listed well over one thousand theses and dissertations. Of these, I found only 312 PhD abstracts. Thus, the vast majority of DATAD holdings are master's theses. Of the total DATAD listings, I found 706 documents (630 theses, 76 dissertations) that refer to "women," "gender," or "feminism" in the title. Approximately 499 authors wrote about women, 190 wrote about gender, and 17 wrote about feminism. In personal conversations, I found that many scholars were familiar with the term "womanism," but no reference was made to this construct in the database. Often, white feminists have been charged with imposing their interpretation in non-Western areas of women's lives; an interesting discussion must take place about how black women's interpretations might involve the same difficulties.² At the doctoral level, education is the clear discipline of choice for gender-focused research and represents 25 percent of all doctoral production (fifteen of the sixty-one dissertations). Sociology (eleven dissertations), literature and languages (seven), anthropology (six), and history (five) are also significant areas of interest for such studies and concerns. In African PhD programs, research about women is spread throughout the disciplines, but education is a clear concern. In education, the majority of researchers addressed issues related to primary and secondary education (five dissertations) or the social implications of female access to education (six). Scholars also approached themes of gender difference in higher education as well as in science and technology, but to a lesser degree. The earliest degrees on gender issues were earned in the 1970s (eight) from U.S. institutions, but the majority of the degrees were earned in the 1990s.

Several themes emerged from the dissertations in education: religion, literacy, and employment were among them. Most works examine areas connected to values, social status, and gender-role expectations. Equity in personal and social development was a fourth major concern. In sociology, the second-most popular area of doctoral research, women also focused on equity issues. Reoccurring themes included politics and power, history, economic and employment opportunity, family status, and reproductive issues. While there was a wide range of dissertation topics throughout the continent, the geographic locations that scholars dealt with were fairly concentrated. Major geographic locations of interest in dissertation production were as follows: Kenya (sixteen dissertations), Tanzania (twelve), Zimbabwe (seven), and Nigeria (seven). Gender dissertations offer much potential for comparative national research of issues and themes in the academy of the African Diaspora.

Chapter 29
Undergraduate Teaching



Classroom Debates © 2016 Stephanie Y. Evans

*Those who wish to take the world and control it
I see that they cannot succeed
The world is a sacred instrument
One cannot control it
The one who controls it will fail
The one who grasps it will lose
Because all things:
Either lead or follow
Either blow hot or cold
Either have strength or weakness
Either have ownership or take by force*

*Therefore the sage:
Eliminates extremes
Eliminates excess
Eliminates arrogance*



UF Special Collections © 2016 Stephanie Y. Evans

Diaries of a Prolific Professor:

Undergraduate Research from the James Haskins Manuscript Collection

Edited by Dr. Stephanie Y. Evans & Dr. Sharon D. Wright Austin

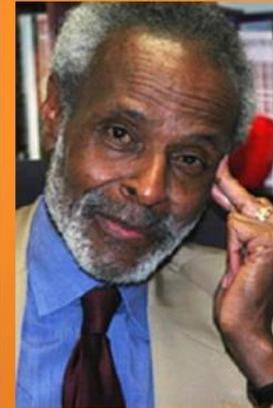


Table of Contents

Student Paper Abstracts	Thorpe, Pepin, Valery and Burton	2
Preface	Kathleen Benson Haskins	4
Faculty Foreword	Stephanie Y. Evans	5
Archivist Notes	Jana Ronan, Flo Turcotte, Carl Van Ness	10
Director's Introduction	Sharon D. Wright Austin	14
Student Papers		
1. Cultural Preservation	Angela Thorpe	16
2. Children's Literature	Jeannette Pepin	23
3. Dance and Black Bodies	Yoldine Valery	36
4. Political Women	Teshara Burton	44
Special Thanks	Judy Russell and Kathleen Benson Haskins	52
Bios	Contributors	53

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Chapter 30
Service-Learning Mentoring Classes



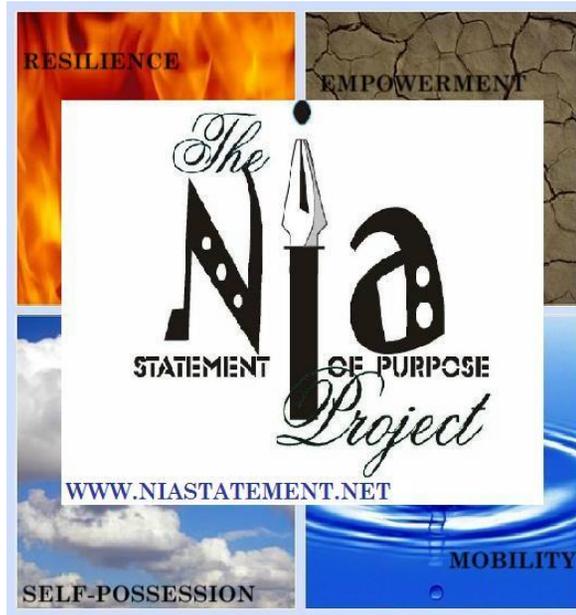
UF Upward Bound Visit © 2016 Stephanie Y. Evans

*The one who uses the Tao to advise the ruler
Does not dominate the world with soldiers
Such methods tend to be returned*

*The place where the troops camp
Thistles and thorns grow
Following the great army
There must be an inauspicious year*

*A good commander achieves result, then stops
And does not dare to reach for domination
Achieves result but does not brag
Achieves result but does not flaunt
Achieves result but is not arrogant
Achieves result but only out of necessity
Achieves result but does not dominate*

*Things become strong and then get old
This is called contrary to the Tao
That which is contrary to the Tao soon ends*



NIA Statement of Purpose Summit: Mentoring Campus Visit

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Chapter 31 Managing Adversaries



Struggles for Voice in Publication © 2016 Stephanie Y. Evans



Joining Struggle for Voice in Rosewood Community © 2016 Stephanie Y. Evans

*A strong military, a tool of misfortune
All things detest it
Therefore, those who possess the Tao avoid it
Honorable gentlemen, while at home, value the left
When deploying the military, value the right*

*The military is a tool of misfortune
Not the tool of honorable gentlemen
When using it out of necessity
Calm detachment should be above all
Victorious but without glory
Those who glorify
Are delighting in the killing
Those who delight in killing
Cannot achieve their ambitions upon the world*

*Auspicious events favor the left
Inauspicious events favor the right
The lieutenant general is positioned to the left
The major general is positioned to the right
We say that they are treated as if in a funeral
Those who have been killed
Should be mourned with sadness
Victory in war should be treated as a funeral*

Chapter 32
Alpha Kappa Alpha Sorority, Incorporated



*The Tao, eternally nameless
Its simplicity, although imperceptible
Cannot be treated by the world as subservient*

*If the sovereign can hold on to it
All will follow by themselves
Heaven and Earth, together in harmony
Will rain sweet dew
People will not need to force it; it will adjust by itself*

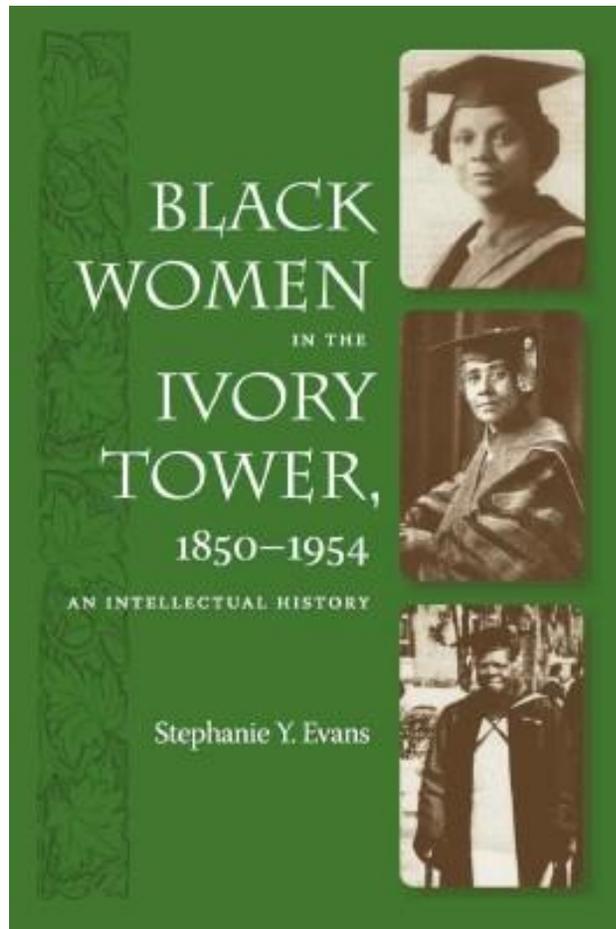
*In the beginning, there were names
Names came to exist everywhere
One should know when to stop
Knowing when to stop, thus avoiding danger*

*The existence of the Tao in the world
Is like streams in the valley into rivers and the ocean*

Twelve Virtuous Women © 2016 Stephanie Y. Evans

Aleida Johnson, Oshia Gainer, Sharla Jones, Connie Davis, C. Ann Scott,
Yhanique Whitely, Paris Owens, Rhonda Williams, Stephanie Evans,
Telisha Martin, Beverly Johnson, Kerri-Ann Rawls

Chapter 33
Black Women in the Ivory Tower, 1850-1954: An Intellectual History



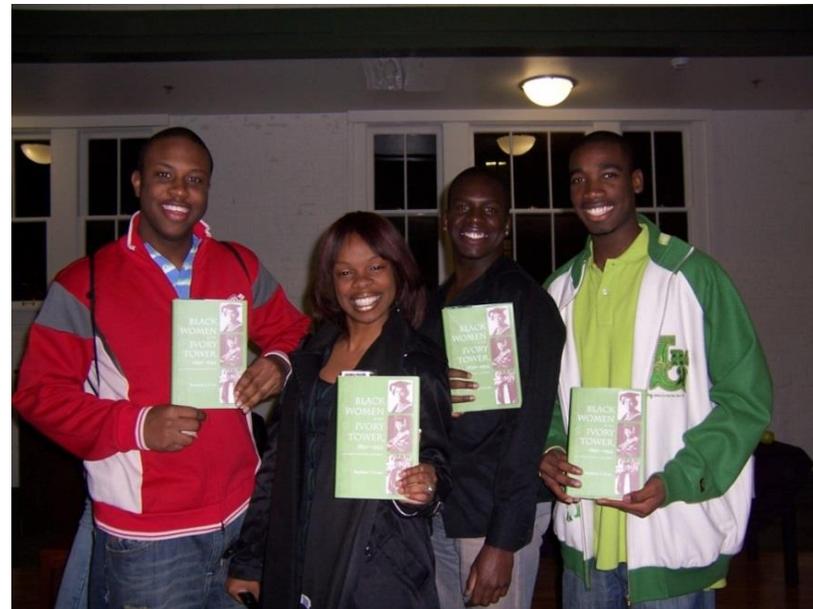
Those who understand others are intelligent
Those who understand themselves are enlightened

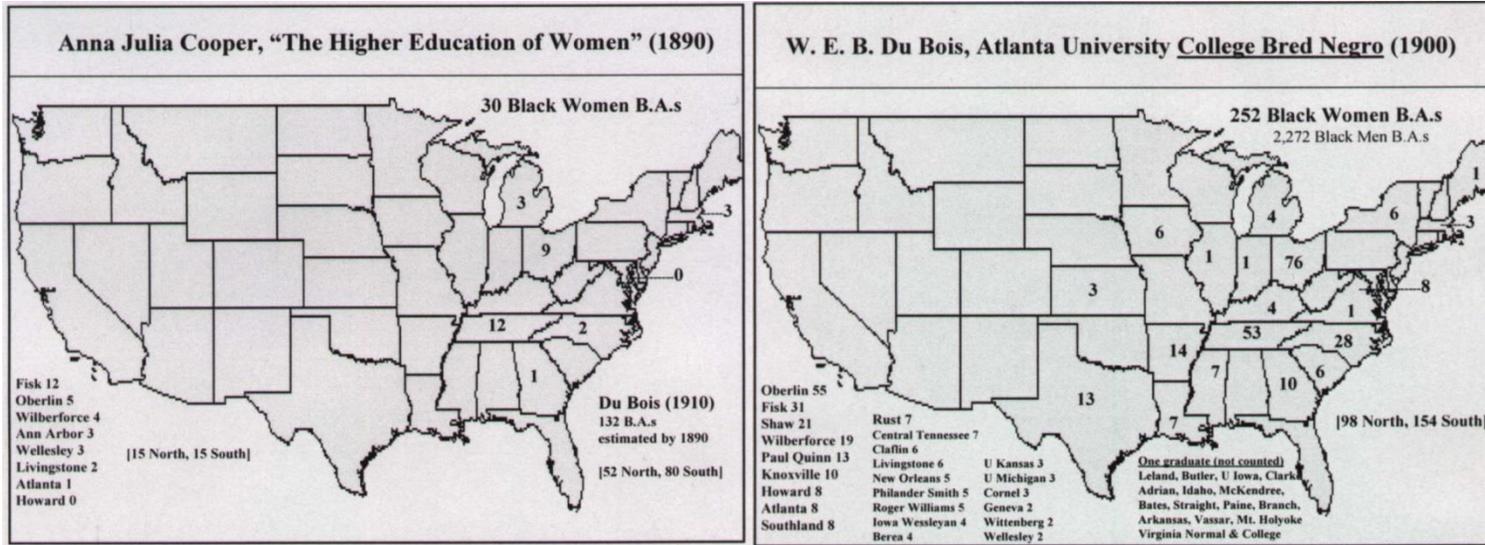
Those who overcome others have strength
Those who overcome themselves are powerful

Those who know contentment are wealthy
Those who proceed vigorously have willpower

Those who do not lose their base endure
Those who die but do not perish have longevity

BWIT Book Signing w/ Student Support © 2016 Stephanie Y. Evans





Research the Researchers © 2016 Stephanie Y. Evans



Give Thanks ~ Trip to Wine Country (w/ Cheryl Arnold) to Celebrate © 2016 Stephanie Y. Evans



February 8, 2012

Dr. Stephanie Y. Evans
223 James P. Brawley Drive, S.W.
Atlanta, Georgia 30314

Dear Dr. Evans:

Thank you for the book. Each of us can draw inspiration from stories of courage, strength, and perseverance. For centuries, the power of books has helped foster important dialogues, illuminated our past, and strengthened our future.

Please know I greatly appreciate your thoughtfulness, and I wish you all the best.

Sincerely,

Michelle Obama

BWIT Reviews

[Jahrbuch fur Universitatzgeschichte](#) [Berlin, Germany: "Yearbook of University History"]

[American Historical Review](#)

[American Library Association](#) CHOICE

[Gender and Education](#)

[Gender and Society](#)

[Georgia Historical Quarterly](#)

[History of Education Quarterly](#)

[H-Net, Society for History of the Gilded Age and Progressive Era](#) (H-SHGAPE)

*[Evans Response to H-SHGAPE review](#)

[H-Net, Southern Association for Women](#)

[Historians](#) (H-SAWH)

[International Journal of Women's Studies](#)

[Journal of American History](#)

[Journal of American Ethnic History](#)

[Journal of Negro Education](#)

[Journal of Southern History](#)

[National Education Association](#) THOUGHT & ACTION

[North Carolina Historical Review](#)

[Signs: Journal of Women and Culture in Society](#)

[Souls: A Critical Journal of Black Politics, Culture, and Society](#)

Features

[Michelle Obama letter](#) © Stephanie Y. Evans

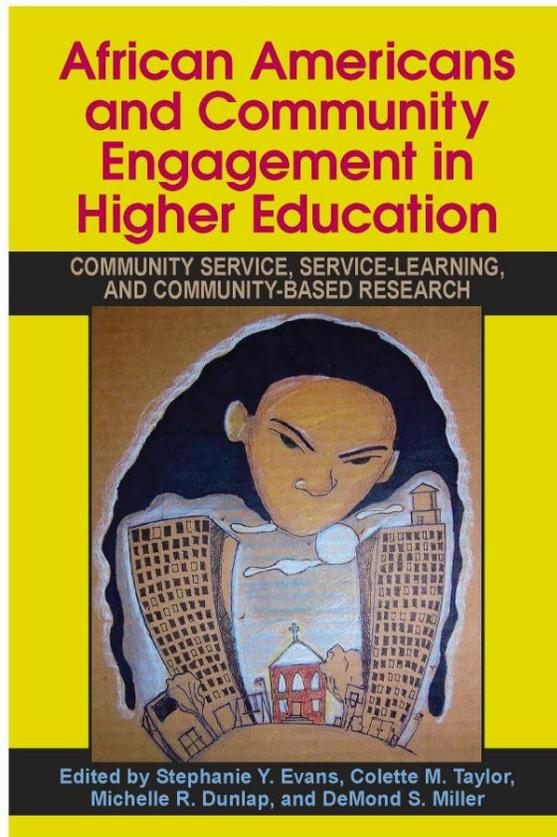
[Gainesville Sun](#)

[Florida Humanities Council Radio](#) (Democracy, Mary McLeod Bethune, & Black Women)

[Oklahoma State University Regents Radio](#) (Ada Sipuel legacy and BW Intellectual Lessons)

[Darlene Clark Hine on "benchmark" research](#): Black Women Historians in the Ivory Tower Rutgers University Conference (@ 10:00 min)

Chapter 34
African Americans and Community Engagement



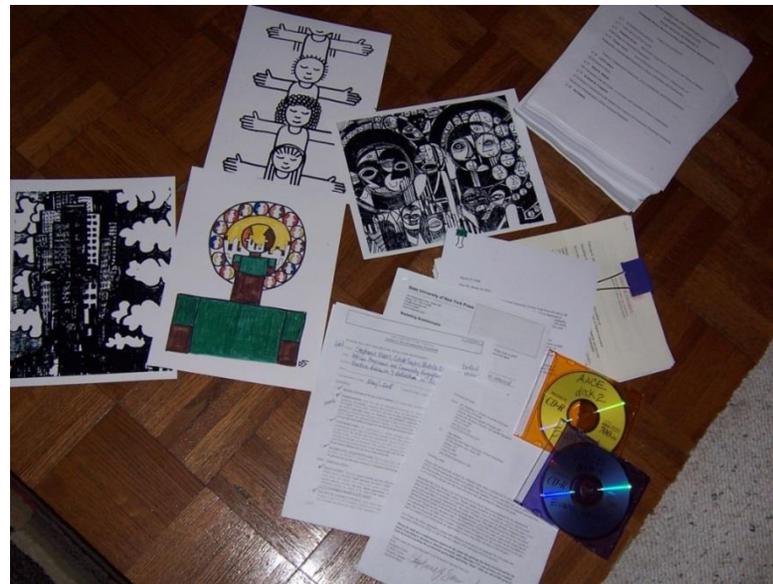
AACE © 2016 Stephanie Y. Evans

*The great Tao is like a flood
It can flow to the left or to the right*

*The myriad things depend on it for life, but it never stops
It achieves its work, but does not take credit
It clothes and feeds myriad things, but does not rule over them*

*Ever desiring nothing
It can be named insignificant
Myriad things return to it but it does not rule over them
It can be named great*

*Even in the end, it does not regard itself as great
That is how it can achieve its greatness*



AACE Package to SUNY © 2016 Stephanie Y. Evans

Chapter 35

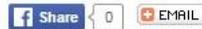
Tenure, Promotion to Associate Professor, and Named Professor Award



Community Advocate

Stephanie Y. Evans - WOMENS STUDIES

by Michelle J. Nealy
January 6, 2011



Title: Associate professor, African-American and women studies, University of Florida

Education: Ph.D. and M.A., Afro-American Studies, University of Massachusetts, Amherst; B.A. comparative humanities, California State University, Long Beach

Age: 40

Career Mentor: John H. Bracey, University of Massachusetts, Amherst

What was the best advice you were given? "Do your work! When it comes to evaluation and tenure review, if you do your work, your 'enemies' can't hurt you; if you don't do your work, your 'friends' can't help you. Your portfolio should be so sound that it will not matter who is the department head, dean, or provost - the quality (and quantity) of your work should be undeniable."

