

## KEEPING IT REAL

# African-American women at Vanderbilt speak out

**T**he Women's Center recently hosted a roundtable session at which African-American women discussed their experiences at Vanderbilt. This group of students, staff, and faculty members, although not intended to represent a sample of all opinion on campus, agreed to share their personal reflections on the challenges and rewards they have encountered. Excerpts of their discussion are reprinted below.

**Manning:** I want to welcome you all to the Margaret Cuninggim Women's Center. We are delighted that you are here [to discuss] the question, "What is life like for African-American women at Vanderbilt?"

**Hampton:** First of all, since we're all coming from different backgrounds in terms of how we are positioned on this campus, I think that's a very important distinction that needs to be made. I know personally for me as a graduate student, an issue that I raise a lot in my classes when we talk about race, class and gender [is] how come all the African-American women on this campus are in domestic capacities, either cleaning the dormitories in Cole Hall or serving food in Rand? I know we do have some African-American women who are in administrative positions as administrative assistants in departments, but that's very rare on this campus. And that bothers me, and it bothers me because I'm the only one who seems to be concerned about it. . . .

As a graduate student, it bothers me because I'm looking at it from the standpoint of "How much confidence do you really have in me?" You're claiming that you want to bring me here and educate me and avail me of these resources so that I can go out and be your faculty member, but when I look around this campus, it speaks to the contrary. . . . It bothers me every time I go into Cole, and I see an African-American woman cleaning the toilet. Granted they are jobs, and I under-

## The participants

**Rhonda Collier**, a graduate student pursuing a doctorate in comparative literature

**Kassie Freeman**, assistant professor of education

**Brenda Gilmore**, director of mail services and recycling coordinator at Vanderbilt

**Lynn Hampton**, a graduate student pursuing a doctorate in sociology

**Gladys Holt**, office manager at the Women's Center

**Nicole Massie**, a junior majoring in French and human and organizational development

**Rita Stephens**, a secretary in the office of housing & residential education

**Telesa Taylor**, a second-year law student, who also received her undergraduate degree from Vanderbilt

**Cindy Young**, assistant director for programs at the Black Cultural Center

**Linda Manning**, director of the Women's Center, moderated the discussion.

stand that people need jobs, but I want to know, are there other occupations that these women are capable of filling?

**Holt:** But, Lynn, do you think it's a lack of competency or

their real dedication to creating a diverse climate on this campus? We're so far away from that. I don't see it happening in my lifetime. I agree with you that there are not enough African-American females in positions of power or authority. I don't think it's because there are not qualified people.

**Gilmore:** I guess

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CINDY YOUNG (left), RITA STEPHENS and TELESA TAYLOR

# The drive to be thin: weight obsession on campus

by NINA KUTTY (A&S '00)

When Vanderbilt student Lindsay Kee pondered why so many women were obsessed with their weight, she realized that her own college campus offered an ideal population to study the question.

"I used to notice how, when walking through campus, you could see all these girls who just looked like sticks," says Kee. "It made me sick and angry to see how thin these girls were willing to be just to achieve what is supposed to be the ideal. That environment forced me to think about it [weight obsession] as a potential topic for my honors thesis."

As a 1998 Vanderbilt graduate who majored in sociology and minored in women's studies, Kee presented her honors thesis last spring. Entitled *Weight Obsession among Women at Vanderbilt and MTSU*, the thesis explored attitudes toward weight and obesity among college women.

Now at the George Warren Brown School of Social Work at Washington University and a recipient of the W. E. B.

Du Bois School for Advocacy scholarship, Kee will discuss her findings Feb. 11 at a 7:00 p.m. speech in Wilson 126. Her speech is part of a year-long speakers series sponsored by the Women's Center, the Women's Studies program the Opportunity Development Center and Students for Women's Concerns.

Kee began working on her thesis in the 1997 spring semester of her junior year. One particular instance forced her to seriously consider the issue of weight obsession and to see what exactly was the driving force behind the desire to be thin.

"There was one girl in my math class. She was thin at the beginning of the semester, but as the semester went on, I noticed that she

was continuously getting thinner. She just kept shrinking and shrinking. It was disgusting, but she never failed to look thinner the next week and the next, and so on."

As her thesis developed, Kee approached many people with her topic, including peers and acquaintances.

