

**“NEVER LET THE HAND YOU HOLD, HOLD YOU
DOWN.”**

-ANONYMOUS



**TO EDUCATE, SUPPORT, AND REACH
OUT TO WOMEN ON OUR CAMPUS IN THE
CONTEXT OF A GLOBAL COMMUNITY.**

April Newsletter



The Center for Women's Studies

663 N. Wood Ave.

Florence, AL 35630

(256) 765 - 6198/4380

Hours of Operation:

Monday - Friday 8:00 a.m. - 4:00 p.m.

ekelley1@una.edu

April/May Calendar

Sat., April 1—10:00 AM-1:00 PM,
Downtown Florence — Bike Ride

Tues., April 4— 10:00 AM-1:00 PM,
GUC Atrium — Equal Pay Day Bake
Sale

Tue., April 18– Wed., April 19— 10:00
AM-1:00 PM, GUC Atrium — These
Hands Don't Hurt!

Thurs., April 27—3:00 PM, Women's
Center — International Brew

Thurs., May 4 — Dead Day

Fri., May 5– Wed., May 10 — Semes-
ter Exams

Sat., May 13 — Commencement



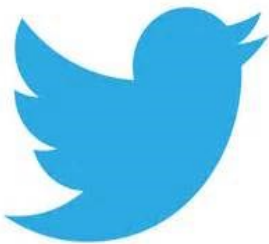
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Stay connected to the UNA Center for Women's Studies by following us on social media:



UNA Women's Center



@UNAWomenCenter



@unawomenscenter

International Brew

Join the Women's Center and the Office of International Affairs for an afternoon of a variety of teas and coffees from across the globe. All refreshments are free and open to the UNA community!

Thursday, April 27

Women's Center

3:00 PM – 4:00 PM

Chai tea, Green tea, Chinese Tea, Italian Espresso, French Press Coffee, International desserts, and Henna Tattoos!



OFFICE of INTERNATIONAL AFFAIRS
University of NORTH ALABAMA



For more information contact Emily Horn Kelley at 256-765-4380 or at ekelley1@una.edu or contact:

Cala Flippo at 256-765-4626 or at cflippo@una.edu



These Hands Don't Hurt!

Join us in the **GUC Atrium** on
April 18-19 from **10 AM—1 PM** to
pledge your hands against violence for
These Hands Don't Hurt!



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The History of Sexual Assault Awareness Month

The 1970s

In the late 1970s, women in England held protests against the violence they encountered as they walked the streets at night. They called them Take Back the Night marches. Word spread to other countries as the protests grew.

In 1978, San Francisco and New York City held the first Take Back the Night events in the U.S. Over time, sexual assault awareness activities grew to include the issues of sexual violence against men and men's roles in ending sexual violence.

The 1980s

In the early 1980s, activists used October to raise awareness of violence against women. Domestic violence awareness became the main focus. Sexual assault advocates looked for a separate month to focus attention on sexual assault issues.

By the late 1980s, activists wanted a week for sexual assault awareness. The National Coalition Against Sexual Assault (NCAASA) polled sexual assault coalitions to choose a time for the Sexual Assault Awareness Week. They selected a week in April.

The 1990s

Despite choosing a single week in April, some advocates began holding sexual violence events throughout the month of April. By the late 1990s, it was common. Advocates began calling for a national Sexual Assault Awareness month.

2000

Starting in 2000, the Resource Sharing Project (RSP) and the NSVRC polled state, territory, and tribal coalitions. They found that most coalitions preferred the color teal. Many used a ribbon as the symbol for awareness and prevention. Most said they preferred to hold sexual assault awareness activities in the month April.

2017

This year, the SAAM campaign is Engaging New Voices. The focus will be on involving coaches, faith leaders, parents, Greek Life, and bystanders with preventing sexual assault. Many groups know about sexual assault and believe it is a problem, but they don't know how they can help. With this year's toolkit and postcards, the NSVRC hopes to help these new voices begin to talk about preventing sexual assault.

Cat Eye Premier Party

Cat Eye: the Zine, UNA's first campus 'Zine,' premiered on Monday, March 13th in the GUC Atrium. Refreshments were served, and an overwhelming amount of support from the campus community was offered. As described within Cat Eye's pages, a zine is a miniature magazine. Cat Eye is sponsored by the Women's Center and aims to promote feminism on campus. Its mission is to spark conversations on topics well-nurtured in feminist academia, but hardly esteemed in the social spectrum of college. To bridge that gap, Cat Eye has developed an edgy, unique attitude upon its publication. The Women's Center aims to release a new issue of the zine for each month that school is in session.



Resources available at the Women's Center

Operating Hours: Monday-Friday 8:00 a.m. to 4:00 p.m.

