



Georgia Dusk: a southern liberation oral history Presents:
A training handbook for community-embedded oral historians

This handbook is a deliverable for the Oral History Association
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Statement of Purpose and Introduction

Who is Georgia Dusk?

Georgia Dusk: a southern liberation oral history was founded in 2021 by Dartricia Rollins and Ashby Combahee who recognized a gap in the historical record of Queer Black Southerners.

The South more broadly and Atlanta more specifically has been a hotbed of political (turmoil) with much national political attention over the last few years. Historically this has been true as the “home” of the Civil Rights Movement and more recently with Gubernatorial elections, reproductive rights attacks, and trans rights issues. Our collective identities as Queer Black Southerners position us in a politically vulnerable demographic given the attacks on bodily autonomy, education, and increased state and police repression, which impact our right to live in safe and sustainable communities. Recent news stories on Georgia politics note abortion bans, restricted gender-related healthcare for transgender youth, and increased police militarization and the construction of Cop City. Mainstream media has portrayed Atlanta as both a progressive city with Black leadership and Georgia as a regressive state with contentious legislative decisions. Often painting the South as “backward” and responding in kind with divestment and scorn, instead of looking to the grassroots movements that are fighting for the rights of Black, Queer, Southerners.

It is with this orientation to history and political identity that we created Georgia Dusk. As a praxis of liberatory memory work, Georgia Dusk documents the cultural and political organizing practices of Atlanta’s Black feminist communities. Not all of our participants identify as queer, nor are they all from the South. However, their experiences provide a unique perspective of liberation movements in the South as Black people whose values and principles resist the elitist, patriarchal, and many times pro-capitalist perspective of Black organizing that is present in the dominant historical narrative in Atlanta. The project uplifts the voices of people who have chosen to live, build community, and organize in this city. At a time when every aspect of life is a contentious political and legislative issue, many of us have come together to fight back against these attacks on our human rights. Many of these fights have been led by Queer Black Southerners.

In our positions at two legacy organizations within the southern liberation movement, we witness radical history on a daily basis. At Charis Books and More and its nonprofit programming arm, Charis Circle, Dartricia Rollins works as the assistant director of the nonprofit organization and a bookseller. Charis is a home for feminist writers, artists, abolitionists, internationalists, queer people, and transgender and gender-conforming people in a region of the country that is politically hostile to us. Charis has been the home of radical history makers in Atlanta since 1974. Charis has continually built a safe and sustainable space for feminist and queer-identified people to exist, demonstrating that the South is arguably the most powerful place for community action. Through community activism, education, and feminist community building, Charis serves

as a physical space for organizers to convene and open the door for community members to become active participants and build political power. Charis is the place where Ashby and Dartricia initially met and continue to build their own connections to radical history through Georgia Dusk.

Who is this handbook for?

To quote the Combahee River Collective, “We believe that the most profound and potentially most radical politics come directly out of our own identity.” Within our liberatory memory work praxis, this means documenting the communities in which we live, work, and struggle. It is also our duty as Black Queer Southern memory workers to ensure that fellow Black Queer Southerners’ lives are embedded in the collective memory that our work fosters. This guide affirms our responsibility to be community-embedded oral historians. This guide is designed to define and examine community-embedded praxis and how it leads to better-informed organizing strategies. Our hope is that this handbook equips community-based memory workers, grassroots organizers, and critical educators to utilize oral history as a methodology to uncover radical local history, build intergenerational bridges for community members in the movement, and build a collective memory. The following sections provide examples of our approach, our process, and implementation of community programming to stimulate civic engagement and intergenerational organizing.

We are expanding the definition of oral history practices - history cannot simply be recorded and archived if the expectation is to reach current-day organizers and inform our strategies. Through our research process, we answered our research question: how can oral history be used as an intergenerational organizing tool?

Historical and Political Background

We see the South broadly and Atlanta/Georgia as important sites of reproductive health, rights, and justice work. Georgia is the home of foundational organizations to reproductive health and reproductive justice such as the National Black Women's Health Project (founded in 1984) and SisterSong WOC (founded in 1997). In 1983 Spelman College hosted the first ever National Conference on Black Women's Health Issues produced by the National Black Women's Health Project (NBWHP) which convened Black women from across the country to discuss the health and reproductive rights of Black women, preceding the 1994 Chicago Conference where the Reproductive Justice term and framework was coined. Throughout the 1980s and early 90s, the NBWHP shifted the energy in the movement towards a self-help model, empowering women and community members to learn more about their bodies, predominant health issues, and community-oriented solutions. This laid the groundwork for other Black women-led reproductive health and consequently reproductive justice organizations such as SisterLove and SisterSong.

In addition to the significance of Black-led reproductive justice organizations, Atlanta is a birthplace for Black feminist pedagogy and organizing. The first women's studies program at an HBCU, the Women's Resource and Research Center (WRRC), was founded at Spelman College by Dr. Beverly Guy-Sheftall. These spaces continue to foster the development of other Black feminist national organizations such as ZAMI NOBLA (National Organization of Black Lesbians on Aging), which serves Black, aging, lesbians, SPARK Reproductive Justice NOW, and Southerners on New Ground (SONG).

As cultural workers and organizers interested in the history of our community, we thought it was important to ask what does our community need? Our research question was, how can oral history be used as an intergenerational organizing tool? How can activists and organizers use the power of storytelling from their community members of all ages to inform their current organizing strategies and build political consciousness? We approached this question by situating ourselves in 50 years of movements for Reproductive Rights, Health, Justice, and Liberation through archival research to inform our gathering of oral histories.

Why reproductive justice now?

In 2018 a restrictive abortion bill was passed in Mississippi, which subsequently led the only abortion clinic, Jackson Women's Health Organization to file a lawsuit shortly after. In 2020 the case went to the United States Supreme Court. The nation was shaken by an unprecedented draft leak shared by Politico on May 3, 2022, a draft opinion of the Supreme Court Decision on the case of Dobbs v. Jackson which alluded to Roe being overturned. This was followed by a final decision to overturn Roe v. Wade effectively making abortion "illegal" on June 24, 2022. In Georgia, a 6-week Ban, H.B. 481 took effect on July 20, 2022.

The oral histories are informed by the historical research gathered from visiting the archive collections of Georgia State University, Spelman College, Duke University, Smith College, and

the Auburn Avenue Research Library on African American History and Culture. Oral history brings light to the nuances and complex challenges of collective resistance that are often excluded in written publications, including community building, internal conflict, fatigue, and the cumulative small victories. Jointly, the oral histories and archival research piece together a narrative that led to *Dobbs v. Jackson* decision on June 22, 2022, which overturned the landmark case, *Roe v. Wade* 50 years ago and how organizers have responded.

Templates and Processes

The following documents are templates we used throughout the process to communicate with participants and organize their responses.

1. Project Description
2. Invitation to participate (email template)
3. Consent Form
4. Interviewee Interest Form
5. Terms & Definitions | RJ and Birthwork
6. Interview Script & Questions



Name: Georgia Dusk: a southern liberation oral history

Mission/Tagline: Georgia Dusk: a southern liberation oral history project connecting the intersections of Black movement and cultural work in Atlanta, Georgia across generations.

