



The Ladies of Langham Place

- Growing sense of being victims of oppressive male domination
- Motivated - like minded, educated women
 - for Reforms



They met at Langham Place - to **discuss the strategies** of dealing with issues of...

Education

Employment

Reforms of martial law

At present put them in a state of dependency

Submitted petitions signed by a large
number of women

Group included - women like -

Emily Davies

Barbara Smith

Anna Jameson

Elizabeth Gaskell

Bessie Raynes Parker

Used to write prolifically

persistent outcry for their rights

Barbara Smith and Bessie Raynes Parker

- noted for their literary endeavour- wrote

- *A Brief Summary of the Laws of England*

Drew attention- not only to the
inadequacy of the current legal machinery

**But threw light on its harshness and
hostility to women**

Another contribution of Langham Ladies-

With vigorous campaign

The formation of the **Married Women's
Property Committee in 1855**

Barbara Smith attended -

the first women's convention in **Seneca
Falls, New York- 1848**



Seneca Falls Convention





The *English women's journal* - another major step

The society for Promoting the Employment of Women (SPEW) - another outcome

Branches of SPEW -

appeared outside London- continuing the momentum created by the movement

Emily Davies and Elizabeth Garret -
responsible for the establishment of
more branches of SPEW

Several Institutions - Queen's College and
Bedford College - offered higher
education to women

In 1862 - Emily Davies - got a committee established to persuade (influence, convince) Universities to allow women to appear for recently established Local Examinations

Emily Davies and Leigh Smith - established
first higher educational institution for
women -

Later known as **Girton College**, Cambridge
1869

**certain categories of education still
remained inaccessible to women-
especially medicine**

Positions of influence too were
beyond their reach - only few

**The Married Women's Property Act passed
in 1822**

**And repeal of the Contagious Disease Act of
1864 -**

- The Contagious Diseases Acts, also known as the CD Acts, were originally passed by the Parliament of the United Kingdom in 1864

- In 1862, a committee was established to inquire into venereal disease (i.e. sexually transmitted infections) in the armed forces.
- On its recommendation the first Contagious Diseases Act was passed.

- The legislation allowed police officers to arrest women suspected of being prostitutes in certain ports and army towns.
- The women were then subjected to compulsory checks for venereal disease.

**And repeal of the Contagious Disease Act
of 1864 -**

**Drew large number of women into the
movement**

Florence Nightingale - supported the protest

Struggle for suffrage marked the high tide of
the first wave of **organized movement for
liberation**

**Women - were denied suffrage - denied of
franchise - right of representation in the
legislature**

ignominious(dishonouring) act

**It was a concrete instance of
unscrupulous discrimination**

And it motivated or elicited - an open
indignation(resentment) in female heart

But it took time for this state of blatant
(deliberate) **inequality** to appear convincing

Because for decades some women of
prominence were reluctant to join hands
with the campaigners for suffrage

Soon, the lukewarm legislative methods
were rejected in favour of more
aggressive tactics

The atmosphere was of **open rebellion**

- various committees were formed in different parts of the country
- especially for **coordinating violent forms of struggle**

Even though **newspapers** published it -

They **mocked**

To reach out millions of female population

Chief among them - *Women's suffrage*

Journal and English Women's Review

WOMAN'S JOURNAL
AND SUFFRAGE NEWS

PARADE STRUGGLES TO VICTORY DESPITE DEGRADEFUL SCENES

Fluorescence Assay by Omer Ismail & Wafar - Green White Powder
Synthesis - Organic Order Management - Testing
Omer Ismail



With such hectic activities -

a bustle of meetings
propaganda of protest
the discussions of the issue in the
Parliament

People expected - a quick resolution

But **government's** - apparent indifference
disappointed these activists

It was from such a state of despair and
frustration that the violent outbreak of
rebellion originated

The modest phase of petitioning for demands
turn into militant fight in the early years of
twentieth century

With the involvement of daring and radical
leader-

Emmeline Pankhurst and her
daughters

Major Media was against them

Government took retaliatory (penal) measures

But not withstanding the antagonism They fought

Rallies

Violent clashes with cops

Attack on the officials

Other tactics like....

Chaining themselves to posts, with the
police struggling to saw the chains off





Extreme form of revolt.... Determined
**women climbing on rafters above the
Parliament and lying there for hours**

Scenes in prison were no less quiet-

Some of the **agitators went on hunger strikes**

Leading to **forcible feeding**

One among them - **Miss Garnett - even bitten
a wardress** (noted in the book published by
one of the daughters of Mrs. Pankhurst



During First World War

- the female work force increased
unprecedentedly, changing the
demographic composition of the country

Things had come to such a pass by the end
of the war that the demand for the vote
could not longer be postponed

Thus the Representation of People Act
1918 provided women over 30 years of
age the right to vote

and modified version of the act in 1928
extended the right to all men and women

Electoral reforms gave women eligibility to
contest elections

By 1940, there were 12 women in the
parliament

Another gain -

enactment of the **Sex Disqualification
(removal) Act of 1919** -

historic decision -

**opened the civil services and other
professions to women**

The Matrimonial Causes Act - 1923- long-awaited legislation -

established equality between men and women with respect to grounds for divorce

Difference of Opinion on nature of goals- among the activists

- An ideological issue

equality vs. difference conundrum

What is the end of the arduous struggle?

Mere gain of some rights or

Recognition of **uniqueness**
of women and what they
needed to fulfill their
potential

First Wave Feminism

Historical Content

Women widely are considered to be:

- Intellectually inferior
- Physically weak
- Emotional, intuitive, irrational
- Suited to the role of wife and mother
- Women could not vote
- They were not educated at school/universities and could only work in manual jobs.
- A married women's property and salary were owned by her husband

First Wave Feminism

- Rape and physical abuse are legal within marriage
- Divorce available to men but far more difficult to women
- Women had no right to their children if they left a marriage
- Abortion was illegal.

- Most of the **leaders of the feminist movement in America - ANTISLAVERY** activists
- Nearly half a century- **these two movements - worked together or allied**

**"ALL MEN
ARE BY NATURE
EQUALLY FREE!
AND INDEPENDENT!**

— AND —
HAVE CERTAIN INHERENT RIGHTS

of which, when they enter into

A STATE OF SOCIETY!

They cannot by any Compact

 **Deprive or Divest Their Posterity!**

Namely the Enjoyment of

LIFE AND LIBERTY!

AMERICAN, N.Y. 18.

ANTI-SLAVERY MASS MEETING!

Agreeably to a call, signed by about 50 persons, and published in the Lawrence Republican, a Mass Meeting of the friends of Freedom will be held at Miller's Hall, at 2 o'clock P. M., on Friday, Dec. 2d the day on which

CAPT. JOHN BROWN IS TO BE EXECUTED,

To testify against the iniquitous SLAVE POWER that rules this Nation, and take steps to

Organize the Anti-Slavery Sentiment

of the community. Arrangements have been made with prominent speakers to be present and address the meeting.

PER ORDER OF COMMITTEE OF ARRANGEMENTS.

Lawrence, Nov. 26, 1859.

- **Joyce Cowley:** how negro cause gave birth to feminism:
- women started to **plead for the slave**
....but **not allowed or ridiculed.**
- They were **not accepted as delegates**
when they attended anti-slavery
conventions.

- Within a short time, most of the women prominent in abolitionist circle spoke up for their own rights

- Abolitionism is a general term which **describes the movement to end slavery.**
- This term can be used formally or informally.
- In **Western Europe** and the **Americas**, abolitionism is a **historical movement** in effort to **end the African and Indian slave trade** and set slaves free.

- **King Charles I of Spain, was following the example of Louis X of France who abolished slavery within the Kingdom of France in 1315.**
- **He passed a law which would have abolished colonial slavery in 1542, although this law was not passed in the largest colonial states, and was not enforced.**

- In the late 17th century, the Roman Catholic Church, taking up a plea by Lourenço da Silva de Mendouça, officially condemned the slave trade, which was affirmed vehemently by Pope Gregory XVI in 1839.

-

- The abolitionist movement only started in the late 18th century, however, when English and **American Quakers*** began to question the morality of slavery.

- Quakers (or Friends) are members of a historically Christian group of religious movements formally known as the Religious Society of Friends or Friends Church.

- Members of the various Quaker movements are all generally united in a belief in the ability of each human being to experientially access "the small light within", or "that of God in every person".

- The first Quakers lived in mid-17th-century England.
- The movement arose from the dissenting Protestant groups, breaking away from the established Church of England.
- Some of these early Quaker ministers were women.

- Within a short time, most of the women prominent in abolitionist circle spoke up for their own rights

- Francis Wright- amazingly bold - known for her extremist views - was the **first to take up the cause of women**
- **Staunch abolitionist and public speaker**

- **Lucretia Mott:** one of the pioneers of the movement - began her career as a Quaker Minister and abolitionist

- Many people abused her - Worth reminiscing (recall) the storms of abuse
- She had to put up with a woman activist working for the abolition of slavery - due to various abuses

- Mott attended the first anti slavery convention in Philadelphia in 1833
- But nobody found it worthwhile to get her signature on the resolution

- Fighting for the dignity of the Negros opened her eyes to an **equally grave segregation** that **women** were subjected to

- The founding of the **Women's Antislavery Society opened** the floodgates of male and clerical fury towards her
- An **angry mob surrounded** her house; only the intervention of a friend saved the Motts from being attacked

- Another **experience of insult** - occurred at the **World Antislavery Convention** in London
- **Lucretia Mott** was one of the delegates chosen by the American Antislavery Society.
- Another society recently formed sent an **all-male delegation**

- Women delegates were admitted as guests, but not allowed to participate in the deliberation; instead, they were asked to watch the proceedings from behind a screen

- The only fruitful outcome, from a feminist perspective, of the London trip was
- Lucretia Mott's acquaintance with **Elizabeth Cady Stanton,**

- which in the wake of the bitterness of the London convention, led to the Seneca Falls Convention
- It Marked the beginning of the women's crusade for rights in America

- The Involvement of women in the anti-slavery movement trained them in the basics of organizational skills
- and provided a site where their voices would be listened to.

- It also **turned out to be a cause** with which **they could identify themselves** and which **they could dedicate themselves to**

- It was an activity that **proved** beyond doubt that they could **fare** as well in the **public** realm as in the **confined space** of home, and **thus served to transform the traditional image.**

- The **question of slaves** had the **potential to be converted into an issue of human rights** which would have to take note of the civic privations of women.

- **Angelina Grimke, a former slave owner, appealed to the Christian women of the South**
- **and the women of nominally free states to form a sisterhood and spoke about the degradation of humanity by the existence of slavery.**

- Such an **appeal from the former slave owner inspired women** into **political activism** particularly because of the contemporary belief in the **superior virtue of women**.

- In spite of having a platform, they had to **fight for their voices to be heard.**
- Obviously, this **experience of confronting opposition and the justification of their involvement in the movement slowly** led to the **conceptualization and expression of their own predicament.**

- Sarah and Angelina Grimke linked up the
**emancipation of
slaves with the
emancipation of
women.**

- It was **Margaret Fuller** - shaped women's movement in the nineteenth century
- Her contributions were acknowledged by the **great men** and **women of the age**
- Margaret Fuller and Thoreau edited ***The Dial*** , a journal published by Emerson

- Margaret Fuller's book *woman in the Nineteenth Century* was as popular as Wollstonecraft's *Vindication*.

- She was a well known journalist, and sent to Europe as a correspondent
- where she met various feminist activists.
- Fuller's debut into the public realm was not occasioned by the radicalism of her attitude.

- Her reformist career began with the **temperance movement** (a social movement against the consumption of alcoholic beverages)
- She **used to speak** at meetings organized by societies of women committed to ending the **abuses of alcohol**

- Cady Stanton has remarked that **Convention in Seneca Falls** as largely the **Work of Margret Fuller**



Women's Rights Convention.