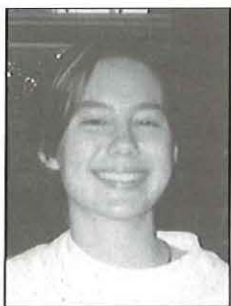
"Everyone had a story to tell. Women

**SPEAKERS SERIES**  
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**150 Years**  
of Change

believed this was a very relevant topic and men surprisingly said that weight obsession wasn't a big deal and that it was completely healthy to lose weight.

"What I was noticing about the people I talked to was that . . . weight obsession became part of their daily lives. So then I started to look at my own life and keep a record of every time I thought about my weight or wondered if my jeans were too tight. I realized that it's true — weight obsession occupies your mind and never leaves. It has a hold on everyone."

Kee's presentation at Vanderbilt will be "more theoretical. I'll present some findings that aren't reported and maybe show a video which depicts interviews with people addressing the same issues. I really believe this is an important topic, and people need to be aware that there are others like them, and what they can do to change their outlook."



LINDSAY KEE

"Everyone had a story to tell."

## Law professor, activist to speak on domestic violence & equality

A noted authority on legal issues related to domestic violence will speak at Vanderbilt Feb. 25 as part of the speakers series "Celebrating the Struggle."

Elizabeth Schneider, professor of law at Brooklyn Law School, will discuss "Domestic Violence and the Meaning of Equality" in a 7:00 p.m. appearance in Wilson Hall 126. Her speech will be followed by a reception.

Although there is a "much greater public consciousness of battered women than there was 20 years ago," Schneider says progress must still be made in viewing domestic violence within a broader framework of gender discrimination. She argues that intimate violence

is "inextricably linked" to women's inequality.

Schneider is an academic scholar and activist who has spent more than 25 years working on legal issues related to gender. From 1973 to 1980 she was a staff attorney at the Center for Constitutional Rights in New York, where she first worked on cases involving battered women who kill their abusers. She has served as a consultant to the Ford Foundation, trained judges and attorneys, and worked to urge law schools to be "more sensitive to gender issues." One of the courses she teaches at Brooklyn Law School is "Battered Women and the Law."



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# February 1999

 Margaret  
Cunninggim  
Women's Center

## Calendar of Events

### Tuesday, February 2

**Creative Life Planning Group** meets over lunch every Tuesday to share problem-solving information with other women and provide support in life changes. New members welcome. *Noon to 1:00 p.m.* Cuninggim Center. *Also meets Feb. 9, 16 and 23.*

### Wednesday, February 3

**Evaluating Graduate and Professional School Programs: Law School.** As part of a series, undergraduate women who are considering law school can speak with a panel of women working on their J.D. at Vanderbilt. The panel will address personal experiences, academic challenges and financial issues. *Noon to 1:00 p.m.* Cuninggim Center.

### Thursday, February 4

**Evaluating Graduate and Professional Programs: Medical and Nursing School.** Undergraduate women hear from a panel of women currently working on advanced degrees in medicine or nursing at Vanderbilt. *4:00 to 5:00 p.m.* Cuninggim Center.

### Saturday, February 6

**Intensive Workshop for Women Writers.** This 8-part workshop offered by writer Karen Essex focuses on issues of craft, style, and form. Contact Karen Essex, 269-8675, for more information or to register. *10:30 a.m. to 1:00 p.m.* Cuninggim Center.

### Monday, February 8

**Book Group** meets to discuss *Esperanza's Box of Saints* by Maria Amparo Escandon. *5:15 to 6:30 p.m.* Cuninggim Center.

**Writing A Woman's Life.** A 10-part writing workshop led by Karen Essex includes writing exercises, shared reading, and techniques to open creative channels. Contact Karen Essex, 269-8675, for more information or to register. *7:00 to 9:00 p.m.* Cuninggim Center.

### Wednesday, February 10

**Brown Bag Lunch for Lesbian and Bisexual Women.** A monthly meeting for Vanderbilt faculty, staff, and graduate student women. *11:45 a.m. to 1:00 p.m.* Cuninggim Center.

**Evaluating Graduate and Professional Programs: Divinity School.** Undergraduate women hear from a panel of women currently working on their divinity degrees at Vanderbilt. *4:00 to 5:00 p.m.* Cuninggim Center.

