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Table of Contents

For us sisters—Angela, Gwendolyn, Valeria, Theresa, Sarah
For all we have shared
For all we have come through together
For continuing closeness

FEMINISM A Movement to End Sexist Oppression

A central problem within feminist discourse has been our inability to either arrive at a consensus of opinion about what feminism is or accept definition(s) that could serve as points of unification. Without agreed-upon definition(s), we lack a sound foundation on which to construct theory or engage in overall meaningful praxis. Expressing her frustrations with the absence of clear definitions in a recent essay, "Towards a Revolutionary Ethics," Carmen Vazquez comments:

We can't even agree on what a "Feminist" is, never mind what she would believe in and how she defines the principles that constitute honor among us. In key with the American capitalist obsession for individualism and anything goes so long as it gets you what you want, feminism in America has come to mean anything you like, honey. There are as many definitions of Feminism as there are feminists, some of my sisters say, with a chuckle. I don't think it's funny.

It is not funny. It indicates a growing lack of interest in feminism as a radical political movement. It is a despairing gesture expressive of the belief that solidarity among women is not possible. It is a sign that the political naïveté which has traditionally characterized woman's lot in male-dominated culture abounds.

Most people in the United States think of feminism, or the more commonly used term "women's lib," as a movement that aims to

make women the social equals of men. This broad definition, popularized by the media and mainstream segments of the movement, raises problematic questions. Since men are not equals in white supremacist, capitalist, patriarchal class structure, which men do women want to be equal to? Do women share a common vision of what equality means? Implicit in this simplistic definition of women's liberation is a dismissal of race and class as factors that, in conjunction with sexism, determine the extent to which an individual will be discriminated against, exploited, or oppressed. Bourgeois white women interested in women's rights issues have been satisfied with simple definitions for obvious reasons. Rhetorically placing themselves in the same social category as oppressed women, they are not anxious to call attention to race and class privilege.

Women in lower-class and poor groups, particularly those who are non-white, would not have defined women's liberation as women gaining social equality with men, since they are continually reminded in their everyday lives that all women do not share a common social status. Concurrently, they know that many males in their social groups are exploited and oppressed. Knowing that men in their groups do not have social, political, and economic power, they would not deem it liberatory to share their social status. While they are aware that sexism enables men in their respective groups to have privileges that are denied them, they are more likely to see exaggerated expressions of male chauvinism among their peers as stemming from the male's sense of himself as powerless and ineffectual in relation to ruling male groups, rather than an expression of an overall privileged social status. From the very onset of the women's liberation movement, these women were suspicious of feminism precisely because they recognized the limitations inherent in its definition. They recognized the possibility that feminism defined as social equality with men might easily become a movement that would primarily affect the social standing of white women in middle- and upper-class groups while affecting only in a very marginal way the social status of working-class and poor women.

Not all the women who were at the forefront of organized women's movement, shaping definitions, were content with making

women's liberation synonymous with women gaining social equality with men. On the opening pages of *Woman Power: The Movement for Women's Liberation*, Cellestine Ware, a black woman active in the movement, wrote under the heading "Goals":

Radical feminism is working for the eradication of domination and elitism in all human relationships. This would make self-determination the ultimate good and require the downfall of society as we know it today.

Individual radical feminists like Charlotte Bunch based their analyses on an informed understanding of the politics of domination and a recognition of the interconnections among various systems of domination even as they focused primarily on sexism. Their perspectives were not valued by those organizers and participants in women's movement who were more interested in social reforms. The anonymous authors of a pamphlet on feminist issues published in 1976, *Women and the New World*, make the point that many women active in women's liberation movement were far more comfortable with the notion of feminism as a reform that would help women attain social equality with men of their class than feminism defined as a radical movement that would eradicate domination and transform society:

Whatever the organization, the location, or the ethnic composition of the group, all the women's liberation organizations had one thing in common: they all came together based on a biological and sociological fact rather than on a body of ideas. Women came together in the women's liberation movement on the basis that we were women and all women are subject to male domination. We saw all women as being our allies and all men as being the oppressor. We never questioned the extent to which American women accept the same materialistic and individualistic values as American men. We did not stop to think that American women are just as reluctant as American men to struggle for a new society based on new values of mutual respect, cooperation and social responsibility.

