

FEM
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*By
Line*

No.
①

Introduction

For a richer, deeper understanding of intersectional feminism, we looked to our global network to pose the critical question: What does it mean to be an intersectional feminist today?

Feminism has had a long, storied history with many iterations and forebearers of this movement. It is infinite, malleable, at times unruly, subverts power and control. It is subject to interpretation and debate. It forges a path of its own. Therefore, it is always political. But as we evolve, so too does feminism. This zine sought to make sense of what feminism means within the context of today's climate.

Bringing together contributions from global feminists to highlight some of the most pressing political issues today and into the future, each contributor set out to reflect on and define feminism for themselves instead of attempting to create a singular definition. This collectivist approach to feminism is critical to the work. Our network spans the world over, connecting activists and poets, muralists and photojournalists, creators, academics, documentarians, and so much more. In this zine, feminist voices come together to elevate one another, serve as a guide, inspire action, spark discourse and awaken introspection.

In addition to our existing network of contributing authors, FEMINIST issued an open call to you, our community. You responded by telling us what being a feminist means to you, in all its nuance, vibrance, intersectionality, and potential. The voices in this publication speak powerfully to the vast spectrum of feminist issues, including topics such as racial justice, trans rights, safety, mental health, bodily autonomy, climate justice, reproductive justice, indigenous

sovereignty, body acceptance and more. All of these things are connected with a throughline of intersectionality, a term and framework coined by Dr. Kimberlé Crenshaw in 1989. Building on the work of the Combahee River Collective, intersectionality describes our overlapping identities along with our context and the ways that systems of oppression either harm or benefit us accordingly.

Within these pages, you'll find photography, essays, poetry, illustrations, and many other creative contributions from our digital community and collective. We are honored to bring together some of the most dynamic and important voices of this moment, and to encourage feminists to commit to making our movement intentional, intersectional, and international. Feminism is not a single-issue movement. The pieces included here show just how important it is for feminism to actualize that commitment.

We chose the format of a zine to honor the long tradition of making radical information widely accessible, producing a zine you can download and print to assemble your very

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own DIY physical copy. From the invention of the printing press to community-created resources like the Black Panther Community News Service, to photocopied punk rock pamphlets, zines have taught us essential ideas and skills, connected us over shared values, incited and archived social movements. The do-it-yourself nature of a zine made it the perfect vehicle for our collective of global feminists to exchange ideas, disseminate valuable information, and inspire one another both within these pages and beyond. We hope you print it, photocopy it, collage it, pin it on your walls, leave it in a bathroom at a party, and give it to your friends!

In keeping with the history of zines and the spirit of social movements, FEMINIST's goal is to inspire you to take what you see here out into the world and to put it into action. Our contribu-

tors offer their wisdom on how to create change and confront oppression—on your own terms, in your community, and for the world at large. Here, the community's voices join each other towards a vision of shared feminist struggle, one we can all build upon collectively. We hope this zine can be not only a celebration of the strength of the feminist movement today, but also an invitation to create its future, together.

With love from FEMINIST.
@feminist

Written and edited by FEMINIST co-founders and FEMINIST Zine co-editors Aisha Becker-Burrowes, Blair Imani and Ky Polanco

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INSTRUCTIONS TO THE READER:
As you read through our zine, listen to this playlist curated by Marley Dias



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On

FEMINISM



Zuzu Valla

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It can feel hard to be a feminist. When I think about the legacy of feminism, I am reminded the white suffragettes of the 1920s telling Ida B. Wells to march in the back of their parade. I share those feelings of being excluded and not knowing where to go with the passions for change held so deeply in the hearts of Black women.

As I carried this history, I weaved in and out of identifying myself as a feminist. Throughout most of my junior and senior year of high school I began to read more feminist and womanist literature and felt a new sense of empowerment.

I will never forget my graduation day,

June 23rd, going to sleep the happiest and most free I had ever felt. I was finally out in the real world, released from the notions of girlhood that high school placed on me. Then I woke up the next day to see the news of Roe V. Wade. I felt confused and heartbroken more than anything. I had just studied the case for my AP Gov test, I had never conceptualized its power outside of a flashcard. Many of the simple freedoms I once looked forward to in girlhood are slowly chipping away, leaving a new set of responsibilities for all of us.

The feminist movement is only as strong as its weakest link. Through my assessment feminists who are not committed to dismantling white supremacy and capitalism are unable to create the change that shifts not just a year — but generations.

We must stop using Dr. Kimberlé Crenshaw's innovative



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phrase “intersectional” as a buzzword, but instead take it seriously. We must read her words. We must engage with ideas that feel difficult. And we must accept that a fight for liberation can only exist through an investment in the most disenfranchised women and femmes in our world.

And that process starts through an intersectional understanding. After you read this, flip back through the pages and find the essay or art that you disagreed with the most. Maybe the work made you uncomfort-

able or caused a knee-jerk reaction. Find the author or artist’s name and look them up. Learn more about them, where they come from, and why the work they do is important to them. Whether you are ready or not, as a feminist, as a person committed to women’s liberation, your arms are linked with these individuals. Learn about them. See them as people. Take this zine as an opportunity to expand your understanding of feminism and feel the strength that comes from exploration of this movement.

Feminist Reading List

by Marley Dias

MEMOIR

- *Token Black Girl* by Danielle Prescod
- *Wishful Drinking* by Carrie Fisher
- *Making a Scene* by Constance Wu
- *A Taste of Power: A Black Woman’s Story* by Elaine Brown
- *When and Where I Enter: The Impact of Black Women on Race and Sex in America* by Paula J. Giddings

Az Franco
@youcancallmeaz

FICTION

- *Another Brooklyn* by Jacqueline Woodson
- *The Bluest Eye* by Toni Morrison
- *Red at the Bone* by Jacqueline Woodson
- *My Year of Rest and Relaxation* by Ottessa Moshfegh
- *Their Eyes Were Watching God* by Zora Neale Hurston

ESSAYS/JUSTICE-BASED NON-FICTION

- *All About Love* by bell hooks
- *Marley Dias Gets It Done: And So Can You!* by Marley Dias
- *Parent Like It Matters: How to Raise Joyful and Changemaking Girls* by Dr. Janice Johnson Dias
- *A Room of One’s Own* by Virginia Woolf

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Marley Dias
@iammarleydias



Happy Birthday
Happy Birthday
Dear Marley,
Did your "dada" and
"mama" tell you about this
beautiful little girl that was born
on the 3rd of January? She had
these sparkling black eyes and
when she got a little older and
smiled, she lit up the whole
room. Well, that little girl is
you.



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What does being a feminist mean to you? Waking up each morning with the obligation to do better for humanity.



Letter from art curator Amanda Björn

Dear Feminists,

Welcome to our first FEMINIST ZINE! As the art curator for the platform over the last two years, I have been dreaming of bringing our diverse and talented digital community into a printed selection of work that can be held, read and shared.

The selection of our contributing artists comes from Mexico, Israel, Iran, Afghanistan, China, and Ghana, just to name a few! Not only did we invite contributors that we've worked closely with over the last few years, but we also held an open call to our community of over 6 million inviting them to submit their art and writings. With an incredible response of talent, we selected a group of work that speaks to the ethos of intersectional feminism that makes up our platform and this zine. Thank you to all who submitted!

Historically, the zine has always been used by marginalized communities to spread information tracing back as early as the abolitionist pamphlets in the 1830s to the Harlem Renaissance of the 1920s, and later used by the Black Panther organizations, Women's Liberation, and Punk communities of the

1970s. The Riot Grrrl movement of the 1990s helped to popularize the zine as we know it today. It's a powerful medium that has been used by alternative art and social movements to question, provoke, and revolt against the power structures dominating the times they live in.

Now, more than ever, we need art. As we continue to fight for freedom over our bodies, our sexuality, our race— we rely on art to help us share these necessary stories. Art humanizes our issues and provides us relief that we are not alone in this fight against the patriarchy. Continuing to create and share will help us to eradicate these systems of oppression.

To quote one of my favorite artists, Judy Chicago, "I believe in art that is connected to real human feeling, that extends itself beyond the limits of the art world to embrace all people who are striving for alternatives in an increasingly dehumanized world...and I believe that, at this moment of history, feminism is humanism."

Happy reading, feminists! Keep making art!

In solidarity,

Amanda Björn
@amandabjorn



On Black Feminism and Reproductive Justice with Loretta J Ross and Dázon Dixon Diallo

by Aisha Becker-Burrowes

Loretta J Ross and Dázon Dixon Diallo are reproductive justice and human rights activists and co-founders of SisterSong, an organization dedicated to reproductive justice for women of color. Diallo is also the Founder and President of Sister Love, the oldest women-centered HIV and sexual and reproductive justice advocacy organization in Atlanta and the Southeast. Ross and Diallo sat down with FEMINIST co-founder Aisha Becker-Burrowes to reflect on what feminism means to them.

Aisha: So the first question I have for you is how does Black feminism inform your advocacy?

Loretta: Black feminism is my theory, of change, it's who I am, but I have to honestly say I didn't use the "f-word" for myself a long time.

Aisha: Me neither.

Loretta: Because I thought feminism was a white women's thing. And so I had been a practicing feminist before I would use the "f-word" for like a decade. Because I was in the early anti-rape movement but I used to say, "I'm not a feminist, but..." [Loretta laughs] You know? That always preceded me denouncing feminism.

Aisha: Mhm.

Loretta: But when I got the job at TNOW—The National Organization for Women—then I felt like a fraud. How could I work at the largest feminist organization in America and not use the "f-word" myself? So I had to own the "f-word" and repurpose it through a Black feminist lens and now I call myself a justice feminist.

