

Chapter 1



Salmishah Tillet; photo by Scheherazade Tillet

Introduction & Devastation of Date Rape



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Acquaintance Rape and Consent

DVD Chapter
Stop: 2:32

"I think there's a lot of belief that women don't have the right to say 'no' under certain sets of circumstances. They don't have a right to say 'no' if it's late at night in a man's room. They don't have the right to say 'no' if a man has become sexually aroused. They don't have a right to say 'no' if they have indicated earlier on that they might be interested. So there are all kinds of assumptions that we make about a woman's right to say 'no.'"

—Beverly Guy-Sheftall, Ph.D., Historian and Author, Spelman College

MYTH

Most sexual assaults are committed by strangers. It's not rape if the people involved knew each other.

FACT

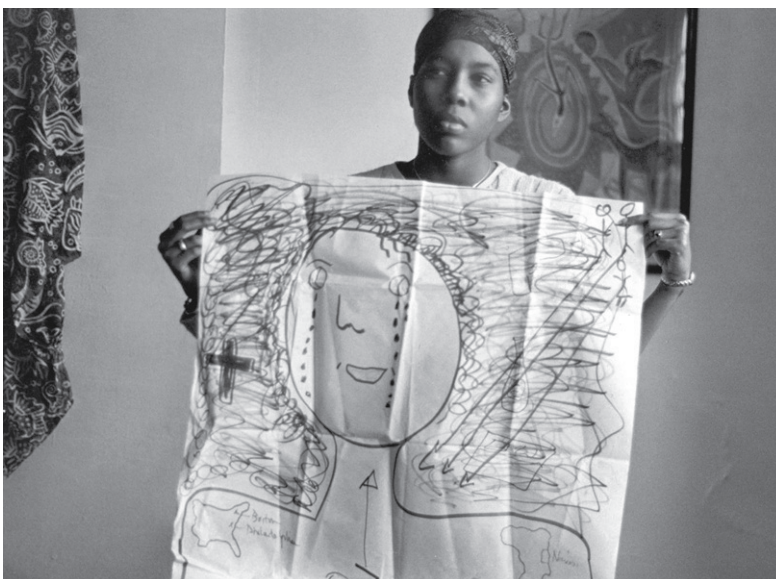
Almost 80% of sexual assaults are committed by someone the victim knows.

SYNOPSIS

In *NO!* Salamishah Tillet describes a date rape experience in which she visits the room of a male college senior late at night. Although they had previous sexual encounters, they never had sexual intercourse. On this night, she went to his room expecting that they would "fool around" but not go any further than that. However, as her acquaintance began to pressure her into having "sex," she became afraid and repeated "no" several times. Without her consent, he violently penetrated her. The next morning, they both pretended nothing happened.

DEFINITION

Acquaintance Rape is a sex crime committed by someone who knows the victim. It could be a friend, lover, classmate, relative, or co-worker. As a sex crime, acquaintance rape includes forced, manipulated, or coerced sexual contact.



Salamishah Tillet; photo by Scheherazade Tillet

GENERAL DISCUSSION QUESTIONS

1. Using the definition of rape, what makes Salamishah's experience sexual assault?
2. Many people have difficulty accepting Salamishah's testimony as sexual assault. What are some of the reasons that they might have this response? For example, to which stereotypes about female sexuality do people refer in order to explain away her having been raped?
3. Like 61% of all rape victims, Salamishah was under the age of 18 at the time of the assault and sexually inexperienced. How and why do you think her age increased her risk of being sexually assaulted?
4. Salamishah admits that she had some previous sexual contact with her perpetrator. Do you think she lost her right to say "no" because they had been sexually intimate before?
5. At what point can a person refuse sex once they have initiated physical contact?
6. Salamishah indicates that she did not report her rape. What unique personal, legal, and social challenges do you think acquaintance rape victims face because they know their perpetrators?