It is now evident that many women active in feminist move-

ment were interested in reform as an end in itself, not as a stage in the progression towards revolutionary transformation. Even though Zillah Eisenstein can optimistically point to the potential radicalism of liberal women who work for social reform in *The Radical Future of Liberal Feminism*, the process by which this radicalism will surface is unclear. Eisenstein offers as an example of the radical implications of liberal feminist programs the demands made at the government-sponsored Houston conference on women's rights issues which took place in 1978:

The Houston report demands as a human right a full voice and role for women in determining the destiny of our world, our nation, our families, and our individual lives. It specifically calls for (1) the elimination of violence in the home and the development of shelters for battered women, (2) support for women's business, (3) a solution to child abuse, (4) federally funded nonsexist child care, (5) a policy of full employment so that all women who wish and are able to work may do so, (6) the protection of homemakers so that marriage is a partnership, (7) an end to the sexist portrayal of women in the media, (8) establishment of reproductive freedom and the end to involuntary sterilization, (9) a remedy to the double discrimination against minority women, (10) a revision of criminal codes dealing with rape, (11) elimination of discrimination on the basis of sexual preference, (12) the establishment of nonsexist education, and (13) an examination of all welfare reform proposals for their specific impact on women.

The positive impact of liberal reforms on women's lives should not lead to the assumption that they eradicate systems of domination. Nowhere in these demands is there an emphasis on eradicating the politic of domination, yet it would need to be abolished if any of these demands were to be met. The lack of any emphasis on domination is consistent with the liberal feminist belief that women can achieve equality with men of their class without challenging and changing the cultural basis of group oppression. It is this belief that negates the likelihood that the potential radicalism of liberal feminism will ever be realized. Writing as early as 1967, Brazilian scholar Heleieth Saffioti emphasized that bourgeois feminism has always

been “fundamentally and unconsciously a feminism of the ruling class,” that:

Whatever revolutionary content there is in petty-bourgeois feminist praxis, it has been put there by the efforts of the middle strata, especially the less well-off, to move up socially. To do this, however, they sought merely to expand the existing social structures, and never went so far as to challenge the status quo. Thus, while petty-bourgeois feminism may always have aimed at establishing social equality between the sexes, the consciousness it represented has remained utopian in its desire for and struggle to bring about a partial transformation of society; this, it believed, could be done without disturbing the foundations on which it rested. . . . In this sense, petty-bourgeois feminism is not feminism at all; indeed it has helped to consolidate class society by giving camouflage to its internal contradictions.

Radical dimensions of liberal women’s social protest will continue to serve as an ideological support system providing the necessary critical and analytical impetus for the maintenance of a liberalism that aims to grant women greater equality of opportunity within the present white supremacist, capitalist, patriarchal state. Such liberal women’s rights activism in its essence diminishes feminist struggle. Philosopher Mihailo Markovic discusses the limitations of liberalism in his essay “Women’s Liberation and Human Emancipation”:

Another basic characteristic of liberalism which constitutes a formidable obstacle to an oppressed social group’s emancipation is its conception of human nature. If selfishness, aggressiveness, the drive to conquer and dominate, really are among defining human traits, as every liberal philosopher since Locke tries to convince us, the oppression in civil society—i.e. in the social sphere not regulated by the state—is a fact of life, and the basic civil relationship between a man and a woman will always remain a battlefield. Woman, being less aggressive, is then either the less human of the two and doomed to subjugation, or else she must get more power-hungry herself and try to dominate man. Liberation for both is not feasible.

Although liberal perspectives on feminism include reforms that

would have radical implications for society, these are the reforms that will be resisted precisely because they would set the stage for revolutionary transformation were they implemented. It is evident that society is more responsive to those “feminist” demands that are not threatening, that may even help maintain the status quo. Jeanne Gross gives an example of this co-optation of feminist strategy in her essay “Feminist Ethics from a Marxist Perspective,” published in 1977:

If we as women want change in all aspects of our lives, we must recognize that capitalism is uniquely capable of co-opting piecemeal change. . . . Capitalism is capable of taking our visionary changes and using them against us. For example, many married women, recognizing their oppression in the family, have divorced. They are thrown, with no preparation or protection, into the labor market. For many women this has meant taking their places at the row of typewriters. Corporations are now recognizing the capacity for exploitation in divorced women. The turnover in such jobs is incredibly high. “If she complains, she can be replaced.”