Aisha: I love that.

Loretta: Because I believe in the alignment of reproductive justice, racial justice, health justice, environmental justice. I just think there's this wonderful alignment that's taking place and it's very feminist.

Aisha: You said "a justice feminist."

Loretta: Yeah.

Aisha: Wow. I love that.

Loretta: As a matter of fact, I was a part of the generation that had to decide whether to use "womanism" versus "feminism" ... and I just felt like "feminism" was more authentic to me. Then womanism felt like trying to avoid saying the "f-word".

[Full Article](#)



Kylie Marume
@plutoniangod





Priklut @priklut

will be treated equally with dignity and respect. And being particularly concerned about how women advance because we've so often been—have not been treated with equality and respect.

Ky: Mhm.

Heather: What does it mean to you?

Ky: To me feminism means operating from a place of empathy and understanding that we're all interconnected, fighting for the liberation of all, because we need each other to truly live the world that we envision. It (feminism) really is for everyone.

Heather: Well – I love that.

Ky: I feel like a lot of people need empathy these days, right?

Heather: I particularly think we need to build a caring society where people care for each other. It's one of the reasons I talk about – we need to organize with love at the center. And I think that means love for each other, love for ourselves, and love for this planet and the kind of world we're in.

Ky: Mhm.

Heather: To where – I would put that love at the center, which is pretty central to how I see the world.

Ky: Yeah. And, do you think that along those lines, your definition of feminism has shifted throughout your life?

Heather: Well, it's constantly changing. There's some things that are fundamental and true. I think the values are true—are consistent, which is a caring society, a dynamism, an energy about moving forward, about building a better world where all people are equal and treated with dignity and respect. I think those things are consistent. One of the things that's changed is now, it's all over—

'Love' must be at the center of organizing.

In conversation with Heather Booth

by Ky Polanco

Heather Booth, 76, is a Jewish American organizer and political strategist who has worked in civil rights, feminist and other movements. While a student at the University of Chicago, she founded the underground abortion service provider known as the Service or Jane. A recently released documentary, "The Janes," and forthcoming feature film, "Call Jane," come at a critical time to inspire action and intergenerational conversations as we fight for reproductive rights in the US. FEMINIST co-founder Ky Polanco and Booth caught up to discuss why love must be at the center of organizing and what our generation can learn from her activism.

Ky: "What does being a feminist mean to you?"

Heather: To me it means that women have the chance to thrive in this society, and that all people

Full Article



Emily Hooge

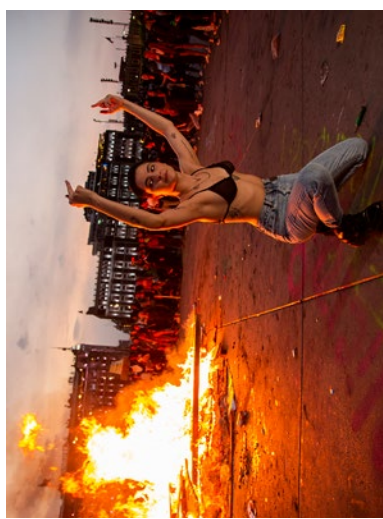
For my BFA thesis at the University of Wyoming, I created a project titled, "Tell Me What Year It Is" as a response to the reversal of Roe v. Wade and other atrocities surrounding women's rights in the United States. For most of my senior year, the projects I created revolved around the anger, humiliation and sadness that I felt almost every day whenever I opened my phone and read the news. It has been a trying four years for me and this work has been a way for me to be more outspoken about my beliefs and continue to create the activist artwork I love.



What does being a feminist mean to you? To me,

—Amanda Gorman
and dismantle the barriers that have historically impeded women.

Feminism means supporting true, intersectional gender equity and making a conscious effort to recognize, discuss,



Argentina protests
Luar Klinghofer Bar Dov @filmliuar

Dr. Heather Irobunda in conversation with FEMINIST

“Your friendly neighborhood OB/GYN” is how you may know Dr. Heather Irobunda (@drheather-irobundamd on Instagram). Dr. Irobunda found her voice in the movement of reproductive justice in the US when she co-founded, alongside a group of doctors turned activists, Obstetricians for Reproductive Justice. The multicultural OBGYN-led organization works to share the stories of the real-time harm happening to patients & providers in

post-Roe America. We sat down with Dr. Heather about what feminism means to her and how we can help take action!

Feminist: What does being a feminist mean to you?

Dr. Heather: Being a feminist means that I believe that anybody who identifies as a woman is able to reach their full potential. So, it means that we all should be getting the same amount



of rights as men, that we should – we all have the entitlement to be happy, to be healthy, to be safe, and so any work that prioritizes that, that is feminism to me.

Feminist: How did you find your voice in the movement?

Dr. Heather: My voice? That's interesting because I feel like I'm an unlikely source of this voice. I never saw myself having a voice in any movement. It was just more so that I just didn't see what I needed out of, I guess, you know, not only content online but just like even people who will represent us. So, I didn't see someone who was a Black woman in a larger body, who was a doctor, who was a doctor who did reproductive health. And so for me, that's the reason why I became the voice that I wanted – I became the voice I wanted to see. I was like, there has to be someone like me, who's also looking for the same thing. And so that's why I decided to go online and do the things that I do. But also, now with all

the work in terms of reproductive health and reproductive justice, it's more so that my patients need me to do this work. So, I – that's where I found my voice. Because it was just like, who else is gonna do it? I'm waiting, I'm still waiting, and I haven't met – I haven't met those people, so that's why I'm doing the work that I'm doing.

Feminist: As a doctor, how do you find the connection between being a doctor and being an advocate for reproductive justice, reproductive rights, and all that?

Dr. Heather: Being a doctor, we're told to advocate for our patients, right? And usually though, it's looked at at a microscopic level. So it's like, making sure your patient gets whatever imaging study you need them to get, or whatever medication you need them to get, whatever surgery they need to have, and trying to do that in a timely fashion. However, with, kind of on a larger scale, and this movement, I feel like I'm just taking that to a bigger role.

[Full Article](#)



In Conversation
with

Elle MOXELEY

Executive Director of the
Marsha P. Johnson Institute



Hilary Romaniuk she/her @clutter_crafts

by Aisha Becker-Burrowes

Elle Moxley co-founded and serves as the Executive Director of The Marsha P. Johnson Institute, an organization committed to protecting and defending the rights of Black Trans people. She has led campaigns including the #Say-HerName National Day of Action and the first-ever National Day of Action for BLACK Trans Women in 2015. Moxley and FEMINIST co-founder Aisha Becker-Burrowes discuss the legacy of Marsha P. Johnson, the importance of celebrating Black Trans joy, and how intersectional feminism requires us to center and protect Black Trans women.

Aisha: The Marsha P. Johnson Institute was founded as a response to the murders of Black trans women and femmes and their subsequent exclusion from social justice movements. And so to you, I'd love to know what is Marsha P. Johnson's legacy and where do you see the most critical aspects of her life's work resonating most with the work you are doing?

Elle: Yeah. Marsha P. Johnson was just one of the most important advo-



the net won't hold. —Priklut

What does being a feminist mean to you? Being a feminist is to be a part of a safety net, that its strings are tied to our actions; if we won't be active, the net won't hold.

icates of our lifetime, you know, being someone who was affected by homelessness and the HIV epidemic. Just so many different things to draw upon for her voice and her advocacy and her outspokenness. She's been a critical model of activism and advocacy for so many of us who really found ourselves situated in the middle of the most transformative movements of all time and so Marsha's legacy is really the activists and the trans women who have been amplified and exhausted and who have created our own monuments for ourselves and each other through our work, whether it's our advocacy and our activism or our stardom and artistry. We really are the results of the lives that were lived before us. And Marsha is certainly one of those models and one of those stars in the sky that we've all been able to look to or call upon in some form or fashion as we mapped out and carved out our own journey toward still being alive. Marsha's legacy is that no matter what

happened to her in that river, Black trans people, Black trans femmes, Black trans women are still alive, and our movement is still very much so here.

Aisha: I love that. When you talk about the movement still being here that leads me to my next question, which is just what does it look like to protect and defend the human rights of Black transgender people, transgender femmes and transgender women?

Elle: Yeah, it looks like really making conscious and direct choices that prioritize Black transgender people in our consideration of humanity. You know, it's not enough to just consider yourself. I was always raised and taught to consider those who have less than me, or who might not even be imagined as being fully humanized in the human experience. And so, as we think about human rights and we think about the rights of those who belong to a particular binary, it's so important to understand that the binary is expansive as it relates to trans people and as it relates to trans women. And as an expansion of the binary, it is an invitation to really expand our own consideration around ourselves and who we can be, versus who the world wants us to be. And so I think that's the opportunity that exists when trans people and trans people who are Black are prioritized in the laws and policies, and who we are willing to fight for and who we are willing to protect, everything shifts and changes in terms of what becomes equitable. But, you know, more than equity, I think accessibility is the thing that happens when we really prioritize our decision making. We are at a critical stage where we have to make the Black transgender community a priority.

Aisha: I think that's so important. And you know, you're talking about how the binary is expansive and an invitation to really see the opportunity that exists when we prioritize Black trans people. It's just really important to inspire action—especially right now. And so the pages of the zine are really reflecting on what it means to be an intersectional feminist today in practice. And so my question to you is what does intersec-



TRANS LIVES ARE MORE IMPORTANT THAN CIS FEELINGS



@madisonswart
Photographs by Madison Swart

A documentation of the Black Trans Liberation movement

Black Trans Liberation—In 2020 activists and movement leaders Qween Jean and Joela Rivera held weekly protests to unite community to fight for the liberation of Black Trans People in what became known as the Stonewall Protests. Each Thursday, hundreds of people met at the Stonewall Inn to march for Black queer and trans lives. Photographer Madison Swart captured a year of movement building and community healing.