*Hold the great image
All under heaven will come
They come without harm, in harmonious peace*

*Music and food, passing travelers stop
The Tao that is spoken out of the mouth
Is bland and without flavor*

*Look at it, it cannot be seen
Listen to it, it cannot be heard
Use it, it cannot be exhausted*

**Colonel Allen R. and Margaret G. Crow Professor,
CLAS Term Professors**
© 2016 Stephanie Y. Evans

Diverse Issues Emerging Scholar © 2016 Stephanie Y. Evans



Chapter 36
Selection as Program Director

INTERDISCIPLINARITY COMMUNITY BASED LEARNING

CRITICAL THINKING, WRITING & RESEARCH SKILLS DEVELOPMENT

THE AFRICAN AMERICAN EXPERIENCE IN A TRANSNATIONAL CONTEXT

**Arizona Anti-Ethnic Studies Law
FORUM & DISCUSSION**

WEDNESDAY * SEPTEMBER 8TH

USTLER HALL 4:30-6:00^{PM}

**Discussion led by Professors
Kenneth Nunn, Sam Stafford & James Davidson
Chair: Dr. Stephanie Y. Evans**

Co-sponsored by
African American Studies Program
and the Levin College of Law's
Center for the Study of Race & Race Relations

103 Walker Hall www.clas.ufl.edu/afam (352) 392-5724
Dr. Stephanie Y. Evans, Director

*If one wishes to shrink it
One must first expand it
If one wishes to weaken it
One must first strengthen it
If one wishes to discard it
One must first promote it
If one wishes to seize it
One must first give it
This is called subtle clarity*

*The soft and weak overcomes the tough and strong
Fish cannot leave the depths
The sharp instruments of the state
Cannot be shown to the people*

HB2281 Discussion © 2016 Stephanie Y. Evans

Chapter 37
Meeting Curtis Byrd



*The Tao is constant in non-action
Yet there is nothing it does not do*

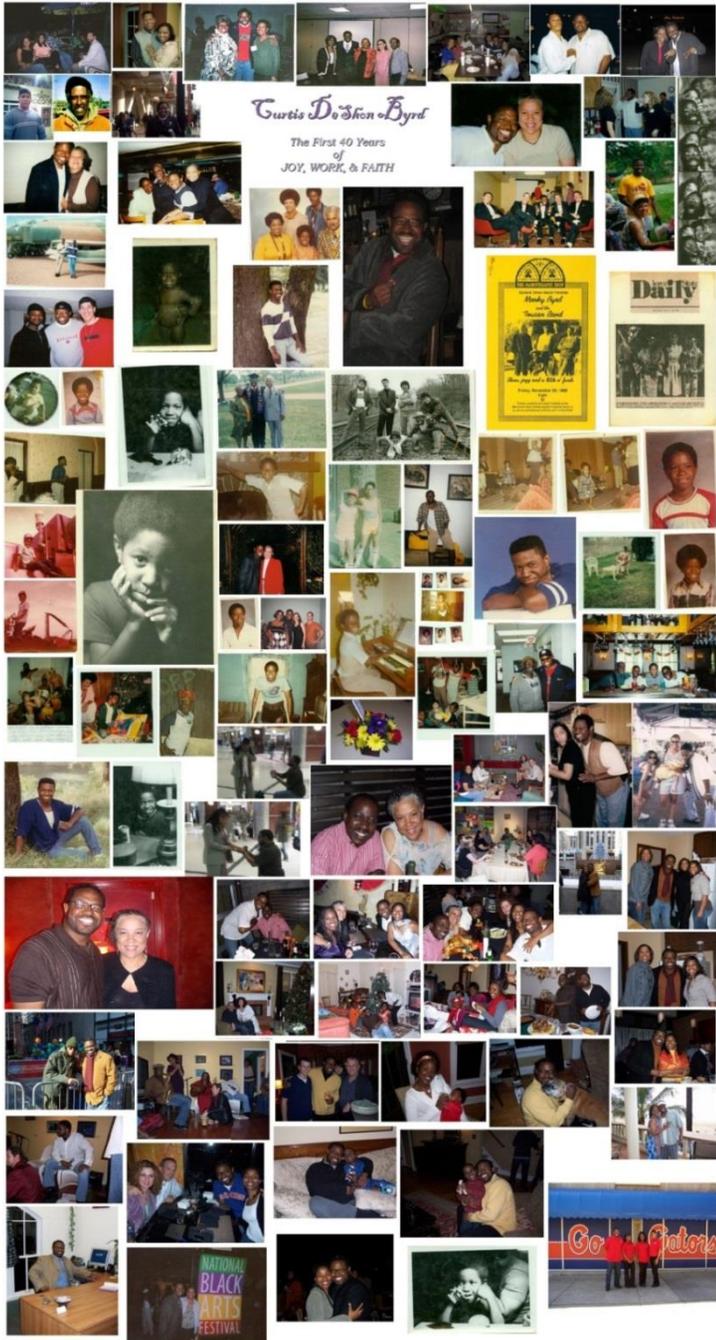
*If the sovereign can hold on to this
All things shall transform themselves
Transformed, yet wishing to achieve
I shall restrain them with the simplicity of the nameless
The simplicity of the nameless
They shall be without desire
Without desire, using stillness
The world shall steady itself*

McNair Conference, Denton, TX. February 20, 2004

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Loving Byrds © 2016 Stephanie Y. Evans



Date: Sun, 29 Feb 2004 21:26:37 -0500
From: Curtis Byrd <cdbyrd@uga.edu>
Subject: Nice meeting you..
To: drevans@ufl.edu

Dr. Evans,

It has been very hectic this past week, but I wanted to make sure that I contacted you.. We didn't get much of a chance to speak, but just wanted to let you know that if you are ever in Atlanta, get in touch.. I am sure that you hear this all the time, but you are quite a dynamic woman and I hope to stay in touch.. Nice to meet a down to earth, academic.. I ran into someone here at UGA who knows you.. D- (Doctoral student).. so small world kinda.. Anyway, just wanted to send a note.. Take Care,
Curtis Byrd, UGA Graduate School

----- Original Message -----

From: "EVANS,STEPHANIE Y" <drevans@ufl.edu>
To: <cdbyrd@uga.edu>
Sent: Sunday, March 07, 2004 8:58 PM
Subject: Greetings...

> Hi!,

> Please forgive my tardy response. Things here have been hectic (as they have been with you!). Yes, it was very good to meet you. Thanks for the compliment. Back at ya'. Tell D- I said hello and please keep in touch. If I'm ever in the area, I'll let you know. I hope you'll do the same.

> Blessings, Stephanie

> --

> EVANS,STEPHANIE Y

From: "Curtis Byrd" <cdbyrd@arches.uga.edu>
To: "EVANS,STEPHANIE Y" <drevans@ufl.edu>
Subject: Re: Greetings...

Date: Sun, 14 Mar 2004 17:21:05 -0500

No problem.. I understand.. I will let D- know you said hello..
Take care, Curtis.

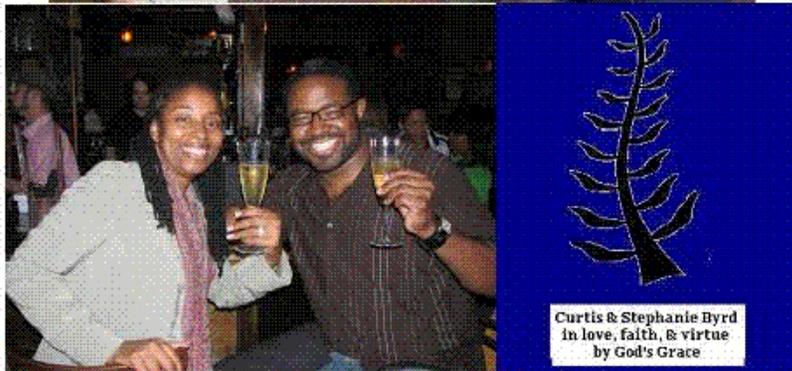
Collage for Byrd's 40th Birthday © 2016 Stephanie Y. Evans

Chapter 38
Marriage and New Life

Please join us in celebrating the
ENGAGEMENT
of

CURTIS D. BYRD & STEPHANIE Y. EVANS

Saturday * March 15, 2008 *** Atlanta, GA**



Wedding Date to be Announced

*High virtue is not virtuous
Therefore it has virtue
Low virtue never loses virtue
Therefore it has no virtue
High virtue takes no contrived action
And acts without agenda
Low virtue takes contrived action
And acts with agenda
High benevolence takes contrived action
And acts without agenda
High righteousness takes contrived action
And acts with agenda
High etiquette takes contrived action
And upon encountering no response
Uses arms to pull others
Therefore, the Tao is lost, and then virtue
Virtue is lost, and then benevolence
Benevolence is lost, and then righteousness
Righteousness is lost, and then etiquette
Those who have etiquette
are a thin shell of loyalty and sincerity
And the beginning of chaos
Those with foreknowledge
Are the flowers of the Tao
And the beginning of ignorance
Therefore the great person:
Abides in substance, and does not dwell on the thin shell
Abides in the real, and does not dwell on the flower
Thus they discard that and take this*

Engagement Announcement © 2016 Stephanie Y. Evans



Jumping the Broom © 2016 Stephanie Y. Evans



Grown Folks' Business © 2016 Stephanie Y. Evans

☉ Part III: Full Professor Reflections, 2010-2015

- Atlanta, GA (*Clark Atlanta University*)
- Du Bois Legacy Project <http://cauduboislegacy.net/>
- Salvador, Bahia, Pernambuco, and Recife, Brazil

DOCUMENT HISTORY

The year 2013 marked the 50th anniversary of the passing of Dr. William Edward Burghardt Du Bois. On his birthday in February, it was fitting that Clark Atlanta University (CAU) celebrate his life and scholarship: Dr. Du Bois wrote his most influential works in the 23 years he spent as a professor at Atlanta University. Serving as faculty of the Departments of History and Economics, he taught at Atlanta University from 1897 to 1910, then returned from 1934 to 1944 as chair of the Department of Sociology. Dr. Du Bois also had impact in the area of social work and as a novelist, poet and short story writer.

In 2012, Clark Atlanta University hosted a year-long seminar on the major works of Du Bois. The CAU President, Provost, Dean of the School of Arts and Sciences, and AWH Department Chair engaged in a sustained consideration of Du Boisian texts in preparation for the 2013 Conference. Over 50 faculty from CAU, Atlanta University Center, Metro-Atlanta Universities and alumni from several institutions participated. The 2013 *W. E. B. Du Bois and the Wings of Atlanta* 50th Anniversary Commemorative Conference served as a meeting at the crossroads of various paths of Du Bois's work. Conference participants engaged in an interdisciplinary and international introspection of the life, scholarship and activism of one of the most influential intellectuals of the 20th century.

We thank scholars of all levels for joining in our ongoing Sankofa sojourn. The CAU Du Bois Legacy Project brings recognition of the most profound, relevant and complex scholar of our generation home to the HBCU where he spent his academic career. The Du Bois Legacy Project was initiated and organized by Dr. Stephanie Y. Evans, chair of the Department of African American Studies, Africana Women's Studies and History (AWH), with the support of CAU President Carlton E. Brown and the participation of a broad-based coalition of Clark Atlanta University students, staff, administrators, and faculty. The legacy continues with the leadership and support of Dr. Obie Clayton, chair of the Sociology Department.

In November 2014, publication of the *Phylon: Clark Atlanta University Review of Race and Culture* marked the completion of the project. Like dedication of the Du Bois sculpture to the CAU campus, re-launching the *Phylon* journal signified a final, tangible cornerstone of the institutionalization of Du Bois' legacy at the university to which he had already given so much.

The site serves as an archive of the project from January 2012 to January 2015.

Chapter 39
Moving to Clark Atlanta University



Dr. E @ CAU © 2016 Stephanie Y. Evans

*Those that attained oneness since ancient times:
The sky attained oneness and thus clarity
The earth attained oneness and thus tranquility
The gods attained oneness and thus divinity
The valley attained oneness and thus abundance
The myriad things attained oneness and thus life
The rulers attained oneness and became the standard for
the world
These all emerged from oneness*

*The sky, lacking clarity, would break apart
The earth, lacking tranquility, would erupt
The gods, lacking divinity, would vanish
The valley, lacking abundance, would wither
Myriad things, lacking life, would be extinct
The rulers, lacking standard, would be toppled*

*Therefore, the honored uses the lowly as basis
The higher uses the lower as foundation
Thus the rulers call themselves alone, bereft, and
unworthy*

*Is this not using the lowly as basis? Is it not so?
Therefore, the ultimate honor is no honor*

*Do not wish to be shiny like jade
Be dull like rocks*

Chapter 40
History Department Chair

The returning is the movement of the Tao
The weak is the utilization of the Tao

The myriad things of the world are born of being
Being is born of non-being



Dr. Moses Dr. Drew Jarvis McFarlane (Du Bois) Bundles (Walker) Duster (Wells) Dr. Evans
"Descendants of the Struggle" panel, ASALH Richmond, VA October 8, 2011

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Chapter 41
W. E. B. Du Bois Legacy Project



W. E. B. Du Bois Bust Dedicated to CAU Campus

© 2016 Stephanie Y. Evans

*Higher people hear of the Tao
They diligently practice it
Average people hear of the Tao
They sometimes keep it and sometimes lose it
Lower people hear of the Tao
They laugh loudly at it
If they do not laugh, it would not be the Tao*

*Therefore a proverb has the following:
The clear Tao appears unclear
The advancing Tao appears to retreat
The smooth Tao appears uneven
High virtue appears like a valley
Great integrity appears like disgrace
Encompassing virtue appears insufficient
Building virtue appears inactive
True substance appears inconstant
The great square has no corners
The great vessel is late in completion
The great music is imperceptible in sound
The great image has no form
The Tao is hidden and nameless
Yet it is only the Tao
That excels in giving and completing
everything*

Chapter 42
2012 Du Bois Year-long Seminar



*Tao produces one
One produces two
Two produce three
Three produce myriad things
Myriad things, backed by yin and embracing yang
Achieve harmony by integrating their energy
What the people dislike
Are alone, bereft, and unworthy
But the rulers call themselves with these terms*

*So with all things
Appear to take loss but benefit
Or receive benefit but lose
What the ancients taught
I will also teach
The violent one cannot have a natural death
I will use this as the principal of all teachings*

YouTube Video Library of 2012 Seminar Panelists
© 2016 Stephanie Y. Evans

DOCUMENT HISTORY

The W. E. B. Du Bois Major Works Seminars
A Year-Long Journey into the Soul of Dr. Du Bois

Spring 2012

Jan 20, 2012 SOUL OF DU BOIS: A CAU PERSPECTIVE

The Souls of Black Folk (1903); *The Gift of Black Folk* (1924)

President Carlton Brown

Provost Joseph Silver

Dean Shirley Williams-Kirksey

Special Guest:

Special Guest

February 24, 2012 RACE RESEARCH

The Study of the Negro Problems (1898); *The Philadelphia Negro* (1899); Bibliography of the Negro American (1905); Select Discussion of Race Problems (1916);

Christy Garrison-Harrison, MA CAU History

Dr. Bettye Clark, CAU Graduate Studies Dean

Dr. Terry Mills, Morehouse College Dean of Research

Dr. Beverly Guy-Sheftall, Spelman College Women's Research and Resource Center

Dr. Akinyele Umoja, African American Studies, Georgia State University

March 23, 2012 CRIME & HEALTH

Some Notes on Negro Crime, Particularly in Georgia (1904); *Health and Physique* (1906)

Nubiyn Mzekewe, JD, CAU History

Dr. Ron Finnell, CAU Public Administration

Dr. Sandra Taylor, CAU Sociology

Dr. Margaret Counts-Spriggs, CAU Social Work

Dr. Charles S. Fitch, Morehouse School of Medicine

April 27, 2012 LITERATURE & ART

The Quest of the Silver Fleece (1911); *Dark Princess: A Romance* (1928); *The Negro Artisan* (1902 & 1912)

Professor Phyllis Lawhorn, CAU English
Dr. Susan Wright-McFatter, CAU English
Dr. Daniel Black, CAU African American Studies
Director Tina Dunkley, CAU Art Gallery
Dr. Blackburn-Beamon, CAU Humanities

Fall 2012

July 13, 2012 AUTOBIOGRAPHY

The Autobiographies: Darkwater: Voices From Within the Veil (1920), *Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept* (1940), and *The Autobiography of W. E. Burghardt Du Bois* (International publishers, 1968)

Andrea Jackson, CAU Special Collections

Dr. Deborah Johnson Simon, Study Center of African and African Diaspora Museums/Communities

Dr. Georgene Bess Montgomery, CAU History

Dr. Vicki Crawford, Morehouse College Dr. Martin Luther King Collection

Dr. Viktor Osinubi, CAU Humanities

August 31, 2012 AFRICA

The World and Africa, an Inquiry into the Part Which Africa Has Played in World History (1946/1965); *Africa, Its Geography, People and Products: Its Place in Modern History* (1930)

Kathy Oluwajuyemi, MA, CAU History

Dr. Thomas Scott, CAU Philosophy

Dr. Kathleen Phillip-Lewis, Spelman History Department Chair

Dr. Henry Akwo Elonge, CAU Public Administration

Dr. Samuel Livingston, Morehouse College History

September 28, 2012 RECONSTRUCTION & RESISTANCE

John Brown: A Biography (1909); *Black Reconstruction: An Essay toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880* (1935)

Dr. Richard Hill, CAU History

Dr. Aubrey Underwood, CAU History

Dr. Jacqueline Rouse, Georgia State University

Dr. Natanya Duncan, Morgan State University

Dr. Maurice Edwards, Dean of Social Work, University of Georgia

October 26, 2012 CHURCH, FAMILY & UPLIFT

Some Efforts of American Negroes for Their Own Social Betterment (1897 & 1909); Morals and Manners (1914); The Negro Church (1903); The Family (1908)

Dr. Charmayne Patterson, CAU History

Dr. Latangela Coleman-Crossfield, CAU History

Dr. Shirley White, CAU History Department

Dr. Phillip Dunston, CAU Religion

Dr. Makungu Akinyela, Georgia State University

November 23, 2012 BUSINESS & ECONOMICS

The Negro in Business (1899); Business and Business Education (1947, Joseph Pierce Ed.); Economic Cooperation (1907 & 1917)

Dr. Lydia McKinley-Floyd, Dean CAU School of Business

Dr. Ajamu Nyomba, CAU Economics

Dr. Donald Vest, CAU International Business

Dr. Carol Anderson, Emory African American Studies and History

Dr. Frederick Knight, Morehouse History Department Chair

January 23, 2013 EDUCATION

College Bred Negro (1900 & 1910); The Common School (1901 & 1911)

Dr. Sean Warner, Dean, CAU School of Education

Dr. Noren Moffett, CAU Education

Dr. Isabel Jenkins, CAU Honors Program

Dr. Josephine Bradley, CAU Africana Women's and African American Studies

Dr. Kurt Young, CAU Alumni, Associate Professor Political Science & African American Studies

