

Also by Toni Cade Bambara

These Bones Are Not My Child

Deep Sightings & Rescue Missions

The Salt Eaters

The Sea Birds Are Still Alive

Gorilla, My Love

Tales and Stories for Black Folks

*The
Black
Woman*
An Anthology

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WITH AN INTRODUCTION BY

Eleanor W. Traylor



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mothers but also as domestics are yet another instance of Black women penalized on two counts and forced into roles which are extensions of those of white women. Where the white woman is the wife, the Black woman is the mother on welfare and the bearer of future workers for the state; where the white woman is the call girl or mistress, the Black woman is the street prostitute; where the white woman is married to a man who can afford it, a Black woman takes over the care of the home and children for her. In short, to be a Black woman is to operate almost totally as a physical body without the inducements offered her white counterpart. While white females are sexual objects, Black women are sexual laborers. White females are the tokens among women in this society, in that they have the titles, but not the power, while Black women have neither—although Black women are frequently described by the white agency in terms that suggest power, such as “strong,” “domineering,” “matriarchal,” and “emasculating.” As was suggested earlier in this article, when we are defined by those other than ourselves, the qualities ascribed to us are not in our interests, but rather reflect the nature of the roles which we are intended to play. But the dominion of the kitchen and the welfare apartment are hardly powerful vantage points.

What we truly are as women or as Black women or human beings or groups is an unknown quantity insofar as we have not determined our own destiny. We have an obligation as Black women to project ourselves into the revolution to destroy these institutions which not only oppress Blacks but women as well, for if those institutions continue to flourish, they will be used against us in the continuing battle of mind over body.

Double Jeopardy: To Be Black and Female



Frances Beale

In attempting to analyze the situation of the Black woman in America, one crashes abruptly into a solid wall of grave misconceptions, outright distortions of fact, and defensive attitudes on the part of many. The system of capitalism (and its afterbirth—racism) under which we all live has attempted by many devious ways and means to destroy the humanity of all people, and particularly the humanity of Black people. This has meant an outrageous assault on every Black man, woman, and child who reside in the United States.

In keeping with its goal of destroying the Black race's will to resist its subjugation, capitalism found it necessary to create a situation where the Black man found it impossible to find meaningful or productive employment. More often than not, he couldn't find work of any kind. And the Black woman likewise was manipulated by the system, economically exploited and physically assaulted. She

could often find work in the white man's kitchen, however, and sometimes became the sole breadwinner of the family. This predicament has led to many psychological problems on the part of both man and woman and has contributed to the turmoil that we find in the Black family structure.

Unfortunately, neither the Black man nor the Black woman understood the true nature of the forces working upon them. Many Black women tended to accept the capitalist evaluation of manhood and womanhood and believed, in fact, that Black men were shiftless and lazy, otherwise they would get a job and support their families as they ought to. Personal relationships between Black men and women were thus torn asunder and one result has been the separation of man from wife, mother from child, etc.

America has defined the roles to which each individual should subscribe. It has defined "manhood" in terms of its own interests and "femininity" likewise. Therefore, an individual who has a good job, makes a lot of money, and drives a Cadillac is a real "man," and conversely, an individual who is lacking in these "qualities" is less of a man. The advertising media in this country continuously inform the American male of his need for indispensable signs of his virility—the brand of cigarettes that cowboys prefer, the whiskey that has a masculine tang, or the label of the jock strap that athletes wear.

The ideal model that is projected for a woman is to be surrounded by hypocritical homage and estranged from all real work, spending idle hours primping and preening, obsessed with conspicuous consumption, and limiting life's functions to simply a sex role. We unqualitatively reject these respective models. A woman who stays at home caring for children and the house often leads an extremely sterile existence. She must lead her entire life as a satellite to her mate. He goes out into society and brings back a little piece of the world for her. His interests and his understanding of the world become her own and she cannot develop herself as an indi-

vidual having been reduced to only a biological function. This kind of woman leads a parasitic existence that can aptly be described as legalized prostitution.

Furthermore it is idle dreaming to think of Black women simply caring for their homes and children like the middle-class white model. Most Black women have to work to help house, feed, and clothe their families. Black women make up a substantial percentage of the Black working force, and this is true for the poorest Black family as well as the so-called "middle-class" family.