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MY BLACK TRANS
SIBLINGS SHOULD STILL
BE HERE! #STATE OF
EMERGENCY



Photography by Kristina Varáksina

@youcancallmeaz
Trans gender-queer activist and creator

I LONG TO LIVE IN A WORLD WHERE ALL FORMS OF SELF EXPRESSION ARE CELEBRATED.

A WORLD WHERE WE CAN ALL BE WITHOUT FEAR OF OUR SAFETY.

A WORLD WITH FREEDOM.

TRANS SELF-LOVE IS RADICAL IN A WORLD THAT ARGUES AND DENIES OUR HONEST IDENTITIES

I AM MASCULINE, I AM FEMININE BUT ABOVE ALL I AM MYSELF NOW.

Emma Shapiro

@nipeople



Az Franco he/him

Free the NIPPLE. FOR All.

by Emma Shapiro

Often disregarded as frivolous or an excuse for gratuitous nudity, Free The Nipple is an essential movement at the center of the fight for bodily autonomy and artistic freedom online.

Begun in 2012 and quickly made viral by the famous and the not-so, Free The Nipple has jumped borders, evaded bans, and won court cases; it has made waves but not nearly the tsunami of change it deserves.

Faced with societal resistance and bolstered by rigid policies online, the female-presenting body has been relegated to sex object, belonging not to itself but instead to the gaze of society. So-called Community Guidelines have for decades maintained that the nude body be-

longs to either sexual activity or art made long ago by men. The consideration of the “female nipple” as sexual in nature relegates its exposure to indecency, regardless of the fact that all bodies have nipples. Logic dictates that by censoring “female nipples,” female-presenting bodies are twice as likely to be censored or punished as male-presenting bodies simply because of sexist bias, hindering health care, advocacy, profit, and creative expression, particularly for marginalized, disabled, and BIPOC bodies. This is hardly a mistake, but rather, as time passes, clearly an opinion enforced on us all.



A Speech by Ayisha Siddiqa from COP27 in Egypt

"I am a land and water protector but I am also a woman. And by default I am a woman and human rights defender.

It would be remiss if I traveled all the way here, stood in this space, so far removed from the reality of my sisters and brothers in Iran and pretended that the climate crisis is separate than their fight for freedom."

Full Article



What does being a feminist mean to you? It's the understanding that the power of a woman is a beautiful thing.

@sahar_ghorishi.x

Sahar Ghorishi

@Soni_artist

Soni López-Chávez



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Kali Spitzer

@kali_spitzer_photography

Feminist Artists in Conversation with Amanda Björn

KALI SPITZER
@kali_spitzer_photography

Full Article

Q. How does your heritage influence your work?

A. My heritage, as a Kaska Dene and Jewish queer woman informs all aspects of my work; what I create, who I create in collaboration with, and how I approach the process.

Historically, photography has been used as a violent colonial tool. I am working with a century old process to reclaim and rewrite our relationship to photography as queer and indigenous peoples. This process is guided by a practice of consent and trust; my work is about self representation - reclaiming our bodies. This practice has been built from who I am, where I come from and the histories of those before me.

Q. How do you use your art to empower your community?

A. I make art to reflect the power I see in someone. Accurate representation of who someone is, and how they exist not only in their power but in their vulnerability is empowering.

TAILYR IRVINE @tailyr Irvine

Q. How does your heritage they were misinformed and full influence your work? of stereotypes. When communi- ties are only represented as ste- Flathead Indian Reservation surround- reotypes or not at all, it shapes the ed by a very large family. The way I was world's perspective. For me, I found the raised shaped who I am and the work I do best way to challenge this narrative of Na- as a photojournalist. Growing up on the tive Americans in this country was to show reservation, the media coverage from the world the home that I know—pieces of largest newspapers failed in their cover- life that until very recently the mainstream age of the Native communities. The cov- media left out. I hope the stories I photo- erage of Native People was rare and when graph offer a window into authentic Native they did tell stories from my reservation America so people can connect with us

RESPECT
HOW TO ~~SAY~~
NO
THE OFFICIAL GUIDE

PRIKLUT

NO
OK

PRIKLUT

"IT WON'T TAKE LONG"
"JUST THE TIP!"
"SO MAYBE JUST HEAD?"
"WHY ARE YOU MAKING ME BEG?"
"ONLY A FEW MINUTES"
"YOU KNOW YOU WILL LIKE IT"
"CAN'T YOU SEE THAT I'M HORNY?"

NO MEANS NO

PRIKLUT

SIMPLY USE THE WORD O.K.!

LET'S NOT USE A CONDOM
NOT GONNA HAPPEN

DON'T WORRY ABOUT GETTING AN STD WITH A CONDOM O.K.

PRIKLUT

SIMPLY USE THE WORD O.K.!

I JUST WANNA CUDDLE
DON'T ACT LIKE A PRUDE O.K.

PRIKLUT

SIMPLY USE THE WORD O.K.!

SEND NUDE!
NOPE SORRY DON'T DO NUDES!
WHY? THE THING ABOUT NUDES IS O.K.

PRIKLUT

SIMPLY USE THE WORD O.K.!

AREN'T YOU SUPPOSED TO BE A MAN? O.K.
I'M JUST NOT IN THE MOOD

PRIKLUT

SIMPLY USE THE WORD O.K.!

CAN I GET YOUR NUMBER?
NO
WHO WOULD EVEN WANT TO DATE A UNLUCKY GUY LIKE ME? O.K.

PRIKLUT

SIMPLY USE THE WORD O.K.!

I'M DYING TO KISS YOU
I'M NO!
COME ON! IT'S JUST A KISS O.K.

PRIKLUT

Priklut

@priklut

The Vulva

Mons pubis
Clitoral hood
Outer labium
Glans clitoris
Inner labia
Bum cheeks

@the.vulva.gallery

The Vulva Gallery (Hilde Atalanta)

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Pixy Liao @bloodypixy

What does being a feminist mean to you? Being true to my own existence as a female.

Stepping



into Your **POWER**

with Leo Kalyan

by Blair Imani



Independent singer-songwriter and artist Leo Kalyan unapologetically breaks barriers and sparks poignant conversations through music. Leo was also among the first South Asian musicians in the world to publicly come out as gay and non-binary. Living boldly and openly isn't enough for Leo—they also want to manifest a world in which everyone has the opportunity to boldly and safely live as themselves.



As an artist, Leo

has been praised by

LGBTQ+ icons like Elton John and RuPaul. Known for soft, soulful vocals and poetic lyricism infused with classical Indian vocal training, each of Leo's songs embrace community, queer power, rebirth and discovering one's own inner strength.

After a three year hiatus from social media, Leo Kalyan returned to claim their throne as a gender liberated, gay, South Asian singer-songwriter with viral videos of pop music hits remixed with compelling and ethereal classical Indian vocals. I had the honor of sitting down with Leo at his home in London, UK to discuss femininity, culture, and of course, music.

Blair Imani: As Head of Education at FEMINIST I'm charged with inviting people into a feminist mindset and awareness. Over the course of the pandemic many people unlocked a new understanding within themselves about how to embrace an affirming relationship with their own femininity. I have seen you have this transformation as well. How has embracing femininity played a role in your own self expression? Does this cross over into your music?

Leo Kalyan: So, I would say that my femininity is something I spent my whole life suppressing or trying to minimize because I was bullied for it so much at school. Growing up, I was made to feel like my femininity was something to be embarrassed of. I was mocked for it, and made fun of it—made fun of for it, and I—I think that embracing it as an adult has been one of the most powerful things that I've ever done, and it really has allowed me to step into my confidence in a way that I never imagined that it even could. Because it was about getting comfortable with myself in a really fundamental way, and turning something that was once considered a weakness, by myself, because of the way that, you know, this patriarchal society, and just generally how toxic masculinity sort of makes you feel like femininity is something to be embarrassed of, it's a weakness, it's something that's lesser-than, you know. Stepping into it has allowed me to step into my power and confidence in completely unparalleled ways. And that's completely crossed over into my music as well, because I've been able to be more confident



Kristin Elsner she/her
@gotlost.intranslation



Az Franco



in my music and present myself in a more confident, authentic, and honest way, in my songwriting, as well as in my visuals, as well as in the way that I dress and present myself. So, truly, it's helped me to become a more confident being and a more honest creator, and a more genuine lyricist and performer. And I think that—I think that that has shown in the way that audiences have responded to me, and in the fact that it's only through embracing my femininity that I think people started to connect with my work, because a vulnerability and honesty appeared in my work. None of this is anything I could have known without doing it, you know? And it was very much a journey over the pandemic that I went on, which you obviously witnessed as well, and, yeah. It's been really empowering and really