February 22, 2013 BLACK FOLK, THEN & NOW

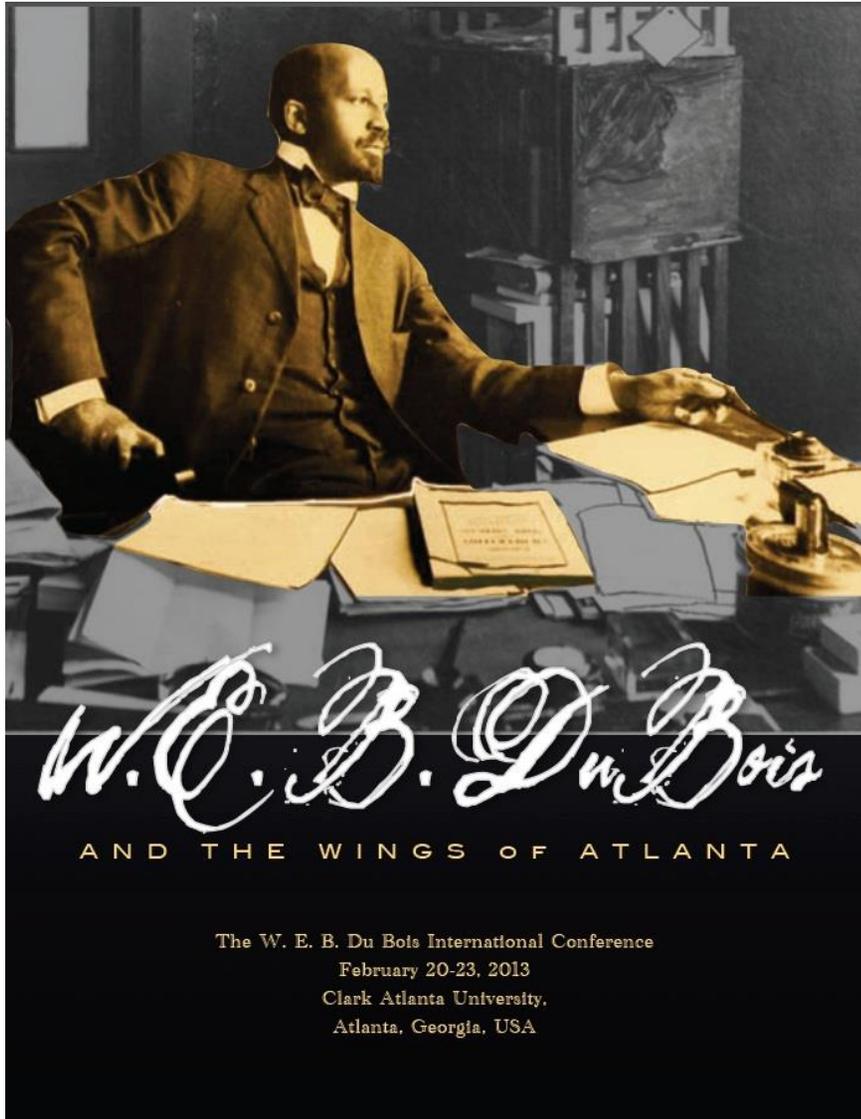
The Negro (1915); Black Folk, Then and Now (1939)

CAU President Carlton Brown

Special Guest

Loretta Parham, Woodruff Library

Chapter 43
2013 Du Bois Conference



*The softest things of the world
Override the hardest things of the world*

*That which has no substance
Enters into that which has no openings*

*From this I know the benefits of unattached actions
The teaching without words*

*The benefits of actions without attachment
Are rarely matched in the world*



Amiri Baraka Conference Keynote © 2016 Stephanie Y. Evans

Dr. Carlton E. Brown, President
Dr. Stephanie Y. Evans, AWH Department Chair

Dr. W. E. B. Du Bois wrote his most influential works in the 23 years he spent as a professor at Atlanta University. The year 2013 marked the 50th anniversary of the passing of Dr. Du Bois. On his birthday in February, it was fitting that Clark Atlanta University (CAU) celebrate his life and scholarship. CAU convened national and international scholars for a four-day Du Boisian homage and birthday celebration. Here, in Atlanta, we resituated the Du Bois legacy in the South--at the Historically Black College and University (HBCU) which is seldom recognized as the sustaining crucible of his genius and consciousness. We invited scholars of all levels to join us as we engaged in an interdisciplinary and international introspection of the life, scholarship and activism of one of the most influential intellectuals of the 20th century.

The conference hosted 150 speakers on 30 panels over 4 days. Approximately 800 attendees participated.

[PANEL PICTURES](#)

[FEATURE PANEL PICTURES](#)

[UNICEF & RECEPTION PICTURES](#)

[BARAKA KEYNOTE SESSION PICTURES](#)

[DU BOIS BUST DEDICATION PICTURES](#)

Plenary Panelists:

Dr. Anne Adams, Professor Emerita, [Cornell University](#) former Director [Du Bois Memorial Centre for Pan-African Studies \(Ghana\)](#)

Dr. Derrick Alridge, [University of Virginia](#)

Dr. Bernard Bell, Professor Emeriti, [Pennsylvania State University](#)

Professor John Bracey, [University of Massachusetts-Amherst](#)

Dr. Scot Brown, [University of California-Los Angeles](#)

Dr. Sundiata Cha-Jua, [University of Illinois & NCBS President](#)

Dr. Sheila Flemming-Hunter, [ASALH President Emerita](#)

Dr. Evelyn Higginbotham, [Harvard University](#)

Dr. Gerald Horne, [University of Houston](#)

Dr. Joy James, [Williams College](#)

Dr. Shelby Lewis, CAU Professor Emerita, [Former Fulbright Board Vice Chair, J. W. Fulbright Foreign Scholarship Board Member](#)

Dr. Layli Phillips Maparyan, [Wellesley College](#)

Mr. Louis Massiah, Filmmaker, [Scribe Video Center](#)

Dr. MaryNell Morgan, CAU Alumna [Empire State College](#)
 Dr. Aldon Morris, [Northwestern University](#)
 Dr. Reiland Rabaka, [University of Colorado](#)
 Dr. Daryl Scott, [Howard University](#) & [ASALH President](#)
 Dr. Bill Strickland, [University of Massachusetts-Amherst](#)
 Dr. Janice Sumler-Edmond, Former CAU Faculty, [Houston-Tillotson University](#)
 Dr. Nagueyalti Warren, [Emory University](#)
 Dr. Earl Wright II, [University of Cincinnati](#) & [ABS President](#)
 Dr. Tukufu Zuberi, [University of Pennsylvania](#)

The keynote address was delivered by writer Amiri Baraka (Professor Sanchez confirmed but was unable to attend). On February 9, 2014 Mr. Baraka joined the Ancestors. We are grateful for his reading of his play *The Most Dangerous Man in America*, about Du Bois.



President's Panel: Dr. Carlton E. Brown Hosts AUC Leadership Discussion of the Du Bois Legacy

Welcome: AWH Chair, Dr. Stephanie Y. Evans
 Chair: Dr. Alexa Henderson, Clark Atlanta University
 Dr. Carlton Brown, President, Clark Atlanta University
 Dr. Beverly Daniel-Tatum, President, Spelman College
 Director Loretta Parham, CEO & Director, Robert Woodruff Library
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Contextual Du Bois

Welcome: School of Arts and Sciences, Dean Shirley Williams-Kirksey
 Chair: Professor John Bracey, University of Massachusetts-Amherst
 Dr. Janice Sumler-Edmond, Houston-Tillotson University
 Dr. Joy James, Williams College
 Dr. Sundiata Cha-Jua, University of Illinois, Champaign-Urbana, President
 National Council of Black Studies
 Dr. Greg Carr, Howard University
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Legacy of Du Bois

Welcome: Dr. Stephanie Y. Evans, Clark Atlanta University

Chair: Dr. Natanya Duncan, Morgan State University

Dr. Reiland Rabaka, University of Colorado

Dr. Anne Adams, Emerita, Cornell University and W.E.B. Du Bois Centre for
Pan-African Culture, Ghana

Dr. Tukufu Zuberi, University of Pennsylvania

Dr. Gerald Horne, University of Houston

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Words of Du Bois

Welcome: Dr. Stephanie Evans, AWH Chair and Conference Organizer

Reverend Dr. Valerie Tate-Everett, Clark Atlanta University Chaplain

Arthur McFarlane, Great-grandson of W. E. B. Du Bois

Dr. Carlton Brown, Clark Atlanta University President

Dr. Delores Aldridge, Clark Atlanta University Trustee

Dr. MaryNell Morgan, Empire State College

Dr. Shelby Lewis, Professor Emeritus, Clark Atlanta University,

J. W. Fulbright Foreign Scholarship Board Member

Dr. Evelyn Higginbotham, Harvard University

Dr. Charles V. Willie, Harvard University

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Descendants of the Struggle

Chair and Welcome: Dr. Stephanie Y. Evans, Clark Atlanta University
 Arthur McFarlane, Great-grandson of W.E.B. Du Bois
 Michelle Duster, Great-granddaughter of Ida B. Wells
 A'Lelia Bundles, Great-great-granddaughter of Madam C.J. Walker
 Dr. Charlayne Drew Jarvis, Daughter of Charles Drew
 Discussant: Dr. Sheila Flemming-Hunter, President Emeritus ASALH
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Education

Chair: Dr. James Hefner, Clark Atlanta University
 An Africana-Paradigmatic Academic Program (APAP) Within a
 DuBoisian/Wellsian Frame. Ms. Velicia Hawkins-Moore, Texas A & M
 University
 Du Bois vs. All Deliberate Speed. Dr. Josephine Bradley, Clark Atlanta University
 Women, Education and Development in Ghana: Extending Du Bois's Views. Rev.
 Edna Ametameh, Liberty Specialist Institute Koforidua, Ghana
 Science Hesitant: Du Bois and the Traditions of Western Knowledge. Mr. Joshua
 Myers, Temple University
 Du Bois and Afrocentricity: The Foundations of the Great Awakening. Dr. Leonarc
 Jeffries, City College of New York
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Mapping Du Bois

Welcome: CAU School of Business, Dean Charles Moses
 Chair: Dr. Mack H. Jones, Clark Atlanta University
 Dr. Bill Strickland, University of Massachusetts-Amherst
 Dr. Bernard Bell, Professor Emeritus, Pennsylvania State University
 Dr. Earl Wright II, University of Cincinnati,
 Association of Black Sociologists President
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Interdisciplinary Du Bois

Welcome: CAU School of Education, Dean Sean Warner and
 (for ASALH Daryl Scott of ASLAH), Dr. Stephanie Y. Evans
 Chair: Dr. DeMond Miller, Rowan University
 Dr. Layli Maparyan, Wellesley College
 Dr. Derrick Alridge, University of Virginia
 Dr. Nagueyalti Warren, Emory University
 Dr. Aldon Morris, Northwestern University
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Culture of Du Bois

Welcome: Dr. Carlton E. Brown and Dr. Stephanie Y. Evans, Conference co-chairs
 MC: Mr. Morris Baxter, from "Morris in the Morning" 91.9 WCLK Radio
 Professor James H. Patterson, Director of Clark Atlanta University Jazz Orchestra
 Dr. Scot Brown, University of California-Los Angeles
 Professor Sonia Sanchez
 Mr. Amiri Baraka
 © 2016 Stephanie Y. Evans



Dr. Natanya Duncan, Morgan State University and Mr. Amiri Baraka
 © 2016 Stephanie Y. Evans



Tony Dungee for UNICEF
 © 2016 Stephanie Y. Evans



Africans Student Organization (ASO) Arnetta Slaughter and Charlette Williams © 2016 Stephanie Y. Evans



The Evolution of Dr. Du Bois © 2016 Stephanie Y. Evans



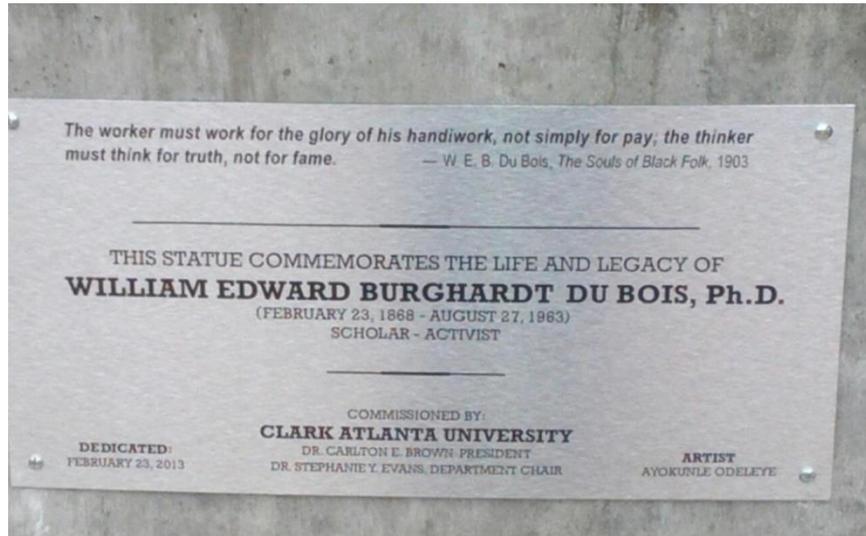
CAU Students Move the Du Bois Bust © 2016 Stephanie Y. Evans



Ayokunle Odeleye, Sculptor, W. E. B. Du Bois Bust
© 2016 Stephanie Y. Evans



Aurthur McFarlane, Great-grandson of W. E. B. Du Bois
© 2016 Stephanie Y. Evans



Dedication © 2016 Stephanie Y. Evans



Unveiling © 2016 Stephanie Y. Evans

“A worker must work for the glory of his handiwork, not simply for pay. A thinker must think for truth, not for fame.”

Dr. W. E. B. Du Bois wrote his most influential works in the 23 years he spent as a professor at Atlanta University. The year 2013 marked the 50th anniversary of the passing of Dr. Du Bois. On his birthday in February, it was fitting that Clark Atlanta University (CAU) celebrate his life and scholarship. CAU convened national and international scholars for a four-day Du Boisian homage and birthday celebration.



Editor's Comments: Obie Clayton, Editor, Chair, Department of Sociology and Criminal Justice
President's Comments: Carlton E. Brown, Clark Atlanta University President
Special Issue Editor's Introduction: Stephanie Y. Evans, Guest Editor, Chair, Department of African American Studies, Africana Women's Studies and History
Managing Editor's Introduction: Sheila Flemming-Hunter, Managing Editor
Du Boisian Ideas
Fractal Complexity of the Education of Black People: Ten Critiques, 1906-1960 Carley M. Shinault, Howard University
His Deep and Abiding Love: Du Bois, Gender Politics, and Black Studies Nagueyalti Warren, Emory University
A Consideration of African American Christianity as a Manifestation of Du Boisian Double Consciousness Shirley Waters-White, Clark Atlanta University
Embracing Philosophy: On Du Bois' "The Individual and Social Conscience" Robert W. Williams, Bennett College
Hypocrisy in the Life of W.E.B. Du Bois: Reconstructing Selective Memory Bonnyclair Smith-Stewart, Clark Atlanta University
Du Bois and Historical Figures
The First Fissure: The Du Bois-Washington Relationship from 1898-1899 Thomas Aiello, Valdosta State University
The Transubstantiation of Andrew Johnson: White Epistemic Failure in Du Bois' <i>Black Reconstruction</i> Lisa J. McLeod, Guilford College
High Hope and Fixed Purpose: Frederick Douglass and the Talented Tenth on the American Plantation La'Neice Littleton, Clark Atlanta University
Global Du Bois
W.E.B. Du Bois' Search for Democracy in China: The Double Consciousness of a Black Radical Democrat Bernard Bell, Pennsylvania State University
Reading Du Bois on East Africa: Epistemological Implications of Apartheid Constructions of Knowledge Jesse Benjamin, Kennesaw State University
W.E.B. Du Bois' Transnationalism: Building a Collective Identity among the American Negro and the Asian Indian Andrea Slater, University of California-Irvine
Methodological Matters in the Study of Africa: An Appreciation of W.E.B. Du Bois' Africanist Scholarship Hashim Gibrili, Clark Atlanta University

The keynote address was delivered by writer Amiri Baraka (Professor Sanchez confirmed but was unable to attend). On February 9, 2014 Mr. Baraka joined the Ancestors. We are grateful for his reading of his play *The Most Dangerous Man in America*; the talk is available online.^{xi}, about Du Bois and hope it will be published. We are pleased to announce the dedication of the commemorative bust of Dr. W. E. B. Du Bois. In consultation with a critical team of our CAU community, conference co-chairs President Carlton Brown and Dr. Stephanie Evans commissioned a sculpture by renowned artist Ayokunle Odeleye. We offer a likeness of Dr. Du Bois in remembrance of his esteemed 23 years of service to the institution and to honor his contributions worldwide.

Atlanta University campus on Saturday, February 23, 2013—Dr. Du Bois's birthday—during the *W. E. B. Du Bois and the Wings of Atlanta* 50th Anniversary Commemorative Conference. Mr. Arthur McFarlane, the great-grandson of Dr. Du Bois was present for the dedication, as was Atlanta City Councilmember, Michael Julian Bond. The dedication included African drumming by faculty member Mr. Heron Black, local youth step teams from the Georgia Steppers League, and Dr. Daniel Black pouring libation.

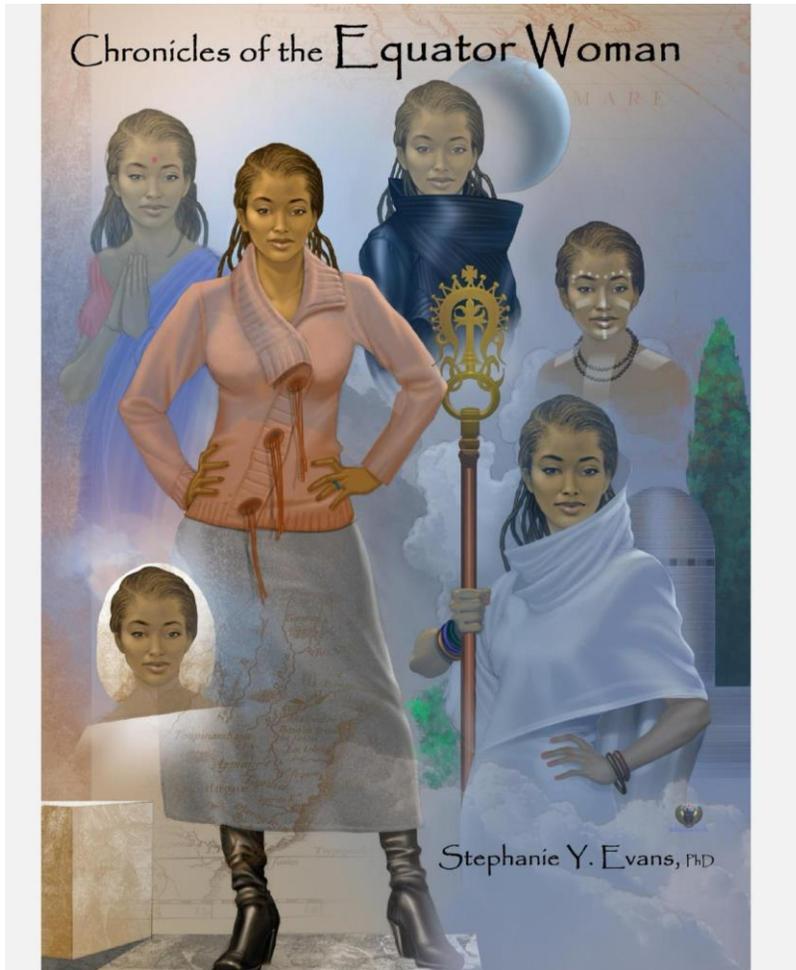
Chapter 44
Miscarriage

Fame or the self, which is dearer?
The self or wealth, which is greater?
Gain or loss, which is more painful?

