

## **Mapping Intersections (Second Part)**

- **How We Get Free: Black Feminism and the Combahee River Collective:**

### **1. Introduction:**

The book starts with a reflection on the low voting turnout during the 2016 presidential elections, asking what kept millions of Black women from participating, after the historic turnout in 2012. The author points to the difficulties that Black communities were and are still facing today: wage stagnation, poverty, and policing. Then, the author highlights one of the main takeaways from the Combahee River Collective (CRC) Statement, that Black women's experiences need to be understood on their own terms, without reducing them to race or gender. I was surprised to read that in almost 80% of Black families, Black women are the sole provider or main provider. Even though they make 64 cents out of every dollar made by white men. The author reminds us that the CRC articulated an analysis that inspired what would later become intersectionality. Their statement was also the first text to employ the term "identity politics", even though in a very different sense from the one that has been co-opted and popularized. They made two central observations concerning this term: (1) oppression based on identity can be a source of political radicalization and (2) identity politics is not just about who someone is, but about "what you could do to confront the oppression you are facing". On a final note, this section reminds us that for Black women in the collective, solidarity did not mean subsuming your struggles to help someone else but to strengthen political commitments to other groups by getting them to acknowledge the interrelatedness of different struggles under capitalism.

### **1. The Combahee River Collective Statement**

One of the central ideas of the statement is that it is necessary to develop an integrated system of analysis, given the fact that major systems of oppression, such as racial sexual, heterosexual, and class oppression, are interlocking. The authors argue that "the synthesis of these oppressions creates the conditions of our lives". The statement is divided into four parts. The first part revisits the genesis of Contemporary Black feminism, emphasizing the roots of the movement in the National Black Feminist Organization (NBFO). The negative experiences that members of the collective had in women's liberation movements and the mainly white men-lead left inspired them to develop a politics that was "antiracist, unlike those of white women, and antisexist, unlike those of Black and white men". The

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**Raffaela Di Napoli**



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