A Convention to discuss the social, civil and religious condition and rights of Woman, will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday the 19th and 20th of July current, commencing at 10 o'clock A. M.

During the first day, the meeting will be exclusively for Women, which all are earnestly invited to attend. The public generally are invited to be present on the second day, when LECRETIA MOTT, of Philadelphia, and others both ladies and gentlemen, will address the Convention.

- **As a result of Seneca Falls Convention** -
- The **suffrage movement** in America or
the **Equal Rights Convention** in 1848 -

- There were many discussions among early activists
- - on the surface level - nothing more than an ordinary meeting convened by local New York women - mostly Quakers

- - the occasion was the **visit of Lucretia**

Mott

- - public seen her **merely as a well known**
speaker



- This was **also attended by Elizabeth Cady Stanton** - the greatest activist after Margaret Fuller



- The **Convention** spanned two days
- **Lengthy discussions** on the role of women in society
- And the rights they were entitled to were followed by the Declaration of Sentiments- which was remarkable for the inclusion of the right to vote for women

- There was pressure from certain quarters for the removal of this controversial right
- But the **intervention of Frederick Douglass** helped retain it



WALKER PUBLISHING

FREDERICK DOUGLASS

*NARRATIVE OF THE LIFE
OF FREDERICK DOUGLASS*



- **Mott herself was not favour of the convention's acceptance of the right**
- **but later referred to the declaration as one of the major propelling forces of the struggle of women for complete equality with men**

- **Convention** is seen as a historic beginning of the first wave of the women's movement
- **Elizabeth Cady Stanton** described the Declaration as a fundamental document of the struggle for suffrage

- Later she wrote the *History of Woman Suffrage* in which she cites the declaration as being responsible for the internationalization of the issue



**History
of
Woman**

SUFFRAGE

**Edited by
Elizabeth Cady Stanton,
Susan B. Anthony, and
Matilda Joselyn Gage**

Statement of Beliefs

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

- Elizabeth Cady Stanton used the Declaration of Independence as the framework for writing what she titled a "**Declaration of Sentiments.**"
-

- She included **Jefferson's original phrase**,



- American statesman, one of the Founding Fathers of the United States and the principal author of the Declaration of Independence
-

- She included **Jefferson's original phrase**,
but rewritten as
- "We hold these truths to be self-evident; that **all men and women** are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

- The **Declaration lists many grievances** that the women believed should be abolished.
- **Stanton's declaration reads,**
- "The history of mankind is a history of repeated injuries and usurpations *on the part of man toward woman*, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world."



- **The grievances read:**
- Married women were legally dead in the eyes of the law
- Women were not allowed to vote
- Women had to submit to laws when they had no voice in their formation
- Married women had no property rights

- Husbands had legal power over and responsibility for their wives to the extent that they could imprison or beat them with impunity - freedom
- Divorce and child custody laws favoured men, giving no rights to women
- Women had to pay property taxes although they had no representation in the levying of these taxes

- Most occupations were closed to women and when women did work they were paid only a fraction of what men earned
- Women were not allowed to enter professions such as medicine or law
- Women had no means to gain an education since no college or university would accept women students

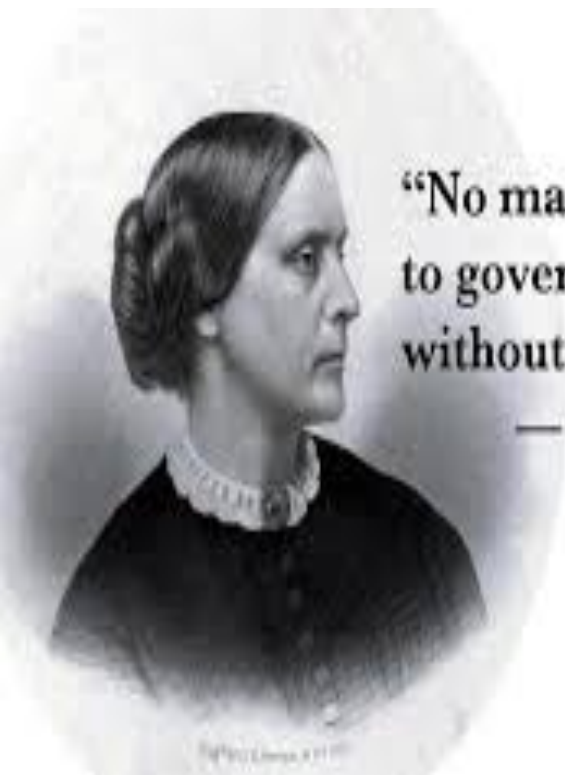
- With only a few exceptions, women were not allowed to participate in the affairs of the church
- Women were robbed of their self-confidence and self-respect, and were made totally dependent on men



Crime Against Women

-Hoping for a Change

- We should note the **contributions of Susan B. Anthony**

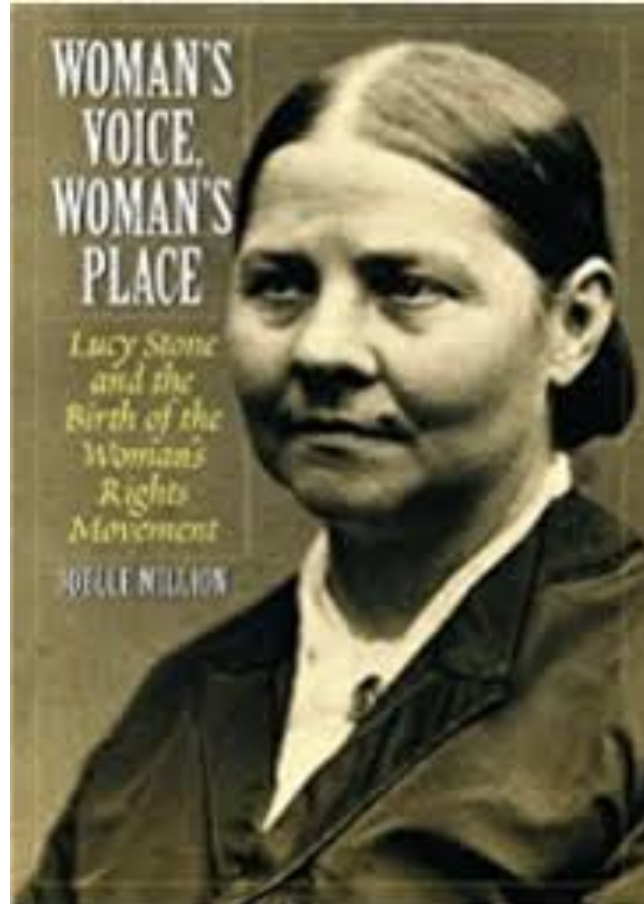


“No man is good enough
to govern any woman
without her consent.”
— Susan B. Anthony



- - she emerged into the world of politics from an **ambience of austere religious discipline** -
- surprise to all
- Her association with **temperance societies** and her **experience of public speaking** prepared her for the larger role that awaited her

- In 1850, she read about the **first National Women's Rights Convention in Worcester, Massachusetts**, where **Lucy Stone** fascinated her and inspired her to become an activist.



Lucy Stone

- Susan B. Anthony used to attend the subsequent conventions thereafter.
- It was at the third convention that she spoke for the first time and in 1858 presided over the meeting.

- Together with Stanton, she founded the first state Temperance Society in America.
- Her association with the Abolitionists was also **equally fervent**

- She was in a unique position to **unify the two moments**, the anti-slavery campaign and the **struggle for women's rights**.

- She **founded a newspaper**, *The Revolution* of which Stanton was the editor.
- The **newspaper addressed questions** like equal pay for equal work besides acting as a mouthpiece of the movement

The Revolution.

PHILADELPHIA, SATURDAY, JANUARY 6, 1840.

Vol. 1, No. 1

NEW YORK, WEDNESDAY, JANUARY 6, 1840

Price 4 Cents.

The Revolution!

BY

THE REV. J. W. F. F.

THE REV. J. W. F. F.

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The question of the revolution is a question of the day. It is a question of the day, and it is a question of the day. It is a question of the day, and it is a question of the day. It is a question of the day, and it is a question of the day.

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- There occurred a split in the ranks of the women when, finally, the **Negroes were granted franchise.**
- The women's demands were not included in the suffrage amendment

- The abolitionist leaders felt that the inclusion of women would jeopardize the cause of the Negroes

- In spite of the support professed by these leaders **for the continued struggle for universal suffrage**, there were **many women who felt embittered by what they felt was a betrayal**

- They had fought alongside men for the eradication of slavery, and being sidetracked, for whatever reasons, in the hour of their success, was frustrating

- The formal split occurred at the **next American Equal Rights Association convention**
- The majority of the participants led by **Lucy Stone and Julia Ward Howe** stood by the abolitionist party, and **they formed the American Woman Suffrage Association (AWSA)**



Suey Stone



“
ARISE, THEN, WOMEN OF THIS DAY!
ARISE ALL WOMEN WHO HAVE HEARTS,
WHETHER OUR BAPTISM BE THAT OF
WATER OR OF TEARS!...

WE WOMEN OF ONE COUNTRY WILL BE
TOO TENDER OF THOSE OF ANOTHER
COUNTRY TO ALLOW OUR SONS TO BE
TRAINED TO INJURE THEIRS. FROM THE
BOSOM OF THE DEVASTATED EARTH A
VOICE GOES UP WITH OUR OWN. IT SAYS
“DISARM, DISARM!”
THE SWORD OF MURDER IS NOT
THE BALANCE OF JUSTICE.

Julia Ward Howe, 1870

From her Mother's Day
Proclamation for Peace

- **The radicals** under the leadership of Elizabeth Cady Stanton and Susan B. Anthony organized the **National Woman Suffrage Association** (NWSA)

- The cause of the division was the differing attitudes to the abolitionists' rejection of the suffrage of women for the immediate realisation of franchise for the Negro males

- It was the **ingratitude** implicit in the **postponement of the women's demands** that made radical activists **back out** from the anti-slavery group

- In spite of the presence of a few radicals, the **first wave of the feminist movement in America was by and large moderate indicated by the large following of AWSA in comparison with the limited membership of NWSA.**

- The majority of them preferred to **stay focused on suffrage** and chose to make use of political clout rather than undertake rebellious campaign.

- The **NWSA envisaged a broader goal** than the achievement of franchise.
- They wanted to break the barriers to **responsible social involvement** and **attain a position of respect and dignity**

- Nevertheless, conservatism dominated these early efforts.
- **The militancy of the NWSA** manifested itself in the hunger strikes and picketing

- lobbying and petitioning characterized the functioning of the moderate wing

- The first wavers were not much concerned with-
- issues of abortion
- birth control and such other subjects related to reproduction

- True, Anthony voiced her views about marriage maintaining that a **woman ought to have a right to her body**
- She would have to be protected against being raped by her husband
- The **passing of legislation alone would not be a remedy**

- It would be like “mowing off the top of the noxious weed” (The Revoluton, July 8, 1869.
- What was needed was a way of uprooting the problem

RAPE IS NOT JUST A WOMEN'S ISSUE

**THE URBAN
DEBATE**

'BETI BACHAO' JUST A SLOGAN?



@MirrorNow

IS INDIA UNSAFE FOR WOMEN?

**Now, I know that journalists have to
be unemotional and unmoved**

First Wave Feminism

- First-wave feminism refers to a period of feminist activity during the 19th and early twentieth century in the United Kingdom, Canada, and the United States.
- The key concerns of First Wave Feminists were education, employment, the marriage laws, and the plight of intelligent middle-class single women.

First Wave Feminism

- Over all goal: to improve the legal position for women in particular to gain women the vote.
- Basic assumption:
Men and women have separate, biologically determined roles and duties in society.
Women work in the private sphere (the home), men in the public sphere.
- Active until the First World War I

Second Wave Feminism

Historical Background

- Women could attend school and university
- Women did not receive equal pay for the same work
- It was easier to gain a divorce but socially frowned upon
- Rape and physically abuse within marriage were illegal but husbands were rarely convicted
- Abortion was still illegal
- Women's body were objectified in advertising

Second Wave Feminism

Basic assumptions:

- Society is patriarchal
- Women may have legal rights but they are still treated as inferior.
- Women should be equal to men in all respects.