### Thursday, February 11

**Speakers Series.** Lindsay Kee presents data gathered while investigating weight obsession among women at MTSU and Vanderbilt. *7:00 p.m.* Wilson Hall 126. *See article, page 2.*

### Monday, February 15

**Body Image and Self Esteem.** Karen Silien and Dotty Tucker of the Psychological and Counseling Center present a brown bag lunch for women of all ages to discuss personal and cultural influences on body image. *Noon to 1:00 p.m.* Cuninggim Center.

### Thursday, February 18

**Reading Sisters.** A new book group, focusing on works by black women, meets to discuss *What Looks Like Crazy on An Ordinary Day* by Pearl Cleage. *Noon.* Cuninggim Center.

### Sunday, February 21

**Study Break/Movie.** *2:00 to 5:00 p.m.* Cuninggim Center.

### Wednesday, February 24

**Lesbian & Bisexual Women's Afternoon Tea.** Afternoon teas continue on the fourth Wednesday of each month through April. *4:00 to 6:00 p.m.* Cuninggim Center.

### Thursday, February 25

**Speakers Series.** Elizabeth Schneider, Brooklyn Law School, speaks on "Domestic Violence and the Meaning of Equality." *7:00 p.m.* Wilson Hall 126. A reception will follow the speech. *See article, page 2.*

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For more information on the  
events listed, call 322-4843.

# Keeping it real: African-American women at Vanderbilt

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because I have been here 10 years, I can see improvement. I remember when I used to go to staff meetings and there would only be me, or maybe one or two other African-American females. I wouldn't see any African-American men at all. And very rarely now do I see any males when I go to staff meetings. I am beginning to see more females though. What positions they have, I don't know, but I do see their presence, where 10 years ago there were very few.

So, yes, I see that too, particularly when young people come. We used to participate in a program called INROADS. I've served as a mentor to a number of those young people, and that question always came up. It was something they noticed

right off the bat when they walked across the campus. In fact, one young girl told me it reminded her of a plantation. And I said, "You've got to come to Vanderbilt and change that image." And she did just that. She is at Vanderbilt and she is changing that. She's doing a wonderful job.

But I don't know the answer. I think it's because Vanderbilt is so large, it's no different than a large city. It has those same kinds of problems that you face in any large city in terms of race and gender issues.

**Stephens:** It's interesting that Lynn would start out with the topic that she chose, and that being positions, because the 15 years that I've been here, I've been in housing and residential education. I want to say that I really love my job. It has been a challenge and I, too, have been blessed to learn, not as a student here, but as a staff person here. I have grown in a number of ways

because our office started out as sort of family oriented. That's when it was really small and it has grown tremendously. . . .

But I think the reason we're seeing what we're seeing is because — and this is strictly my opinion — Vanderbilt is a traditional campus. And I think a lot of the traditions are still on paper. I was up for an upgrade and I assumed it was going to be administrative assistant due to the job description across campus. I am now doing the student payroll. I think it's a known fact that housing has the largest student payroll on campus. And in doing this, and in taking on this responsibility, I was told that I was going to get an upgrade, which I did. But the upgrade was to Secretary III, which kind of busted my bubble. And I'm laying some blame on me, because maybe I should have done a little more research instead of assuming certain things. I was told that in order to be upgraded you have to go by steps. I was Secretary II, so I had to go to Secretary III. I could not go from Secretary II to administrative assistant. But it's being worked on, and I'm thankful for that.

But, like I said, sometimes traditions have to change with growth and I have not seen that here. They're stagnant, and I think there is no desire to grow. They want to stay in this traditional setting. And that's not conducive to growth; neither is it conducive to progress. Because things change, people change, times change. Now is a time for change. We are about to hit another millennium. And I think that they need to do some in-depth study on that. We are about to come into a new millennium and Vanderbilt, having the reputation that it has, should go with the times. This has been a rewarding situation for me. That's why I've been here this long. But there are a lot of things I would like to see changed.

