

CENTRE FOR CIVIL SOCIETY DOCUMENTARY SCREENING



Facilitated By Eliza Solis-Maart



March Theme **#MeToo vs. Time's Up** **&** **We Should All Be Feminists**

On March 22, 2018
In the CCS Seminar Room, 726
Shepstone Building, Level 7
at 12:00.

All are welcome and encouraged to come, watch, snack, participate, and engage in discussions.

Documentaries for #MeToo: "The Rise of Black Lives Matter"
Originally broadcasted by Al Jazeera English YouTube in 2018
Presented by UpFront

In 2006, the slogan #MeToo started as a movement by American activist Tarana Burke as a way to show solidarity with victims of sexual assault.

That slogan went viral overnight in the wake of Hollywood's Harvey Weinstein scandal last October, which prompted women around the world to break a lot of the silence around sexual assault and harassment and began to share their stories, with more than 12 million posts on Facebook in just 24 hours. Since then, the hashtag has been shared in at least 85 countries around the world. So why has this particular campaign proved to be so powerful? And how has it been received outside of the West?

Documentaries for International Women's Day (Month): "We Should All Be Feminists"
Originally broadcasted by TEDxTalks in 2013
Speaker: Chimamanda Ngozi

Chimamanda Ngozi Adichie a renowned Nigerian novelist was born in Nigeria in 1977. Her talk speaks to her experience understanding feminism as a young woman and now. Chimamanda presents the case for the different ways in which society sees women and how crucial it is to educate ourselves and others on women (in)equality and oppression, and the importance of feminism in Africa specifically.

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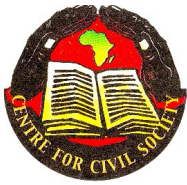
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CENTRE FOR CIVIL SOCIETY DOC FOLLOW-UP



Notes from the *#BlackLivesMatter* documentary screening.
Edited by Eliza Solis-Maart

Documentary & Screening Key Points to Think About...

WRITTEN BY ELIZA SOLIS-MAART

Thank you to all who attended last month's Doc Series Screening relating the events of the #BlackLivesMatter campaign. Following an impactful and detailed documentary, UKZN students and staff engaged in various impassioned and intellectual discussions. Below are a number of the main take-aways from these discussions and questions to keep in mind.

- Can white and black communities live together without violence and prejudice? Will we ever live in a society where these two cultures can 'peacefully' coexist, and what does this actually mean?
- Is #BlackLivesMatter a political and/or social statement?
- Is #BlackLivesMatter a movement or a moment?
- Why does this campaign HAVE to exist and why should they demand to be seen as equal, as if begging to be recognized as humans? This begs the question, is this campaign setting back the perception of Black people in America, Europe, and globally?
- Why was there such a strong reaction to this campaign from the Alternative Rights and the resulting formation of the #AllLivesMatter campaign? Did #BLM create a movement that enraged people to the point of revolution or did it give them a voice?

These are merely a few of the discussion topics that the audience engaged in following the documentary screening. Although they were thoroughly explored, we encourage other CCS community members to submit their thoughts regarding #BlackLivesMatter and its impact. Other thoughts and comments are also welcome, we hope to engage in more in the upcoming screening.

Lastly, but certainly not least, thank you to a fellow UKZN students and Masters candidate, Ayanda Tshazi, for her feedback and input on the #BLM campaign and the the topics that were raised; her response is also found below.



Documentary & Discussion Feedback

STUDENT PERSPECTIVE, WRITTEN BY AYANDA TSHAZI

Thank you for hosting a rich and dynamic discussion at the Black Lives Matter documentary screening.

The screening brought feelings of frustration on my part; because it highlights how similar the lives of blacks in the States today are to black lives since the abolition of slavery. Blacks remain targets of systemic violence and the white establishment remains deaf to appeals from the black community for moral and humane consideration.

But the discussions that followed brought home to me two main factors that I think lack in the activism of BLM and similar movements. Firstly, the movement remains concerned with a single symptom of a broad and systemic problem. The linear focus on stories of police harassment and police killing of unarmed black people, mostly young men. This focus robs the movement of an opportunity to address itself to a larger group of oppressed people who all suffer violence at the hands of the white supremacist establishment. The movement therefore remains on the periphery of society and misses out on broad support from all who identify as oppressed minorities. The BLM needs to practice intersectionality in the struggle.