About our Name: Inspired by the two poems titled Georgia Dusk by both [Langston Hughes](#) and [Jean Toomer](#), Georgia Dusk: a southern liberation oral history is a project to connect the intersections of Black movement and cultural work in Atlanta, Georgia across generations. Poetry has always served as a medium for expressing feeling, storytelling, and politics, so we thought it fitting that our project has a poetic name. Both Langston Hughes and Jean Toomer were artists during the Harlem Renaissance and Black Liberation Movement. In Toomer's work, he often depicts Southern beauty and struggle, and Hughes often expresses radical politics with depictions and observations of the conditions of the working class domestically and internationally. Georgia Dusk means to reflect the conditions of Southern Black people while also highlighting the beauty and struggle of collective organizing.

Why oral history?

In the tradition of Indigenous storytelling and record-keeping, it is our aim to build a body of knowledge and experiences that could be of use for our community now and for future generations. The spoken word is an important and valuable alternative to written history and is the way of Black folks. Oral history brings light to the nuances and complex challenges of collective resistance that are often excluded in written publications, including community building, internal conflict, fatigue, and the cumulative small victories.

How can oral history be used as an intergenerational organizing tool?

This guiding question is the center of the oral history project conducted by Ashby Combahee and Dartricia Rollins in partnership with Spelman College. Georgia Dusk is focused on Georgia as the place we call home, but also as a place with a long history of resistance, struggle, and organizing. In Georgia, an intersection of grassroots movements led by Black feminists has created a legacy of community networks, organizing strategies, and resources for healing in response to constant state repression. This project is aimed to flip the traditional authority that researchers typically have in the field of oral history and empower narrators as collective owners

to use the oral histories to build their knowledge and capacity as activists.

Georgia Dusk is an intergenerational counter-narrative to the mainstream depiction of Georgia politics and the southern liberation movement. As experts of our own stories, the project documents grassroots movements led by Black queer and feminist people. The oral history interviews enable participants to reclaim the narrative and historical representation of liberation movements throughout Georgia. When used with other research materials, oral histories help to provide a more holistic view of history.

To quote the Combahee River Collective, “We believe that the most profound and potentially most radical politics come directly out of our own identity...” As Queer, Black, Southerners we will fulfill our goals as conveners, organizers, and memory workers by trusting that marginalized people are the experts of their own stories.

The oral history project will focus on four sections:

1. Educators and Scholars
2. Cultural Workers and Artists
3. Reproductive Justice Organizers
4. Social Justice Organizers

Many of the narrators will fall into more than one of these sections. These four sections define the intervention method of organizing. For example, narrators of the first section will likely include formal academics, independent scholars, and community educators who use educational settings to interrogate oppressive practices. More than a collectively owned oral history archived by Spelman College, the project will be a historical and archival anchor for the already existing network of Black feminist organizers, in Atlanta and across the South. The mission of Spelman College Archives, a historically Black liberal arts college for women located in Atlanta, Georgia, is to collect, preserve, and make materials available for research on the experiences of women of the African diaspora. Through the project, community organizers will have diverse perspectives on the histories and intersections of effective movements including racial justice, LGBTQ rights, disability rights, environmentalism, reproductive justice and rights, and the fight against mass incarceration. Participants will also develop tools for archiving their work to enhance access for future generations.

The project will be intergenerational, with participants of varying ages, and each person’s experience holds significant value. What young people have to contribute to the historical record is really essential but their perspectives are often dismissed in traditional oral history practices. As the oral histories are gathered, they will be used to develop community programming to stimulate civic engagement and intergenerational organizing.

Who We Are

Ashby Haywood (s/he/they) is a Black queer memory worker from the South. She is a full-time assistant librarian and archivist at the Highlander Research and Education Center. Ashby has worked on numerous community oral history projects, including the New York Public Library Community Oral History Project, Black Women's Blueprint Truth and Reconciliation Commission partnership with Threshold Collaborative, and the Georgia Transgender Oral History Project. For Ashby, preserving and engaging collective memory is vital to sustaining impactful political action. Ashby completed an oral history fellowship with the Womanist Working Collective which documented their community organizing in Philadelphia. Using oral history as a catalyst for reflection and dialogue, Ashby believes that the most impactful learning opportunities develop by interrogating our lived experiences.

Dartricia Rollins (she/her) is a Queer, Black, Southern organizer and cultural worker. She works full-time as a Bookseller at Charis Books and More and Assistant Director of Charis Circle, the nonprofit programming arm of Charis Books and More. Dartricia also works in the field of reproductive justice serving as a board member of Access-Reproductive Care-Southeast and an individual member of the Network for Abortion Funds. She is also a member of the Atlanta Chapter of the Black Alliance for Peace (BAP) a people(s)-centered Human Rights project against war, repression, and imperialism, and a member of the Party for Socialism and Liberation. Working at the intersections of literary arts and community organizing, Dartricia understands the importance of storytelling and documentation in the South for Queer and Black organizers and cultural workers.

[SUBJECT] INVITATION | Georgia Dusk Oral History Project

Dear [PARTICIPANT],

I hope this email finds you well! My name is Dartricia Rollins and I would like to introduce myself and my collaborator who is copied here, Ashby Combahee. We are working on an independent oral history project in collaboration with Spelman Archives titled, Georgia Dusk: a southern liberation oral history, connecting the intersections of Black movement and cultural work in Atlanta, Georgia across generations.

YOU:

We would like to invite you to participate in sharing your story with us! We believe that your participation would be an incredible contribution to a community archive and collective history. **[ONE-TWO LINES ABOUT THEM, THEIR WORK, AND WHAT WE ADMIRE].**

Below we have more information about our project, as well as a full project description attached. If you would like to participate please “reply all” to this email and we will follow up with next steps.

ABOUT THE PROJECT:

Our guiding question is, how can oral history be used as an organizing tool? As both organizers and cultural workers, Georgia Dusk is an intergenerational oral history of Georgia’s ongoing southern liberation movements documenting Black, queer, and feminist grassroots organizers and cultural workers. We trust that marginalized people are the experts of their own stories and leaders of their liberation. The oral history interviews enable participants to reclaim the narrative and historical representation of movement and cultural work throughout Metro Atlanta to build our futures. By building a community archive in the form of oral history, Georgia Dusk is a collective information-building process with contributions from all generations.

[INSERT PROJECT DESCRIPTION]

REPRODUCTIVE JUSTICE:

Georgia Dusk as a project will span across movements and cultural workers, but our current focus is the history of and current Reproductive Justice movement. We see the South broadly and Atlanta/Georgia as an important site of reproductive health, rights, and justice work. Following the overturn of Roe, it is even more important to document where we were, are, and are going in the fight for reproductive liberation. Our understanding of Reproductive Justice is expansive and representative of the tenets of RJ put forth by SisterSong WOC.

