

Recognition, Resistance and Rest: Drawing from the Womanist Wells of Katie Geneva Cannon

Guest editors: Sarojini Nadar and Megan Robertson

The idea to have a volume of essays in memory of Rev Dr Katie Geneva Cannon was born quite soon after her passing in August 2018. The plan unfortunately did not materialize, but it was resurrected in a conversation between Sarojini Nadar and Alease Brown, a newly appointed postdoctoral scholar in the Desmond Tutu Chair for Religion and Social Justice, toward the latter part of 2019. Sarojini shared her disappointment with the unfinished task of engaging and honoring the intellectual legacy of Cannon's womanist ethics, and when she suggested that Alease co-edit the volume of essays, Alease enthusiastically leapt at the idea. Alas, while still occupied with the first round of editing the submissions, Alease passed away unexpectedly, after a short stay in the hospital. She sent the papers she was working on to Sarojini on 9 March 2020, and she passed away just a few days later, on 12 March. Her death came as a devastating shock to all who knew her, but especially to those with whom she worked in the Desmond Tutu Centre. Colleagues such as Megan Robertson who had just completed her PhD and was co-teaching a post-graduate module on Religion and Society with Alease, experienced the loss in profound ways. A few months after Alease's untimely death, and once we were able to look at the essays again, Megan agreed to complete the work of co-editing, to honour the memory of Alease, her colleague and friend. So, the collection of essays to honour the life and work of one remarkable scholar, Katie Geneva Cannon, is now also in memory of another outstanding and gifted intellectual – Alease Brown. *Rest In Power Alease!*

The necessity and importance of honouring the scholarly contributions of Black women in academia, gained greater significance when Alease experienced, first-hand, several iterations of the unhealthy operations of power within the South African academy of theology and religion. She spent the last days and weeks of her life, fighting for justice within a conference committee comprised of various South African societies of theology and religion. The committee was characterised

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