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DVD Chapter
Stop: 6:06

Acquaintance Rape and Consent

"Even if a woman admits to wanting some kind of sexual activity. If she says that she does not want you to penetrate her. That she does not want to engage in the complete act of sex. Then that means 'no.' And not only does 'no' mean 'no,' 'I'm not sure' should be interpreted as 'no.' 'Let's wait' should be interpreted as 'no.' 'I don't know' should be interpreted as 'no.'"

— Aaronette M. White, Ph.D., Social Psychologist and Activist

MYTH

Girls say "no," but really mean "yes."

FACT

Consent is a freely given, clearly stated "yes." Silence is not consent. Being drunk or drugged and unable to understand or speak is not consent. Being passed out or unconscious is not consent.

DEFINITION

Consent means explicit words or actions that show a voluntary agreement to engage in mutually agreed-upon sexual activity.

GENERAL DISCUSSION QUESTIONS

1. Can consent be implied from previous sexual contact with someone? Why or why not?
2. Do women give up their right to say "no" when a man spends a lot of money on a woman? When she visits his bedroom? When she gets him sexually excited?
3. What did Salamishah do to let him know that she was not consenting to sexual intercourse?
4. What might he have done to ensure that he had her consent?
5. What actions or dialogue could ensure that both parties are consenting to sexual activity?



Salamishah Tillet; photo by Scheherazade Tillet

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Chapter 2



Vignette depicting enslavement of Africans in the United States; photo by Wadia L. Gardiner

Weapon of History



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"But what we haven't really ever examined to the extent that it must be is how many of our sisters also endured rape from those who were said to own not only their physical labor but their sexual possessions."

—Johnnetta Betsch Cole, Ph.D., President, Bennett College for Women

MYTH

During slavery, Black women were naturally sexually promiscuous, constantly seduced, and desired to have sexual relations with their White masters. As a result, White men did not have to rape Black women during slavery in order to have sex with them.

FACT

Unlike White women, Black women had no legal rights or protection from the sexual aggression of their slave masters. Black women were no more sexually promiscuous than their White female counterparts. Despite the fact that slaves could not legally marry, the majority of Black women engaged in long-term monogamous relationships. Furthermore, since the institution of slavery depended on Black women to supply future slaves, slave masters used every method imaginable, especially rape, to force slave women to reproduce. White slave masters repeatedly and systematically raped Black women and girls so much that rape became an essential weapon utilized by the White master to reinforce the authority of his ownership.

SYNOPSIS

NO! discusses rape and sexual violence against Black women in the institution of slavery. Not unlike a tool of war, the rape of Black women was used to maintain power and build wealth. At the same time, the culture maintained the idea

that White women were civilized, modest, and sexually pure, whereas Black women were stereotyped as "jezebels" who were uncivilized, immodest, and sexually aberrant. As a result, American society actively protected the sexuality of White women for fear of Black male sexual aggression and routinely dismissed Black women's claims of sexual assault by White men.

DEFINITION

Sexual Economy, as used by law professor Adrienne Davis, describes the relationship between sex, law, profit, and power during slavery. More specifically, sexual economy refers to the physical, legal, and economic control that slave masters had over enslaved Black women and the financial capital they derived from their reproductive and sexual relationships.



Vignette depicting enslavement of Africans in the United States; photo by Wadia L. Gardiner

GENERAL DISCUSSION QUESTIONS

1. Since Black women were considered property, what rights or legal protections did they have to prevent rape?
2. How did slave masters and mistresses use the stereotype of the "jezebel" to justify the sexual coercion and exploitation of Black women?
3. Why and how did the rape of enslaved Black women financially benefit slave masters and by extension the larger American economic system?
4. During slavery, Black women and White women were defined by the competing stereotypes of the whore and the chaste woman. How do you think sexual exploitation of Black women differed from that of White women during slavery?
5. Have the stereotypes about Black female sexuality significantly changed since slavery? If so, in what ways? If not, please give an example.
6. How does the "jezebel" stereotype influence public response when Black women come forward and say that they have been sexually assaulted?