ABOUT US:

Ashby Combahee is a Black queer memory worker from the South. She is a full-time librarian and archivist at the Highlander Research and Education Center. Ashby is an advisor and interviewer for the Georgia Transgender Oral History Project.

Dartricia Rollins is a Queer, Black, Southern organizer and cultural worker. Dartricia is the Assistant Director of Charis Circle, and a bookseller at Charis Books and More. She serves on the Board of Directors at Access Reproductive Care-Southeast, a member of the Black Alliance for Peace, and the PSL.

If you have any questions please feel free to ask. We look forward to hearing from you! Thank you for your consideration.

In Struggle + Solidarity,
Dartricia Rollins (she/her)
Ashby Combahee (she/they)

Georgia Dusk: a southern liberation oral history

PURPOSE

You have been asked to participate in Georgia Dusk, an oral history conducted by Ashby Combahee and Dartricia Rollins. The project is partnered with the Spelman College Archives, a component of The Women's Research and Resource Center founded by iconic Black feminist Dr. Beverly Guy-Sheftall, and which serves to document the experiences of contemporary Black feminist scholars, activists, and cultural workers.

The purpose of Georgia Dusk is to gather and preserve first-hand narratives of organizers and cultural workers who have a connection to Georgia and who are part of the southern freedom movement. The oral history interviews provide elements of history that are often not apparent in traditional archival documents or dominant media. The interviews enable participants to reclaim the narrative and historical representation of liberation movements throughout Georgia. When used with other research materials, the oral histories help to provide a more holistic view of history.

PROCEDURES

If you agree to participate, you will be asked to complete a biographical data form, and sign this consent form, which transfers copyright ownership of the interview to the Spelman College Archives; you will receive a copy of the signed form. During the interview, you will be asked a series of questions, which will include general biographical, educational background, grassroots organizing involvement, affiliation(s), and other pertinent questions unless you have indicated otherwise. **You will have the right not to answer any questions that you may feel uncomfortable answering and you may terminate the interview at any time.**

The interview will be audio recorded and transcribed. Full or partial components of the transcript will then be made available to the public. Unless otherwise stipulated, the interview will also become available for public viewing/listening, for future documentary production, for educational materials, and/or for broadcast via the project website.

RELEASE FORM

As a participant in the project you will be asked to sign a release form. This form officially grants joint ownership of your interview to the Spelman College Archives. You will have the right to review the recorded interview and transcript. You will be provided with a copy of all material and have the right to copy, use, or publish all or part of your interview with appropriate credit given to Georgia Dusk. Any special needs or concerns should be discussed with the oral historians before completing the release form.

RISKS

Your participation is voluntary; there are no foreseeable risks involved in taking part in this project.

BENEFITS

The benefit of participating in the oral history is adding your contribution to a community archive and collective history.

PARTICIPATION

Participation is voluntary and you may end the interview at any time without discrimination or retribution towards you.

CONFIDENTIALITY

Generally, oral histories **ARE NOT** considered confidential. Interviews contain the name and other personal identifiable information about the interviewee. You may redact segments of your interview after review.

TIME

The average length of an interview is approximately one to two hours. However, the interview may be longer or shorter, and may require more than one session. This can be decided by you, the participant.

LOCATION OF INTERVIEW

Interviews are conducted in person or virtually depending on your preference and availability. Participants have the option of conducting the interview at their home, office, or a location selected by Ashby and Dartricia.

QUESTIONS

If you have questions about the Georgia Dusk Oral History Project, please send us an email here: info@georgiadusk.com

YOUR ORAL HISTORY INTERVIEW MAY TOUCH ON THE FOLLOWING THEMES:

1. Introductions
 1. Name, age, and pronouns
 2. Place of birth

3. Connection to Atlanta
2. Family, Youth, and Community
 1. Family background
 2. Location (where you were born and raised)
 3. Chosen family
 4. School and friends
 5. Childhood interests and aspirations
 6. Awareness of the world around you
 7. Influential figures or events
 8. Religious background/experiences
3. Adult life
 1. Work and Career
 2. Social activities
 3. Relationships and Friendships
 4. Hobbies and Interests
 5. World around you
 6. Religion and spirituality
4. Political Consciousness
 1. Racial identity
 2. Gender/Sexuality identity
 3. Economic background
 4. Systemic oppression
5. Activism
 1. Relationships to grassroots organizations
 2. Political activities
 3. Community organizing
6. Georgia Experiences
 1. Changes in Georgia
 2. Positive Qualities
 3. Difficult Qualities
7. Anything that has not been covered

COMMUNITY AGREEMENTS

All accounts of history are not the same Your participation in this project provides a more holistic and nuanced history of organizing and cultural work in Georgia. Your personal reflections are part of the historical record as you remember it, even when they contradict others' perspectives.

Speak from your own experience Your oral history should reflect your own lived experiences. Only when it is necessary for providing wider context should you share others' experiences.

Do not personally attack others Conflict is inherent in every community. You are welcome to discuss the conflicts and tensions you experienced in organizations and in personal relationships. However, the purpose of the project is not to defame others and you must refrain from making attacks on others' personhood and character.

Collective ownership All oral histories are held at the Spelman College Archives but are owned jointly between the project organizers and the participants. You may use your own oral history recording and transcript however you choose with appropriate credit given to Georgia Dusk. Any publications, exhibits, or documentaries using your oral history will be credited to you.

COVID-19 safety During the interviews, which may be conducted in person with the oral historian and project coordinator, we will maintain physical distance to avoid transmission of COVID-19. All participants must commit to attending interviews in good health and cancel the interview if they experience any of the common symptoms or are at risk of transmission. Any participant can request accommodations to ensure personal safety (e.g. negative COVID test, masks requirement).

Equitable Participation Some participants may have personal conflicts with each other. This project is a community-wide project and no one will be denied participation due to personal conflicts with others.

SIGNATURE

By signing this form, you agree that you have read this document in full and agree to the stated terms. If you have any concerns or objections, please email us (info@georgiadusk.com) before signing this form.

sign here

Georgia Dusk: Oral History Interviewee Interest Form

This form is to be completed by participants before their interview in order to prepare the oral historian and project coordinator for an in-depth and enriching interview process. This information will also be used in the oral history description for the archive.

* Required

1. Name (first and last) *

2. Phone Number *

3. Pronouns *

4. Location (city and state) *

5. Bio/About You

Please share a brief biography of yourself and your work. This can include political issues, campaigns, or direct actions you organized around or worked on. You can also list the communities and political networks you are a part of.

6. Topics *

Please select the topics that you would like to discuss during your oral history. (check all that apply)

Check all that apply.

- Early Life and Family Background
- Personal Life
- Education
- Community Organizing
- Political Activism
- Roe v. Wade Supreme Court decision

7. Reproductive Justice/Birth Work *

Please choose what describes you best. We are defining Birthworkers as 1) OB-GYN 2) Midwives 3) Doulas 4) Certified Nurse Midwives 5) Direct-entry Midwives. We are defining Reproductive Justice based on the tenets of RJ provided by SisterSong WOC. SisterSong defines Reproductive Justice as the human right to maintain personal bodily autonomy, have children, not have children, and parent the children we have in safe and sustainable communities. [Please refer to our running list of terms and definitions](#). (check all that apply)

Check all that apply.

