

## Black Women: Shaping Feminist Theory

Feminism in the United States has never emerged from the women who are most victimized by sexist oppression; women who are daily beaten down, mentally, physically, and spiritually—women who are powerless to change their condition in life. They are a silent majority. A mark of their victimization is that they accept their lot in life without visible question, without organized protest, without collective anger or rage. Betty Friedan's *The Feminine Mystique* is still heralded as having paved the way for contemporary feminist movement—it was written as if these women did not exist. (Although *The Feminine Mystique* has been criticized and even attacked from various fronts, I call attention to it again because certain biased premises about the nature of women's social status put forth initially in this text continue to shape the tenor and direction of feminist movement.)

Friedan's famous phrase, "the problem that has no name," often quoted to describe the condition of women in this society, actually referred to the plight of a select group of college-educated, middle- and upper-class, married white women—housewives bored with leisure, with the home, with children, with buying products, who wanted more out of life. Friedan concludes her first chapter by stating: "We can no longer ignore that voice within women that says: 'I want something more than my husband and my children and my house.'" That "more" she defined as careers. She did not discuss who would be called in to take care of the children and maintain the home if more women like herself were freed from their house labor

and given equal access with white men to the professions. She did not speak of the needs of women without men, without children, without homes. She ignored the existence of all non-white women and poor white women. She did not tell readers whether it was more fulfilling to be a maid, a babysitter, a factory worker, a clerk, or a prostitute than to be a leisure-class housewife.

She made her plight and the plight of white women like herself synonymous with a condition affecting all American women. In so doing, she deflected attention away from her classism, her racism, her sexist attitudes towards the masses of American women. In the context of her book, Friedan makes clear that the women she saw as victimized by sexism were college-educated white women who were compelled by sexist conditioning to remain in the home. She contends:

It is urgent to understand how the very condition of being a housewife can create a sense of emptiness, non-existence, nothingness in women. There are aspects of the housewife role that make it almost impossible for a woman of adult intelligence to retain a sense of human identity, the firm core of self or "I" without which a human being, man or woman, is not truly alive. For women of ability in America today, I am convinced that there is something about the housewife state itself that is dangerous.

Specific problems and dilemmas of leisure-class white housewives were real concerns that merited consideration and change, but they were not the pressing political concerns of masses of women. Masses of women were concerned about economic survival, ethnic and racial discrimination, etc. When Friedan wrote *The Feminine Mystique*, more than one-third of all women were in the work force. Although many women longed to be housewives, only women with leisure time and money could actually shape their identities on the model of the feminine mystique. They were women who, in Friedan's words, were "told by the most advanced thinkers of our time to go back and live their lives as if they were Noras, restricted to the doll's house by Victorian prejudices."

From her early writing, it appears that Friedan never wondered whether or not the plight of college-educated white housewives was

an adequate reference point by which to gauge the impact of sexism or sexist oppression on the lives of women in American society. Nor did she move beyond her own life experience to acquire an expanded perspective on the lives of women in the United States. I say this not to discredit her work. It remains a useful discussion of the impact of sexist discrimination on a select group of women. Examined from a different perspective, it can also be seen as a case study of narcissism, insensitivity, sentimentality, and self-indulgence, which reaches its peak when Friedan, in a chapter titled “Progressive Dehumanization,” makes a comparison between the psychological effects of isolation on white housewives and the impact of confinement on the self-concept of prisoners in Nazi concentration camps.

Friedan was a principal shaper of contemporary feminist thought. Significantly, the one-dimensional perspective on women’s reality presented in her book became a marked feature of the contemporary feminist movement. Like Friedan before them, white women who dominate feminist discourse today rarely question whether or not their perspective on women’s reality is true to the lived experiences of women as a collective group. Nor are they aware of the extent to which their perspectives reflect race and class biases, although there has been a greater awareness of biases in recent years. Racism abounds in the writings of white feminists, reinforcing white supremacy and negating the possibility that women will bond politically across ethnic and racial boundaries. Past feminist refusal to draw attention to and attack racial hierarchies suppressed the link between race and class. Yet class structure in American society has been shaped by the racial politic of white supremacy; it is only by analyzing racism and its function in capitalist society that a thorough understanding of class relationships can emerge. Class struggle is inextricably bound to the struggle to end racism. Urging women to explore the full implication of class in an early essay, “The Last Straw,” Rita Mae Brown explained:

Class is much more than Marx’s definition of relationship to the means of production. Class involves your behavior, your basic assumptions about life. Your experience (determined by your class)

validates those assumptions, how you are taught to behave, what you expect from yourself and from others, your concept of a future, how you understand problems and solve them, how you think, feel, act. It is these behavioral patterns that middle-class women resist recognizing although they may be perfectly willing to accept class in Marxist terms, a neat trick that helps them avoid really dealing with class behavior and changing that behavior in themselves. It is these behavioral patterns which must be recognized, understood, and changed.

