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SISTERHOOD: POLITICAL SOLIDARITY BETWEEN WOMEN

Women are the group most victimized by sexist oppression. As with other forms of group oppression, sexism is perpetuated by institutional and social structures; by the individuals who dominate, exploit, or oppress; and by the victims themselves who are socialized to behave in ways that make them act in complicity with the status quo. Male supremacist ideology encourages women to believe we are valueless and obtain value only by relating to or bonding with men. We are taught that our relationships with one another diminish rather than enrich our experience. We are taught that women are "natural" enemies, that solidarity will never exist between us because we cannot, should not, and do not bond with one another. We have learned these lessons well. We must unlearn them if we are to build a sustained feminist movement. We must learn to live and work in solidarity. We must learn the true meaning and value of Sisterhood.

Although contemporary feminist movement should have provided a training ground for women to learn about political solidarity, Sisterhood was not viewed as a revolutionary accomplishment women would work and struggle to obtain. The vision of Sisterhood evoked by women's liberationists was based on the idea of common oppression. Needless to say, it was primarily bourgeois white women, both liberal and radical in perspective, who professed belief in the notion of common

oppression. The idea of "common oppression" was a false and corrupt platform disguising and mystifying the true nature of women's varied and complex social reality. Women are divided by sexist attitudes, racism, class privilege, and a host of other prejudices. Sustained woman bonding can occur only when these divisions are confronted and the necessary steps are taken to eliminate them. Divisions will not be eliminated by wishful thinking or romantic reverie about common oppression despite the value of highlighting experiences all women share.

In recent years Sisterhood as slogan, motto, rallying cry no longer evokes the spirit of power in unity. Some feminists now seem to feel that unity between women is impossible given our differences. Abandoning the idea of Sisterhood as an expression of political solidarity weakens and diminishes feminist movement. Solidarity strengthens resistance struggle. There can be no mass-based feminist movement to end sexist oppression without a united front—women must take the initiative and demonstrate the power of solidarity. Unless we can show that barriers separating women can be eliminated, that solidarity can exist, we cannot hope to change and transform society as a whole. The shift away from an emphasis on Sisterhood has occurred because many women, angered by the insistence on "common oppression," shared identity, sameness, criticized or dismissed feminist movement altogether. The emphasis on Sisterhood was often seen as the emotional appeal masking the opportunism of manipulative bourgeois white women. It was seen as a cover-up hiding the fact that many women exploit and oppress other women. Black woman activist lawyer Florynce Kennedy wrote an essay, published in the anthology *Sisterhood is Powerful*, voicing her suspicions about the existence of solidarity between women as early as 1970:

It is for this reason that I have considerable difficulty with the sisterhood mystique: "We are sisters," "Don't criticize a 'sister' publicly," etc. When a female judge asks my client where the bruises are when she complains about being assaulted by her husband (as did Family Court Judge Sylvia Jaffin Liese), and makes smart remarks about her being overweight, and when another female judge is so hostile that she disqualifies herself but refuses to order a combative husband out of the house (even though he owns property elsewhere with suitable living quarters—these judges are not my sisters.

Women were wise to reject a false Sisterhood based on shallow notions of bonding. We are mistaken if we allow these distortions or the women who created them (many of whom now tell us bonding between women is unimportant) to lead us to devalue Sisterhood.*

Women are enriched when we bond with one another but we cannot develop sustaining ties or political solidarity using the model of Sisterhood created by bourgeois women's liberationists. According to their analysis, the basis for bonding was shared victimization, hence the emphasis on common oppression. This concept of bonding directly reflects male supremacist thinking. Sexist ideology teaches women that to be female is to be a victim. Rather than repudiate this equation (which mystifies female experience—in their daily lives most women are not continually passive, helpless, or powerless "victims"), women's liberationists embraced it, making shared victimization the basis for woman bonding. This meant that women had to conceive of themselves as "victims" in order to feel that feminist movement was relevant to their lives. Bonding as victims created a situation in which assertive, self-affirming women were often seen as having no place in feminist movement. It was this logic that led white women activists (along with black men) to suggest that black women were so "strong" they did not need to be active in feminist movement. It was this logic that led many white women activists to abandon feminist movement when they no longer embraced the victim identity. Ironically, the women who were most eager to be seen as "victims," who overwhelmingly stressed the role of victim, were more privileged and powerful than the vast majority of women in our society. An example of this tendency is some writing about violence against women. Women who are exploited and oppressed daily cannot afford to relinquish the belief that they exercise some measure of control, however relative, over their lives. They cannot afford to see themselves solely as "victims" because their survival depends on continued exercise of whatever personal powers they possess. It would be psychologically demoralizing for these women to bond with other women on the basis of shared victimization. They bond with other women on the basis of shared strengths and resources. This is the woman bonding feminist movement should encourage. It is this type of bonding that is the essence of Sisterhood.

