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Alma M. Garcia

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THE DEVELOPMENT OF CHICANA FEMINIST DISCOURSE, 1970-1980

ALMA M. GARCIA
Santa Clara University

The years between 1970 and 1980 represented a formative period in the development of Chicana feminist thought in the United States. During this period, Chicana feminists addressed the specific issues affecting Chicanas as women of color in the United States. As a result of their collective efforts in struggling against racial, class, and gender oppression, Chicana feminists developed an ideological discourse that addressed three major issues. These were the relationship between Chicana feminism and the ideology of cultural nationalism, feminist baiting within the Chicano movement, and the relationship between the Chicana feminist movement and the white feminist movement. This article describes the development of Chicana feminism and compares it with Asian American and Black feminism, which faced similar problems.

Between 1970 and 1980, a Chicana feminist movement developed in the United States that addressed the specific issues that affected Chicanas as women of color. The growth of the Chicana feminist movement can be traced in the speeches, essays, letters, and articles published in Chicano and Chicana newspapers, journals, newsletters, and other printed materials.¹

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REPRINT REQUESTS: *Alma M. Garcia, Sociology Department, Santa Clara University, Santa Clara, CA 95053.*

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During the sixties, American society witnessed the development of the Chicano movement, a social movement characterized by a politics of protest (Barrera 1974; Muñoz 1974; Navarro 1974). The Chicano movement focused on a wide range of issues: social justice, equality, educational reforms, and political and economic self-determination for Chicano communities in the United States. Various struggles evolved within this movement: the United Farmworkers unionization efforts (Dunne 1967; Kushner 1975; Matthiesen 1969; Nelson 1966); the New Mexico Land Grant movement (Nabokov 1969); the Colorado-based Crusade for Justice (Castro 1974; Meier and Rivera 1972); the Chicano student movement (Garcia and de la Garza 1977); and the Raza Unida Party (Shockley 1974).

Chicanas participated actively in each of these struggles. By the end of the sixties, Chicanas began to assess the rewards and limits of their participation. The 1970s witnessed the development of Chicana feminists whose activities, organizations, and writings can be analyzed in terms of a feminist movement by women of color in American society. Chicana feminists outlined a cluster of ideas that crystallized into an emergent Chicana feminist debate. In the same way that Chicano males were reinterpreting the historical and contemporary experience of Chicanos in the United States, Chicanas began to investigate the forces shaping their own experiences as women of color.

The Chicana feminist movement emerged primarily as a result of the dynamics within the Chicano movement. In the 1960s and 1970s, the American political scene witnessed far-reaching social protest movements whose political courses often paralleled and at times exerted influence over each other (Freeman 1983; Piven and Cloward 1979). The development of feminist movements have been explained by the participation of women in larger social movements. Macias (1982), for example, links the early development of the Mexican feminist movement to the participation of women in the Mexican Revolution. Similarly, Freeman's (1984) analysis of the white feminist movement points out that many white feminists who were active in the early years of its development had previously been involved in the new left and civil rights movements. It was in these movements that white feminists experienced the constraints of male domination. Black feminists have similarly traced the development of a Black feminist movement during the 1960s and 1970s to their experiences with sexism in the larger Black movement (Davis 1983; Dill 1983;

Hooks 1981, 1984; Joseph and Lewis 1981; White 1984). In this way, then, the origins of Chicana feminism parallel those of other feminist movements.

ORIGINS OF CHICANA FEMINISM

Rowbotham (1974) argues that women may develop a feminist consciousness as a result of their experiences with sexism in revolutionary struggles or mass social movements. To the extent that such movements are male dominated, women are likely to develop a feminist consciousness. Chicana feminists began the search for a "room of their own" by assessing their participation within the Chicano movement. Their feminist consciousness emerged from a struggle for equality with Chicano men and from a reassessment of the role of the family as a means of resistance to oppressive societal conditions.

Historically, as well as during the 1960s and 1970s, the Chicano family represented a source of cultural and political resistance to the various types of discrimination experienced in American society (Zinn 1975a). At the cultural level, the Chicano movement emphasized the need to safeguard the value of family loyalty. At the political level, the Chicano movement used the family as a strategic organizational tool for protest activities.