Black women were never afforded any such phony luxuries. Though we have been browbeaten with this white image, the reality of the degrading and dehumanizing jobs that were relegated to us quickly dissipated this mirage of womanhood. The following excerpts from a speech that Sojourner Truth made at a Women's Rights Convention in the nineteenth century show us how misleading and incomplete a life this model represents for us:

... Well, chilern, whar dar is so much racket dar must be something out o' kilter. I tink dat 'twixt de niggers of de Souf and de women at de Norf all a talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout? Dat man ober dar say dat women needs to be helped into carriages, and lifted ober ditches, and to have de best place every whar. Nobody ever help me into carriages, or ober mud puddles, or gives me any best places, . . . and arn't I a woman? Look at me! Look at my arm! . . . I have plowed, and planted, and gathered into barns, and no man could head me—and ar'nt I a woman? I could work as much as a man (when I could get it), and bear de lash as well—and ar'nt I a woman? I have borne five chilern and I seen 'em mos' all sold off into slavery, and when I cried out with a mother's grief, none but Jesus heard—and ar'nt I a woman?

Unfortunately, there seems to be some confusion in the Movement today as to who has been oppressing whom. Since the advent of Black power, the Black male has exerted a more prominent leadership role in our struggle for justice in this country. He sees the system for what it really is for the most part, but where he rejects its values and mores on many issues, when it comes to women, he seems to take his guidelines from the pages of the *Ladies' Home Journal*. Certain Black men are maintaining that they have been castrated by society but that Black women somehow escaped this persecution and even contributed to this emasculation.

Let me state here and now that the Black woman in America can justly be described as a "slave of a slave." By reducing the Black man in America to such abject oppression, the Black woman had no protector and was used, and is still being used in some cases, as the scapegoat for the evils that this horrendous system has perpetrated on Black men. Her physical image has been maliciously maligned; she has been sexually molested and abused by the white colonizer; she has suffered the worse kind of economic exploitation, having been forced to serve as the white woman's maid and wet nurse for white offspring while her own children were more often than not starving and neglected. It is the depth of degradation to be socially manipulated, physically raped, used to undermine your own household, and to be powerless to reverse this syndrome.

It is true that our husbands, fathers, brothers, and sons have been emasculated, lynched, and brutalized. They have suffered from the cruelest assault on mankind that the world has ever known. However, it is a gross distortion of fact to state that Black women have oppressed Black men. The capitalist system found it expedient to enslave and oppress them and proceeded to do so without consultation or the signing of any agreements with Black women.

It must also be pointed out at this time that Black women are

not resentful of the rise to power of Black men. We welcome it. We see in it the eventual liberation of all Black people from this corrupt system of capitalism. Nevertheless, this does not mean that you have to negate one for the other. This kind of thinking is a product of miseducation; that it's either X or it's Y. It is fallacious reasoning that in order for the Black man to be strong, the Black woman has to be weak.

Those who are exerting their "manhood" by telling Black women to step back into a domestic, submissive role are assuming a counter-revolutionary position. Black women likewise have been abused by the system and we must begin talking about the elimination of all kinds of oppression. If we are talking about building a strong nation, capable of throwing off the yoke of capitalist oppression, then we are talking about the total involvement of every man, woman, and child, each with a highly developed political consciousness. We need our whole army out there dealing with the enemy and not half an army.

There are also some Black women who feel that there is no more productive role in life than having and raising children. This attitude often reflects the conditioning of the society in which we live and is adopted from a bourgeois white model. Some young sisters who have never had to maintain a household and accept the confining role which this entails tend to romanticize (along with the help of a few brothers) this role of housewife and mother. Black women who have had to endure this kind of function are less apt to have these utopian visions.

Those who project in an intellectual manner how great and rewarding this role will be and who feel that the most important thing that they can contribute to the Black nation is children are doing themselves a great injustice. This line of reasoning completely negates the contributions that Black women have historically made to our struggle for liberation. These Black women

include Sojourner Truth, Harriet Tubman, Mary McLeod Bethune, and Fannie Lou Hamer, to name but a few.

We live in a highly industrialized society and every member of the Black nation must be as academically and technologically developed as possible. To wage a revolution, we need competent teachers, doctors, nurses, electronics experts, chemists, biologists, physicists, political scientists, and so on and so forth. Black women sitting at home reading bedtime stories to their children are just not going to make it.