"Lynching is really a phenomenon of a national obsession of Black male sexual aggression against White women. In this history of lynching, there were no Black men lynched for acts of sexual aggression against Black women."

—Adrienne Davis, J.D., Legal Scholar at University of North Carolina, Chapel Hill

MYTH

Black men are so sexually aggressive that they uncontrollably target and routinely rape helpless White women and girls.

FACT

The myth of the Black male rapist or brute came about in the post-slavery era to justify the lynching of Black men and to preserve the "racial purity" of White Americans by preventing interracial sexual unions between Black men and White women. Contrary to the widespread fear that Black men wanted to rape White women, the vast majority of White women were raped by White men and most of the Black men lynched had not been accused of rape or even attempted-rape.

MYTH

White women are more likely to be raped by Black men than by White men.

FACT

Only 13% of reported rapes are interracial and of those that are, the majority involve White men raping Black women.

SYNOPSIS

NO! discusses how at the beginning of the twentieth century, the stereotype of the Black rapist who attacked White women emerged as a public rationalization for the

lynching of Blacks. Even though the rape of Black women at the hands of *both* White men and Black men continued to be a widespread phenomenon, no man was ever lynched for sexually assaulting a Black woman. As noted by Beverly Guy-Sheftall in the film, suffragist and journalist Ida B. Wells-Barnett led the anti-lynching movement in order to prevent the further lynching of Black men and to increase public awareness about the ongoing rape of Black women.

HISTORICAL OVERVIEW

The lynching of Black men was relatively common between 1876 and 1945. According to Tuskegee Institute data, between the years 1882 and 1951, 4,730 people were lynched in the United States and 3,437 of them were Black. According to Ida B. Wells-Barnett's anti-lynching study *The Red Record*, more often than not the African-American men accused of sexually assaulting White women were the most influential political and business leaders within their communities. Furthermore, Wells-Barnett found that the majority of accusations of Black men raping White women were fraudulent claims. She not only challenged the notion that the mob lynchings of Black men were the result of White womanhood needing protection from African-American men, but also revealed that behind the lynching was a concealed racist agenda that functioned to keep White men in socio-economic power over Blacks as well as White women.

GENERAL DISCUSSION QUESTIONS

1. Why did the stereotype of the Black male rapist come about after slavery ended?
2. After slavery, how was the rape of Black women perceived differently than the rape of White women?
3. Why was rape not a taboo subject amongst African-American leaders in the aftermath of slavery?
4. How did the punishment of White men for the sexual assault of Black women change after slavery?
5. How did the stereotype of the Black male rapist justify the racial violence committed against both Black men and Black women?
6. Why were African-American women so integral to the anti-lynching movement? How was their work considered both anti-lynching and anti-rape activism?
7. Even though White men regularly abused Black women, how did Black men also benefit from the racist stereotypes and patriarchal attitudes about Black women's sexuality?

Great Migration

DVD Chapter
Stop: 11:26

"In fact many Black women migrated as result of violence and often it was an act of sexual violence."

—Farah Jasmine Griffin, Ph.D., Scholar and Author, Columbia University

HISTORICAL OVERVIEW

The Great Migration was the movement of millions of African-Americans out of the rural Southern United States from 1914 to 1950. Many African-Americans tried to overcome the economic poverty of sharecropping and avoid the racial segregation and violence of the Jim Crow South, by seeking refuge in the North where there was thought to be less segregation and more economic and educational opportunities. The majority of African-Americans who left the South relocated to large industrial cities, such as New York City; Philadelphia, Pennsylvania; Baltimore, Maryland; Detroit, Michigan; Chicago, Illinois; Milwaukee, Wisconsin; St. Louis, Missouri; and Los Angeles, California.

