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Feminist Hypothesis: A Critical Evaluation

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Abstract

The word 'feminism' is used to denote the women's movement, which commenced in the late eighteenth century and continues to be the movement for entire civic, societal and financial arena, which advocates equal opportunity between women and men. In additional language, it is a communal movement that seeks equal human rights for women. It largely refers to the values of existence that seek to find out and modify the merely sophisticated and deep-seated causes of women's subjugation.

Keywords

Feminism; Gender Equality; Male Domination.

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Introduction

The sole ambition of feminism is to abolish chauvinist domination forced by the paternal culture. The idea is to end the bias against women in work

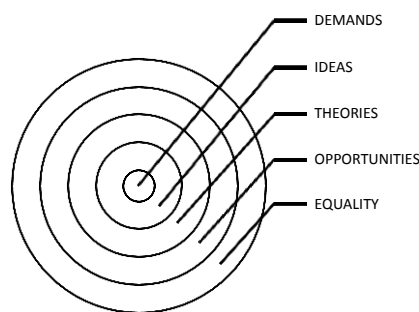
place, home and in every area of women's lives. The sameness of the chancel was the objective and chauvinism was the opponent. This concept often got translated into 'men are the foe' which made a lot of women uncomfortable and men protective. One of the essential issues that separated feminists is whether they believe in the ambition to be renewed of the current communal organization. The behavior and good manners of women, in fact, demonstrate undoubtedly that their minds are not in a vigorous condition; as with flora planted in the earth that is too wealthy, powerful and value are sacrificed to elegance; and the extravagant leaves, after bestowing happiness to spectators are ignored for loss of color on the stem of the plant long before it was the time for them to attain adulthood. This infertile flourishing is caused partially by fake organizations of edification, gathered from the books by men.

Re-establishment/ Illumination

The eighteenth century was an in-between era in understandings of sexual category and sexuality. It was during this era that the base was laid for the "naturalization" of sex categories, which became particularly vital in the nineteenth century and which provided for the faith that gendered conduct was a substance of natural science—that, in short, ecology was fate. Eighteenth century medicinal science paved the method for a rigidly dual method of masculinity by "discovering" the dissimilar differences between male and female bodies. Beneath this innovative structure of sexual dimorphism, women and men were taken to be one another's opposites in the majority of things. Whereas women were more and more taken to be inactive and passionless, for example, men were taken to be belligerent and sexually emotional. Many of the truisms concerning masculinity, that modern sexuality studies mechanism to take apart, (e.g. "Boys will be Boys") date from this era. The fancy of dual femininity did not occur during the night, however.

Women's Voices

Many women writers declare that they deal with problems related to women. They attack male ego and male domination. Women's literature has strong flavor of ownership and universal appeal. Women writers need not subscribe to the aims of women, but women's literature tends to focus on actual experience. Women writers are thus personally involved in the story of their fiction.



FEMINIST PITCH ILLUSTRATION

Sexual Category, Masculinity, and Aspiration

Initially proposed in argument that the natural science is fate creation, the difference between masculinity and sexual characteristics serves the argument that whatever genetic reciprocates sexual characteristics appears to have, masculinity is ethnically constructed, hence femininity is neither the informal effect of sex nor as apparently fixed as sex. If sexual group is the artistic meaning that sexed body assumes, then sexual category cannot be said to chase femininity. A solitary approach taken into account its reasonable limit, the sexual characteristics/sexual category difference suggests an essential discontinuity between sexed bodies and racially constructed sexual characteristics as importance for the association of the steadiness of double femininity. It does not track the manufacture of "men" which will build up absolutely to the body of males (or) that "women" will infer only female bodies.

Woman as a Theme in *Second Sex*

Simone de Beauvoir suggests in her *Second Sex* that “one is not born a woman but rather becomes one”. For Beauvoir gender is “constructed” but implied in her formulation is an agent, a Cogito who somehow takes on (or) appropriates that gender and could, in principle, take on some other gender. Is gender variable and volitional as Beauvoir’s account seems to suggest? Can “construction” in such a case be reduced to a form of choice? Beauvoir is clear that one “becomes” a woman but always under cultural compulsion to become one. And clearly, the compulsion does not come from “sex” there is nothing in her account that guarantees that “one” who becomes a woman is necessarily female. If the body is a situation, as she claims there is no recourse to a body that has not always already been interpreted by cultural meanings; hence, sex could not qualify a predictive anatomical. Indeed sex by definition, will be shown to have been gender all along. Beauvoir's view, psychoanalysis allows women the same destiny of self-division and conflict between subjectivity and femininity that follows from social dictates and biological norms. Psychoanalysis presents the characteristics of femininity and subjectivity as divergent paths, incompatible with one another. Women might be able to be full persons, subjects with an agency, but only at the expense of their femininity; or they can embark on the course of femininity, but only by sacrificing their independence and agency.

Simone de Beauvoir’s *Second Sex* is connected to theory of Existentialism. Existentialism is a philosophy that emphasizes the 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. It focuses on the question of human existence, and the feeling that there is no purpose or explanation in of the core of existence. It holds that, as there is no God or any other transcendent force, and the only

way to counter this nothingness (and hence to find meaning in life) is by embracing existence.