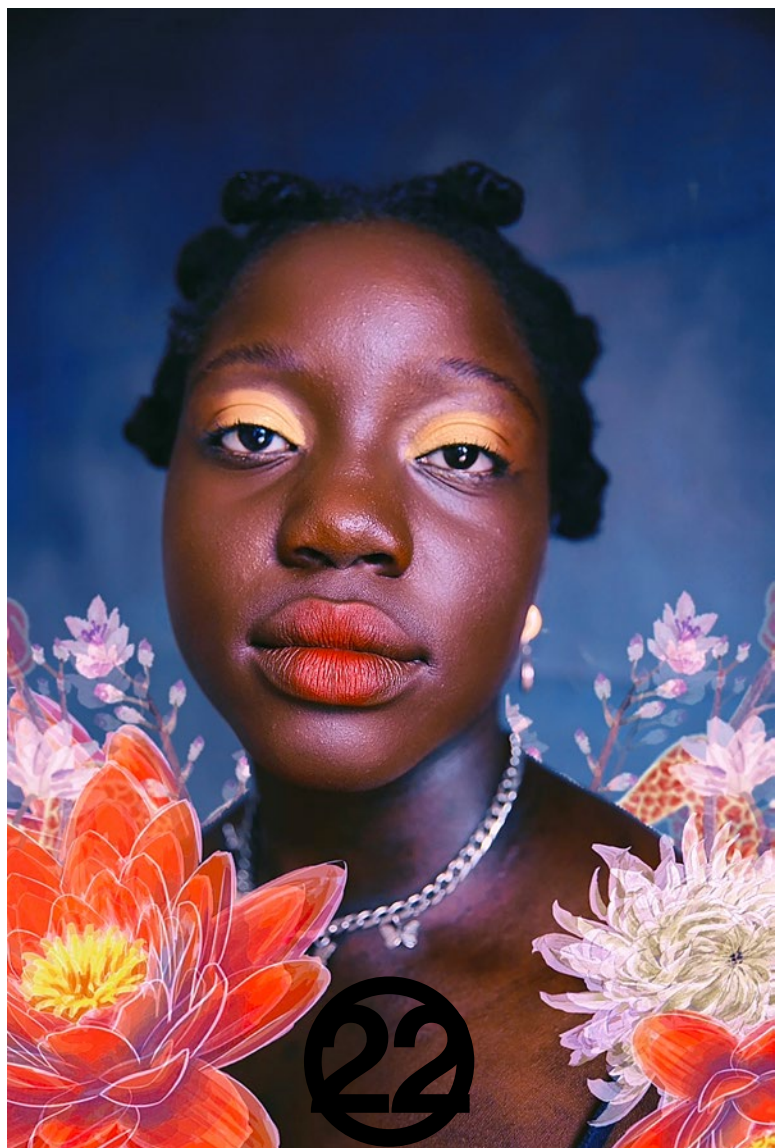
beautiful, and I'm really grateful to have found the courage to do it because I never thought that I would.

Blair: In 2020, many people around the world first “discovered” the insidious nature of racism following the brutal murder of George Floyd. In the US we called this “racial reckoning.” We saw this in major cities around the world and of course, we saw this online. As a result, so many industries have done a complete 180 in terms of what they consider to be marketable. Instead of listening to artists that sideline their racial and cultural backgrounds, audiences are clamoring for authentic representation in their music. What made you decide to include your classical Indian vocal training more prominently in your music? What has the response been like?

Full Article



Zuzu Valla she/her @zuzu.valla





Zuzu Valla she/her

@zuzu.valla

Kaia Naadira

I think being a feminist means calling out the most marginalized voices to the front and letting them say what they have to say. Specifically, not just cis-het women, but queer women, trans women, non-binary femmes. It means that anybody who identifies as a woman, anybody who is feminine, gets the right to come to the front and say their piece. I think that being a feminist is just being an ally for your fellow femmes.

Matariki

Wilkins-Hodges

My impairment is not my problem, it's yours if you don't know how to respond positively to it, you make me feel more impaired by not being patient and acting like I need to be fixed."

Growing up with a speech impediment has taught me how to adapt, and to avoid certain situations where I would expose my "disability". "Some people say that having a stutter is an "in your face" impairment because you cannot hide it if you want to create a connection with others—which is a normal thing that humans crave." I would often lay awake in bed sweating with shame from the bullying and awkward conversations I endured from my school days, and even still to this day. When I would stutter I would often receive com-

ments like "come on, get the word out", "can you hurry up?", "are you OK? Why do you talk like that?", or people would sigh with misfortune, or they would even laugh.

I read that stuttering may cause anticipatory anxiety-fear of stuttering, which is what I thought I had, but later in life I realised that I was afraid of others judging me because of the way I speak, not the stutter itself. That's when I also realised that when others are patient, or even compassionate with me, I often don't struggle with my words.

And that's all we need... is patience.
I have a question for you: What is so important to you that you need to rush me to finish my sentence?





Marisol Mendez

@marisol__mendez

she/her



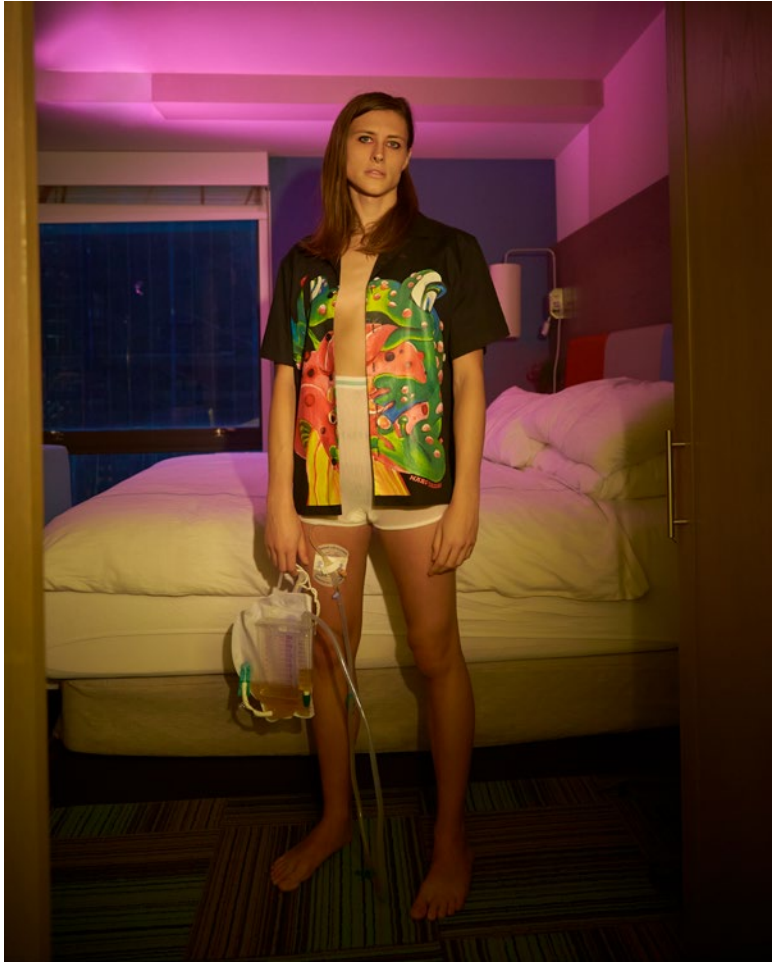
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What does being a feminist mean to you?

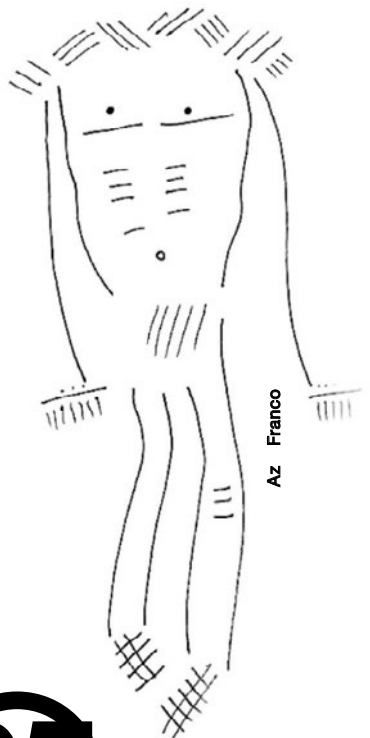
and desires for anyone
anybody who claims to behold them, without question."
—Soraya Zaman





Soraya Zaman

@sorayatzaman



In conversation with Photographer Lelanie Foster



Lelanie Foster

she/her

@lelanief

Q. How did you find your point of view in image making?

A. I found my point of view in image making by photographing people close to me that in some way saw a part of myself in. These people were close friends and family members, mostly women of color who I felt comfortable being free with. Exploring themes of sisterhood, motherhood, beauty, vulnerability and strength with my people helped guide me in figuring out the stories I wanted to tell and how.

Q. Does feminism inform your work? If so, how?

A. Absolutely. Most of my work is born out of a desire to honor and celebrate women, our voices and the various ways we all exist in this world. Throughout the image making process my approach is always about how I and my fellow sisters want to be represented in front of the lens - the

parts of ourselves we want to share loudly and those we want to keep to ourselves. These are all feelings and themes centered in my imagery and the sensibility that consistently shapes my lens.

Q. What advice would you give to young photographers today?

A. Create work that speaks to your soul and is close to your heart. Feel empowered by these stories. They are ones only you can tell and make your artistic voice unique.



Lelanie Foster she/her
@lelanief

Reclaiming Feminism: A Black Feminist (R)evolution

by Aisha Becker-Burrowes

I'm a Black feminist. A womanist. A hip hop feminist. A crunk feminist. An intersectional feminist. A Caribbean feminist. A diasporic feminist. A disabled feminist. A justice feminist. A feminist.

These are all the terms I grappled with as I sought to better understand my own relationship to feminism. These subsequent terms all served as not only a theoretical praxis but a political intervention in the social, cultural and political exclusion of Black women, femmes and gender expansive people within the feminist movement. To me, feminism would never serve as a liberatory framework so long as it did not center my liberation and the liberation of the most mar-

ginalized. Feminism was for white women.