Thus excessive love must lead to great spending
Excessive hoarding must lead to heavy loss

Knowing contentment avoids disgrace
Knowing when to stop avoids danger
Thus one can endure indefinitely

Chapter 45
Chronicles of the Equator Woman



*Great perfection seems flawed
Its function is without failure
Great fullness seems empty
Its function is without exhaustion
Great straightness seems bent*

*Great skill seems unrefined
Great eloquence seems inarticulate
Movement overcomes cold
Stillness overcomes heat
Clear quietness is the standard of the world*

Chronicles of the Equator Woman
The Recipe for Justice Soup
Artwork by Mshindo Kuumba © 2013

© 2016 Stephanie Y. Evans

Equator Woman is the autobiography of a time-traveling Black woman who saves planet Earth. The author, Axis Heart, provides a provocative glimpse into how the past impacts the future. Her reflections on adventure, soup, and self-defense reveal complex identities of females born in the African diaspora. This scribe chronicles life as an “Equator Woman”—a Black woman from Africa, India, Australia, Brazil, the United States, and beyond—to KeplerPrime, a human-

inhabited planet in the Lyra constellation. The story begins in 10th-century BCE Ethiopia, from where readers follow Axis to several continents during six flavorful lives.

As a United Nations GalaState mediator, Axis finds herself pitted against violent forces that perpetuate fear and ignorance in order to control social and natural resources. In an epic struggle to bring balance to the home planet, she joins a group of creative activists to fight humanots and to tip the scales in a faceoff against the relentless Captain G. By challenging readers to “follow your heart” in order to solve human problems, these travel memoirs pose important questions about attitudes, behaviors, and choices we embody. This is the tale of an ancient “sassy” Black girl who learns to negotiate power through trade, technology, and law. Seasoned with experience, her soulful recipe for community building is clearly embedded in the text. As publisher of this narrative about a 3,500-year quest for justice, Dr. Stephanie Evans presents a timeless story to nourish booklovers and activists far and wide.

Table of Contents

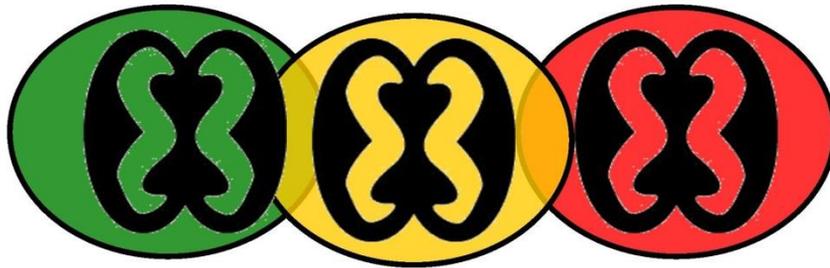
Preface	6
Soup of the Ancient South: My First Life	10
Soup to Go: My Middle Lives	34
What’s in My Soup?: Reflections on Living	51
Future Soup: My Last Life	60
CODA: The Recipe for Justice Soup	92
Editor’s Note	97
About the Author	99

There are three things you need to be successful in life: a wishbone, a jawbone, and a backbone. You need a wishbone for goal setting, a jawbone for speaking out, and a backbone for perseverance.

~ Inez Emerson, Ohio Senator Nina Turner’s Grandmother

Chapter 46
Departmental Consolidation

A W H

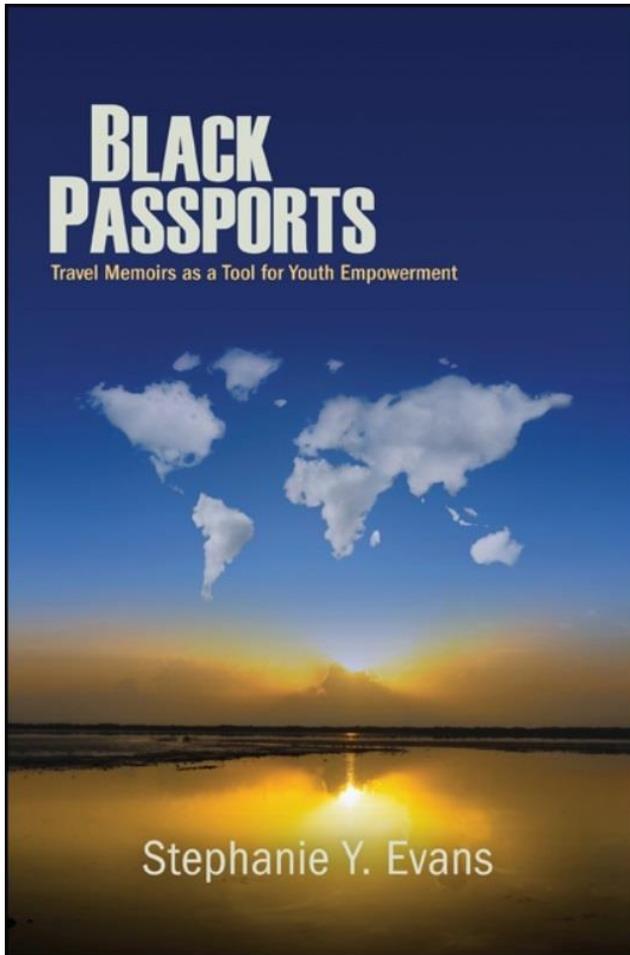


*When the world has the Tao
Fast horses are retired to till the soil
When the world lacks the Tao
Warhorses give birth on the battlefield*

*There is no crime greater than greed
No disaster greater than discontentment
No fault greater than avarice
Thus the satisfaction of contentment
is the lasting satisfaction*

African American Studies, Africana Women's Studies & History
AWH Department
© 2016 Stephanie Y. Evans

Chapter 47
Black Passports: Travel Memoirs as Tools for Youth Empowerment



Black Passports © 2016 Stephanie Y. Evans

Without the going out door, know the world
Without peering out the window, see the Heavenly Tao
The further one goes
The less one knows

Therefore the sage
Knows without going
Names without seeing
Achieves without striving



**AUC Woodruff Library Archives w/
Atlanta Public Schools Gifted Program Class**
© 2016 Stephanie Y. Evans



Keynote for Boys and Girls Clubs of Metro Atlanta 2014 Institute © 2016 Stephanie Y. Evans

Courses Taught

Clark Atlanta University

African American Studies

Seminar in Selected African Americans: W. E. B. Du Bois
 Seminar in Selected African Americans: Autobiography
 Modern Era & HIS Black Autobiography
 Current Issues in African American Studies
 Seminar in Select African Americans
 Black Autobiography (undergraduate and graduate course)

Africana Women's Studies

Seminar in Africana Women's Studies
 Introduction to Africana Women's Studies
 Comparative Third World Women

History

Race, Gender, and Peace

University of Florida

African American Studies

Introduction to African American Studies
 African Americans in Higher Education
 African Americans in Paris (Spring Break Study Abroad course)
 Mentoring "At-Risk" Youth
 Research Methods in African American History: Focus on Jazz
 Historiography ** community-based research course
 Research Methods in African American History (Creator of course
 and instructor)

Women's Studies

Interdisciplinary Perspectives of Women
 U.S. Women of Color
 Black Gender (graduate and undergraduate course)
 Women's Studies Capstone Research



Additional Instruction

W. E. B. Du Bois Major Works Series, Public Lectures
University of Florida: McNair Scholars Program Practical
Research Methods

Atlanta Public Schools, Honors Course

In Spring 2015, four Atlanta Public School students from area high schools enrolled in a CAU course for a research internship; they attended twice a week; once for class and once for library research. The CAU-APS research internship class concluded with student presentations by Alimah Dawkins, D'Ariel Myrick, Aaliyah Harris, and Kelsiuna Woodford with support from AUC Woodruff librarian Monya Tomlinson and APS Gifted Program coordinators Tracy Joyner and Shirley Pattman-Stubbs.

Objectives:

Students will learn about the basics of research, explore Women's History and the research behind it. Students will create social media tweets about a day in the life of a prominent figure from the past. The students will conduct research on a prominent figure and apply their thoughts and philosophies to a problem that is currently occurring or affecting their community. The student will”

1. conduct research in the Woodruff Library.
2. Shadow Dr. Stephanie Evans to experience the life of a college professor.
3. Attend graduate level courses
4. Deliver the final product to graduate students.

The four APS gifted and talented students (from Mays, Washington, Carver, and South Atlanta High Schools) presented a 10-minute overview of their research, submitted final research papers, and shared a digital creative project. Their areas of interest included media and final research paper topics covered Black women’s issues in several areas:

- models in literature and print media;
- degradation of women in entertainment/electronic media;
- reporting of women in police brutality death cases; and
- connections between civil rights and journalistic integrity.

Presentations connected Black women’s experiences included narratives of Sarah Baartman, Fannie Lou Hamer, Tanisha Anderson, Alice Dunnigan, Alice Walker, and Maya Angelou.

Chapter 48
University Conferences and ASALH Conference Chair



*Pursue knowledge, daily gain
Pursue Tao, daily loss*

*Loss and more loss
Until one reaches unattached action
With unattached action, there is nothing one cannot do*

*Take the world by constantly applying non-interference
The one who interferes is not qualified to take the
world*

**ASALH in Florida w/
President Sheila Flemming-Hunter**

© 2016 Stephanie Y. Evans



Mari Evans and Sonia Sanchez w/ John Bracey © Stephanie Y. Evans



Darlene Clark Hine and Bracey w/ CAU © Stephanie Y. Evans



Bernice Johnson Reagon & Sonia Sanchez © Stephanie Y. Evans





John Bracey, Darlene Clark Hine, and Felix Armfield © Stephanie Y. Evans



Panel Honoring John Bracey © Stephanie Y. Evans



We Want Boots! @ ASALH © Stephanie Y. Evans



Les Nubians @ ASALH © Stephanie Y. Evans



Yale and Columbia © Stephanie Y. Evans



St. Louis and Brazil © Stephanie Y. Evans

Fire as the Muse

Black Womens' Educational Attainment and Intellectual Legacy in Higher Education



Black women were graduating from American colleges before the onset of Civil War. Though in miniscule numbers, African-American women have historically pursued collegiate education with a passion, and these scholars have contributed much to the praxis of higher education. Dr. Evans will discuss how African-American womens' scholarship holds key definitions of research, teaching, and service, the three pillars of academe.

Peanut Butter and Gender
November 10

Room 205 Phelps Stokes
11:55-12:55
Lunch is Served

Co-sponsored with CELTS, Black Studies, and Black Cultural Center



Dr. Stephanie Evans, assistant professor of African-American studies and Women's studies at the University of Florida




Africana Studies Program
presents:

Conversations on Transnational Blackness:

An AFST Series

Thursday, October 10, 2013 2:00 PM Bolton 213
Dr. N. Fadeke Castor — Texas A&M University
*"Meeting Ifa at the source in Ile Ife, Nigeria:
Notes from the Diaspora"*



Friday, October 25, 2013 3:00 PM MSC 1400
Dr. Stephanie Evans — Clark Atlanta University
*"Black Passports: Connecting Sankofa and Afro-futurism in
African American Travel Memoirs"*



Monday, November 4, 2013 3:00 PM Bolton 213
Dr. Alain Lawo-Sukam — Texas A&M University
*"Reflection on Black/Argentinian Identity:
A Journey in the Southern Cone"*



Tuesday, November 19, 2013 5:00 PM Rudder 707
Ali Allie & Ruben Reyes — Producer-Directors
Screening & Discussion "Garifuna in Peril"



ATM LIBERAL ARTS
TEXAS A&M UNIVERSITY
AFRICANA STUDIES

Chapter 49
Promotion to Full Professor



CAU Book Signing with Dr. Flemming-Hunter's Support
© 2016 Stephanie Y. Evans

*The sages have no constant mind
They take the mind of the people as their mind
Those who are good, I am good to them
Those who are not good, I am also good to them
Thus the virtue of goodness
Those who believe, I believe them
Those who do not believe, I also believe them
Thus the virtue of belief*

*The sages live in the world
They cautiously merge their mind for the world
The people all pay attention with their ears and eyes
The sages care for them as children*

Chapter 50
Changes in Administrative Leadership



With Robert and Sylvia Maxon
© 2016 Stephanie Y. Evans

*Coming into life, entering death
The followers of life, three in ten
The followers of death, three in ten
Those whose lives are moved toward death
Also three in ten
Why? Because they live lives of excess*

*I've heard of those who are good at cultivating life
Traveling on the road, they do not encounter rhinos or tigers
Entering into an army, they are not harmed by weapons
Rhinos have nowhere to thrust their horns
Tigers have nowhere to clasp their claws
Soldiers have nowhere to lodge their blades
Why? Because they have no place for death*



President Ruth Simmons @ Smith Maxon
© 2016 Stephanie Y. Evans



President Carlton Brown @ CAU
© 2016 Stephanie Y. Evans

Chapter 51
Acculturating Students to Academe



*Tao produces them
Virtue raises them
Things shape them
Forces perfect them*

*Therefore all things respect the Tao and value virtue
The respect for Tao, the value of virtue
Not due to command but to constant nature*

*Thus Tao produces them
Virtue raises them
Grows them, educates them
Perfects them, matures them
Nurtures them, protects them*

*Produces but does not possess
Acts but does not flaunt
Nurtures but does not dominate
This is called Mystic Virtue*

Dr. Wilder and Dr. Tate © Stephanie Y. Evans

Dissertation and Thesis Committees

Chair

DAH History candidate, Lauren Brisbon. Topic: Adam Clayton Powell. Clark Atlanta University.

2012 DAH History graduate, R. Candy Tate. "Our Art Itself Was Our Activism: Atlanta's Neighborhood Arts Center, 1975-1990." Clark Atlanta University.

2009 MA Women's Studies graduate, Lola Bovel. "The Empowerment of Latin Sorority Women: Gender Perception in Latin Sororities." University of Florida.

2006 MA Women's Studies graduate, Kendra Vincent. "Girls Place: High Rocks Mentoring in Vermont." University of Florida.

Member

2012 MA History graduate, Augustus C. Wood, III. "The Sixth Finger: Jack Johnson, Muhammad Ail, and the Unconscious Race Hero in American Sports." Clark Atlanta University.

2009 PhD History graduate, Natanya Duncan. "The 'Efficient Womanhood' of the Universal Negro Improvement Association, 1919-1930." University of Florida.

2008 PhD Sociology graduate, JeffriAnne Wilder. "Everyday Colorism in the Lives of Young Black Women: Revisiting the Continuing Significance of an Old Phenomenon in a New Generation." University of Florida.

2008 PhD English graduate, Marlene Moore. "Queering the Soul: Homoerotic Spiritualities in African American Literature." University of Florida.

2008 PhD English graduate, Marlo David. "'Mama's gun': Transgressive narratives of race, gender and nation in post civil rights black literature and culture." University of Florida.

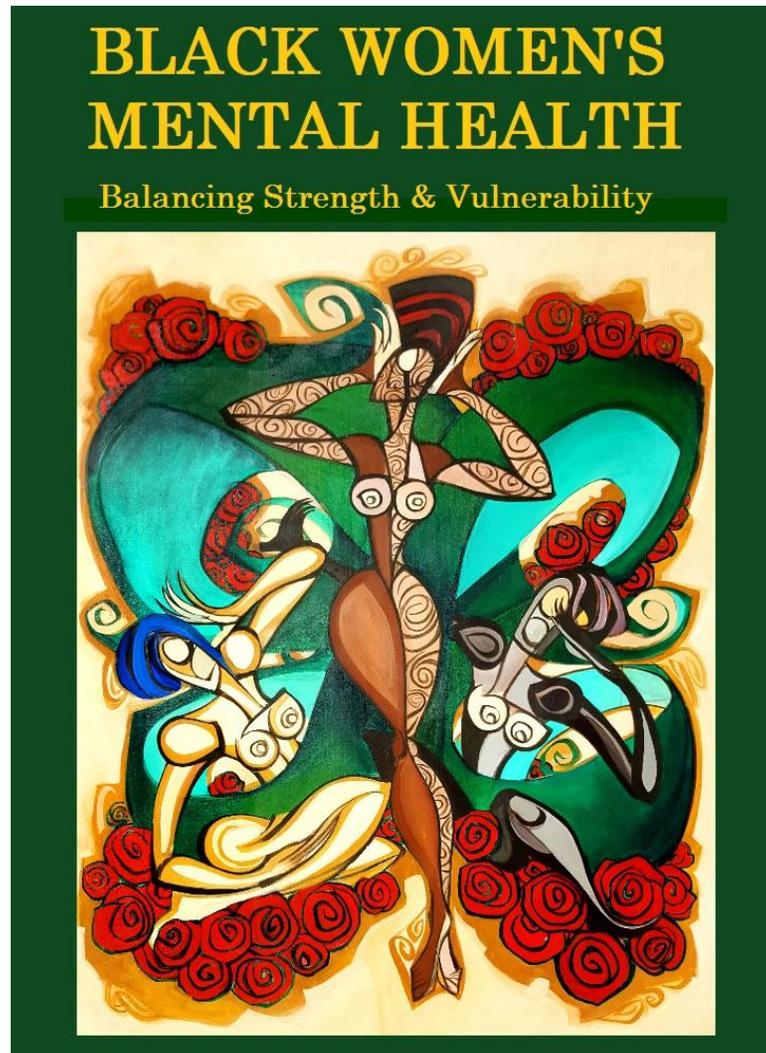


AWH Students with Tanisha Ford and Evelyn Higginbotham @ ABWH Panel CAU
© 2016 Stephanie Y. Evans



AWH Students @ Du Bois Bust © 2016 St

Chapter 52
Black Women's Mental Health: Balancing Strength and Vulnerability



*The world has a beginning
We regard it as the mother of the world
Having its mother
We can know her children
Knowing her children
Still holding on to the mother
Live without danger all through life*

*Close the mouth
Shut the doors
Live without toil all through life
Open the mouth
Meddle in the affairs
Live without salvation all through life*

*Seeing details is called clarity
Holding on to the soft is called strength
Utilize the light
Return to the clarity
Leaving no disasters for the self
This is called practicing constancy*

BWMH: A Study in Balance © 2016 Stephanie Y. Evans
Edited by Stephanie Y. Evans, Kanika Bell, and Nsenga Burton
SUNY Press 2017



Chateau Elan

 WINERY & RESORT

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The Sparty!

spart•y [spahr-tee]

 -noun

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Practice What You Teach: Spa + Party = Sparty © 2016 Stephanie Y. Evans

Introduction. Learning to BREATHE: Toward a Balanced Model of Black Women's Mental Health

Part I BALANCING VULNERABILITY

Sisters on Sisters: Inner Peace from the Black Woman Mental Health Professional Perspective

Kanika Bell

When the Bough Breaks: The StrongBlackWoman and the Embodiment of Stress

Chanequa Walker-Barnes

Representations of Black Women's Mental Illness in HTGAWM and Being Mary Jane

Nsenga Burton

Selfies, Subtweets, & Suicide: Social Media as Mediator and Agitator of Mental Health for Black Women

Joy Harden Bradford

Part II BALANCING STRENGTH

From Worthless to Wellness: Self-Worth and Personal Power in Memoirs by Sexual Assault Survivors

Stephanie Evans

Travel Diaries: Excursions for Balance, Reflection, Healing, and Empowerment

Kami Anderson

My Body is a Vehicle: Narratives of Black Women Holistic Leaders on Spiritual Development, Mental Healing and Body Nurturing

Rachel Pantan

Black Women's Sexuality and Relationships: Embracing Self-Love through BREATHE-ing

Qiana Cutts

African American Mothers' Parenting in the Midst of Violence and Fear: Finding Meaning and Transcendence