Dramatic changes in the structure of Chicano families occurred as they participated in the Chicano movement. Specifically, women began to question their traditional female roles (Zinn 1975a). Thus, a Chicana feminist movement originated from the nationalist Chicano struggle. Rowbotham (1974, p. 206) refers to such a feminist movement as "a colony within a colony." But as the Chicano movement developed during the 1970s, Chicana feminists began to draw their own political agenda and raised a series of questions to assess their role within the Chicano movement. They entered into a dialogue with each other that explicitly reflected their struggles to secure a room of their own within the Chicano movement.

DEFINING FEMINISM FOR WOMEN OF COLOR

A central question of feminist discourse is the definition of feminism. The lack of consensus reflects different political ideologies and divergent social-class bases. In the United States, Chicana

feminists shared the task of defining their ideology and movement with white, Black, and Asian American feminists. Like Black and Asian American feminists, Chicana feminists struggled to gain social equality and end sexist and racist oppression. Like them, Chicana feminists recognized that the nature of social inequality for women of color was multidimensional (Cheng 1984; Chow 1987; Hooks 1981). Like Black and Asian American feminists, Chicana feminists struggled to gain equal status in the male-dominated nationalist movements and also in American society. To them, feminism represented a movement to end sexist oppression within a broader social protest movement. Again, like Black and Asian American feminists, Chicana feminists fought for social equality in the 1970s. They understood that their movement needed to go beyond women's rights and include the men of their group, who also faced racial subordination (Hooks 1981). Chicanas believed that feminism involved more than an analysis of gender because, as women of color, they were affected by both race and class in their everyday lives. Thus, Chicana feminism, as a social movement to improve the position of Chicanas in American society, represented a struggle that was both nationalist and feminist.

Chicana, Black, and Asian American feminists were all confronted with the issue of engaging in a feminist struggle to end sexist oppression within a broader nationalist struggle to end racist oppression. All experienced male domination in their own communities as well as in the larger society. Ngan-Ling Chow (1987) identifies gender stereotypes of Asian American women and the patriarchal family structure as major sources of women's oppression. Cultural, political, and economic constraints have, according to Ngan-Ling Chow (1987), limited the full development of a feminist consciousness and movement among Asian American women. The cross-pressures resulting from the demands of a nationalist and a feminist struggle led some Asian American women to organize feminist organizations that, however, continued to address broader issues affecting the Asian American community.

Black women were also faced with addressing feminist issues within a nationalist movement. According to Thornton Dill (1983), Black women played a major historical role in Black resistance movements and, in addition, brought a feminist component to these movements (Davis 1983; Dill 1983). Black women have struggled with Black men in nationalist movements but have also recognized and fought against the sexism in such political movements in the

Black community (Hooks 1984). Although they wrote and spoke as Black feminists, they did not organize separately from Black men.

Among the major ideological questions facing all three groups of feminists were the relationship between feminism and the ideology of cultural nationalism or racial pride, feminism and feminist baiting within the larger movements, and the relationship between their feminist movements and the white feminist movement.

CHICANA FEMINISM AND CULTURAL NATIONALISM

Throughout the seventies and now, in the eighties, Chicana feminists have been forced to respond to the criticism that cultural nationalism and feminism are irreconcilable. In the first issue of the newspaper, *Hijas de Cuauhtemoc*, Anna Nieto Gomez (1971) stated that a major issue facing Chicanas active in the Chicano movement was the need to organize to improve their status as women within the larger social movement. Francisca Flores (1971b, p. i), another leading Chicana feminist, stated:

[Chicanas] can no longer remain in a subservient role or as auxiliary forces in the [Chicano] movement. They must be included in the front line of communication, leadership and organizational responsibility. . . . The issue of equality, freedom and self-determination of the Chicana—like the right of self-determination, equality, and liberation of the Mexican [Chicano] community—is not negotiable. Anyone opposing the right of women to organize into their own form of organization has no place in the leadership of the movement.

Supporting this position, Bernice Rincon (1971) argued that a Chicana feminist movement that sought equality and justice for Chicanas would strengthen the Chicano movement. Yet in the process, Chicana feminists challenged traditional gender roles because they limited their participation and acceptance within the Chicano movement.

Throughout the seventies, Chicana feminists viewed the struggle against sexism within the Chicano movement and the struggle against racism in the larger society as integral parts of Chicana feminism. As Nieto Gomez (1976, p. 10) said:

Chicana feminism is in various stages of development. However, in general, Chicana feminism is the recognition that women are oppressed as a group and are exploited as part of *la Raza* people. It is a direction to be responsible to identify and act upon the issues and needs of Chicana

women. Chicana feminists are involved in understanding the nature of women's oppression.