Economic Exploitation of Black Women

The economic system of capitalism finds it expedient to reduce women to a state of enslavement. They oftentimes serve as a scapegoat for the evils of this system. Much in the same way that the poor white cracker of the South, who is equally victimized, looks down upon Blacks and contributes to the oppression of Blacks, so, by giving to men a false feeling of superiority (at least in their own home or in their relationships with women), the oppression of women acts as an escape valve for capitalism. Men may be cruelly exploited and subjected to all sorts of dehumanizing tactics on the part of the ruling class, but they have someone who is below them—at least they're not women.

Women also represent a surplus labor supply, the control of which is absolutely necessary to the profitable functioning of capitalism. Women are systematically exploited by the system. They are paid less for the same work that men do, and jobs that are specifically relegated to women are low-paying and without the possibility of advancement. Statistics from the Women's Bureau of the U.S. Department of Labor show that in 1967 the wage scale for white

women was even below that of Black men; and the wage scale for non-white women was the lowest of all:

White Males	\$6704
Non-White Males	\$4277
White Females	\$3991
Non-White Females	\$2861

Those industries which employ mainly Black women are the most exploitive in the country. Domestic and hospital workers are good examples of this oppression; the garment workers in New York City provide us with another view of this economic slavery. The International Ladies Garment Workers Union (ILGWU), whose overwhelming membership consists of Black and Puerto Rican women, has a leadership that is nearly all lily-white and male. This leadership has been working in collusion with the ruling class and has completely sold its soul to the corporate structure.

To add insult to injury, the ILGWU has invested heavily in business enterprises in racist, apartheid South Africa—with union funds. Not only does this bought-off leadership contribute to our continued exploitation in this country by not truly representing the best interests of its membership, but it audaciously uses funds that Black and Puerto Rican women have provided to support the economy of a vicious government that is engaged in the economic rape and murder of our Black brothers and sisters in our Motherland, Africa.

The entire labor movement in the United States has suffered as a result of the super-exploitation of Black workers and women. The unions have historically been racist and chauvinistic. They have upheld racism in this country and have failed to fight the white skin privileges of white workers. They have failed to fight or even make

an issue against the inequities in the hiring and pay of women workers. There has been virtually no struggle against either the racism of the white worker or the economic exploitation of the working woman, two factors which have consistently impeded the advancement of the real struggle against the ruling class.

This racist, chauvinistic, and manipulative use of Black workers and women, especially Black women, has been a severe cancer on the American labor scene. It therefore becomes essential for those who understand the workings of capitalism and imperialism to realize that the exploitation of Black people and women works to everyone's disadvantage and that the liberation of these two groups is a stepping-stone to the liberation of all oppressed people in this country and around the world.

Bedroom Politics

I have briefly discussed the economic and psychological manipulation of Black women, but perhaps the most outlandish act of oppression in modern times is the current campaign to promote sterilization of non-white women in an attempt to maintain the population and power imbalance between the white haves and the non-white have-nots.

These tactics are but another example of the many devious schemes that the ruling-class elite attempt to perpetrate on the Black population in order to keep itself in control. It has recently come to our attention that a massive campaign for so-called "birth control" is presently being promoted not only in the underdeveloped non-white areas of the world, but also in Black communities here in the United States. However, what the authorities in charge of these programs refer to as "birth control" is in fact nothing but a method of outright surgical genocide.

The United States has been sponsoring sterilization clinics in non-white countries, especially in India, where already some three million young men and boys in and around New Delhi have been sterilized in makeshift operating rooms set up by the American Peace Corps workers. Under these circumstances, it is understandable why certain countries view the Peace Corps not as a benevolent project, not as evidence of America's concern for underdeveloped areas, but rather as a threat to their very existence. This program could more aptly be named the Death Corps.

Vasectomy, which is performed on males and takes only six or seven minutes, is a relatively simple operation. The sterilization of a woman, on the other hand, is admittedly major surgery. This operation (salpingectomy)* must be performed in a hospital under general anesthesia. This method of "birth control" is a common procedure in Puerto Rico. Puerto Rico has long been used by the colonialist exploiter, the United States, as a huge experimental laboratory for medical research before allowing certain practices to be imported and used here. When the birth control pill was first being perfected, it was tried out on Puerto Rican women and selected Black women (poor), using them as human guinea pigs, to evaluate its effect and its efficiency.