SYNOPSIS

In *NO!* Farah Jasmine Griffin notes that many African-Americans migrated to the North in response to Jim Crow racial segregation and in resistance to the violent racial acts of lynching. However, simultaneous to the racial mob violence that Black men experienced in the Jim Crow South, Griffin also notes that African-American women were routinely subjected to sexual assault by their White male employers and by Black men within their communities and families. Despite the fact that in the Black popular imagination and art forms the lynching of Black men is commonly known to be the definitive racial violence that spawned the Great Migration, the sexual assault and rape of Black women was equally a catalyst for African-American women and families to leave the American South and migrate to the North.



Vignette depicting the Great Migration of African-Americans; photo by Wadia L. Gardener

GENERAL DISCUSSION QUESTIONS

1. Why did Black women continue to be highly vulnerable to sexual assault in the post-slavery era?
2. Why do you think that African-American artists and intellectuals did not consider the sexual assault of Black women as a "motivating factor" for the Great Migration?
3. As acts of violence against the Black community, how did the lynching of Black men differ from the raping of Black women? Who perpetrated these crimes? What stereotypes were used to justify both forms of racial violence?
4. How did African-American leaders and artists respond differently to lynching than rape? Do you think there are any connections between the community response to lynching and to that of police brutality today? If so, what? And why?
5. Whether it is lynching or police brutality, why do you think racial violence has come to be identified with the Black man's body as opposed to Black woman's body?

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Vignette depicting the Great Migration of African-Americans; photo by Wadia L. Gardener

Chapter 3



Aaronette M. White's hands; photo by Scheherazade Tillet

Survivors Silenced



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"I didn't even think to call the police because it was a predominantly White college campus. We had some trouble with the police harassing Black men. And then I thought, 'Okay, I am Black Student Union President. How is this going to look?' because I had advocated for Black men, in terms of the police harassment. So I never said anything. I buried it in the deepest part of my Spirit."

—Rev. Reanae McNeal, Imani Revelations

MYTH

"He didn't penetrate me so it wasn't rape. Therefore I cannot report it to the police."

FACT

Whether a woman is penetrated by her assailant does not determine if she was the victim of a sexual assault. Sexual assault is an act of violence. By keeping silent about sexual assault, we contribute to the victim's sense of shame and allow our communities to overlook the frequency with which sexual violence occurs. The majority of rapes and sexual assaults go unreported, giving perpetrators the power to commit this type of violence within our communities again and again.

SYNOPSIS

In her testimony, Rev. Reanae McNeal speaks to two issues of sexual violence in the campus community: the expectation of racial solidarity among Black students and the blurred definition of a sexual assault. She describes calling off a relationship with an abusive boyfriend over the telephone. When he comes by to pick up his belongings, he becomes violent and holds her captive in her room and sexually abuses her. When she is finally able to escape, she finds herself with nowhere to go. Later, when returning to her apartment she does not consider calling the police to be an option since they were known for their frequent harassment of Black men on campus.

DEFINITION

Sexual Violence can include sexual assault or rape, sexual abuse, stalking, dating, domestic violence, and verbal and physical harassment.

GENERAL DISCUSSION QUESTIONS

1. In what ways do Black students display racial solidarity on college campuses? How might it empower them? How is this alliance of Black students different on predominantly White college campuses?
2. In what ways do you think the concept of racial solidarity strengthens Black student communities? In what ways might individual Black students be silenced by the Black students' solidarity?
3. What kind of relationship do Black students on your campus have with the police?
4. What aspects of your campus culture do you think contribute to the disrespect of women and women's bodies, and may contribute to sexual violence?
5. What are some of the things that you have heard both women and men say about rape and sexual assault that you understand to be true or false? What is not said?
6. Is the trauma of sexual assault that Reanae experienced any different because her ex-boyfriend did not penetrate her during the time he was abusing her sexually?
7. If this type of assault had occurred on your campus today, what resources would be available to the victim of the assault? Are there resources available to perpetrators of sexual assault?
8. As a Black female college student, what social factors might have made Reanae especially vulnerable to the physically and sexually abusive relationship she describes?
9. In our society, who decides what is considered sexual assault? Who decides what is considered a sexual trauma?

