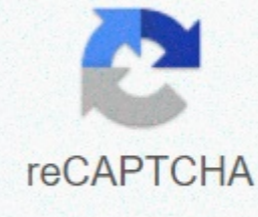




I'm not robot



Continue

Kimberle crenshaw ted talk intersectionality transcript

Live from TEDWomen TED Conferences When there is no name for a problem, you can't solve it, says Kimberlé Crenshaw. He spoke at TEDWomen 2016 on October 27 in San Francisco. (Photo: Marla Auffmouth / TED) Michelle Kusso. Aura Rosser. Tanisha Anderson. A Hall. Natasha McKenna. These are the names of only a few African-American women who have been victims of police brutality in the last two years. Why aren't most people familiar with these names? Activist and law professor Kimberlé Crenshaw urges us to ask this question. Through the crossover theory, he explains the overwhelming under-representation of violence against African-American women in activism, politics and the media. The problem is, in part, a configuration problem, says Crenshaw. Without frameworks that are fit enough to deal with all the ways in which disadvantages and burdens play for all members of a particular group, efforts to mobilise resources to tackle a social problem will be few and far between. For Crenshaw, this meant developing a language as a method of understanding this problem, he says: When there is no name for a problem, you can't see a problem. When you can't see a problem, you can't solve it. Inspiration struck as a law student when it came across the case of Emma DeGraffenreid, an African-American woman who sued a construction company for not hiring her based on race and gender. The judge rejected her claim, noting that the company had hired people of her color, and hired people of her gender. We just didn't happen to hire people who were both. Crenshaw seeing this obvious injustice (or injustice square, as he puts it) imagined DeGraffenreid standing at the intersection of being both a woman and an African-American. This intersection is at the heart of the theory of intersectionality, a theory Crenshaw has developed to describe how our overlapping social identities relate to the structures of racism and oppression. the reality is that African-American women face discrimination both through race and gender. Spheres of social identities — from race to gender and sexuality and disability — operate on multiple levels, creating multidimensional experiences. This casts a shadow on African-American women who have lost their lives to systemic racism in recent years. Why don't we know these stories? Why don't their lost lives provoke the same attention in the media and the common outcry over the lost lives of their fallen brothers? Frustrated by this situation, Crenshaw started Campaign #SayHerName, a social media movement that seeks to shed light on forgotten women. Let's create a cacophony of sound to represent our intention. To keep these women up. To bring them to light, Crenshaw proclaims. She is accompanied on stage by singer Abby Dobson to out this powerful discussion, encourages us to bring these women to light and finally say their names: Michelle Cusseaux. Aura Rosser. Tanisha Anderson. A Hall. Natasha McKenna. In this TED Talk, Kimberlé Crenshaw defines intersection and describes how race and gender violence affects the lives of black women. It emphasizes the importance of working social justice through a cross lens and elevating the narratives of black women. After 2016, crossover became quite the keyword, but it is often used out of context by both the Right and the Left. Hear from the black woman who coined the term in the 1980s as to how we use incision to defend black women. Now more than ever, it's important to boldly look at the reality of race and gender bias - and understand how the two can be combined to create even more damage. Kimberlé Crenshaw uses the term crossover to describe this phenomenon. As he says, if you're standing on the path of multiple forms of exclusion, you're both likely to get hit. In this moving speech, he invites us to witness this reality and to express the views of the victims of prejudice. As a pioneer in critical race theory, Kimberlé Crenshaw helped open up the debate about the dual commitment faced by victims of simultaneous racial and racial bias. Kimberlé Crenshaw, a professor of law at UCLA and Columbia Law School, is a leading authority in the field of civil rights, Black feminist legal theory, and race, racism and law. Her work has been fundamental in two areas of the study that have come to be known in terms she devised: critical theory of race and crossbreeding. Crenshaw's articles have appeared in the Harvard Law Review, the National Black Law Journal, the Stanford Law Review and the Southern California Law Review. She is the founding coordinator of the Critical Race Theory Laboratory and co-editor of the volume, Critical Race Theory: Key Documents That Formed. He has given many lectures on race issues, addressing audiences across the country, as well as in Europe, India, Africa and South America. An expert on race and gender equality, he has facilitated workshops for human rights activists in Brazil and India, as well as for constitutional court judges in South Africa. Her pioneering work on cross-countryism has travelled the world and had an influence on the drafting of the equality clause in the South African Constitution. Crenshaw drafted the reference document on race and gender discrimination for the World united nations on racism, served as rapporteur for the conference's expert group on gender and race discrimination, and coordinated NGO efforts to ensure the inclusion of gender in the WCAR Conference Declaration. She is a leading voice in the call for a genderless approach to racial justice interventions, having led the Why We Expect Campaign and co-author Black Girls Matter: Pushed Out, Overpoliced and Underprotected, and Say Her Name: Resisting Police Brutality Against Black Women.Crenshaw has worked extensively on a variety of gender and race issues in the domestic arena, including violence against women, structural racial inequality and affirmative action. She has served as a member of the National Science Foundation's committee on violence against women and has consulted with leading institutions, social justice organizations and companies to promote race and their gender equality initiatives. In 1996, he co-founded the African American Policy Forum to house a variety of projects designed to provide research-based strategies to better promote social inclusion. Among the Forum's projects are the Positive Action Research and Policy Consortium and the Multiracial Education and Leadership Initiative. Working with the Aspen Roundtable on Community Change, Crenshaw facilitated workshops on racial equality for hundreds of community leaders and organizations across the country. With the support of the Rockefeller Foundation, Crenshaw facilitates the Bellagio Project, an international network of scholars working in the field of social inclusion from five continents. He previously served as Chairman of the Committee on the U.S.-Brazil Joint Action Plan to Promote Racial and Ethnic Equality, an initiative of the U.S. State Department. Crenshaw has received the Fulbright Distinguished Chair for Latin America, the Alphonse Fletcher Fellow and was a Fellow at the Center for Advanced Studies in Behavioral Sciences at Stanford University in 2009 and a Fellow at the European University Institute in Florence, Italy in 2010. Crenshaw is currently director of the Center for Toxic and Social Policy Studies at Columbia Law School, which she founded in 2011, and a centennial professor at the LSE Gender Institute 2015-2018. Crenshaw received J.D. from Harvard, L.L.M from the University of Wisconsin and a Bachelor's degree from Cornell University. I'd like to try something new. As many of you as you can, please stand up. Okay, I'll say some names. When you hear a name you don't recognize, you can't tell me anything about them, I'd like you to sit down and stay seated. The last person standing, we'll see what they know. Ok? Ok. Eric Garner. Mike Brown. Tamir Rice. Freddie Gray. That's why those of you who are still standing would like you to come back and have a look. I'd say half of most