Salpingectomy has now become the commonest operation in Puerto Rico, commoner than an appendectomy or a tonsillectomy. It is so widespread that it is referred to simply as *la operación*. *On the island, 10 percent of the women between the ages of 15 and 45 have already been sterilized.*

And now, as previously occurred with the pill, this method has been imported into the United States. These sterilization clinics are cropping up around the country in the Black and Puerto Rican

* Salpingectomy: Through an abdominal incision, the surgeon cuts both fallopian tubes and ties off the separated ends, after which act there is no way for the egg to pass from the ovary to the womb.

communities. These so-called "maternity clinics" specifically outfitted to purge Black women or men of their reproductive possibilities are appearing more and more in hospitals and clinics across the country.

A number of organizations have been formed to popularize the idea of sterilization, such as the Association for Voluntary Sterilization and the Human Betterment (!!!?) Association for Voluntary Sterilization, Inc., which has its headquarters in New York City.

Threatened with the cut-off of relief funds, some Black welfare women have been forced to accept this sterilization procedure in exchange for a continuation of welfare benefits. Black women are often afraid to permit any kind of necessary surgery because they know from bitter experience that they are more likely than not to come out of the hospital without their insides. (Both salpingectomies and hysterectomies are performed.)

We condemn this use of the Black woman as a medical testing ground for the white middle class. Reports of the ill effects, including deaths, from the use of the birth control pill only started to come to light when the white privileged class began to be affected. These outrageous Nazi-like procedures on the part of medical researchers are but another manifestation of the totally amoral and dehumanizing brutality that the capitalist system perpetrates on Black women. The sterilization experiments carried on in concentration camps some twenty-five years ago have been announced the world over, but no one seems to get upset by the repetition of these same racist tactics today in the United States of America—land of the free and home of the brave. This campaign is as nefarious a program as Germany's gas chambers, and in a long-term sense, as effective and with the same objective.

The rigid laws concerning abortions in this country are another vicious means of subjugation and, indirectly, of outright murder.

Rich white women somehow manage to obtain these operations with little or no difficulty. It is the poor Black and Puerto Rican woman who is at the mercy of the local butcher. Statistics show us that the non-white death rate at the hands of the unqualified abortionist is substantially higher than for white women. Nearly half of the childbearing deaths in New York City are attributed to abortion alone and out of these, 79 percent are among non-whites and Puerto Rican women.

We are not saying that Black women should not practice birth control. *Black women have the right and the responsibility to determine when it is in the interest of the struggle to have children or not to have them, and this right must not be relinquished to anyone.* It is also her right and responsibility to determine when it is in her own best interests to have children, how many she will have, and how far apart. The lack of the availability of safe birth-control methods, the forced sterilization practices, and the inability to obtain legal abortions are all symptoms of a decadent society that jeopardizes the health of Black women (and thereby the entire Black race) in its attempts to control the very life processes of human beings. This is a symptom of a society that believes it has the right to bring political factors into the privacy of the bedchamber. The elimination of these horrendous conditions will free Black women for full participation in the revolution, and thereafter, in the building of the new society.

Relationship to White Movement

Much has been written recently about the white women's liberation movement in the United States, and the question arises whether there are any parallels between this struggle and the movement on the part of Black women for total emancipation. While

there are certain comparisons that one can make, simply because we both live under the same exploitative system, there are certain differences, some of which are quite basic.

The white women's movement is far from being monolithic. Any white group that does not have an anti-imperialist and anti-racist ideology has absolutely nothing in common with the Black woman's struggle. In fact, some groups come to the incorrect conclusion that their oppression is due simply to male chauvinism. They therefore have an extremely anti-male tone to their dissertations. Black people are engaged in a life-and-death struggle and the main emphasis of Black women must be to combat the capitalist, racist exploitation of Black people. While it is true that male chauvinism has become institutionalized in American society, one must always look for the main enemy—the fundamental cause of the female condition.