Second Wave Feminism

- The second wave of feminism which occurred in 1960-1980, came as a response to the experiences of women after World War II.
- It dealt with inequality of laws and pioneered by Betty Friedan.
- Women achieved championed abortion rights, reproductive freedom, and other women's health issues.

Second-Wave Feminism

RAF020204-2/2/60-GREENSBORO, N.C.: A group of Negro students from North Carolina A&T College, who were refused service at a luncheon counter reserved for white customers, staged a sit-down strike at the F.W. Woolworth store in Greensboro 2/2. Ronald Martin, Robert Patterson and Mark Martin are shown as they stayed seated throughout the day. The white women at left came to the counter for lunch but decided not to sit down. UPI TELEPHOTO fwb









Women's Strike for Peace, est. 1961. Here, WSP members protest during the Cuban Missile Crisis

Michael Harrington



a Penguin Special 3/6

The Other America

Poverty in the United States



Feminism re-emerges

- demographic shift begins in 1957
- women respond to civil rights movement
- early sign of dissent: Kennedy's President's Commission on the Status of Women (1961) and Betty Friedan's *The Feminine Mystique* (1963)



Dr. Wedel, second from left, with Eleanor Roosevelt (center) and President Kennedy at the appointment of the Presidential Commission on the Status of Women

THE YEAR'S MOST
CONTROVERSIAL
❧ BESTSELLER ❧

The Feminine Mystique

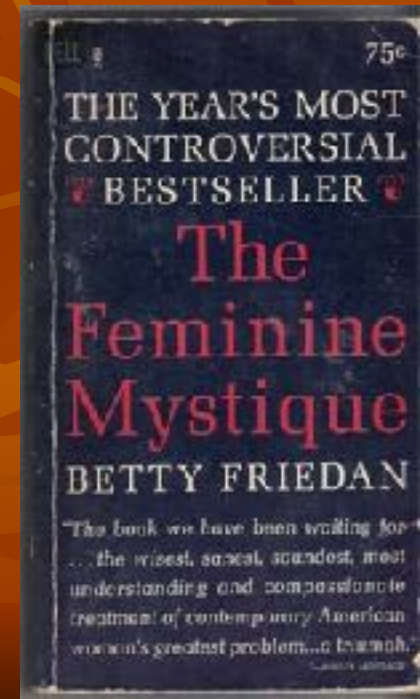
BETTY FRIEDAN

*"The book we have been waiting for
... the wisest, sanest, soundest, most
understanding and compassionate
treatment of contemporary American
woman's greatest problem...a triumph."*

—ASHLEY MONTAGU

1963

- [Betty Friedan](#) publishes her highly influential book *The Feminine Mystique*, which describes the dissatisfaction felt by middle-class American housewives with the narrow role imposed on them by society. The book becomes a best-seller and galvanizes the modern women's rights movement.



The Feminine Mystique

- The problem that has no name
- Typical day of a women
 - Stay indoors
 - Take care of the family and household
 - Have dinner ready for their husband

If a woman had a problem in the 1950's and 1960's, she knew that something must be wrong with her marriage, or with herself. Other women were satisfied with their lives, she thought. What kind of a woman was she if she did not feel this mysterious fulfillment waxing the kitchen floor? **She was so ashamed to admit her dissatisfaction that she never knew how many other women shared it. If she tried to tell her husband, he didn't understand what she was talking about. She did not really understand it herself.**

But on an April morning in 1959, I heard a mother of four, having coffee with four other mothers in a suburban development fifteen miles from New York, say in a tone of quiet desperation, "the problem." And the others knew, without words, that she was not talking about a problem with her husband, or her children, or her home. Suddenly they realized they all shared the same problem, the problem that has no name. They began, hesitantly, to talk about it. Later, after they had picked up their children at nursery school and taken them home to nap, two of the women cried, in sheer relief, just to know they were not alone.

- Second Wave
- Betty Friedan
- Kate Millet
- Simone de Beauvoir



- The Sixties were devoted to the **formulation and dissemination of an ideology** that would **place feminism in the context of dominant discourses.**

- *The Feminist Mystique* and *Sexual Politics* -
- attempts at **analyzing social institutions** in order to arrive at common paradigms of patriarchal subjugation of women.

- They were not superficial
generalization of oppression
- they aimed at - the **unearthing of
underlying patterns of
discrimination** embedded in the
meta narratives of society -

- **Meta-narrative** is similar to a worldview—
- An overarching (comprehensive) account or interpretation of events and circumstances that provides a pattern of structure for people's beliefs and gives meaning to their experiences:
- traditional religions provide stories that deliver meta narrative about how we should live our lives.

- This does not mean that as intellectuals they kept aloof from the field of agitation

- The inclusion of women's Studies - a **course of study in many universalities**
- and the growing prestige of the movement as for instance, evidence by **President Kennedy's appointment of a commission to enquire into issues of sex-based discrimination**, were made possible by this kind of intellectualism

- Although **segregation still existed** in several realms
- of **social and familial level**, there was more acceptance for the voice of women.

- This is in part due to the programme of **consciousness-raising**, a significant aspect of the second phase of the struggle.

-

- In practical terms, - **consciousness-raising**
- was nothing more than **sitting**
together and sharing personal
experiences of **gender-based torture**.

-

-

- It drew more and more women into the movement and served to impersonalise the experiences as they were **part of the common destiny of women.**

- Along with the theorizing of the feminist attitude to the various structures of society there was a whole lot of work done on the revaluation of earlier women writers resulting in the questioning of canons - rule-law-

- Much **more than the resurrection of forgotten female writers** of note was the emergence of a new poetics that such literary endeavours demanded

- Particularly of significance - was the **profusion of poetry written by women.**

- The deconstruction of traditional criteria of evaluation and the **consequent creation of a new poetics contributed** to the spread and appeal of the movement.

- In the same way, **investigations into system of philosophical thought and history** were encouraged

- **The entire feminist agenda** came to have a coherence in the sense of **embracing all the multifarious aspects of communal life**

- There were **conspicuous differences**
between groups of women involved
in the movement

- However, the **latter half of the twentieth century achieved a real breakthrough** with the **multi-dimension nature of the preoccupations of the feminists**

Betty Friedan



Activist
Local Hero
Friend

- Friedan's *The Feminine Mystique* - believed to have sparked the second wave of the Women's Liberation Movement

- The kind of influence she had over a generation of Americans,
- - both men and women, especially in shaping their attitude to the problems of the time is unparalleled in the history of feminism.

- The book - *The Feminine Mystique* countered the media image of woman in the post- war years.

- There was a reappearance, and **mystification of this woman of home** absorbed in domestic work.

- Together with the **economic consequences of war** (the loss of jobs for women now that men were back)
- **combined with this creation of unreal domestic felicity (blissfulness) to restrict the scope of their life.**

- It was a relapse (deteriorate after a period of improvement) into older, outdated and confined roles of wife and mother, with the consequent repudiation of education and career aspirations.

- Friedan insisted on the construction of a positive image

- *The New York Times* obituary (a notice of death)

on Friedan in 2006 sums up the

tremendous impact of her book on

American society.

- It “ignited the contemporary women’s movement in 1963 and as a result permanently transformed the social fabric of the United States and countries around the world” and “is widely regarded as one of the most influential non-fiction books of the twentieth century.”



**National
Organization
for Women**

1966

- The National Organization for Women (NOW) is founded by a group of feminists including [Betty Friedan](#). The largest women's rights group in the U.S.,
- NOW seeks to end sexual discrimination, especially in the workplace, by means of legislative lobbying, litigation, and public demonstrations.

Sixty-sixth Congress of the United States of America;

At the First Session,

Begun and held at the City of Washington on Monday, the nineteenth day of May,
one thousand nine hundred and nineteen.

JOINT RESOLUTION

Proposing an amendment to the Constitution extending the right of suffrage
to women.

*Resolved by the Senate and House of Representatives of the United States
of America in Congress assembled (two-thirds of each House concurring therein),
That the following article is proposed as an amendment to the Constitution,
which shall be valid to all intents and purposes as part of the Constitution when
ratified by the legislatures of three-fourths of the several States.*

"ARTICLE ———.

"The right of citizens of the United States to vote shall not be denied or
abridged by the United States or by any State on account of sex.

"Congress shall have power to enforce this article by appropriate
legislation."

F. H. Lilette

Speaker of the House of Representatives.

Thos. R. Marshall

Vice President of the United States and

President of the Senate.

Women during WWII



- NOW's stated purpose:
 - "To take action to bring women into full participation in the mainstream of American society now, assuming all the privileges and responsibilities of citizenship thereof in truly equal partnership with men."

Consciousness-Raising: A Radical Weapon

The following represents a compilation and expansion of text, notes and comments from a talk Kathie Sarachild gave on consciousness-raising to the First National Conference of Stewardesses for Women's Rights in New York City, March 12, 1971.

Sarachild outlined the original program for "Radical Feminist Consciousness-Raising," which was presented at the First National Women's Liberation Conference outside Chicago, November 27, 1968.

Kathie Sarachild

THE IDEA

To be able to understand what feminist consciousness-raising is all about, it is important to see where it all began as a program among women who all considered themselves radicals.

Before we go any further, let's examine the word "radical." It is a word that is often used to suggest extremist, but actually it doesn't mean that. The dictionary says radical means root, coming from the Latin word for root. And that is what we meant by calling ourselves radicals. We were interested in getting to the roots of problems in society. You might say we wanted to pull up weeds in the garden by their roots, not just pick off the leaves at the top to make things look good momentarily. Women's Liberation was started by women who considered themselves radical in this sense.

Our aim in forming a women's liberation group was to start a mass movement of women to put an end to the

system of segregation and discrimination based on sex. We knew radical thinking and radical action would be necessary to do this. We also believed it necessary to form Women's Liberation groups which excluded men from their meetings.

In order to have a radical approach, to get to the root, it seemed logical that we had to study the situation of women, not just take random action. How best to do this came up in the women's liberation group I was in—New York Radical Women, one of the first in the country—shortly after the group had formed. We were planning our



WOMEN UNITE!!



Friedan leading a strike in
Manhattan in 1970.



EQUALITY NOW!!