- . Pride's Pantry of Personal Care Items**
- . Library**
- . Bottled Water**
- . Lactation Room**
- . Couches/Blankets**
- . Computers**
- . Events**
- . Study Rooms**
- . Coffee & Conversation**



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Women In History

Chimamanda Ngozie Adichie **By Caroline Rhodes**

was born on September 15, 1977 in the town of Enugu, Nigeria (Africa). She was born the fifth of six children. Chimamanda came from a conventional middle-class Nigerian family. Her father, a professor at the University of Nigeria, and mother, the first female registrar of the college, raised Chimamanda and her siblings with a rich early childhood full of learning and reading. Her mother says she began reading at age two, though Adichie herself says age 4 is probably more accurate. She began writing stories as early as age 7 with pencils and crayons. She wrote of white, blue-eyed characters, despite the fact that she was born and raised in Nigeria. She describes experiencing a “mental shift” when she discovered African writers around which she attributes to her early influences and perspectives about herself and others, she realized that girls like herself could exist in literature, and should. At the age of nineteen, Chimamanda moved to the United States to study communications and education in medicine. She graduated Summa Cum Laude in 2001 from Eastern Connecticut State University. She completed her master’s degree in creative writing at John Hopkins University. In 2008, she completed a Master of Arts in African studies from Yale University, and was awarded the MacArthur Fellowship and the 2011-2012 fellowship by Radcliffe Institute for Advanced Study, Harvard University.



Today, Adichie labels herself a storyteller, despite the world now placing the label of the “face of feminism,” which is a title she accepts but cringes at nonetheless. Her focus is founded on bringing awareness to the true definition of feminism in the hope of creating gender equality throughout the world. Adichie believes “we should all be feminists.” She is a trailblazer for women’s rights today, using pieces of the past to justify her beliefs and support her stance over and over again that women are just as, if not more so in some areas, capable as a man. She places emphasis on the dire need for people to be- ing to realize this and accept it as fact, truth, and crucial to our future and current society. Chimamanda is currently married and shares time between the United States and Nigeria. She continues to travel around the world giving speeches, teaching writing workshops, and trailblazing modern feminism. When asked by Oprah how she would like to be remembered: “As a person who tried to be honest and who tried to be kind — and who often realized the difficulty of being both at the same time.”

<http://www.oprah.com/oprahsbookclub/20-questions-with>

[-author-chimamanda-ngozi-adichie#ixzz4bKhLzF21](http://www.oprah.com/oprahsbookclub/20-questions-with-author-chimamanda-ngozi-adichie#ixzz4bKhLzF21)

<http://www.imdb.com/name/nm2590693/bio>

<http://chimamanda.com/about-chimamanda/>

Internally Speaking

Hello everyone! As the semester comes to a close, I've been reflecting on my time at the Women's Center. I've been afforded some incredible opportunities and of the most important to me are the connections I have made. From the Vagina Monologues to Feel Good Naked Week, my time interning here has been nothing short of an adventure. This April we will be releasing our second copy of Cat Eye: the Zine and its inception has made a profound impact on me as well. I'm so thankful for the Zine for giving me a voice as well as a reason to be here and under Miss Emily's wing for at least one more semester! I hope to see you all at These Hands Don't Hurt this April, and as always, thanks for reading!

-Karlee Mauk

kmauk@una.edu

Coordinator's Notes

During Spring Break my husband and I took a day to go to Memphis to see some old friends, and on the way were reminded of something we see every time we take that route. It's what we lovingly and laughingly refer to as the Shoe Tree, which is, as the pictures show, a tree by the side of route 72, laden with scores of pairs of shoes which people have thrown over the branches during the past several years. I don't remember when we first noticed this tree because it seemed to have sprung from nowhere one time as if by magic, as if it had always been there. Every time we pass it on route 72 there appear to be more shoes on it, some very nice, barely worn shoes, too. But the weight of the many shoes seems finally to be bending over the trunk and branches, and we hope they aren't damaging the tree. But that concern is for another article.

Why am I writing about the Shoe Tree? Well, for several reasons. You see, I was selfishly very opposed to this friend, who we are going to see, moving, since she is one of my few very close friends. But I really had to "walk a mile in her shoes," if you will, to realize that her husband was, and is, very sick, and they needed to be closer to family and doctors, etc. So, the Shoe Tree reminds me of all that.

And there is that well-known Chinese proverb that roughly paraphrased goes something like this: "The journey of a lifetime begins with a single step." So here we are again, shoes. Every time I pass the Shoe Tree I am reminded that I am embarking upon a journey, literally. Every trip west is a journey of some sort for me. And, at this time of year, as we approach commencement, I think of all our seniors about to take their first "single steps."

Add to all this the tree itself, symbolic of life (the Tree of Life), and the Shoe Tree conjures up a pretty powerful image for me. Whoever started the Shoe Tree could have draped his shoes on the stone wall behind the tree, and we would have had a Shoe Wall, but he intentionally chose the tree. For me, it reminds me of my life's journey, and every time we pass, it I reevaluate that. The Shoe Tree makes me reflect on where I am on life's journey, where I've been, and where I'm headed. I'm guessing that whoever started the Shoe Tree never intended it to be so contemplative a piece of art, but it works for me.

This is our last Newsletter of the academic year. Don't miss our events, *These Hands Don't Hurt* in the GUC on April 18 and 19 and the *International Brew* in the Women's Center on April 27 which we put on with International Affairs and is a party of international coffees, teas, and desserts! It's a great time to relax just before finals.

Emily