Ruby Mendenhall, Loren Henderson, and Barbara M. Scott

Part III STRATEGIES FOR BALANCE

Black Feminist Therapy as a Wellness Tool

Lani V. Jones and Beverly Guy-Sheftall

Looking Through the Window: Black Women's Perspectives on Mental Health and Self Care

Maudry-Beverley Lashley, Vanessa Marshall, and Tywanda McLaurin-Jones

Don't Go Back to Sleep: Increasing Well-Being through Contemplative Practice

Veta Goler

Love Lessons: Black Women Teaching Black Girls to Love

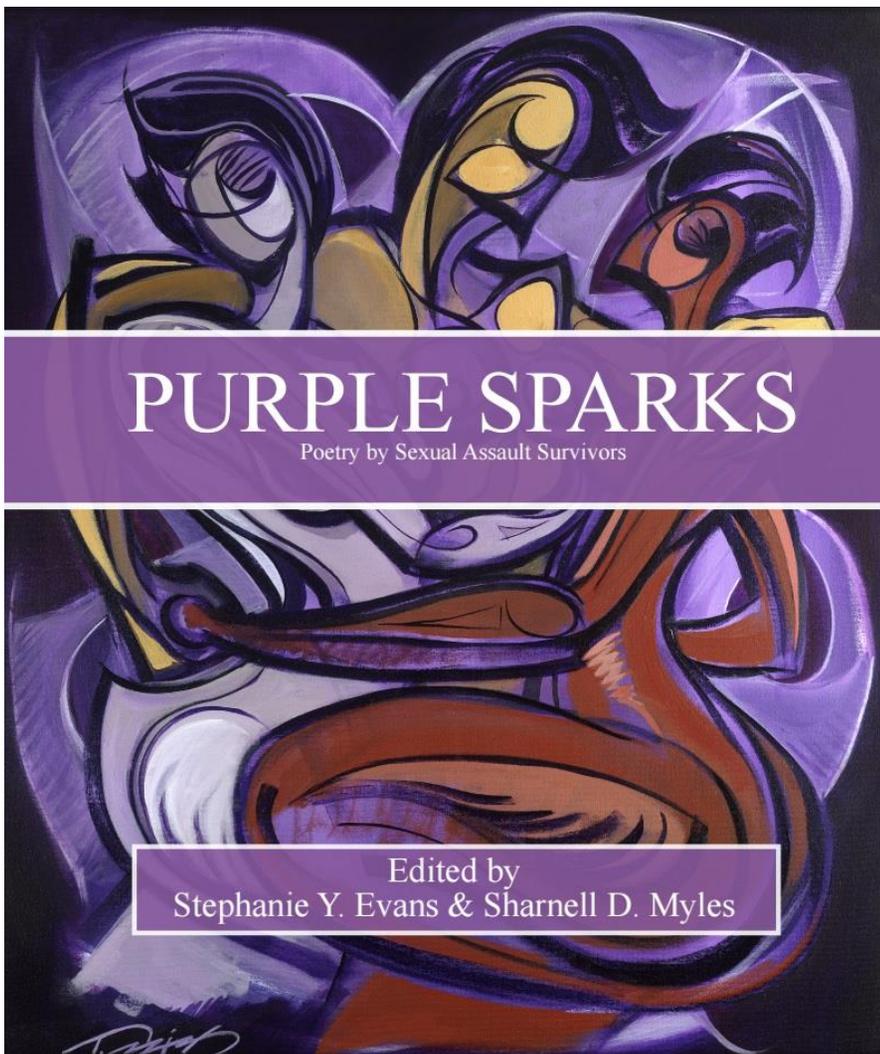
Sheila Flemming-Hunter, Ayo Afejuku, and Alero Afejuku

Transformative Mental Health for African American Women: Health Policy Considerations

Daniel Dawes and Kisha Holden

Afterword by Diane R. Brown & Verna M. Keith, authors of In and Out of Our Right Minds

Chapter 53
Purple Sparks: Poetry by Sexual Assault Survivors



*If I have a little knowledge
Walking on the great Tao
I fear only to deviate from it
The great Tao is broad and plain
But people like the side paths*

*The courts are corrupt
The fields are barren
The warehouses are empty*

*Officials wear fineries
Carry sharp swords
Fill up on drinks and food
Acquire excessive wealth*

***This is called robbery**
It is not the Tao!*

Youth Spark Fundraiser
© 2016 Stephanie Y. Evans

A Chorus of Purple Pens:
Human Rights, Creative Recovery, and
Collective Empowerment

Stephanie Y. Evans, PhD
Professor, Clark Atlanta University

This book is a meditation on freedom. We are survivors freeing ourselves from shame and joining together to eradicate the normalization of sexual violence. *Purple Sparks* is a creative, collective, and critical effort to advance human rights in theory and practice. Contributors to this anthology share intimately human stories. These poems contribute the best humanity has to offer, despite the worst of circumstances.

Contributors come from a variety of racial, ethnic, gender, sexuality, geographic, religious and experiential backgrounds. Our writing reveals a spectrum of realities: memory, forgetting, silence, voice, premature death, survival, victory, solace, breaking, healing, forgiveness, damnation, criminality, post-traumatic stress (PTSD), and reflection. There are bodies weirdly strewn, cruel pianos, crushed velvet, angry hippies, and children forced to cross borders of pain no one should have to even imagine. There is dissemblance and reclamation. Yes, there is unloving here. But these poems elicit compassion more than vengeance; they demand justice more than pity. At the very least, this gathering of over 50 narrators encourage solidarity against the social stigma of shaming victims who dare not only to survive, but who have the courage to demand justice for themselves and for others.



religious and experiential backgrounds. Our writing reveals a spectrum of realities: memory, forgetting, silence, voice, premature death, survival, victory, solace, breaking, healing, forgiveness,



W/ Sharnell Myles and President Jimmy Carter & Purple Sparks Panel © 2016 Stephanie Y. Evans

Chapter 54
Inner Peace for Grown Black Women*

The Department of African American Studies presents:



The Dark Tower Series

.....

Meditation and Mental Health in Black Women's Memoirs

Dr. Stephanie Y. Evans
African American Studies, Africana Women's Studies & History (AWH) Department Chair, Clark Atlanta University

Date: Wednesday, February 3, 2016
Time: 12 noon to 1:00 p.m.
Place: 207D Candler Library
Lunch will be provided. Seating limited.



*That which is well established cannot be uprooted
That which is strongly held cannot be taken
The descendants will commemorate it forever*

*Cultivate it in yourself; its virtue shall be true
Cultivate it in the family; its virtue shall be abundant
Cultivate it in the community; its virtue shall be lasting
Cultivate it in the country; its virtue shall be prosperous
Cultivate it in the world; its virtue shall be widespread*

*Therefore observe others with yourself
Observe other families with your family
Observe other communities with your community
Observe other countries with your country
Observe the world with the world
With what do I know the world?
With this*

Emory University Presentation on Black Women's Wellness

© 2016 Stephanie Y. Evans

Chapter 55 Departmental Decision Making

<p style="text-align: center;">SPECIAL UPDATE</p> <p style="text-align: center;">HIGHLIGHTS FROM THE AWH DEPARTMENT INCOMING CLASS OF FALL 2014</p>	<p style="text-align: center;">AWH Newsletter</p> <p style="text-align: center;">Department of African American Studies, African Women's Studies, and History</p> <p style="text-align: center;">© Clark Atlanta University</p> 	<p style="text-align: center;">Please extend a special welcome to our new graduate students! Additional student profiles forthcoming</p>
 <p>Charvis Buckholts</p> <p>Degree Program: PhD Humanities, African American Studies concentration Hometown: Atlanta, Georgia Former University: New York University, MA Sociology of Education; Morehouse College, BA Child Development Research Interest: How African American sitcoms represent the attainment of higher education and African American means of social mobility</p>	 <p>Christina Kanu</p> <p>Degree Program: MA, African American Studies Hometown: Fairfax, Virginia Former University: Old Dominion University, BA English Literature Research Interest: African American literature, Black male success, African American education, and African American Greek life</p>	
 <p>Brittany Carter</p> <p>Degree Program: MA, African American Studies Hometown: Louisville, Kentucky Former University: Western Kentucky University, BA Political Science Research Interests: Black nationalism, race and law, and Afro Caribbean Diaspora</p>	 <p>Dawanna E. Kennedy</p> <p>Degree Program: PhD Humanities, African American Studies concentration Hometown: Jersey City, New Jersey Previous University: Montclair State University, BA, Seton Hall University, MA Research Interest: African Diaspora, Black women's writers, Black writers, body politics, and the Black feminist movement</p>	
 <p>Victoria Colston-Brooks</p> <p>Degree Program: MA, Africana Women's Studies Hometown: Greensboro, North Carolina Former University: North Carolina Central University, BA History (African American Studies concentration) Research Interest: The preservation and maintenance of African Diasporic identities during colonial rule and independence</p>	 <p>Moses Massenburg</p> <p>Degree Program: MA, Africana Women's Studies Hometown: Los Angeles, California Former University: University of California-Santa Cruz, BA Sociology and BA History (Feminist Studies minor) Research Interest: Africana Women's prison narratives, radical alliances between anti-racist Whites and Black revolutionaries from 1915-1980, critical race theory. Life work: Mapping ASNLH and ASALH (archival and retrieval collection for the association formerly known as Association for the Study of Negro Life and History)</p>	
 <p>Nicholas Curry</p> <p>Degree Program: MA, African American Studies Hometown: Chicago, Illinois Former University: Fisk University, BA English Research Interest: Harlem Renaissance, Reconstruction eras</p>	 <p>Helena McAllister</p> <p>Degree Program: MA, Africana Women's Studies Hometown: San Diego, California Former University: San Diego State University, BA English (Africana Studies, Women's Studies double minor) Research Interest: Gender, race, class, and sexuality; religious studies; feminism; media influences on Black culture</p>	
 <p>Siracheous Fraser</p> <p>Degree Program: MA, Africana Women's Studies Hometown: Nassau, Bahamas Former University: Clark Atlanta University, BA Biology; College of the Bahamas, Secondary Education (Biology specialization) Research Interest: Healthcare and international public policy</p>	 <p>Ebony Perro</p> <p>Degree Program: PhD Humanities, Africana Women's Studies concentration Hometown: Erath, Louisiana Former University: University of Louisiana-Lafayette, BA, MA English Research Interests: Intersection of race, class, and gender; colorism, racial and gender performativity</p>	
	 <p>Derrick Anthony Sykes</p> <p>Degree Program: MA, African American Studies Hometown: St. Louis, Missouri Former University: Southern Illinois University-Edwardsville, BA, Sociology; University Missouri-St. Louis, BA Psychology and MA, Community/Mental Health Counseling; LPC license Research Interest: African American LGBTQ and Black male masculinity, African American male experience (see publication: <i>The Black Man's Guide to Graduate School</i>)</p>	
<p style="text-align: center;">WELCOME TO THE PANTHER NATION !!!</p> <p style="text-align: center;">Visit the AWH Department website for updates http://www.cau.edu/African_American_Studies_Africana_Womens_Studies_and_History.aspx</p>		

*Those who hold an abundance of virtue
Are similar to newborn infants
Poisonous insects do not sting them
Wild beasts do not claw them
Birds of prey do not attack them
Their bones are weak, tendons are soft
But their grasp is firm
They do not know of sexual union but can manifest arousal*

*Due to the optimum of essence
They can cry the whole day and yet not be hoarse
Due to the optimum of harmony
Knowing harmony is said to be constancy
Knowing constancy is said to be clarity*

*Excessive vitality is said to be inauspicious
Mind overusing energy is said to be aggressive
Things become strong and then grow old
This is called contrary to the Tao
That which is contrary to the Tao will soon perish*

Recruiting Students to CAU
© 2016 Stephanie Y. Evans

Chapter 56
Confidentiality and Gossip



*Those who know do not talk
Those who talk do not know*

*Close the mouth
Shut the doors
Blunt the sharpness
Unravel the knots
Dim the glare
Mix the dust
This is called Mystic Oneness*

*They cannot obtain this and be closer
They cannot obtain this and be distant
They cannot obtain this and be benefited
They cannot obtain this and be harmed
They cannot obtain this and be valued
They cannot obtain this and be degraded
Therefore, they become honored by the world*

FlaVour Cover
© 2016 Stephanie Y. Evans

Chapter 57
Email and Communication



World House @ Morehouse w/ University of Florida

© 2016 Stephanie Y. Evans

*Govern a country with upright integrity
Deploy the military with surprise tactics
Take the world with non-interference
How do I know this is so?
With the following:*

*When there are many restrictions in the world
The people become more impoverished
When people have many sharp weapons
The country becomes more chaotic
When people have many clever tricks
More strange things occur
The more laws are posted
The more robbers and thieves there are*

*Therefore the sage says:
I take unattached action, and the people transform
themselves
I prefer quiet, and the people right themselves
I do not interfere, and the people enrich themselves
I have no desires, and the people simplify themselves*

Chapter 58
Difficult Decisions



All You Need is Love
© 2016 Stephanie Y. Evans

*When governing is lackluster
The people are simple and honest
When governing is scrutinizing
The people are shrewd and crafty*

*Misfortune is what fortune depends upon
Fortune is where misfortune hides beneath
Who knows their ultimate end?
They have no determined outcome
Rightness reverts to become strange
Goodness reverts to become wicked
The confusion of people
has lasted many long days*

*Therefore the sages are:
Righteous without being scathing
Incorruptible without being piercing
Straightforward without being ruthless
Illuminated without being flashy*

Chapter 60
Hiring Faculty



Please extend a special welcome to our new faculty!

Dr. Eric Duke



Dr. Stephanie Sears



*Ruling a large country is like cooking a small fish
Using the Tao to manage the world
Its demons have no power
Not only do its demons have no power
Its gods do not harm people*

*Not only do its gods not harm people
The sages also do not harm people
They both do no harm to one another
So virtue merges and returns*

Two Newest AWH Department Additions
© 2016 Stephanie Y. Evans

Chapter 61
Legal Issues



Learning at the Louvre
© 2016 Stephanie Y. Evans

*The large country is like the lowest river
The converging point of the world
The receptive female of the world
The female always overcomes the male with serenity
Using serenity as the lower position*

*Thus if the large country is lower than the small country
Then it can take the small country
If the small country is lower than the large country
Then it can be taken by the large country
Thus one uses the lower position to take
The other uses the lower position to be taken
The large country only wishes to gather and protect people
The small country only wishes to join and serve people
So that both obtain what they wish
The larger one should assume the lower position*

Chapter 62

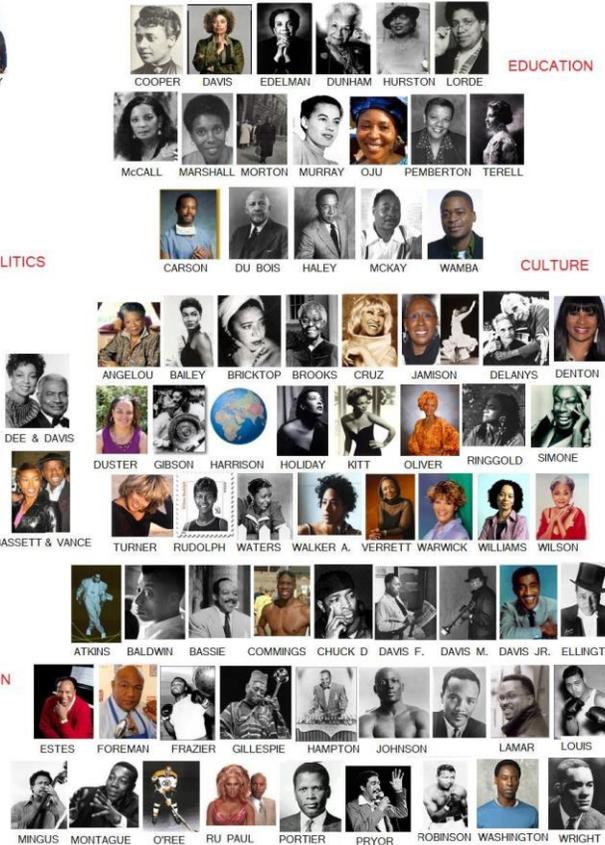
Fairness: Working with Students, Faculty, Staff, Administration, and Community

BLACK PASSPORTS

INTERNATIONAL MEMOIRS AS GUIDSE TO AFRICAN AMERICAN SELF-EFFICACY



DR. STEPHANIE Y. EVANS



EDUCATION

CULTURE

RELIGION

*The Tao is the wonder of all things
The treasure of the kind person
The protection of the unkind person*

*Admirable words can win the public's respect
Admirable actions can improve people
Those who are unkind
How can they be abandoned?*

*Therefore, when crowning the Emperor
And installing the three ministers
Although there is the offering of jade before four
horses
None of it can compare to being seated in this
Tao*

*Why did the ancients value this Tao so much?
Is it not said that those who seek will find,
And those with guilt will not be faulted?
Therefore, it is the greatest value in the world*

Black Passports Memoir Collage

© 2016 Stephanie Y. Evans

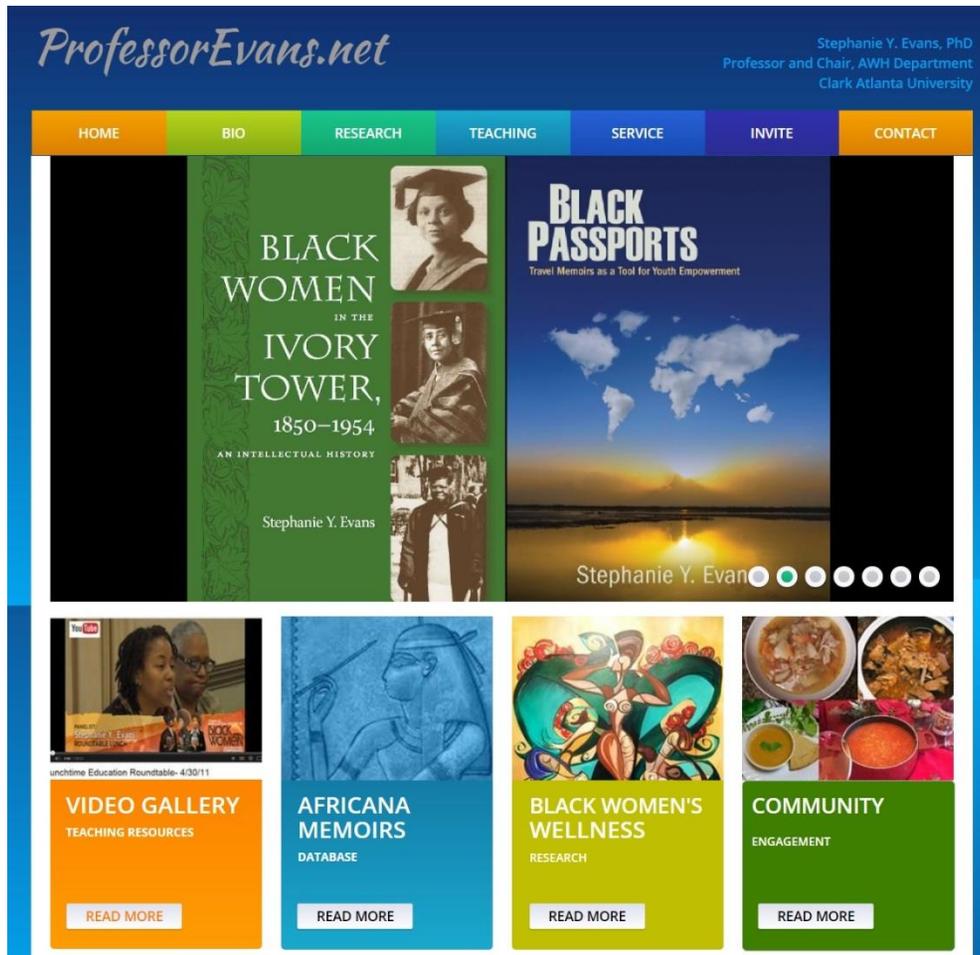
☉ Part IV: Post-Promotion Reflections, 2015-