- Birthworker (broadly)
- OBG-YN
- Midwife
- Certified nurse-midwives
- Direct-entry midwives
- Doula
- Full Spectrum Doula
- Birth Doula
- Postpartum Doula
- Abortion Doula
- Transition (Gender) Doula
- Abortion Provider (clinic worker, etc...)
- Clinic Escorts
- Family Planning
- LGBTQ+ Family Building and Planning
- Fertility Counseling
- Fertility Treatment
- Social Worker
- Advocate and/or Practitioner against Family Separation
- Reproductive Justice Activist
- Reproductive Justice Organizer
- Reproductive Justice Practitioner
- Reproductive Rights Lawyer
- Other: _____

8. Upload a CV, resume, articles, or other representations of your work. (optional)

Files submitted:

9. Interview Location *

Mark only one oval.

- In-Person (your home/office)
- In-Person (Georgia Dusk location)
- Virtual (Zoom)

10. COVID Precautions

Please let us know what safety precautions you need for in-person recording. E.g. wearing masks or negative COVID tests.

11. Accessibility Needs

Please let us know what accessibility needs you have. We are committed to making sure everyone's needs are met to the best of ability.

12. Would you like to refer someone else?

Mark only one oval.

Yes *Skip to question 13*

No

Future participant references

Please let us know who you recommend to participate in the oral history project!

13. Who would you like to refer?

Include name and email or phone number

This content is neither created nor endorsed by Google.

Google Forms

Reproductive Justice + Birth Worker Terms + Definitions

Purpose: This document is intended to support you, the future participant to accurately self-identify the categories that most reflect them and the work they do,

Reproductive Justice | Definition ([source](#))

We are defining Reproductive Justice based on the tenets of Reproductive Justice provided by SisterSong WOC. SisterSong defines **Reproductive Justice as the human right to:**

1. maintain personal bodily autonomy
2. have children
3. not have children
4. parent the children we have in safe and sustainable communities.

Birthworkers | Definition ([source](#))

1. OB-GYN
2. Midwives
3. Doulas
4. Certified Nurse Midwives
5. Direct-entry Midwives

Birth Worker: A professionally trained person who provides emotional, physical, and informational support during pregnancy, birth, and the immediate postpartum period. This includes: OBG-YN, Midwives, Doulas, lactation consultants, lactation educators, childbirth educators, etc... ([source](#))

OB-GYN: Obstetrician-gynecologists (OB-GYNs) are doctors with years of training, in medical school and then in a residency. They can perform medical procedures and surgeries like cesarean sections in case of an emergency. ([source](#))

Midwife: Midwives can deliver low-risk babies in hospitals, clinics, birthing centers, and homes, depending on the state. They cannot perform surgery but can sometimes prescribe medications. They tend to advocate for low medical intervention and have a more hands-on relationship with their patients. What they can and can't do varies by state. ([source](#))

Certified nurse-midwives: have nursing degrees and then complete graduate studies in midwifery and pass a national certification exam. They mostly work in hospitals and clinics under the tutelage of doctors. They are the only type of midwife currently licensed to practice in the state of Georgia.

Direct-entry midwives: earn their skills through different types of training: by going to school, completing apprenticeships, or self-studies. They often deliver babies at home or work in birthing centers. Some seek certifications from national midwifery organizations, which generally

require achieving a certain standard of knowledge and passing a test. About three dozen states license at least some types of direct-entry midwives.

Doula: Doulas play more of a supportive role during births but can't deliver babies. They coach women in labor on breathing patterns, birthing positions and how to relax. ([source](#))

Full Spectrum Doula: someone who supports pregnant people no matter the outcome of their pregnancy. Including Pregnancy, postpartum, miscarriage, abortion, etc... ([source/more information](#))

Birth Doula: Birth doulas provide different types of support to pregnant people during the various stages of pregnancy such as the prenatal period, labor, and delivery. ([source/more information](#))

Postpartum Doula: Postpartum doulas provide support after birth during the new journey into parenthood, even for those who are already parents. Going from months of being the center of attention during pregnancy to suddenly feeling secondary can be an isolating transition. And it's especially difficult if you don't have the chance to process your pregnancy and birth experience, or the new responsibilities that come with your evolving identity as a parent. ([source/more information](#))

Abortion Doula: Abortion doulas are trained to offer physical, mental, and emotional support before, during, and after an abortion. ([source/more information](#))

Transition (Gender) Doula: A (trans)ition doula is a caregiver and companion to the expansive spectrum of gender-affirming transitions — including hormone, surgical, non-medical, and herbal transitions — for people who are queer, trans, gender nonconforming, nonbinary, or otherwise seeking gender-affirming care. We provide support, advocacy, and education to clients going through their gender transitions. ([source/more information](#))

Abortion Provider: Anyone who contributes to the ability to access abortion care at a reproductive health clinic. This includes, but is not limited to: health educators, health advocates, clinic liaisons, nurses, physicians, administrators, and other licensed and non-licensed clinic staff.

Clinic Escorts: an individual who volunteers at an abortion clinic or family planning clinic. Their role is to assist patients and staff to enter and exit these facilities safely, and to prevent any potential harassment or danger to individuals. ([source](#))

Family Planning: someone who supports "the ability of individuals and couples to anticipate and attain their desired number of children and the spacing and timing of their births. It is achieved through use of contraceptive methods and the treatment of involuntary infertility." ([source](#))

LGBTQ+ Family Building and Planning: people who specifically work in LGBTQ+ family building and planning support LGBTQ+ individuals and couples with fertility treatments, egg donors, gestational carriers, legal, adoptions, and other family building tools. ([source](#))

Fertility Counseling: a form of counseling designed to support individuals or couples who are facing challenges around fertility. ([source](#))

Fertility Treatment: someone who supports individuals experiencing infertility and who need help getting pregnant. ([source](#)) This includes someone who works in the medical field or as a holistic healing practitioner, such as an herbalist, chiropractor, or acupuncturist.

Social Worker: “Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people.” ([source](#)) Social workers may work in government agencies, nonprofit organizations, schools, and other forms of community centers.

Advocate and/or Practitioner against Family Separation: anyone who works to end the child welfare system and foster care’s system of surveillance, policing, and punishment of families. ([source/Movement for Family Power](#)) This may include family separation lawyers and abolitionists. Drawing on Dorothy Roberts’ recently published book, *[Torn Apart: How the Child Welfare System Destroys Black Families – and How Abolition Can Build a Safer World](#)*, Roberts explains how the child welfare system uses family separation (or the threat thereof) as a means of policing Black families (as well as Native families, other non-white families, and poor families). This is a result of the state’s failure to invest in families in fundamental ways and is a clear manifestation of reproductive violence. ([for further reading](#))

Reproductive Justice Activist: someone who advocates or practices activism: a person who uses or supports strong actions; such as public protests in support of reproductive justice. This also includes volunteers, interns, practical support volunteers, clinic escorts, etc. An activist may also work towards legislative changes at the local and state levels through lobbying, voter engagement, and electoral campaigning.