Cultural nationalism represented a major ideological component of the Chicano movement. Its emphasis on Chicano cultural pride and cultural survival within an Anglo-dominated society gave significant political direction to the Chicano movement. One source of ideological disagreement between Chicana feminism and this cultural nationalist ideology was cultural survival. Many Chicana feminists believed that a focus on cultural survival did not acknowledge the need to alter male-female relations within Chicano communities. For example, Chicana feminists criticized the notion of the "ideal Chicana" that glorified Chicanas as strong, long-suffering women who had endured and kept Chicano culture and the family intact. To Chicana feminists, this concept represented an obstacle to the redefinition of gender roles. Nieto (1975, p. 4) stated:

Some Chicanas are praised as they emulate the sanctified example set by [the Virgin] Mary. The woman *par excellence* is mother and wife. She is to love and support her husband and to nurture and teach her children. Thus, may she gain fulfillment as a woman. For a Chicana bent upon fulfillment of her personhood, this restricted perspective of her role as a woman is not only inadequate but crippling.

Chicana feminists were also skeptical about the cultural nationalist interpretation of machismo. Such an interpretation viewed machismo as an ideological tool used by the dominant Anglo society to justify the inequalities experienced by Chicanos. According to this interpretation, the relationship between Chicanos and the larger society was that of an internal colony dominated and exploited by the capitalist economy (Almaguer 1974; Barrera 1979). Machismo, like other cultural traits, was blamed by Anglos for blocking Chicanos from succeeding in American society. In reality, the economic structure and colony-like exploitation were to blame.

Some Chicana feminists agreed with this analysis of machismo, claiming that a mutually reinforcing relationship existed between internal colonialism and the development of the myth of machismo. According to Sosa Riddell (1974, p. 21), machismo was a myth "propagated by subjugators and colonizers, which created damaging stereotypes of Mexican/Chicano males." As a type of social control imposed by the dominant society on Chicanos, the myth of machismo distorted gender relations within Chicano communities, creating stereotypes of Chicanas as passive and docile women. At this level in

the feminist discourse, machismo was seen as an Anglo myth that kept both Chicano and Chicanas in a subordinate status. As Nieto (1975, p. 4) concluded:

Although the term "machismo" is correctly denounced by all because it stereotypes the Latin man . . . it does a great disservice to both men and women. Chicano and Chicana alike must be free to seek their own individual fulfillment.

While some Chicana feminists criticized the myth of machismo used by the dominant society to legitimate racial inequality, others moved beyond this level of analysis to distinguish between the machismo that oppressed both men and women and the sexism in Chicano communities in general, and the Chicano movement in particular, that oppressed Chicana women (Chavez 1971; Cotera 1977; Del Castillo 1974; Marquez and Ramirez 1977; Riddell 1974; Zinn 1975b). According to Vidal (1971, p. 8), the origins of a Chicana feminist consciousness were prompted by the sexist attitudes and behavior of Chicano males, which constituted a "serious obstacle to women anxious to play a role in the struggle for Chicana liberation."

Furthermore, many Chicana feminists disagreed with the cultural nationalist view that machismo could be a positive value within a Chicano cultural value system. They challenged the view that machismo was a source of masculine pride for Chicanos and therefore a defense mechanism against the dominant society's racism. Although Chicana feminists recognized that Chicanos faced discrimination from the dominant society, they adamantly disagreed with those who believed that machismo was a form of cultural resistance to such discrimination. Chicana feminists called for changes in the ideologies responsible for distorting relations between women and men. One such change was to modify the cultural nationalist position that viewed machismo as a source of cultural pride.

Chicana feminists called for a focus on the universal aspects of sexism that shape gender relations in both Anglo and Chicano culture. While they acknowledged the economic exploitation of all Chicanos, Chicana feminists outlined the double exploitation experienced by Chicanas. Sosa Riddell (1974, p. 159) concluded: "It was when Chicanas began to seek work outside of the family groups that sexism became a key factor of oppression along with racism." Francisca Flores (1971a, p. 4) summarized some of the consequences of sexism:

It is not surprising that more and more Chicanas are forced to go to work in order to supplement the family income. The children are farmed out to a relative to baby-sit with them, and since these women are employed in the lower income jobs, the extra pressure placed on them can become unbearable.

