

Breaking Bread. Of course my great wish is to do such a book with Paulo. And then for some time I have been working on essays on death and dying, particularly African American ways of dying. Then just quite serendipitously I was searching for an epigraph for this work, and came across these lovely passages from Paulo that echo so intimately my own worldview that it was as though, to use an old southern phrase, "My tongue was in my friend's mouth." He writes:

I like to live, to live my life intensely. I am the type of person who loves his life passionately. Of course, someday, I will die, but I have the impression that when I die, I will die intensely as well. I will die experimenting with myself intensely. For this reason I am going to die with an immense longing for life, since this is the way I have been living.

GW: Yes! I can hear you saying those very words. Any last comments?

bh: Only that words seem to be not good enough to evoke all that I have learned from Paulo. Our meeting had that quality of sweetness that lingers, that lasts for a lifetime; even if you never speak to the person again, see their face, you can always return in your heart to that moment when you were together to be renewed—that is a profound solidarity.

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Theory as Liberatory Practice

I came to theory because I was hurting—the pain within me was so intense that I could not go on living. I came to theory desperate, wanting to comprehend—to grasp what was happening around and within me. Most importantly, I wanted to make the hurt go away. I saw in theory then a location for healing.

I came to theory young, when I was still a child. In *The Significance of Theory* Terry Eagleton says:

Children make the best theorists, since they have not yet been educated into accepting our routine social practices as "natural," and so insist on posing to those practices the most embarrassingly general and fundamental questions, regarding them with a wondering estrangement which we adults have long forgotten. Since they do not yet grasp our social practices as inevitable, they do not see why we might not do things differently.

Whenever I tried in childhood to compel folks around me to do things differently, to look at the world differently, using

theory as intervention, as a way to challenge the status quo, I was punished. I remember trying to explain at a very young age to Mama why I thought it was highly inappropriate for Daddy, this man who hardly spoke to me, to have the right to discipline me, to punish me physically with whippings. Her response was to suggest I was losing my mind and in need of more frequent punishment.

Imagine if you will this young black couple struggling first and foremost to realize the patriarchal norm (that is of the woman staying home, taking care of the household and children while the man worked) even though such an arrangement meant that economically, they would always be living with less. Try to imagine what it must have been like for them, each of them working hard all day, struggling to maintain a family of seven children, then having to cope with one bright-eyed child relentlessly questioning, daring to challenge male authority, rebelling against the very patriarchal norm they were trying so hard to institutionalize.

It must have seemed to them that some monster had appeared in their midst in the shape and body of a child—a demonic little figure who threatened to subvert and undermine all that they were seeking to build. No wonder then that their response was to repress, contain, punish. No wonder that Mama would say to me, now and then, exasperated, frustrated, “I don’t know where I got you from, but I sure wish I could give you back.”

Imagine then if you will, my childhood pain. I did not feel truly connected to these strange people, to these familial folks who could not only fail to grasp my worldview but who just simply did not want to hear it. As a child, I didn’t know where I had come from. And when I was not desperately seeking to belong to this family community that never seemed to accept or want me, I was desperately trying to discover the place of my belonging. I was desperately trying to find my way home.

How I envied Dorothy her journey in *The Wizard of Oz*, that she could travel to her worst fears and nightmares only to find at the end that “there is no place like home.” Living in childhood without a sense of home, I found a place of sanctuary in “theorizing,” in making sense out of what was happening. I found a place where I could imagine possible futures, a place where life could be lived differently. This “lived” experience of critical thinking, of reflection and analysis, because a place where I worked at explaining the hurt and making it go away. Fundamentally, I learned from this experience that theory could be a healing place.

Psychoanalyst Alice Miller lets you know in her introduction to the book *Prisoners of Childhood* that it was her own personal struggle to recover from the wounds of childhood that led her to rethink and theorize anew prevailing social and critical thought about the meaning of childhood pain, of child abuse. In her adult life, through her practice, she experienced theory as a healing place. Significantly, she had to imagine herself in the space of childhood, to look again from that perspective, to remember “crucial information, answers to questions which had gone unanswered throughout [her] study of philosophy and psychoanalysis.” When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice. Indeed, what such experience makes more evident is the bond between the two—that ultimately reciprocal process wherein one enables the other.

