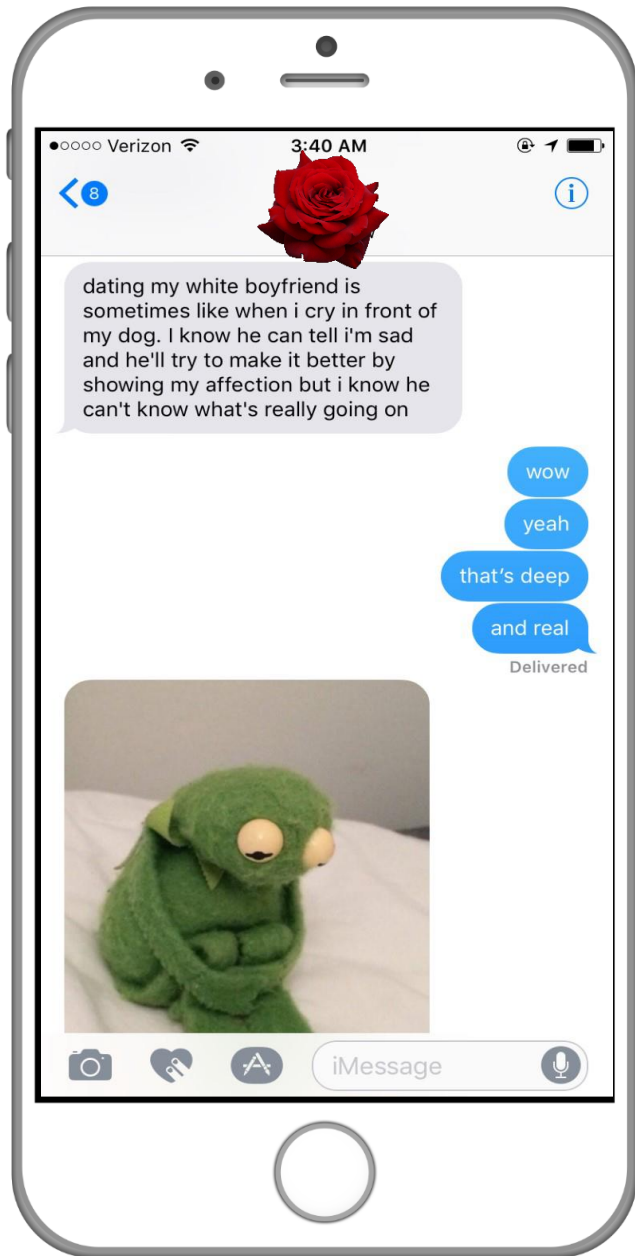


hurt. music. art.
When u think
u r breaking
ur own ^{heart} but
rly white
Supremacy
broke it for u
Trust.
Navigating
Interracial
relationships
identity
healing. love. betrayal.



A ZINE



JUST LISTEN playlist

- Wood by Rostam
 - Blue Eyes by MIKA
 - Cranes in the Sky by Solange
 - I Feel Love (All The Time) by Theo Katzman
 - Finger Back by Vampire Weekend
 - Shadow Man by Noname
 - Casket Pretty by Noname
 - #88 by Lo-fang
 - Self Control by Frank Ocean
 - Swing Tree by Disclosure
 - Borderline (An Ode to Self Care) by Solange
 - Ritual Union by Little Dragon
 - First Love by Adele
- ♪ ♪ ♫ ♪ ♫ ♪ ♫ ♪ ♫ ♪ ♫ ♪ ♫ ♪ ♫ ♪ ♫

my english is broken.
on purpose.
you
have to try harder to understand
me.
breaking this language
you so love
is my pleasure.
in your arrogance
you presume that i want your skinny language.
that my mouth is building room for
it
in the back of my throat.
it is not.

--i have seven different words for love. you
have only one. that makes a lot of sense.

(salt. by nayyirah waheed. pg 44)



when your mother unbirths you
because
she smells swans in your skin.
it feels like
she is
singing in salt.
and
her eyes carve you out of her body.
you
are a dream
undreamt.
and
this is a holocaust
that
winter birds
will
never know.

