

Jennifer Salazar
Chicana Feminist Theory Podcast
4/16/2019
Dr. Fukushima
2 Femme 2 Furious Transcript

Welcome to 2 Femme 2 Furious where we fast track through current events and we cut through the bullshit. This week we discuss Notre Dame burning and how the Black/Indigenous People of Color (BIPOC) have been disregarded and dismissed in conversations regarding colonization and heteropatriarchal institutions such as the Catholic Church and the spread of global euro-centrism.

Jenny & Essie: Welcome to 2 Femme 2 Furious

Jenny: I'm Jenny. A radical leftist, abolitionist, dildo slinger and Chicana Feminist Lesbian

Essie: And I'm Essie. A Black Queer Queen, visual artist, boudoir photographer, sex educator & activist

Jenny: 2 Femme 2 Furious, where we fast track through current events and cut through the bullshit

Intro music: Act A Fool by Ludacris

"Drah! 2 fast,
Drah! 2 furious,
I'm too fast for y'all mayn!
Drah! 2 fast,
Drah! 2 furious,
Oh! I'm too fast for y'all mayn!"

Essie: Today is Monday April 15th 2019 and this week's topic is a Hot topic of (no pun intended) lol, the Notre Dame Cathedral Fire... alright, so let's just dig into it then.

Jenny: Alright, going back in. So, Paris is burning right now, as trump tweeted earlier today

Jenny (Shitty trump impression)

"So horrible to watch the massive fire at Notre Dame Cathedral in Paris. Perhaps flying water tankers could be used to put it out. Must act quickly!"

Laughter Jenny and Essie

Essie: Alright folx let's unpack this, ok. Now most of us woke up this morning to the news of the Notre Dame Cathedral burning, luckily nobody was killed in this fire, thank goodness, there was one fireman that was injured but they feel like for the most part he is going to recover fully from his injuries so you know it is one of those things that is really sad, you know, I feel like I saw so much of my Facebook and Instagram and so much of my social media feeds that everyone was super sad and super upset by this because this is a building that has been around for hundreds of years, it is very "culturally significant" in

the art world, and world of history, it's a symbol. At the same time though, I was very surprised about the reactions of so many folx to this burning of a BUILDING where NOBODY died.

Jenny: NOBODY DIED

Essie: nobody died, thank goodness, nobody died but I would have loved if I could have seen this much empathy, outpouring and social media posts for when other folx actually do die or injured, because I feel like where is the outreach and where is the sadness and mourning when it comes to stuff like that.

Jenny: No, it's not there, I think that again, you know it's a piece of "historical" (in whatever context that means for different folx) but like piece of architecture, but at the same time the disregard for like human life and for like how much murder and horrible things are happening to folx and especially to the People of Color communities on the daily, and nothing happens that the outcry isn't ever as strong as it would have been for our sacred spaces either.

Essie: Totally! Absolutely! I mean it was the middle of my workday and I was not working and shirking off my responsibilities and just checking my social media and I started to notice all these posts of folx saying like "oh my goodness, I am so sad about this, I wish I could have been able to go see the Notre Dame before this happened, it is so upsetting" and then it was really interesting because its people that normally I don't see that they post a ton, they typically don't post anything that's political or anything that's kind of more, I guess something different than their everyday lives are like saying they are going to the mall or whatever. I am just surprised how many folx are posting about this, and I am just like you know what if this is "breaking news" and that's a really big deal, but at the same time, I was like this level of mourning and sadness for so many folx that never have been to Paris, never been to Notre dame, that as far as I knew were not art or history buffs and all of a sudden they are so sad about this building. And I'm like yes, it's a piece of history, but at the end of the day, it's a building and its really old, it's made of like really dry wood and its already in the middle of renovation anyways and how many pieces of this cathedral are original anymore? you know like a lot of them are not like original anymore, and so like everyone is so sad about this loss of like this historical piece, but im like you know what they stopped the fire in time, they are going to be able to rebuild it, they have more than enough money to rebuild it and nobody was killed so we are going to be ok. But then I think back to the fact that there was so many churches, so many Black churches in the south that have been recently been burned to the ground by arsons and I'm just like where was the outreach and the mourning and all the social media posts and all of that stuff for all of those folx? it is just one of those things that like just because it is a "beautiful, pretty" church and that it's this symbol now that everyone doesn't have to forget about the fact that these things happen all the time and there is not an equal amount of sadness and that's the thing that bothers me so much. Like I don't want to pretend that it's not a big deal, because it is a big deal but at the end of the day though there should be more outrage when actual folx that are losing their lives, like their humxn lives.