*"Why do you think there are so few reports of rape in the Black community /
Because rape doesn't happen in the Black community."*

– Honorée Fannone Jeffers, poet, "that's proof she wanted it"



Honorée Fannone Jeffers; photo by Scheherazade Tillet

MYTH

Black women can't be raped.

FACT

Even though African-American women make up 7% of the population in the United States, they constitute 18.8% of reported intimate violence victims.¹¹

SYNOPSIS

In *NO!* Johnnetta Betsch Cole discusses the devastating impact that intraracial rape has on the African-American community. With the daily experience of American racism, African-Americans feel the crippling effects of having unequal access to education and quality healthcare, while facing high unemployment rates. Charlotte Pierce-Baker notes that the emphasis on ending racism without paying attention to high incidence of sexual violence in the African-American community reveals the "double bind" that plague African-American women in which they unfairly feel they have to choose between fighting against either racism or sexism.

DEFINITION

Intersectionality is a theory that posits different layers of oppression within a society, such as racism, sexism, homophobia, classism, as related phenomena. Because these forms of oppression invariably overlap and often intersect, the theory of intersectionality aims to reveal multiple identities, and to expose the different types of discrimination and disadvantage that occur as a consequence of the combination of identities.

¹¹ Patricia Tjaden and Nancy Thoennes, "Prevalence, Incidence and Consequences of Violence Against Women Survey," National Institute of Justice.
www.ncjrs.gov/pdffiles1/nij/183781.pdf

GENERAL DISCUSSION QUESTIONS

1. What does Johnnetta mean when she says, "Every rape is an assault against every one of us as a people?"

2. According to Charlotte, why do Black women feel like they must choose between advocating on behalf of the rights of African-Americans or women? How does choosing only one platform adversely affect Black women? What about the larger African-American community?

3. Sulaiman Nuriddin states that many Black men feel uncomfortable publicly challenging the sexism of their male peers because they are afraid of what "the White power structure" will do with that. Can you give an example of one of the fears that African-Americans may face when publicly dealing with the issue of rape? What is the negative impact of this fear on the lives of Black women? How does overcoming those fears positively help Black women who have experienced sexual violence?

4. In addition to racism, what are the other threats that Black women confront? How does using a theory of intersectionality provide a more comprehensive view of African-American identity? How can we use the theory of intersectionality politically to organize around and end sexual violence within the African-American community?

Chapter 4



Beverly Guy-Sheftall; photo by Joan Brannon

Civil Rights and Wrongs



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Sexual Harassment & Assault in Civil Rights & Black Power Movements

DVD Chapter
Stop: 23:33

"As an African-American woman in the Civil Rights Movement, I certainly experienced sexism, while fighting (with the men practicing sexism) against racism and racial violence and assault."

—Gwendolyn Zoharah Simmons, Ph.D., Islamic Scholar and Former SNCC Organizer

HISTORICAL OVERVIEW

The Mississippi Freedom Summer of 1964 brought hundreds of Black and White young people, as members of the Student Nonviolent Coordinating Committee (SNCC), to the racially segregated South. They would register Black citizens whose voting rights were being systematically and often violently denied.

SYNOPSIS

Gwendolyn Zoharah Simmons tells of her experiences as a SNCC organizer during the Mississippi Freedom Summer and the overwhelming expectation that women in the movement were sexually available to the Black male leadership. When one of the field secretaries whom she respected came to her room, Gwendolyn Zoharah let him in because she felt no reason to be fearful or distrustful of him. After he attempted to rape her, she reported the incident but no one in the organization took the assault seriously. Later when she was assigned to and became the project director of the Laurel, Mississippi project, she ensured that field workers were educated about the impact of sexual violence. She implemented a zero tolerance sexual abuse policy and because of this stance, her field site was mockingly referred to as the "Amazon Project."