--- swans

(salt. by nayyirah waheed. pg 13)



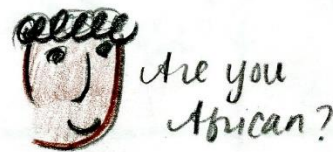
decolonization
requires
acknowledging
that your
needs and desires
should
never
come at the expense of another's
life energy.
it is being honest
that
you have been spoiled
by a machine
that
is not feeding you freedom
but
feeding
you
the milk of pain.

--- the release

(salt. by nayyirah waheed. pg 84)

Et love it in France, J'aime^③
parler de français. People
from Africa and the
Caribbean claim me as
their own.

* en français *

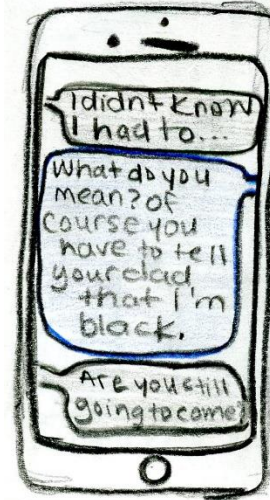


Are you
African?



No, but my mother
is from Trinidad.

you are a
cousin, then!!!



It was one night
before the weekend I
was spending with
Melanie and her
father on the French
countryside. I couldn't
explain why I was so
upset. Not even to
myself.

black women breathe flowers, too.
just because
we are taught to grow them in the lining of of our
quiet (our grandmother secret).
does not mean
we do not swelter with wild tenderness.
we soft swim.
we petal,
we scent limbs.
love.
we just have been too long a garden for sharp
and deadly teeth.
so we
have
grown
ourselves
into
greenhouses.

--- greenhouses

(salt. by nayyirah waheed. pg 14)

In the end, it didn't work ⁽⁵⁾
out. So I broke up with my
girlfriend, the love of my life,



and it broke my
heart.



Age, Race, Class and Sex: Women Redefining Difference

Audre Lorde

Paper delivered at the Copeland Colloquium, Amherst College,
April 1980

Reproduced in: *Sister Outsider* Crossing Press, California 1984

Much of Western European history conditions us to see human differences in simplistic opposition to each other: dominant/subordinate, good/bad, up/down, superior/inferior. In a society where the good is defined in terms of profit rather than in terms of human need, there must always be some group of people who, through systematized oppression, can be made to feel surplus, to occupy the place of the dehumanized inferior. Within this society, that group is made up of Black and Third World people, working-class people, older people, and women.

As a forty-nine-year-old Black lesbian feminist socialist mother of two, including one boy, and a member of an interracial couple, I usually find myself a part of some group defined as other, deviant, inferior, or just plain wrong. Traditionally, in American society, it is the members of oppressed, objectified

groups who are expected to stretch out and bridge the gap between the actualities of our lives and the consciousness of our oppressor. For in order to survive, those of us for whom oppression is as American as apple pie have always had to be watchers, to become familiar with the language and manners of the oppressor, even sometimes adopting them for some illusion of protection. Whenever the need for some pretense of communication arises, those who profit from our oppression call upon us to share our knowledge with them. In other words, it is the responsibility of the oppressed to teach the oppressors their mistakes. I am responsible for educating teachers who dismiss my children's culture in school. Black and Third World people are expected to educate white people as to our humanity. Women are expected to educate men. Lesbians and gay men are expected to educate the heterosexual world. The oppressors maintain their position and evade responsibility for their own actions. There is a constant drain of energy which might be better used in redefining ourselves and devising realistic scenarios for altering the present and constructing the future.

Institutionalized rejection of difference is an absolute necessity in a profit economy which needs outsiders as surplus people. As members of such an economy, we have *all* been programmed to respond to the human differences between us with fear and

loathing and to handle that difference in one of three ways: ignore it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate. But we have no patterns for relating across our human differences as equals. As a result, those differences have been misnamed and misused in the service of separation and confusion.

Certainly there are very real differences between us of race, age, and sex. But it is not those differences between us that are separating us. It is rather our refusal to recognize those differences, and to examine the distortions which result from our misnaming them and their effects upon human behavior and expectation.