EQUALITY





Betty Friedan

**February 4, 1921-
February 4, 2006**

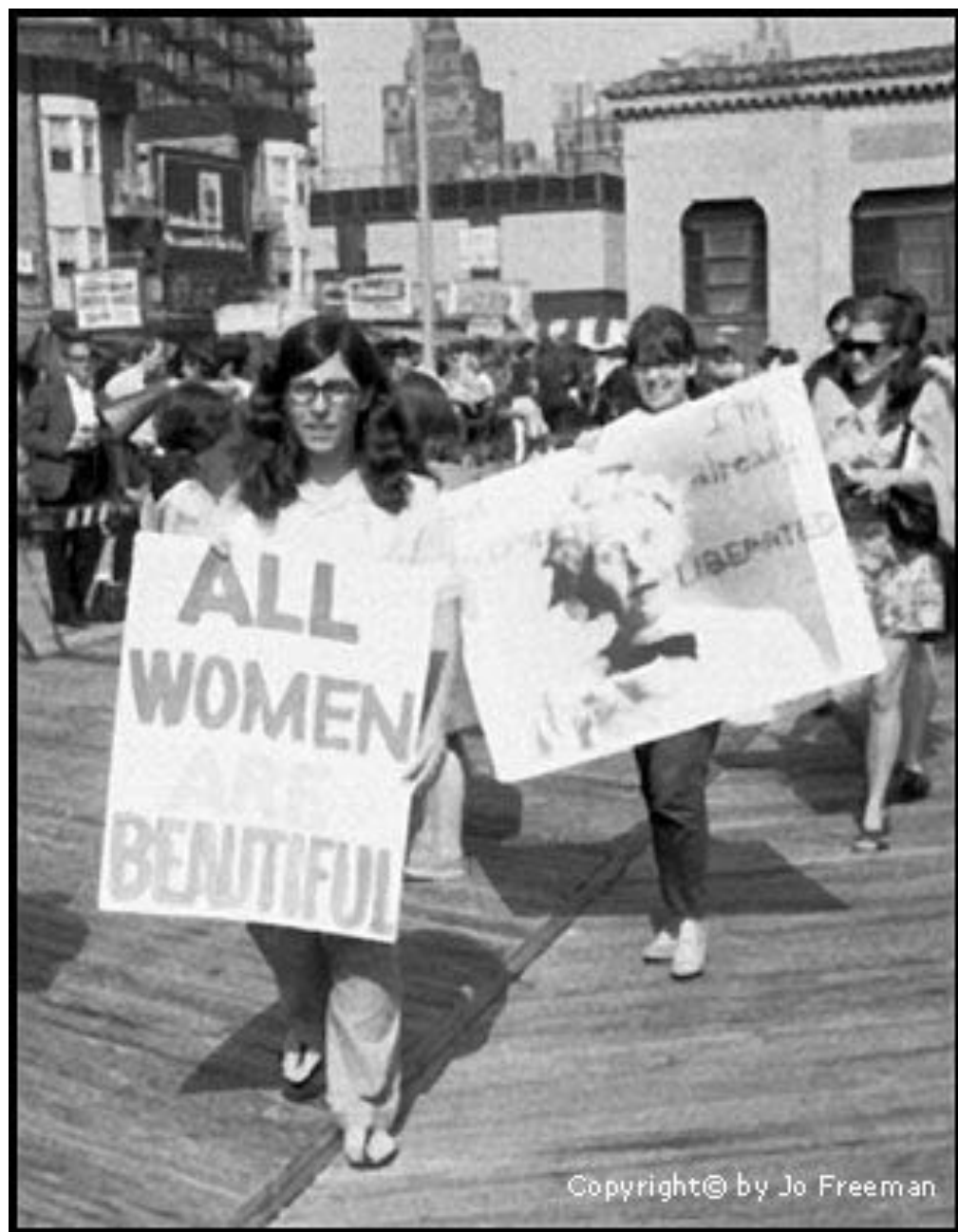
Consciousness-raising -- studying the whole gamut of women's lives, starting with the full reality of one's own -- would also be a way of keeping the movement radical by preventing it from getting sidetracked into single issue reforms and single issue organizing.

Whole areas of women's lives were declared off limits to discussion. The topics we were talking about in our groups were dismissed as "petty" or "not political." Often these were the key areas in terms of how women are oppressed as a particular group -- like housework, childcare and sex. Everybody from Republicans to Communists said that they agreed that equal pay for equal work was a valid issue and deserved support.

But when women wanted to try to figure out why we weren't getting equal pay for equal work anywhere, and wanted to take a look in these areas, then what we were doing wasn't politics, economic or even study at all, but "therapy," something that women had to work out for themselves individually.



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S. de Beauvoir and J.P. Sartre



- Influenced by Jean Paul Sartre
- Contemporary research centers on the reciprocity of influence between these two French genius
- Her works on Existentialism, phenomenology and feminism are areas of scholarly study

- **Existentialism** is a tradition of philosophical enquiry associated mainly with certain 19th and 20th-century European philosophers shared the belief...
- **philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual .**

- While the **predominant value of existentialist** thought is commonly acknowledged to be freedom, its **primary virtue is authenticity**.

-
- In the view of the existentialist, the individual's starting point is characterized by what has been called "**the existential attitude**", or **confusion**, or **dread** in the face of an apparently meaningless or **absurd world**.

- **Søren Kierkegaard**
- is generally considered to have been the **first existentialist philosopher**, though he did not use the term existentialism.
- He proposed that **each individual—not society or religion**—is solely responsible for giving meaning to life and living it passionately and sincerely, or "authentically."

- Existentialism became popular in the years following World War II , and strongly **influenced many disciplines...**
philosophy, theology, drama, art,
literature, and psychology

- while existentialism is generally considered to have originated with Kierkegaard, the first prominent existentialist philosopher to adopt the term as a self-description was Jean-Paul Sartre.

- Sartre posits the idea that "what all existentialists have in common is the fundamental doctrine that **existence precedes essence**",

- means that the **most important consideration for individuals is that they are individuals**—independently acting and responsible, conscious beings ("existence")
- —rather than what labels, roles, stereotypes, definitions, or other preconceived categories the individuals fit ("essence").

- The actual life of the individuals is what constitutes what could be called their "true essence"
- instead of there being an arbitrarily attributed essence others use to define them.

- Thus, human beings, through their own consciousness, create their own values and determine a meaning to their life.

- **Phenomenology** (from Greek *phainómenon* "that which appears" and *lógos* "study") is the **philosophical study of the structures of experience and consciousness.**

- As a philosophical movement it was founded in the early years of the 20th century by Edmund Husserl and was later expanded upon by a circle of his followers at the universities of Göttingen and Munich in Germany.

- **Phenomenology**, in Husserl's conception, is primarily concerned with the systematic reflection on and study of the structures of consciousness and the phenomena that appear in acts of consciousness.

- What did Simone de Beauvoir do?
- She brings phenomenology to bear upon her **examination of patriarchal structures of male dominance over women**

- What did Simone de Beauvoir do?
- Her phenomenological breakthrough opens a way out of **this subordination** by throwing light on the ways in which **women are deprived of their potential**

The Second Sex

- Woman as the second sex
- The second sex derived from the first sex
- Women in the position of the “other”
- What does it mean to be an “other”?
- I and the other
- We and the other

The Second Sex (1949)

- Women as the second sex
- The second sex as derived from the first sex
- Women have been defined as secondary to men who have been seen as the primary sex

Duality of the sexes

- The male is the rational being, the female deviates from the male
- Thomas Aquinas: “The female is an imperfect male”

Traditional understanding of duality of the sexes

- Male
 - Rationality
 - Culture
 - Mind, soul
 - The role of men is to be pater familias and govern society
- Female
 - Body
 - Nature
 - Emotions
 - The role of women is to bear and rear children

Women according to traditional duality of the sexes

- Women are “dangerous” in the public sphere because they are “unpredictable” as they are determined by their emotions (Hegel)

Women according to traditional duality of the sexes

- Women should not to be allowed to take part in politics
- Women should keep silent in the church
(Apostle Paul)

- She is incidental , the inessential
- **He** is the **Subject**, **he** is the **Absolute** -

- She is the

O ther

- Kate Millet-
- another luminary -
- greater theorist of radical feminism -
- She even surpasses Simone de Beauvoir
- Very Humble beginning- nothing remarkable



- Kate Millet-
- Started her career as a English teacher
- Self-discovery- led her to train herself as a painter and sculptor
- Organized exhibition of her artistic creations - Japan - America

- Later when she became active in politics
- she merged art and politics for a greater advantage

She started her public life in the early
sixties where the feminist movement also
became visible

Her book- *Sexual politics*- was a sensation -
it gave a new dimension to feminist
theory

Especially focusing on the relations of
power between man and woman.

- The book is her doctoral thesis - examines the ramifications (implications) of politics in man woman relationships
- The focus of Simone de Beauvoir's work - patriarchal denial of woman's identity

- But Millet's concern - ubiquitous
(everywhere) presence of power which is
manipulated in such a way as to subjugate
women

- When one group rules another, the relationship between the two is political.
- When such an arrangement is carried out over a long period of time it develops an ideology.
- Ex- feudalism, racism....

- All historical civilizations are patriarchies: their ideology is male supremacy” (sexual Politics)
- She made this unambiguously - clearly

- Sexual politics **openly denounces the misogynistic aspects** of Freudianism
- and **analyses the portrayal of women** in fiction authored by men.

- Triggered by the bitter consequences of unfair practice of power is seen - in her study of the torture and murder of an Indiana girl reported in the papers in 1965
- This girl symbolized the condition of womanhood

- The victimization of women recurs (reappear) as the **theme of much of her sculpture** -
- She also made **documentary films** to illuminate the nuances (shade) of power in the intimate private life of people

- **Shulamith Firestone** - *The Dialectic of Sex* - another major political statement of the women's movement
- She argued - “Basic division, the most profound oppression, in society was not class but sex; she hoped for a ‘true feminist revolution...”

- **Germanine Greer** - Australian - another influential writer
- Work- *The Female Eunuch* - published 1970- challenged the sense of inferiority or natural dependence under which women lived.



- There are chapters on the middle-class myth of love and marriage;
- on why being ‘an abject (hopeless) of male fantasy’ actually desexualizes women...

- ...and on the way ‘cooking, clothes, beauty and housekeeping can become compulsive, anxiety- producing activities

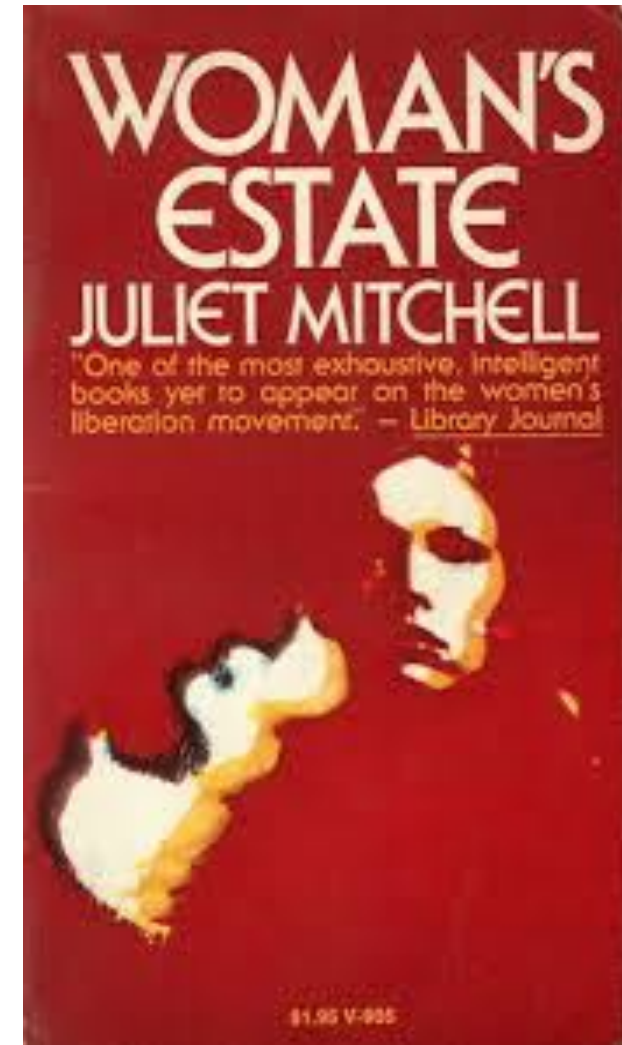
- Sheila Rowbotham's - *Liberation and the New Politics* - 1970



- Juliet Mitchell's *Woman's Estate* - 1971



• .



- Juliet Mitchell's *Woman's Estate* - 1971
- Even though they made some achievements of absolute rights - as a result of their first conflagration - (inferno, fire, blaze)
- .

- **Their aim** and concentration focused more on liberation from all kinds of discrimination, cultural as well as political.

- There was **persistent demand** for equality across the board, in education, at the work place , and at home.

- Demonstrations organized by **Robin Morgan** against **Miss America pageant** (parade)- 1968 illustrate the focal shift of the movement.
- The pageant, **the protesters alleged**, was sexist (chauvinist) and racist (racially prejudiced)



My white skin disgusts me. My passport disgusts me. They are the marks of an insufferable privilege bought at the price of others' agony. If I could peel myself inside out I would be glad. If I could become part of the oppressed I would be free.