Bonding as "victims," white women liberationists were

not required to assume responsibility for confronting the complexity of their own experience. They were not challenging one another to examine their sexist attitudes towards women unlike themselves or exploring the impact of race and class privilege on their relationships to women outside their race/class groups. Identifying as "victims," they could abdicate responsibility for their role in the maintenance and perpetuation of sexism, racism, and classism, which they did by insisting that only men were the enemy. They did not acknowledge and confront the enemy within. They were not prepared to forego privilege and do the "dirty work" (the struggle and confrontation necessary to build political awareness as well as the many tedious tasks to be accomplished in day to day organizing) that is necessary in the development of radical political consciousness. The first task being honest critique and evaluation of one's social status, values, political beliefs, etc., self yet another shield against reality, another support system. vists were seeking to avoid self-awareness. Sisterhood became yet another shield against reality, another support system. Their version of Sisterhood was informed by racist and classist assumption about white womanhood, that the white "lady" (that is to say bourgeois woman) should be protected from all that might upset or discomfort her and shielded from negative realities that might lead to confrontation. Their version of Sisterhood dictated that sisters were to "unconditionally" love one another; that they were to avoid conflict and minimize disagreement; that they were not to criticize one other, especially in public. For a time these mandates created an illusion of unity suppressing the competition, hostility, perpetual disagreement, and abusive criticism (trashing) that was often the norm in feminist groups. Today many splinter groups who share common identities (e.g. Wasp working class; white academic faculty women; anarchist feminists, etc.) use this same model of Sisterhood, but participants in these groups endeavor to support, affirm, and protect one another while demonstrating hostility (usually through excessive trashing) towards women outside the chosen sphere. Bonding between a chosen circle of women who strengthen their ties by excluding and devaluing women outside their group closely resembles the type of personal bonding between women that has always occurred under patriarchy: the one difference being the interest in feminism.

To develop political solidarity between women, feminist activists cannot bond on the terms set by the dominant ideology of the culture. We must define our own terms. Rather than bond on the basis of shared victimization or in response to a false sense of a common enemy, we can bond on the basis of our political commitment to a feminist movement that aims to end sexist oppression. Given such a commitment, our energies would not be concentrated on the issue of equality with men or solely on the struggle to resist male domination. We would no longer accept a simplistic good girls/bad boys account of the structure of sexist oppression. Before we can resist male domination we must break our attachment to sexism; we must work to transform female consciousness. Working together to expose, examine, and eliminate sexist socialization within ourselves, women would strengthen and affirm one another and build a solid foundation for developing political solidarity.

Between women and men, sexism is most often expressed in the form of male domination which leads to discrimination, exploitation, or oppression. Between women, male supremacist values are expressed through suspicious, defensive, competitive behavior. It is sexism that leads women to feel threatened by one another without cause. While sexism teaches women to be sex objects for men, it is also manifest when women who have repudiated this role feel contemptuous and superior in relation to those women who have not. Sexism leads women to devalue parenting work while inflating the value of jobs and careers. Acceptance of sexist ideology is indicated when women teach children that there are only two possible behavior patterns: the role of dominant or submissive being. Sexism teaches women woman-hating, and both consciously and unconsciously we act out this hatred in our daily contact with one another.

Although contemporary feminist activists, especially radical feminists, called attention to women's absorption in sexist ideology, ways that women who are advocates of patriarchy, as well as women who uncritically accept sexist assumptions, could unlearn that socialization were not stressed. It was often assumed that to support feminism was synonymous with repudiation of sexism in all its forms. Taking on the label "feminist" was accepted as a sign of personal transformation; as a consequence, the process by which values were altered was either ignored or could not be spelled out because no fundamen-

tal change had occurred. Sometimes consciousness-raising groups provided space for women to explore their sexism. This examination of attitudes towards themselves and other women was often a catalyst for transformation. Describing the function of rap groups in *The Politics of Women's Liberation*, Jo Freeman explains:

Women came together in small groups to share personal experiences, problems, and feelings. From this public sharing comes the realization that what was thought to be individual is in fact common: that what was thought to be a personal problem has a social cause and a political solution. The rap group attacks the effects of psychological oppression and helps women to put it into a feminist context. Women learn to see how social structures and attitudes have molded them from birth and limited their opportunities. They ascertain the extent to which women have been denigrated in this society and how they have developed prejudices against themselves and other women. They learn to develop self-esteem and to appreciate the value of group solidarity.

As consciousness-raising groups lost their popularity new groups were not formed to fulfill similar functions. Women produced a large quantity of feminist writing but placed little emphasis on ways to unlearn sexism.

Since we live in a society that promotes fadism and temporary superficial adaptation of different values, we are easily convinced that changes have occurred in arenas where there has been little or no change. Women's sexist attitudes towards one another are one such arena. All over the United States, women spend hours of their time daily verbally abusing other women, usually through malicious gossip (not to be confused with gossip as positive communication). Television soap operas and night time dramas continually portray woman-to-woman relationships as characterized by aggression, contempt, and competitiveness. In feminist circles sexism towards women is expressed by abusive trashing, total disregard and lack of concern or interest in women who have not joined feminist movement. This is especially evident at university campuses where feminist studies is often seen as a discipline or program having no relationship to feminist movement. In her commencement address at Barnard College in May, 1979, black woman writer Toni Morrison told her audience:

I want not to ask you but to tell you not to participate in the oppression of your sisters. Mothers who abuse their chil-

dren are women, and another woman, not an agency, has to be willing to stay their hands. Mothers who set fire to school buses are women, and another woman, not an agency, has to tell them to stay their hands. Women who stop the promotion of other women in careers are women, and another woman must come to the victim's aid. Social and welfare workers who humiliate their clients may be women, and other women colleagues have to deflect their anger.

I am alarmed by the violence that women do to each other: professional violence, competitive violence, emotional violence. I am alarmed by the willingness of women to enslave other women. I am alarmed by a growing absence of decency on the killing floor of professional women's worlds.