Racism, the belief in the inherent superiority of one race over all others and thereby the right to dominance. Sexism, the belief in the inherent superiority of one sex over the other and thereby the right to dominance. Ageism. Heterosexism. Elitism. Classism.

It is a lifetime pursuit for each one of us to extract these distortions from our living at the same time as we recognize, reclaim, and define those differences upon which they are imposed. For we have all been raised in a society where those distortions were endemic within our living. Too often, we pour the energy needed for recognizing and exploring difference into pretending those differences are insurmountable

barriers, or that they do not exist at all. This results in a voluntary isolation, or false and treacherous connections. Either way, we do not develop tools for using human difference as a springboard for creative change within our lives. We speak not of human difference, but of human deviance.

Somewhere, on the edge of consciousness, there is what I call a *mythical* norm, which each one of us within our hearts knows "that is not me." In America, this norm is usually defined as white, thin, male, young, heterosexual, Christian, and financially secure. It is with this mythical norm that the trappings of power reside within this society. Those of us who stand outside that power often identify one way in which we are different, and we assume that to be the primary cause of all oppression, forgetting other distortions around difference, some of which we ourselves may be practicing. By and large within the women's movement today, white women focus upon their oppression as women and ignore differences of race, sexual preference, class, and age. There is a pretense to a homogeneity of experience covered by the word *sisterhood* that does not in fact exist.

Unacknowledged class differences rob women of each others' energy and creative insight. Recently a women's magazine collective made the decision for one issue to print only prose, saying poetry was a less

"rigorous" or "serious" art form. Yet even the form our creativity takes is often a class issue. Of all the art forms, poetry is the most economical. It is the one which is the most secret, which requires the least physical labor, the least material, and the one which can be done between shifts, in the hospital pantry, on the subway, and on scraps of surplus paper. Over the last few years, writing a novel on tight finances, I came to appreciate the enormous differences in the material demands between poetry and prose. As we reclaim our literature, poetry has been the major voice of poor, working class, and Colored women. A room of one's own may be a necessity for writing prose, but so are reams of paper, a typewriter, and plenty of time. The actual requirements to produce the visual arts also help determine, along class lines, whose art is whose. In this day of inflated prices for material, who are our sculptors, our painters, our photographers? When we speak of a broadly based women's culture, we need to be aware of the effect of class and economic differences on the supplies available for producing art.

As we move toward creating a society within which we can each flourish, ageism is another distortion of relationship which interferes without vision. By ignoring the past, we are encouraged to repeat its mistakes. The "generation gap" is an important social tool for any repressive society. If the younger members of a community view the older members

as contemptible or suspect or excess, they will never be able to join hands and examine the living memories of the community, nor ask the all important question, "Why?" This gives rise to a historical amnesia that keeps us working to invent the wheel every time we have to go to the store for bread.

We find ourselves having to repeat and relearn the same old lessons over and over that our mothers did because we do not pass on what we have learned, or because we are unable to listen. For instance, how many times has this all been said before? For another, who would have believed that once again our daughters are allowing their bodies to be hampered and purgatoried by girdles and high heels and hobble skirts?

Ignoring the differences of race between women and the implications of those differences presents the most serious threat to the mobilization of women's joint power.

As white women ignore their built-in privilege of whiteness and define woman in terms of their own experience alone, then women of Color become "other," the outsider whose experience and tradition is too "alien" to comprehend. An example of this is the signal absence of the experience of women of Color as a resource for women's studies courses. The literature of women of Color is seldom included in women's literature courses and almost never in other literature

courses, nor in women's studies as a whole. All too often, the excuse given is that the literatures of women of Color can only be taught by Colored women, or that they are too difficult to understand, or that classes cannot “get into” them because they come out of experiences that are “too different.” I have heard this argument presented by white women of otherwise quite clear intelligence, women who seem to have no trouble at all teaching and reviewing work that comes out of the vastly different experiences of Shakespeare, Moliere, Dostoyefsky, and Aristophanes. Surely there must be some other explanation.

This is a very complex question, but I believe one of the reasons white women have such difficulty reading Black women's work is because of their reluctance to see Black women as women and different from themselves. To examine Black women's literature effectively requires that we be seen as whole people in our actual complexities — as individuals, as women, as human — rather than as one of those problematic but familiar stereotypes provided in this society in place of genuine images of Black women. And I believe this holds true for the literatures of other women of Color who are not Black.