**Freeman:** I guess I have thought about this a lot, especially from the movement up through the ranks as an assistant professor here at Vanderbilt. I think that, just from the tenure track process, it is much more complicated and difficult for African-American

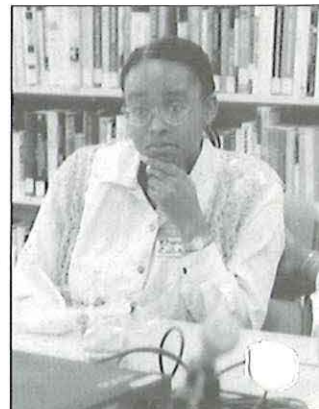
females than even for African-American males. On the one hand, and this is also recorded by research, African-American males have not fared well, particularly at Peabody, but typically African-American men are more supported than African-American women because, I think, people have the sense that women have a role to play and it's usually considered a more docile position. If you have a voice, I think that typically works against you.

**Collier:** I come from a technical background — I was an engineer, and now I'm going into literature. And the facts are the facts, it doesn't matter who said them. The line's down, we can't make the product. So, it doesn't matter if I'm a man or a woman if I say it. It seems to me in academia there's this whole ego thing. People [say] "This is who I am and if you question me, especially if you are black and female, that's bad." I find it hard to be a student and want to have a voice here, but if I get knocked for saying something, then what I am supposed to do?

**Hampton:** I agree with what you're saying in terms of being a student. In a lot of ways, things that are characteristic of our culture as African-American women, you're penalized for in this environment, i.e., being strong, being independent, being articulate, having an opinion, stating that opinion. In classes, statements I have made have been invalidated. They have not been acknowledged. After a while, you're sitting there thinking, "Am I crazy? Is there something wrong with me?" Because you start to question yourself after a while. You go through that class after class, and you really start to wonder. I've had this conversation before, because I'm now fifth year, so I've gotten some history behind me. I've built up my confidence



Lynn Hampton



RHONDA COLLIER



PHOTOS BY GAY REYNOLDS

**Brenda Gilmore (right) listens to comments by Kassie Freeman during the roundtable discussion held at the Women's Center.**

a little bit. You didn't tear me down my first year so I'm still back. But I look back and I say, if I had been of a different mindset, meaning not the confidence and the strength, I would have quit. I would have literally dropped out. And then you say, "Is that what you wanted to happen? Was I being set up for that to happen?" And I hate to buy into this conspiracy theory type of mentality, but I think that's a realistic issue on this campus.

**Holt:** And yet, a committee was set up to study why the retention of African-American faculty and students is not good at Vanderbilt. Why would they even do that if they have no intention of doing anything about it?

**Gilmore:** I [learned from something that] actually happened at this Women's Center where I served on the board. There was a student who had made a suggestion, and she had a very soft voice and her suggestion was ignored. And she made the suggestion a second

time and was ignored. And she made it a third time, and finally they stopped to listen. So, I went home and thought a lot about that, because that had happened to me so many times in meetings. I would make a suggestion or

make a statement and it would be ignored or not acknowledged or put down. And then some time during the conversation, the same suggestion I had made, somebody else would make and get credit for. I thought, well I'm going to start doing that. And since that day I have.

And I think a lot of it has to do with your level of confidence, and with my getting older, too. What you said, you have confidence that it has some validity to it. If it's not accepted, then you don't need to measure it against

anyone else's standard. You know it was a quality suggestion, whether you are acknowledged or not. I must say though, that by the time you say it the third time, most of the time people will stop and listen to what you said. [laughter] So I really learned something from that student.

**Collier:** But it puts that seed of doubt that Lynn was talking about. This is my first year, first semester. I quit my job. I sold my house. I used to make a lot of money as an engineer. And to come here and to have people mess with your [head] . . . it's very . . . You can tell I'm getting emotional just talking about it. It's like, I know I'm smart. I wouldn't have gotten here.

**Stephens:** Right. It's demoralizing, too.

**Hampton:** I have been there. We have all been there. I left many a class my first year in tears. I mean, literally, left the classroom. I would not cry in the classroom because I know crying, in their perception, is weakness. So, if I have to go run out the door and go to the bathroom, I've got to do what I've got to do. But I am going to cry because I am human and I have emotions, and that's OK. But we have been there, clearly.

**Collier:** I'm like, if this is how it's going to be, let me go back. I know it's just part of the process of breaking you in, but . . .

**Freeman:** But Rhonda, I would say that it's not just with students, it's with faculty and probably staff members as well. I felt like that — like bursting into tears many times my first several years.