To build a politicized, mass-based feminist movement, women must work harder to overcome the alienation from one another that exists when sexist socialization has not been unlearned, e.g. homophobia, judging by appearance, conflicts between women with diverse sexual practices. So far, feminist movement has not transformed woman-to-woman relationships, especially between women who are strangers to one another or from different backgrounds, even though it has been the occasion for bonding between individuals and groups of women. We must renew our efforts to help women unlearn sexism if we are to develop affirming personal relationships as well as political unity.

Racism is another barrier to solidarity between women. The ideology of Sisterhood as expressed by contemporary feminist activists indicated no acknowledgement that racist discrimination, exploitation, and oppression of multi-ethnic women by white women had made it impossible for the two groups to feel they shared common interests or political concerns. Also, the existence of totally different cultural backgrounds can make communication difficult. This has been especially true of black and white female relationships. Historically, many black women experienced white women as the white supremacist group who most directly exercised power over them, often in a manner far more brutal and dehumanizing than that of racist white men. Today, despite predominant rule by white supremacist patriarchs, black women often work in situations where the immediate supervisor, boss, or authority figure is a white woman. Conscious of the privileges white men as well as white women gain as a consequence of racial domination, black women were quick to react to the feminist

call for Sisterhood by pointing to the contradiction—that we should join with women who exploit us to help liberate them. The call for Sisterhood was heard by many black women as a plea for help and support for a movement that did not address us. As Toni Morrison explains in her article “What the Black Woman Thinks About Women’s Lib,” many black women do not respect bourgeois white women and could not imagine supporting a cause that would be for their benefit.

Black women have been able to envy white women (their looks, their easy life, the attention they seem to get from their men); they could fear them (for the economic control they have had over black women’s lives); and even love them (as mummies and domestic workers can); but black women have found it impossible to respect white women...Black women have no abiding admiration of white women as competent, complete people, whether vying with them for the few professional slots available to women in general, or moving their dirt from one place to another, they regarded them as willful children, pretty children, mean children, but never as real adults capable of handling the real problems of the world.

White women were ignorant of the facts of life—perhaps by choice, perhaps with the assistance of men, but ignorant anyway. They were totally dependent on marriage or male support (emotionally and economically). They confronted their sexuality with furtiveness, complete abandon, or repression. Those who could afford it gave over the management of the house and the rearing of children to others. (It is a source of amusement even now to black women to listen to feminist talk of liberation while somebody’s nice black grandmother shoulders the daily responsibility of child rearing and floor mopping, and the liberated one comes home to examine the housekeeping, correct it, and be entertained by the children.) If Women’s Lib needs those grandmothers to thrive, it has a serious flaw.

Many perceived that women’s liberation movement as outlined by bourgeois white women would serve their interests at the expense of poor and working class women, many of whom are black. Certainly this was not a basis for Sisterhood and black women would have been politically naive had we joined such a movement. However, given the struggles of black women’s participation historically and currently in political organizing, the emphasis could have been on the development and clarification of the nature of political solidarity.

White females discriminate against and exploit black women while simultaneously being envious and competitive in

their interactions with them. Neither process of interaction creates conditions wherein trust and mutually reciprocal relationships can develop. After constructing feminist theory and praxis in such a way as to omit focus on racism, white women shifted the responsibility for calling attention to race onto others. They did not have to take the initiative in discussions of racism or race privilege but could listen and respond to non-white women discussing racism without changing in any way the structure of feminist movement, without losing their hegemonic hold. They could then show their concern with having more women of color in feminist organizations by encouraging greater participation. They were not confronting racism. In more recent years, racism has become an accepted topic in feminist discussions not as a result of black women calling attention to it (this was done at the very onset of the movement), but as a result of white female input validating such discussions, a process which is indicative of how racism works. Commenting on this tendency in her essay “The Incompatible Menage À Trois: Marxism, Feminism, and Racism,” Gloria Joseph states:

To date feminists have not concretely demonstrated the potential or capacity to become involved in fighting racism on an equal footing with sexism. Adrienne Rich’s recent article on feminism and racism is an exemplary one on this topic. She reiterates much that has been voiced by black female writers, but the acclaim given her article shows again that it takes whiteness to give even Blackness validity.

Focus on racism in feminist circles is usually directed at legitimating the “as is” structure of feminist theory and praxis. Like other affirmative action agendas in white supremacist capitalist patriarchy, lengthy discussions of racism or lip-service to its importance tend to call attention to the “political correctness” of current feminist movement; they are not directed at an overall struggle to resist racist oppression in our society (not just racism in feminist movement). Discussions of racism have been implicitly sexist because of the focus on guilt and personal behavior. Racism is not an issue simply because white women activists are individually racist. They represent a small percentage of women in this society. They could have all been anti-racist from the outset but eliminating racism would still need to be a central feminist issue. Racism is fundamentally a feminist issue because it is so inter-connected with

sexist oppression. In the West, the philosophical foundations of racist and sexist ideology are similar. Although ethnocentric white values have led feminist theorists to argue the priority of sexism over racism, they do so in the context of attempting to create an evolutionary notion of culture, which in no way corresponds to our lived experience. In the United States, maintaining white supremacy has always been as great if not a greater priority than maintaining strict sex role divisions.* It is no mere coincidence that interest in white women's rights is kindled whenever there is mass-based anti-racist protest. Even the most politically naive person can comprehend that a white supremacist state, asked to respond to the needs of oppressed black people and/or the needs of white women (particularly those from the bourgeois classes), will find it in its interest to respond to whites. Radical movement to end racism (a struggle that many have died to advance) is far more threatening than a women's movement shaped to meet the class needs of upwardly mobile white women.