The literatures of all women of Color recreate the textures of our lives, and many white women are heavily invested in ignoring the real differences. For as

long as any difference between us means one of us must be inferior, then the recognition of any difference must be fraught with guilt. To allow women of Color to step out of stereotypes is too guilt provoking, for it threatens the complacency of those women who view oppression only in terms of sex.

Refusing to recognize difference makes it impossible to see the different problems and pitfalls facing us as women.

Thus, in a patriarchal power system where whiteness privilege is a major prop, the entrapments used to neutralize Black women and white women are not the same. For example, it is easy for Black women to be used by the power structure against Black men, not because they are men, but because they are Black. Therefore, for Black women, it is necessary at all times to separate the needs of the oppressor from our own legitimate conflicts within our communities. This same problem does not exist for white women. Black women and men have shared racist oppression and still share it, although in different ways. Out of that shared oppression we have developed joint defenses and joint vulnerabilities to each other that are not duplicated in the white community, with the exception of the relationship between Jewish women and Jewish men.

On the other hand, white women face the pitfall of being seduced into joining the oppressor under the pretense of sharing power. This possibility does not exist in the same way for women of Color. The tokenism that is sometimes extended to us is not an invitation to join power; our racial "otherness" is a visible reality that makes that quite clear. For white women there is a wider range of pretended choices and rewards for identifying with patriarchal power and its tools.

Today, with the defeat of ERA, the tightening economy, and increased conservatism, it is easier once again for white women to believe the dangerous fantasy that if you are good enough, pretty enough, sweet enough, quiet enough, teach the children to behave, hate the right people, and marry the right men, then you will be allowed to co-exist with patriarchy in relative peace, at least until a man needs your job or the neighborhood rapist happens along. And true, unless one lives and loves in the trenches it is difficult to remember that the war against dehumanization is ceaseless.

But Black women and our children know the fabric of our lives is stitched with violence and with hatred, that there is no rest. We do not deal with it only on the picket lines, or in dark midnight alleys, or in the places where we dare to verbalize our resistance. For

us, increasingly, violence weaves through the daily tissues of our living — in the supermarket, in the classroom, in the elevator, in the clinic and the schoolyard, from the plumber, the baker, the saleswoman, the bus driver, the bank teller, the waitress who does not serve us.

Some problems we share as women, some we do not. You fear your children will grow up to join the patriarchy and testify against you, we fear our children will be dragged from a car and shot down in the street, and you will turn your backs upon the reasons they are dying.

The threat of difference has been no less blinding to people of Color. Those of us who are Black must see that the reality of our lives and our struggle does not make us immune to the errors of ignoring and misnaming difference. Within Black communities where racism is a living reality, differences among us often seem dangerous and suspect. The need for unity is often misnamed as a need for homogeneity, and a Black feminist vision mistaken for betrayal of our common interests as a people. Because of the continuous battle against racial erasure that Black women and Black men share, some Black women still refuse to recognize that we are also oppressed as women, and that sexual hostility against Black women is practiced not only by the white racist society, but implemented

within our Black communities as well. It is a disease striking the heart of Black nationhood, and silence will not make it disappear. Exacerbated by racism and the pressures of powerlessness, violence against Black women and children often becomes a standard within our communities, one by which manliness can be measured. But these woman-hating acts are rarely discussed as crimes against Black women.

As a group, women of Color are the lowest paid wage earners in America. We are the primary targets of abortion and sterilization abuse, here and abroad. In certain parts of Africa, small girls are still being sewed shut between their legs to keep them docile and for men's pleasure. This is known as female circumcision, and it is not a cultural affair as the late Jomo Kenyatta insisted, it is a crime against Black women.

Black women's literature is full of the pain of frequent assault, not only by a racist patriarchy, but also by Black men. Yet the necessity for and history of shared battle have made us, Black women, particularly vulnerable to the false accusation that anti-sexist is anti-Black. Meanwhile, womanhating as a recourse of the powerless is sapping strength from Black communities, and our very lives. Rape is on the increase, reported and unreported, and rape is not aggressive sexuality, it is sexualized aggression. As

Kalamu ya Salaam, a Black male writer points out, "As long as male domination exists, rape will exist. Only women revolting and men made conscious of their responsibility to fight sexism can collectively stop rape."