Thus, while the Chicano movement was addressing the issue of racial oppression facing all Chicanos, Chicana feminists argued that it lacked an analysis of sexism. Similarly, Black and Asian American women stressed the interconnectedness of race and gender oppression. Hooks (1984, p. 52) analyzes racism and sexism in terms of their "intersecting, complementary nature." She also emphasizes that one struggle should not take priority over the other. White (1984) criticizes Black men whose nationalism limited discussions of Black women's experiences with sexist oppression. The writings of other Black feminists criticized a Black cultural nationalist ideology that overlooked the consequences of sexist oppression (Beale 1975; Cade 1970; Davis 1971; Joseph and Lewis 1981). Many Asian American women were also critical of the Asian American movement whose focus on racism ignored the impact of sexism on the daily lives of women. The participation of Asian American women in various community struggles increased their encounters with sexism (Chow 1987). As a result, some Asian American women developed a feminist consciousness and organized as women around feminist issues.

CHICANA FEMINISM AND FEMINIST BAITING

The systematic analysis by Chicana feminists of the impact of racism and sexism on Chicanas in American society and, above all, within the Chicano movement was often misunderstood as a threat to the political unity of the Chicano movement. As Marta Cotera (1977, p. 9), a leading voice of Chicana feminism pointed out:

The aggregate cultural values we [Chicanas] share can also work to our benefit if we choose to scrutinize our cultural traditions, isolate the positive attributes and interpret them for the benefit of women. It's unreal that *Hispanas* have been browbeaten for so long about our so-called conservative (meaning reactionary) culture. It's also unreal that we have let men interpret culture only as those practices and attitudes that determine who does the dishes around the house. We as women also have the right to interpret and define the philosophical and religious traditions beneficial to us within our culture, and which we have inherited as our tradition. To do this, we must become both

conversant with our history and philosophical evolution, and analytical about the institutional and behavioral manifestations of the same.

Such Chicana feminists were attacked for developing a "divisive ideology"—a feminist ideology that was frequently viewed as a threat to the Chicano movement as a whole. As Chicana feminists examined their roles as women activists within the Chicano movement, an ideological split developed. One group active in the Chicano movement saw themselves as "loyalists" who believed that the Chicano movement did not have to deal with sexual inequities since Chicano men as well as Chicano women experienced racial oppression. According to Nieto Gomez (1973, p. 35), who was not a loyalist, their view was that if men oppress women, it is not the men's fault but rather that of the system.

Even if such a problem existed, and they did not believe that it did, the loyalists maintained that such a matter would best be resolved internally within the Chicano movement. They denounced the formation of a separate Chicana feminist movement on the grounds that it was a politically dangerous strategy, perhaps Anglo inspired. Such a movement would undermine the unity of the Chicano movement by raising an issue that was not seen as a central one. Loyalists viewed racism as the most important issue within the Chicano movement. Nieto Gomez (1973, p. 35) quotes one such loyalist:

I am concerned with the direction that the Chicanas are taking in the movement. The words such as liberation, sexism, male chauvinism, etc., were prevalent. The terms mentioned above plus the theme of individualism is a concept of the Anglo society; terms prevalent in the Anglo women's movement. The *familia* has always been our strength in our culture. But it seems evident . . . that you [Chicana feminists] are not concerned with the *familia*, but are influenced by the Anglo woman's movement.

Chicana feminists were also accused of undermining the values associated with Chicano culture. Loyalists saw the Chicana feminist movement as an "anti-family, anti-cultural, anti-man and therefore an anti-Chicano movement" (Gomez 1973, p. 35). Feminism was, above all, believed to be an individualistic search for identity that detracted from the Chicano movement's "real" issues, such as racism. Nieto Gomez (1973, p. 35) quotes a loyalist as stating:

And since when does a Chicana need identity? If you are a real Chicana then no one regardless of the degrees needs to tell you about it. The

only ones who need identity are the *vendidas*, the *falsas*, and the opportunists.

The ideological conflicts between Chicana feminists and loyalists persisted throughout the seventies. Disagreements between these two groups became exacerbated during various Chicana conferences. At times, such confrontations served to increase Chicana feminist activity that challenged the loyalists' attacks, yet these attacks also served to suppress feminist activities.

Chicana feminist lesbians experienced even stronger attacks from those who viewed feminism as a divisive ideology. In a political climate that already viewed feminist ideology with suspicion, lesbianism as a sexual lifestyle and political ideology came under even more attack. Clearly, a cultural nationalist ideology that perpetuated such stereotypical images of Chicanas as "good wives and good mothers" found it difficult to accept a Chicana feminist lesbian movement.

