

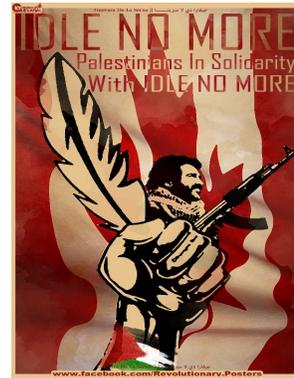
Central Question: What are the blueprints for liberation when we center Black Hood Femmes who have understood and modeled the beginning work of community care, to protect themselves and the community/squad they were with?

“To know where we want to go, we must remember where we have been”

Blueprints for Liberation: Our Cliques are Global

Solidarity is impactful when movements come together

Click links below to see each movements solidarity statement



- 1) <http://www.blackforpalestine.com/read-the-statement.html> (BLACK FOR PALESTINE)
- 2) <http://uspcn.org/2012/12/23/palestinians-in-solidarity-with-idle-no-more-and-indigenous-rights/> (PALESTINE INDIGENOUS SOLIDARITY)
- 3) https://docs.google.com/document/d/1LpgnjsQc6VFpvZkZdjscuw3ucCg3WSwa5y_Pxpp6jQw/edit (WOC SOLIDARITY FOR THE INDIGENOUS WOMEN AT STANDING ROCK)

Black Women Take Care of The Squad

Healing Justice

Healing justice as a movement and a term was created by Black, Indigenous, and People of Color, beginning with Kindred Southern Healing Justice Collective. Kindred is a project conceived by healers and organizers of color in the Southern United States in 2007, as a response to the crisis of trauma, violence and social conditions in that region. Kindred was organized shortly after Hurricane Katrina and set up healing salons for activists during the 2007 and 2010 social forums, offering body work and counseling. Collective members also created the recording [Good Medicine](#), which contains interviews with healers and activists in the South.

[Listen to Cara Page & Paulina Helm-Hernandez speak with the Healing Collective Trauma Collective.](#)

Reproductive Justice

Indigenous women, Black women, trans women of color, and cis women of color have always fought for Reproductive Justice, but the term was invented in 1994. Right before attending the International Conference on Population and Development in Cairo, where the entire world agreed that the individual right to plan your own family must be central to global development, a group of twelve black women gathered in Chicago in June of 1994. They recognized that the women's rights movement, led by and representing middle class and wealthy white women, could not defend the needs of women of color and other marginalized women and trans* people. We needed to lead our own national movement to uplift the needs of the most marginalized women, families, and communities.

These women named themselves Women of African Descent for Reproductive Justice, and RJ was born. Rooted in the internationally-accepted human rights framework created by the United Nations, Reproductive Justice combines reproductive rights and social justice. 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.

SisterSong Women of Color Reproductive Justice Collective was formed in 1997 by 16 organizations of women of color from four mini-communities (Native American, African American, Latina, and Asian American) who recognized that we have the right and responsibility to represent ourselves and our communities, and the equally compelling need to advance the perspectives and needs of women of color.

The Black Cowboy Clique

Images by Rory Doyle in [Mississippi Delta cowboys and cowgirls challenging American stereotypes](#)



The Lesser-Known History of African-American Cowboys

By Katie Nodjimbadem

smithsonian.com

February 13, 2017

Few images embody the spirit of the American West as well as the trailblazing, sharpshooting, horseback-riding cowboy of American lore. And though African-American cowboys don't play a part in the popular narrative, historians estimate that one in four cowboys were black.

The cowboy lifestyle came into its own in Texas, which had been cattle country since it was colonized by Spain in the 1500s. But cattle farming did not become the bountiful economic and cultural phenomenon recognized today until the late 1800s, when millions of cattle grazed in Texas.

White Americans seeking cheap land—and sometimes evading debt in the United States—began moving to the Spanish (and, later, Mexican) territory of Texas during the first half of the 19th century. Though the Mexican government opposed slavery, Americans brought slaves with them as they settled the frontier and established cotton farms and cattle ranches. By 1825, slaves accounted for nearly 25 percent of the Texas settler population. By 1860, fifteen years after it became part of the Union, that number had risen to over 30 percent—that year’s census reported 182,566 slaves living in Texas. As an increasingly significant new slave state, Texas joined the Confederacy in 1861. Though the Civil War hardly reached Texas soil, many white Texans took up arms to fight alongside their brethren in the East.

While Texas ranchers fought in the war, they depended on their slaves to maintain their land and cattle herds. In doing so, the slaves developed the skills of cattle tending (breaking horses, pulling calves out of mud and releasing longhorns caught in the brush, to name a few) that would render them invaluable to the Texas cattle industry in the post-war era.