White women who dominate feminist discourse, who for the most part make and articulate feminist theory, have little or no understanding of white supremacy as a racial politic, of the psychological impact of class, of their political status within a racist, sexist, capitalist state.

It is this lack of awareness that, for example, leads Leah Fritz to write in *Dreamers and Dealers*, a discussion of the current women's movement published in 1979:

Women's suffering under sexist tyranny is a common bond among all women, transcending the particulars of the different forms that tyranny takes. *Suffering cannot be measured and compared quantitatively*. Is the enforced idleness and vacuity of a "rich" woman, which leads her to madness and/or suicide, greater or less than the suffering of a poor woman who barely survives on welfare but retains somehow her spirit? There is no way to measure such difference, but should these two women survey each other without the screen of patriarchal class, they may find a commonality in the fact that they are both oppressed, both miserable.

Fritz's statement is another example of wishful thinking, as well as the conscious mystification of social divisions between women that has characterized much feminist expression. While it is evident that many women suffer from sexist tyranny, there is little indication that this forges "a common bond among all women." There is much evidence substantiating the reality that race and class identity creates differences in quality of life, social status, and lifestyle that take precedence over the common experience women share—differences that are rarely transcended. The motives of materially privileged, educated white women with a variety of career and lifestyle options

available to them must be questioned when they insist that “suffering cannot be measured.” Fritz is by no means the first white feminist to make this statement. It is a statement that I have never heard a poor woman of any race make. Although there is much I would take issue with in Benjamin Barber’s critique of the women’s movement, *Liberating Feminism*, I agree with his assertion:

Suffering is not necessarily a fixed and universal experience that can be measured by a single rod: it is related to situations, needs, and aspirations. But there must be some historical and political parameters for the use of the term so that political priorities can be established and different forms and degrees of suffering can be given the most attention.

A central tenet of modern feminist thought has been the assertion that “all women are oppressed.” This assertion implies that women share a common lot, that factors like class, race, religion, sexual preference, etc. do not create a diversity of experience that determines the extent to which sexism will be an oppressive force in the lives of individual women. Sexism as a system of domination is institutionalized, but it has never determined in an absolute way the fate of all women in this society. Being oppressed means the *absence of choices*. It is the primary point of contact between the oppressed and the oppressor. Many women in this society do have choices (as inadequate as they are); therefore exploitation and discrimination are words that more accurately describe the lot of women collectively in the United States. Many women do not join organized resistance against sexism precisely because sexism has not meant an absolute lack of choices. They may know they are discriminated against on the basis of sex, but they do not equate this with oppression. Under capitalism, patriarchy is structured so that sexism restricts women’s behavior in some realms even as freedom from limitations is allowed in other spheres. The absence of extreme restrictions leads many women to ignore the areas in which they are exploited or discriminated against; it may even lead them to imagine that no women are oppressed.

There are oppressed women in the United States, and it is both appropriate and necessary that we speak against such oppression. French feminist Christine Delphy makes the point in her essay “For a Materialist Feminism” that the use of the term “oppression” is important because it places feminist struggle in a radical political framework (a fuller discussion of Christine Delphy’s perspective may be found in the collected essays of her work, *Close to Home*):

The rebirth of feminism coincided with the use of the term “oppression.” The ruling ideology, i.e. common sense, daily speech, does not speak about oppression but about a “feminine condition.” It refers back to a naturalist explanation: to a constraint of nature, exterior reality out of reach and not modifiable by human action. The term “oppression,” on the contrary, refers back to a choice, an explanation, a situation that is political. “Oppression” and “social oppression” are therefore synonyms, or rather social oppression is a redundancy: the notion of a political origin, i.e. social, is an integral part of the concept of oppression.

However, feminist emphasis on “common oppression” in the United States was less a strategy for politicization than an appropriation by conservative and liberal women of a radical political vocabulary that masked the extent to which they shaped the movement so that it addressed and promoted their class interests.