When I think about what really can make it better here, I think it's the culmination of increasing African-American women on campus in a wide range of positions so that they can act as mentors. And increasing African-American women who are very much interested in making a difference, because that's an important thing, too. I remember when I came in, my department chair assigned me a mentor with whom I'm close, there's no question about that. But you quickly realize that you are talking about things that are so completely different. I am talking about how something made me feel as an African-American female, and my mentor, who is a white female, though she wants to be supportive, has no sense of . . .

**Group:** Does not understand. Does not have a clue . . .

**Holt:** The sense of community is non-existent.

**Gilmore:** In terms of what it's like, I think that the first part of my tenure at Vanderbilt, I felt more isolated than I feel now, and a little bit lonely. I think a lot of it had to do with physically where I was. Then, by accident, in the middle of my tenure, I ended up working over



KASSIE FREEMAN

at Peabody and I had to share some space with another African-American female, and I had so much fun. It wasn't because I couldn't make friends, because people on this campus really have been wonderful to me, and I have had some wonderful experiences, and like Rita, that's why I've stayed, because I have enjoyed working at Vanderbilt. But I did have so much fun because I could just go in and say things to her. She would think it was funny. She could easily identify with it. We would talk about hair, we would talk about church, we would talk about things that we could easily relate to.

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and GLADYS HOLT

# Keeping it real: African-American women at Vanderbilt

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And again I go back to your level of maturity. Now I'm at that point where I can really enjoy everyone because I have learned to reach out not only to the Vanderbilt community but to the Nashville community to fulfill some of those needs that I had that were lacking here at Vanderbilt.

**Taylor:** I can relate to your feeling of isolation, especially as a freshman here at Vanderbilt University. I had a transfer application out, completely filled, ready to mail off, but my mother said wait a semester. So, I held it for a semester and I'm still here, after six years. But I was lucky enough to have sisters who went to school here at TSU, so I had that connection to



NICOLE MASSIE

Tennessee State, and I had friends who went to Fisk. So I felt it was a necessity to reach outside of the wall of Vanderbilt to get that connection that you often didn't

get here. My freshman year there were five black women in my entire dorm, out of a dorm of 110 or 115. One person per floor. You're running up and down the stairs to talk to people you can relate to. So, I think it's a necessity to reach out.

**Massie:** I agree completely. From an undergraduate perspective, I think that's probably one of the reasons why Greek life is so important to undergraduate black women. It's because this is a way to network. This is a way to get to know other black women. And being a French major, I have always been, and probably always will be, the only black person in all of my classes. . . . I do feel that isolation. My teacher pulled me aside and told me that maybe I should consider doing studies about French African literature and that sort of thing. I like that,

so I took it as a compliment. But if I wasn't confident, or if I wasn't really sure, I could take that the wrong way.

In my dorm, I'm an RA. There are two black people. No black residents, out of 180 people. I live on Peabody. There are only five black residents on Peabody, so I feel this isolation. If it weren't for the sorority and if it weren't for the fact that I come from a supportive family, I would not be here.

**Holt:** Which states why the students don't stay. They don't have a life.

**Massie:** We get here as freshmen, and we see things and we're like, "Oh, I'm going to change it." So when I got here as a freshman, I was president of my dorm, and I was in the auxiliary group, and second semester I was in a sorority and I was in all of these activities and groups and things and then I started experiencing what you were talking about where you say something and people just kind of look at you. Or, when you get mad about it, [they say] "Oh, Nicole's got an attitude just like black women do."

**Group:** You're hostile. Right.

**Massie:** And so I learned to just keep my peace and watch. And then I realized, what am I gaining? So I decided to make my own group of friends, and we're all going to sit around and do our own thing. I really feel that black women have a sense of power that is not used or it's underused. So, by the time I got to my junior year, which is now, and I have four residents that are transferring, and I'm thinking, wow, that would really be nice to transfer. I have friends who go to black colleges, and they're talking about, "Oh, it's such an investment." They graduate and they wear their alumni stickers with pride. And I'm thinking I just want to graduate. I respect all of you that are giving back and trying to make a change, but

## READING SISTERS

As a result of a suggestion made at the roundtable, the Women's Center, in conjunction with the Black Cultural Center, is launching a new lunch-hour book group on the third Thursday of each month to focus on works by black women. At its first meeting on Feb. 18, the group will discuss *What Looks like Crazy on an Ordinary Day* by Pearl Cleage. Everyone is welcome to participate. For information, call Hilary Forbes at 322-6518 or Cindy Young at 343-9039.

me personally, once I'm out, I'm out.