It does not in any way diminish the value of or the need for feminist movement to recognize the significance of anti-racist struggle. Feminist theory would have much to offer if it showed women ways in which racism and sexism are immutably connected rather than pitting one struggle against the other or blatantly dismissing racism. A central issue for feminist activists has been the struggle to obtain for women the right to control their bodies. The very concept of white supremacy relies on the perpetuation of a white race. It is in the interest of continued white racist domination of the planet for white patriarchy to maintain control over all women's bodies. Any white female activist who works daily to help women gain control over their bodies and is racist negates and undermines her own effort. When white women attack white supremacy they are simultaneously participating in the struggle to end sexist oppression. This is just one example of the intersecting, complementary nature of racist and sexist oppression. There are many others that need to be examined by feminist theorists.

Racism allows white women to construct feminist theory and praxis in such a way that it is far removed from anything resembling radical struggle. Racist socialization teaches bourgeois white women to think they are necessarily more capable of leading masses of women than other groups of women. Time

and time again, they have shown that they do not want to be part of feminist movement—they want to lead it. Even though bourgeois white women liberationists probably know less about grassroots organizing than many poor and working class women, they were certain of their leadership ability, as well as confident that theirs should be the dominant role in shaping theory and praxis. Racism teaches an inflated sense of importance and value, especially when coupled with class privilege. Most poor and working class women or even individual bourgeois non-white women would not have assumed that they could launch a feminist movement without first having the support and participation of diverse groups of women. Elizabeth Spelmann stresses this impact of racism in her essay, "Theories of Race and Gender: The Erasure of Black Women":

...this is a racist society, and part of what this means is that, generally, the self-esteem of white people is deeply influenced by their difference from and supposed superiority to black people. White people may not think of themselves as racists, because they do not own slaves or hate blacks, but that does not mean that much of what props up white people's sense of self-esteem is not based on the racism which unfairly distributes benefits and burdens to whites and blacks.

One reason white women active in feminist movement were unwilling to confront racism was their arrogant assumption that their call for Sisterhood was a non-racist gesture. Many white women have said to me, "we wanted black women and other non-white women to join the movement," totally unaware of their perception that they somehow "own" the movement, that they are the "hosts" inviting us as "guests."

Despite current focus on eliminating racism in feminist movement, there has been little change in the direction of theory and praxis. While white feminist activists now include writings by women of color on course outlines, or hire one woman of color to teach a class about her ethnic group, or make sure one or more women of color are represented in feminist organizations, (even though this contribution of women of color is needed and valuable) more often than not they are attempting to cover up the fact that they are totally unwilling to surrender their hegemonic dominance of theory and praxis, a dominance which they would not have established were this not a white supremacist, capitalist state. Their attempts to manipulate women of color, a component of the process of

dehumanization, do not always go unnoticed. In the July 1983 issue of *In These Times*, a letter written by Theresa Funciello was published on the subject of poor women and the women's movement which shows the nature of racism within feminist movement:

Prior to a conference some time ago on the Urban Woman sponsored by the New York City chapter of NOW, I received a phone call from a NOW representative (whose name I have forgotten) asking for a welfare speaker with special qualifications. I was asked that she not be white—she might be “too articulate”—(i.e. not me), that she not be black, she might be “too angry.” Perhaps she could be Puerto Rican? She should not say anything political or analytical but confine herself to the subject of “what the women's movement has done for me.”

Funciello responded to this situation by organizing a multi-racial women's takeover of the conference. This type of action shows the spirit of Sisterhood.

Another response to racism has been the establishment of unlearning racism workshops, which are often led by white women. These workshops are important, yet they tend to focus primarily on cathartic individual psychological acknowledgement of personal prejudice without stressing the need for corresponding change in political commitment and action. A woman who attends an unlearning racism workshop and learns to acknowledge that she is racist is no less a threat than one who does not. Acknowledgement of racism is significant when it leads to transformation. More research, writing, and practical implementation of findings must be done on ways to unlearn racist socialization. Many white women who daily exercise race privilege lack awareness that they are doing so (which explains the emphasis on confession in unlearning racism workshops). They may not have conscious understanding of the ideology of white supremacy and the extent to which it shapes their behavior and attitudes towards women unlike themselves. Often, white women bond on the basis of shared racial identity without conscious awareness of the significance of their actions. This unconscious maintenance and perpetuation of white supremacy is dangerous because none of us can struggle to change racist attitudes if we do not recognize that they exist. For example, a group of white feminist activists who do not know one another may be present at a meeting to discuss

feminist theory. They may feel they are bonded on the basis of shared womanhood, but the atmosphere will noticeably change when a woman of color enters the room. The white women will become tense, no longer relaxed, no longer celebratory. Unconsciously, they felt close to one another because they shared racial identity. The “whiteness” that bonds them together is a racial identity that is directly related to the experience of non-white people as “other” and as a “threat.” Often when I speak to white women about racial bonding, they deny that it exists; it is not unlike sexist men denying their sexism. Until white supremacy is understood and attacked by white women there can be no bonding between them and multi-ethnic groups of women.