Cherrie Moraga's writings during the 1970s reflect the struggles of Chicana feminist lesbians who, together with other Chicana feminists, were finding the sexism evident within the Chicano movement intolerable. Just as Chicana feminists analyzed their life circumstances as members of an ethnic minority and as women, Chicana feminist lesbians addressed themselves to the oppression they experienced as lesbians. As Moraga (1981, p. 28) stated:

My lesbianism is the avenue through which I have learned the most about silence and oppression. . . . In this country, lesbianism is a poverty—as is being brown, as is being a woman, as is being just plain poor. The danger lies in ranking the oppressions. The danger lies in failing to acknowledge the specificity of the oppression.

Chicana, Black, and Asian American feminists experienced similar cross-pressures of feminist-baiting and lesbian-baiting attacks. As they organized around feminist struggles, these women of color encountered criticism from both male and female cultural nationalists who often viewed feminism as little more than an "anti-male" ideology. Lesbianism was identified as an extreme derivation of feminism. A direct connection was frequently made that viewed feminism and lesbianism as synonymous. Feminists were labeled lesbians, and lesbians as feminists. Attacks against feminists—Chicanas, Blacks, and Asian Americans—derived from the existence of homophobia within each of these communities. As lesbian women

of color published their writings, attacks against them increased (Moraga 1983).

Responses to such attacks varied within and between the feminist movements of women of color. Some groups tried one strategy and later adopted another. Some lesbians pursued a separatist strategy within their own racial and ethnic communities (Moraga and Anzaldúa 1981; White 1984). Others attempted to form lesbian coalitions across racial and ethnic lines. Both strategies represented a response to the marginalization of lesbians produced by recurrent waves of homophobic sentiments in Chicano, Black, and Asian American communities (Moraga and Anzaldúa 1981). A third response consisted of working within the broader nationalist movements in these communities and the feminist movements within them in order to challenge their heterosexual biases and resultant homophobia. As early as 1974, the "Black Feminist Statement" written by a Boston-based feminist group—the Combahee River Collective—stated (1981, p. 213): "We struggle together with Black men against racism, while we also struggle with Black men against sexism." Similarly, Moraga (1981) challenged the white feminist movement to examine its racist tendencies; the Chicano movement, its sexist tendencies; and both, their homophobic tendencies. In this way, Moraga (1981) argued that such movements to end oppression would begin to respect diversity within their own ranks.

Chicana feminists as well as Chicana feminist lesbians continued to be labeled *vendidas* or "sellouts." Chicana loyalists continued to view Chicana feminism as associated, not only with melting into white society, but more seriously, with dividing the Chicano movement. Similarly, many Chicano males were convinced that Chicana feminism was a divisive ideology incompatible with Chicano cultural nationalism. Nieto Gomez (1976, p. 10) said that "[with] respect to [the] Chicana feminist, their credibility is reduced when they are associated with [feminism] and white women." She added that, as a result, Chicana feminists often faced harassment and ostracism within the Chicano movement. Similarly, Cotera (1973, p. 30) stated that Chicanas "are suspected of assimilating into the feminist ideology of an alien [white] culture that actively seeks our cultural domination."

Chicana feminists responded quickly and often vehemently to such charges. Flores (1971a, p. 1) answered these antifeminist attacks in an editorial in which she argued that birth control, abortion, and

sex education were not merely "white issues." In response to the accusation that feminists were responsible for the "betrayal of [Chicano] culture and heritage," Flores said, "Our culture hell"—a phrase that became a dramatic slogan of the Chicana feminist movement.

Chicana feminists' defense throughout the 1970s against those claiming that a feminist movement was divisive for the Chicano movement was to reassess their roles within the Chicano movement and to call for an end to male domination. Their challenges of traditional gender roles represented a means to achieve equality (Longeaux y Vasquez 1969a, 1969b). In order to increase the participation of and opportunities for women in the Chicano movement, feminists agreed that both Chicanos and Chicanas had to address the issue of gender inequality (Chapa 1973; Chavez 1971; Del Castillo 1974; Cotera 1977; Moreno 1979). Furthermore, Chicana feminists argued that the resistance that they encountered reflected the existence of sexism on the part of Chicano males and the antifeminist attitudes of the Chicana loyalists. Nieto Gomez (1973, p. 31), reviewing the experiences of Chicana feminists in the Chicano movement, concluded that Chicanas "involved in discussing and applying the women's question have been ostracized, isolated and ignored." She argued that "in organizations where cultural nationalism is extremely strong, Chicana feminists experience intense harassment and ostracism" (1973, p. 38).