Particularly as regards work, many liberal feminist reforms simply reinforced capitalist, materialist values (illustrating the flexibility of capitalism) without truly liberating women economically.

Liberal women have not been alone in drawing upon the dynamism of feminism to further their interests. The great majority of women who have benefited in any way from feminist-generated social reforms do not want to be seen as advocates of feminism. Conferences on issues of relevance to women, which would never have been organized or funded had there not been a feminist movement, take place all over the United States, and the participants do not want to be seen as advocates of feminism. They are either reluctant to make a public commitment to feminist movement or they sneer at the term. Individual African American, Native American Indian, Asian American, and Hispanic American women find themselves isolated if they support feminist movement. Even women who may achieve fame and notoriety (as well as increased economic income) in response to attention given their work by large numbers of

women who support feminism may deflect attention away from their engagement with feminist movement. They may even go so far as to create other terms that express their concern with women's issues so as to avoid using the term "feminist." The creation of new terms that have no relationship to organized political activity tends to provide women who may already be reluctant to explore feminism with ready excuses to explain their reluctance to participate. This illustrates an uncritical acceptance of distorted definitions of feminism rather than a demand for redefinition. Women may support specific issues while divorcing themselves from what they assume is feminist movement.

In an article, "Sisters—Under the Skin," in a San Francisco newspaper, columnist Bob Greene commented on the aversion many women apparently have to the term "feminism." Greene finds it curious that many women "who obviously believe in everything that proud feminists believe in dismiss the term 'feminist' as something unpleasant; something with which they do not wish to be associated." Even though such women often acknowledge that they have benefited from feminist-generated reform measures that have improved the social status of specific groups of women, they do not wish to be seen as participants in feminist movement:

There is no getting around it. After all this time, the term "feminist" makes many bright, ambitious, intelligent women embarrassed and uncomfortable. They simply don't want to be associated with it.

It's as if it has an unpleasant connotation that they want no connection with. Chances are if you were to present them with every mainstream feminist belief, they would go along with the beliefs to the letter—and even if they consider themselves feminists, they hasten to say no.

Many women are reluctant to advocate feminism because they are uncertain about the meaning of the term. Other women from exploited and oppressed ethnic groups dismiss the term because they do not wish to be perceived as supporting a racist movement; feminism is often equated with white women's rights efforts. Large num-

bers of women see feminism as synonymous with lesbianism; their homophobia leads them to reject association with any group identified as pro-lesbian. Some women fear the word "feminism" because they shun identification with any political movement, especially one perceived as radical. Of course there are women who do not wish to be associated with women's rights movement in any form, so they reject and oppose feminist movement. Most women are more familiar with negative perspectives on "women's lib" than with the positive significations of feminism. It is this term's positive political significance and power that we must now struggle to recover and maintain.

Currently feminism seems to be a term without any clear significance. The "anything goes" approach to the definition of the word has rendered it practically meaningless. What is meant by "anything goes" is usually that any woman who wants social equality with men regardless of her political perspective (she can be a conservative right-winger or a nationalist communist) can label herself feminist. Most attempts at defining feminism reflect the class nature of the movement. Definitions are usually liberal in origin and focus on the individual woman's right to freedom and self-determination. In Barbara Berg's *The Remembered Gate: Origins of American Feminism*, she defines feminism as a "broad movement embracing numerous phases of woman's emancipation." However, her emphasis is on women gaining greater individual freedom. Expanding on the above definition, Berg adds:

It is the freedom to decide her own destiny; freedom from x-determined role; freedom from society's oppressive restrictions; freedom to express her thoughts fully and to convert them freely into action. Feminism demands the acceptance of woman's right to individual conscience and judgment. It postulates that woman's essential worth stems from her common humanity and does not depend on the other relationships of her life.

This definition of feminism is almost apolitical in tone; yet it is the type of definition many liberal women find appealing. It evokes a very romantic notion of personal freedom that is more acceptable than a definition that emphasizes radical political action.