Theory is not inherently healing, liberatory, or revolutionary. It fulfills this function only when we ask that it do so and direct our theorizing towards this end. When I was a child, I certainly did not describe the processes of thought and critique I engaged in as “theorizing.” Yet, as I suggested in *Feminist Theory: From Margin to Center*, the possession of a term does not bring a process or practice into being; concurrently one may

practice theorizing without ever knowing/possessing the term, just as we can live and act in feminist resistance without ever using the word "feminism."

Often individuals who employ certain terms freely—terms like "theory" or "feminism"—are not necessarily practitioners whose habits of being and living most embody the action, the practice of theorizing or engaging in feminist struggle. Indeed, the privileged act of naming often affords those in power access to modes of communication and enables them to project an interpretation, a definition, a description of their work and actions, that may not be accurate, that may obscure what is really taking place. Katie King's essay "Producing Sex, Theory, and Culture: Gay/Straight Re-Mappings in Contemporary Feminism" (in *Conflicts in Feminism*) offers a very useful discussion of the way in which academic production of feminist theory formulated in hierarchical settings often enables women, particularly white women, with high status and visibility to draw upon the works of feminist scholars who may have less or no status, less or no visibility, without giving recognition to these sources. King discusses the way work is appropriated and the way readers will often attribute ideas to a well-known scholar/feminist thinker, even if that individual has cited in her work that she is building on ideas gleaned from less well-known sources. Focusing particularly on the work of Chicana theorist Chela Sandoval, King states, "Sandoval has been published only sporadically and eccentrically, yet her circulating unpublished manuscripts are much more cited and often appropriated, even while the range of her influence is rarely understood." Though King risks positioning herself in a caretaker role as she rhetorically assumes the posture of feminist authority, determining the range and scope of Sandoval's influence, the critical point she works to emphasize is that the production of feminist theory is complex, that it is an individual practice less often than we think and usually emerges from engagement with collective sources. Echoing feminist theorists, especially

women of color who have worked consistently to resist the construction of restrictive critical boundaries within feminist thought, King encourages us to have an expansive perspective on the theorizing process.

Critical reflection on contemporary production of feminist theory makes it apparent that the shift from early conceptualizations of feminist theory (which insisted that it was most vital when it encouraged and enabled feminist practice) begins to occur or at least becomes most obvious with the segregation and institutionalization of the feminist theorizing process in the academy, with the privileging of written feminist thought/theory over oral narratives. Concurrently, the efforts of black women and women of color to challenge and deconstruct the category "woman"—the insistence on recognition that gender is not the sole factor determining constructions of femaleness—was a critical intervention, one which led to a profound revolution in feminist thought and truly interrogated and disrupted the hegemonic feminist theory produced primarily by academic women, most of whom were white.

In the wake of this disruption, the assault on white supremacy made manifest in alliances between white women academics and white male peers seems to have been formed and nurtured around common efforts to formulate and impose standards of critical evaluation that would be used to define what is theoretical and what is not. These standards often led to appropriation and/or devaluation of work that did not "fit," that was suddenly deemed not theoretical—or not theoretical enough. In some circles, there seems to be a direct connection between white feminist scholars turning towards critical work and theory by white men, and the turning away of white feminist scholars from fully respecting and valuing the critical insights and theoretical offerings of black women or women of color.

Work by women of color and marginalized groups or white women (for example, lesbians, sex radicals), especially if written in a manner that renders it accessible to a broad reading

public, is often de-legitimized in academic settings, even if that work enables and promotes feminist practice. Though such work is often appropriated by the very individuals setting restrictive critical standards, it is this work that they most often claim is not really theory. Clearly, one of the uses these individuals make of theory is instrumental. They use it to set up unnecessary and competing hierarchies of thought which reinscribe the politics of domination by designating work as either inferior, superior, or more or less worthy of attention. King emphasizes that "theory finds different uses in different locations." It is evident that one of the many uses of theory in academic locations is in the production of an intellectual class hierarchy where the only work deemed truly theoretical is work that is highly abstract, jargonistic, difficult to read, and containing obscure references. In Childers and hooks's "A Conversation about Race and Class" (also in *Conflicts in Feminism*) literary critic Mary Childers declares that it is highly ironic that "a certain kind of theoretical performance which only a small cadre of people can possibly understand" has come to be seen as representative of any production of critical thought that will be given recognition within many academic circles as "theory." It is especially ironic when this is the case with feminist theory. And, it is easy to imagine different locations, spaces outside academic exchange, where such theory would not only be seen as useless, but as politically nonprogressive, a kind of narcissistic, self-indulgent practice that most seeks to create a gap between theory and practice so as to perpetuate class elitism. There are so many settings in this country where the written word has only slight visual meaning, where individuals who cannot read or write can find no use for a published theory however lucid or opaque. Hence, any theory that cannot be shared in everyday conversation cannot be used to educate the public.