Black and Asian American women also faced severe criticism as they pursued feminist issues in their own communities. Indeed, as their participation in collective efforts to end racial oppression increased, so did their confrontations with sexism (Chow 1987; Hooks 1984; White 1984). Ngan-Ling Chow (1987, p. 288) describes the various sources of such criticism directed at Asian American women:

Asian American women are criticized for the possible consequences of their protests: weakening the male ego, dilution of effort and resources in Asian American communities, destruction of working relationships between Asian men and women, setbacks for the Asian American cause, co-optation into the larger society, and eventual loss of ethnic identity for Asian Americans as a whole. In short, affiliation with the feminist movement is perceived as a threat to solidarity within their own community.

Similar criticism was experienced by Black feminists (Hooks 1984; White 1984).

CHICANA FEMINISTS AND WHITE FEMINISTS

It is difficult to determine the extent to which Chicana feminists sympathized with the white feminist movement. A 1976 study at the University of San Diego that examined the attitudes of Chicanas regarding the white feminist movement found that the majority of Chicanas surveyed believed that the movement had affected their lives. In addition, they identified with such key issues as the right to legal abortions on demand and access to low-cost birth control. Nevertheless, the survey found that "even though the majority of Chicanas . . . could relate to certain issues of the women's movement, for the most part they saw it as being an elitist movement comprised of white middle-class women who [saw] the oppressor as the males of this country" (Orozco 1976, p. 12).

Nevertheless, some Chicana feminists considered the possibility of forming coalitions with white feminists as their attempts to work within the Chicano movement were suppressed. Since white feminists were themselves struggling against sexism, building coalitions with them was seen as an alternative strategy for Chicana feminists (Rincon 1971). Almost immediately, however, Chicana feminists recognized the problems involved in adopting this political strategy. As Longeaux y Vasquez (1971, p. 11) acknowledged, "Some of our own Chicanas may be attracted to the white woman's liberation movement, but we really don't feel comfortable there. We want to be a Chicana *primero* [first]." For other Chicanas, the demands of white women were "irrelevant to the Chicana movement" (Hernandez 1971, p. 9).

Several issues made such coalition building difficult. First, Chicana feminists criticized what they considered to be a cornerstone of white feminist thought, an emphasis on gender oppression to explain the life circumstances of women. Chicana feminists believed that the white feminist movement overlooked the effects of racial oppression experienced by Chicanas and other women of color. Thus, Del Castillo (1974, p. 8) maintained that the Chicana feminist movement was "different primarily because we are [racially] oppressed people." In addition, Chicana feminists criticized white feminists who believed that a general women's movement would be able to overcome racial differences among women. Chicanas interpreted this as a failure by the white feminist movement to deal with the issue of racism. Without the incorporation of an analysis of racial oppression to explain the experiences of Chicanas as well as of other women of color, Chicana feminists believed that a coalition with white

feminists would be highly unlikely (Chapa 1973; Cotera 1977; Gomez 1973; Longeaux y Vasquez 1971). As Longeaux y Vasquez (1971, p. 11) concluded: "We must have a clearer vision of our plight and certainly we cannot blame our men for the oppression of the women."

In the 1970s, Chicana feminists reconciled their demands for an end to sexism within the Chicano movement and their rejection of the saliency of gender oppression by separating the two issues. They clearly identified the struggle against sexism in the Chicano movement as a major issue, arguing that sexism prevented their full participation (Fallis 1974; Gomez 1976). They also argued that sexist behavior and ideology on the part of both Chicano males and Anglos represented the key to understanding women's oppression. However, they remained critical of an analysis of women's experiences that focused exclusively on gender oppression.

Chicana feminists adopted an analysis that began with race as a critical variable in interpreting the experiences of Chicano communities in the United States. They expanded this analysis by identifying gender as a variable interconnected with race in analyzing the specific daily life circumstances of Chicanas as women in Chicano communities. Chicana feminists did not view women's struggles as secondary to the nationalist movement but argued instead for an analysis of race and gender as multiple sources of oppression (Cotera 1977). Thus, Chicana feminism went beyond the limits of an exclusively racial theory of oppression that tended to overlook gender and also went beyond the limits of a theory of oppression based exclusively on gender that tended to overlook race.

A second factor preventing an alliance between Chicana feminists and white feminists was the middle-class orientation of white feminists. While some Chicana feminists recognized the legitimacy of the demands made by white feminists and even admitted sharing some of these demands, they argued that "it is not our business as Chicanas to identify with the white women's liberation movement as a home base for working for our people" (Longoaux y Vasquez 1971, p. 11).