Women will know that white feminist activists have begun to confront racism in a serious and revolutionary manner when they are not simply acknowledging racism in feminist movement or calling attention to personal prejudice, but are actively struggling to resist racist oppression in our society. Women will know they have made a political commitment to eliminating racism when they help change the direction of feminist movement, when they work to unlearn racist socialization prior to assuming positions of leadership or shaping theory or making contact with women of color so that they will not perpetuate and maintain racial oppression or, unconsciously or consciously, abuse and hurt non-white women. These are the truly radical gestures that create a foundation for the experience of political solidarity between white women and women of color.

White women are not the only group who must confront racism if Sisterhood is to emerge. Women of color must confront our absorption of white supremacist beliefs, “internalized racism,” which may lead us to feel self-hate, to vent anger and rage at injustice at one another rather than at oppressive forces, to hurt and abuse one another, or to lead one ethnic group to make no effort to communicate with another. Often women of color from varied ethnic groups have learned to resent and hate one another, or to be competitive with one another. Often Asian, Latina, or Native American Indian groups find they can bond with whites by hating blacks. Black people respond to this by perpetuating racist stereotypes and images of these ethnic groups. It becomes a vicious cycle. Divisions between women of color will not be eliminated until we

assume responsibility for uniting (not solely on the basis of resisting racism) to learn about our cultures, to share our knowledge and skills, and to gain strength from our diversity. We need to do more research and writing about the barriers that separate us and the ways we can overcome such separation. Often the men in our ethnic groups have greater contact with one another than we do. Women often assume so many job-related and domestic responsibilities that we lack the time or do not make the time to get to know women outside our group or community. Language differences often prevent us from communicating; we can change this by encouraging one another to learn to speak Spanish, English, Japanese, Chinese, etc.

One factor that makes interaction between multi-ethnic groups of women difficult and sometimes impossible is our failure to recognize that a behavior pattern in one culture may be unacceptable in another, that it may have different significance cross-culturally. Through repeated teaching of a course titled "Third World Women in the United States," I have learned the importance of learning what we called one another's cultural codes. An Asian-American student, of Japanese heritage, explained her reluctance to participate in feminist organizations by calling attention to the tendency among feminist activists to speak rapidly without pause, to be quick on the uptake, always ready with a response. She had been raised to pause and think before speaking, to consider the impact of one's words, a characteristic which she felt was particularly true of Asian-Americans. She expressed feelings of inadequacy on the various occasions she was present in feminist groups. In our class, we learned to allow pauses and appreciate them. By sharing this cultural code, we created an atmosphere in the classroom that allowed for different communication patterns. This particular class was peopled primarily by black women. Several white women students complained that the atmosphere in the class was "too hostile." They cited the noise level and direct confrontations that took place in the room prior to class starting as an example of this hostility. Our response was to explain that what they perceived as hostility and aggression, we considered playful teasing and affectionate expressions of our pleasure at being together. Our tendency to talk loudly we saw as a consequence of being in a room with many people speaking as well as cultural background: many of us

were raised in families where individuals speak loudly. In their upbringing as white, middle class females, the complaining students had been taught to identify loud and direct speech with anger. We explained that we did not identify loud or blunt speech in this way, and encouraged them to switch codes, to think of it as an affirming gesture. Once they switched codes, they not only began to have a more creative, joyful experience in the class, but they also learned that silence and quiet speech can in some cultures indicate hostility and aggression. By learning one another's cultural codes and respecting our differences, we felt a sense of community, of Sisterhood. Respecting diversity does not mean uniformity or sameness.*

A crucial concern in these multi-racial classroom settings was recognition and acknowledgement of our differences and the extent to which they determine how we will be perceived by others. We had to continually remind one another to appreciate difference since many of us were raised to fear it. We talked about the need to acknowledge that we all suffer in some way but that we are not all oppressed nor equally oppressed. Many of us feared that our experiences were irrelevant because they were not as oppressive or as exploited as the experience of others. We discovered that we had a greater feeling of unity when people focused truthfully on their own experiences without comparing them with those of others in a competitive way. One student, Isabel Yrigoyei, wrote:

We are not equally oppressed. There is no joy in this. We must speak from within us, our own experiences, our own oppressions—taking someone else's oppression is nothing to feel proud of. We should never speak for that which we have not felt.

When we began our communication by focusing on individual experiences, we found them to be varied even among those of us who shared common ethnic backgrounds. We learned that these differences mean we have no monolithic experiences that we can identify as "Chicana experience," "Black experience," etc. A Chicana growing up in a rural environment in a Spanish-speaking home has a life experience that differs from that of a Chicana raised in an English-speaking family in a bourgeois, predominantly white New Jersey suburb. These two women will not automatically feel solidarity. Even though they are from the same ethnic group, they must work to develop Sisterhood. Seeing these types of differences, we also con-

fronted our tendency to value some experiences over others. We might see the Spanish-speaking Chicana as being more "politically correct" than her English-speaking peer. By no longer passively accepting the learned tendency to compare and judge, we could see value in each experience. We could also see that our different experiences often meant that we had different needs, that there was no one strategy or formula for the development of political consciousness. By mapping out various strategies, we affirmed our diversity while working towards solidarity. Women must explore various ways to communicate with one another cross-culturally if we are to develop political solidarity. When women of color strive to learn with and about one another we take responsibility for building Sisterhood. We need not rely on white women to lead the way to solidarity; all too often opportunistic concerns point them in other directions. We can establish unity among ourselves with anti-racist women. We can stand together united in political solidarity, in feminist movement. We can restore to the idea of Sisterhood its true meaning and value.