Many feminist radicals now know that neither a feminism that focuses on woman as an autonomous human being worthy of personal freedom nor one that focuses on the attainment of equality of opportunity with men can rid society of sexism and male domination. Feminism is a struggle to end sexist oppression. Therefore, it is necessarily a struggle to eradicate the ideology of domination that permeates Western culture on various levels, as well as a commitment to reorganizing society so that the self-development of people can take precedence over imperialism, economic expansion, and material desires. Defined in this way, it is unlikely that women would join feminist movement simply because we are biologically the same. A commitment to feminism so defined would demand that each individual participant acquire a critical political consciousness based on ideas and beliefs.

Over time the slogan "the personal is political" (which was first used to stress that woman's everyday reality is informed and shaped by politics and is necessarily political) became a means of encouraging women to think that the experience of discrimination, exploitation, or oppression automatically corresponded with an understanding of the ideological and institutional apparatus shaping one's social status. As a consequence, many women who had not fully examined their situation never developed a sophisticated understanding of their political reality and its relationship to that of women as a collective group. They were encouraged to focus on giving voice to personal experience. Like revolutionaries working to change the lot of colonized people globally, it is necessary for feminist activists to stress that the ability to see and describe one's own reality is a significant step in the long process of self-recovery, but it is only a beginning. When women internalized the idea that describing their own woe was synonymous with developing a critical political consciousness, the progress of feminist movement was stalled. Starting from such incomplete perspectives, it is not surprising that theories and strategies were developed that were collectively inadequate and misguided. To correct this inadequacy in past analysis, we must now encourage women to develop a keen, comprehensive understanding of women's political reality. Broader perspectives can only emerge as

we examine both the personal that is political, the politics of society as a whole, and global revolutionary politics.

Feminism defined in political terms that stress collective as well as individual experience challenges women to enter a new domain—to leave behind the apolitical stance sexism decrees is our lot and develop political consciousness. Women know from our everyday lives that many of us rarely discuss politics. Even when women talked about sexist politics in the heyday of contemporary feminism, rather than allow this engagement with serious political matters to lead to complex, in-depth analysis of women's social status, we insisted that men were "the enemy," the cause of all our problems. As a consequence, we examined almost exclusively women's relationship to male supremacy and the ideology of sexism. The focus on "man as enemy" created, as Marlene Dixon emphasizes in her essay "The Rise and Demise of Women's Liberation: A Class Analysis," a "politics of psychological oppression" that evoked world views that "pit individual against individual and mystify the social basis of exploitation." By repudiating the popular notion that the focus of feminist movement should be social equality of the sexes and by emphasizing eradication of the cultural basis of group oppression, our own analysis would require an exploration of all aspects of women's political reality. This would mean that race and class oppression would be recognized as feminist issues with as much relevance as sexism.

When feminism is defined in such a way that it calls attention to the diversity of women's social and political reality, it centralizes the experiences of all women, especially the women whose social conditions have been least written about, studied, or changed by political movements. When we cease to focus on the simplistic stance "men are the enemy," we are compelled to examine systems of domination and our role in their maintenance and perpetuation. Lack of adequate definition made it easy for bourgeois women, whether liberal or radical in perspective, to maintain their dominance over the leadership of the movement and its direction. This hegemony continues to exist in most feminist organizations. Exploited and oppressed groups of women are usually encouraged by those in power to feel that their situation is hopeless, that they can do nothing to break the

pattern of domination. Given such socialization, these women have often felt that our only response to white, bourgeois, hegemonic dominance of feminist movement is to trash, reject, or dismiss feminism. This reaction is in no way threatening to the women who wish to maintain control over the direction of feminist theory and praxis. They prefer us to be silent, passively accepting their ideas. They prefer us speaking against "them" rather than developing our own ideas about feminist movement.

Feminism is the struggle to end sexist oppression. Its aim is not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all our lives. Most importantly, feminism is neither a lifestyle nor a ready-made identity or role one can step into. Diverting energy from feminist movement that aims to change society, many women concentrate on the development of a counter-culture, a woman-centered world wherein participants have little contact with men. Such attempts do not indicate a respect or concern for the vast majority of women who are unable to integrate their cultural expressions with the visions offered by alternative, woman-centered communities. In *Beyond God the Father*, Mary Daly urged women to give up "the securities offered by the patriarchal system" and create new space that would be woman-centered. Responding to Daly, Jeanne Gross pointed to the contradictions that arise when the focus of feminist movement is on the construction of new space:

Creating a "counterworld" places an incredible amount of pressure on the women who attempt to embark on such a project. The pressure comes from the belief that the only true resources for such an endeavor are ourselves. The past which is totally patriarchal is viewed as irredeemable....