Throughout the 1970s, Chicana feminists viewed the white feminist movement as a middle-class movement (Chapa 1973; Cotera 1980; Longeaux y Vasquez 1970; Martinez 1972; Nieto 1974; Orozco 1976). In contrast, Chicana feminists analyzed the Chicano movement in general as a working-class movement. They repeatedly made

reference to such differences, and many Chicana feminists began their writings with a section that disassociated themselves from the "women's liberation movement." Chicana feminists as activists in the broader Chicano movement identified as major struggles the farmworkers movement, welfare rights, undocumented workers, and prison rights. Such issues were seen as far removed from the demands of the white feminist movement, and Chicana feminists could not get white feminist organizations to deal with them (Cotera 1980).

Similar concerns regarding the white feminist movement were raised by Black and Asian American feminists. Black feminists have documented the historical and contemporary schisms between Black feminists and white feminists, emphasizing the socioeconomic and political differences (Davis 1971, 1983; Dill 1983; LaRue 1970). More specifically, Black feminists have been critical of the white feminists who advocate a female solidarity that cuts across racial, ethnic, and social class lines. As Thornton Dill (1983, p. 131) states:

The cry "Sisterhood is powerful!" has engaged only a few segments of the female population in the United States. Black, Hispanic, Native American, and Asian American women of all classes, as well as many working-class women, have not readily identified themselves as sisters of the white middle-class women who have been in the forefront of the movement.

Like Black feminists, Asian American feminists have also had strong reservations regarding the white feminist movement. For many Asian Americans, white feminism has primarily focused on gender as an analytical category and has thus lacked a systematic analysis of race and class (Chow 1987; Fong 1978; Wong 1980; Woo 1971).

White feminist organizations were also accused of being exclusionary, patronizing, or racist in their dealings with Chicanas and other women of color. Cotera (1980, p. 227) states:

Minority women could fill volumes with examples of put-down, put-ons, and out-and-out racism shown to them by the leadership in the [white feminist] movement. There are three major problem areas in the minority-majority relationship in the movement: (1) paternalism or materialism, (2) extremely limited opportunities for minority women . . . , (3) outright discrimination against minority women in the movement.

Although Chicana feminists continued to be critical of building coalitions with white feminists toward the end of the seventies, they

acknowledged the diversity of ideologies within the white feminist movement. Chicana feminists sympathetic to radical socialist feminism because of its anticapitalist framework wrote of working-class oppression that cut across racial and ethnic lines. Their later writings discussed the possibility of joining with white working-class women, but strategies for forming such political coalitions were not made explicit (Cotera 1977; Marquez and Ramirez 1977).

Instead, Del Castillo and other Chicana feminists favored coalitions between Chicanas and other women of color while keeping their respective autonomous organizations. Such coalitions would recognize the inherent racial oppression of capitalism rather than universal gender oppression. When Longeaux y Vasquez (1971) stated that she was "*Chicana primero*," she was stressing the saliency of race over gender in explaining the oppression experienced by Chicanas. The word *Chicana* however, simultaneously expresses a woman's race and gender. Not until later—in the 1980s—would Chicana feminist ideology call for an analysis that stressed the interrelationship of race, class, and gender in explaining the conditions of Chicanas in American society (Cordova et al. 1986; Zinn 1982), just as Black and Asian American feminists have done.

Chicana feminists continued to stress the importance of developing autonomous feminist organizations that would address the struggles of Chicanas as members of an ethnic minority and as women. Rather than attempt to overcome the obstacles to coalition building between Chicana feminists and white feminists, Chicanas called for autonomous feminist organizations for all women of color (Cotera 1977; Gonzalez 1980; Nieto 1975). Chicana feminists believed that sisterhood was indeed powerful but only to the extent that racial and class differences were understood and, above all, respected. As Nieto (1974, p. 4) concludes:

The Chicana must demand that dignity and respect within the women's rights movement which allows her to practice feminism within the context of her own culture. . . . Her approaches to feminism must be drawn from her own world.