Gwendolyn Zoharah Simmons; photo by Joan Brannon

GENERAL DISCUSSION QUESTIONS

1. Why do you think some male SNCC organizers assumed that they could force sex on any women in the program? Does the expectation that women be sexually available to men continue today? If so, in what contexts?
2. Students participating in the Freedom Summer were there to fight violence and the oppression of Black people in the South. What assumptions about the importance of race as opposed to gender might have led male participants to ignore the fact that their unwanted sexual advances toward women in the movement were violent and experienced as oppressive?
3. How did the social context and working relationship between Gwendolyn Zoharah and her attacker influence their expectations of one another?
4. What popular conceptions about sex in our society seem to imply that it is okay to force women to have sex? Do these ideas differ regarding Black women?
5. Why was Gwendolyn Zoharah's field site referred to as the "Amazon Project" by male field secretaries?
6. When Gwendolyn Zoharah reported her sexual assault, none of the predominantly male SNCC organizers responded. Why not? How do you think a group or student organization that you are a part of today would respond to a sexual assault?
7. Gwendolyn Zoharah responded to her assault by actively changing the culture on the project, which she directed. Was this an effective response? What actions might you take to change an organization or group's culture in order to prevent sexual assaults from taking place?

"The notion of Black Power was that it would go beyond, that our struggle was beyond civil rights but more towards the arrival of total liberation and freedom and the exercise of our human rights. So Black Power embraced that. Somewhere in the mix there was a notion that this was a manly effort."

—Elaine Brown, Former Chairperson of Black Panther Party

HISTORICAL OVERVIEW

The Black Panther Party for Self Defense was founded by Huey P. Newton and Bobby Seale in 1966 in Oakland, California. The group advocated armed resistance to fight racial oppression and integrated Marxist, socialist, and Black nationalist ideologies. They sought racial justice for African-Americans nationwide and advanced a 10-point program that in part demanded freedom from capitalist oppression, access to education, and basic human rights for the Black community.

SYNOPSIS

A former chairperson of the Black Panther Party, Elaine Brown addresses how integral a role women had in the Black Power movement. Nevertheless, Black men—while fighting for revolutionary change—maintained gendered expectations of the women with whom they worked. Black women were expected to be silently supportive in the name of the cause.

GENERAL DISCUSSION QUESTIONS

1. According to Elaine, how did Black men working toward the "total liberation and freedom" ideology of the Black Power Movement respond to the issue of gender equality?
2. Elaine implicates Black women and men who were silent about abuse that took place within the Black Power movement. Why were they silent?
3. In Samiya A. Bashir's poem "Treason," she positions herself between experiences of oppression at the hands of Black men and White men. In what ways might these oppressive experiences be different? In what ways might they be similar?
4. What is the significance of the title of Samiya's poem "Treason?"
5. What have Black women been expected to sacrifice in the ongoing struggle for civil rights? What have Black men been expected to give up?



Samiya Bashir; photo by Wadia L. Gardiner

Black Lesbians and Activism

Against Sexual Assault

DVD Chapter
Stop: 35:22

"Black lesbians have definitely been at the forefront of raising issues of sexual politics in the Black community generally and also working on issues of violence against women. Since we are outcasts anyway, of course we're going to speak out in principle and for justice and against oppression whatever the results are because it's not like we're ever going to be that acceptable."

—Barbara Smith, Scholar and Activist

MYTH

Because only "straight women" are sexually assaulted, lesbians do not have to worry about it.

FACT

Rape and sexual assault are crimes of violence and control that stem from one person's determination to exercise power over another. As a result, anyone—no matter one's sex, gender or age—is vulnerable to sexual assault.

SYNOPSIS

Queen talks about coming out as a lesbian to her audience and her peers through her poetry. Her Afrocentric and womanist work had always brought her respect in the Black community, especially amongst Black male poets. Yet when she shared with these same colleagues that she had sex with and was in love with a woman, the response was hostile and even threatening. Black men that she considered to be brothers wanted to justify the rape of Black women as a permissible response to Black lesbians who they felt needed to be forced into sexual intercourse with a man. Although they imagined themselves protectors of Black womanhood, Black men that she was close with felt that it was appropriate to use sexual violence toward Black women to "put them in their place." They felt that in order to be in solidarity against a White oppressor, Black women must be sexually available to and only interested in Black men.