Although the impulse towards unity and empathy that informed the notion of common oppression was directed at building solidarity, slogans like “organize around your own oppression” provided the excuse many privileged women needed to ignore the differences between their social status and the status of masses of women. It was a mark of race and class privilege, as well as the expression of freedom from the many constraints sexism places on working-class women, that middle-class white women were able to make their interests the primary focus of feminist movement and employ a rhetoric of commonality that made their condition synonymous with “oppression.” Who was there to demand a change in vocabulary? What other group of women in the United States had the same access to universities, publishing houses, mass media, money? Had

middle-class black women begun a movement in which they had labeled themselves “oppressed,” no one would have taken them seriously. Had they established public forums and given speeches about their “oppression,” they would have been criticized and attacked from all sides. This was not the case with white bourgeois feminists, for they could appeal to a large audience of women like themselves who were eager to change their lot in life. Their isolation from women of other class and race groups provided no immediate comparative base by which to test their assumptions of common oppression.

Initially, radical participants in women’s movement demanded that women penetrate that isolation and create a space for contact. Anthologies like *Liberation Now!*, *Women’s Liberation: Blueprint for the Future*, *Class and Feminism*, *Radical Feminism*, and *Sisterhood Is Powerful*, all published in the early 1970s, contain articles that attempted to address a wide audience of women, an audience that was not exclusively white, middle-class, college-educated, and adult (many have articles on teenagers). Sookie Stambler articulated this radical spirit in her introduction to *Women’s Liberation: Blueprint for the Future*:

Movement women have always been turned off by the media’s necessity to create celebrities and superstars. This goes against our basic philosophy. We cannot relate to women in our ranks towering over us with prestige and fame. We are not struggling for the benefit of the one woman or for one group of women. We are dealing with issues that concern all women.

These sentiments, shared by many feminists early in the movement, were not sustained. As more and more women acquired prestige, fame, or money from feminist writings or from gains from feminist movement for equality in the work force, individual opportunism undermined appeals for collective struggle. Women who were not opposed to patriarchy, capitalism, classism, or racism labeled themselves “feminist.” Their expectations were varied. Privileged women wanted social equality with men of their class; some women wanted equal pay for equal work; others wanted an alternative lifestyle. Many of these legitimate concerns were easily co-opted

by the ruling capitalist patriarchy. French feminist Antoinette Fouque states:

The actions proposed by the feminist groups are spectacular, provoking. But provocation only brings to light a certain number of social contradictions. It does not reveal radical contradictions within society. The feminists claim that they do not seek equality with men, but their practice proves the contrary to be true. Feminists are a bourgeois avant-garde that maintains, in an inverted form, the dominant values. Inversion does not facilitate the passage to another kind of structure. Reformism suits everyone! Bourgeois order, capitalism, phallocentrism are ready to integrate as many feminists as will be necessary. Since these women are becoming men, in the end it will only mean a few more men. The difference between the sexes is not whether one does or doesn't have a penis, it is whether or not one is an integral part of a phallic masculine economy.

Feminists in the United States are aware of the contradictions. Carol Ehrlich makes the point in her essay "The Unhappy Marriage of Marxism and Feminism: Can It Be Saved?" that "feminism seems more and more to have taken on a blind, safe, nonrevolutionary outlook" as "feminist radicalism loses ground to bourgeois feminism," stressing that "we cannot let this continue":

Women need to know (and are increasingly prevented from finding out) that feminism is *not* about dressing for success, or becoming a corporate executive, or gaining elective office; it is *not* being able to share a two-career marriage and take skiing vacations and spend huge amounts of time with your husband and two lovely children because you have a domestic worker who makes all this possible for you, but who hasn't the time or money to do it for herself; it is *not* opening a Women's Bank, or spending a weekend in an expensive workshop that guarantees to teach you how to become assertive (but not aggressive); it is most emphatically *not* about becoming a police detective or CIA agent or marine corps general.

But if these distorted images of feminism have more reality than ours do, it is partly our own fault. We have not worked as

hard as we should have at providing clear and meaningful alternative analyses which relate to people's lives, and at providing active, accessible groups in which to work.