CHICANA FEMINISM: AN EVOLVING FUTURE

Chicana feminists, like Black, Asian American, and Native American feminists, experience specific life conditions that are distinct from those of white feminists. Such socioeconomic and cultural

differences in Chicano communities directly shaped the development of Chicana feminism and the relationship between Chicana feminists and feminists of other racial and ethnic groups, including white feminists. Future dialogue among all feminists will require a mutual understanding of the existing differences as well as the similarities. Like other women of color, Chicana feminists must address issues that specifically affect them as women of color. In addition, Chicana feminists must address those issues that have particular impact on Chicano communities, such as poverty, limited opportunities for higher education, high school dropouts, health care, bilingual education, immigration reform, prison reform, welfare, and most recently, United States policies in Central America.

At the academic level, an increasing number of Chicana feminists continue to join in a collective effort to carry on the feminist legacy inherited from the 1970s. In June 1982, a group of Chicana academics organized a national feminist organization called *Mujeres Activas en Letras y Cambio Social* (MALCS) in order to build a support network for Chicana professors, undergraduates, and graduate students. The organization's major goal is to fight against race, class, and gender oppression facing Chicanas in institutions of higher education. In addition, MALCS aims to bridge the gap between academic work and the Chicano community. MALCS has organized three Chicana/Latina summer research institutes at the University of California at Davis and publishes a working paper series.

During the 1982 conference of the National Association for Chicano Studies, a panel organized by *Mujeres en Marcha*, a feminist group from the University of California at Berkeley, discussed three major issues facing Chicana feminists in higher education in particular and the Chicano movement in general. Panelists outlined the issues as follows (*Mujeres en Marcha* 1983, pp. 1-2):

1. For a number of years, Chicanas have heard claims that a concern with issues specifically affecting Chicanas is merely a distraction/diversion from the liberation of Chicano people as a whole. What are the issues that arise when women are asked to separate their exploitation as women from the other forms of oppression that we experience?
2. Chicanas are confronted daily by the limitations of being a woman in this patriarchal society; the attempts to assert these issues around sexism are often met with resistance and scorn. What are some of the major difficulties in relations amongst ourselves? How are the relationships between women and men affected? How are the relationships of women to women and men to men affected? How do we overcome the constraints of sexism?

3. It is not uncommon that our interests as feminists are challenged on the basis that we are simply falling prey to the interests of white middle-class women. We challenge the notion that there is no room for a Chicana movement within our own community. We, as women of color, have a unique set of concerns that are separate from white women and from men of color.

While these issues could not be resolved at the conference, the panel succeeded in generating an ongoing discussion within the National Association for Chicano Studies (NACS). Two years later, in 1984, the national conference of NACS, held in Austin, Texas, adopted the theme "Voces de la Mujer" in response to demands from the Chicana Caucus. As a result, for the first time since its founding in 1972, the NACS national conference addressed the issue of women. Compared with past conferences, a large number of Chicanas participated by presenting their research and chairing and moderating panels. A plenary session addressed the problems of gender inequality in higher education and within NACS. At the national business meeting, the issue of sexism within NACS was again seriously debated as it continues to be one of the "unsettled issues" of concern to Chicana feminists. A significant outcome of this conference was the publication of the NACS 1984 conference proceedings, which marked the first time that the association's anthology was devoted completely to Chicanas and Mexicanas (Cordova et al. 1986).

The decade of the 1980s has witnessed a rephrasing of the critical question concerning the nature of the oppression experienced by Chicanas and other women of color. Chicana feminists, like Black feminists, are asking what are the consequences of the intersection of race, class, and gender in the daily lives of women in American society, emphasizing the simultaneity of these critical variables for women of color (Garcia 1986; Hooks 1984). In their labor-force participation, wages, education, and poverty levels, Chicanas have made few gains in comparison to white men and women and Chicano men (Segura 1986). To analyze these problems, Chicana feminists have investigated the structures of racism, capitalism, and patriarchy, especially as they are experienced by the majority of Chicanas (Ruiz 1987; Segura 1986; Zavella 1987). Clearly, such issues will need to be explicitly addressed by an evolving Chicana feminist movement, analytically and politically.

NOTE

1. For bibliographies on Chicanas see Balderama (1981); Candelaria (1980); Loeb (1980); Portillo, Rios, and Rodriguez (1976); and Baca Zinn (1982, 1984).

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Alma M. Garcia is Associate Professor of Sociology and Ethnic Studies at Santa Clara University. Her article, "Studying Chicanas: Bringing Women into the Frame of Chicano Studies," was published in Chicana Voices (Austin: Center For Mexican American Studies, 1986). Her current research focuses on Chicana entrepreneurs. She has been the national president of the National Association for Chicano Studies and Mujeres Activas en Letras Y Cambio Social.