Reproductive Justice Organizer: someone who is a member of an organization in support of reproductive justice. This may include but is not limited to: reproductive justice organizations, or an organization or political party with an implicit RJ framework.

Reproductive Justice Practitioner: someone whose profession is in the field of reproductive justice.

Reproductive Rights Lawyer: a lawyer who works to protect, advance, and ensure the human rights of people seeking reproductive health services, rights, and freedoms. ([source](#)) ([source](#))

Interview Script and Questions

Script:

My name is INTERVIEWER [NAME] and I am here with [NAME] we are interviewing [PARTICIPANT NAME] for Georgia Dusk: a southern liberation oral history project. Today is [DATE] and we are conducting this oral history at/in [LOCATION].

You have been asked to participate in Georgia Dusk, an oral history conducted by Ashby Combahee and Dartricia Rollins. The project is partnered with the Spelman College Archives, a component of The Women's Research and Resource Center founded by iconic Black feminist Dr. Beverly Guy-Sheftall, and which serves to document the experiences of contemporary Black feminist scholars, activists, and cultural workers.

The purpose of Georgia Dusk is to gather and preserve first-hand narratives of organizers and cultural workers who have a connection to Georgia and who are part of the southern freedom movement. The oral history interviews provide elements of history that are often not apparent in traditional archival documents or dominant media. The interviews enable participants to reclaim the narrative and historical representation of liberation movements throughout Georgia. When used with other research materials, the oral histories help to provide a more holistic view of history.

[NAME], can you please introduce yourself by saying your name, pronouns, age, and your work in the field of Reproductive Justice?

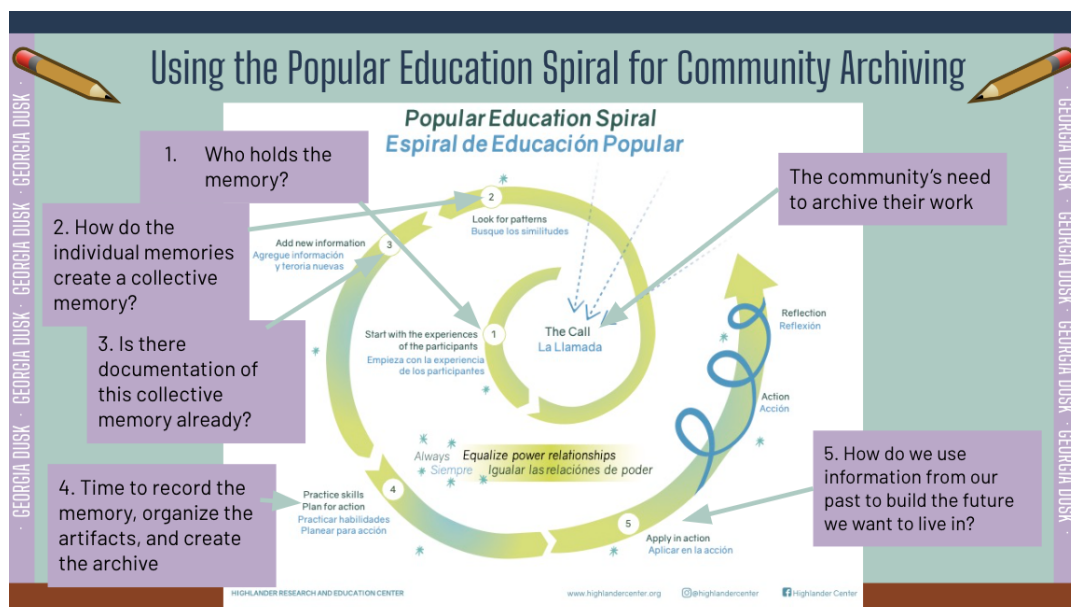
Who do you dedicate your oral history to?

General Questions:

1. Where and when were you born, where were you raised, and who raised you?
2. What is a significant memory that you have from childhood?
3. What is a significant event from your childhood?
4. What are the values that shaped your family and home life?
5. How do you define community? How have you built community?
6. When did you begin to build political consciousness?
7. How did you come into reproductive justice work?
8. Why do you choose to do this work in Atlanta? What is the significance of the South for you as an [activist/organizer/cultural worker/birth worker]?
9. What have been the challenges as an [activist/organizer/cultural worker/birth worker] before and after the Dobbs v Jackson decision to overturn Roe v Wade?
10. What does reproductive liberation look like to you?

Methodology

Drawing on a wide array of knowledge from our narrators and developing an educational tool for collective action, our oral history methodology is rooted in popular education and participatory action research. Popular education (pop ed) and participatory action research (PAR) are critical learning methodologies in social and political movements because they honor and use the many kinds of important knowledge that community members possess. Building a new social order requires creative thinking which is often undervalued by traditional academic institutions. The pop ed and PAR methodologies utilize community, cultural, and experiential knowledge in addition to traditional knowledge production legitimized by academic institutions.



Our process is designed around the popular education spiral. As a participatory process, the spiral begins with “the call.” In a memory work practice, this means assessing the community’s need to archive their work. For many communities, there is a need to remember the movement’s legacies. This could include what strategies they use to bring people together, how they practiced civil disobedience to resist violence and oppression, what messages and propaganda were shared among members, or what gains did they achieve to improve the conditions of the communities. For us, there was a gap in knowledge of how the RJ movement has changed to include other social justice movements, such as disability justice, transgender rights, and police and prison abolition.

Once the call has gathered the participants, the memory worker must then listen to what the participants have to say. What are their questions, concerns, critiques, accomplishments,

desires, and needs? At the Highlander Research and Education Center, this process takes place through in-person discussions so that everyone can hear each other's experiences. As embedded members of our communities, we use the spaces held by community institutions, such as yes, please: a bookhouse and carespace, Charis Books and More, the Feminist Women's Health Center, and the Highlander Research and Education Center to gather this information. Our job as liberatory memory workers is to be in relationship with community members, listen dutifully, and find what needs to be remembered.

As we listen, we notice patterns. What conclusions are people drawing? What is the collective memory being established? The patterns found at this stage lay the foundation for how historical narratives have shaped collective memory. The oral historian uses this information to build a research process addressing potential mythologies or misconceptions. Many Atlanta RJ organizers know the legacy of organizations like Feminist Women's Health Center, SisterSong WOC, and SisterLove, who filled a community need by providing direct health services. We wondered what led to these organizations' founding and how did they navigate the ever-changing and hostile political terrain.

The third step is a process of uncovering the existing collective memory and how it was formed. For us, this involved going into the archives to find primary documents on important historical events and policies. We took the information we found in the archives and shared it with the community to get additional context. The research enabled us to prioritize certain participants and create questions for the oral histories.

