

*Selections from “Overcoming White Supremacy: a Comment” in Talking Back: Thinking Feminist, Thinking Black by bell hooks*

When I talk with audiences around the United States about feminist issues of race and gender, my use of the term “white supremacy” always sparks a reaction, usually of a critical or hostile nature. Individual white people and even some non-whites insist that this is not a white-supremacist society, that racism is not nearly the problem it used to be (it is downright frightening to hear people argue vehemently that the problem of racism has been solved), that there has been change. While it is true that the nature of racist oppression and exploitation has changed as slavery has ended and the apartheid structure of Jim Crow has legally changed, white supremacy continues to shape perspectives on reality and to inform the social status of black people and all people of color. Nowhere is this more evident than in university settings. And often it is the liberal folks in those settings who are unwilling to acknowledge this truth...

(p. 115) Clearly, assimilation as a social policy upholding white supremacy was strategically an important counter-defense, one that would serve to deflect the call for radical transformation of black consciousness. Suddenly the terms for success (that is getting a job, acquiring the means to provide materially for oneself and one’s family) were redefined. It was not enough for black people to enter institutions of higher education and acquire the necessary skills to effectively compete for jobs previously occupied solely by whites; the demand was that blacks become “honorary whites,” that black people assimilate to succeed.

The force that gave the social policy of assimilation power to influence and change the direction of black liberation struggle was economic. Economic distress created a climate wherein militancy—overt resistance to white supremacy and racism (which included the presentation of self in a manner that suggests black pride)—was no longer deemed a viable survival strategy. Natural hair styles, African dress, etc. were discarded as signs of militancy that might keep one from getting ahead. A similar regressive, reactionary move was taking place among young white radicals, many of whom had been fiercely engaged in left politics, who suddenly began to seek reincorporation into the liberal and conservative mainstream. Again the force behind their re-entry into the system was economic. On a very basic level, changes in the cost of housing (as in the great apartment one had in 1965 for \$100 a month cost \$400 by 1975) had a frightening impact on college-educated young people of all ethnicities who thought they were committed to transforming society, but who were unable to face living without choice, without the means to escape, who feared living in poverty. Coupled with economic forces exerting pressure, many radicals despaired of the possibility that this white-supremacist, capitalist patriarchy could really be changed...

(p. 119) In recent years, particularly among women active in feminist movement, much effort to confront racism has focused on individual prejudice. While it is important that individuals work to transform their consciousness, striving to be anti-racist, it is important for us to remember that the struggle to end white supremacy is a struggle to change a system, a structure. Hodge emphasizes in his book “the problem of racism is not prejudice but domination.” For our efforts to end white supremacy to be truly effective, individual struggle to change consciousness must be fundamentally linked to collective effort to transform those structures that reinforce and perpetuate white supremacy.