Differences between ourselves as Black women are also being misnamed and used to separate us from one another. As a Black lesbian feminist comfortable with the many different ingredients of my identity, and a woman committed to racial and sexual freedom from oppression, I find I am constantly being encouraged to pluck out some one aspect of myself and present this as the meaningful whole, eclipsing or denying the other parts of self. But this is a destructive and fragmenting way to live. My fullest concentration of energy is available to me only when I integrate all the parts of who I am, openly, allowing power from particular sources of my living to flow back and forth freely through all my different selves, without the restrictions of externally imposed definition. Only then can I bring myself and my energies as a whole to the service of those struggles which I embrace as part of my living.

A fear of lesbians, or of being accused of being a lesbian, has led many Black women into testifying against themselves. It has led some of us into destructive alliances, and others into despair and

isolation. In the white women's communities, heterosexism is sometimes a result of identifying with the white patriarchy, a rejection of that interdependence between women-identified women which allows the self to be, rather than to be used in the service of men. Sometimes it reflects a die-hard belief in the protective coloration of heterosexual relationships, sometimes a self-hate which all women have to fight against, taught us from birth.

Although elements of these attitudes exist for all women, there are particular resonances of heterosexism and homophobia among Black women. Despite the fact that woman-bonding has a long and honorable history in the African and African-american communities, and despite the knowledge and accomplishments of many strong and creative women-identified Black women in the political, social and cultural fields, heterosexual Black women often tend to ignore or discount the existence and work of Black lesbians. Part of this attitude has come from an understandable terror of Black male attack within the close confines of Black society, where the punishment for any female self-assertion is still to be accused of being a lesbian and therefore unworthy of the attention or support of the scarce Black male. But part of this need to misname and ignore Black lesbians comes from a very real fear that openly women-identified Black women

who are no longer dependent upon men for their self-definition may well reorder our whole concept of social relationships.

Black women who once insisted that lesbianism was a white woman's problem now insist that Black lesbians are a threat to Black nationhood, are consorting with the enemy, are basically un-Black. These accusations, coming from the very women to whom we look for deep and real understanding, have served to keep many Black lesbians in hiding, caught between the racism of white women and the homophobia of their sisters. Often, their work has been ignored, trivialized, or misnamed, as with the work of Angelina Grimke, Alice Dunbar-Nelson, Lorraine Hansberry. Yet women-bonded women have always been some part of the power of Black communities, from our unmarried aunts to the amazons of Dahomey.

And it is certainly not Black lesbians who are assaulting women and raping children and grandmothers on the streets of our communities.

Across this country, as in Boston during the spring of 1979 following the unsolved murders of twelve Black women, Black lesbians are spearheading movements against violence against Black women.

What are the particular details within each of our lives that can be scrutinized and altered to help bring about change? How do we redefine difference for all women? It is not our differences which separate women, but our reluctance to recognize those differences and to deal effectively with the distortions which have resulted from the ignoring and misnaming of those differences.

As a tool of social control, women have been encouraged to recognize only one area of human difference as legitimate, those differences which exist between women and men. And we have learned to deal across those differences with the urgency of all oppressed subordinates. All of us have had to learn to live or work or coexist with men, from our fathers on. We have recognized and negotiated these differences, even when this recognition only continued the old dominant/subordinate mode of human relationship; where the oppressed must recognize the masters' difference in order to survive.

But our future survival is predicated upon our ability to relate within equality. As women, we must root out internalized patterns of oppression within ourselves if we are to move beyond the most superficial aspects of social change. Now we must recognize differences among women who are our equals, neither inferior nor superior, and devise ways to

use each others' difference to enrich our visions and our joint struggles. The future of our earth may depend upon the ability of all women to identify and develop new definitions of power and new patterns of relating across difference. The old definitions have not served us, nor the earth that supports us. The old patterns, no matter how cleverly rearranged to imitate progress, still condemn us to cosmetically altered repetitions of the same old exchanges, the same old guilt, hatred, recrimination, lamentation, and suspicion.