Cutting across racial lines, class is a serious political division between women. It was often suggested in early feminist literature that class would not be so important if more poor and working class women would join the movement. Such thinking was both a denial of the existence of class privilege gained through exploitation as well as a denial of class struggle. To build Sisterhood, women must criticize and repudiate class exploitation. The bourgeois woman who takes a less privileged "sister" to lunch or dinner at a fancy restaurant may be acknowledging class but she is not repudiating class privilege—she is exercising it. Wearing second hand clothing and living in low-cost housing in a poor neighborhood while buying stock is not a gesture of solidarity with those who are deprived or under-privileged. As in the case of racism in feminist movement, the emphasis on class has been focused on individual status and change. Until women accept the need for redistribution of wealth and resources in the United States and work towards the achievement of that end, there will be no bonding between women that transcends class.

It is terribly apparent that feminist movement so far has primarily served the class interests of bourgeois white women and men. The great majority of women from middle class situations who recently entered the labor force (an entry encouraged

and promoted by feminist movement) helped strengthen the economy of the 1970s. In *The Two-Paycheck Marriage*, Caroline Bird emphasizes the extent to which these women (most of whom are white) helped bolster a waning economy:

Working wives helped families maintain that standard of living through inflation. The Bureau of Labor Statistics has concluded that between 1973 and 1974 the real purchasing power of single-earner families dropped 3 percent compared with only 1 percent for families in which the wife was working... Women especially will put themselves out to defend a standard of living they see threatened.

Women did more than maintain standards. Working women lifted millions of families into middle class life. Her pay meant the difference between an apartment and a house, or college for the children...

...Working wives were beginning to create a new kind of rich—and...a new kind of poor.

More than ten years later, it is evident that large numbers of individual white women (especially those from middle class backgrounds) have made economic strides in the wake of feminist movement support of careerism, and affirmative action programs in many professions. However, the masses of women are as poor as ever, or poorer. To the bourgeois "feminist," the million dollar salary granted newscaster Barbara Walters represents a victory for women. To working class women who make less than the minimum wage and receive few if any benefits, it means continued class exploitation.

Leah Fritz's *Dreamers and Dealers* is a fine example of the liberal woman's attempt to gloss over the fact that class privilege is based on exploitation, that rich women support and condone that exploitation, that the people who suffer most are poor, under-privileged women and children. Fritz attempts to evoke sympathy for all upper class women by stressing their psychological suffering, their victimization at the hands of men. She concludes her chapter "Rich Women" with the statement:

Feminism belongs as much to the rich woman as to the poor woman. It can help her to understand that her own interests are linked with the advancement of all womankind; that comfort in dependency is a trap; that the golden cage has bars, too; and that, rich and poor, we are all wounded in the service of the patriarchy, although our scars are different. The inner turmoil that sends her to a psychoanalyst can generate energy for the movement which alone may heal her, by setting her free.

Fritz conveniently ignores that domination and exploitation are necessary if there are to be rich women who may experience sexist discrimination or exploitation. She conveniently ignores class struggle.

Women from lower class groups had no difficulty recognizing that the social equality women's liberationists talked about equated careerism and class mobility with liberation. They also knew who would be exploited in the service of this liberation. Daily confronting class exploitation, they cannot conveniently ignore class struggle. In the anthology *Women of Crisis*, Helen, a working class white woman, who works as a maid in the home of a bourgeois white "feminist" expresses her understanding of the contradiction between feminist rhetoric and practice:

I think the missus is right: everyone should be equal. She keeps on saying that. But then she has me working away in her house, and I'm not equal with her—and she doesn't want to be equal with me; and I don't blame her, because if I was her I'd hold on to my money just like she does. Maybe that's what the men are doing—they're holding on to their money. And it's a big fight, like it always is about money. She should know. She doesn't go throwing big fat pay checks at her "help." She's fair; she keeps on reminding us—but she's not going to "liberate" us, any more than the men are going to "liberate" their wives or their secretaries or the other women working in their companies.

Women's liberationists not only equated psychological pain with material deprivation to de-emphasize class privilege; they often suggested it was the more severe problem. They managed to overlook the fact that many women suffer both psychologically and materially and for that reason alone changing their social status merited greater attention than careerism. Certainly the bourgeois woman who is suffering psychically is more likely to find help than the woman who is suffering material deprivation as well as emotional pain. One of the basic differences in perspective between the bourgeois woman and the working class or poor woman is that the latter know that being discriminated against or exploited because one is female may be painful and dehumanizing, but it may not necessarily be as painful, dehumanizing, or threatening as being without food or shelter, as starvation, as being deathly ill but unable to obtain medical care. Had poor women set the agenda for feminist movement, they might have decided that

class struggle would be a central feminist issue; that poor and privileged women would work to understand class structure and the way it pits women against one another.