Instead, I looked to the Black radical tradition for guidance. I opted for intersectionality, womanism and Black feminist frameworks from our feminist forebearers like Kimberlé Crenshaw, Audre Lorde, Brittney Cooper, Joan Morgan and more. I was inspired by the likes of powerful Black women throughout history from Harriet Tubman and Nanny of the Maroons to Angela Davis. I admired the Black women making history now including Tarana Burke, Alicia Garza, Raquel Willis, Bree Newsome and more. All of whom, in many ways, embody feminism as an intersectional liberatory framework.

I, like so many of the women I both celebrated and admired, live in the intersections. I am a Black woman, living with an invisible illness here in the US. Raised a Rasta and born from within the Afro-Caribbean diaspora. To me, feminism would never be sufficient. But as I began interrogating my relationship to feminism as a Black woman, I have made space in my personal evolution to reclaim what it means to be a feminist. I embrace intersectional feminism as part of a feminist praxis. One that has been defined and refined by Black women, especially queer Black women.

I have had the immense privilege of interviewing, speaking with and communing with some of the very same women I've been inspired by as part of my work as co-founder of FEMINIST alongside my comrades in this work, Blair Imani and Ky Polanco. In almost every interview, we pose a version of the question: What does being a feminist mean to you? A central reflection you'll see throughout the pages of this Zine.

Surprisingly and yet, not surprisingly, almost every influential Black woman I have spoken to has either resisted feminist terminology, made a point to add a descriptor before claiming themselves a feminist or expressed a similar evolution in their understanding around feminism.

I spoke with activist, organizer and cofounder of SisterSong, Lorretta Ross, who coined the term 'Reproductive Justice' - a term we've since embraced as a feminist rallying cry. When I asked her what it means to be a feminist, she said, "I thought feminism was a

white women's thing. And so I had been a practicing feminist before I would use the "f-word" for like a decade. Because I was in the early anti-rape movement but I used to say, "I'm not a feminist, but...". That always preceded me denouncing feminism."

In speaking with the activist, organizer, author and founder of the #MeToo movement Tarana Burke, she shared a similar sentiment saying, "I remember there was a time of my life when I didn't identify as feminist. It's always funny when I think about that time period and how much I've learned between then and now. But feminism is just what I do, and who I am, and that's not to the exclusion of anybody, and I think people don't understand that about feminism in general."

To know that these Black women, these feminist icons whose work feminists everywhere have looked to, also struggled with their relationship to claiming themselves as Feminist speaks to the continued exclusion of Black women within feminist movements. And yet resistance, particularly Black resistance, is at the foundation of my experience with feminism. Black women and gender expansive people have charted the path for feminism. They have refused patriarchal violence, racial violence and gender-based violence. They have stood at the frontlines of almost every movement, coined the terms and language popular culture has since adapted and have continued to deepen our own intellectual understandings of feminism.

To be a feminist is to be entrenched in the work of Black feminists. And so, feminism is not feminism without Black women and gender expansive people. Feminism is not feminism without Black queer people. Feminism is not feminism without the most marginalized. Feminism is not feminism without us all.

We must continue to reclaim feminism no matter what precursor, descriptor or version of it we choose to proclaim so long as it centers the most marginalized because as Burke said, "feminism is just what I do, and who I am, and that's not to the exclusion of anybody." Our collective liberation requires it. It requires us to be transnational, to be intersectional, to collectively fight for our liberation. To listen. To share our stories. And to defend us.



Anne-Sophie Gullet she/her @annesophie_gullet

Intersectional Black,
Queer Feminism as
Movement Praxis by Shanelle Matthews

The Movement for Black Lives (M4BL) is organizing to amass significant political power to influence national and local agendas in the direction of our shared Vision for Black Lives policy platform—a comprehensive framework for a society that values Black lives, repairs past harms, and invests in Black communities.

In our lives and work, we aspire to a Black queer feminist framework—organizing in communities nationwide to not only abolish state-sanctioned and patriarchal violence but to guarantee that our movements are intersectional, inclusive, and rooted in what Charlene Carruthers has named as the “Black feminist and LGBTQ traditions and knowledge, through which people and groups see to bring their full selves into the process of dismantling systems.”

Radical Black feminist frameworks, politics, and a commitment to abolitionist practices guide our daily praxis.

For example, we practice intersectional feminism by building narrative power and permeance for feminist values. Rashad Robinson says, “narrative power is the ability to change the norms and rules our society lives by.” M4BL’s communications team builds narrative power for the feminist values outlined in our Vision for Black Lives by taking advantage of political opportunities and disrupting hegemonic thinking. By doing so, we expand collective perceptions of what is socially, economically, and politically possible.

We know anti-Black narratives are gendered, meaning they target Black women, men, and gender-nonconforming people differently. To build narrative power for Black, queer, and feminist values, we expose the underlying networks of intersectional, systemic narratives, stereotypes, and myths that result in the dehumanization of Black people in life and death. At the same time, proliferating liberatory and intersectional counternarratives toward a society that celebrates and defends Black life.

Building on the legacies of movement workers who came before us, we guide our work with a narrative power framework, which originates in Black feminist frameworks that insist on the simultaneous eradication of racism, sexism, classism, and more. Frameworks provide guidelines and roots that align our work and outputs with our values. Without a framework to interrogate the mechanics of your strategy, it can quickly become a trap—especially in today’s rapidly changing information ecosystem. The past, present, and future are interconnected, and as technology, communication, and power continue to change shape, we can use Black feminist-inspired frameworks to meet the moment.

[Full Article](#)

@imperfectmooncat

Špela Resman she/her

I WANNA BE
DESIRABLE



BUT NOT DESIRED

- problems of an asexual woman



Schuyler Bailar

Because the patriarchy has worked tirelessly for millennia to disenfranchise anyone whose body or positionality threatens those in power — namely cis men — feminism is not feminism if not intersectional. Feminism is not feminism if it does not encompass fighting for Black women, Indigenous women, trans women, fat women, disabled women, poor women, and even those who are not women but whom embody some kind of femmehood. The opposite of feminism is not men; the opposite of feminism is patriarchy.

Intersectional feminism accounts for the fact that patriarchy harms also those it supposedly empowers because oppressing others disconnects the oppressor from their humanity, too. Being an intersectional feminist requires accepting that we have all been raised by and steeped in a transphobic, racist, anti-Black, ableist, fatphobic, misogynistic, homophobic, colonized society and thus are all capable of perpetuating these systems of oppression regardless of our identities. An intersectional feminist understands and accepts this as a starting point and moves to unpack and dismantle these systems. Intersectional feminism knows that oppression is intersectional and thus fights for everyone's collective liberation.



JUSTICE, *and Her* Children



@madisonswart

Madison Swart

by

Eshe Ukweli

They will try to silence you. Squash the truth from your mouth. Pry equality from your fingertips, and drown justice from your heart. They will say “that’s a woman’s issue” and that “all lives matter”. That “me too” is just the carrying on of emotional women, men who “wanted it” and folks looking for a quick claim to

fame. When they can not break you, they will try to unlink the arms locked in solidarity around you. To turn brother on sister, and sister on sibling. To try and get us to crush one another under the weight of our own need for freedom. Under our need for our voices to be heard. But we are not their crabs in a barrel to be picked out,



off, and devoured. We are bound together in this collective under one resounding voice. Together, in an understanding that our oppression is not singular but linked and intertwined.

The trick of racism, misogyny, transphobia, and oppression and discrimination in all its forms is the facade that one can gain freedom without one another. That cis women can gain equal pay and rights over bodily autonomy without care for their trans sisters and siblings. That Black lives can matter without Black queer lives mattering too. That we can continue to fight to dismantle policies that bar us from resources and access, while still remaining oblivious to issues of accessibility and disability. Falling prey to this deception leaves those who exist at the intersections of race, gender, sexuality, disability, immigration status and more to fragmented lives, impacted by one system or another.

[Full Article](#)



Madison Swart @madisonswart

Thoughts On Carceral Feminism

by Gennette Cordova

At times, being a feminist and an abolitionist can feel like refereeing warring identities. A strain exists between the desire to have a hammer brought down on perpetrators of gender-based violence (GBV) and the knowledge

that the state, as it historically and currently functions, will never provide effective, healing solutions to violence against women.

Over a century's worth of incessant copaganda in our society has embedded in our nation's collective psyche, an idea of police as our first line of defense against crime and violence. As a result, the knee jerk reaction by feminist groups to look to police and the state to address GBV is a natural and expected impulse. When the Violence Against Women Act (VAWA) passed, as a portion of Clinton's 1994 Crime Bill, the landmark legislation was seen, and is still considered by many, as a win for women. However, the legislation furthered carceral feminism's instinct and ability to center law enforcement in its activism with little to no regard for the harmful effects, including the negative consequences for women and survivors alike.

[Full Article](#)



@madisonswart

Madison Swart



Feminist Collages

WHO WE ARE: Feminist Collages NYC is a New York-based intersectional feminist collective using wild posting to oppose the white supremacist patriarchal system and denounce femicide, domestic abuse, sexual violence, sexism, racism and any form of oppression affecting women and people of marginalized genders every day.

Since April 2021, our objective has been to reclaim the streets, raise awareness and unlearn internalized sexism as we bond with each other in a unique way through this creative ritual.

What does being a feminist mean to FCNYC?

“The idea forming the basis of patriarchy is the same idea at the core of capitalism as well as racism, heterosexism, cissexism and any form of discrimination which at its core elevates one group above another: it assumes that hierarchical structures should define human interaction. (...) How do we organize to fight this ideology?”

