

## Gender Chat Commentary 9-16-2023

Yet, according one of Hamer's bios, she was resisted by Black men in the NAACP because of her speech patterns and dress.

Walk with me : A biography of Fannie Lou Hamer by Kate Larson

Interesting comparisons of the experiences with Afro-Brazilian and other Black women of the Diaspora

efia nwangaza, thandisizwe chimurenga & aminata umoja - to name a couple

The late Karen Lewis, Chicago Teachers Union. Ruth Simmons, Higher Education University president.

It's important that we not conflate gender with women. Men have gender too. In this regard, I recommend Tommy Curry's *The Man Not*, which explores the specificity of the way gender affects black males.

Chiante' (Lymon) Hamilton, ED of SHARE (Share: Society for History and Racial Equity), <https://www.facebook.com/sharekzoo/>

Anna Julia Cooper, *A Voice from the South by a Black Woman of the South*, published in 1892

[https://en.wikipedia.org/wiki/A\\_Voice\\_from\\_the\\_South](https://en.wikipedia.org/wiki/A_Voice_from_the_South)

Historically, Black Women have advocated for Black people even in political arenas i.e. Shirley Chisholm...

Do you find that more contemporary women who identify as Black such as Kamala Harris do not advocate for the struggle of Black people and are more aligned with our oppressors than with the people?

Great question. I'd also raise that while Black women like Chisholm did work within the Democratic Party, there were others like Charlene

Mitchell who ran for president as a Communist outside the two major parties and before Chisholm

Ella J. Baker is an important historical Black woman.

Africana Womanism is another theory that can be included in the conversation. In addition to the concept of gender, Oyewumi has a lot of work on this as well. She looks at gender outside of the Western perspective.

Thoughts on combatting current African violence against LGBTQ+  
Those who defend us as an African people don't seem to be critiquing the violence from the continent

Many of the women of SNCC including Frances Beal and Ruby Doris Smith.

[https://en.wikipedia.org/wiki/Order\\_of\\_Our\\_Lady\\_of\\_the\\_Good\\_Death](https://en.wikipedia.org/wiki/Order_of_Our_Lady_of_the_Good_Death)

complete archive of these five events is at <http://alkalimat.org/ifa>

“Subjectivity” (or idealism) is a tendency within every political ideology including the allegedly “objective” ones. It’s a struggle and dialectic that’s happening in all these fields. That doesn’t make feminism itself subjective (aka idealist). There were material conditions outlined in this presentation that show why feminism logically develops to counter patriarchy.

Please read the autobiography of the Gullah woman Susie King Taylor.

The text Abolition. Feminism. Now. By Angela Davis, Gina Dent, Erica Meiners, and Beth Richie also offer insights on the question of abolition, feminism, its genealogies, and current engagements in the 21st century.  
<https://www.haymarketbooks.org/books/1546-abolition-feminism-now>

I want to shout out CAU's Africana Women's Studies Department, now a program...but, a pioneering initiative of Dr. Shelby Lewis.

<https://uw.pressbooks.pub/happy50thws/chapter/the-praxis-of-africana-womens-studies-lessons-from-clark-atlanta-university/>

Calling into this space the names of Julia Caldwell Frazier, third woman to graduate from Howard and taught in Dallas, TX. Sent countless Texans to Howard. She also was a national speaker who traveled across the country in the late 1800s and early 1900s

This point being named is important. Especially for churches. We need archival practices.

Jolivette, thank you for your comments! We document our histories! Journals, receipts, programs, etc are cultural artifacts of our journey

Thanks for your recognition of Dr. Lewis. I had the good fortune to take a few of her classes at CAU.

I would add that family lineage, biography is really important to dig out. Thank you, Jolivette

Hi all - really interesting discussion. This might be a helpful teaching tool regarding African American women (and men) in Houston in 1915. There is a case study on a woman who owned her own midwifery business and we created this from a "yellow pages" like we have in England, with people's businesses and, home addresses, and phone numbers

<https://storymaps.arcgis.com/stories/3e079c2670ef437c862d2860ae92dfb5>

American Tapestry: The Story of the Black, White, and Multi-Racial Ancestors of Michelle Obama by Rachel L. Swarns is a very accessible look at the experience of one particular African heritage family across

the generations that sheds particular light on the experience and roles of African heritage women

the New Afrikan nation has much to contribute to the elevation of Afrikans & all progressive peoples all over the world

<https://www.scientificamerican.com/article/2-high-school-students-prove-pythagorean-theorem-heres-what-that-means/>

Mississippi women in the movement, arts and Black studies brings richness to studying our experience through documentaries -- Beah Richards was the subject of a documentary created by actress Lisa Gay Hamilton. Check out The documentary Beah:

[https://en.wikipedia.org/wiki/Beah:\\_A\\_Black\\_Woman\\_Speaks](https://en.wikipedia.org/wiki/Beah:_A_Black_Woman_Speaks)

Alondra Nelson and her book on the Black Panthers: Body and Soul.

<http://bghra.org/> black german heritage and research association

[https://www.google.com/books/edition/The\\_Dark\\_Race\\_in\\_the\\_Dawn/qdJQAQAAMAAJ?hl=en](https://www.google.com/books/edition/The_Dark_Race_in_the_Dawn/qdJQAQAAMAAJ?hl=en)

White Christian nationalism is active in the African response to LGBTQ issues on the continent.

Gay black people exist in the Diaspora. Gay Black people are harmed and are threatened

LGBTQ politics is also Eurocentric

Violence against all oppressed people must be critiqued. Killing people we disagree with is wrong.

LGBTQAI folk existed on the continent prior to contact with the West.