

LeConté J. Dill
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Mona Taylor Phillips
Nzali Scales
Cynthia Neal Spence

Learning, Teaching, Re-Membering & Enacting Black Feminist Sociology at a Black Women's College



Within the setting of Spelman College, the five authors reflect upon their time at Spelman from their undergraduate studies to professor positions. They meditate on how the Department of Sociology and Anthropology exercises Black feminist sociology (BFS). BFS is founded in a pedagogy and praxis of love which invests time and feeling for Black women's lives. The authors Each author brings her own perspective and wisdom to fuel the others.

Spence writes to her "Young Sister Scholars" about mentorship and how even without specifically invoking Black feminist frameworks, professors and students may use Black women's perspectives to further understand discrimination and love. She practices BFS's collaborative spirit as she honors her colleagues Dr. Beverly Guy-Sheftall and Dr. Rudolph Byrd for their help in broadening and complicating her understanding of Black male scholars and LGBTQ+ issues.

Love, Cynthia

Phillips heralds listening and hearing as a "high art" and takes pride in coming "from a long line of greedy and generous women" (p. 123). These women allowed her to read from and about other women and to study her sociological imagination without limiting it. Using their tools in her own classrooms, she listens to students and teaches them how to know "a discipline without being disciplined by it" (p. 126)

Love, Mona

Dill's letter speaks to an interdisciplinary spirit: one that involves public health and radical sociology. Her time at Spelman was spent rushing between courses, departments, and conversation. All the while, her mentors did not pressure or pigeonhole her. Her co-scholars and Spelman community encouraged a multi-dimensional, healing intellectual home which they inhabited "TOGETHER" (p. 129).

In Sisterhood, LeConté

Dunn shares lessons she learned from her mother and during her time as a student. Despite not being able to hide in the classroom, participation shouldn't be daunting because everywhere in the classroom is safe. She echoes the call to recognize BFS in the world beyond academia and scholarly writing. Dunn's experiences prepared her to encourage the next cohort of Black feminist sociologists to infuse authenticity into their work and commit to a liberated future.

Sisterly, Mercedesz

Scales writes about her parents and ancestors who began her Black feminist journey. As she built her sociological imagination, Scales learned that Black feminism is "a theoretical home, a place of comfort and challenge, simultaneously" (p. 132). Before Spelman and her sociology classes, Scales was not accustomed to the kind of intellectual love that welcomed her there. She continues saying, "I felt at home, and my sisters to come, I hope you find your home..." (p. 133).

Love, Nzali



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