While fighting solely alongside people who share our specific oppression seems tempting, this approach ultimately divides us and limits our influence. Real change requires a mass-based movement, but this demands unity. Lasting unity can only form if each member feels seen and heard. We cannot sideline issues that appear less immediate to us personally as individuals. Intersectional feminists understand that when a patriarchal violence affects one of us (for example transphobia, misogyny or misogyny affecting only women with disabilities) it actually affects all of us because it perpetuates a form of patriarchal oppression. Helping one of us helps all of us and takes us one step closer to our goal.”

Extract from our manifesto

FCNYC members speak about the Dia de los Muertos memorial:

What does being a feminist mean?

NADIA: Feminisms are militancy, loyalty, conviction and belonging... Our actions are political, we exercise the power to summon ourselves to demand what belongs to us by right: A Dignified Life. We want each other alive, free and safe, each and every one of us, child, young adults; in gender identity and sexual orientation; protectors of our ancestry, communities and lands; migrants or in territory.

Our Memorial is an anti-monument, a space created by us and for us, to name ourselves in an act of presence, to put the body as a testimony, we create a time to meet and heal through ritual. On this occasion, we use the flags to declare the State responsible for the 1,830

@feminist_collages_nyc

women murdered so far this year. On Dia de Los Muertos, we watch over their bodies, we give offerings for their spirits, this collective care work is the legacy of our ancestors.

CAMILLE: The most extreme outcome of sexism is femicide (aka the murder of women because of their gender). It can take many forms, such as murder from domestic violence, rape and slaying of women, “honor” killings, baby girls’ infanticide, among others. Studies show that 9 out of 10 times, women are killed by someone they know (and overwhelmingly by men) like a partner, a family member, an acquaintance. This just goes to show that as women, our lives are not perceived as our own, people feel entitled to take them. And because we live in a patriarchal culture, these crimes rarely make headlines. Instead, they are viewed as individual dramas, not systemic violence, not something we can change. Femicide is an intersectional feminist issue - it doesn’t know borders, race, or class. Women across the world can’t make people give us equal rights when people don’t even believe our lives matter. For me, the baseline of being an intersectional feminist requires actively combating femicide.

This is why I will be out in the street any chance I get to paste the name of our murdered sisters on my city’s walls, and I hope people start doing the same.

AUDREY: Finding joy in the work is rare.

Our practice is one of mourning.

It is one of memory, one of introspection.

We gratefully take on the pain,

We gracefully welcome each other,

Into a shared moment of grief, and rage.

We rage, we rage against the men who kill us,

Who silence us –

Against the police who lurks while we mourn,

Against the capitalists who cover our voices

LUCY (@flicks_by_lucy, photojournalist who covered the memorial): Feminist to me is to go hard for equal rights on all levels.

I was honored to be able to document the memorial as well as this night, for the second year in a row. Seeing the collective of Feminist Collages NYC pasting the names of our sisters along with Nadia Rondon’s performance is always a powerful experience. Their commitment to getting the word out about femicide, here in the United States, is so important. Because being silent is being complicit.





What does being a feminist mean to you?

Feminist Collages
@feminist_collages_nyc

It means a lot to me. It's a big part of my identity. I'm a Black feminist, which means not only do I center the needs of women and femmes, but also my community. I'm a Black feminist. I remember there was a time of my life when I didn't identify as feminist. —Tarana Burke

Womens on Fire

@womensonfire



Womens on Fire

What is a femicide?

The violent death of women for reasons of gender, classified in our penal system as femicide, is the most extreme form of violence against women.

Womens on Fire is an informational feminist platform where you can find a safe space of support when in need.

With this platform, we speak on topics that many do not want to address and prefer to hide. We say things how they are really happening. It is a space of truth and empowerment. We are here for every woman in any moment that she may need support.

My name is Sofia and I am the creator of the platform Women on fire (@womensonfire). I am a feminist activist and a political science student. Both within and outside

of this platform I work to amplify the message of the thousands of women out there who want to be heard. I look for tools to help raise daily awareness in our society and to begin to question ourselves in order to break free from the patriarchal system that has oppressed us for thousands of years.

The idea to create this informative page came from the heart, I wished to support change in some way. I did not want to stand with arms crossed, I felt deeply within me that I had to do it and once I opened my eyes, there was no going back. It also arose out of fear, because I am a woman and I know what it feels like to be a woman in this country.

Being a feminist is one of the most beautiful things that could have happened to me. I remember perfectly the day I began to learn and deconstruct, it was difficult

having to identify everything that was wrong and had to change, more than anything I withstood many things that I did not deserve but was taught to keep quiet and bear it solely because I was a woman. Now I feel myself to be a stronger woman, powerful and capable; which is reason why in this account I look for more women to join and feel embraced by feminism, the way that I experience it every day.

Feminism taught me that no one owns my body but me. Feminism taught me that the woman next to me is not my enemy. Feminism taught me that my body is beautiful and valid and that I don't have to comply with the societal standards we were taught.

Feminism taught me to defend myself, not to remain silent, and to be who I want to be. Feminism taught me to finally be myself.



Photographs by Paulina Rodríguez González

Womens on Fire

@womensonfire





Lynzy Billing @lynzybilling

A Novel Yet To Be

by Zahra Wakilzada

On the white pages of
Her notebook,
She outlined her life.
On the top of the page,
The date reads Sep 10, 2016.
The outdated diary did not matter,

For Marzia,
A Hazara girl from Afghanistan.

To her,
Any empty page meant
An opportunity to draw
A world for herself.
To her,
Dreams did not expire.
She grabbed her pen
And titled the page:

“Small dreams yet favorites.”
Holding her pen between her fingers,
She let the blue run on every line.
Marzia wrote:

When freedom knocks at my door,
I would walk her through my dreams.

Today,
What is left of Marzia:
Unfulfilled dreams
And a novel yet to be written
The bright day
Turned dark
When nightmares
Took away the dreamers
Of my country
In classrooms.





Lynzy Billing @lynzybilling



Trinice

McNally

Being a feminist answers many call to actions, at different points in time. However, the one thing that has stayed that's consistent across time, space, and place is the utility and necessity of feminist possibilities in a world that continues to destroy, stifle, and wreak havoc on its most marginalized people. As a Black Queer Migrant of the diaspora, who is a priest in the Iḗse Yorùbá tradition, being a feminist continues to mean different things to and for me as I unpack, unlearn and root myself more in West African indigenous cultural practices, while holding that I've been born in the belly of Empire (London, England) because of imperialism and colonization that forced most of my ancestors from Africa. Later, creating a forced pathway to the USA of where I've largely become politicized. Being a feminist means for me, has continued to mean understanding the colonial and postcolonial influence on every piece of land that is connected to my ancestry. These systems, irregardless of location, are necessary to maneuver through the nuance of experiences that women and gender-expansive people of diverse backgrounds and complex histories have moved through, given the difference of issues and concerns.

To me, being a feminist is utilizing the both the lens and mentality that centers those rendered invisible and vulnerable. In the Ifá/Oriṣá tradition, Oṣun is often viewed as

the first feminist, the first female Irùnmolé (primordial being) designated by Olódùmaré (God) to come to develop earth & humanity. After initially being ignored by the other men Irùnmolé, and the earth literally becoming barren. After failure, and lack of growth and harmony, they went to speak with Olódùmaré and learned that none of their plans/desires would come forth until they apologized, acknowledged, and included Oṣun. This could be said for many reasons, in terms of the power she holds as a woman, her element being the river (fresh water) and her gift of fertility. For me, this also speaks to the necessity of feminism in efforts to restore balance in a world that largely subscribes to patriarchy through church, government and state and oftentimes oppresses women. Oṣun represents a period in time (and culturally in some places still) where the matriarchy is prevalent and holds power/rule, even though in my belief system, it was born out of protest.

Black Queer Feminism and West African feminism have helped to situate me as a feminist, but have also forced me into the questioning of it as my personal politic, given the inconsistency and complexity experienced, on my journey to embody particular values/thought/behavior as a expected praxis of within shared spaces. To be a feminist is to understand that nothing is happening in a vacuum and that colonization, imperialism, and



patriarchy, racism and capitalism have specifically violated those of us with marginalized genders across time, place, and space. And that yet, we are still fighting.

To be a feminist, is to have the audacity to reclaim, dream, and interrogate. Being a feminist for me is about restoring balance, building equity across genders in ways that centers our humanity in ways that help us to have the respect, healing and prosperity we desire. Being a feminist, specifically a Black queer one, has meant and continues to mean that I will question, critique and interrogate. That I will dare to lead, with

a lens of liberation and destiny as my foundation. Being a feminist means that holding on to insight, and leadership that disrupts the status-quo and oftentimes violent establishment of institutions/organizations and structures, not necessarily indigenous traditions that have served as a vessel in ways that my western mind has a hard time grappling. It's a discipline that is aspirational and also intrinsic. And I know that if more of us became feminists or even spent time understanding feminist thought and behavior, the world would be a much different place because perhaps we wouldn't need it.

The **CLIMATE CRISIS** *is* a *Feminist* **ISSUE**

This essay was written by members of a collective from

@badactivistcollective,
@fridaysforfuturemapa,
#CodeRedActNow series
and @futurosindigenas

submitted by climate justice activist,

Dominique Palmer

Due to gender inequality, women are disproportionately impacted by climate and ecological breakdowns, such as extreme weather events and food & water scarcity, in comparison to men. This is because gender inequalities affect the allocations of resources, the divisions of labour, representation and power in decision making spaces. Therefore, women face

barriers to access to resources, economic independence, and decision making, which has put them in a vulnerable situation in times of crisis.