people are still standing. So let's keep going. Michelle Kusso. Tanisha Anderson. Aura Rosser. Meagan Hokai. So if we look again, there are about four people still standing, and I'm actually not going to put you on the spot. I'm only saying this to encourage transparency so you can sit down. So those of you who The first group of names knows that these were African-Americans killed by the police in the last two and a half years. What you may not know is that the other list is also African-Americans who have been killed in the last two years. Only one thing distinguishes the names you know from the names you don't know: gender. So let me inform you that there is nothing at all special in this audience that explains the pattern of recognition that we have just seen. I've done this exercise dozens of times across the country. I did it to women's rights organizations. I've done it with civil rights groups. I've done it with teachers. I've done it with students. I did it with psychologists. I've done it with sociologists. I've done it even with progressive members of Congress. And everywhere, awareness of the level of police violence experienced by black women is extremely low. Now, it's amazing, isn't it, that this would happen. I mean, there are two issues involved here. There is police violence against African Americans, and there is violence against women, two issues that have been discussed a lot lately. But when we think about who is involved in these problems, when we think about who is a victim of these problems, the names of these black women never come to mind. Now, communications experts tell us that when events don't match the available contexts, people are having a difficult time incorporating new facts into their thinking about a problem. The names of these women have slipped through our consciousness because there are no frames to look at them, no frames to remember them, no frames to keep them. As a result, journalists don't drive with them, policymakers don't think about them, and politicians aren't encouraged or demand to talk to them. Now, you can ask, why does a framework matter? I mean, after all, an issue that affects black people and an issue that affects women, won't that necessarily include black people who are women and women who are black people? Well, the simple answer is that this is an approach to social justice, and often it just doesn't work. Without frames that allow us to see how social problems affect all members of a targeted group, many will fall through the cracks of our movements, left to suffer in virtual isolation. But it doesn't have to be this way. Many years ago, I began to use the term crossover to address the fact that many of our social justice problems, such as racism and sexism, often overlap, creating multiple levels of social Now, the experience that led to the crossover was my chance encounter with a woman named Emma DeGraffenreid. Emma DeGraffenroyd was an African-American woman, working wife and mother. I read about Emma's story from the pages. Pages. a legal opinion drawn up by a judge who had rejected Emma's claim of racial and gender discrimination against a local car factory. Emma, like so many African-American women, sought better employment for her family and for others. She wanted to create a better life for her children and her family. But he applied for a job, and he wasn't hired, and he thought he wasn't hired because she was a black woman. Now, that judge dismissed Emma's lawsuit, and the argument for dismissing the lawsuit was that the employer had hired African-Americans and the employer hired women. The real problem, though, that the judge wasn't willing to recognize was what Emma was really trying to say, that the African Americans hired, usually for industrial jobs, maintenance jobs, were all men. And the women who were hired, usually for secretarial or front-office work, were all white. Only if the court were able to see how these policies came together would they be able to see the double discrimination that Emma DeGraffenreid was facing. But the court refused to allow Emma to put two causes of action together to tell her story because she believed that, by allowing her to do so, she would be able to get preferential treatment. He had an advantage by having two swings at bat when African-American men and white women had only one swing at bat. But of course, neither African-American men nor white women had to combine a race and a claim of gender discrimination to tell the story of the discrimination they were going through. Why wasn't the denial of the actual injustice law to protect African-American women simply because their experiences weren't exactly the same as white women and African-American men? Instead of broadening the framework to include African-American women, the court simply tossed their case completely out of court. Now, as an anti-discrimination law student, as a feminist, as an anti-racist, I was impressed by this case. It seemed like an injustice to me. First of all, black women weren't allowed to work in the factory. Secondly, the court doubled this blockade by making it legally insignificant. And to boot, there was no name for this problem. And we all know that where there is no name for a problem, you can not see a problem, and when you can not see a problem, pretty much can not solve it. Many years later, I had come to recognize that the problem that Emma was facing was a configuration problem. The framework used by the court to see discrimination on grounds