— Robin Morgan —

AZ QUOTES

Scenes from the Miss America Protest:







- The term Women's Liberation acquired currency and was in popular parlance (manner of speaking) in the sixties
- Several associations for liberation sprang up-
- Chicago Women's Liberation Union-1969

- Sisterhood is powerful - The personal is Political” a more revolutionary outfit - with catchy slogans
- They disrupted the proceedings of the New York Legislature- demand for the repeal of abortion laws

- The gains achieved by the second wavers were substantial
- Some of these are:
 - The Equal Pay Act of 1963
 - The 1967 Executive Order extending full Affirmative Action Rights to Women

- Title IX and the Women's
- The Pregnancy Discrimination Act
- 197, the illegalization of marital rape and the legalization of no-fault divorce in all the states,
- the law requiring the U.S military academics to admit women

- **The Question of Essentialism**

Traditional duality of the sexes and Essentialism

- According to traditional dualistic theories about sexual difference:
- Sexual difference is understood to be based on different anatomy of the sexes
- The anatomy of women predestines them to fulfill certain roles

Traditional duality of the sexes and Essentialism

- Women are thus “essentially” different from men
- Old believe that there is a women’s nature or essence
- This belief is the basis of traditional ideas about the division of sexual roles in society

Essentialism about sexual difference

- Women's essence = women have certain attributes, all women and everywhere and at all times
- This is biological essentialism

Essentialism about sexual difference

- According to it women have biological basis that makes them cognitively and morally different from men (less rational and less morally accountable)

Essentialism

- Essentialism about sexual difference is therefore a very much criticized doctrine

Beauvoir

- Are there really women? asks Beauvoir
- She means, is there a woman's essence?
- Their differences are determined by historical, social circumstances, and also different bodies
- That does not have to lead to biological essentialism

Sex and gender

- To avoid essentialism about sexual difference
anglo-american feminists make the distinction
between
- Sex and Gender
- Sex is biological sex
- Gender has to do with the social, historical
determinates of the difference of men and women

- ESSENTIALISM

- Women as a class unified by the possession of certain unique qualities
- First wave- emphasized - equality with men

- Early activists believed- it is the unjust social system that discriminated against women- kept them subservient to men
- What is the cause? Nobody knows
- Difference of status between men and women

- Wollstonecraft's book of defense for women is the inherent equality of all human beings
- Irrationality of depriving women of the rights enjoyed by men

- Many critics raised voice against the unfairness of subordination
- Writers like- Bentham and JS Mill
- Unfairness of subordinating women to men

- This was also a stage - marked - men bringing about legislation in favour of women
- There are some essential difference - many are aware of it

- Suffragists pleaded this essential difference as the rationale for **enfranchisement**
- Even the beginning of the twentieth century- the position of women - on this question remained vague

- Paradoxical claim made by a leading suffragist
- Harriet Burton Laidlaw- “Feminist Theory and Feminist Movements” -

- “...insofar as women were like men they deserved the same rights, and insofar as they differed they ought to represent themselves”

- Simone de Beauvoir - was a greatest anti-essentialists
- Her reasoning is based upon principles of existentialism

- Philosophy emphasizes individual existence, freedom and choice.
- It is the view that humans define their own meaning in life
- and try to make rational decisions despite existing in an irrational universe.

- Existentialists assume -
- the existence precedes (to go before) essence and that each individual creates himself or herself or fulfills his/her existence in unique way.

- So there is no any great difference
between sexes

- But her examination of history of humankind shows -
- There is an ideology - against the interests of women

- Gender being largely the creation of society, women have to fight against this insidious (danger) projection of a false image, and thereby achieve equality with men.

Shulamith Firestone - joined hands with
Simone de- and found
that **reproductive function** to be the
greatest hindrance for women in the
struggle to free themselves from the
shackles of patriarchal tradition.

Biological weakness that is exploited for the
exercise of male power over women

She also viewed- **maternity itself as an
artificial construct** -

Ascribed to neutrality to sex divisions

- Recourse to **modern technology** would liberate women from the disadvantages of biological peculiarities.

- Thus she advocates abortion, and the use of contraceptives
- Communal child rearing also would help shatter the myth of maternity

- This was not accepted by many-
- The concept of freedom as an adoption of masculine ways of looking upon the world by...

- ...a wholesale rejection of essential female attributes, did not find favour with the radical feminists of the sixties.

- Some of the writers felt-
- being inducted into the world of males,
merely sharing space with them did not
constitute true liberation

- Instead, it would be a **validation**
(legalisation) and **perpetuation**
(continuation) of the **typically**
masculine attitude to life

- Women should first **learn to overcome their sense of inferiority-**
- to **assert their femininity** instead of shying away from their fundamentally female nature

- Not an entry into the rational world of patriarchy, but the **creation of a female space**
- Establishment of an essentially female culture

- But the anti-essentialists believed - **social space dominated by men - to which they had no access, was in itself not reprehensible, (disgraceful)** if only they could be welcomed into it.

- They were arguing against the **exclusivist, unethical nature of this domain of culture**
- The end of feminist struggle is to expand this domain to include women

- Here is where we find the difference between essentialists and anti-essentialists appear conspicuous -

- According to the latter - **the end of the movement is not merely the extension of this space to include them, but a deconstruction of this splendid structure of values to find acceptance of their femaleness and dignity in society.**

- **Note the Rhetoric of Kate Millet:**
- Chivalrous stance is a game the master group plays
- Romantic versions of love are 'grants' - male concedes out of his total power
- Attributing impossible virtues to women
- Confining them in a narrow and often remarkably constricting sphere of behaviour



Third Wave Feminism

- Third wave feminism was a continuation and response to the perceived failures of the second wave.
- The movement that called as young feminist emphasizing collective action to effect changes and embrace the diversity represented by various feminisms.
- They focused on a multicultural emphasis and strived to address problems stemming from sexism, racism, social class inequality and homophobia.

Third Wave Feminism

Historical Content

- Women seem to be more equal to men
- Women are no longer obligated to marry or have children, and marriage is more equal.
- The legal system is better at protecting women's right.

Third Wave Feminism

- Third-wave feminism seeks to challenge or avoid what it seems the second wave's "essentialist" definitions of femininity, which often assumed a universal female identity and over-emphasized the experiences of upper-middle-class white women.
- Third-wave feminists such as Elle Green often focus on "micro-politics", and challenge the second wave's paradigm as to what is, or is not, good for women.

- One of the charges directed against the second wavers - it addressed - an audience composed of “white, middle class, heterosexual” women

- Ignored- “women who do not inhabit what is relatively privileged social position” (Susan Gubar)

- Common feeling- their problems among women of various classes and races were unique and were sidetracked under the supposition of a common essence

- As a result they questioned patriarchal interventions of binaries - such as male/female, culture/nature

- During the second wave - interests - criticized - the focus began to undergo a shift towards micro-politics
- Many leaders felt - even those who rooted in the theories of the middle phase -

- Gloria Anzaldua, Bell Hooks- felt the need for a new subjectivity in the feminist voice

- Till now the voice heard was of the privileged class of women
- Witnessed a proliferation of critical and theoretical work

- Diana Fuss- focused on issues dealing with people other than those belonging to the white, heterosexual, middle class

- Concern - ways of representing the experiences of minorities -
- So far been ignored or glossed over
-

- 1981 anthology - **This Bridge Called My Back:**
- *Writings by Radical Women of Color* (poem)
- Provides a glimpse into the new ideology
- One of the essayists in the collection express her dislike of white women quite frankly:

- Increasing opposition to essentialist
arguments
- It is not possible to conceive a common
experience of oppression-

- By doing that - outweigh other forms of tyranny
- The question is whether a black woman has more in common with white women of the upper middle class or with black men

- Another pitfall of essentialism - tendency to accentuate the structures of male dominance in society

- Hence the deconstruction of the binaries
is central to the third wave feminists
- Amy Schriefer clarifies the position of the
third wavers: p76

- More than either / or
- The need to create our own identities - acknowledging different multiple positions...

- Third wavers believe that the **negotiation and contradiction of our differences** in the main concept of modern feminism (“we have only just Begun”)

- **Sexuality** - another issue of **dominant concern for contemporary feminists**
- Radical group - **opted for unconventional forms of sexuality** from the main stream of the feminist movement
-

- And the movement's drift, especially during the period of aggressive resurgence, towards accepted norms, face stiff resistance
-

- There is an assertion and celebration of non-heterosexual practices - in above anthology
- There are attempts going on to disassemble the accepted meanings of gender identity

- certain groups of activists argue:
- **Unless such dismantling takes place**, the replication of the relations of **power based on the polarity of the sexes** will continue.

- It is as important to call in question the relevance of the **male-female dichotomy** (division) as **challenging androcentrism*** and **biological essentialism** for putting an end to the reproduction of male dominance in society

- *ancient Greek, ἄνθρωπος, "man, male"
- is the practice, conscious or otherwise, of placing a masculine point of view at the center of one's world view, culture, and history, thereby culturally marginalizing femininity.

- Kristeva's concept of abjection brings psychoanalysis* back into feminists theoretical discussions - initiative - Juliet Mitchell

- Psychoanalysis was founded by Sigmund Freud (1856-1939).
- Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, **thus gaining insight.**

- The aim of psychoanalysis therapy is to release repressed emotions and experiences
- i.e., make the unconscious conscious.
- It is only having a cathartic (i.e., healing) experience can the person be helped and "cured."

- One of her greatest contributions is her insistence on the need for a new discourse of **maternity**, with the **maternal function** divorced from gender

- Western culture has effectively reduced maternity to a level where it is linked up with nature or equated with the reproductive function
- She has also been made sacred so that she has to forgo the claims of the body

- Kristeva's notion of abjection is related to the infant's entry into subjectivity
- **The body of the mother is abjected through its role of fulfilling the needs of the infant**

- **What happens as a consequence is the abjection of the woman, the feminine, and the mother**

- Separating the activities of the caretaker from the **sex of the caretaker** would provide a way of **deessentialising the concept of maternity.**

- Recent debates within feminism have been interpreted differently
- From the **viewpoint of liberal white women** -
- The **contradictory pulls** within feminism are divisive