For we have, built into all of us, old blueprints of expectation and response, old structures of oppression, and these must be altered at the same time as we alter the living conditions which are a result of those structures. For the master's tools will never dismantle the master's house.

As Paulo Freire shows so well in *The Pedagogy of the Oppressed*, the true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us, and which knows only the oppressors' tactics, the oppressors' relationships.

Change means growth, and growth can be painful. But we sharpen self-definition by exposing the self in work and struggle together with those whom we

define as different from ourselves, although sharing the same goals. For Black and white, old and young, lesbian and heterosexual women alike, this can mean new paths to our survival.

We have chosen each other

and the edge of each others battles

the war is the same

if we lose

someday women's blood will congeal

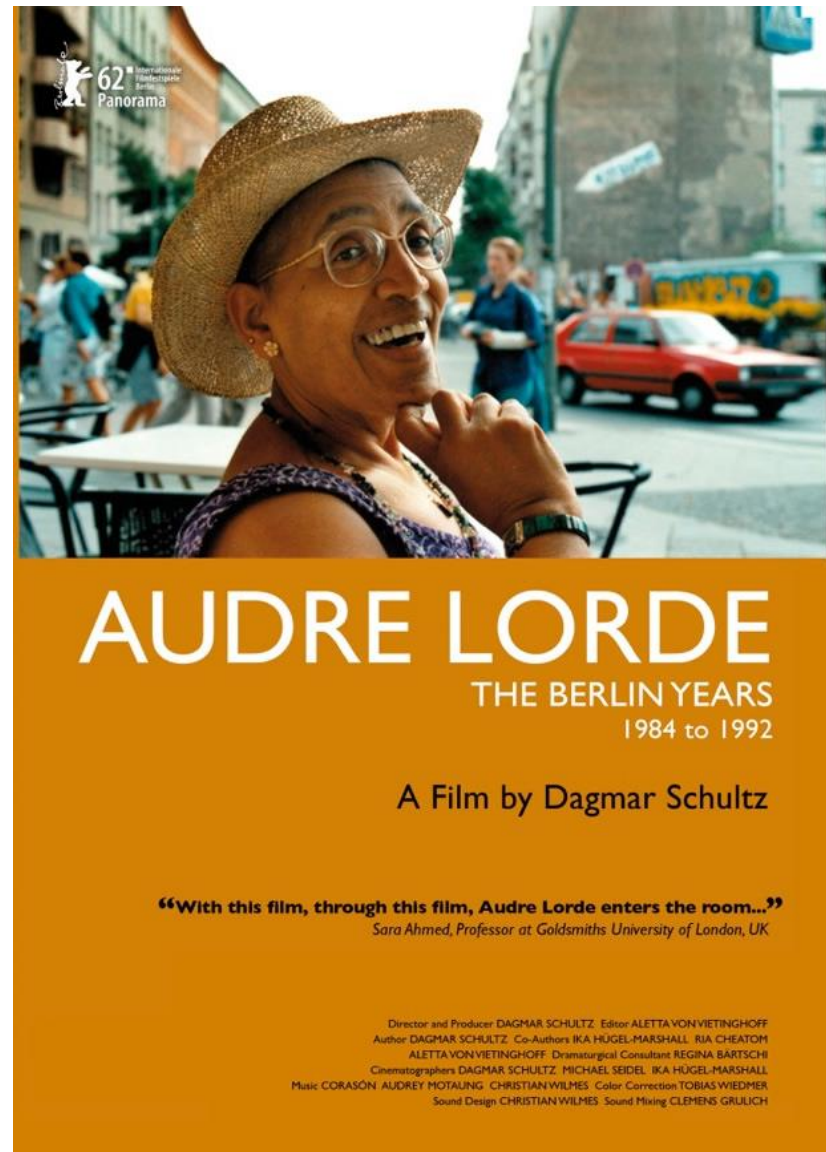
upon a dead planet

if we win

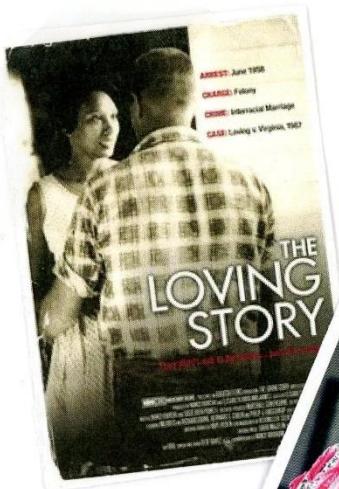
there is no telling

we seek beyond history

for a new and more possible meeting.