- Atlanta, GA ~ The Future



The Beginning © 2016 Stephanie Y. Evans

Chapter 63
Websites and Digital Humanities Grant Writing



*Act without action
Manage without meddling
Taste without tasting
Great, small, many, few
Respond to hatred with virtue*

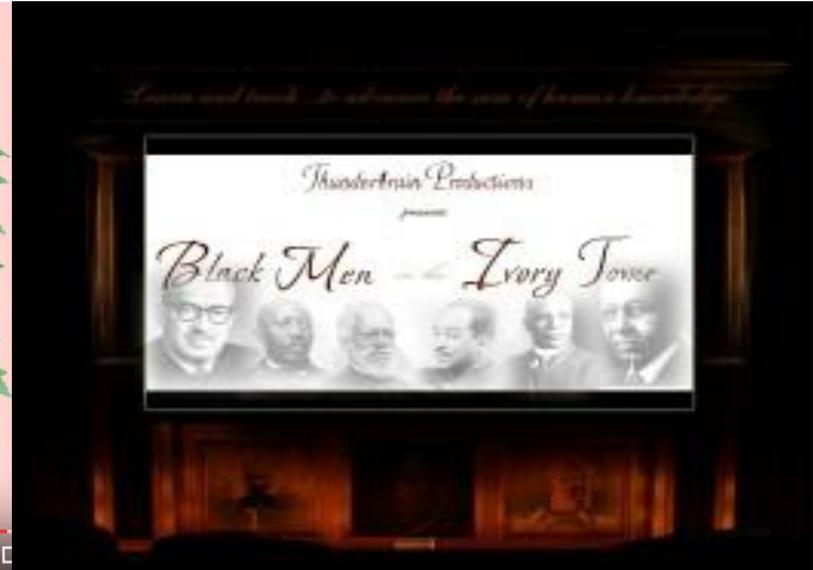
*Plan difficult tasks through the simplest tasks
Achieve large tasks through the smallest tasks
The difficult tasks of the world
Must be handled through the simple tasks
The large tasks of the world
Must be handled through the small tasks
Therefore, sages never attempt great deeds all through life
Thus they can achieve greatness*

*One who makes promises lightly must deserve little trust
One who sees many easy tasks must encounter much
difficulty
Therefore, sages regard things as difficult
So they never encounter difficulties all through life*

Controlling My Digital Voice
© 2016 Stephanie Y. Evans



Black Women in the Ivory Tower YouTube Video
© 2016 Stephanie Y. Evans



Black Men in the Ivory Tower YouTube Video
© 2016 Stephanie Y. Evans

I have incorporated the Canvas platform as a standard method of delivery for my Clark Atlanta University courses. However, my use of technology includes several additional formats, particularly YouTube video and website creation to deliver my research to a broad audience inside and outside of my CAU classroom.

A primary example of my use of technology in research can be found with my SWAG Diplomacy work that accompanies the research in *Black Passports*. With support from the CAU Faculty Resource Center and partnership with the Emory University Center for Digital Scholarship, I established a team to develop an interactive map using Viewshare software developed by the Library of Congress. The [Viewshare Map](#) pinpoints 887 locations where over 200 African Americans traveled internationally. I created this map in concert with State of Georgia high school geography standards.

A second example of the far reach of technology can be seen in the video gallery for the year-long 2012 [CAU Du Bois Major Works Seminar](#) series. There are 40 videos that feature presentations from CAU faculty and alumni, Atlanta University Center faculty, and faculty from Emory and Georgia State Universities. The introduction video for the series has reached over 1,000 viewers: [Series Introduction: Dr. Stephanie Y. Evans AAS, AWS, & History Chair](#)

Three Resource Websites

I build websites as a hobby. With templates and online guides from companies like GoDaddy, web design is an approachable pedagogical tool. Access to centralized online resources is vital and given the software platforms can change over the years, I find it helpful to keep all of my teaching resources and research in stable locations such as websites where enrolled students, community partners, and colleagues around the world all can access relevant information.

[ProfessorEvans.net](#)

[CAU Du Bois Legacy](#)

[Sesheta Database](#)

Research/Teaching Videos

Because I have presented my research in academic institutions nationwide, but also to schools, mentoring agencies, and churches, YouTube is a perfect platform to condense the main concepts of my research into messages easily translatable to non-academic audiences. The *Black Women in the Ivory Tower* video has now topped 4,000 views. Both the *Black Men in the Ivory Tower* and the *Black Passports-Study Abroad* videos had reached over 1,000 views. While this is nowhere near "virus" or "trending" status, these views are significant numbers that show an impressive expanded reach for educational topics.

[Black Women in the Ivory Tower](#)

[Black Men in the Ivory Tower](#)

[Black Passports \(book video\)](#)

[Black Passports \(Paris study abroad\)](#)

Chapter 64
Grant Writing, Collaboration, and NEH Evaluation



*When it is peaceful, it is easy to maintain
 When it shows no signs, it is easy to plan
 When it is fragile, it is easy to break
 When it is small, it is easy to scatter
 Act on it when it has not yet begun
 Treat it when it is not yet chaotic
 A tree thick enough to embrace
 Grows from the tiny sapling
 A tower of nine levels
 Starts from the dirt heap
 A journey of a thousand miles
 Begins beneath the feet*

*The one who meddles will fail
 The one who grasps will lose
 Therefore, sages do not meddle and thus do not fail
 They do not grasp and thus do not lose*

*People, in handling affairs
 Often come close to completion and fail
 If they are as careful in the end as the beginning
 Then they would have no failure*

*Therefore, sages desire not to desire
 They do not value goods that are hard to acquire
 They learn to unlearn
 To redeem the fault of the people*

*To assist the nature of all things
 Without daring to meddle*

NEH and Library of Congress ViewShare © 2016 Stephanie Y. Evans

Chapter 65
SOS Calling All Black People and Sonia Sanchez Peace Benches



John Bracey, Sonia Sanchez, and James Smethurst
© 2016 Stephanie Y. Evans

*Those of ancient times who were adept at the Tao
Used it not to make people brighter
But to keep them simple
The difficulty in governing people
Is due their excessive cleverness
Therefore, using cleverness to govern the state
Is being a thief of the state
Not using cleverness to govern the state
Is being a blessing of the state*

***Know that these two are both standards
Always knowing these standards
Is called Mystic Virtue
Mystic Virtue: Profound! Far-reaching!
It goes opposite to material things
Then it reaches great congruence***



Professors Sanchez, Du Bois, and Bracey
© 2016 Stephanie Y. Evans

Du Bois...Sonia Arrested
For peace, let us lock up war
See who posts bail
~ John Bracey
Peace is a Haiku Song, Sonia Sanchez Ed. (2013)

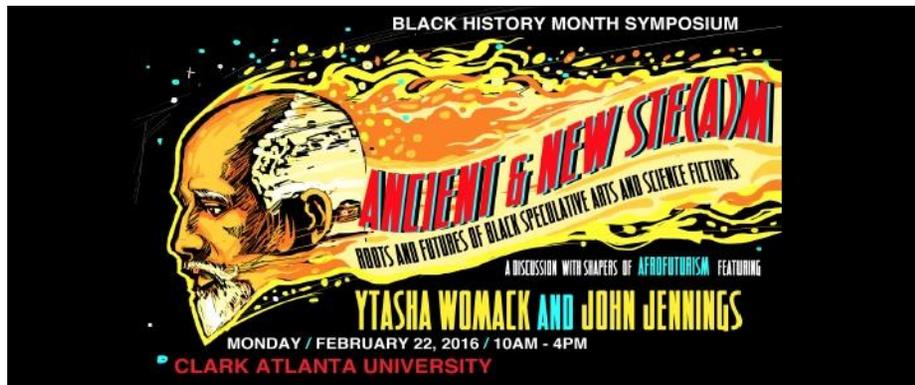


Byrd House Reception & Dedication of Peace Benches

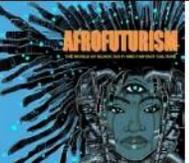
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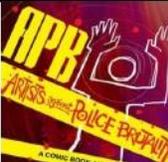
Chapter 66
Afrofuturism Panel



Ytasha Womack
Author, *Afrofuturism: The World of Black Sci Fi and Fantasy*
~ CAU Alumna ~
Keynote Panelist | 10:00 am
"Black [W]holes: Afrofuturist Consciousness, Creativity, & Cultural Production"

John Jennings
Associate Professor
University of Buffalo Department of Art
Keynote Panelist | 2:00 pm
"New Suns: A Celebration of Black Speculative Arts"




FEATURING

 Britt Rusert UMass-Amherst Assistant Professor, AfroAm. Co-editor W.E.B. Du Bois's fantasy story, "The Princess Steel" (ca. 1905)	 Jarvis Sheffield Founder, Black Science Fiction Society, Owner, TheDigitalBrothers.com	 Lisa Yaszek Georgia Tech Professor, Literature, Media, and Communication. Past Pres., Science Fiction Society	 Clinton Fluker Co-Founder, LIFT Art Salon. American Studies, Emory University PhD Student	 James Eugene Founder, NeoArtStyleDesign. Illustrator, Digital Media Designer, Photographer
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12:00 Noon | Open Reception and Book signing hosted by CAU Office of Alumni Relations



Hosted by African American Studies, African Women's Studies, and History (AWH Department)
Co-sponsors: CAU School of Arts and Sciences Dean's Office and CAU Office of Alumni Relations
Supported by ASALH-Atlanta (Branch meeting immediately following panel)



*Rivers and oceans can be the kings of a hundred valleys
Because of their goodness in staying low
So they can be the kings of a hundred valleys
Thus if sages wish to be over people
They must speak humbly to them
If they wish to be in front of people
They must place themselves behind them
Thus the sages are positioned above
But the people do not feel burdened
They are positioned in front
But the people do not feel harmed
Thus the world is glad to push them forward without
resentment
Because they do not contend
So the world cannot contend with them*

Afrofuturism @ CAU

© 2016 Stephanie Y. Evans

Chapter 67
Africana Soup Stories



OASIS

OLDWAYS AFRICANA SOUP IN STORIES

Edited by **Stephanie Y. Evans**
with Sade Anderson & Johnisha Levi



A DISCUSSION OF BLACK WOMEN'S FOODWAYS

autumn.
a bonfire of leaves. morning peels us toward
pomegranate festivals.
and in the evening i bring
you soup cooled by my laughter.
~Sonia Sanchez



Healthy Body: Black Women's Foodways © 2016 Stephanie Y. Evans

*Everyone in the world calls my Tao great
As if it is beyond compare
It is only because of its greatness
That it seems beyond compare
If it can be compared
It would already be insignificant long ago!*

*I have three treasures
I hold on to them and protect them
The first is called compassion
The second is called conservation
The third is called not daring to be ahead in the world
Compassionate, thus able to have courage
Conserving, thus able to reach widely
Not daring to be ahead in the world
Thus able to assume leadership
Now if one has courage but discards compassion
Reaches widely but discards conservation
Goes ahead but discards being behind
Then death!
If one fights with compassion, then victory
With defense, then security
Heaven shall save them
And with compassion guard them*

Chapter 68
Yoga

CALL FOR BOOK
CHAPTERS



SASSIN' THROUGH SADHANA:

BLACK YOGINI JOURNEYS TO MIND, BODY
AND SPIRIT WELLNESS

DEADLINE: MONDAY, JANUARY 2, 2017

SEND CHAPTER SUBMISSIONS TO
RACHEL@WRITEMYLIFEMEMOIRS.COM

Black Women's Yoga Narratives © 2016 Stephanie Y. Evans

*The great generals are not warlike
The great warriors do not get angry
Those who are good at defeating enemies do not engage
them
Those who are good at managing people lower themselves
It is called the virtue of non-contention
It is called the power of managing people
It is called being harmonious with Heaven
The ultimate principle of the ancients*

Official Publication of
Swami Vivekananda Yoga Anusandhana Samsthana University

Volume 9 | Issue 1 | January-June | 2016

PubMed

IJOY

International Journal of Yoga

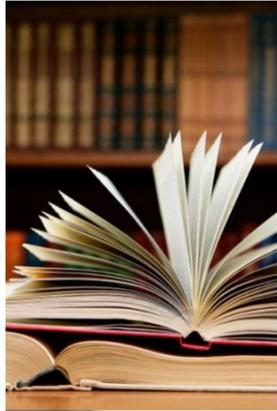


Chapter 69 Sister Scholars and Networks

HOME ABOUT SOTA SOTA PROGRAMS JOIN SOTA BRING SOTA TO CAMPUS

Research BootCamp

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Research BootCamp®

Programs

"SOTA's holistic (mind, body, soul) approach put me in the right 'space' to write. From the BootCamp®, I made great progress on a research article that was later published. And as if that was not enough, I also gained the support of a great group of Black women academics!"

Dr. Chavella Pittman, 2007 BootCamp® Participant

The biennial Research BootCamp® is an intense, one-week program designed to help doctoral students and junior scholars develop sound research projects. Senior Scholars as statisticians, methodologists, and theorists facilitate workshops intended to help doctoral students conceptualize and design components of their dissertations (i.e., formulating research questions or hypotheses, developing literature review, selecting instrumentation, designing methodology, and completing data analysis).

The Senior Scholars also assist junior scholars in the development of manuscripts for publication and advisement for tenure and promotion. In addition to the research component, every participant is encouraged to cultivate a mentoring relationship.

*In using the military, there is a saying:
I dare not be the host, but prefer to be the guest
I dare not advance an inch, but prefer to withdraw a foot*

*This is called marching in formation without formation
Raising arms without arms
Grappling enemies without enemies
Holding weapons without weapons
There is no greater disaster than to underestimate the enemy
Underestimating the enemy almost made me lose my treasures*

*So when evenly matched armies meet
The side that is compassionate shall win*

Sisters of the Academy (SOTA) © 2016 Stephanie Y. Evans



Chapter 70
Love, Friends, & Kins



*My words are easy to understand, easy to practice
The world cannot understand, cannot practice
My words have basis
My actions have principle
People do not understand this
Therefore they do not understand me
Those who understand me are few
Thus I am highly valued
Therefore the sage wears plain clothes but holds jade*



Chapter 71
Options and Opportunities



*To know that you do not know is highest
To not know but think you know is flawed*

*Only when one recognizes the fault as a fault
can one be without fault*

*The sages are without fault
Because they recognize the fault as a fault
That is why they are without fault*

Stephen Hawking Letter
An Open Letter to Professor Stephen Hawking:
With All Due Respect, Your Calculations Don't Add Up
www.professorevans.net
April 27, 2007

Dear Dr. Hawking,

I just learned of your recent weightless flight and took great joy at the news. Though I do not study space science I have taken an interest in your personal story (since the 1990s) and have enjoyed your commentary on the origins, nature, and future of the universe. Surely, your 2009 time in space will be infinitely satisfying and stimulating. However, when I read of your comments about

humans' need to flee our planet, I was more confused than ever. You see, I am a Black woman who studies history, and you may understand the scientific Earth, but I understand the social Earth: not everyone is going to get a ticket into space and there is a high probability that those who will be left behind will be poor people of color.

While I encourage exploration of space (I was a Ronald E. McNair Scholar in college after all), I reject the notion that we should just abandon ship without trying to fix the damage we have done to it. We have a responsibility to change and to improve the quality of life, even as we develop plan B. The threats you cite, "global warming, nuclear war, a genetically engineered virus or other dangers," are all man made. And here I stress man made. As the recent shootings at Virginia Tech demonstrated (yet again), men (regardless of race) are addicted to violence. To suggest that we don't need to fix this human problem and that we may simply move to another planet is to ignore that, without active intervention, the problems will persist there too. Wherever you go, there you are.

Instead, I suggest that we consult alternative experts. Dr. Willa Player, for example, who in 1959 wrote: Today we are dangling in an uneasy balance between world deliverance and world destruction. These circumstances have come about so rapidly that we have not had time to close the ever-widening gap between scientific discovery and moral commitment. Although our colleges are desperately re-examining their goals and re-appraising their values, we have not yet found the solution to the problem of how to establish the appropriate organic relationship between the search for truth and the moral responsibility inherent therein.

Dr. Player's solution for institutional improvement was deceptively simple: love was her answer to the crisis academics faced. But the love she advocated was not a "Pollyanna" panacea; it required physical, moral, and intellectual rigor: We desperately need a leadership of inclusiveness. May I say that this is possible in proportion as we are able to put our love of humanity above the love of self. Responsible leadership must be characterized by love. . . . We need desperately a leadership of intellectual integrity. We have to say this over and over again—for we are prone to want the world at too cheap a price, and nothing really worthy is ever achieved except by hard, intellectual effort, and the development of the power of straight thinking.

Dr. Player was the president of Bennett College, a historically Black woman's college in North Carolina. She challenged researchers to admit and ensure the right of all living beings to grow instead of academics taking the more often traveled road of dominance, arrogance, exclusion, and hatred...or escape.

Dr. Player's address, titled "Over the Tumult—The Challenge," was given at her alma mater, Ohio Wesleyan University, as a powerful post-World War II entreaty for the redirection of institutional research. Her admonition to maintain a strong link between scientific inquiry and ethical action exposed the failings of technological advancement and limitations of nationalism. Her comments—referencing the wake of the August 1945 bombing of Hiroshima and Nagasaki—ring eerily true as the United States orchestrates a "War on Terror" in the twenty-first century and explores space to Pluto and beyond.

Dr. Player's story, excerpted here from my newly released book, *Black Women in the Ivory Tower, 1850-1954: An Intellectual History*, offers but one example of how African American women have contributed to critical academic and imperative social thought.

Professor Hawking, as I said, I have been a fan of your work for some time. I even reference you in the final chapter of my book next to the Pyramid Texts and Plato's dialogues:

This research is my life's work. This is my word, my law, my experiment. My prophecy. But this history is not my story alone. It can no longer be said that Plato's dialogues are "universal" while black women's writings are merely simple or particular. Though originating from a unique standpoint, black women have spoken to themes of universal human interest at least as much as Greek men. Additionally, without reading black women's and other marginalized scholarship, one may very well miss a full appreciation of the enduring relevance of the Pyramid Texts, the implications of the Phaedrus or the Republic, or the philosophical significance of "The

Beginning of Time.” Black women complicate ideas of innocence and judgment found in ancient Egypt; they embody the relationship between love and written word and challenge ideas of citizenship or freedom in Plato’s dialogues; and they engage Stephen Hawking’s assessment of impending forward motion of time in ways that give deeper meaning to these and other stories.

Black Women in the Ivory Tower exemplifies the best of scholarship-activism. History Black women’s views of education offer a foil to Machiavellian models that don’t provide a sustainable future for the country or world. I offer black feminist approaches to higher education, but not to assert all black women are genius-saints (trust me, we’re not). Rather, I argue that by researching black women’s academic history, we may find hints on how to alleviate inequalities through humane research, culturally sensitive teaching, active learning, and informed service. Colleges and universities in the United States have increasingly become central to defining cultural, political, and economic reality on a global scale. For those interested in ensuring that the academy does not continue to reify impenetrable social hierarchies, history is instructive. I pray that this story helps create more equitable and ethical institutions as time, technology, and circumstance reconfigure the international human landscape.

Professor Hawking, I encourage you (and every other academician, researcher, and policy maker) to read my book. I think my research, as well as yours, are vital to interpretation and preservation of life.