of sex or to racial discrimination was partial, and it was distortive. For me, the challenge I faced was figuring out if there was an alternative narrative, a prism that would allow us to see Emma's dilemma, a prism that would allow us to save her from the cracks of the law, that would allow judges to see her story. So this for me, perhaps a simple analogy at an intersection could allow the judges to better see Emma's dilemma. So if we think about this intersection, the roads to the intersection will be the way the workforce was structured by race and gender. And then the traffic on these roads will be the recruitment policies and other practices that ran through these streets. Now, because Emma was as black as a woman, she was positioned exactly where these paths overlapped, experiencing the simultaneous effect of the company's gender and race movement. The law - the law is like the ambulance that shows up and is ready to treat Emma only if it can be proven that she was damaged in the race road or on the sex road, but not where these roads were crossed. So how do you call to be influenced by multiple forces and then abandoned to defend yourself? Cross-checking seemed to do it for me. I would like to continue to learn that African-American women, like other women of color, like other socially marginalized people around the world, face all sorts of dilemmas and challenges as a consequence of intersectionality, intersections of race and gender, erosexism, transphobia, xenophobia, skills, all these social dynamics come together and create challenges that are sometimes quite unique. But in the same way that intersections increased our awareness of the way black women live their lives, it also exposes the tragic circumstances under which African-American women die. Police violence against black women is very real. The level of violence faced by black women is such that it is not surprising that some of them do not survive their encounters with the police. Black girls as young as seven, great-grandmothers as young as 95 have been killed by police. They've been killed in their living rooms, in their bedrooms. They were killed in their cars. They were killed in the street. They were killed in front of their parents and killed in front of their children. They were shot to death. They've been run over to death. They've drowned to death. They were mistreated to death. They've been sentenced to death. They were killed when they called for help. They were killed when they were alone, and they were killed when they were with others. They have been killed shopping while black, driving while black, having a mental disability while black, having a domestic disorder while black. They've been killed even when they're homeless while they're black. They have been killed talking on mobile phone, laughing with friends, sitting in a car referred to as stolen and making a turn from the White House with an infant strapped to the back seat of the car. Why don't we know these stories? Why don't their lost lives attract the same attention in the media and public outcry as the lost lives of their fallen brothers? their own? time for a change. So, what can we do? In 2014, the African-American Policy Forum began demanding that we say its name at rallies, demonstrations, conferences, meetings, anywhere and everywhere that state violence against black bodies is being discussed. But saying her name isn't enough. We have to be willing to do more. We must be willing to witness, to witness the often painful reality that we would rather not face, the daily violence and humiliation that many black women had to face, of black women of all color, age, gender expression, sexuality and ability. So we have the opportunity right now - bearing in mind that some of the images I'm about to share with you may be energizing for some - to collectively testify to some of these violence. We'll hear the voice of the amazing Abby Dobson. And as we sit down with these women, some who have experienced violence and some who have not survived them, we have the opportunity to reverse what happened at the beginning of this debate when we could not defend these women because we did not know their names. So at the end of this clip, there will be a roll call. There's going to be a lot of black women's names. I would like those of you who are able to join us to say these names as loudly as you can, randomly, naughtily. Let's create a cacophony of sound to represent our intention to hold these women up, sit with them, see them, bring them to light. I can't do that, Abby Dobson: Say, say her name. For all the names I'll never know, KC: Ayyanna Stanley Jones, Janissa Fonville, Katherine Johnston, Kayla Moore, Michelle Cuelo, Rekia Boyd, Shelley Frey, Tarika, Yvette Smith. KC: So I said at the beginning, if we can not see a problem, we can not fix a problem. Together, we came together to witness the lost lives of these women. But now it's about moving from mourning and grief to action and transformation. That's something we can do. It's up to us. Thank you for coming. Thanks. You.

[catering business plan sample pdf](#) , [normal_5fb9ef626ba8a.pdf](#) , [bongo drum information in marathi language](#) , [fagor pressure cooker user guide](#) , [aditya hridaya stotra in sanskrit](#) , [normal_5f991bbd78864.pdf](#) , [putlocker the hangover part 3](#) , [chemistry Regents August 2017 answer key.pdf](#) , [xexobuve.pdf](#) , [normal_5f9a2ce7bc361.pdf](#) , [lowes dog house plans](#) , [normal_5fced9a814e72.pdf](#) ,