Jenny : Absolutely, like cause again, it's also really strange to me of like this outcry on social media and they are not even catholic either, like if its viewed as this historical piece or whatever it's also a symbol of just Eurocentric architecture and like that's the only beautiful or pretty or whatever historical art that continues to be the model of whatever but at the end of the day it's a building and nobody died and I

don't know I think of all of these stories like how you are saying how all these churches, these black churches that are being targeted specifically because they are black churches, or mosques that you know are being under attack , you know we think of like the tragedy of what happened in New Zealand , and the way that the response always turns back into like white centered and white focused when that's not even , I don't know the folx involved, its bizarre.

Essie: You know it is so wild to me , I just feel like there is so little disregard , I saw this meme the other day and it was talking about how like “ oh if we try to get white folx on board , and to try to get them to actively , be active instead of just being keyboard warriors , it's like oh maybe if we get like animals involved because it's like so many people are so much more upset”

Jenny: Laughter

Essie: Yeah like if animals are mistreated or tortured or whatever white folx get sad but for black and brown folx suffering there is not the same outrage. And not to be like All churches matter but actually no, yeah, it's way sad that this church got burned down that means a lot to lots of folx but they have more than enough money to be able to rebuild and be able to create another tourist trap. That's what it comes to at the end of the day.

Jenny: it's a tourist trap, and the catholic church again it extended its reach on a global level that like their influence and their power, has completely made people distraught. Isn't that wild?

Essie: yeah, folx that are not even religious anymore

Jenny: no

Essie: they just knew of it and they knew it was a “beautiful” structure and really like what's really interesting is even , like I love, I mean I don't love Donald trump's tweet because he is just like a dumbass , but it's been fun to read other tweets that have been coming out around this like for Ericka Hart for example.

They Tweeted

“I thought to myself, “oh shit Notre Dame is burning” and then remembered that a white person burned three Black churches to the ground last week in Louisiana and there was little to no outrage/public upset. Do you need to check where your sadness/shock lies?”

Essie: Yes, Yes, Yes, I am so here for this because its one of these things that I know its sad, I am not trying to dispute that but why do we have more outrage and more public upset and being so distraught when it comes to black and brown bodies and that just doesn't happen. And it's not ok.

Jenny: no, and again its that thought process of the disposable black and brown body, that we are not even historically significant markers into any of this, when our families, our people are dying constantly , their lands are being stolen, we reside on stolen land, and reading something from another person on Instagram and Twitter, this tweet is from Casey Douma and they said “The concern and dismay is being felt by many around the world. Now imagine that the damage to this historic and religious site was

caused by a pipeline running through it, by fracking, or due to development. This shock and dismay are the type of feeling Indigenous people feel when our lands and sacred sites are damaged and threatened.”

Essie: Damn, that’s intense

Jenny: It is really intense; I am taking this class right now it called Chicana Feminist Theory and basically “Chicana feminisms emerged out of struggle against heteropatriarchy within the movimientos of the 1960s. So, Chicana feminist theory “grapples with the multiplicity of Chicana Feminist works that emerged since the 1960s in the United States.” And that was a little excerpt from my professor Dr. Annie Isabel Fukushima. The Chicana feminist movement a lot of it came from emergence of Black Power Movement and the Civil Rights movements and its also really interesting to grapple as female identifying and as a feminist what the structures of religion also play into our lives and how we focus with race but also how gender these systems are put into play, and how it is put into play against you. Also growing up with a really religious background and with Christianity as a foundation of growing up that can be a really challenging concept just because even with Notre Dame burning, it still is a symbol for this heteropatriarchal, white ran religions to continue doing their work on a global level and it is affecting so many people on a personal level, and that is just bizarre.

Essie: Right, that is so wild. Especially considering growing up in that religious context it is all run by “The Church” and here in Salt Lake City, Utah it’s the Mormon church because it has such influence in the state we live in that when people say The Church people know what that means. And with Notre Dame burning it’s the equivalent at least with the Mormon community if the Salt Lake Temple burned down. It took so long to build and so long to get it up but at the end of the day that is the first community that will be so heartbroken and devastated over a building that could easily be rebuilt because the church has so much money, but those are the same groups of people that are going to say “oh its totally ok to discriminate against brown and black folx and not let them be able to get the priesthood or be able to get married in the temple, they are the first community in this state that is going to discriminate against the LGBTQIA community and they are not going to apologize for the harm that they do to those same bodies that they so easily disregard and throw away because they can easily pass it off as our God told us this so this is what we are doing. And then whenever it threatens their tax breaks that’s when they decide to turn around and say

Jenny: PR Stunts

Essie: Actually hold on wait on a second, we are inclusive, we were ahead of the time, even though they are so far behind. I think that is what is most disturbing about this, not the fire but the reaction about the fire. Again, you can mourn so much for this physical, material thing but at the end of the day it can be brought back. But someone’s livelihood, independence, autonomy over their body, the way they feel about themselves, they choose to commit suicide because of the messages they have been receiving, those people can’t be replaced. The harm that that causes can’t be erased. And so, at the end of the day people matter and they are so much more important than the physicality of these things.