Barbara Smith; photo by Joan Brannon

GENERAL DISCUSSION QUESTIONS

1. In what ways do you think a concept of racial solidarity strengthens communities? In what ways does it silence particular groups or identities?
2. Loretta Ross says in her interview that, "Those of us who weren't lesbians, were called lesbians anyway." Why would a woman's sexual orientation be challenged for speaking out against misogyny and sexual violence against women?
3. Do Black women need the *protection* of Black men? How might the respect of Black men serve to protect or empower Black women in our society?
4. According to Barbara Smith, she has had the experience of being an outcast in the Black community because of her identity as a lesbian. Why do you think she has been made to feel like an outcast?
5. Is there any reason that Black lesbians should or would have a greater investment in social justice for Black women? Is there any one group that should take on the greatest responsibility for sexual assault activism?
6. What might be some of the challenges in building a coalition of men and women against sexual assault on your campus?
7. How do expressions of homophobia within the Black community uniquely challenge Black gays and lesbians?

NO!

Black Women Writers and Sexual Assault

"So there began to be in the early 70s an enormous bout of hostility toward what we now can call the emergence of Black feminism and the emergence of Black women writers who believed it was also important to address intraracial issues."

—Beverly Guy-Sheftall, Ph.D., Historian and Author, Spelman College

MYTH

Black feminists hate men.

FACT

Contrary to prevailing racial and gender stereotypes, Black women who are feminists do not hate men. Instead, Black feminists argue that the liberation of Black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression.

SYNOPSIS

In *NO!* Farah Jasmine Griffin notes that Black feminist writers such as Maya Angelou, Alice Walker, Toni Morrison, and ntozake shange are not the first Black writers to depict the theme of the intraracial rape in African-American literature. Writers such as Richard Wright and Ralph Ellison also confronted the theme in their respective works *Native Son* (1940) and *Invisible Man* (1952); however, unlike the Black feminist writers of the 1970s, Wright and Ellison did not "center" their texts on the experiences of their Black female characters. As such, it was only until the 1970s when what Beverly Guy-Sheftall describes as "the emergence of Black feminism" that Black women and girls who were raped became the focal points of many African-American novels.

DEFINITION

Black Feminism is a movement that argues that sexism and racism are inextricable from one another. Black Feminism has its origins in the late nineteenth-century, and has three underlying tenets: that Black men have often asserted their "rights to be men" by restricting these same rights for Black women; that Black male leaders often consider it inappropriate for Black women to playing a leading role in fighting for Black freedom and justice; and that the mainstream feminism in the United States, from the suffragists to pro-choice advocates, define feminism by excluding the needs and rights of women of color and poor women.



Farah Jasmine Griffin; photo by Scheherazade Tillet

GENERAL DISCUSSION QUESTIONS

1. According to Barbara Smith, why did many African-Americans initially have a very strong negative response to ntozake shange's *for colored girls who have considered suicide/when the rainbow is enuf* and Alice Walker's *The Color Purple*?
2. While many people have argued that these texts reinforced negative stereotypes about Black men, the authors were attempting to break the silence regarding the intraracial violence against Black women. What are some of the difficulties that Black feminists face when they try to expose sexist attitudes and practices in the African-American community?
3. According to Farah Jasmine Griffin, Black male writers such as Richard Wright and Ralph Ellison did not "center" their novels on the experiences of their Black female characters who were raped. How did the emergence of Black feminist writers change the way in which intraracial rape was portrayed in African-American literature?
4. How does "centering" a text around such Black women characters break racially-coded silences around rape and sexual violence?
5. In what ways does the film *NO!* continue the tradition of these Black feminist writers?

NO!

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