But with a combination of a lack of effective containment—barbed wire was not yet invented—and too few cowhands, the cattle population ran wild. Ranchers returning from the war discovered that their herds were lost or out of control. They tried to round up the cattle and rebuild their herds with slave labor, but eventually the Emancipation Proclamation left them without the free workers on which they were so dependent. Desperate for help rounding up maverick cattle, ranchers were compelled to hire now-free, skilled African-Americans as paid cowhands.

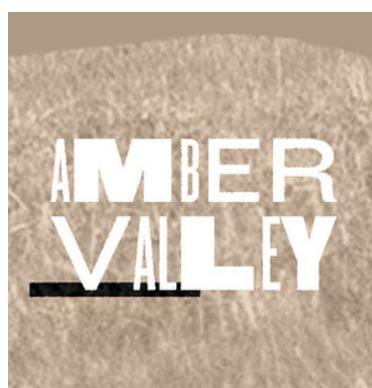
Read more:

<https://www.smithsonianmag.com/history/lesser-known-history-african-american-cowboys-180962144/#cpS3oZEwXcwpVsTz.99>

Black Cowboys Are Throughout Turtle Island

CLICK HERE TO LEARN MORE:

<https://johnwarewwpt.squarespace.com/intro>



A conversation on Black life and identity in Alberta with panelists Bashir Mohammed, Jesse Lipscombe, and playwright Cheryl Foggo. Moderated by Nasra Adem.

Hood Feminism

How do you want your squad to hold you accountable? What does your care look like?

“...opens the discussion to what mainstream feminists are ignoring when fighting and discussing freedoms in education, wealth and sexuality.”

“While Big Name Feminists are debating The End of Men, women on the margins—women like me—are sleeping at train stations and working double shifts for paltry wages. They are buying school supplies with rent money. They are fighting for citizenship because they aren’t the ‘right kind of immigrants.’”

“...a place for the other hood chicks, for the ones living in the inner city and navigating poverty, as well as the ones in the country making a dollar stretch.”

Via Afropunk’s talk with Hoodfeminist Blog

Resources:

Check Out OdiosasBX (@odiosasbx) for your Hood Feminism Workshop

<https://remezcla.com/features/culture/odiosas-feminist-space-bronx/>

Check out Fiyah Angelou (@fiyahescape) for your Hood Feminism Workshop

<https://www.fiyahangelou.com/>



Excerpt From, *Hood Femmes Are Being Targeted*

By: Cheyenne Wyzard-Jones

I write this piece during a time where hood aesthetic is being commodified but the allocations of resources to the hood are not being met. I write this piece in a time where slogans like “your silence will not protect you” and “do not disappear into silence” are widely shared, yet hood femmes, especially Black and Queer / Trans/ Nonbinary/ Poor/ living with disabilities/ Sick / undocumented/ first generation and so many more intersections where violence occurs, are being PUSHED to be silent by the very same people who are writing/posting these slogans.

I am convinced we must start to center the conversations around what it means to protect hood femmes of color. First by starting to give credit and center their work around community care. Hood femmes of color, especially Queer and Trans hood femmes, were the first to understand the need to protect themselves and the community/squad they were with. We need to understand violence towards hood femmes of color outside of just the extremes of violence. Your everyday violence, outside of actually physically killing us with your hands or guns, is what is slowly killing us.

WE TAKE UP SPACE & YALL ARE PETRIFIED. We are not your “average” black or brown person who becomes silent in the background, even if we fear being fired, evicted, or killed. We are loud af, we cut you with our eyes and our energy. We are magical because without even saying anything you know our presence is there just by showing up. We change the energy of your lives by holding you accountable to remember we exist, by showing you your fuckery. And that terrifies you because it is not sweet. It is not your average “diversity and equity” training. It is not your average anti-oppression training, all of them that tell you it’s okay, it’s not your fault just do better. Nah, we are saying it is your fault and we are not waiting for you to change. We are taking what we deserve. Like Cardi B taking the money she deserved aha. We on that energy. And the world does not know what to do with us. Especially because now we are connecting globally. You can no longer just keep us isolated. We are strategically linking up and not giving a fuck about it.

Why it’s important to center Hood Femmes, because we are continuously being demonized, ridiculed, belittled, facing violence. We are the Hood Femmes who have survived & are in your nonprofit

organizations, your now gentrified neighborhoods, your educators, your government, your homes. We are the ones who are creating the real blueprints for liberation - who show up to your trainings and workshops - finessing how this applies

to the hood. Hood femmes are also shocked though when we see other hood femmes being unapologetic as fuck. Sometimes we feel we are in this alone with a few squad members. We are the ones we have been waiting for, we just had to remember it.