For some, this may mean creating an accessible database of community resources and artifacts, resembling a traditional academic archive. For others, this could mean gathering artifacts and sharing them on a social media platform, allowing for a more serendipitous discovery process. For us, this meant gathering information about Black-led reproductive justice movements through oral history and sharing it through curated public programs.

Community Activation

In order to answer the research question, how can oral history be used as an organizing tool it is important to do community-activated programs and events that invite the community to have buy-in to the project as well as reflect on the content and offer us feedback. Public events invite community members to feel as if they are part of and have ownership of the project. Collective ownership is highlighted in our community agreements states. This means we as the oral historians, the participants as narrators of their own stories, Spelman Archives as the repository, and the community-at-large as our key stakeholders. It is paramount that oral histories are used in real-time as an active part of how organizers, cultural workers, and birthworkers are reflecting on and shaping their work toward reproductive liberation.

The following program details are from two events we created and facilitated during the grant period. The first event, Organizing with Oral History, was a 90-minute virtual workshop with almost 100 participants. The second event, Post Roe: What We Can Learn from Oral History, was a 90-minute listening session and discussion with three of our narrators and an in-person and online audience with almost 50 participants. We've provided the full description, run of show, and workshop materials.

Event 1: Organizing with Oral History

Organizing with Oral History: Ashby Combahee and Dartricia Rollins, a virtual session at the Highlander Center's 90th anniversary.

Description

As a method for memory work, how can oral history be used in our organizing strategies? This political education workshop is a listening session where we interrogate the power of narratives and share resources for conducting oral histories.

How we planned the event

As part of our deliverable, we committed to facilitating at least one workshop training individuals in our methodology and approach to Georgia Dusk. After months of archival research and recording two oral histories we decided to test our research question, how can oral history be used as an organizing tool? Our agenda was divided into three sections: 1) Archival Journey, 2) Listening Session, 3) Group Discussion.

How we chose the location

Ashby works full-time as the librarian and archivist in the Septima Clark Education and Learning Center at the Highlander Center. He was invited to teach a workshop as part of Highlander's 90th Homecoming celebration "There's a New World Coming" which encouraged us to engage our radical imagination to envision the future world we are building together. Highlander serves as a catalyst for grassroots organizing and movement building in Appalachia and the South.

Highlander works with people fighting for justice, equality, and sustainability, supporting their efforts to take collective action to shape their own destiny. We chose to host a virtual event due to conflicting schedules, which provided us an opportunity to reach a larger audience.

How we selected the oral history clips

At the time of this event, we had only completed two oral histories, Kwajelyn Jackson and Khye Tyson. For Kwajelyn we included a clip of her speaking about the changes at the Feminist Women's Health Center since 2020 and the immediate impact on her, the movement, and the clinic after the Dobbs v. Jackson decision. For Khye Tyson we included a clip of them speaking about why they got involved in Reproductive Justice work.

How we presented the oral histories

We presented the oral histories on the screen by showing the transcribed audio with white text on a black screen. For accessibility purposes, we thought it was important for attendees to be able to read the text as they listened. Or if they were deaf or hard of hearing they could read along with the listeners. There was also Spanish interpretation available.

Run of Show

Introduction/Georgia Dusk: [30 MIN]

- Introduction of ourselves and project
- Trajectory of the project
- Why we chose oral history
- Reflections from archival research
- How to be critical memory workers in our community?
 - What does community mean?
 - How are we embedded in our community as memory workers?
 - How do we shape our questions?
 - How do we activate the oral histories in our community?
- Community Agreements
- Using the (Highlander) popular education spiral for community archiving
 - Who holds the memory?
 - How do the individual memories create a collective memory?
 - Is there documentation of this collective memory already?
 - Time to record the memory, organize the artifacts, and create the archive
 - How do we use information from our past to build the future we want to live in?

LISTENING SESSION [15 MIN] : Oral History

- Introduce the content
- Lead with a question
- Listening Session (5-10 min)
- Move people into breakout rooms

BREAKOUT ROOMS [20 MIN]

- 5 people per breakout session
- Pose 3 Questions
- Assign a notetaker
- Assign a report back person

REPORTBACK/DEBRIEF [10 MIN]

- One person from each group shares their reflections

CLOSING: [10 MIN] (Call to Action)

1. What is the value of community memory work?
2. How do you do memory work in your community?
3. Slide: with both questions and ask people to send us their reflections to these two questions. Use reflections for OHA of how we are gathering community feedback. Create a survey

How is it useful? Evaluating our process

We invited participants to share their reflections in their small groups and document them on a Jam Board. The following questions were posed during the break out groups:

1. Where does my work fall on the popular education/community-archiving spiral?
2. What is something new you learned from this listening session?
3. What were your thoughts/feelings after learning that Roe v. Wade was overturned?
4. How do you think oral history can be used as an organizing tool?

Where does my work fall on the popular education/community-archiving spiral?

The application of the spiral to our archive project is so helpful for me to think about why we are going to do things in the way we are going to do them. We have done a bit of work but are mainly just starting.

The Call. Art of Hosting. Radical Hospitality. Designing the invitation and convening people around an idea or set of stories that we are interested in sharing.

learned: about the openness, accessibility of community archives

learned: Having expanded the understanding of reproductive justice beyond abortion.

Group 4 Discussion

organizing with OH sharing community stories to bring awareness to the consequences, maybe unintended, of policy decisions being made at the city.

learned from the recording that women may choose not to have children because of the high mortality rates.

oral history in organizing: we have oral histories but do not have it available to the community. This could change and it could boost participation of the community. Hearing others experiences and connecting to

organizing with OH: Talking with other midwives about all we did to change legislation is what we are doing.

Evaluation Responses

We received two responses to our post event survey. Below are the responses to two of the survey questions:

What did you learn that will improve or inform your organizing, archival, or community work?

1. The presentation integrated the work of collecting oral history into a strong societal and historical context that deeply honored the subject.
2. Not to forget the people

What is the value of community memory work?

1. It goes beyond academic boundaries to a truly spiritual and community-based comprehension of history.
2. Shows a side of history that may not be recorded anywhere and validates people's experience

Event 2: Post Roe: What We Can Learn from Oral History

Description

Charis welcomes Ashby Combahee, Dartricia Rollins, Sukari Olawumi, Kwajelyn Jackson, Khye Tyson for a panel discussion, Post Roe: What We Can Learn from Oral History and Archives. This panel is presented by Georgia Dusk: a southern liberation oral history project connecting the intersections of Black movement and cultural work in Atlanta, Georgia, across generations. This event is co-hosted by the Feminist Women's Health Center and Kuluntu Reproductive Justice Center. Feminist Women's Health Center is a reproductive health, rights, and justice organization. They provide direct services, including abortion care, and they provide education, advocacy, and leadership development opportunities. The mission of Kuluntu Reproductive Justice Center is to bridge reproductive justice and reproductive health through resources, education, and support in order to strengthen the abilities of Black women, femmes, nonbinary folx, and girls to make informed and liberating decisions about their bodies, families, and lives.