The second and fundamental miss in my view is the energy the movement spends addressing itself to white power. White supremacy is founded and persists on the dehumanization of black and brown people - from slavery to colonialism, apartheid and Jim Crow to present day persecution, economic exclusion and exploitation of blacks and POC. You simply cannot appeal to the moral conscience of people who do not recognize you as fully human. It's an impossible conversation.

From these two factors, my main take-home was that separate struggles of the oppressed only serve to further marginalize groups and their struggles - alienating and dividing efforts and stifling progress towards collective justice and total freedom.

Police violence against black African Americans is enabled by the same power structures that mete out violence against Muslims and against immigrants and the Latino community. It is the same power structures that obliterated the Native American population and keeps it in the margins of society. The enemy is white supremacy for all these groups... but if movements like the Black Lives Matter fail to realize how all the struggles of black and brown people intersect; then efforts and resources remain divided and their voices minimized. People remain divided; punching superficial holes on the beast, making impact as significant and pouring a teaspoon of water on the ocean.



Workshop Key Points to Think About...

STUDENT PERSPECTIVE, WRITTEN BY AYANDA TSHAZI

Unless the oppressed and marginalized groups unite and realize how they are all joined in their struggle for justice, their efforts will remain insignificant drops in a large sea that keeps swallowing up and minimizing their action.

The onus is on all activists to find common ground and move with a common vision of confronting the beast TOGETHER. Marginalized communities must find what binds them together culturally, socially and use what economic and political power to cooperate and collaborate against the common enemy that is white supremacy. Intersectionality is the future of the struggle. Piece meal movements cannot sustain relevance against such a formidable and all powerful enemy. Unity is not an option, and now is the hour!

For the oppressed to unite for impact, our struggles need to stop addressing the dominant group and start to look inward and having intergroup conversations and cooperation.

Imagine if all people of colour in the United States (and the world over) prioritized doing business and giving preferential employment/ business opportunities to one another. If culturally POC created platforms of exchange and learning about one another and promoting common understanding and celebration of their identity. If their schools taught a black centered education, and sought knowledge to build indigenous solutions to our problems. (Black being a collective identifier of all oppressed groups).

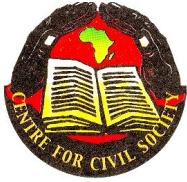
If activism was inward looking, and directed at self empowerment; if activism was about creating our own and protecting our own instead of performing impotent rage and making deafened appeals to white power for recognition and inclusion in a flawed and predatory system. If activism was about creating a new and just world, instead of making life bearable in the one that exists, we would come closer to resolving the universal contradiction of black people in a white world.

Movements like Black Lives Matter unfortunately continue in the "peaceful " legacy of Mandela and Martin Luther King Jr of reasonability and appealing to white morality (if there ever was a contradiction in terms) instead of tapping into a revolutionary discourse of looking within and acting FOR ourselves. It is with misguided reasonability and deference to whiteness that BLM rejected Micah X Johnson when he acted to affirm the equal worth of black life. If black lives matter, then they matter life for life with the lives of white cops. This is what Micah X Johnson's demonstrated for us all; and instead of at least celebrating if not taking on where he left off; BLM shrieked away from his revolutionary affirmation - thus negating their own reason for existing as a movement.

To effect change in society, activism must realize that the revolution must happen first within ourselves as the oppressed. The world will not accommodate us, and so we must dedicate our activism to a completely different world, one that WE will shape, instead of begging to be part of a world that cannot see us and our humanity.



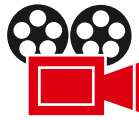
MARCH 15, 2018



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By Eliza Solis-Maart



Upcoming Themes

April

Earth Day:
Cowspiracy

May

UN Peacekeepers
&
World Bee Day

June

Refugees and
Victims of Torture

July

Human
Trafficking

August

World's Indigenous
People:
RedDress Campaign

September

International
Peace Day

October

Rural Women
&
Eradication of
Poverty

November

Int'l Day of Solidarity
with the Palestinian
People

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