

CHAPTER 3

EXTRINSIC THEORETICAL FRAMEWORKS

3.1 Extrinsic Aspects

4.1.1 The History of Black Women's Oppression in the United States

In the history of the United States, Black women have tended to receive many forms of oppression. As stated by Crenshaw (1989:141) in *DeGraffenreid v. General Motors* case in 1964, where five Black women sued GM, arguing that its seniority system perpetuated past discrimination against them. However, the court dismissed the case, refusing to recognize Black women as a distinct protected class and rejecting their claim that combined race and sex discrimination warranted a unique legal remedy. Crenshaw (1989:141) highlights how the court required them to pursue claims under either race *or* sex discrimination statutes, not both.

Another history of Black women's oppression is when the court refuses to acknowledge Black Women's experience. Crenshaw (1989:143) stated that there is a case, *Moore v. Hughes Helicopters, Inc.*, the plaintiff accused the company of race and sex discrimination in promotions for upper-level craft and supervisory positions. Crenshaw (1989:145) also underscored the point when the court refused to allow Black women to serve as class representatives in the combined race and sex discrimination lawsuit, reflecting a broader judicial reluctance to recognize their intersectional claims. Another history, Crenshaw (1991:1245), is how structural oppression plays out in battered women's shelters in minority communities in Los Angeles. While physical abuse is the immediate reason women

seek shelter, it is just one part of the broader oppression they face, shaped by intersecting race, class, and gender inequalities.

In the modern era, the oppression remains the same, as stated by Crenshaw (2015), that Black women's experiences of police violence to support a gender-inclusive approach to racial justice that centers all Black lives equally. Crenshaw (2015) also argued that in the modern period, Black women in the American society continue to do victim blaming them, and in the reality that Black women are killed and violated by police with alarming regularity

3.1.2 Intersectionality Theory

Intersectionality, pioneered by Crenshaw in the late 1989, explores how systemic discrimination operates through the intersection of identity markers such as race, gender, class, and economic status. Crenshaw (1989) highlights that Black women face complicated oppressions due to the intersection of race and gender.

3.1.2.1 The Causes of Multiple Oppressions

Crenshaw (1989:140) Black women are frequently marginalized in both feminist theory and antiracist policy discussions because these frameworks tend to analyze race and gender as separate issues, failing to account for how these identities intersect and shape Black women's lived experiences. The consequences of that matter, Black women in American society face complicated causes of oppression such as patriarchy, sexual objectification, and violence.

3.1.2.1.1 Patriarchy

One of the causes of multiple oppressions toward Black women is patriarchy. Crenshaw (1989:152) stated that patriarchy is the terms about male

domination that make women vulnerable. As Crenshaw (1989:152) stated that both mainstream feminist and civil rights movements have historically struggled to address intersectional issues because they often view discrimination through a single lens, either based on race or gender. Thus, resulting in patriarchy growth bigger over the years. Crenshaw (1989:152) also argued that this oversight did not just leave Black women without proper representation, but it also weakened efforts to dismantle racism and patriarchy, since the two systems are deeply intertwined.

3.1.2.1.2 Misogyny

According to Crenshaw (1991:1285) misogyny is known as the over-hatred and strong prejudice toward women. The strong hatred and prejudice against Black women are more complicated and horrible than a White women. Crenshaw (1989:143) in her study stated that Black women's experience compounded racial and sexual discrimination, revealing how existing anti-discrimination frameworks and communities fail to account for their experiences that are more complicated than White women and Black men. Misogyny can be formed into sexual objectification, verbal sexism, and women as an unwanted object of violence by men.

3.1.2.1.2.1 Sexual Objectification

Sexual objectification is the unwanted treatment towards women in how they are being sexualized or objectified. Crenshaw (1991:1284) stated that one of the causes of oppression is when women receive the combination of extreme menace and sexual gaze from men. Crenshaw (1991:1284) also argued how Black women are worthy to receive sexual violence. The society around also did nothing

to help Black women. Crenshaw (1989:157) defined how rape laws solely as tools of male control over female sexuality oversimplifies Black women's experiences, failing to address how race intersects with gender in shaping their unique vulnerabilities and legal injustices.