Perhaps a meteor is on the way to destroy us all. Perhaps Earth, like the Titanic, simply cannot be saved and we must push into space if we are to survive. Fine, but in the meantime, for those of us locked in the lower decks, we must fight to recognize that life is precious...for everyone. As, Dr. Anna Julia Cooper (a woman born enslaved who earned her Ph.D. from the Sorbonne and lived to be 105 years old) argued, every human being has "a right to grow."

Surely we must advance study of space, but not without also advancing research in race, gender, humanities, social science, and peace studies. I write to you with humility, respect, and admiration. But I also write with a sense of duty. In the spirit of Dr. Mary McLeod Bethune, I believe if we can build a better space ship, that we can--and must--also try to build a better world.

Best regards,

Stephanie Y. Evans

www.ProfessorEvans.com

References:

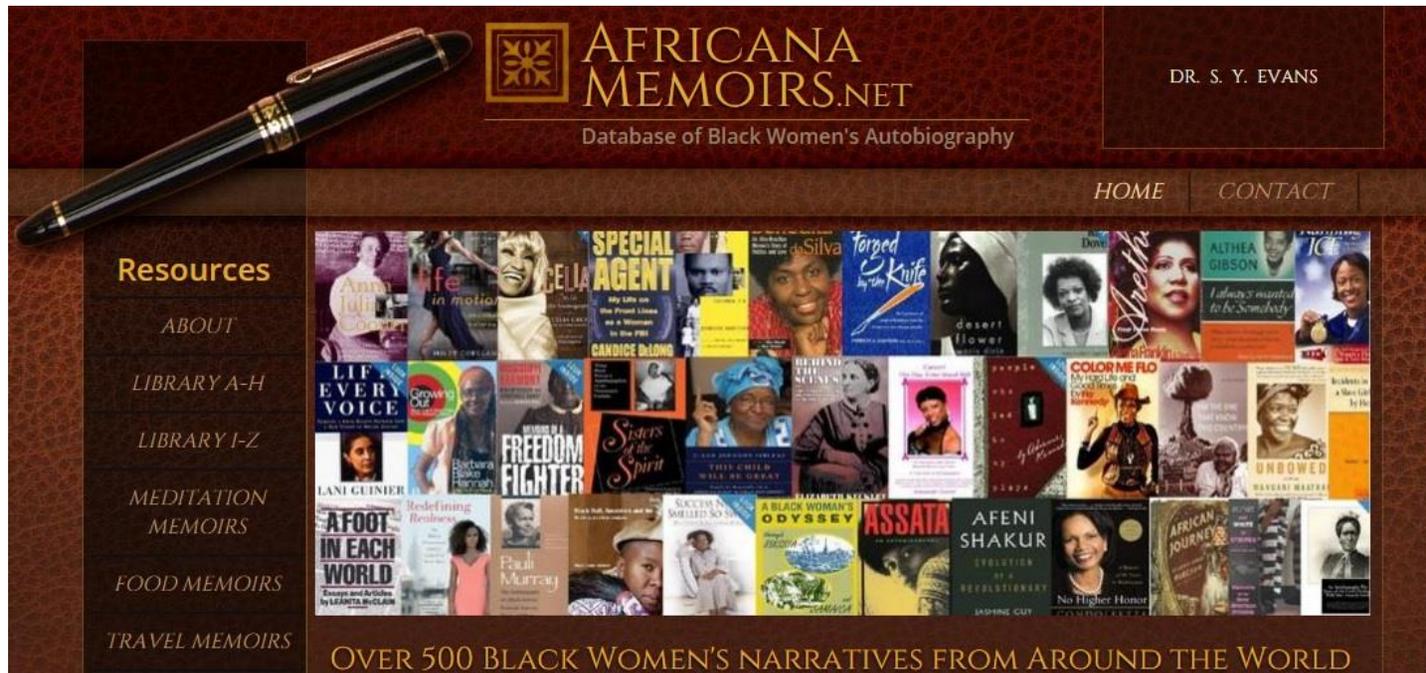
Hawking, "The Beginning of Time" <http://www.hawking.org.uk/lectures/bot.html>

BBC <http://news.bbc.co.uk/2/hi/science/nature/6594821.stm>

NY Times http://www.nytimes.com/aponline/us/AP-Hawking-Flight.html?_r=1&oref=slogin

W Post <http://www.washingtonpost.com/wp-dyn/content/article/2007/04/26/AR2007042602709.html?hpid=artslot>

Chapter 72
Africana Memoirs: Library of Black Women's Narratives

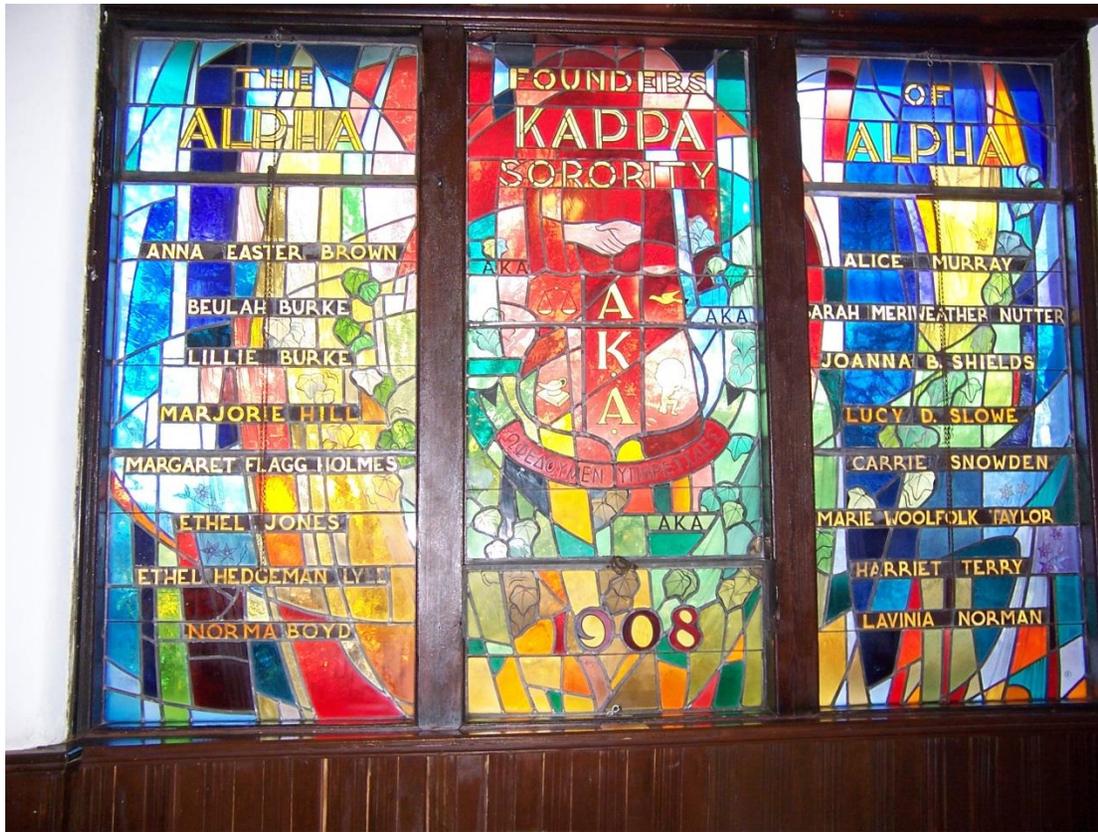


*When people no longer fear force
They bring about greater force*

*Do not limit their place
Do not reject their livelihood
Because the ruler does not reject them
Therefore they do not reject the ruler*

*Therefore the sages:
Know themselves but do not glorify themselves
Respect themselves but do not praise themselves
Thus they discard that and take this*

Chapter 73
Attitude, Behavior, and Choices: BREATHE Model



*The bold in daring will be killed
The bold in not daring will survive*

*Of these two, one may benefit, the other may harm
The one hated by Heaven – who knows the reason?
Even the sages still find this difficult*

*The Tao of Heaven:
Does not contend and yet excels in winning
Does not speak and yet excels in responding
Is not summoned and yet comes on its own
Is unhurried and yet excels in planning
The heavenly net is vast
Loose, and yet does not let anything slip through*

Founders in the Chapel © Stephanie Y. Evans

Chapter 74
Balance

*People do not fear death
How can they be threatened with death?
If people are made to constantly fear death
Then those who act unlawfully
I can capture and kill them
Who would dare?
There exists a master executioner that kills
If we substitute for the master executioner to kill
It is like substituting for the great carpenter to cut
Those who substitute for the great carpenter to cut
It is rare that they do not hurt their own hands*



My First ASALH Conference, Washington DC

© 2016 Stephanie Y. Evans

Chapter 75
Reflection

*The people's hunger
Is due to the excess of their ruler's taxation
So they starve
The people's difficulty in being governed
Is due to the meddling of their ruler
So they are difficult to govern
The people's disregard for death
Is due to the glut in their ruler's pursuit of life
So they disregard death
Therefore those who do not strive for living
Are better than those who value living*



Adventures before College: Hiking the Grand Canyon © 2016 Stephanie Y. Evans

Chapter 76
Energy



*While alive, the body is soft and pliant
When dead, it is hard and rigid
All living things, grass and trees,
While alive, are soft and supple
When dead, become dry and brittle
Thus that which is hard and stiff
is the follower of death
That which is soft and yielding
is the follower of life
Therefore, an inflexible army will not win
A strong tree will be cut down
The big and forceful occupy a lowly position
While the soft and pliant occupy a higher place*

Chapter 77
Association

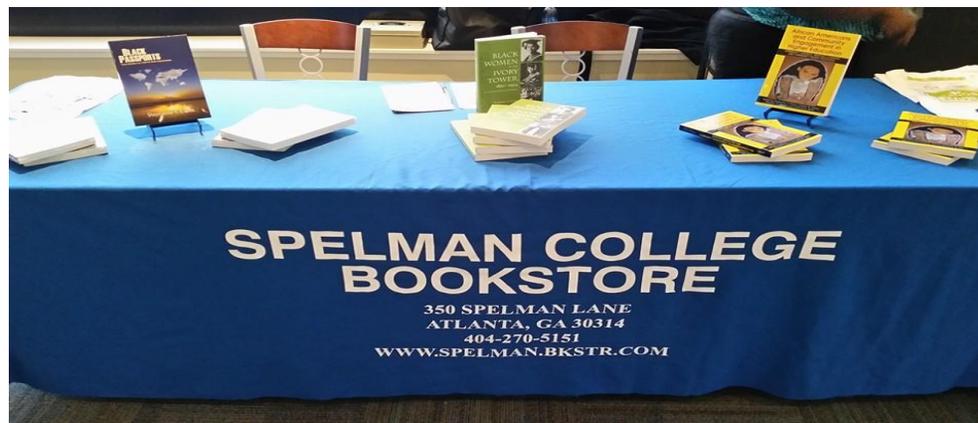
The Tao of Heaven
Is like drawing a bow
Lower that which is high
Raise that which is low
Reduce that which has excess
Add to that which is lacking

The Tao of heaven
Reduces the excessive
And adds to the lacking

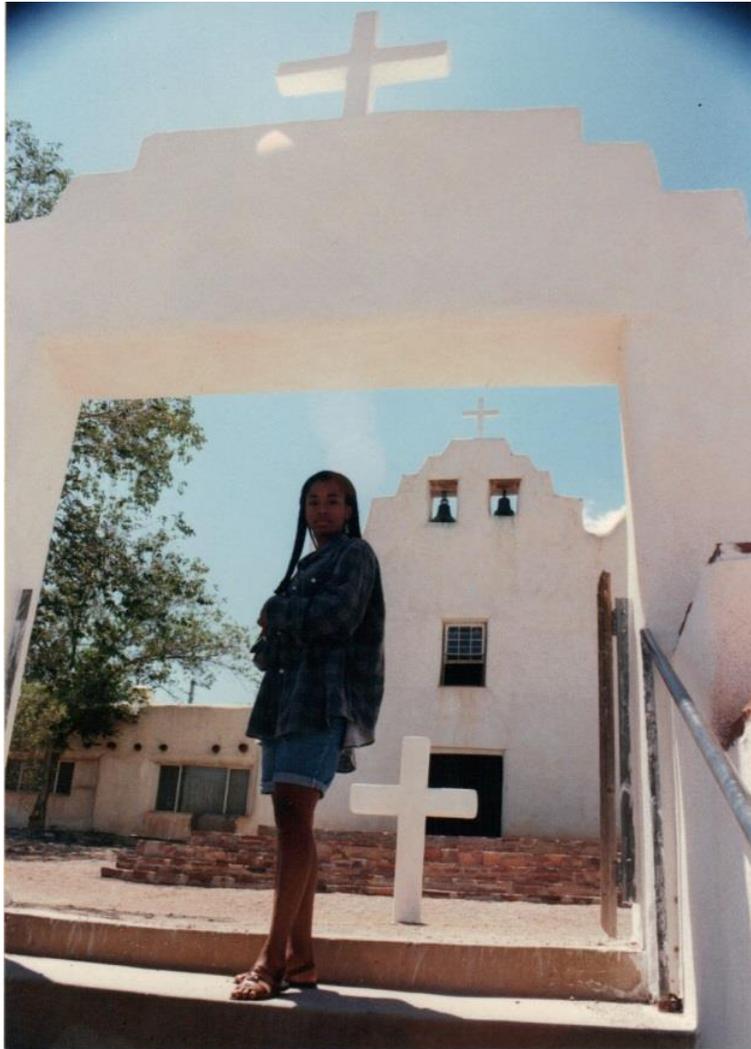
The Tao of people is not so
It reduces the lacking
In order to offer to the excessive

Who can offer their excess to the world?
Only those who have the Tao
Therefore sages act without conceit
Achieve without claiming credit
They do not wish to display their virtue!

Spelman Book Signing © 2016 Stephanie Y. Evans



Chapter 78
Transparency



*Nothing in the world is softer or weaker than water
Yet nothing is better at overcoming the hard and strong
This is because nothing can replace it*

***That the weak overcomes the strong**
And the soft overcomes the hard
Everybody in the world knows
But cannot put into practice*

*Therefore sages say:
The one who accepts the humiliation of the state
Is called its master
The one who accepts the misfortune of the state
Becomes king of the world
The truth seems like the opposite*

New Mexico Girl © 2016 Stephanie Y. Evans

Chapter 79
Healing



*After settling a great dispute
There must be remaining resentments
How can this be considered good?
Therefore the sage holds the left part of the contract
But does not demand payment from the other person
Those who have virtue hold the contract
Those without virtue hold the collections*

The Heavenly Tao has no favorites
It constantly gives to the kind people

Pre-College Reflection © Stephanie Y. Evans

Chapter 80
Empowerment:
Human Rights and Civil Rights



*Small country, few people
Let them have many weapons but not use them
Let the people regard death seriously
And not migrate far away*

*Although they have boats and chariots
They have no need to take them
Although they have armors and weapons
They have no need to display them*

*Let the people return to tying knots and using them
Savor their food, admire their clothes
Content in their homes, happy in their customs*

*Neighboring countries see one another
Hear the sounds of roosters and dogs from one another
The people, until they grow old and die
Do not go back and forth with one another*

W/ Dr. Bryd
© 2016 Stephanie Y. Evans

Chapter 81
Lifelong Learning: Mis en Place



*True words are not beautiful
Beautiful words are not true
Those who are good do not debate
Those who debate are not good
Those who know are not broad of knowledge
Those who are broad of knowledge do not know*

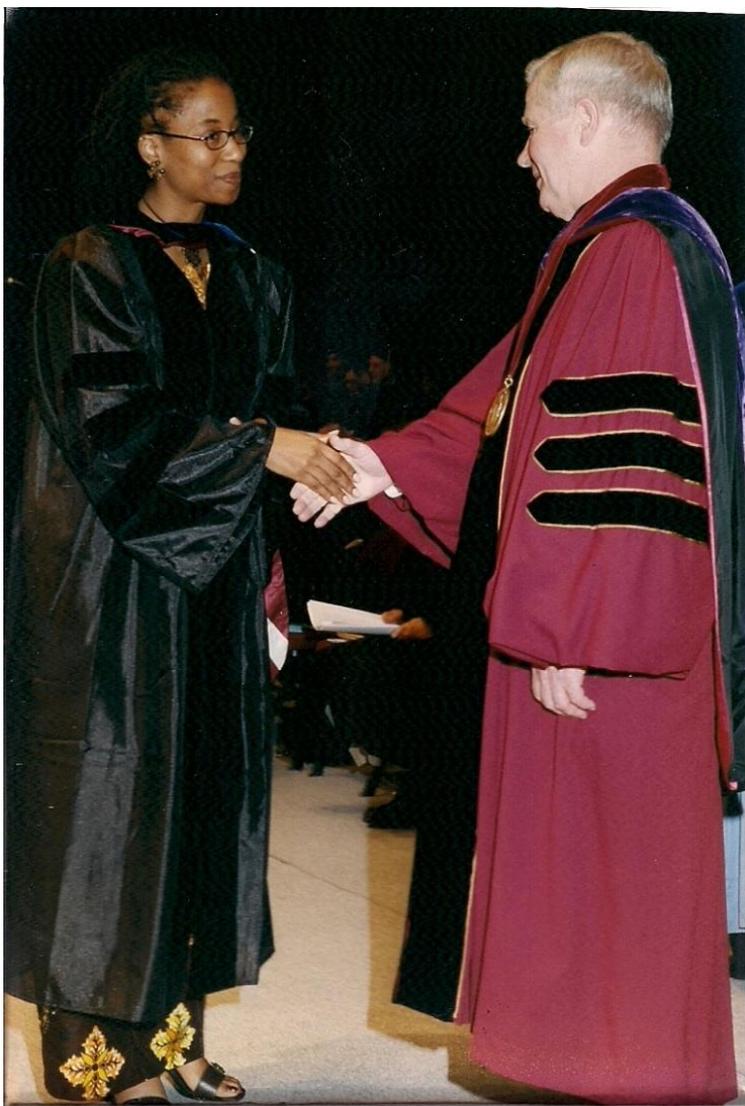
*Sages do not accumulate
The more they assist others, the more they
possess
The more they give to others, the more they gain*

*The Tao of heaven
Benefits and does not harm
The Tao of sages
Assists and does not contend*

CONCLUSION

Africana Review: Resources and Reflections on Educational Philosophy, Balance, and Power

The New Oracle and the Architect © Stephanie Y. Evans



Many problems in higher education must be fixed. Women of color academics have published accounts about the need to repair, replace, restore and regenerate higher education policies and practices. These accounts are clear about the psychological damage caused by intersections of racism and sexism in the workplace. Collaborative anthologies show that we must repair campus diversity, replace White male intellectual hegemony, restore Black feminist and womanist intellectual history, and regenerate networks to improve access to higher learning. Maintaining healthy systems of higher education impacts our ability to sustain healthy social ecologies.

Edited collections can be particularly useful to those in the process of advancing in higher education and evolving systems. For example, one collection documents the barriers that still exist for women faculty of color. *Presumed Incompetent: The Intersections of Race and Class for Women in Academia* (2012), edited by Gabriella Gutiérrez y Muhs, Yolanda Flores Niemann, Carmen G. González, and Angela P. Harris details challenges in based on over 40 survey respondents.^{xiii} This collection is an incredibly comprehensive take on race, class, gender, and education seen in several areas of my own experience. Specifically, Yolanda Flores Niemann lists five areas of recommend changes that academic administrators should address:

1. General Campus Climate
2. Faculty/ Student Relations
3. Social Class, Tokenism, and the Search Process
4. Tenure and Promotion
5. Networks of Allies and Mentors

This list of topics also includes recommendations for women of color. For those invested in systematic and institutional change, this is required

reading. In addition to the list provided, other recommendations for women of color include: clear goal setting, boundaries, time management, harbor no fear and no guilt for insisting on visibility on your own terms.