**Stephens:** That is sad.

**Holt:** And a lot of black kids leave here with that mentality, because I have mentored quite a few black kids that have come through here.

**Massie:** But I really believe that undergraduates come here for the reputation. We don't come here for any other reason. We hope that once we get here, there will be [a sense of community], but then we realize there's not. By the time you get to your junior year, you're just working. I got to the point where I was doing well scholastically. Last semester I got straight A's and I was so excited. But I got to this semester, and here I am on Peabody campus with no black people, in a dorm with one other black person.

**Young:** I think that's the hardest thing about my position here, at the Black Cultural Center. I don't come in contact with any other students on this campus.

I hardly know any white students, Asian students, anybody but black students. That's not a bad thing, but I'm just saying that there's so much more to me and so much more to who I am.



TELESA TAYLOR

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**Collier:** But I think people know. I mean, both my parents went to historically black colleges, both my brothers went. I went where I had a minority scholarship at the University of Tennessee-Knoxville. I knew when I went there that I was included because they needed more black people there. And I knew when I got there that there weren't going to be a lot of people that looked like me and that it wasn't going to be easy. . . . My real world is that I know there are more white people than me at this university. Where I've worked in the past, I've always been the minority because I am a woman and I am black. It's a part of life. What bothers me about this campus is . . . the everyday interaction in the class, not that there's not a lot of [black] people here.

**Freeman:** Although this is the real world, why is it that we cannot require that we are a part of this university as well? And why can't we require that the university, at a minimum, not create an environment that is hostile?

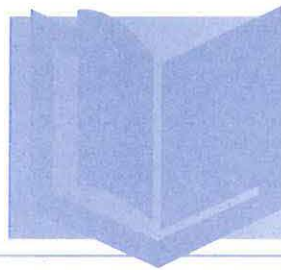
**Manning:** I would love to hear, from you all, what can allies do to support African-American women on this campus?

**Gilmore:** I think far more mentorships [would help]. We hire student workers at the post office — Telesa was one — and usually they end up staying the entire four years they are at Vanderbilt. And I feel confident that when they leave Vanderbilt, they are going to be good attorneys, they are going to be good accountants, they are going to make good CEOs. But they are going to be good people, too, because they have had that interaction with both black and white. And I know because of the personalities in the post office, as well as myself, we have taken on a nurturing type environment. And those employees — we probably have saved a lot. I know that there have even been students who were threatening suicide, that we have saved, but we have done this informally. I think that if the university could recognize that and set up similar situations, that would help save some others.

**Stephens:** That's a good point, Brenda. I take it upon myself, knowing the need that is inside me, to adopt students. I just adopt them. I take them under my wing. I let them know that my door is open. I invite them to dinner at home. I treat them the way I would want someone to treat my daughter who was away at school.

**Gilmore:** I see them walk down the street sometime and their heads are down. Just say an encouraging word. You don't even have to know their name. But it's something that we have to step out of our role and do.

**Stephens:** I'm like you Brenda. I don't limit it to black students — Asian, white. I'm trying to be an example here. It's not about color; it's about the person. We're all human.



## IN THE LIBRARY...

### Anniversary revives interest in 12th century visionary

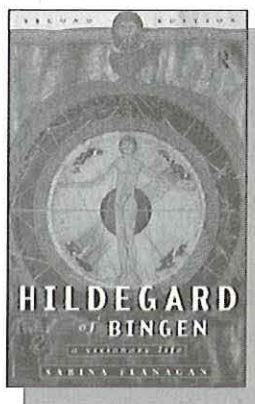
A number of events were held in 1998 to mark the 900th anniversary of the birth of Hildegard of Bingen, one of the most remarkable women of the Middle Ages. While some of these events emphasized Hildegard's musical compositions, others recognized her achievements in

poetry, her writings on theology and nature and her reputation as a prophet and mystic.