Outspoken socialist feminists, most of whom are white women, have emphasized class but they have not been effective in changing attitudes towards class in feminist movement. Despite their support of socialism, their values, behaviors, and lifestyles continue to be shaped by privilege. They have not developed collective strategies to convince bourgeois women who have no radical political perspective that eliminating class oppression is crucial to efforts to end sexist oppression. They have not worked hard to organize with poor and working class women who may not identify as socialists but do identify with the need for redistribution of wealth in the United States. They have not worked to raise the consciousness of women collectively. Much of their energy has been spent addressing the white male left, discussing the connections between marxism and feminism, or explaining to other feminist activists that socialist feminism is the best strategy for revolution.* Emphasis on class struggle is often incorrectly deemed the sole domain of socialist feminists. Although I call attention to directions and strategies they have not employed, I wish to emphasize that these issues should be addressed by all activists in feminist movement. When women face the reality of classism and make political commitments to eliminating it, we will no longer experience the class conflicts that have been so apparent in feminist movement. Until we focus on class divisions between women, we will be unable to build political solidarity.

Sexism, racism, and classism divide women from one another. Within feminist movement, divisions and disagreements about strategy and emphasis led to the formation of a number of groups with varied political positions. Splintering into different political factions and special interest groups has erected unnecessary barriers to Sisterhood that could easily be eliminated. Special interest groups lead women to believe that only socialist feminists should be concerned about class; that only lesbian feminists should be concerned about the oppression of lesbians and gay men; that only black women or other women of color should be concerned about racism. Every woman can stand in political opposition to sexist, racist, heterosexist, and classist oppression. While she may choose to

focus her work on a given political issue or a particular cause, if she is firmly opposed to all forms of group oppression, this broad perspective will be manifest in all her work irrespective of its particularity. When feminist activists are anti-racist and against class exploitation, it will not matter if women of color are present or poor women, etc. These issues will be deemed important and will be addressed, although the women most personally affected by particular exploitations will necessarily continue in the forefront of those struggles. Women must learn to accept responsibility for fighting oppressions that may not directly affect us as individuals. Feminist movement, like other radical movements in our society, suffers when individual concerns and priorities are the only reason for participation. When we show our concern for the collective, we strengthen our solidarity.

Solidarity was a word seldom used in contemporary feminist movement. Much greater emphasis was placed on the idea of "support." Support can mean upholding or defending a position one believes is right. It can also mean serving as a prop or a foundation for a weak structure. This latter meaning had greater significance in feminist circles. Its value emerged from the emphasis on shared victimization. Identifying as "victims," women were acknowledging a helplessness and powerlessness as well as a need for support, in this case the support of fellow feminist activists, "sisters." It was closely related to the shallow notion of Sisterhood. Commenting on its usage among feminist activists in her essay "With All Due Respect," Jane Rule explains:

Support is a much used word in the women's movement. For too many people it means giving and receiving unqualified approval. Some women are awfully good at withdrawing it at crucial moments. Too many are convinced they can't function without it. It's a false concept which has produced barriers to understanding and done real emotional damage. Suspension of critical judgement is not necessary for offering real support, which has to do instead with self-respect and respect for other people even at moments of serious disagreement.

Women's legacy of woman-hating which includes fierce, brutal, verbal tearing apart of one another has to be eliminated if women are to make critiques and engage in disagreements and arguments that are constructive and caring, with the intention of enriching rather than diminishing. Woman-to-

woman negative, aggressive behavior is not unlearned when all critical judgement is suspended. It is unlearned when women accept that we are different, that we will necessarily disagree, but that we can disagree and argue with one another without acting as if we are fighting for our lives, without feeling that we stand to lose all self-esteem by verbally trashing someone else. Verbal disagreements are often the setting where women can demonstrate their engagement with the win-or-lose competitiveness that is most often associated with male interactions, especially in the arena of sports. Women, like men, must learn how to dialogue with one another without competition. Jane Rule suggests that women can disagree without trashing if they realize they do not stand to lose value or self-worth if they are criticized: "No one can discredit my life if it is in my own hands, and therefore I do not have to make anyone carry the false burden of my frightened hostility."

Women need to come together in situations where there will be ideological disagreement and work to change that interaction so communication occurs. This means that when women come together, rather than pretend union, we would acknowledge that we are divided and must develop strategies to overcome fears, prejudices, resentments, competitiveness, etc. The fierce negative disagreements that have taken place in feminist circles have led many feminist activists to shun group or individual interaction where there is likely to be disagreement which leads to confrontation. Safety and support have been redefined to mean hanging out in groups where the participants are alike and share similar values. While no woman wants to enter a situation in which she will be psychologically annihilated, women can face one another in hostile confrontation and struggle and move beyond the hostility to understanding. Expression of hostility as an end in itself is a useless activity, but when it is the catalyst pushing us on to greater clarity and understanding, it serves a meaningful function.

Women need to have the experience of working through hostility to arrive at understanding and solidarity if only to free ourselves from the sexist socialization that tells us to avoid confrontation because we will be victimized or destroyed. Time and time again, I have had the experience of making statements at talks that anger a listener and lead to assertive and sometimes hostile verbal confrontation. The situation feels

uncomfortable, negative, and unproductive because there are angry voices, tears, etc. and yet I may find later that the experience has led to greater clarity and growth on my part and on the part of the listener. On one occasion, I was invited by a black woman sociologist, a very soft-spoken individual, to speak in a class she was teaching. A young Chicana woman who could pass for white was a student in the class. We had a heated exchange when I made the point that the ability to pass for white gave her a perspective on race totally different from that of someone who is dark-skinned and can never pass. I pointed out that any person meeting her with no knowledge of her ethnic background probably assumes that she is white and relates to her accordingly. At the time the suggestion angered her. She became quite angry and finally stormed out of the class in tears. The teacher and fellow students definitely saw me as the "bad guy" who had failed to support a fellow sister and instead reduced her to tears. They were annoyed that our get together had not been totally pleasurable, unemotional, dispassionate. I certainly felt miserable in the situation. The student, however, contacted me weeks later to share her feelings that she had gained new insights and awareness as a result of our encounter which aided her personal growth. Incidents like this one, which initially appear to be solely negative because of tension or hostility, can lead to positive growth. If women always seek to avoid confrontation, to always be "safe," we may never experience any revolutionary change, any transformation, individually or collectively.