Following the Supreme Court's 2022 decision to overturn Roe V. Wade, leaving it to states to decide whether people have access to reproductive health care. Post Roe is a discussion on what would have been the 50th anniversary of the landmark decision, Roe V. Wade, and its impact on birth workers, abortion care providers, and organizers. Drawing on personal narratives and community histories, how do we as a movement embody the four tenets of reproductive justice: the right to maintain personal bodily autonomy, the right to have children, the right to not have children, and the right to parent the children we have in safe and sustainable communities to achieve reproductive liberation.

How we planned the event

When we made the decision to focus on Reproductive Justice activist, organizers, and birthworkers we looked ahead at the calendar and knew that the 50th anniversary of Roe v Wade was in January 2023 and it would be a great first community event. When we made the decision to plan towards that date Roe had not been overturned and we thought it would be a celebratory event. Instead of a celebration we had a panel with participants discussing the impacts of the overturn of Roe v. Wade and how to strategize towards Reproductive Liberation.

How we chose the location

As stated previously in the Statement of Purpose, we chose to host the event at Charis Books and More/Charis Circle because it is a historic feminist institution that hosts more than 200 programs every year and a trusted community space. Founded in 1996, Charis Circle is the 501(c)3 nonprofit programming arm of Charis Books, the South's oldest independent feminist bookstore. Charis Circle works with artists, authors, and activists from across the South and around the world to bring innovative, thoughtful, and life-changing programming and events to feminist communities.

Two out of three of the participants were already very familiar with the space as they have hosted or participated in their own reproductive justice events at Charis. Charis is also where Dartricia works full-time as the Assistant Director, focusing on programming and community

partnerships. Charis does not charge any space rental costs (ever) and they have created the infrastructure for hosting COVID-19 safe hybrid events. Attendees had the choice of attending the event in person and wearing a mask or watching from home on a crowdcast livestream.

How we selected the oral history clips

We selected audio clips based on common themes that came up in the oral histories. Theme One: **Finding Community**. As a community-centered project, we thought that it was important to hear from participants how they found community and why community is important to them personally and to their work. This question in particular brought up the many entry points to finding reproductive justice as a movement space and where queer and Black folks identify with and find a home. This included audio from participants Kwajelyn Jackson, Sukari Olawumi, and Khye Tyson. Theme Two: **Impacts of Dobbs**. In 2021 when we were imagining what Georgia Dusk could be we decided pretty early on that we would focus on Reproductive Justice organizers and Birthworkers. RJ community was organizing around the Dobbs v. Jackson court case and was already predicting the fall of Roe. In June, while we were at GSU in the NARAL collections doing research for this project, the Dobbs v. Jackson decision was released. The moment we all feared was here. By September, we began the interviews and captured the community's response to the fall of Roe. The question we asked was: What have been the challenges before and after the Dobbs v Jackson decision to overturn Roe v Wade? This included audio from participants Kwajelyn Jackson and Sukari Olawumi who both work at abortion clinics in different capacities. Theme Three: **Anti-Blackness + Embodying RJ**. The four tenets of reproductive justice: the right to maintain personal bodily autonomy, the right to have children, the right to not have children, and the right to parent the children we have in safe and sustainable communities. The maternal mortality rate for Black birthing people is too damn high, hospitals that overwhelmingly serve the Black community are getting shut down by so-called nonprofits because they are not turning a high enough profit, and people don't even have safe and clean housing if they even have housing at all. Something the participants get at really well in their interviews is the ways in which anti-Blackness is perpetuated, whether it be articulated by legislatures and policymaking, anti-choice protestors, or corporate interests are doing more than attacking the right to abortion. And that our communities need more than the right to abortion. This included audio from participants Kwajelyn Jackson, Sukari Olawumi, and Khye Tyson. Theme four: **Liberation is Dependency** was the final clip from participant Tamika Middleton who was unable to make it to event. From our oral history with Tamika Middleton she responds to our last question that we ask each participant in their interviews, which is, what does reproductive liberation look like?

How we presented the oral histories

We worked with a friend, community member, and local DJ GeeXella, also known as geexella for sound production. They transformed the edited clips we provided them with by adding music and sound clips, including audio that we recorded of an anti-abortion activist outside of the Feminist Women's Health Center for our interview with Kwajelyn Jackson. This made the audio come alive.

Graciela Cain “GeeXella” (they/them) is a Black Latinx, Non-binary and Queer multidisciplinary artist. They are currently located in Muscogee Creek Land also known as Atlanta, GA. They see their work as an extension of cultural organizing for the liberation of Black and marginalized people. They founded Duval Folx in 2018, a dance party that was a direct response to Jacksonville at the time being a focal point for Black, Trans, and GNC violence. They are dedicated and committed to using arts & culture to bring awareness to the intersecting difficulties that Queer/Trans and BIPOC communities face in the South. Currently, they are the Community Manager for Femme House.

Handout with transcriptions

For accessibility, we provided in-person attendees with handouts that included edited transcripts from the interviews so that participants could read along as they listened to the audio. Virtual attendees had the opportunity to use closed captioning on crowdcast, Charis’ virtual events platform. Or if they were deaf or hard of hearing they could read along with the listeners.

Run-of-Show | Post Roe: What We Can Learn from Oral History

[15 MIN] Opening: [ASH] Our guiding question is, how can oral history be used as an organizing tool? Georgia Dusk is an intergenerational oral history of Georgia’s ongoing southern liberation movements documenting Black, queer, and feminist grassroots organizers and cultural workers. We trust that marginalized people are the experts of their own stories and leaders of their liberation. The oral history interviews enable participants to reclaim the narrative and historical representation of movement and cultural work throughout Metro Atlanta to build our futures. By building a community archive in the form of oral history, Georgia Dusk is a collective information-building process with contributions from all generations.

[ASH] Georgia Dusk as a project will span across movements and cultural workers, but our current focus is the history of and the current Reproductive Justice movement. We see the South broadly and Atlanta/Georgia as important sites of reproductive health, rights, and justice work. Following the overturn of Roe, it is even more important to document where we were, where we are, and where we are going in the fight for reproductive liberation.

[DARTRICIA] Following the Supreme Court’s 2022 decision to overturn Roe V. Wade, leaving it to states to decide whether people have access to reproductive health care. Tonight’s discussion is on what would have been the 50th anniversary of the landmark decision, Roe V. Wade, and the impacts of the Dobbs V. Jackson ruling on birth workers, abortion care providers, and organizers. Drawing on personal narratives and community histories of tonight’s three participants: Kwajelyn Jackson, the Executive Director of the Feminist Women’s Health Center; Khye Tyson, doula and the founder of Kuluntu Reproductive Justice Center, and Suki Olawumi, an ultrasound tech and advocate at a local abortion clinic.

