**Read this definition of misogynoir** from “On Misogynoir: Citation, Erasure, And Plagiarism” by Moya Bailey and Trudy:

“Misogynoir describes the anti-Black racist misogyny that Black women experience… For me, naming misogynoir was about noting both an historical anti-Black misogyny and a problematic intraracial gender dynamic that had wider implications in popular culture. Misogynoir can come from Black men, white men and women, and even other Black women. The Onion “jokingly” calling Quvenzhané Wallis a cunt, or the way that Raven-Symoné dismissed Black girls with “ghetto names,” or even the way white feminist writers tried to frame Nicki Minaj’s rightful call out of industry inequities, Black women and girls are being treated in a uniquely terrible way because of how societal ideas about race and gender intersect.”

**Read this excerpt** from “On Misogynoir: Citation, Erasure, And Plagiarism” by Moya Bailey and Trudy:

“*Question for Trudy*, you’ve talked about plagiarism and your online theorizing of misogynoir. What has that looked like?

*Answer by Trudy*: I experience an almost immeasurable amount of plagiarism for many years now, including of my years of work theorizing on misogynoir. Since I am an unaffiliated writer—or in other words, I write independently and without mainstream media, academic or corporate support and without the accompanying social status, yet I have an extremely visible presence in social media spaces—I face the phenomenon of people plagiarizing my work in very public and grotesque ways. People who do this know that since I am without institutional support and resources, they will face no repercussions. While social status cannot prevent plagiarism, it often determines if the person plagiarized will have any emotional support and resources for recourse... I experience two types of plagiarism, which in my writing I refer to as opportunistic plagiarism and punitive plagiarism. Opportunistic plagiarists use my writing and tweets without citation to meet journalistic and academic deadlines, whether for pay, social status (as misogynoir guarantees anyone socially/economically “above” an unaffiliated Black woman will be praised for the things Black women theorize and write), or both. Punitive plagiarists can be opportunistic as well, but they are also interested in punishing me for my work. Punitive plagiarists do not only want the opportunities they can gain through exploiting me, but they are also interested in erasing my labor altogether. Often times, this looks like someone mentioning that Moya coined “misogynoir,” but then they plagiarize my actual theorization work. While the opportunistic plagiarist does not consider me important enough to cite, the punitive plagiarist is concerned with both opportunism and erasure, in a personal way. At times, these are people who know me online and will even go as far to say that I “inspire” them, but ultimately are harmful because there is social capital in knowing what Black women do, without being a Black woman…When I wrote that particular essay in 2014, I did not do so as a journalist who learned a new word but as someone who had been theorizing and developing a framework for how misogynoir is even defined and understood, especially so outside of the academe. In other words, primarily Moya and I are why journalists, activists and others can even write on misogynoir at all. Because of the social status ascribed to mainstream media, their words are held over mine.”

Answer these questions with your partner:

1. According to the excerpt, what types of plagiarism occur with Trudy’s work?
2. What does Trudy mean by erasure here? How do these impact Trudy’s work and livelihood? How does it affect the scholarly conversation overall?
3. How does the act of plagiarism reinforce oppression (e.g. classism, whiteness, sexism, racism, ageism, etc.) in our society?

Excerpt from Bailey, M. & Trudy (2018) On misogynoir: Citation, erasure, and plagiarism. *Feminist Media Studies*, *Vol*.*18*(4), 762-768. https://doi.org/10.1080/14680777.2018.1447395