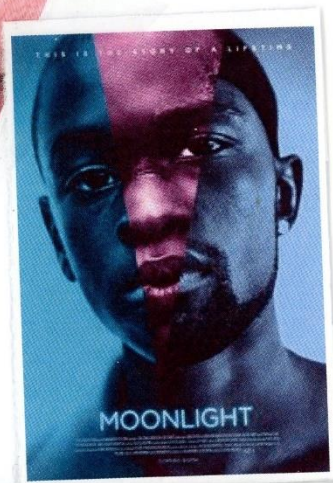
Movies



My aunt, in an interracial marriage, posts about the Loving story every year on her anniversary.



black or white is the type of wholesome family movie my mom loves to watch.



Babies and Meet the Patels

were great examples for me of cultural differences that can affect your relationship. How are you going to raise your children and how involved are your parents going to be in your life?



Moonlight is a beautiful film that portrays coming into the black identity and the queer identity in a society, but where they are not present.

And even then, I wanted you to be conscious, to understand that to be distances, if only for a moment, from fear is not a passport out of struggle. We will always be black, you and I, even if it means different things in different places. France is built on its own dream, on its collection of bodies, and recall that your very name is drawn from a man who opposed France and its national project of theft be colonization. It is true that our color was not our distinguishing feature there, so much as the Americanness represented in our poor handle on French. And it is true that there is something particular about how the Americans who think they are white regard us --- something sexual and obscene. We were not enslaved in France. We are not their particular "problem," nor their national guilt. We are not their nigger. If there is any comfort in this, it is not the kind that I would encourage you to indulge. Remember your name. Remember that you and I are brothers, are the children of trans-Atlantic rape. Remember the broader consciousness that comes with that. Remember the Algerian cab driver, speaking openly of his hatred of Paris, then looking at your mother and me insisting that we were all united under Africa. Remember the rumbling we all felt under the beauty of Paris, as though their city had been built in abeyance of Pompeii. Remember the feeling that the great public gardens, the long lunches, might all be undone by a physics, cousin to our rules and the reckoning of our own country, that we do not fully comprehend.

-Ta-Nehisi Coates, *Between the World and Me*, p. 127-8

Online Dating: Does Ethnicity Matter?

www.firstmet.com/dating-blog/online-dating-ethnicity-racial-preference-interracial-dating-ay/

FirstMet.com

Data shows that singles searching for love are finding it outside their ethnic group...



*This article was originally published on November 5, 2013

FirstMet.com, a leading online dating site with over 70 million installs, analyzed over 2.4 million interactions among its current user base in the United States to discover the likelihood of users to respond to other users based on race.