This position means that exposures to climate disasters are more frequent. A staggering 80% of people displaced by climate change are women (UN). Many of the impacts of the climate crisis put wom-



en and girls at increased risk of facing gender based violence and having to drop out of education. In addition, environmental disasters themselves, especially those related to water scarcity, can hinder and interrupt access to sexual and reproductive health services, which are a fundamental human right.

Oppressive patriarchal control and legacies of colonialism

are at the root cause of women and girls placed in a vulnerable position to the climate crisis. This is why we must have equity in our solutions, and for the incredible women leading grassroots communities, environmental movements and creating change to be represented in decision making, especially indigenous women and women of colour at the frontlines.

[Full Article](#)



Rora Blue @rorablue

What does being a feminist mean to you? "Being a feminist to me means thinking beyond gender discrimination and understanding how oppression is intertwined between marginalized communities. In order to dismantle one system of oppression we've got to dismantle them all."

"In order to dismantle one system of oppression we've got to dismantle them all."





Elena Niermann

she/her

@elena.niermann.art

"I made these paintings after reflection upon my experiences growing up in rural poverty while simultaneously struggling with mental health issues such as clinical depression and addiction. They reflect the ever-present threat of industrialism in many poor rural communities in the Southwest, and how these communities often lack the resources to fight back against corporate greed at the risk of losing income."

My Journey Through Literature, Arts, and Music

by Natasha Aidoo

What I feed my soul with has to represent me.

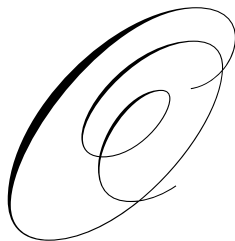
It felt like waking up from an infinite dream. The realization that what I've been used to, what I considered as "classics" and my perception of reality was based on a limited, western and patriarchal perspective. What seemed "normal" became foreign and questionable. I started to doubt what I knew, to interrogate myself and what I learned, to analyse critically what surrounded me. I began with my everyday choices. What I read, watched, listened to, accepted as canonical. The first step was to apply a gender perspective, then a race one, followed by a non-eurocentric and a class one. Little by little I realised that these factors couldn't be viewed singularly, but as intricately intertwined. The concept that I discovered was "intersectionality". An analytical category that sounds "trendy" nowadays, even though its complexity, innovation and everyday application isn't simply overlooked by those who experience intersectionality as a daily exercise.

Full Article

Tote Bags

and Toxic Masculinity

by Eleanor Antoniou



Over the past couple of years, eco-anxiety has started to affect me more and more. I have gone vegan and cut out fast fashion, I buy second-hand and use sustainable alternatives whenever I can: tote bags, my Chilly's bottle, plastic-free beauty products and a compostable phone case. For Christmas, I've asked to adopt a tiger. I've switched my search engine to Ecosia. But all these things feel extremely small, and seeing them listed like this only makes them feel more miniscule and silly. Am I really making any difference at all?

Many of the women in my life feel the same way, and the worry of not doing enough for the planet underlies the rest of our everyday anxieties. I remember one friend's shame at telling me that her jacket was from a fast fashion brand, another friend refusing to buy a coffee because she had

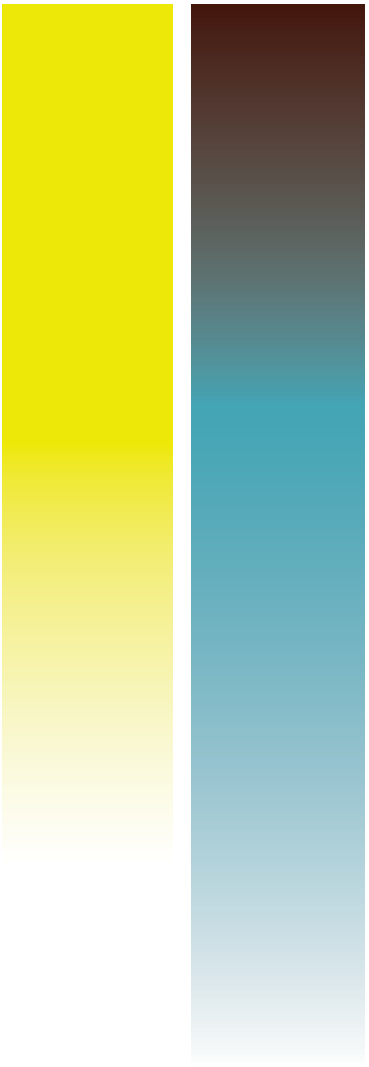


forgotten her reusable cup and she would only taste guilt if she bought one anyway. During a lunch break recently, I had a long conversation with my female friends about our fears for the planet, and our shock at how little is being done. We each walked back from lunch quiet and subdued.

THE ECO GENDER GAP

It seems that men do not experience this eco-guilt as often as women. One study has revealed that 71% of UK women are trying to live more ethically, compared to 59% of men, highlighting the eco gender gap which I have been contemplating for a while. It has begun to feel like the responsibility of caring for the planet has been subtly pinned onto women. Acts like recycling can be pushed into the bracket of domestic activities, historically deemed to be 'women's work.' It doesn't help that pink seems to have become the new green, as products in the sustainability market, such as eco cleaning materials or beauty items, are being advertised towards women more than men, contributing to the unspoken idea that women are responsible for the plan-

[Full Article](#)



Cosmic Ree

MEMORY,

DIASPORA, AND OTHER
AFRICAN TECHNOLOGIES

Dossé-Via Trenou
and Ethel Tawe in Conversation

What does it mean to reclaim and chart ancestral cosmic guidance across the African diaspora? Any attempt to trace origins must come with much nuance. The quest alone can often uncover precious fragments, embodied memories and prompt a chain reaction. For many African people today, this process of introspection and unlearning has been a foundational coming-of-age. While most or-

ance. The quest alone can often uncover precious fragments, embodied memories and prompt a chain reaction. For many African people today, this process of introspection and unlearning has been a foundational coming-of-age. While most or-





Ethel Tawe

What does being a feminist mean to you? For me it means building a world that works for every single person, especially in a country where there's been so much white supremacy, bigotry, misogyny, that has impacted the way people live. — Maxwell Frost

able, and true equity for every single person no matter who they are. So that's what feminism means for me. — Maxwell Frost

active force of the feminine, they do not always trickle down into lived realities. A renewed generation of African women across the diaspora are activating the digital realm and harnessing the power of diaspora. Among them is author, astrologer, and artist Dossé-Via Trenou, who is on a mission to help humans live their best lives by sharing astrological insights, creating musical meditations, and offering spiritually-awakening trips to the Motherland. The zodiac has offered us planetary enlightenment, although often framed from a Western gaze in popular culture. Several global cultures have equally sophisticated systems that parallel but also often deconstruct linear and gendered understandings of mainstreamed astrologies. Heavily embedded in all aspects of African cosmologies are celestial bodies and spiritual devices that work cyclically with nature to conjure collective healing and wisdom. For me, astrological and cosmic rememory is the mining

**The way that I take
up space will look
different to others.
I show up in the
world with my
heart on my sleeve.**

kinsaira

**I honor my
vulnerability and
wholeness.**

**I am learning about
what my emotional
needs are by
centering slowness
and moving with
intentionality.**

kinsaira

**I am worthy
simply because I
exist.**



she/her

@marina.eyess

MarinaEyes

I FIND *Gender* EUPHORIA



Interviews
by Rose Montoya

We at FEMINIST know that a huge part of the fight for true equity is figuring out what it is about our bodies that makes us feel the most joyful. We asked several people of trans experience how they find gender euphoria, and how they work towards it in their own lives.



This is what they had to say.



Quei Tann she/her @queitann

For me finding gender euphoria was simply me transitioning. Before I transitioned at 14 or 15, I didn't have the agency to do what I wanted to or the freedom to be me. Once I transitioned I finally had that freedom. As a descendant of slaves, the freedom to be who I am — that's my euphoria. I find euphoria from the freedom to be myself. Now I live my daily life as a trans woman, but I've had the euphoria all along.

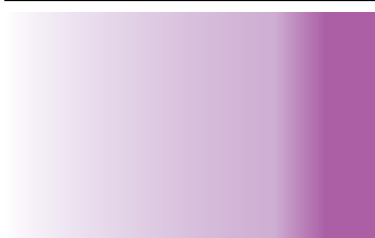
I haven't allowed myself to be confined in being assigned male at birth. I don't allow myself to be confined by the idea of patriarchal womanhood, [like] needing to have bottom surgery, or having to have sex, or behave a certain way. Instead I've allowed my transition to be something that is freeing. Something I want to do. Something that is authentically me, not something for society's acceptance.



Tarzan he/him @daddyhisokaaa

I find gender euphoria in a lot of my daily life activities, like when I go to work and wear my nursing outfit. The way my clothes fit brings me so much joy. When I do something that's very masculine, but can also do something that's equally as feminine and feel amazing about my manhood. Shaving my beard just to watch it grow back in thicker. It's the little things that just affirm my gender euphoria.

I'm working towards my gender euphoria by loving myself authentically with no boundaries, because the way I love and treat myself is what matters. I'm me. I'm him/he.



Jericho Galindo he/him/ze/zir @jerichosjourney

Gender euphoria for me has always been difficult. For me, it starts with remaining present, and showing up as my goofy, serious, creative self. I find it with practices like meditation. They remind me I am human, flawed, and beautiful. And that is okay. Reminding myself, no matter what, I am enough and celebrating myself everyday.

