Pamela Land

Online-gender studies

Week #5

U.S. Black Feminist- Blog#2

“The Combahee River Collective Statement”. This statement outlines the intersectionality. The writer the feminist, womanist, poet essayist, activist, “Certainly there are very real differences between us of race, age and sex. But it is not those difference between us that are separating us. It is rather our refusal to recognize those difference and too examine the distortions which results from our misnaming them and their effects upon human behavior and expectation”(Zillah Eisenstein (1978). This is how we can embrace difference, the overview of this reading main argument summarize the connection purpose of what the author my say to one another.

These are a group of Black Feminist that has met since 1974 and have been working on the development of Black Feminism with life or death struggles for survival and liberation. There has always been some type of Black women activist among white men rules the world. A sojourner of truth like Harriet Tubman, and Frances E.W. Harper, and many others know and unknown. Lives was greatly affected and changed by their ideologies and their goals. The realization of racial politics and indeed racism are persecuted factors in their lives the abuse, sexually, mentally, physically. The battle to fight their oppression, all this being cap together under capitalism.”

The liberation of Black women is a necessity and not an adjustment to someone else life. Some of the stereotypes of black women were (Mammy, Matriarch, Sapphire, Whore, Bulldogger). “We realize that the only people who care enough about us to work consistently for our liberation are us.” (Zillah Eisenstein (1978).

Evolving out of this this love for ourselves is our sisters our community which allows them to continue the work. They believe that sexual politics is pervasive in black women lives. This group of women are Feminists and Lesbians who struggle with black men against racism and sexism. While dealing with racial and sexual oppression are determinants. No one has before examined the multilayered texture of black women lives. The problem in organizing black feminist to address a whole range of oppression. “We are all damaged people merely by virtue of being black women” (Lieoma Oluo (2018) Being at the bottom having to fight the world doing what no one else has done. Black Feminist began to have issues within the group after a slight separation, the group had begun to split between the black women feminist and the lesbian feminist they had different views and issues. They work on racism in white women movement, sterilization abuse, abortion rights, battered women, rape and healthcare issues, and many workshops.

“So you want to talk about race “, “Why is it so tough to talk about race” She reflects on her experiences in discovering her blackness in her and how much the things she encountered bothered her like being told how well she is doing on her job but not getting the pay to go with the position. In other words, you can have the promotion but not the pay to go with it. I experience racism and bulling among my peers of the same blackness with a different skin color while growing up. “You look like you white” because of my light skin. They would chase me because my hair was longer than theirs, and they would pull it. I was made to fight my good friend. Life for me was not good while growing up. This remind me of the song “My skin is Black” (Nina Simone) where she talks about the different skin color of the black people. “Don’t touch my hair” (Solange) and how they chased me down to pull my hair and “Hair NAH” people going beyond personal boundaries and spaces without permission. “Keep your head up” Tupac Shakur (199) threw it all we must do that.

This raise of the voice of color, America is not the melting pot the utopia we were told. Race is a system of power, an unjust system collection of things we do every day exploiting racial oppression.

Some Western History tries to condition us to see human difference in opposition to each other dominant /subordinate, good/bad, up/down, superior/inferior. These group of people is made of black and third world people, working class and older people and women. “It is the responsibility of the oppressed to teach the oppressor their mistakes” Audre Lorde (1980). There is a constant drain energy which might be better used I redefining ourselves and devising realistic scenario’s for altering the future. Our future survival is predicated upon our ability to relate within equality, change means growth in can be pain, no pain no gain. Will we make that change?