

country in the world, and disproportionately, they happen to be Black and Brown women. But I want to know what brings you to the table in this discussion.

I am going to start with you, Karen.

REMARKS BY KAREN ATTIAH

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Thank you so much for having me and the opportunity to have this really important discussion with amazing women from around the world.

I would say as a journalist and as a Black woman, it is how you described it very perfectly in your introduction. I think it was very much the fact that policing, police brutality, and who has the right to protection and security, and even who has the right to defend themselves, has a male-dominated face to it, and there are male-dominated voices around the situation. So often, women show up in media stories as the grieving mother, perhaps as the one expected to grant forgiveness, perhaps absolution for the killing of the Black man by police. Very rarely did I see these outpourings concern, marches, or essays for when Black women were facing, again, not just outright police brutality, but also cases where policing failed to protect Black women from the whims and whimsies of misogynoir here in the United States.

For me, I have always felt that my job as a journalist and my job as somebody who has a platform in these spaces is to uplift that. Again, I am sitting here talking to you all from Dallas, Texas, and some may remember a few years ago the case of the Black teenage girl here in McKinney, Texas, who was seen on camera. That was one of my first pieces, speaking about how cruel it was, and yet just a few weeks later, there was another video of a police officer dragging a Black teen across a classroom. These images were happening, and I felt like I had to speak about it, to call it out.

So why do this? I do this because I have to. Who else really will?

MICHELE BRATCHER GOODWIN

That is a really great point to transition on, and I want to come back to you after being with our other guests, because I also wonder what it is like for you as a journalist to get a green light for the stories that are important to tell, because some people may think that given your success, you may be able to write about anything that you want, but it also seems to me that there have been deep barriers in media in terms of being able to present the stories that relate to Black women's lives.

India, I want to broaden this conversation to some of your work and this policing that encompasses Black women and Black girls, because also, the story that Karen is telling is a story about Black girls being policed and not just Black women. It was bad enough that it is Black women but also Black girls. I also want to expand that to the geographies of the body and the policing of sex and the body and your very important book, *Policing Bodies: Law, Sex Work, and Desire in Johannesburg*, which broadens the conversation internationally and also relates it to the body. Would you please unpack that a bit more for us what that policing looks like?

REMARKS BY INDIA THUSI

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Thank you for the introduction, Michele, and, Karen, I really appreciated your remarks.

I think what really brought me to this topic is that I wondered to myself, what would it mean to bring intersectionality theory to criminal law theory and to policing scholarship and policing work, because what I observed was that when I was reading this work by a notable policing scholar,

almost entirely focused on male perspectives, male experiences, and it was almost as if there were no Black women in society and Black women were not especially impacted by policing and criminalization. I decided that was an area I want to focus on, and I did that research both in the United States and I have done it in South Africa, and my book really focuses on what has been happening in South Africa.

What I focused on was on the policing of sex work, in particular, because I think sex work is interesting in terms of reflecting the different sexual hierarchies, both gender hierarchies as well as racial hierarchies, and what I found is depending on where you fit on a hierarchy impacts the type of policing you receive. For those individuals who were whiter, who were lighter skinned, they were entitled to more protection from the police. Police saw them as benevolent, beneficiaries of their protection. Whereas, the darker-skinned people, the Blacker-skinned people, which has this particular meaning in South Africa where there is a lot of xenophobia or there has been this history of xenophobia, a history of colorism, history of racism, Blacker people were entitled to less protection, were often left for neglect and just seen as not worthy of police protection. I think that provides interesting insights in terms of who do we deem as being valuable, who is worthy of police protection, where you look at the same thing in the United States where whiter women might be entitled to greater protection or seen as being more vulnerable, whereas, Blacker women might be left for neglect.

MICHELE BRATCHER GOODWIN

We have seen those patterns worldwide, right? As you talk about colorism and how this pans out in terms of complexion and the kind of alarmism related to complexion, sadly that has been part of a diaspora story. Aissatou, I want to turn to you because this connection that India weaves for us in terms of sex work, we know one of the ways in which Black women have been policed as with regard to their sexuality, and that traditionally it has been that police target individuals based on their clothing. I am wondering, as a designer coming into the space, what is your thought process there? I recall the defense strategies of the 1980s. Regarding gang rape, “Well, she was wearing red.” It is unfathomable to think that people would actually put a defense like, “Well, of course, what else were we supposed to do? She was wearing red after all.” Or, “Her skirt was above her knee. What else could be expected but that men would lose their mind?” What do you bring to this when you are thinking about it through the lens as a designer and clothing people? How do these issues relate for you?

REMARKS BY AISSATOU SENE

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I can feel what India was saying. I have a personal experience of it. I was in Sédhiou in 2016. I was with a group of friends, and we were at the festival. the festival was really white-centric, even though we were in Senegal. It was three in the morning. I was walking. I was in a short skirt. I was the only dark Black woman. I was picked up by the police, and when I answered to the police officer in Wolof, he told me the only reason I could be hanging there with white people is because I am a prostitute, and for that, I was taken into custody. When I was sharing that story with a lot of Black women and mostly with a lot of dark-skinned women in Senegal, it was not unique. Most of us were just target on the street because the police officer felt that we must be a prostitute, dressing a certain way.

Liberating people through fashion is something that I did not even understand I was doing because it was like we are wearing African print. We are wearing a short dress. We are changing