

# BY AND FOR ORGANISATIONS

## BY AND FOR DEFINITION

We use the term Black to define **Political Blackness** and to encompass all women whose herstories originate from Africa, Asia, the Caribbean and Latin America, including the indigenous peoples of Australasia, the Americas and the islands of the Atlantic Indian and Pacific Oceans. These organisations may be called **BME (Black minority ethnic)** in policy and governing documents.



## WHY WE USE THESE TERMS?

The impact of minoritisation is produced by the experience of diaspora. For example, global majority populations are designated with a permanent minority status in the places where they settle regardless of the history of settlement, legal status and citizenship in the country.

Minoritisation is evident in countries where imperialist histories have created identities attached to colonial domination, extractive industry and exploitation (organisation of the slave trade and indentured workforce around violence producing modalities) and by cementing this status through ongoing expansionism through the political economy. Specificity of the lived experience which is embedded historically.

The questions regarding claims to rights and citizenship is one of subjections. **Subjections** (defined as an act of subjecting a country or person to one's control) (Reference: Cambridge English Dictionary at <https://dictionary.cambridge.org/dictionary/english>) or subjugations that come about through exclusions and discrimination characterise the experiences of the global majority in particular ways.

What do we call diverse women who represent this experience in the context of pervasive structural inequality and how do we distinguish these diverse histories so we are not lumped together, void of history and political context? By talking about the consequence of oppression and the impact on collective identity. The term Black refers to Political Blackness. This term is historically rooted and defines our **collective solidarity against racism**. The term **minoritised** refers to the **experience of structural inequality and racism** which designates groups of people with unequal status. Used together, Black and minoritised identifies the struggle against racism of a global majority population.

We do not impose the term. We use the term conscious of our lived experiences and material realities which are rooted historically.



# SELF DETERMINATION AND AUTONOMY

We distinguish diverse histories to prevent experiences of colonialism (annihilation, slavery, extraction) from being lumped together and assumed as a homogenous experience.

This process, often called **erasure**, risks voiding and **re-writing the history of Black and minoritised people and the global majority**. To prevent erasure, the work involves decolonising institutions, wealth accumulation and distribution, and processes governing knowledge which exclude diverse experiences.

*The work of decolonisation, and that of Black feminism is also about transformative social and economic justice*

## BY AND FOR SPECIALIST ORGANISATION

- Lived experience organisations that address material realities. These experiences are embedded in the origins, constitution and ways of working. The lived experience is not an add-on.
- **100% of staff**, senior managers and Board of Trustees are Black and minoritised women.
- **100% of women and girls using services are Black and minoritised.**
- **100% of membership** is Black and minoritised.
- The organisation identifies as Black feminist. By association, this organisation locates itself as an **anti-racist, social justice and intersectional organisation**.
- The organisation defines **intersectionality** by recognising the roots causes of oppression as systems of economic exploitation and subjugation that target Black and minoritised women disproportionately to continue their structural oppression. There is no hierarchy of oppression.
- It is a social justice organisation addressing racism and VAWG.
- It is an organisation that has historical roots in anti-racism and has historically developed its work around the intersection of racism and VAWG.



## SOME GENERIC ORGANISATIONS CLAIM THEY REPRESENT BLACK AND MINORITISED WOMEN AND GIRLS.

- An organisation that has a Black and minoritised woman as Director and/or Chair but **it is not embedded in the lived experiences and material realities of Black and minoritised women.**
- An organisation that **replaces racism with diversity.**
- An organisation that **does not identify as Black feminist.**
- An organisation that performatively claims intersectionality and defines intersectionality as multiple complex need. This is not only misleading but **misinterprets intersectionality** by removing the history of oppression from the analysis. When the history is removed from the analysis, structural inequality and state violence against Black and minoritised women is not addressed.



## THESE ORGANISATIONS POSED THREATS TO SURVIVAL OF THE BLACK AND MINORITISED SECTOR:

- Replace Black and minoritised organisations by **challenging the spaces in which Black and minoritised organisations operate in.**
- Make **false claims** and claim access to funding that is designed to Black and minoritised organisations thus reproducing inequalities in access for them.
- They claim to speak for and represent Black and minoritised women's organisations and challenge those who actually hold these representations.
- They **appropriate the work of Black and minoritised women's organisations and claim it as their own.**
- All of the above amounts to **racism.**