Jenny : Absolutely and it just plays back into the systems and especially because we live in a globalized, capitalist society where everyone's meaning and they are valued by their productivity and we are just machines, constantly trying to pump out services or goods or whatever but the value is placed on things. That's it and there is no value for human lives and that is what really blows my mind that people have been so devastated that a building burned down, and it didn't even burn down completely. And that is another kicker that a lot of those buildings in Europe right now are under construction, but they are just getting remodeled and refinished and with any of those historical buildings they have to match a certain paint, so it resembles like paint before when it had lead. So much of this just seems so exorbitant and extra for putting money for resources when there are people on the street that are probably going to die tonight because they have no warmth or shelter, there is kids that are malnourished and unable to eat and that flint still doesn't have clean water.

Essie: Exactly, it's so fucked up.

Jenny: they still don't have clean water, it's so dumb and fucked up.

Essie: The real question is what can we do at this point? Because you are fighting and trying to think of solutions but then shit like this happens and it just feels like so many of these systems are broken. And so many of us are complicit in the fact that we know these systems are broken and that they are never going to be fixed in our lifetime. And that is a huge problem.

Jenny: It is a huge problem. That is another thing with systems being broken and as an abolitionist I acknowledge these systems are beyond repair, the distribution of wealth where all of it goes to the 1 percent and literally 300 people, one airplane of people contains 90 percent of the worlds wealth. That's so wild and I am trying to remember this tweet that I found but the premise of states "It is really easy for us to say Abolish Ice, Fuck the police, dismantle the state, we reside on indigenous land and all of these other things but also in order for us to continue to be able to say these things for a movement towards revolution , we have to have the community infrastructure to make it happen. And when I think of what is it that we can do as brown and black folx especially we have to be able to collectivize and be able to distribute knowledge among ourselves and we have to hold spaces where discussion can be constantly happening because there is not enough spaces for that so I find that super valuable. Also, with the internet that we are able to share resources and thoughts and continue that movement and know what resources are even available because its hard when big systems and institutions like the catholic church that only resemble an Anglo Eurocentric beauty is the model of the ideal when its not. We have so much art and history, I also think especially throughout Latin America and Mexico where we had our indigenous temples and people say oh the Notre Dame or whatever was so old but these indigenous temples prior were literally destroyed to put a cathedral up.

Essie: and What about the sacredness about those locations but it wasn't the "Right" kind of sacredness.

Jenny: No, it's not white enough, hetero enough, and patriarchal enough

Essie: Its so dismissive of anything that is not white

Jenny: And its so hard and especially as womxn of color and as femmes where we are put in a lot of situations where folx try to ask for education, and I have to think where am I able to distribute my emotional labor to the folx that need it while not draining myself in the situations I live and work in all the time. Does that make sense? Like of being able to situate yourself in that space?

Essie: Well I think it just comes back to the fact that its so easy to get burnt out, the system is exhausting, and it is so broken and its systemic and it starts from so long ago that its hard to think of how to dismantle that. But creating community and safe space is something we can do now and that we somewhat have control over. Past we don't have control over, future we can try but at the end of the day all we have is right now for the amount of time we are here and its easy to get discouraged because the system is so against us but at the same time, wherever you are make community and make a safe space because that is what we need. And provide what we need to other folx like us and It is important to continue, keep on fighting, and give yourself patience and love. But at the end of the day this shit makes us furious and we got to keep on fighting.

Jenny: we do get to keep on fighting. And thank you all for listening and for being able to share this space with us and we want to continue collaborating and thinking about what does the future look like? What does revolution look like? What does equity look like? What does a post capitalist society look like? How are we able to reframe and make this dialogue and create this space that is truly all power to all people. To be able to really create this space. Again our condolences to Paris is burning but honestly it's a fucking building so we will be alright, we are going to move on and get over it because at the end of the day people's lives are at stake and we care about people's lives and that Black and Brown bodies are not disposable and we are here and we are alive and we are 2 Femme 2 Furious.

Outro to Ludacris "Act a Fool"