It is no accident that feminist struggle has been so easily co-opted to serve the interests of conservative and liberal feminists, since feminism in the United States has so far been a bourgeois ideology. Zillah Eisenstein discusses the liberal roots of North American feminism in *The Radical Future of Liberal Feminism*, explaining in the introduction:

One of the major contributions to be found in this study is the role of the ideology of liberal individualism in the construction of feminist theory. Today's feminists either do not discuss a theory of individuality or they unself-consciously adopt the competitive, atomistic ideology of liberal individualism. There is much confusion on this issue in the feminist theory we discuss here. Until a conscious differentiation is made between a theory of individuality that recognizes the importance of the individual within the social collectivity and the ideology of individualism that assumes a competitive view of the individual, there will not be a full accounting of what a feminist theory of liberation must look like in our Western society.

The ideology of “competitive, atomistic...liberal individualism” has permeated feminist thought to such an extent that it undermines the potential radicalism of feminist struggle. The usurpation of feminism by bourgeois women to support their class interests has been to a very grave extent justified by feminist theory as it has so far been conceived (for example, the ideology of “common oppression”). Any movement to resist the co-optation of feminist struggle must begin by introducing a different feminist perspective—a new theory—one that is not informed by the ideology of liberal individualism.

The exclusionary practices of women who dominate feminist discourse have made it practically impossible for new and varied theories to emerge. Feminism has its party line, and women who feel a need for a different strategy, a different foundation, often find themselves ostracized and silenced. Criticisms of or alternatives to

established feminist ideas are not encouraged, e.g. recent controversies about expanding feminist discussions of sexuality. Yet groups of women who feel excluded from feminist discourse and praxis can make a place for themselves only if they first create, via critiques, an awareness of the factors that alienate them. Many individual white women found in the women's movement a liberatory solution to personal dilemmas. Having directly benefited from the movement, they are less inclined to criticize it or to engage in rigorous examination of its structure than those who feel it has not had a revolutionary impact on their lives or the lives of masses of women in our society. Non-white women who feel affirmed within the current structure of feminist movement (even though they may form autonomous groups) seem also to feel that their definitions of the party line, whether on the issue of black feminism or on other issues, are the only legitimate discourse. Rather than encourage a diversity of voices, critical dialogue, and controversy, they, like some white women, seek to stifle dissent. As activists and writers whose work is widely known, they act as if they are best able to judge whether other women's voices should be heard. Susan Griffin warns against this overall tendency towards dogmatism in her essay "The Way of All Ideology":

When a theory is transformed into an ideology, it begins to destroy the self and self-knowledge. Originally born of feeling, it pretends to float above and around feeling. Above sensation. It organizes experience according to itself, without touching experience. By virtue of being itself, it is supposed to know. To invoke the name of this ideology is to confer truthfulness. No one can tell it anything new. Experience ceases to surprise it, inform it, transform it. It is annoyed by any detail which does not fit into its world view. Begun as a cry against the denial of truth, now it denies any truth which does not fit into its scheme. Begun as a way to restore one's sense of reality, now it attempts to discipline real people, to remake natural beings after its own image. All that it fails to explain it records as its enemy. Begun as a theory of liberation, it is threatened by new theories of liberation; it builds a prison for the mind.

We resist hegemonic dominance of feminist thought by insist-

ing that it is a theory in the making, that we must necessarily criticize, question, re-examine, and explore new possibilities. My persistent critique has been informed by my status as a member of an oppressed group, my experience of sexist exploitation and discrimination, and the sense that prevailing feminist analysis has not been the force shaping my feminist consciousness. This is true for many women. There are white women who had never considered resisting male dominance until the feminist movement created an awareness that they could and should. My awareness of feminist struggle was stimulated by social circumstance. Growing up in a Southern, black, father-dominated, working-class household, I experienced (as did my mother, my sisters, and my brother) varying degrees of patriarchal tyranny, and it made me angry—it made us all angry. Anger led me to question the politics of male dominance and enabled me to resist sexist socialization. Frequently, white feminists act as if black women did not know sexist oppression existed until they voiced feminist sentiment. They believe they are providing black women with “the” analysis and “the” program for liberation. They do not understand, cannot even imagine, that black women, as well as other groups of women who live daily in oppressive situations, often acquire an awareness of patriarchal politics from their lived experience, just as they develop strategies of resistance (even though they may not resist on a sustained or organized basis).