As further reading, *Telling Histories: Black Women Historians in the Ivory Tower* (2008) edited by Deborah Gray White features seventeen narratives of Black women history professors for a discipline-specific view of academic life. These narratives deepen understanding of the larger *Presumed Incompetent* selections by focusing specifically on Black women—many of whom work at HBCUs, so the problem of sexism is amplified in a different way that sexism and racism at PWIs. Together, these two edited volumes provide broader context for considering my narrative.

What resources exist that can help Black women work their way through these challenges? Several include National Women's Studies Association (NWSA) and discipline-specific organizations like the Association of Black Women Historians. In particular, I would suggest support can be found through the Africana Memoirs database and SOTA – Sisters of the Academy.

Resources for Healing

The Africana Memoirs database provides rich literary mentoring resources for those making their way through the maze of the Ivory Tower, particularly those invested in social justice. I prefer to think of higher education as a labyrinth rather than a hierarchy; though some barriers are necessary to ensure excellence and quality of learning, many road blocks are simply placed there in an act of cruelty, to haze those coming through the ranks. Wisdom is not ascension up so much as it is a living process of lifelong learning, unlearning, and relearning. Many stories are already in print to help those invested in individual, social, and institutional healing.

In *Flat-Footed Truths: Telling Black Women's Lives*, Patricia Bell Scott introduced, “the first book to focus explicitly on the process of telling Black women's lives,” and sought to nourish the next generation of “writers, artists, and thinkers.” Nourishing the next generation of scholars is certainly one of my goals. But those inside the gates are only part of my intended audience: my other goal based on is the hope this book might save someone's life—directly or indirectly—even if they never see (or wish to see) the inside the land of academia. Barbara Smith, a co-editor of *All the Women are White, All the Blacks are Men, But Some of Us are Brave*, with Gloria T. Hull and Patricia Bell Scott, wrote clearly about the goal of Black women's studies:

With the increased acceptance of research and writing about Black women, I sometimes reflect on the introduction to our book *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*. In that piece we said that the goal of Black women's studies is to save Black women's lives. We didn't say it was to get tenure, a book contract, or a certain salary. We said it was about saving lives, and we meant every Black woman— not just those lucky enough to get higher education and do college or university teaching or research. We meant the Black woman who's never going to read any of our damn books. (181-182)

Black women memoirists show a willful determination to raise voices previously unheard. Authors exude the “strength, courage, and wisdom” sung by India Arie, but Black women’s strength to overcome violence, oppression, and discrimination is coupled with our vulnerability. Because of histories of interlocking oppression, many Black women write in ways that are pluralistic (rather than dualistic), dialectical (rather than irrational or monolithic).

In the spirit of identifying resources for healing and advancement, below is a list of memoirs where readers can find gems from contemporary Black women educators who offer insightful guidance about higher learning.

Black Women’s Higher Education Autobiographies in the 20th Century

1. Trudier Harris, University of Alabama. *Summer Snow: Reflections from a Black Daughter of the South*. (2007)
2. Saidiya Hartman, Columbia University. *Lose Your Mother: A Journey Along the Atlantic Slave Route* (2008).
3. Lani Guinier, Harvard Law School. *Lift Every Voice: Turning a Civil Rights Setback Into a New Vision of Social Justice* (1998).
4. Nikki Giovanni, Virginia Technical University. *Racism 101* (1995).
5. Toi Derricotte, University of Pittsburgh. *The Black Notebooks: An Interior Journey* (1999).
6. Marita Golden, Fairfield University. *Migrations of the Heart: An Autobiography (2005)*
7. Angela Davis, University of California-Santa Cruz. *Angela Davis: An Autobiography* (1974; 2013)
8. Carole Boyce Davies, Cornell University. *Caribbean Spaces: Escapes from Twilight Zone* (2013)
9. Dolores Cross, Chicago State University President, Morris Brown College President. *Beyond the Wall: A Memoir* (2010).
10. Lorene Cary, University of Pennsylvania. *Black Ice* (1988).
11. Theresa Cameron, Arizona State University. *Foster Care Odyssey: A Black Girl’s Story* (2002).
12. Yvonne Bobb-Smith, University of West Indies. *I Know Who I Am: A Caribbean Woman’s Identity in Canada* (2003).
13. Dr. Bertice Berry, Kent State University. *I’m on My Way but Your Foot Is on My Head: A Black Woman’s Story of Getting Over Life’s Hurdles* (1997).
14. Elizabeth Alexander, Yale University. *The Light of the World: A Memoir* (2015).
15. Jan Willis, Wesleyan University. *Dreaming Me: Black, Baptist, and Buddhist - One Woman’s Spiritual Journey* (2012).
16. Patricia J. Williams, Columbia University Law. *Open House: Of Family, Friends, Food, Piano Lessons, and the Search for a Room of My Own* (2005) and *Alchemy of Race and Rights: Diary of a Law Professor* (1992).
17. Jesmyn Ward, Tulane University. *Men We Reaped: A Memoir* (2011).
18. Gloria Wade-Gayles, Spelman College. *Rooted Against the Win* (1996).

19. Claudia Lynn Thomas, Johns Hopkins University Medical School, *God Spare Life* (2007).
20. Judy Scales-Trent, SUNY-Buffalo School of Law. *Notes of a White Black Woman: Race, Color, Community* (2001).
21. Elaine Richardson, The Ohio State University Literacy Studies. *PHD to Ph.D.: How Education Saved My Life* (2013).
22. Condoleezza Rice, Stanford University Business, Public Policy, and Political Science. *A Memoir of My Extraordinary, Ordinary Family and Me* (2010) and *No Higher Honor: A Memoir of My Years in Washington* (2011).
23. Gayle Pemberton, Wesleyan University. *The Hottest Water in Chicago: Notes of a Native Daughter* (1998).
24. Kitty Oliver, Florida Atlantic University Race and Change Initiative. *Multicolored Memories of a Black Southern Girl* (2004).
25. Colleen McElroy, University of Washington English. *A Long Way from St. Louie* (1997).
26. Jamaica Kincaid, Harvard University English. *A Small Place* (1988).
27. Layli Maparyan, Wellesley College Women's Studies. *The Womanist Idea* (2012).
28. Estella Conwill Majozo, University of Louisville English. *Come Out the Wilderness: Memoir of a Black Woman Artist* (2000).
29. Sara Lawrence-Lightfoot, Harvard University. *Balm in Gilead: Journey of a Healer* (1995).
30. Carole Ione, University of Wisconsin Theatre. *Pride of Family: Four Generations of American Women of Color* (2007).
31. Betty Brown-Chapelle, Eastern Michigan University. *Open Secrets: A Poor Person's Life in Higher Education* (2013)
32. Janet Cheatham Bell, Indiana University. *The Time and Place That Gave Me Life* (2007)

These memoirs reflect retrospection, introspection, and prospection. For example, Trudier Harris in *Summer Snow: Reflections from a Black Daughter of the South*, Jamaica Kincaid's *A Small Place* and Saidiya Hartman's *Lose Your Mother: A Journey Along the Atlantic Slave Route* look back to explore regional, national, and continental family histories as grounding for their work. Layli Maparyan looks inside to identify "vital health" in *The Womanist Idea*, Toi Derricotte creates her racial identity in *The Black Notebooks: An Interior Journey*, and Jan Willis looks inside to imagine her multifaceted spirituality in *Dreaming Me: Black, Baptist, and Buddhist - One Woman's Spiritual Journey*. And Lani Guinier uses her own struggle to shine the light on "zero sum" politics and advocate for a more equitable future in *Lift Every Voice: Turning a Civil Rights Setback Into a New Vision of Social Justice*.

Several faculty mention social justice explicitly in their books:

1. **Lani Guinier**, Harvard Law School.
2. **Angela Davis**, University of California-Santa Cruz.
3. **Carole Boyce Davies**, Cornell University.
4. **Yvonne Bobb-Smith**, University of West Indies.

5. **Jan Willis**, Wesleyan University.
6. **Judy Scales-Trent**, SUNY-Buffalo School of Law.
7. **Layli Maparyan**, Wellesley College Women's Studies. *The Womanist Idea* (2012). 13 references womanism a vision of human wellbeing, social justice, and commonweal (32).
8. **Sara Lawrence-Lightfoot**, Harvard University. *Balm in Gilead: Journey of a Healer* (1995). 3 references
9. **Betty Brown-Chapelle**, Eastern Michigan University. *Open Secrets: A Poor Person's Life in Higher Education* (2013) 3 references
10. **Janet Cheatham Bell**, Indiana University. *The Time and Place That Gave Me Life* (2007)

These academic women are scientists, artists, theorists, spiritual guides, and social engineers. They too embody many characters in *The Matrix*, most importantly those who possess and exercise the power of individual will and choice. These Black women professors build on legacies found in collected interviews of Toni Cade Bambara (Spelman College), Audre Lorde (Spelman College), Sonia Sanchez (Temple University), Toni Morrison (Princeton University) and Rita Dove (University of Virginia). As memoirists, they reveal a valiant struggle to find internal balance in order to mediate war and oppression in their lives, homes, society, and the world. Each story contributes to the network of ideas that helps reshape the future.

Sisters of the Academy

An earlier example of collective and collaborative memoir can be found in *Sisters of the Academy: Emergent Black Women Scholars in Higher Education* (2001), edited by Anna L. Green. The collection is an edited volume of narratives that developed in conjunction with a national organization dedicated to the mentoring and advancement of Black women academics. The organization's mission is compelling:

Founded in 2001, the mission of Sisters of the Academy (SOTA) Institute is to facilitate the success of Black women in the Academy. Specifically, the organization aims to create an educational network of Black women in higher education in order to foster success in the areas of teaching, scholarly inquiry, and service to the community; facilitate collaborative scholarship among Black women in higher education; and facilitate the development of relationships to enhance members' professional development.^{xiii}

The organization hosts regular Research Boot Camps where senior scholars work with junior faculty and graduate students to provide supplemental guidance to get scholars to the next step. Having participated in events during several points in my career, I can attest to Black women's ongoing organizational commitment to collective intellectual development. These and other organizations are vital for the sustainability of Black women educators, so we may expand our impact. Surely we are needed in all areas of the republic.

Commencement: Growth as End and Beginning

Before starting college in 1994, I wrote a book of poetry titled, *What Lies Inside*. The introduction read, “Warning to the reader: All of my poems rhyme. Proceeds from this book will be donated to the ‘Send Stephanie to College’ fund.” So much of what became of me in my academic life was present before I set foot across the threshold. I was introspective before I even knew that was a word. My notions of publication for a worthy cause (starting with me) were clearly established. I wrote about sex, sexuality, race, American history, abuse, womanhood, curiosity, virtue, anger, and hope. The same stuff I write about now...only with bigger words and more coherent organization. In the Introduction to *Black Women in the Ivory Tower*, I outlined my process in my ever-present tripartite:

I converted this theory into a typology for my research: rather than simply record the presence, barriers, firsts, or resistance in Black women’s educational experiences, I used three categories—“presence,” “oppression,” and “contribution and creative resistance”—as guidelines by which to record this history. With Collins’s [Black feminist thought] theoretical grounding and Franklin’s [historiographical] categorization, I capture a complete picture of Black women in colleges and universities by considering their role as both victims and victors—present and active in their own struggles for empowerment. Bettye Collier-Thomas has stated, “most of [the research on African Americans’ educational experiences] is negative and tends to focus on Black people as victims, emphasizing their deficiencies and differences in comparison to whites.” Here, I view Black women’s experiences in a way that moves beyond a one-dimensional oppressed or savior narrative.

My writing reverberates with organized chaos: I attempt to neatly categorize ideas only to show how my work blurs established lines. My time in higher education has been spent commemorating the past, contemplating the present and creating the future—and traversing a timeline to ignore adherence to any one Way. But I have certainly been able to chart my growth and it has been extraordinarily fulfilling. This explains another reason why I am attracted to Taoism as educational philosophy. There is a fluidity that accounts for a healthy and natural progression that is central to growth.

It is always helpful for me to include maps and graphs to my ideas because I am a visual learner. Pictures and graphs aid in breaking down simply concepts to their core components. I also agree with the aphorism that if you can’t explain ideas clearly to a group of middle school children, then chances are you don’t know what you’re talking about.

Inez Emerson, grandmother of Ohio State Senator Nina Turner, advised her there are three things you need to succeed: “a backbone, a wishbone, and a jawbone. Use your backbone for perseverance, your wishbone for goal setting, and your jawbone for speaking out.” This trivium of guidance mirrors regenerative notions in Black women’s writing. Look back (backbone), look inward (wishbone), and look forward (jawbone). Essentially, grandmother wit is another practical means of applying lessons of memory, self-creation, and activism in order to grow and contribute to personal wellness and a healthy society.

In addition to memoirs serving as mentors to Black women in an array of professions, educators of all levels can benefit from this body of work. Regenerative writing can directly contribute to conceptions of regenerative education

recently established in many K-12 schools. In 2008, Ashley Nielson pioneered the philosophy of regenerative education in a dissertation that used terms like “living schools,” “holistic education,” to outline parameters of educative practice dedicated to developing “self and systems.”^{xiv}

Beyond the field of education, regenerative writing is already a fundamental part of Black women’s writing. For example, Toni Tipton-Martin’s collection of cookbooks shows these ideas neither begin nor end in academe. She introduces her work by invoking the idea of “Mental Mis en Place”—an honoring of early Black women cookbook authors who took time to write down recipes, instructions, and life stories for the benefit of future generations. Like my collection of Black women’s memoirs, Tipton-Martin obsessively collected cookbooks in an effort to learn how to cook. She drew heavily on past writers for her book *The Jemima Code: Two Centuries of African American Cookbooks* (2015), just as I have habitually collected narratives as a requisite framework to enable me to write my own.

In *Toward an Intellectual History of Black Women*, Martha Jones and a collective of thought leaders have pushed inquiry far beyond and before academic writing. In line with their interpretations, I have focused on Black women’s memoirs as a data set that offers a longevity of understanding imperative to our discussions of our humanity. Historical authors who I study are not only looking over our shoulders, I believe they have written to us and they expect us to write back, as well as to write forward.

I don’t know what will happen in my future, and have only general sketch of my next steps in academe. At some point, I may just pack it in and head West. Wherever I go from here, I can rest well knowing that I’ve left this record at the gates of the tower on my way out. Vocalist Rachel Bagby writes about her chant to become a “full woman.” I was a full woman before I came to school and I damn sure intend on being a full woman when I leave to wherever I go next. But even though I was full, I was not well. My time in the tower has broken me down in so many ways, but it has ultimately guided me toward balance and wellness. I hope my words heal others as much as they have healed me. In short, I am one in a long history of Black women writers working at the grindstone. I hope someone finds this narrative and values it as I have valued others.

In the end, I have found balance by reflecting on my journey and accepting I have only become an expert at being myself. Some seem to think that is enough. I agree.^{xv}

Excerpt from the poem, “They Also”

“So I toiled along earning my ration
I mourned not my lack of earth’s pelf
When lo, from afar came the faint whisper
You have lifted by being yourself!”

Anna Julia Cooper
Jefferson City, Missouri

NOTES

To access the library of over 500 Black women's narratives from around the world, visit www.africanmemoirs.net. For additional faculty resources, visit <http://www.professorevans.net/bio.html>.

ⁱ Greg Carr, "Sankofa Wisdom: Restoring Maat to Save Our Children" <http://drgregcarr.squarespace.com/videos/> or <https://www.youtube.com/watch?v=x5NE5z1B2kc>.

ⁱⁱ Full quote: "It is well enough to pause a moment for retrospection, introspection, and prospection. We look back, not to become inflated with conceit because of the depths from which we have arisen, but that we may learn wisdom from experience. We look within that we may gather together once more our forces, and, by improved and more practical methods, address ourselves to the tasks before us. We look forward with hope and trust that the same God whose guiding hand led our fathers through and out of the gall and bitterness of oppression, will still lead and direct their children, to the honor of His name, and for their ultimate salvation." Anna Julia Cooper, "Womanhood: A Vital Element in the Regeneration and Progress of a Race." Read before the convocation of colored clergy of the Protestant Episcopal Church at Washington, D. C., 1886 in *A Voice from the South, By a Black Woman of the South* (1892).

ⁱⁱⁱ *Translation by Derek Lin*. Permission is hereby granted to site visitors who wish to quote from this original work. Please credit as your source www.DerekLin.com and *Tao Te Ching: Annotated & Explained*, published by SkyLight Paths in 2006.

^{iv} While organized religion and political activity are integral parts of both cultural identity and community service, I desired not to focus on one political group or religion as representative of all. The party- and denominational- affiliated organizations on campus are many, and the time constraints for this project would not allow consideration of more than one center. Given the fact that some religious and political centers may provide some shelter from hostile environments, a service that other cultural centers may provide, this necessary decision proved to be the most difficult in this project.

^v Banks, James A. *An Introduction to Multicultural Education*. 2nd ed. Allyn and Bacon: Boston, 1999. 54.

^{vi} Spradley, James. *An Ethnographic Interview*. Harcourt Brace: Fort Worth, 1979. 79.

^{vii} I constructed this acronym in October of 1998 while attempting to clarify my research interests and in an effort to put my academic curiosities in a somewhat comprehensible framework for my graduate school applications. Since then, the content of the acronym has expanded, however the structure and the basic ideas have remained the same.

^{viii} "John Slaughter Retires From Occidental Having Achieved Ambitious Diversity Goals." *The Chronicle of Higher Education*. 2 July. 1999: A33

^{ix} Nelson, Cary. *Manifesto of a Tenured Radical*. New York UP: New York, 1997.

^x *Ibid.* 54.

^{xi} Amiri Baraka, reading from his play, "Most Dangerous Man In America" (February 23, 2013) <https://www.youtube.com/watch?v=JdE-BkT6vmY>

^{xii} Muhs, Gabriella Gutiérrez y; Yolanda Flores Niemann; Carmen G. González; Angela P. Harris. *Presumed Incompetent: The Intersections of Race and Class for Women in Academia* (p. 452). University Press of Colorado.

^{xiii} See SOTA website at www.sistersoftheacademy.org.

^{xiv} The philosophy of regenerative education and living schools by *Nielsen, Ashley C.*, Ph.D., SAYBROOK UNIVERSITY, 2008, 219 pages; 3338865. <http://gradworks.umi.com/33/38/3338865.html> The abstract outlines Building from this foundational review of the holistic education movement, the philosophy of regenerative education was developed, comprising four types of education: understanding-based, self-revealing, systems, and spiritual education. A core theme of regenerative education is enabling and developing the understanding of patterns. In a regenerative education learning environment, students engage in self-actualization, self-realization, system-actualization, and system-realization growth processes. This dissertation also provides a framework for bringing the philosophy of regenerative education to life: the living school. The dissertation utilized the enneagram as a framework to represent the process of planning entailed in creating a living school, or transforming an existing school into one. Within the enneagram framework, the development of the inspiration, philosophy, structure, learning experience, cultural values, and offerings of a living school were delineated as a continually evolving developmental process. Such schools would have an articulated value-adding role in the larger community and enable students to create social change while in school. This dissertation presents a new way to understand educational processes and provides a map for others to follow to create living schools.

^{xv} First published Circa 2388 B.C. to 2356 B.C. First Kemetic (Egyptian) Dynasty under the title: *Teachings of the Prefect of the City, Dja Ptahhotep under the majesty of the king of the South and the North, Assa Djed - Ka- Ra, living eternally forever.*