I am extremely grateful to have received gender affirming surgery 2 years ago in December. These last two years, I have felt the ebb and flow of presence and disassociation. Working towards euphoria for me can look like a fresh haircut, neon pink, makeup, never limiting myself in my expression with my drag, a hot show-has gotten me through. er, and loving the body that becomes easier as I stay connected. Simply, giving [It's] a daily practice that the same love I give to others to myself, with grace.





Alyah Holmes

she/her

@artbyalyah

12 Things I Wish I Knew Earlier About Growing Up As A Black Woman In An Anti-Black Society

by Vibes of a Black Girl @vibesofablackgirl

1. You're not ugly or undesirable, you're just not white.
2. You don't have to perm or straighten your hair to be pretty.
3. Don't "suck it up" and be strong, ask for help when you're struggling.
4. It's okay to correct people when they misspell or mispronounce your name.
5. Your culture is not embarrassing.
6. You don't need to work so hard to create an identity that suits white people.
7. The stereotypes that surround you are not a reflection of who you are.
8. Other Black women are not the enemy, and they are not your competition.
9. Fetishization is not a compliment, it is a red flag.
10. You don't need to live in fear but you do need to be aware.
11. You don't "sound white".
12. You're allowed to say no when people try to touch your hair.

"Mental health plays such an important role in how Vibes of a Black Girl empowers Black women. This is because Black women are very rarely given the room to express their feelings or emotions and are expected to be strong all the time. This narrative is harming so many of us, which is why I'm so passionate about using this platform to encouraging Black women and young Black girls to speak up about their struggles and to remind them that they deserve support and are not alone."



In Conversation with Adwoa Aboah and Daniella Raveh, the Founder and Executive Director of Gurls Talk



by Ky Polanco

Feminist: How did you come up with the idea for Gurls Talk?

Adwoa: When I was younger, I struggled with my mental health and identity. I felt like I didn't belong and had nowhere to turn to for help or support. I didn't really have any resources; I lacked language to even understand what I was going through and felt really isolated in my experience. After reaching a breaking point with my mental health and addiction, I was finally able to get help and wondered - why did I have to hit rock bottom to get the help I needed all along?

So I started Gurls Talk as a safe space where female-identifying people can share what they're going through, connect through their experiences and get the resources they need to nurture their mental health. It's what I wish I had growing up — a judgment-free space for girls to talk, relate, share, validate and support. One where no topic is off-limits and everyone can feel accepted for who they are and empowered to care for themselves as well as others.

Our society often only recognizes mental health when it reaches a crisis, which is exactly what happened to me. I wanted to change that culture and create something that finds people upstream, so they never have to reach a breaking point or feel alone in their mental health journeys.

Feminist: Why is it important to have open conversations about mental health?

Adwoa: Society has begun to recognize the importance of mental health. But it still has stigma and a sense of secrecy attached to it. Mental health is just as necessary as physiological health and deserves to be a part of public health conversations. When we cultivate an open, honest, and responsible dialogue around mental health, we make it safe to share our own experiences and feel a little less alone.



[Full Article](#)

by Jacquelyn Ogorchukwu
@ogorchukwu

Originally published on: Nappy Head Club

Hiide Atalanta
@yourewelcomeclub
@hiideatalanta

The Four BODIES:

A Holistic Toolkit for
Coping with Racial Trauma



As a society, we often talk about racism, but rarely ever do we talk about how it affects the health of our people. I call racism “the multifaceted abuser” because it has emotional, physical, mental and spiritual effects on our community. Research shows that racism can lead to anxiety, depression, hypervigilance, chronic stress, chronic fatigue, bodily inflammation, internalized racism and post-traumatic stress disorder. This is called racial trauma.



In the world of psychology, there is no way to assess, diagnose or treat racial trauma. Definitions of trauma are based on eurocentric experiences, and so it makes sense that racism is not recognized as a form of abuse. Black people have been dehumanized for centuries. When you are able to strip an entire community of its human qualities, it becomes that much easier to neglect the fact that the community experiences pain. In truth, our experiences are real, our trauma is real, and the healing we deserve is real.



I often think about what it would look like to create and activate a holistic strategy that enables our people to rest, rehabilitate and re-



My idea of feminism means freedom. The freedom to choose the type of life I want to live. The freedom to participate or not participate. For much of human existence the patriarchy has dictated how women should lead their lives. And although we have come a long way with obtaining basic human rights and forging our own paths, we still face heavy expectations. For me, feminism is deconstructing these schemas. It is up to me to decide how much space I want to take up, and how I decide to present myself in these spaces. —Adwoa Aboah of Guris Talk



build. I believe that one way to realize this strategy is to work with our Four Bodies. Our ancestors knew that our health was more than just about the physical, that our bodies are made up of four distinct parts: the mental body, the emotional body, the physical body and the spiritual body. Trauma can be stored in these different parts of our being, and so by working with our four bodies, we remind ourselves of our full humanity. Below is what a holistic approach to coping with racial trauma can look like:

[Full Article](#)

What does being a feminist mean to you? Feminist is not a passive label. Feminist is movement, activism, making trouble — speaking out, challenging authority, and standing up for the equality of women and gender expansive folks in every way. — Cecille Richards



The FEMINIST community on what feminism means to them:
 @uwu.nandiniji Having both equal rights and respect, and acceptance in society.

@juliakatebreslin Learning to have "difficult" conversations in order to be more inclusive and grow



Bebhinn Eilish @bebhinn_eilish she/her

@valkyr.ia being confident in my own skin without worrying about other's perceptions

@februaryisshort07 realize that feminism is linked to climate activism and antiracism and queer rights

@debpolanco One love for all



@renae.jacoba It means loudly challenging conventionality, and embracing all kinds of bodies.

@maryla.s

Be free

Aleena Sharif she/her
@aleenasharif_art



@alicia_p_714

Knowing my worth



Alina Gross @alina.gross

Nikita Mohindra

@nikitamohindraart



@margo_g_r boundaries, make a statement, Help break tradition, Push boundaries, make a noise! Embrace yourself

Isabella Davis she/her
@isabelladavis6



You are worthy of enjoying intimacy
Regardless of your size or weight

@mehrsanastar To be proud and know that we have the ability to do anything.



TAKING MY TIME TO (NOT) THINK

Valentina De Vito she/her
@marilyn.blue

@yourlocalcostco
BIPOC, trans, queer, and disabled women and nb people

listening to and learning from

@anniejayin Dismantling the patriarchy!

What does being a feminist mean to you? **Feminism for me is scrapping body ideals.** — Nikita Mohindra

@rory.bogatk
around SCHOOL without being scared
Fighting for the ability to walk



Mirta Boban @mirtaboban

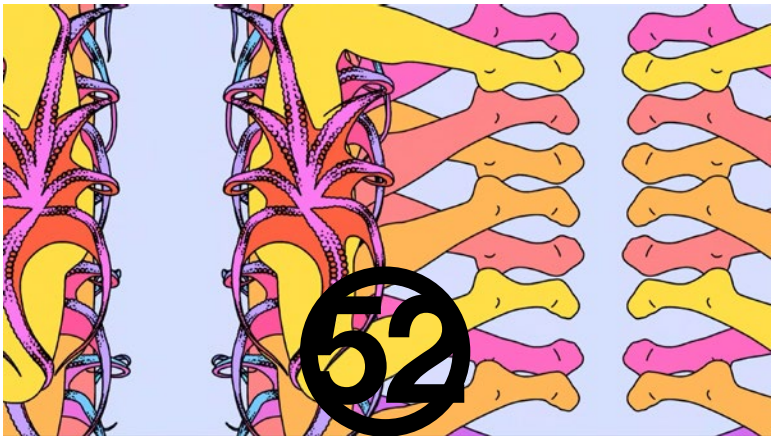
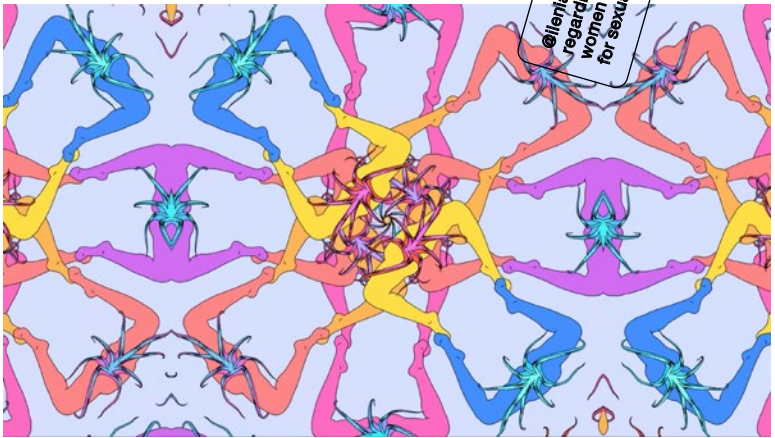
@archierivrod it means being unconditionally pro-equity and pro-access for those marginalized in society

@heylookdumbstuff patriarchy and redefining what it means to be a healthy, helpful man.

@wannabe_emoig to put it simply: empowerment

@ilenia.digital it means everyone gets equal opportunities regardless of age, gender, ethnicity, sexuality, etc. It means women feel safe walking alone, victims are believed in court for sexual assault... it means peace

Helen Ratner she/her @helenratner



*What
does being
a
FEMINIST
mean to
You.?*

Take action for a more feminist world with our toolkit.

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Discover more @feminist on Instagram & TikTok

APPENDIX

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