These black women observed white feminist focus on male tyranny and women’s oppression as if it were a “new” revelation, and felt such a focus had little impact on their lives. To them it was just another indication of the privileged living conditions of middle- and upper-class white women that they would need a theory to “inform them that they were oppressed.” The implication being that people who are truly oppressed know it even though they may not be engaged in organized resistance or are unable to articulate in written form the nature of their oppression. These black women saw nothing liberatory in party-line analyses of women’s oppression. Neither the fact that black women have not organized collectively in huge numbers around the issues of “feminism” (many of us do not know or use the term) nor the fact that we have not had access to the ma-

chinery of power that would allow us to share our analyses or theories about gender with the American public negates its presence in our lives or places us in a position of dependency in relationship to those white and non-white feminists who address a larger audience.

The understanding I had by age thirteen of patriarchal politics created in me expectations of the feminist movement that were quite different from those of young, middle-class white women. When I entered my first women's studies class at Stanford University in the early 1970s, white women were reveling in the joy of being together—to them it was an important, momentous occasion. I had not known a life where women had not been together, where women had not helped, protected, and loved one another deeply. I had not known white women who were ignorant of the impact of race and class on their social status and consciousness. (Southern white women often have a more realistic perspective on racism and classism than white women in other areas of the United States.) I did not feel sympathetic to white peers who maintained that I could not expect them to have knowledge of or understand the life experiences of black women. Despite my background (living in racially segregated communities) I knew about the lives of white women, and certainly no white women lived in our neighborhood, attended our schools, or worked in our homes.

When I participated in feminist groups, I found that white women adopted a condescending attitude towards me and other non-white participants. The condescension they directed at black women was one of the means they employed to remind us that the women's movement was "theirs"—that we were able to participate because they allowed it, even encouraged it; after all, we were needed to legitimate the process. They did not see us as equals. They did not treat us as equals. And though they expected us to provide first-hand accounts of black experience, they felt it was their role to decide if these experiences were authentic. Frequently, college-educated black women (even those from poor and working-class backgrounds) were dismissed as mere imitators. Our presence in movement activities did not count, as white women were convinced that "real" blackness meant speaking the patois of poor black people, be-

ing uneducated, streetwise, and a variety of other stereotypes. If we dared to criticize the movement or to assume responsibility for reshaping feminist ideas and introducing new ideas, our voices were tuned out, dismissed, silenced. We could be heard only if our statements echoed the sentiments of the dominant discourse.

Attempts by white feminists to silence black women are rarely written about. All too often they have taken place in conference rooms, classrooms, or the privacy of cozy living-room settings, where one lone black woman faces the racist hostility of a group of white women. From the time the women's liberation movement began, individual black women went to groups. Many never returned after a first meeting. Anita Cornwell is correct in "Three for the Price of One: Notes from a Gay Black Feminist" when she states, "Sadly enough, fear of encountering racism seems to be one of the main reasons that so many black women refuse to join the women's movement." Recent focus on the issue of racism has generated discourse but has had little impact on the behavior of white feminists towards black women. Often the white women who are busy publishing papers and books on "unlearning racism" remain patronizing and condescending when they relate to black women. This is not surprising given that frequently their discourse is aimed solely in the direction of a white audience and the focus solely on changing attitudes rather than addressing racism in a historical and political context. They make us the "objects" of their privileged discourse on race. As "objects," we remain unequal, inferiors. Even though they may be sincerely concerned about racism, their methodology suggests they are not yet free of the type of paternalism endemic to white supremacist ideology. Some of these women place themselves in the position of "authorities" who must mediate communication between racist white women (naturally they see themselves as having come to terms with their racism) and angry black women whom they believe are incapable of rational discourse. Of course, the system of racism, classism, and educational elitism must remain intact if they are to maintain their authoritative positions.

In 1981, I enrolled in a graduate class on feminist theory where we were given a course reading list that had writings by white

women and men and one black man, but no material by or about black, Native American Indian, Hispanic, or Asian women. When I criticized this oversight, white women directed an anger and hostility at me that was so intense I found it difficult to attend the class. When I suggested that the purpose of this collective anger was to create an atmosphere in which it would be psychologically unbearable for me to speak in class discussions or even attend class, I was told that they were not angry. *I was the one who was angry.* Weeks after class ended, I received an open letter from one white female student acknowledging her anger and expressing regret for her attacks. She wrote:

I didn't know you. You were black. In class after a while I noticed myself, that I would always be the one to respond to whatever you said. And usually it was to contradict. Not that the argument was always about racism by any means. But I think the hidden logic was that if I could prove you wrong about one thing, then you might not be right about anything at all.