Imagine what a change has come about within feminist movements when students, most of whom are female, come to

Women's Studies classes and read what they are told is feminist theory only to feel that what they are reading has no meaning, cannot be understood, or when understood in no way connects to "lived" realities beyond the classroom. As feminist activists we might ask ourselves, of what use is feminist theory that assaults the fragile psyches of women struggling to throw off patriarchy's oppressive yoke? We might ask ourselves, of what use is feminist theory that literally beats them down, leaves them stumbling bleary-eyed from classroom settings feeling humiliated, feeling as though they could easily be standing in a living room or bedroom somewhere naked with someone who has seduced them or is going to, who also subjects them to a process of interaction that humiliates, that strips them of their sense of value? Clearly, a feminist theory that can do this may function to legitimize Women's Studies and feminist scholarship in the eyes of the ruling patriarchy, but it undermines and subverts feminist movements. Perhaps it is the existence of this most highly visible feminist theory that compels us to talk about the gap between theory and practice. For it is indeed the purpose of such theory to divide, separate, exclude, keep at a distance. And because this theory continues to be used to silence, censor, and devalue various feminist theoretical voices, we cannot simply ignore it. Yet, despite its uses as an instrument of domination, it may also contain important ideas, thoughts, visions, that could, if used differently, serve a healing, liberatory function. However, we cannot ignore the dangers it poses to feminist struggle which must be rooted in a theory that informs, shapes, and makes feminist practice possible.

Within feminist circles, many women have responded to hegemonic feminist theory that does not speak clearly to us by trashing theory, and, as a consequence, further promoting the false dichotomy between theory and practice. Hence, they collude with those whom they would oppose. By internalizing the false assumption that theory is not a social practice, they pro-

mote the formation within feminist circles of a potentially oppressive hierarchy where all concrete action is viewed as more important than any theory written or spoken. Recently, I went to a gathering of predominantly black women where we discussed whether or not black male leaders, such as Martin Luther King and Malcolm X, should be subjected to feminist critiques that pose hard questions about their stance on gender issues. The entire discussion was less than two hours. As it drew to a close, a black woman who had been particularly silent, said that she was not interested in all this theory and rhetoric, all this talk, that she was more interested in action, in doing something, that she was just “tired” of all the talk.

This woman’s response disturbed me: it is a familiar reaction. Perhaps in her daily life she inhabits a world different from mine. In the world I live in daily, there are few occasions when black women or women-of-color thinkers come together to debate rigorously issues of race, gender, class, and sexuality. Therefore, I did not know where she was coming from when she suggested that the discussion we were having was common, so common as to be something we could dispense with or do without. I felt that we were engaged in a process of critical dialogue and theorizing that has long been taboo. Hence, from my perspective we were charting new journeys, claiming for ourselves as black women an intellectual terrain where we could begin the collective construction of feminist theory.

In many black settings, I have witnessed the dismissal of intellectuals, the putting down of theory, and remained silent. I have come to see that silence is an act of complicity, one that helps perpetuate the idea that we can engage in revolutionary black liberation and feminist struggle without theory. Like many insurgent black intellectuals, whose intellectual work and teaching is often done in predominantly white settings, I am often so pleased to be engaged with a collective group of black folks that I do not want to make waves, or make myself an out-

sider by disagreeing with the group. In such settings, when the work of intellectuals is devalued, I have in the past rarely contested prevailing assumptions, or have spoken affirmatively or ecstatically about intellectual process. I was afraid that if I took a stance that insisted on the importance of intellectual work, particularly theorizing, or if I just simply stated that I thought it was important to ready widely, I would risk being seen as uppity, or as lording it over. I have often remained silent.