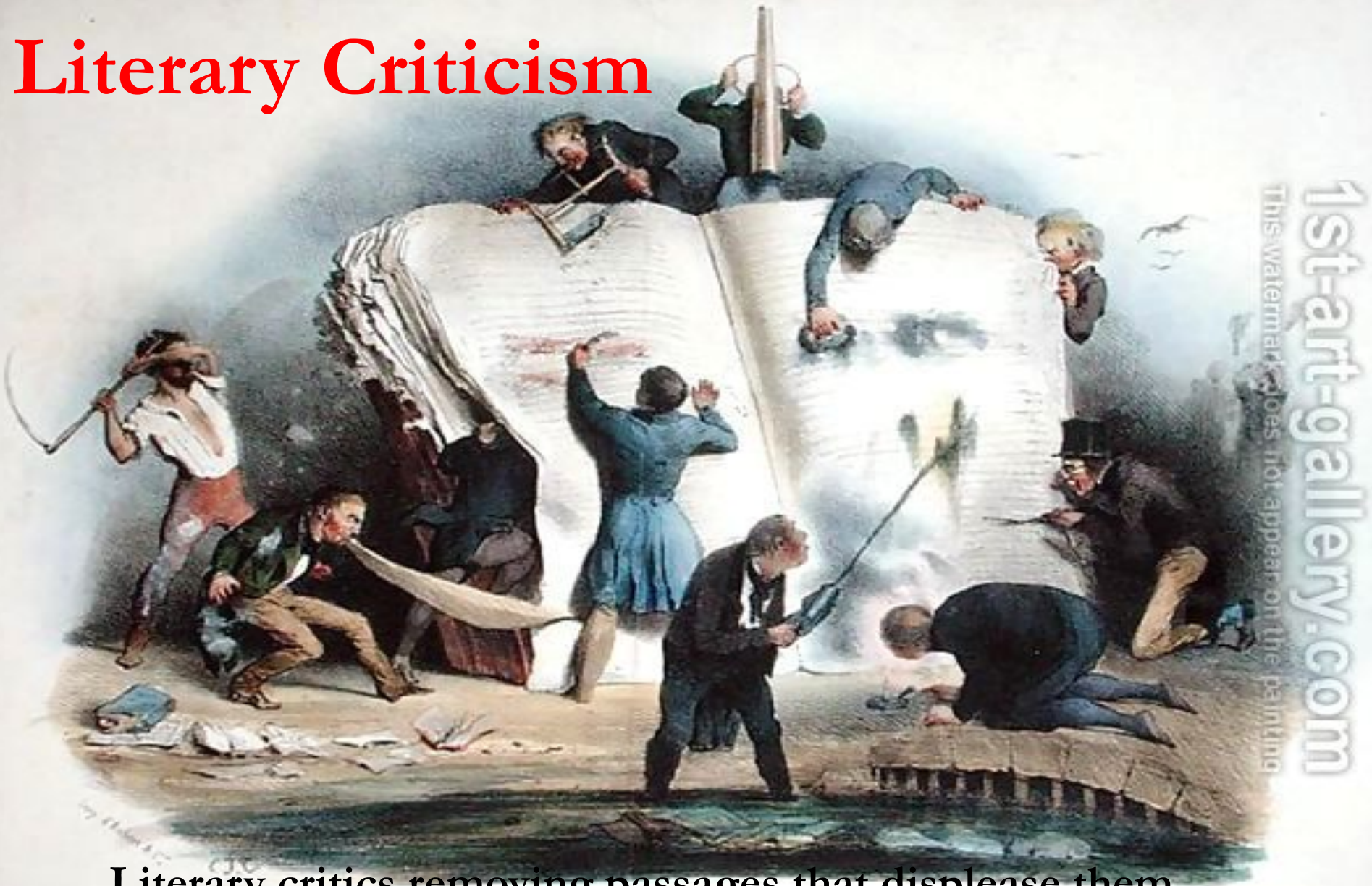
- While women of colour in the US and the third world find -
- **the diversity within the movement
positive and wholesome**

- They believe that - it is the **domination of the privileged voices** that weakens the heterogeneous (varied) and flexible character of the movement

- It is widely felt that the ground has been prepared for the young women of the new generation to take feminism in new directions

- Some scholars dispute the suitability of the **Wave** metaphor as it **tends to homogenize** (regulate) **the struggle** by not paying attention to the variety of the sites of activities

Literary Criticism



Literary critics removing passages that displease them.
By Charles Joseph Travies de Villiers in 1830



Feminist Criticism

- Feminist criticism is the literary and critical theory that explores the bias in favor of the male gender in literature, and which reexamines all literature from a feminist point of view.



Feminist Criticism

FC has two basic premises:

1. Women presented in literature by male writers from male point of view.
2. Women presented in writing of female writers from female point of view.

FC aims to understand the nature of inequality and focus on analyzing gender equality and the promotion of women's right.

- **Phallogentric Literature**
- Phallogentrism-
- Phallogentrism is the ideology that phallus or male sexual organ, is the central element in the organisation of the social world

- **Phallogentric Literature**
- Phallogentric criticism- **practice of reading work of male authors from a feminist perspective**
- Re-readings of canonized writers were so popular
- Simone de Beauvoir - pioneered - in her influential work- *The Second Sex*

- This was to expose “a pattern of female subordination”
- This is not merely the bias of individual writers, but attitudes towards woman deeply entrenched in the patriarchal system

- **Literature - constructed and perpetuated an image and women were expected to conform to the construct**

- Female readers were also expected to adopt this male point of view - while reading
- As a result - woman would internalise their own inferiority
- Questioning the “naturalness” of such representation of women was part of the project of feminist critics

- Elaine Showalter Explains- 86

- De Beauvoir - deconstructs the image of women - in the works of some well-known authors
- Kate Millet's *Sexual Politics* - carried this line of criticism
- Politics of the relations between sexes
- These relationships operate in a matrix of power

- The subordination of women was ensured
 - variety of ways-
- Women - Practically **excluded** from the domain of **open politics**
- This would make them dependent
- **Biological inferiority** was proved by the biological sciences

- Patriarchal society covertly devised ways of keeping male ascendancy over women
- It is in the family, the smallest unit of society, that the political equations of power manifested themselves in their most rigid form

- The life of woman was destined to follow a course predetermined by unalterable assumptions.

- Physically ill-treatment conspired with cultural practices to tame, subjugate women, to condition them in accordance with the false construct of the feminine.

- For **Millet, literature** was an effective tool for the propagation of the political ideology
- The replication(duplication) of the ideology, its consolidation and dissemination (distribution) were the function of literary creations

- Re-reading the works - necessary
- D. H Lawrence's *Lady Chatterley's Lover* - Millet critique -
- a celebration of male sexuality and a corresponding diminishing of the stature of the heroine illustrates the method of the feminist reading of male authored works

- Significance of feminist point of view -
women characters become too bold -
- Transgression of norms and disaster -
popular theme of fiction

- Fiction of this type serves to **strengthen the artificial stereotypes constructed by patriarchy.**

- Many examples -
- Weak submission to authority leads to felicity and comfort.

- The story of Catherine - **Wuthering Heights**
- She takes decisions against her powerful instincts- is a kind of reconciliation with accepted forms of civilized life

- Feminists were in general **critical of psychoanalysis** at this stage.
- Repressed desires in dreams

Psychoanalytic Criticism

- Analyzes literature to reveal insights about the way the human mind works.
- Is based on the work of Sigmund Freud and his disciples.
- Works well as a method of analyzing characters' actions and motivations.

Basic Freudian Concepts

- All actions are influenced by the unconscious.
- Human beings must repress many of their desires to live peacefully with others.
- Repressed desires often surface in the unconscious, motivating actions.

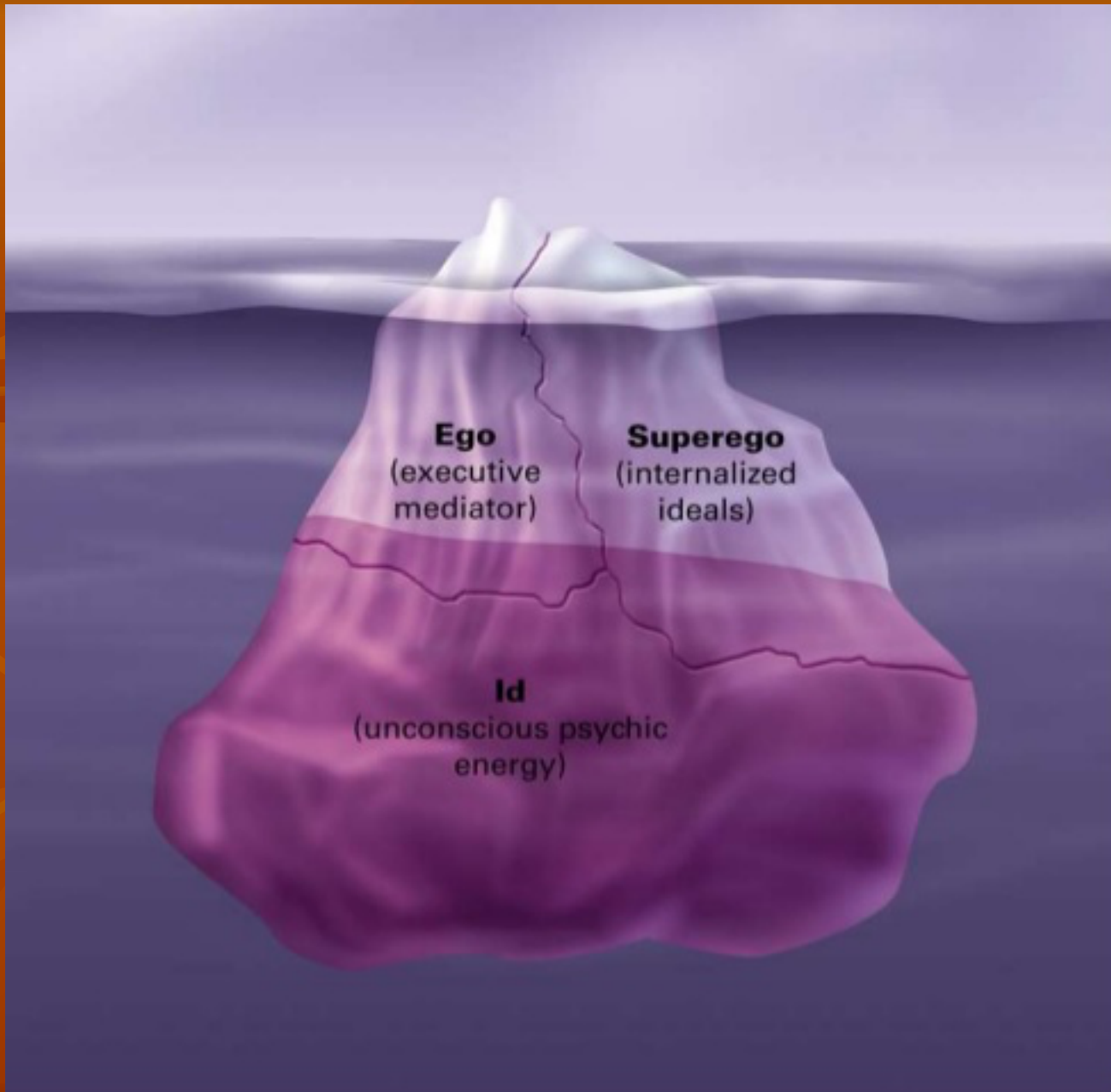
Basic Freudian Concepts

- The mind has three major areas of activity:
 - **Id:** Area in the unconscious that works for gratification through the pleasure principle
 - **Superego:** An internal censor bringing social pressures to bear on the id.
 - **Ego:** Area in the consciousness that mediates among demands of social pressure, the id, and the superego.

Inner conflicts, basic and instinctual drives played a critical role for how personalities developed .The personality is made up of three main interacting systems which are not parts of brain, or in any way physical.

The image features three large, overlapping, glossy spheres on a dark blue background. The top sphere is red, the bottom-left sphere is purple, and the bottom-right sphere is green. The word 'Ego' is written in large, light blue, serif font across the purple and red spheres. The word 'Id' is written in large, light green, serif font across the green sphere. The word 'Superego' is written in large, light purple, serif font across the purple sphere. The spheres have highlights and shadows, giving them a three-dimensional appearance.

Ego



Conscious mind
(present awareness)

Preconscious mind
(outside awareness
but accessible)

Unconscious mind
(not accessible)

THE ID

- The id is the part of the personality structure that includes a human's basic needs , instinctual drives such as sex , hunger , aggressiveness . It is based on pleasure principle to avoid pain or displeasure and to obtain pleasure .



THE SUPEREGO

- The superego is the moral part of the personality that includes the values, social rules and morals of society which are learnt from people's parents and others. The superego's function is to control the id's impulses such as social prohibitions, taboos, sex and aggression.





- Millet uses some of the concepts of Freud's theory to explain the findings of her feminist readings-
- similar to Freud's interpretation of dreams. -

- The authors were not deliberate in the distorted representation of femininity.
- The distortions intruded into their narratives without their being aware of them- much like the surfacing of repressed desires in dreams.

- Germaine Greer - continued - critical approach to literature- in her *The Female Eunuch*

Eunuch



- According to Germaine - **popular culture** was as instrumental as great literary works in embedding the biased notions of femininity in the psyche of a society

- Popular culture -
- the accumulation of cultural products
- such as music, art, literature, fashion, dance, film, cyber culture, television and radio that are consumed the majority of a society's population.

- Popular culture has mass accessibility and appeal.
- The term "popular culture" was coined in the 19th century or earlier.

Traditionally, it was associated with lower classes and poor education as opposed to the "official culture" of the upper class.

- She clubbed - mixing up high and low art
- She sought to highlight a thread of common mythology in the cultural products of a society.