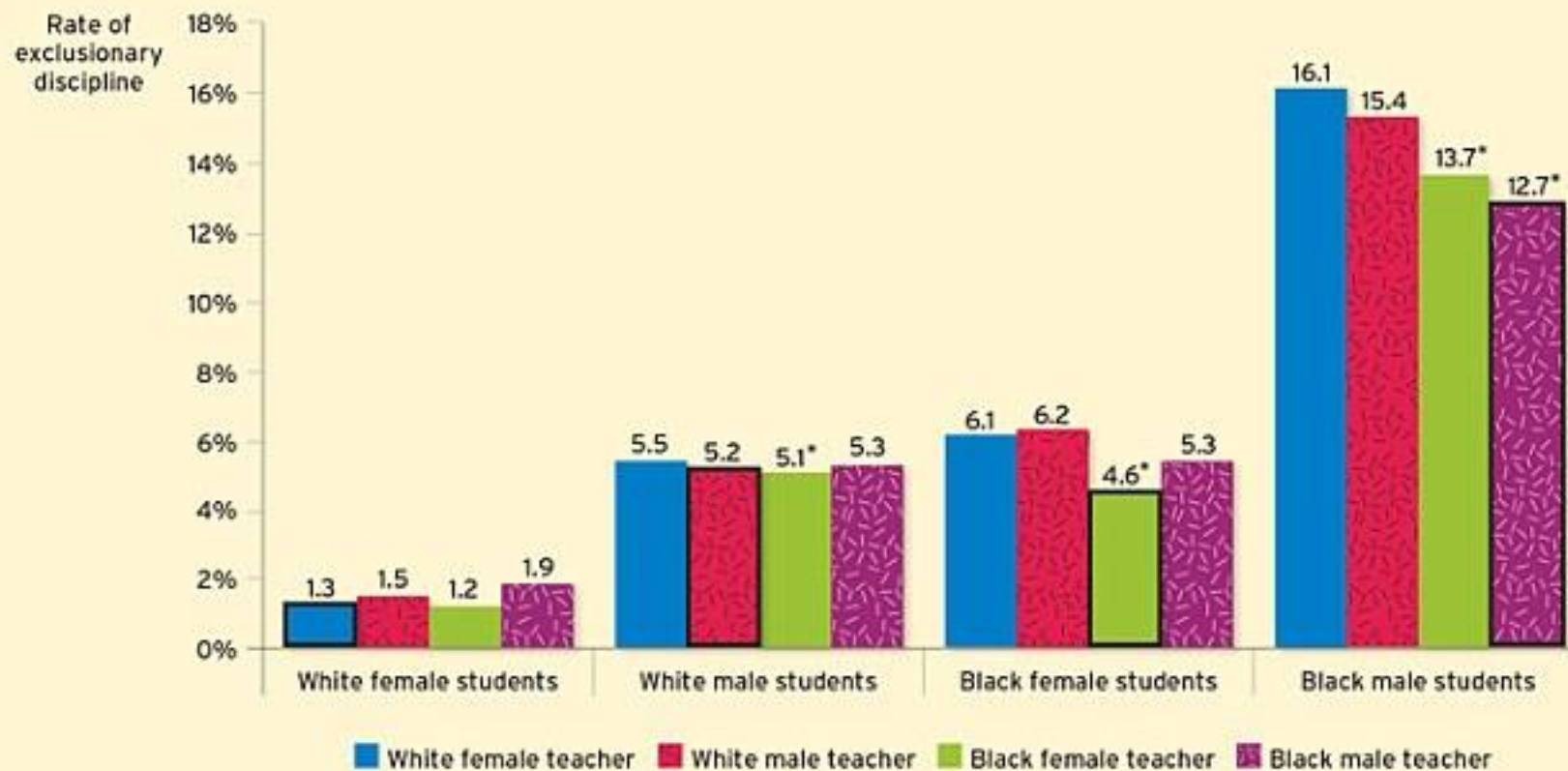
The results were eye-opening.

- * The data showed that **Asian women** are the most preferred by all men except **Asian men** – who prefer **Hispanic women**.
- * **Asian, Hispanic and Caucasian women** prefer Caucasian men while **Caucasian men** are more likely to respond to everyone but **Caucasian women**.
- * **Caucasian women** are twice as likely to respond to **Caucasian men** than **African-American men**.
- * **African-American men** are more likely to respond to women of different races but receive three times more responses from **African-American women** than a non-black woman.
- * **African-American women prefer all races over Caucasian men but are the least likely to get a response from all men.**

"The big thing we're learning is the difference between stated preference and actual behavior, and that's a big deal," FirstMet.com Data Analyst Josh Fischer said in an interview with USA Today.

Race-Matching Effect Largest for Black Male Students (Figure 2)

The rate of exclusionary discipline for black male students is reduced by 2 to 3 percentage points when they are matched to a black teacher rather than a white teacher. Black female students also exhibit lower rates of exclusionary consequences when they are matched to same-race teachers. White students show little consistent evidence of benefit from being taught by white teachers.



*Statistically significantly different from white female teachers at the 95% confidence level

NOTE: Black outlines identify rates when students are matched to a teacher of the same race and gender.