The second edition of historian Sabina Flanagan's *Hildegard of Bingen, 1098-1179:*

*A Visionary Life* (Routledge, 1998) coincided with the anniversary and appeared nine years after the first edition. In that interval, the unique works and achievements of Hildegard became much better known to the general public.

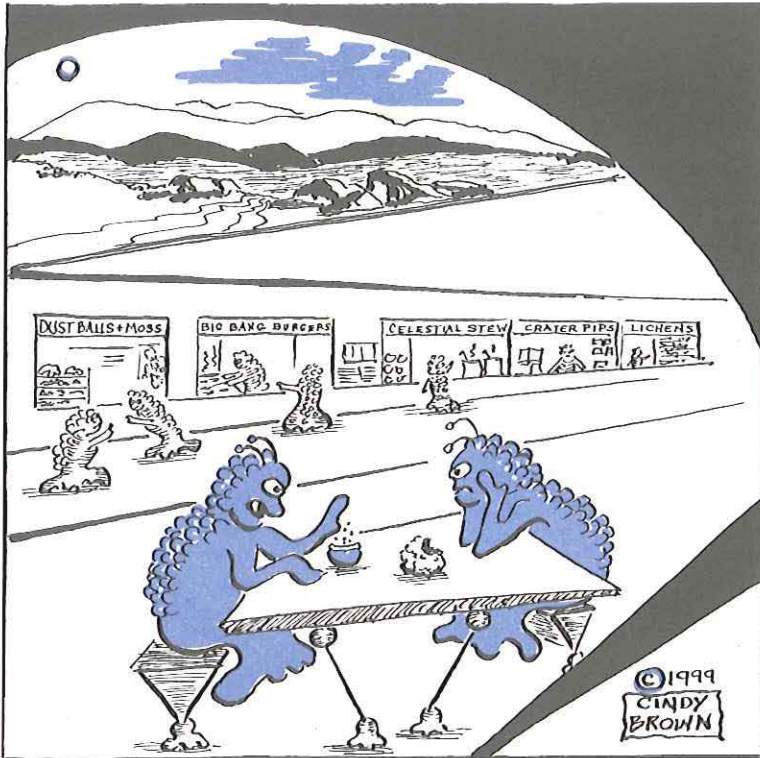
**BARBARA CLARKE**  
Women's Center  
librarian



German-born Hildegard was one of the few women of the Middle Ages to be accepted as a writer, preacher and theologian. Flanagan argues that this was because Hildegard was considered a prophet and was thereby not constrained from speaking out or teaching, as were most women of that era. Because she believed that she received divine visions, Hildegard felt that she had been chosen to preach, write and compose, and she stressed that divine inspiration played a major part in her thoughts and works.

When she was about eight years old, Hildegard's parents had placed her in the care of a recluse or anchoress, who was attached to a Benedictine monastery. The child was educated and grew up there with a number of other young women; eventually she became abbess of the community, which was similar to a convent. During her long life she founded two other convents and became increasingly influential and involved in politics and diplomacy.

Hildegard wrote voluminously in Latin and only in recent years have English translations of most of her writings become readily available. Many of her musical compositions have been recorded recently and her complete works will soon be available; a select discography is included in this volume.



*I thought it would be fun here at Mars University, but I don't see another blue face for days at a time. I feel like an alien.*

## Domestic violence conference

An authority on the prevention of domestic and sexual violence will give the keynote address at "Creating Peace in the Home," an all-day conference Feb. 12 sponsored by the Vanderbilt Divinity School.

Dr. Marie Fortune, founder of the Center for the Prevention of Sexual and Domestic Violence in Seattle, will open the conference with a speech on "Family Values and Domestic Violence." Fortune has written and lectured widely on clergy sexual misconduct and child sexual abuse.

The conference was organized to educate religious leaders about domestic violence and to facilitate dialogue between religious communities and resource agencies that help domestic violence victims. The audience is expected to include clergy, pastoral counselors, religious educators, and others interested in understanding how religious issues become involved in domestic violence.

The conference will be held from 8:30 a.m. to 5:00 p.m. at the Divinity School. Co-sponsors include the Carpenter Program in Religion, Gender and Sexuality; the Office of the University Chaplain; and the Margaret Cuninggim Women's Center. For information, contact conference organizer Stephanie Ludwig, a third-year divinity student, at 463-2862.



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