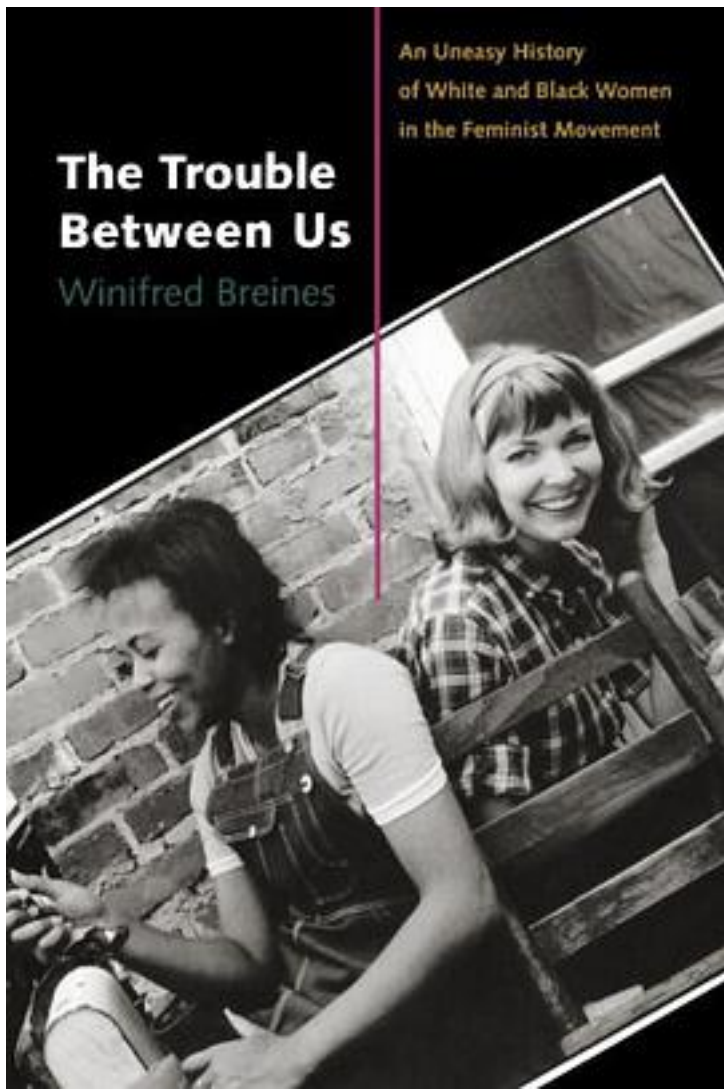


The Trouble Between Us



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i The Trouble Between Us looks at the question why a radical interracial women's movement did not develop in the 1960s and 1970s. It considers white and black women's experiences in the civil rights movement, the Black Arts and Black Power movements, including the Black Panther Party, Boston socialist feminism - particularly Bread and Roses, an early white socialist feminist organization, and the Combahee River Collective, a black socialist feminist organization, and Boston feminists' efforts to develop cross-racial political projects in the late 1970s and early 1980s. The accepted interpretation of this period's feminism has been that African American women did not join the women's movement because it was racist. But while radical white women were often unconsciously or abstractly racist, they were passionately anti-racist in their political objectives and worked hard to develop an interracial movement. At the same time, most radical black women were influenced by the Black Power movement and as a result many were not interested in joining the early white women's liberation movement. Young activists had begun with ideals of togetherness and found themselves divided and estranged, struggling to retain a hopeful image of interracial community. Race came between young white and black radical feminists. Movement women, particularly whites, were forced to relinquish idealistic and universalist images in order to recognise their own social benefits. In their different ways, whether because white women were privileged and unable to understand subtle versions of racism, white and black men were sexist, or because white women's feminism did not clearly include a place for black women, they all had to let go of preconceived images and hopes. Only then were they able to construct relationships based on who they were and not on who they wanted to be or wanted others to be. This book argues that white feminists and feminists of colour were pioneers in America's understanding of white racism and in anti-racism practices and consciousness.

作者介绍:

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标签

评论

70年代黑人女权主义的孤立、边缘化、失声 (arguably直到今天也是这样), 总让我联想到今天香港的左翼, 虽然前者明确指出自己 advocate 身份政治, 后者以批判本土身份政治为主, 但他们都在说, 你们不能只 fight 一种压迫呀, 所有压迫都是共同运作的; 不要线性历史观啊, 不要和 oppressor 共谋啊, 不要机会主义和孤立主义啊, 要 critique the whole system 啊, 要团结其他被压迫者啊。然后他们都遇到相似的困难: (外部反击) 你们

是要分裂我们的politics，你们是在为虎作伥，你们的文化不酷（太左胶/太白左）；（内部矛盾）知识精英理论先行的intellectualism、还是以群众基础为主的社运实践先行。
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