Gynocriticism



A term coined by feminist critic Elaine Showalter for a woman-centred critical practice that privileges women's analyses of woman-authored texts.



Elaine Showalter

Feminist criticism divided into two distinct varieties:

1. "feminist critique," which focuses on "woman as reader – with woman as the consumer of a male-produced literature," and
2. "gynocritics," which "is concerned with woman as writer – with woman as the producer of textual meaning."

Gynocriticism: women as writers

- **Distinctive feminine motifs and themes**
- Distinctive female tradition - a new canon
- Distinctive feminine subjectivity: female ways of thinking, feeling, perceiving, speaking, writing, and valuing

- Showalter says:
- Woman as writer- producer of textual meaning
-

- The earlier mode of criticism served -
-
- the political purpose of **exposing ideological content of famous literary works**
- It was a powerful weapon of the activists
- Later they realized - **depending on male** writing for illustrations of the anti-woman bias implied certain weakness

- Women ought to have a **sizable body of creative writing** which would deal with specifically female experiences
- As a result, **emerging new writers** were given special encouragement

- More importantly, **feminist critics had to resurrect works forgotten or neglected** by conventional critics
- This **resulted in a questioning of the criteria of evaluation** which led to the suppression or obscuring of a great chunk of literature.

- The task of gynocritics is to create new paradigms for the interpretation and analysis of women's literature.
- This must be based on female experiences
- Showalter warns against the danger of trying to fit the history of what she calls **female subculture** into male narratives.

- Subculture -
 - a concept from the academic fields of sociology
 -
- and cultural studies
- a group of people within a culture that differentiates itself from the parent culture to which it belongs, often maintaining some of its founding principles.

- Subcultures develop their own norms and values regarding cultural, political and sexual matters.
- Certain subcultures are immersed in the society more than others while keeping their specific characteristics intact, such is the case with hippies, goths and even bikers.

- The **Goths** were an East Germanic people
- The **goth subculture** adopts dark fashion elements such as black clothing, dyed black hair, dark eyeliner, black fingernails, and black period-styled clothing and a focus on gothic rock and a range of other music genres.







- There exists an independent subculture of women- free of the intervention of men
- The elements which constitute this secluded realm are:
 - the position enjoyed by women in a society, the accepted pattern of their behaviour
 - the occupations
 - interactions and consciousness of women

- The last three aspects of this list are usually ignored -

The occupations

Interactions and consciousness of women

Gynocriticism has to give more importance to them for the formulation of new models of analysis

•

- female literary tradition According to Showalter - an evolution through three phases
- She observes that literary “subcultures” (black, Jewish, Anglo-Indian) tend to pass through these stages:

- 1) **Imitation of the modes of the dominant tradition** and internalization of the artistic and social values.
-
- 2) **Protest against these standards** and values and a call for autonomy,
- 3) **Self discovery** — turning inward free from' some of the dependency of opposition, a search for identity.

- Attempts have been made to unravel (untie) the emotional world of women in nineteenth century America
- The existence of a sisterhood formed by shared experience of pain has also been revealed by recent investigations

- It is also necessary for gynocriticism to take into account what may be seen in the context of a work as extraneous (irrelevant) things which may not have a direct bearing on the work in question, but which, nevertheless, were part of the situation out of which the work has evolved
- Consider all levels of production of a lit. work

- Showalter provides a brief trajectory (route) of the subculture in the course of a century
- She quotes **Florence Nightingale** to prove that the **deadening numbness of inaction was a centre of pain for women in the Victorian Age**

- Suffering would be more welcome than this state of torpor (inactivity)
- Nightingale would have these women die in the struggle for “the discovery of a new world” (Showalter 104)

- Interestingly enough, in the novels of the period awakening from the stupor leads to extreme sufferings and death
- “Female suffering, thus becomes a kind of literary commodity which both men and women consume” (Showalter 104)

- Mill on the Floss - George Eliot (Mary Ann Evans)
- Story of an African Farm -South African -Olive Schreiner
- The House of Mirth - Edith Wharton
- There are a set of novels in which **self-destruction is the only form of self-assertion**

- As one heroine puts it, she has been half-dead all her life that “the difference in state will not be very great” (Showalter 104)

- Another protagonist painstakingly searches for an incorrigible (persistent) woman - hater
- (misogynist) and gets him to kill her -
- *The Driver's Seat* - Muriel Spark.

- A peculiar feature of women's literature so far has been such “scenarios of compromise, madness, and death” (105)
- As Nightingale suggests this courting of suffering is a preamble to the discovery of a new world

- The involvement of women writers in the liberation movement has enabled them to see the significance of this kind of suffering
- In consequence, there is a note of confident self-affirmation

- Showalter also mentions **matrophobia**
- or **the fear of becoming like one's mother** as having been a **dominant theme of women's literature**

- Mother hatred was related to **feminist enlightenment**
- Recent writing, however, shows, evidence of women having transcended this fixation on matrophobia

- It has been replaced by a quest for the mother
- “As the death of the father has always been an archetypal rite of passage for the Western hero, now the death of the mother as witnessed and transcended by a daughter has become one of the most profound occasions of female literature”
- (*Modern Literary Theory*, 106)

- Gynocriticism has to concern itself with these emerging mythologies

- **Feminine, Feminist, Female**
- **Feminine** - is a set of culturally defined characteristics
- **Feminist-** is Political position
- **Female** - is a matter of biology



Feminism

Noun \ fem-i-nism

**A BELIEF IN THE SOCIAL, POLITICAL, AND
ECONOMIC EQUALITY OF THE SEXES**





- According to Showalter-
- there is **feminine phase in women's writing-** period from 1840-1880

- **Marked by competitive spirit**
- To match the intellectual achievement of men
- Adopting men's aesthetic criteria-
- **Imitative phase**

- Imitative phase
- Generally wrote - pseudonyms-
- George Eliot, Currer, Ellis and Acton Bell
- *Poems by Currer, Ellis, and Acton Bell* was a volume of poetry published jointly by the three Brontë sisters, Charlotte, Emily and Anne .
- To evade contemporary prejudice against female writers, the Brontë sisters adopted masculine first names. All three retained the first letter of their first names: Charlotte became *Currer Bell*, Anne became *Acton Bell*, and Emily became *Ellis Bell*.

- **Second phase - vehement unleashing of protest against social injustices towards women**

- Popular male notions of femininity- rejected
- A radical affirmative position - taken
- Criticism and creative writing became more polemical (controversial) and political (taking sides)

- Formation of societies -
- Importance was given to female experience

- **The Debates on Theory**
- Two groups
- French Feminists -
- England and America- as their counter part

- Leading French feminists- Luce Irigaray,
Julia Kristeva, Helene Cixous -

- - grounded in recent linguistic explorations, post-structuralist studies, and psychoanalysis and questions of subjectivity and representation in relation to the advances made in these fields

- But the Anglo- American version of feminism - tends to be more political and is sceptical of the influence of postmodern theories

- **Patricia Waugh-** in spite of its several points of contact with postmodernism, feminism “... cannot repudiate entirely the framework of Enlightened modernity without perhaps fatally undermining itself as an emancipatory politics” (emancipation is an effort to procure economic and social rights, political rights or

- Emancipatory discourse - emancipation declaration - Abraham Lincoln - Kings speech- 5 score years we got a check-
- condition is same - they belong to different class
- Cannot implement
- Because local practices -
- French ideology cannot implement as such in American context

- Lyotard- observes- “emancipatory discourses are no longer possible because there can no longer be a belief in privileged metadiscourse which transcend local and contingent conditions in order to ground the truths of all first order discourses”

- a theory that tries to give a totalizing, comprehensive account to various historical events, experiences, and social, cultural phenomena based upon the appeal to universal truth or universal values.

- Postmodernism is the critique of Enlightenment values
- In enlightenment - give emphasis for- identity, rationality, reason
- But postmodernism counter all these values
- We do not have autonomy, not unique, not only rationality, but irrationality too
- Postmodernism questions all traditional values- all enlightenment values

- Patricia Waugh says we cannot complete reject, repudiate the enlightenment frame work
- Even-though French feminists align with postmodernism, we cannot reject enlightenment modernity completely without perhaps fatally - undermining the -

- If you believe that feminism is an emancipatory politics-
 - without undermining the politics of feminism, you cannot say the postmodernism and feminism are one
-
- If you say postmodernism and feminism are one you undermine the political, enlighten rationality of feminism
 - - rejecting the emancipatory politics

- If you believe in emancipatory politics, you should also believe in enlightenment rationality and therefore cannot not completely agree with postmodernism.

- If you believe in the liberatory possibilities of postmodernism, emancipatory possibilities of postmodernism you should believe in enlightenment modernity, if you believe in enlightenment modernity that is definitely the rejection of postmodernism-

- The relation between Modernism and enlightenment reason is that
- Postmodernism is the critique of enlightenment-
- postmodernism works against enlightenment -
-

- **Helena Cixous**
- Novelist
- Critics and theorist
- Her preoccupations: western dualistic thought process

- Culture/ nature
- Head/heart
- Form/ matter
- Speaking/ writing

- These are **not innocent pairing of opposites**
- One of the terms in each of these oppositions is **privileged**
- And the **other is repressed**
- She applies this binary structuring of western philosophy to the **man woman relationship**

- There is a **hierarchy in this relationship** and also in the case of above mentioned cases
- Yet there is dialectic in operation between the terms

- They are interlinked by a relationship of dependence
- Cixous makes the analogy of slave/master relationship

- The subject requires an **Other** for self-definition and at the same time finds it threatening to its security

- Hence the subject represses the other for reasons of security after the validation of his or her selfhood
- Woman serves the function of the slave to help determine the identity of man

- To prove her argument - she explores myths
- She proves the murder of **Clytemnestra** by **Orestes (son of cly and aga)** is justified
- while **Clytemnestra's** murder of **Agamemnon** (son of King Atreus, husband of Clytemnestra) is reprehensible (guilty)

- An instance of the perpetuation
(maintenance) of matricide in Western
culture

- She also criticises Freudian and Lacanian models of sexual difference - both condemn women to negativity

- She does not reject sexual difference, but tentatively suggests the possibility of bisexuality, male and females exhibiting traits of both the sexes

- Writing provides a site for such explorations for non-hierarchical bisexuality
- She uses the term ‘economy’ to suggest the motive for doing things

- **Masculine economy** is based on return for investment
- Fixity, stability, control - features of masculine conception of selfhood

- How do you achieve this?
- This is achieved at the expense of everything that does not fit into masculine rationalism

- Cixous therefore associates language and writing with the body,
- the repressed term of the mind- body dichotomy

- Thus writing becomes a creative engagement with the archaic and the repressed

SUSSEX CENTRE FOR CULTURAL STUDIES PRESENTS:



LUCE IRIGARAY

Ethical Gestures Toward the Other

Wednesday 5th November 2014
Arts A, Lecture Theatre A1
1pm



- Luce Irigaray
- Prominent French feminist
- Argues- western culture is basically monosexual
- A great scholar-
- done considerable work on psychoanalysis, linguistics and philosophy

- She points out - **exclusion of women** as a sex from meaningful social life
- It means- **women participate in social life, but not as independent, acknowledged subjects**
- Often forced to **appropriate a male subjectivity** to gain recognition

- **Subjectivity** is a central philosophical concept, related to consciousness, agency, personhood, reality, and truth
- an individual who possesses conscious experiences, such as perspectives, feelings, beliefs, and desires.

- Difference (contrast, dissimilarity) of sex in place of the single sex
- Women are the “sex” which is not “one.”
- Within a language pervasively masculinist, a phallogocentric language, women constitute the *unrepresentable*.

phallogocentrism

coined by Jacques Derrida to refer to the privileging of the masculine (phallus) in the construction of meaning.