These risks to one’s sense of self now seem trite when considered in relation to the crises we are facing as African Americans, to our desperate need to rekindle and sustain the flame of black liberation struggle. At the gathering I mentioned, I dared to speak, saying in response to the suggestion that we were just wasting our time talking, that I saw our words as an action, that our collective struggle to discuss issues of gender and blackness without censorship was subversive practice. Many of the issues that we continue to confront as black people—low self-esteem, intensified nihilism and despair, repressed rage and violence that destroys our physical and psychological well-being—cannot be addressed by survival strategies that have worked in the past. I insisted that we needed new theories rooted in an attempt to understand both the nature of our contemporary predicament and the means by which we might collectively engage in resistance that would transform our current reality. I was, however, not as rigorous and relentless as I would have been in a different setting in my efforts to emphasize the importance of intellectual work, the production of theory as a social practice that can be liberatory. Though not afraid to speak, I did not want to be seen as the one who “spoiled” the good time, the collective sense of sweet solidarity in blackness. This fear reminded me of what it was like more than ten years ago to be in feminist settings, posing questions about theory and practice, particularly about issues of race and racism that were seen as potentially disruptive of sisterhood and solidarity.

It seemed ironic that at a gathering called to honor Martin Luther King, Jr., who had often dared to speak and act in resistance to the status quo, black women were still negating our right to engage in oppositional political dialogue and debate, especially since this is not a common occurrence in black communities. Why did the black women there feel the need to police one another, to deny one another a space within blackness where we could talk theory without being self-conscious? Why, when we could celebrate together the power of a black male critical thinker who dared to stand apart, was there this eagerness to repress any viewpoint that would suggest we might collectively learn from the ideas and visions of insurgent black female intellectuals/theorists, who by the nature of the work they do are necessarily breaking with the stereotype that would have us believe the “real” black woman is always the one who speaks from the gut, who righteously praises the concrete over the abstract, the material over the theoretical?

Again and again, black women find our efforts to speak, to break silence and engage in radical progressive political debates, opposed. There is a link between the silencing we experience, the censoring, the anti-intellectualism in predominantly black settings that are supposedly supportive (like all-black woman space), and that silencing that takes place in institutions wherein black women and women of color are told that we cannot be fully heard or listened to because our work is not theoretical enough. In “Travelling Theory: Cultural Politics of Race and Representation,” cultural critic Kobena Mercer reminds us that blackness is complex and multifaceted and that black people can be interpolated into reactionary and antidemocratic politics. Just as some elite academics who construct theories of “blackness” in ways that make it a critical terrain which only the chosen few can enter—using theoretical work on race to assert their authority over black experience, denying democratic access to the process of theory making—threaten collective black

liberation struggle, so do those among us who react to this by promoting anti-intellectualism by declaring all theory as worthless. By reinforcing the idea that there is a split between theory and practice or by creating such a split, both groups deny the power of liberatory education for critical consciousness, thereby perpetuating conditions that reinforce our collective exploitation and repression.

I was reminded recently of this dangerous anti-intellectualism when I agreed to appear on a radio show with a group of black women and men to discuss Shahrzad Ali's *The Blackman's Guide to Understanding the Blackwoman*. I listened to speaker after speaker express contempt for intellectual work, and speak against any call for the production of theory. One black woman was vehement in her insistence that “we don't need no theory.” Ali's book, though written in plain language, in a style that makes use of engaging black vernacular, has a theoretical foundation. It is rooted in theories of patriarchy (for example, the sexist, essentialist belief that male domination of females is “natural”), that misogyny is the only possible response black men can have to any attempt by women to be fully self-actualized. Many black nationalists will eagerly embrace critical theory and thought as a necessary weapon in the struggle against white supremacy, but suddenly lose the insight that theory is important when it comes to questions of gender, of analyzing sexism and sexist oppression in the particular and specific ways it is manifest in black experience. The discussion of Ali's book is one of many possible examples illustrating the way contempt and disregard for theory undermines collective struggle to resist oppression and exploitation.