3.1.2.1.2.2 Prejudice as Bitches or Cunts

As Crenshaw (1991:1285) highlighted that Black women often receive kind of sexism and called as “cunts” and “bitches”. That statement also underscores how verbal sexism toward Black women also shapes them into dehumanization that they are often seen as seductive women and more hypersexual than a White woman.

3.1.2.1.2.3 Intersectional Violence

Black women in American society often receive a kind of violence because they are shaped as an identity minority in gender and race. While gender, race, and class intersect to create the particular context in which women of colour experience violence, certain choices made by "allies" can reproduce intersectional subordination within the very resistance strategies designed to respond to the problem (Crenshaw, 1991:1262). This statement certainly marginalizing Black women, centering privileged perspectives in activism can silence the very women they aim to support, reproducing hierarchies within movements.

3.1.3 Impact of Oppressions

Multiple oppressions toward Black women leave them in injustice and systemic neglect by society. This is often overlooked by systems that address these issues separately. She argues that as long as approaches such as DeGraffenreid's ignore intersectionality, Black women will remain inadequately protected

(Crenshaw, 1989:143). This concept underscores the multiple marginalizations of women of color, emphasizing how race, gender, and institutional power interact to produce systemic injustice.

3.1.3.1 Discrimination and Negative Stereotype by Society

These intersecting factors of gender and race create significant barriers to achieving independence and rebuilding their lives. Due to Black women facing many barriers in the United States, Crenshaw (1991) stated :

“Women of color are differently situated in the economic, social, and political worlds. When reform efforts undertaken on behalf of women neglect this fact, women of color are less likely to have their needs met than women who are racially privileged. For example, counselors who provide rape crisis services to women of color report that a significant proportion of the resources allocated to them must be spent handling problems other than rape itself.” (Crenshaw, 1991: p 1250).

The quotation above highlights how women of color face complicated challenges in the economic, social, and political spheres, which often result in Black women being negatively stereotyped and neglected by society. When these efforts fail to consider the specific experience of women of colour, their needs are less likely to be met compared to those of racially privileged women, who often benefit more from such conditions.

3.1.3.2 Systemic Injustice by the Authority and Victim Blaming

The other impact of multiple oppressions toward Black women in American society is systemic injustice and victim blaming by the authorities. Based on Crenshaw’s (1989:1287) statement, women of color frequently hesitate to involve the police, a reluctance stemming from a broader distrust of law enforcement because they realize that police only criminalized or victimized them.

3.1.4 Theory of Women's Struggle

3.1.4.1 Resistance of Women

As stated by Hooks (2000:7), resistance can be defined as the consciousness of recognizing that women do not belong to male dominance and sexism manifest in daily life. Hooks (2000:7) also highlights that women became more conscious of the ways they experience victimization, exploitation, and, in extreme cases, systemic oppression; they will destroy those multiple oppressions.

3.1.4.2 Motherhood

According to Hooks (2000:76), motherhood is a true action and bravery from a mother to protect her children and family. Hooks (2000:76) also stated that motherhood certainly has positive aspect on feminism. Hooks (2000:76) also described that motherhood is a true action and a form of bravery, as it embodies a mother's commitment to protect, nurture, and defend her children and family in the face of societal challenges.

3.1.4.3 Solidarity and Multiracial Feminism

According to Hooks (2000:15), multiracial feminism is a framework for understanding and addressing the complex ways in which race, class, and gender intersect to acknowledge women's experiences. Hooks (2000:15) defined that the solidarity from different backgrounds among women in society can confront male sexism and domination.

3.1.4.4 Ending Violence

In order to end the violence of men, women can take any kind of action that is necessary to defend themselves. Hooks (1984:131) stated that feminist initiatives

to stop male violence against women should grow into a broader campaign aimed at ending all types of violence. Hooks (2000:64) argued, even though women rarely replied violence with violence, that kind of action is sometimes appropriate. Hooks (2000:66) also stated that Feminism must combat all violence, not just patriarchal manifestations, because oppression is interdependent.