- In other words, **women represent the sex that cannot be thought**, a linguistic absence and opacity (dullness)
- Within a language that rests on univocal signification, the female sex constitutes the unconstrainable and undesignatable.
- In this sense, women are the sex which is not “one,” but multiple

- Her project involves the exposition (exhibition) of the foundations of patriarchy
- She also defines female identity - equally important for her
- She thinks - women have not been considered worthy of the values of Enlightenment-

- **Reason** - is considered as one of the enlightenment characteristics
- But the faith in **reason has resulted in the underestimation** of everything that is non-rational
- Western thought has tried to manipulate, control, and destroy the non-rational elements of culture

- The **male rationality** of this Western culture is organized by the
- **principle of identity**
- **The principle of non-contradiction**
- **Binarism**

- “each thing is the same with itself and different from other”
- Ex- this leaf is red, solid, dry, rough and flammable-

- its entity (body , individual, thing, unit) is explained with specific identity, the particular type of identity

- Aristotle's Law of Identity - Everything that exists has a specific nature -
- Each entity exists as something in particular and it has characteristics that are a part of what it is

- "This book is white, and has 312 pages."
- "This coin is round, dense, smooth, and has a picture on it."
-

- In all three of these cases we are referring to an entity with a specific identity;
- the particular type of identity
- Their identities include all of their features

- Identity is the concept that refers to this aspect of existence; the aspect of existing as something in particular, with specific characteristics.
- An entity without an identity cannot exist because it would be nothing
- To exist is to exist as something, and that means to exist with a particular identity.

- To have an identity means to have a single identity; an object cannot have two identities.
- A tree cannot be a telephone, and a dog cannot be a cat.
- Each entity exists as something specific, its identity is particular, and it cannot exist as something else.

- A car can be both blue and red, but not at the same time or not in the same respect.
- Whatever portion is blue cannot be red at the same time, in the same way.
- Half the car can be red, and the other half blue. But the whole car can't be both red and blue.
- These two traits, blue and red, each have single, particular identities.

- P is P and not something else - P is same thing as itself and different from everything else

- The male rationality of this Western culture is organized by the principle of identity the principle of non-contradiction and binarism
- Everything has to be one thing or other
-

- principle of non-contradiction
- states that contradictory statements cannot be both true in the same sense at the same time

The Law of Non-Contradiction Helps Us Discover Truth

*Opposite ideas cannot both be true
at the same time and in the same sense.*



The Earth is
Round



The Earth is
NOT Round

The Law of Non-contradiction

“For the same thing to be present and not be present at the same time in the same subject, and according to the same, is impossible.”

The law of non-contradiction can be expressed simply as such: *A cannot be both B and non-B at the same time and in the same sense.*

- The male rationality of this Western culture is organized by the **principle of identity** the **principle of non-contradiction** and **binarism**
- According to the last one - binary - everything has to be one thing or other

- This **culture which admits only one sex**
- does not consider women as belonging to a different sex
- Instead it views women as ‘**lesser men**’- inferior or defective

- Even though she criticises the rationalism of the dominant culture -
- she does not go the other extreme of identifying women with irrationality -

- She suggests- a **conceptualisation** -
- In which the male does not repress or split off the female/unconscious, but **acknowledge and integrates** with it.

- She also criticizes psychoanalysis - it is historically determined
- still **phallogentric values** are projected as universal values

- Another defect of psychoanalytical theory -
It also neglects - mother
- Thirdly - psychoanalysis sets out to
interpret fantasies - but in the process
perpetuates (bring out) the dominant fantasies
of the culture of the West

- Her work is a kind of psychoanalysis of Western culture -
- **seeking the repressed, unconscious of that culture**

- The mother is required for the process of the male imaginary but she is not represented
- She calls it as matricide
- To cover up this matricide there are various resistance and defences - she looks all these things in her analysis

- Very often mother - daughter relationship is **unsymbolised** compared to father son attachment
- As a result women have no identity
- This accounts for the lack of identity for women in the **symbolic order**



Lacanian Psychoanalytic Theory

By Amal Kaduwela

- SYMBOLIC ORDER (Lacan):
- For Jacques Lacan, the symbolic, or the symbolic order, is a universal structure encompassing the entire field of human action and existence.
- It is associated with language, with words, with writing

- Once a child enters into language and accepts the rules and dictates of society, it is able to deal with others.

- SYMBOLIC ORDER (Lacan):
- The symbolic is made possible because of your acceptance of the Name-of-the-Father, those laws and restrictions that control both your desire and the rules of communication.
- Through recognition of the Name-of-the-Father, you are able to enter into a community of others.

- **Women have difficulty in separating from their mothers** because they have a tendency to merge their identity with the other -
- She says - it is because of the lack of access to society and culture

- She also takes **myths - to show** how patriarchy **succeeds in denying identity to women**
- She interprets the **myth of the cavern** in Plato's Republic -

- To show how in many ways Western thoughts exclude women -
- To show how access to the world of ideas entails (involve) the leaving of the mother.

- Julia Kristeva





- Luce Irigaray and Kristeva have many things in common
- Intimate familiarity with the work of Freud and Lacan

- Both opposed - to Lacan's advocacy of the primary of language in psychic life

- **SYMBOLIC ORDER** (Lacan):
- For Jacques Lacan, the symbolic, or the symbolic order, is a universal structure encompassing the entire field of human action and existence.
- It is associated with language, with words, with writing

- Kristeva opposes Lacan's over emphasis of the visual sense over the other senses.
- She says that in the imaginary phase the voice, the touch, taste and smell are important as visual experience.

- She says that there is a **patriarchal supremacy** pervaded in the world
- She uses one term **'symbolic'** to represent the law and authority of the father, and **semiotic** to represent the mother.

- The symbolic is made possible because of **your acceptance of the Name-of-the-Father**
- those laws and restrictions that control both your desire and the rules of communication.

- In Kristeva's terms, the semiotic and the symbolic refer to two interdependent aspects of language.
- The **semiotic** is defined as the **matriarchal aspect of language** that shows the speaker's inner drives and impulses.

- These unconscious **drives manifest** themselves in **character's tone**, their **rhythmical sentences** and the **images they use** in order to express what they want to convey.

- The semiotic aspect is repressed not only by society but also by the patriarchal aspect of language that Kristeva calls the symbolic

- The **symbolic is the rule-governed aspect of language**, which shows itself in the grammatical structures and syntactic structures.

- Although the **semiotic and the symbolic** aspects of language **oppose one another in their nature**, they complete each other in language.
- The **speaker's speech is meaningful** when both the semiotic and the symbolic are together.

- In the **early years of the childhood the child is directed by the semiotic force - the maternal.**
- When the **child grows up** it has a contact with the laws of the father
- this **process of the symbolic force** will gradually wipe out his contacts with the maternal

- Lacan's - the behaviour of infants between the ages of 6 and 18 months.
- At this age, Lacan notes, children become capable of recognizing their **mirror image**.



- The mirror stage is, according to Lacan, a stage of psychological development in which a child recognizes himself or herself in the mirror and becomes conscious of selfhood.

- Lacan maintained that this stage occurs sometime before the child is 18 months old and **it is the first time the child recognizes that he or she is separate from others.**

- child realizes that - he is little more than a "body in bits and pieces,"
- unable to clearly separate **I and Other**, and wholly dependant for its survival upon its first nurturers.

- Values are supplied by - interactions-meaning
- Superior values
- Female is outside-
- imbibes phalocentric Values

- **Pre Oedipal stage** - part of mother
- **Obsession with mother-**
- **Oedipal stage-** father- anxiety
- **Pre Oedipal stage** - can be carried over-
not that it is fixed-

- **The Semiotic and the Symbolic**
- **Semiotic is the pre-Oedipal** - and is associated with the **maternal**
- **Symbolic stage** - representing the law and authority of the **father**

- The **pre-oedipal situation** is a two-person psychology -- between **mother and child**.
- There are certain **developmental tasks** that take place during this time period and **within this relationship**.

- Then there is the **oedipal situation** -- a three-person **psychology between mother-father-child.**
- There are **certain developmental tasks** here too within this period of maturation

- Symbolic stage-
- The child's thinking during this **stage** is pre (before) operations.
- This means the child cannot use logic or transform, combine or separate ideas (Piaget, 1951, 1952). ...

- Symbolic stage-
- During the end of this stage children can mentally represent events and objects (the semiotic function), and engage in symbolic play.

- The **semiotic (pre-oedipal)** is tamed, repressed and controlled by the **logic and rationalism of the symbolic order**

- The semiotic is rhythmic, energetic and is the raw material for the symbolic just as the mother rather than the father is the prominent influence in the pre-Oedipal stage.

- Upon the child's entry into the symbolic it identifies with the law of the father, and this process will wipe out the last traces of its dependence on the body of the mother.

- However, if the subject chooses to identity with the mother, the pre-Oedipal phase are intensified.

- Julia Kristeva is concerned with the subject's identity.
- She believes that the subject can gain his/her identity through language.
- When s/he expresses her/his intentions, either directly or indirectly, s/he can claim her/his subjectivity.

- Kristeva Comments:
- What I call the **semiotic** is a state of disintegration in which patterns appear which do not have any **stable identity**; they are **blurred and fluctuating**.
- This is what Freud calls - primary - process of transfer
- Ex: **melodies and babblings of infants** which are a sound image of their bodily instability

- The semiotic and the symbolic
constitute two aspects of language

- Peter Barry -



- Peter Barry -
- “the symbolic is the orderly surface realm of strict distinctions and laid-down structures through which language works.... But **ever present is the linguistic ‘unconscious’**, a realm of floating signifiers, random connections, improvisations approximations, accidents and slippage

- Because of the close association of this dimension of language with the maternal, it is looked upon as an alternative to the male language of writing.

- **Bell Hooks on Postmodernis**

-



- **Bell Hooks on Postmodernism**



- **Identity** was a great issue in the post modern writings, especially concerning the **black liberation struggles**.
- The **identity politics** can't be
- underestimated in a **society of white supremacy**

- Bell Hooks advocates for **decolonization as a critical practice to have a meaningful changes of survival.**
- She talks about the **critique of essentialism will help to solve the problems of constructing an identity** for the black folk.
- She says, it is time to get a new identity for the black people.

- **Patricia Waugh**



- Patricia Waugh
- Feminism has drawn post modern
- narrative strategies to the enlightened modernity.
- She believes that feminism should inculcate an identity for the repressed sex



- Feminism should act as a channel to **flow the voice of the feminist** to another and to other liberationist movements.

- She argues that the question of emancipation is changed now.
- So the aim of feminism is an ideal society
- It means feminist should abandon their struggle against sexual oppression







- And understanding of the necessarily sexualized position of the subject in the symbolic phase
- Both of them focus on mother child relationship (mother daughter - in Irigaray)
- Both affirm the archaic force of the pre-Oedipal and argue that it is preserved in spite of being repressed

- Fraud - natural process- dev- stage
 - Lancelot- symbolic stage-
 - Obsession with its own body- need
 - And desire-
-
- Reality and real= it absorbs values
 - Unconscious -
-
- Phallogocentric world- values of phallogocentric -

- Mirror phase-
- Imaginary -
- Symbolic - child - sees- pre oedipal -
- Imaginary - first phase
- Symbolic- transference - in Lacan - complete -
- Nothing like complete termination- it is never- terminated

- Lacan - unconscious is structured like lang
- There are only negative - meaning differential - negative terms
- Black- against white-
- Black is not black- a word - sound- meaning is understood - other sounds

- Preedipal- mother child
- Visual register- what the child sees - what we see- element of control - expected to behave this way- we are being controlled

Kristeva doesn't believe that the **social and historical forces have an influence on signification and subjectivity.**

- Signs are always open-
- Christian - symbolism - male dominated -
- Sexualized subject- male child-
- Boy is able to recognize - himself as superior-
- He feels superior - sexualized
- Pre Oedipal- mother child

How did Betty Friedan change the world?

- Write a one page summary about how the world would be different if Betty Friedan was not a part of the feminist movement.
 - Include: facts, dates, and, most importantly, YOUR OPINIONS!!