Within revolutionary feminist movements, within revolutionary black liberation struggles, we must continually claim theory as necessary practice within a holistic framework of liberatory activism. We must do more than call attention to ways theory is misused. We must do more than critique the conserva-

tive and at times reactionary uses some academic women make of feminist theory. We must actively work to call attention to the importance of creating a theory that can advance renewed feminist movements, particularly highlighting that theory which seeks to further feminist opposition to sexism, and sexist oppression. Doing this, we necessarily celebrate and value theory that can be and is shared in oral as well as written narrative.

Reflecting on my own work in feminist theory, I find writing—theoretical talk—to be most meaningful when it invites readers to engage in critical reflection and to engage in the practice of feminism. To me, this theory emerges from the concrete, from my efforts to make sense of everyday life experiences, from my efforts to intervene critically in my life and the lives of others. This to me is what makes feminist transformation possible. Personal testimony, personal experience, is such fertile ground for the production of liberatory feminist theory because it usually forms the base of our theory making. While we work to resolve those issues that are most pressing in daily life (our need for literacy, an end to violence against women and children, women's health and reproductive rights, and sexual freedom, to name a few), we engage in a critical process of theorizing that enables and empowers. I continue to be amazed that there is so much feminist writing produced and yet so little feminist theory that strives to speak to women, men and children about ways we might transform our lives via a conversion to feminist practice. Where can we find a body of feminist theory that is directed toward helping individuals integrate feminist thinking and practice into daily life? What feminist theory, for example, is directed toward assisting women who live in sexist households in their efforts to bring about feminist change?

We know that many individuals in the United States have used feminist thinking to educate themselves in ways that allow them to transform their lives. I am often critical of a life-style-based feminism, because I fear that any feminist transforma-

tional process that seeks to change society is easily co-opted if it is not rooted in a political commitment to mass-based feminist movement. Within white supremacist capitalist patriarchy, we have already witnessed the commodification of feminist thinking (just as we experience the commodification of blackness) in ways that make it seem as though one can partake of the "good" that these movements produce without any commitment to transformative politics and practice. In this capitalist culture, feminism and feminist theory are fast becoming a commodity that only the privileged can afford. This process of commodification is disrupted and subverted when as feminist activists we affirm our commitment to a politicized revolutionary feminist movement that has as its central agenda the transformation of society. From such a starting point, we automatically think of creating theory that speaks to the widest audience of people. I have written elsewhere, and shared in numerous public talks and conversations, that my decisions about writing style, about not using conventional academic formats, are political decisions motivated by the desire to be inclusive, to reach as many readers as possible in as many different locations. This decision has had consequences both positive and negative. Students at various academic institutions often complain that they cannot include my work on required reading lists for degree-oriented qualifying exams because their professors do not see it as scholarly enough. Any of us who create feminist theory and feminist writing in academic settings in which we are continually evaluated know that work deemed "not scholarly" or "not theoretical" can result in one not receiving deserved recognition and reward.

Now, in my life these negative responses seem insignificant when compared to the overwhelmingly positive responses to my work both in and outside the academy. Recently, I have received a spate of letters from incarcerated black men who read my work and wanted to share that they are working to

unlearn sexism. In one letter, the writer affectionately boasted that he has made my name a “household word around that prison.” These men talk about solitary critical reflection, about using this feminist work to understand the implications of patriarchy as a force shaping their identities, their ideas of manhood. After receiving a powerful critical response by one of these black men to my book *Yearning: Race, Gender and Cultural Politics*, I closed my eyes and visualized that work being read, studied, talked about in prison settings. Since the location that has most spoken back to me critically about the study of my work is usually an academic one, I share this with you not to brag or be immodest, but to testify, to let you know from first-hand experience that all our feminist theory directed at transforming consciousness, that truly wants to speak with diverse audiences, does work: this is not a naive fantasy.

In more recent talks, I have spoken about how “blessed” I feel to have my work affirmed in this way, to be among those feminist theorists creating work that acts as a catalyst for social change across false boundaries. There were many times early on when my work was subjected to forms of dismissal and devaluation that created within me a profound despair. I think such despair has been felt by every black woman or woman-of-color thinker/theorist whose work is oppositional and moves against the grain. Certainly Michele Wallace has written poignantly in her introduction to the re-issue of *Black Macho and the Myth of the Superwoman* that she was devastated and for a time silenced by the negative critical responses to her early work.