Another major differentiation is that the white women's liberation movement is basically middle-class. Very few of these women suffer the extreme economic exploitation that most Black women are subjected to day by day. This is the factor that is most crucial for us. It is not an intellectual persecution alone; it is not an intellectual outburst for us; it is quite real. We as Black women have got to deal with the problems that the Black masses deal with, for our problems in reality are one and the same.

If the white groups do not realize that they are in fact fighting capitalism and racism, we do not have common bonds. If they do not realize that the reasons for their condition lie in the system and not simply that men get a vicarious pleasure out of "consuming their bodies for exploitative reasons" (this kind of reasoning seems to be quite prevalent in certain white women's groups), then we cannot unite with them around common grievances or even discuss these groups in a serious manner because they're completely irrelevant to the Black struggle.

The New World

The Black community and Black women especially must begin raising questions about the kind of society we wish to see established. We must note the ways in which capitalism oppresses us and then move to create institutions that will eliminate these destructive influences.

The new world that we are attempting to create must destroy oppression of any type. The value of this new system will be determined by the status of the person who was low man on the totem pole. Unless women in any enslaved nation are completely liberated, the change cannot really be called a revolution. If the Black woman has to retreat to the position she occupied before the armed struggle, the whole movement and the whole struggle will have retreated in terms of truly freeing the colonized population.

A people's revolution that engages the participation of every member of the community, including man, woman, and child, brings about a certain transformation in the participants as a result of this participation. Once you have caught a glimpse of freedom or experienced a bit of self-determination, you can't go back to old routines that were established under a racist, capitalist regime. We must begin to understand that a revolution entails not only the willingness to lay our lives on the firing line and get killed. In some ways, this is an easy commitment to make. To die for the revolution is a one-shot deal; to live for the revolution means taking on the more difficult commitment of changing our day-to-day life patterns.

This will mean changing the traditional routines that we have established as a result of living in a totally corrupting society. It means changing how you relate to your wife, your husband, your parents, and your co-workers. If we are going to liberate ourselves as a people, it must be recognized that Black women have very spe-

cific problems that have to be spoken to. We must be liberated along with the rest of the population. We cannot wait to start working on those problems until that great day in the future when the revolution somehow miraculously is accomplished.

To assign women the role of housekeeper and mother while men go forth into battle is a highly questionable doctrine for a revolutionary to maintain. Each individual must develop a high political consciousness in order to understand how this system enslaves us all and what actions we must take to bring about its total destruction. Those who consider themselves to be revolutionary must begin to deal with other revolutionaries as equals. And so far as I know, revolutionaries are not determined by sex.

Old people, young people, men and women, must take part in the struggle. To relegate women to purely supportive roles or to purely cultural considerations is dangerous doctrine to project. Unless Black men who are preparing themselves for armed struggle understand that the society which we are trying to create is one in which the oppression of *all members* of that society is eliminated, then the revolution will have failed in its avowed purpose.

Given the mutual commitment of Black men and Black women alike to the liberation of our people and other oppressed peoples around the world, the total involvement of each individual is necessary. A revolutionary has the responsibility not only of toppling those that are now in a position of power, but of creating new institutions that will eliminate all forms of oppression. We must begin to rewrite our understanding of traditional personal relationships between man and woman.

All the resources that the Black community can muster up must be channeled into the struggle. Black women must take an active part in bringing about the kind of society where our children, our loved ones, and each citizen can grow up and live as decent human beings, free from the pressures of racism and capitalist exploitation.

On the Issue of Roles*



Toni Cade

In the last few years I have frequently been asked to speak on the topic of the Black Woman's Role in the Revolution. Invariably I get a little tongue tied at the outset, trying to clarify some of the difficulties I have even coping with the title. What Black woman did you have in mind? Each of us, after all, has particular skills and styles that suit us for particular tasks in the struggle. I'm not altogether sure we agree on the term "revolution" or I wouldn't be having so much difficulty with the phrase "woman's role." I have always, I think, opposed the stereotypic definitions of "masculine" and "feminine," not only because I thought it was a lot of merchandising nonsense, but rather because I always found the either/or implicit in those definitions antithetical to what I was all about—and what revolution for self is all about—the whole person. And I am beginning to see, especially lately, that the usual notions of sexual

* An excerpt from an autobiographical essay, *The Scattered Sopranos*, delivered as a lecture to the Livingston College Black Woman's Seminar, December 1969.