When women actively struggle in a truly supportive way to understand our differences, to change misguided, distorted perspectives, we lay the foundation for the experience of political solidarity. Solidarity is not the same as support. To experience solidarity, we must have a community of interests, shared beliefs and goals around which to unite, to build Sisterhood. Support can be occasional. It can be given and just as easily withdrawn. Solidarity requires sustained, ongoing commitment. In feminist movement, there is need for diversity, disagreement, and difference if we are to grow. As Grace Lee Boggs and James Boggs emphasize in *Revolution and Evolution in the Twentieth Century*:

The same appreciation of the reality of contradiction underlies the concept of criticism and self-criticism. Criticism and self-criticism is the way in which individuals united by

common goals can consciously utilize their differences and limitations, i.e., the negative, in order to accelerate their positive advance. The popular formulation for this process is "changing a bad thing into a good thing..."

Women do not need to eradicate difference to feel solidarity. We do not need to share common oppression to fight equally to end oppression. We do not need anti-male sentiments to bond us together, so great is the wealth of experience, culture, and ideas we have to share with one another. We can be sisters united by shared interests and beliefs, united in our appreciation for diversity, united in our struggle to end sexist oppression, united in political solidarity.

- p. 19 *Women and the New World*, p. 33.
- p. 20 Eisenstein, p. 232.
- p. 21 Heleith Saffioti, *Women In Class Society*, p. 223.
- p. 21 Mihailo Markovic, "Women's Liberation and Human Emancipation," pp. 145-167.
- p. 22 Jeanne Gross, "Feminist Ethics From a Marxist Perspective," pp. 52-56.
- p. 23 Bob Greene, "Sisters Under The Skin," p. 3.
- p. 24 Barbara Berg, *The Remembered Gate*.
- p. 25 Marlene Dixon, "The Rise and Demise of Woman's Liberation: A Class Analysis," p. 61.
- p. 27 Gross, p. 54.
- p. 30 Charlotte Bunch, "Feminism and Education: Not By Degrees," pp. 7-18.
- p. 31 An interesting discussion of black women's responses to feminist movement may be found in the essay "Challenging Imperial Feminism" by Valerie Amos and Pratibha Parmar in the Autumn 1984 issue of *Feminist Review*.

Chapter 3

- p. 36 John Hodge, *The Cultural Basis of Racism and Group Oppression*, p. 233.
- p. 36 Ibid.
- p. 37 In their essay "Challenging Imperial Feminism," Valerie Amos and Parmar examine the way in which EuroAmerican feminist discussions of family are ethnocentric and alienate black women from feminist movement.
- p. 38 Barrie Thorne, "Feminist Rethinking of the Family: An Overview," p. 1.
- p. 39 Frantz Fanon, *Black Sin, White Masks*, p. 226.
- p. 40 Paulo Freire, *Pedagogy of the Oppressed*, p. 33. In a discussion with Freire on this issue, he supported wholeheartedly this criticism of his work and urged me to share this with readers.

Chapter 4

- p. 44 Florynce Kennedy, "Institutional Oppression vs. The Female," pp. 438-446.
- p. 45 In early contemporary feminist writings (e.g. Redstockings Manifesto) the image of woman as victim was evoked. Joan Cassell's study of sisterhood and symbolism in the feminist movement, *A Group Called Women*, examines the ideology of bonding among feminist activists. Contemporary writers like Leah Fritz evoke an image of woman as victim to encourage woman bonding. Barbara Smith discusses this tendency in her introduction to *Home Girls*.
- p. 47 At the onset of contemporary feminist movement I (and many other black women) often heard white women in Women's Studies classes, consciousness raising groups, meeting etc., respond to questions about the lack of black female participation by stressing that this was not related to problems with the structure of feminist movement but an indication that black women were already liberated. The image of the "strong" black woman is evoked in the writings of a number of white activists (e.g. Sara Evans, *Personal Politics*; Bettina Aptheker, *Woman's Legacy*).
- p. 48 Jo Freeman, *The Politics of Women's Liberation*, p. 118.
- p. 49 Toni Morrison, "Cinderella's Stepsisters," p.41.
- p. 50 Toni Morrison, "What the Black Woman Thinks About Women's Lib," p. 15.
- p. 51 Gloria Joseph, "The Incompatible Menage À Trois: Marxism, Feminism, and Racism," p. 105.
- p. 53 Elizabeth Spelmann, "Theories of Race and Gender: The Erasure of Black Women," pp. 36-62.
- p. 57 My experience teaching "Third World Women in the United States" at San Francisco State has deeply enriched my understanding of women from diverse backgrounds. I am grateful to all the students I taught there, especially Betty and Susan.
- p. 59 Caroline Bird, *The Two-Paycheck Marriage*, p. 9.
- p. 59 Fritz, p. 225.
- p. 60 *Women of Crisis*, p. 266.