I am grateful that I can stand here and testify that if we hold fast to our beliefs that feminist thinking must be shared with everyone, whether through talking or writing, and create theory with this agenda in mind we can advance feminist movement that folks will long—yes, yearn—to be a part of. I share feminist thinking and practice wherever I am. When asked to talk in

university settings, I search out other settings or respond to those who search me out so that I can give the riches of feminist thinking to anyone. Sometimes settings emerge spontaneously. At a black-owned restaurant in the South, for instance, I sat for hours with a diverse group of black women and men from various class backgrounds discussing issues of race, gender and class. Some of us were college-educated, others were not. We had a heated discussion of abortion, discussing whether black women should have the right to choose. Several of the Afrocentric black men present were arguing that the male should have as much choice as the female. One of the feminist black women present, a director of a health clinic for women, spoke eloquently and convincingly about a woman’s right to choose.

During this heated discussion one of the black women present who had been silent for a long time, who hesitated before she entered the conversation because she was unsure about whether or not she could convey the complexity of her thought in black vernacular speech (in such a way that we, the listeners, would hear and understand and not make fun of her words), came to voice. As I was leaving, this sister came up to me and grasped both my hands tightly, firmly, and thanked me for the discussion. She prefaced her words of gratitude by sharing that the conversation had not only enabled her to give voice to feelings and ideas she had always “kept” to herself, but that by saying it she had created a space for her and her partner to change thought and action. She stated this to me directly, intently, as we stood facing one another, holding my hands and saying again and again, “there’s been so much hurt in me.” She gave thanks that our meeting, our theorizing of race, gender, and sexuality that afternoon had eased her pain, testifying that she could feel the hurt going away, that she could feel a healing taking place within. Holding my hands, standing body to body,

eye to eye, she allowed me to share empathically the warmth of that healing. She wanted me to bear witness, to hear again both the naming of her pain and the power that emerged when she felt the hurt go away.

It is not easy to name our pain, to make it a location for theorizing. Patricia Williams, in her essay "On Being the Object of Property" (in *The Alchemy of Race and Rights*), writes that even those of us who are "aware" are made to feel the pain that all forms of domination (homophobia, class exploitation, racism, sexism, imperialism) engender.

There are moments in my life when I feel as though a part of me is missing. There are days when I feel so invisible that I can't remember what day of the week it is, when I feel so manipulated that I can't remember my own name, when I feel so lost and angry that I can't speak a civil word to the people who love me best. These are the times when I catch sight of my reflection in store windows and am surprised to see a whole person looking back . . . I have to close my eyes at such times and remember myself, draw an internal pattern that is smooth and whole.

It is not easy to name our pain, to theorize from that location.

I am grateful to the many women and men who dare to create theory from the location of pain and struggle, who courageously expose wounds to give us their experience to teach and guide, as a means to chart new theoretical journeys. Their work is liberatory. It not only enables us to remember and recover ourselves, it charges and challenges us to renew our commitment to an active, inclusive feminist struggle. We have still to collectively make feminist revolution. I am grateful that we are collectively searching as feminist thinkers/theorists for ways to make this movement happen. Our search leads us back to where it all began, to that moment when an individual woman

or child, who may have thought she was all alone, began a feminist uprising, began to name her practice, indeed began to formulate theory from lived experience. Let us imagine that this woman or child was suffering the pain of sexism and sexist oppression, that she wanted to make the hurt go away. I am grateful that I can be a witness, testifying that we can create a feminist theory, a feminist practice, a revolutionary feminist movement that can speak directly to the pain that is within folks, and offer them healing words, healing strategies, healing theory. There is no one among us who has not felt the pain of sexism and sexist oppression, the anguish that male domination can create in daily life, the profound and unrelenting misery and sorrow.

Mari Matsuda has told us that "we are fed a lie that there is no pain in war," and that patriarchy makes this pain possible. Catharine MacKinnon reminds us that "we know things with our lives and we live that knowledge, beyond what any theory has yet theorized." Making this theory is the challenge before us. For in its production lies the hope of our liberation, in its production lies the possibility of naming all our pain—of making all our hurt go away. If we create feminist theory, feminist movements that address this pain, we will have no difficulty building a mass-based feminist resistance struggle. There will be no gap between feminist theory and feminist practice.