[DARTRICIA] We will discuss how we as a movement embody the four tenets of reproductive justice: the right to maintain personal bodily autonomy, the right to have children, the right to not have children, and the right to parent the children we have in safe and sustainable communities

to achieve reproductive liberation. We will play audio clips throughout the event to frame our discussion with the participants. You can follow along with the audio via the printed handouts that we've provided.

[ASH] Question One: What did you re-learn about yourself by doing your oral history?

[20 MIN] Finding Community [ASH]

Introduction to Audio: As a community-centered project we thought that it was important to hear from participants how they found community and why community is important to them personally and to their work. This question in particular brought up the many entry points to finding reproductive justice as a movement space and where queer and Black folks identify with and find a home.

[PLAY AUDIO FOR EIGHT MINUTES]

Question for Participants: How are we building communities post-roe? What type of community spaces do we need to be building or nurturing?

[PARTICIPANT DISCUSSION FOR TEN MINUTES]

[30 MIN] Impacts of Dobbs [DARTRICIA]

Introduction to Audio: In 2021 when we were imagining what Georgia Dusk could be we decided pretty early only that we would focus on Reproductive Justice organizers and Birthworkers. RJ community was organizing around the Dobbs v. Jackson court case and was already predicting the fall of Roe. In June, while we were at GSU in the NARAL collections doing research for this project, the Dobbs v. Jackson decision was released. The moment we all feared was here. By September, we began the interviews and captured the community's response to the fall of Roe. The question we asked was: What have been the challenges before and after the Dobbs v Jackson decision to overturn Roe v Wade? These were some of the responses.

[PLAY AUDIO FOR ELEVEN MINUTES]

Question for Participants: It has been seven months since the fall of Roe and the 6-week abortion ban going into effect in Georgia. Now that we are experiencing some of the immediate impacts. How do we build a long-term struggle? Specifically, as folks who are outside of organizing in general and RJ organizing and work, in particular. Are in the streets less, have become complacent, and accept this as the new normal.

[PARTICIPANT DISCUSSION FOR FIFTEEN MINUTES]

[15 MIN] Anti-Blackness + Embodying RJ [DARTRICIA]

Introduction to Audio: I want to remind the audience of the four tenets of reproductive justice: the right to maintain personal bodily autonomy, the right to have children, the right to not have children, and the right to parent the children we have in safe and sustainable communities. The maternal mortality rate for Black birthing people is too damn high, hospitals that overwhelmingly serve the Black community are getting shut down by so-called nonprofits because they are not turning a high enough profit, and people don't even have safe and clean housing if they even have housing at all. Something you all get at really well in your interviews are the ways in which anti-Blackness is perpetuated, whether it be articulated by legislatures and policymaking, anti-choice protestors, or corporate interests are doing more than attacking the right to abortion. And that our communities need more than the right to abortion.

[PLAY AUDIO FOR FIVE MINUTES]

Question for Participants: We understand reproductive justice as a model for its intersectional framework that *should* challenge white supremacy, patriarchy, and capitalism. Are we living up to these principles of liberation? What would it look like to put the tenets of reproductive justice into practice?

[PARTICIPANT DISCUSSION FOR SEVEN MINUTES]

[5 MIN] Liberation is Dependency [ASH]

Introduction to Audio: This next clip is from our oral history with Tamika Middleton, a doula, midwife apprentice, abolitionist, and mother who responds to our last question which is, what does reproductive liberation look like?

[PLAY AUDIO FOR TWO MINUTES]

[10 - 15 MIN] Questions and Answers from the Audience [PANEL]

[2 MIN] Closing [DARTRICIA]: In your printout, you'll find some questions to reflect on after this event. We encourage you to share your reflections with us via our email. Donate to the Feminist Women's Health Center, Kuluntu Reproductive Justice Center, and our local abortion fund, Access Reproductive Care-Southeast. And get involved! Thank you for coming out tonight!

How is it useful? Evaluating our process

We provided reflection questions for participants for after the event and invited them to share them with us via email. The reflection questions included:

1. Who are you in community with?
2. What would you want community to look like?
3. What type of community spaces do we need to be building or nurturing?

4. How are you contributing to the long-term struggle for Reproductive Justice?
5. How would you like to contribute to the struggle for Reproductive Justice?
6. Which tenet of Reproductive Justice do you see yourself most aligned with?
7. Which tenet of Reproductive Justice do you want to grow in?
8. What does Reproductive Liberation look like to you?

Evaluation Responses

We did not receive responses to our reflection questions or to the post-event survey Charis Circle sends to virtual attendees. But we did receive positive verbal and written feedback.

We also received an email from a long-time Charis customer who attended the event virtually on the West Coast. A screenshot of the email is provided below.

E.R. and Dartricia,

Yesterday I had the pleasure of watching two Charis events. Both of them (Post Roe and You Just Need to Lose Weight) fed my soul and my spirit. It was so good to be in Charis space again after moving back to California last year. Both events moved me, but most of all, I was moved by the wonderful work that you are both doing. Dartricia, the oral history project is mesmerizing and shows me the way in which you are sharing your genius with the world. E.R., the warmth and depth of thought that you bring to your introductions and out-ros are a testament to the way in which you hold space.

I just wanted to say a big, fat thank you to both of you: for continuing to make Charis accessible, for tending to this space with such care, and for putting on such phenomenal events.

Much love, gratitude, and appreciation to you both,

Conclusion

We have accomplished every major task outlined in our workplan for the grant period. This includes archival research visits at Georgia State University, Spelman College, Duke University, Smith College, and the Auburn Avenue Research Library on African American

History and Culture. We've completed eleven full-life oral histories with Atlanta-based reproductive justice organizers, advocates, doulas, midwives, abortion providers, anti-family separation advocates, and social justice educators. We hosted three events, including the two programs detailed in the previous Community Activation section and a Reproductive Justice Listening Session at the Toni Cade Bambara Conference.

Participants include: **Kwajelyn Jackson**, Executive Director of the Feminist Women's Health Center; **Khye Tyson**, Founder of Kuluntu Reproductive Justice Center; **Sukari Olawumi**, Ultrasound Technician, Summit Medical; **Tamika Middleton**, an organizer, doula, midwifery apprentice, and Managing Director of Women's March; **B Carrie-Yvonne**, founder of Somatic Birthing Studio; **Quita Tinsley Peterson**, consultant and former Executive Co-Director of Access Reproductive Care-Southeast; **zahra alabanza**, doula and principal consultant at Blue In Green Consulting; **Mama Sarahn Henderson**, midwife, educator, founder of Birth in the Tradition; **Yemisi Combahee**, doula and organizer at Black Feminist Future; **Bianca Campbell**, doula and Movement Building Senior Manager at Forward Together; **Charisse Jackson-Youngblood**, Director of Culture at the Feminist Women's Health Center.

We will continue to share our methodology and findings in at least two more conferences in June 2023. We have also begun developing the next iteration of training, focusing on the intersections of oral history and other memory work practices and community organizing. The training program, Southern Memory Workers' Institute, will be held at the Highlander Research and Education Center this summer.

We greatly appreciate the funding and mentorship from the Oral History Association through the NEH Mini-Grant.