If we go about creating an alternative culture without remaining in dialogue with others (and the historical circumstances that give rise to their identity) we have no reality check for our goals. We run the very real risk that the dominant ideology of the culture is re-duplicated in the feminist movement through cultural imperialism.

Equating feminist struggle with living in a counter-cultural, woman-centered world erected barriers that closed the movement off from most women. Despite sexist discrimination, exploitation, or oppression, many women feel their lives as they live them are important and valuable. Naturally the suggestion that these lives could be simply left or abandoned for an alternative "feminist" lifestyle met with resistance. Feeling their life experiences devalued, deemed solely negative and worthless, many women responded by vehemently attacking feminism. By rejecting the notion of an alternative feminist "lifestyle" that can emerge only when women create a sub-culture (whether it is living space or even space like women's studies, which on many campuses has become exclusive), and by insisting that feminist struggle can begin wherever an individual woman is, we create a movement that focuses on our collective experience, a movement that is continually mass-based.

Over the past six years, many separatist-oriented communities have been formed by women so that the focus has shifted from the development of woman-centered space towards an emphasis on identity. Once woman-centered space exists, it can be maintained only if women remain convinced that it is the only place where they can be self-realized and free. After assuming a "feminist" identity, women often seek to live the "feminist" lifestyle. These women do not see that it undermines feminist movement to project the assumption that "feminist" is but another pre-packaged role women can now select as they search for identity. The willingness to see feminism as a lifestyle choice rather than a political commitment reflects the class nature of the movement. It is not surprising that the vast majority of women who equate feminism with alternative lifestyle are from middle-class backgrounds, unmarried, college-educated, often students who are without many of the social and economic responsibilities that working-class and poor women who are laborers, parents, homemakers, and wives confront daily. Sometimes lesbians have sought to equate feminism with lifestyle, but for significantly different reasons. Given the prejudice and discrimination against lesbian women in our society, alternative communities that are woman-centered are one means of creating positive, affirming envi-

ronments. Despite positive reasons for developing woman-centered space (which does not need to be equated with a "feminist" lifestyle), like pleasure, support, and resource-sharing, emphasis on creating a counter-culture has alienated women from feminist movement, for such space can be in churches, kitchens, etc.

Longing for community, connection, a sense of shared purpose, many women found support networks in feminist organizations. Satisfied in a personal way by new relationships generated in what was called a "safe," "supportive" context wherein discussion focused on feminist ideology, they did not question whether masses of women shared the same need for community. Certainly many black women as well as women from other ethnic groups do not feel an absence of community among women in their lives, despite exploitation and oppression. The focus on feminism as a way to develop shared identity and community has little appeal to women who experience community, who seek ways to end exploitation and oppression in the context of their lives. While they may develop an interest in a feminist politic that works to eradicate sexist oppression, they will probably never feel as intense a need for a "feminist" identity and lifestyle.

Often emphasis on identity and lifestyle is appealing because it creates a false sense that one is engaged in praxis. However, praxis within any political movement that aims to have a radical transformative impact on society cannot be solely focused on creating spaces wherein would-be radicals experience safety and support. Feminist movement to end sexist oppression actively engages participants in revolutionary struggle. Struggle is rarely safe or pleasurable.

Focusing on feminism as political commitment, we resist the emphasis on individual identity and lifestyle. (This should not be confused with the very real need to unite theory and practice.) Such resistance engages us in revolutionary praxis. The ethics of Western society informed by imperialism and capitalism are personal rather than social. They teach us that the individual good is more important than the collective good, and consequently that individual change is of greater significance than collective change. This particular form of cultural imperialism has been reproduced in feminist

movement in the form of individual women equating the fact that their lives have been changed in a meaningful way by feminism "as is" with a policy that no change need occur in the theory and praxis, even if it has little or no impact on society as a whole, or on masses of women.