And in another paragraph:

I said in class one day that there were some people less entrapped than others by Plato's picture of the world. I said I thought we, after fifteen years of education, courtesy of the ruling class, might be more entrapped than others who had not received a start in life so close to the heart of the monster. My classmate, once a close friend, sister, colleague, has not spoken to me since then. I think the possibility that we were not the best spokespeople for all women made her fear for her self-worth and for her Ph.D.

Often in situations where white feminists aggressively attacked individual black women, they saw themselves as the ones who were under attack, who were the victims. During a heated discussion with another white female student in a racially mixed women's group I had organized, I was told that she had heard how I had "wiped out" people in the feminist theory class, that she was afraid of being "wiped out," too. I reminded her that I was one person speaking to a large group of angry, aggressive people; I was hardly dominating the situation. It was I who left the class in tears, not any of the people I

had supposedly “wiped out.”

Racist stereotypes of the strong, superhuman black woman are operative myths in the minds of many white women, allowing them to ignore the extent to which black women are likely to be victimized in this society, and the role white women may play in the maintenance and perpetuation of that victimization. In Lillian Hellman’s autobiographical work *Pentimento*, she writes, “All my life, beginning at birth, I have taken orders from black women, wanting them and resenting them, being superstitious the few times I disobeyed.” The black women Hellman describes worked in her household as family servants, and their status was never that of an equal. Even as a child, she was always in the dominant position as they questioned, advised, or guided her; they were free to exercise these rights because she or another white authority figure allowed it. Hellman places power in the hands of these black women rather than acknowledge her own power over them; hence she mystifies the true nature of their relationship. By projecting onto black women a mythical power and strength, white women both promote a false image of themselves as powerless, passive victims and deflect attention away from their aggressiveness, their power (however limited in a white supremacist, male-dominated state), their willingness to dominate and control others. These unacknowledged aspects of the social status of many white women prevent them from transcending racism and limit the scope of their understanding of women’s overall social status in the United States.

Privileged feminists have largely been unable to speak to, with, and for diverse groups of women because they either do not understand fully the interrelatedness of sex, race, and class oppression or refuse to take this interrelatedness seriously. Feminist analyses of woman’s lot tend to focus exclusively on gender and do not provide a solid foundation on which to construct feminist theory. They reflect the dominant tendency in Western patriarchal minds to mystify woman’s reality by insisting that gender is the sole determinant of woman’s fate. Certainly it has been easier for women who do not experience race or class oppression to focus exclusively on gender. Although socialist feminists focus on class and gender, they tend

to dismiss race, or they make a point of acknowledging that race is important and then proceed to offer an analysis in which race is not considered.

As a group, black women are in an unusual position in this society, for not only are we collectively at the bottom of the occupational ladder, but our overall social status is lower than that of any other group. Occupying such a position, we bear the brunt of sexist, racist, and classist oppression. At the same time, we are the group that has not been socialized to assume the role of exploiter/oppressor in that we are allowed no institutionalized “other” that we can exploit or oppress. (Children do not represent an institutionalized other even though they may be oppressed by parents.) White women and black men have it both ways. They can act as oppressor or be oppressed. Black men may be victimized by racism, but sexism allows them to act as exploiters and oppressors of women. White women may be victimized by sexism, but racism enables them to act as exploiters and oppressors of black people. Both groups have led liberation movements that favor their interests and support the continued oppression of other groups. Black male sexism has undermined struggles to eradicate racism just as white female racism undermines feminist struggle. As long as these two groups, or any group, defines liberation as gaining social equality with ruling-class white men, they have a vested interest in the continued exploitation and oppression of others.

Black women with no institutionalized “other” that we may discriminate against, exploit, or oppress often have a lived experience that directly challenges the prevailing classist, sexist, racist social structure and its concomitant ideology. This lived experience may shape our consciousness in such a way that our world view differs from those who have a degree of privilege (however relative within the existing system). It is essential for continued feminist struggle that black women recognize the special vantage point our marginality gives us and make use of this perspective to criticize the dominant racist, classist, sexist hegemony as well as to envision and create a counter-hegemony. I am suggesting that we have a central role to play in the making of feminist theory and a contribution to offer that

is unique and valuable. The formation of a liberatory feminist theory and praxis is a collective responsibility, one that must be shared. Though I criticize aspects of feminist movement as we have known it so far, a critique which is sometimes harsh and unrelenting, I do so not in an attempt to diminish feminist struggle but to enrich, to share in the work of making a liberatory ideology and a liberatory movement.