To emphasize that engagement with feminist struggle as political commitment, we could avoid using the phrase "I am a feminist" (a linguistic structure designed to refer to some personal aspect of identity and self-definition) and could state, "I advocate feminism." Because there has been undue emphasis placed on feminism as an identity or lifestyle, people usually resort to stereotyped perspectives on feminism. Deflecting attention away from stereotypes is necessary if we are to revise our strategy and direction. I have found that saying "I am a feminist" usually means I am plugged into preconceived notions of identity, role, or behavior. When I say, "I advocate feminism," the response is usually, "What is feminism?" A phrase like "I advocate" does not imply the kind of absolutism that is suggested by "I am." It does not engage us in the either/or dualistic thinking that is the central ideological component of all systems of domination in Western society. It implies that a choice has been made, that commitment to feminism is an act of will. It does not suggest that by committing oneself to feminism, the possibility of supporting other political movements is negated.

As a black woman interested in feminist movement, I am often asked whether being black is more important than being a woman; whether feminist struggle to end sexist oppression is more important than the struggle to end racism or vice versa. All such questions are rooted in competitive either/or thinking, the belief that the self is formed in opposition to an other. Therefore one is a feminist because one is not something else. Most people are socialized to think in terms of opposition rather than compatibility. Rather than seeing anti-racist work as totally compatible with working to end sexist oppression, they often see them as two movements competing for first place. When one is asked, "Are you a feminist?" it appears that an affirmative answer is translated to mean that one is concerned with no political issues other than feminism. When one is black, an affir-

mative response is likely to be heard as a devaluation of struggle to end racism. Given the fear of being misunderstood, it has been difficult for black women and women in exploited and oppressed ethnic groups to give expression to their interest in feminist concerns. They have been wary of saying "I am a feminist." The shift in expression from "I am a feminist" to "I advocate feminism" could serve as a useful strategy for eliminating the focus on identity and lifestyle. It could serve as a way in which women who are concerned about feminism as well as other political movements could express their support while avoiding linguistic structures that give primacy to one particular group. It would also encourage greater exploration in feminist theory.

The shift in definition away from notions of social equality towards an emphasis on ending sexist oppression leads to a shift in attitudes in regard to the development of theory. Given the class nature of feminist movement so far, as well as racial hierarchies, developing theory (the guiding set of beliefs and principles that becomes the basis for action) has been a task particularly subject to the hegemonic dominance of white academic women. This has led many women outside the privileged race/class group to see the focus on developing theory, even the very use of the term, as a concern that functions only to reinforce the power of the elite group. Such reactions reinforce the sexist/racist/classist notion that developing theory is the domain of the white intellectual. Privileged white women active in feminist movement, whether liberal or radical in perspective, encourage black women to contribute "experiential" work, personal life stories. Personal experiences are important to feminist movement, but they cannot take the place of theory. Charlotte Bunch explains the special significance of theory in her essay "Feminism and Education: Not by Degrees":

Theory enables us to see immediate needs in terms of long-range goals and an overall perspective on the world. It thus gives us a framework for evaluating various strategies in both the long and the short run and for seeing the types of changes that they are likely to produce. Theory is not just a body of facts or a set of personal opinions. It involves explanations and hypotheses that are

based on available knowledge and experience. It is also dependent on conjecture and insight about how to interpret those facts and experiences and their significance.

Since bourgeois white women had defined feminism in such a way as to make it appear that it had no real significance for black women, they could then conclude that black women need not contribute to developing theory. We were to provide the colorful life stories to document and validate the prevailing set of theoretical assumptions. (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.) Focus on social equality with men as a definition of feminism led to an emphasis on discrimination, male attitudes, and legalistic reforms. Feminism as a movement to end sexist oppression directs our attention to systems of domination and the interrelatedness of sex, race, and class oppression. Therefore, it compels us to centralize the experiences and the social predicaments of women who bear the brunt of sexist oppression as a way to understand the collective social status of women in the United States. Defining feminism as a movement to end sexist oppression is crucial for the development of theory because it is a starting point indicating the direction of exploration and analysis.

The foundation of future feminist struggle must be solidly based on a recognition of the need to eradicate the underlying cultural basis and causes of sexism and other forms of group oppression. Without challenging and changing these philosophical structures, no feminist reforms will have a long-range impact. Consequently, it is now necessary for advocates of feminism to collectively acknowledge that our struggle cannot be defined as a movement to gain social equality with men, that terms like "liberal feminist" and "bourgeois feminist" represent contradictions that must be resolved so that feminism will not be continually co-opted to serve the opportunistic ends of special-interest groups.