Virginia Woolf's Feminist Theory

Feminism takes a group of dissimilar guidelines and populace skirmishing for women's civil rights. Likewise, did Woolf put her pen to paper to contemplate deeply concerning various topics while she slighted others. Solitary of her inner concerns was the problematical phallogocentric sort of civilization as bestowed in both *A Room of One's Own* and *Three Guineas*. The patriarchal structures aid as an armament of domination of women and advise their deficiency. Woolf's prior dissertation argues that the inadequacy of the female intelligence is a fictitious story formed and heartened particularly by men.

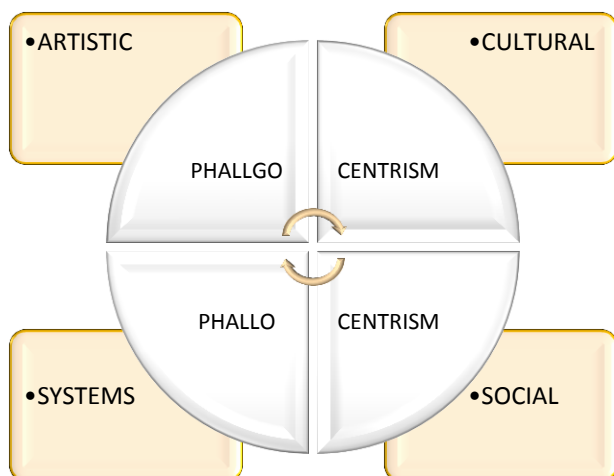
Gynocriticism

Gynocriticism, frequently cited in the work of Elaine Showalter, is the study of writing and criticism that reinterprets women's literary history. It is the study of women's literary history by women. Showalter called this "History" in attempts to also reinterpret the misguided concept of hysteria of women in literary history. Historically, (prior to the 20th century) women were largely excluded from the public sphere. Thus, their writing was symbolic of that seclusion and tended to be about matters of the home. Writers like Virginia Woolf attempted to break free of these limitations literarily, but also in attempts to formulate a feminine identity free of male control. Gynocriticism is the study of women's literature as a distinct branch: as a minority literature. The goal is to interpret women's literature free of the patriarchal or misogynist tendencies of classical criticism which tended to praise men's writings over women's. Showalter traces the development of feminine identity through literature in three phases. Prior to the 20th century, women were the "idealized female," as the object of male desire. Objectification and subjugation were the primary methods of patriarchal suppression. The next phase was feminism and

this was a reaction to that patriarchy. This occurred in the 20th century and was highlighted by the theoretical writing and Civil Rights Movements of the 1960s. The most recent phase is “female.” This phase defines the female identity free from those past identities under male-dominated criticism. Gynocriticism is the reinterpreting of women in literature and history and this is a type of feminism. This type of criticism supplemented the historical liberation of women and was significant in that it was carried out and interpreted by women.

Phallogocentrism or Phallogocentrism

The privileging of the masculine (the phallus) is predominant in understanding the meaning or social relations. In Christian version, it is the self-revealing thoughts and will of god. Feminists illustrate how all western languages in all their features are utterly irredeemably engendered, male – constituted and male dominated. Discourse is “phallogocentric” because it is centered and organized throughout by implicit recourse to the phallus both as its supposed ground (or logos) and its prime signifier and power source, and not only in its vocabulary and syntax, but also in its rigorous rules of logic. It has proclivity for fixed classifications and oppositions and criteria for what we take to valid evidence and objective knowledge.



PHALLOGOCENTRISM IMAGE**An Ideology of Female Subordinate**

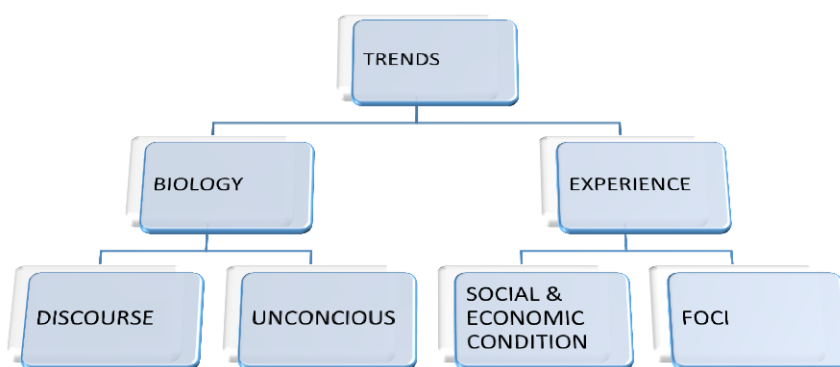
Lundberg's *Modern Woman* (1947) says "Feminism" they claim, was at its deep lines. The dominant direction of feminine training and development today discourages just those traits necessary to the attainment of sexual pleasure, receptivity, a willingness to accept dependence without fear or resentment, with a deep inwardness and readiness for the final goal of sexual life - impregnation. It is not in the capacity of a female organism to attain feelings of well-being the root of male achievement. The basic view is that western culture is pervasively patriarchal (ruled by the father) – that is, it is male-centered and controlled, and is organized and conducted in such way to subordinate women to men in all cultural domains: familial, religious, political, economic, social, legal and artistic. From Hebrew Bible and philosophic writings to the present, the female tends to be defined by negative reference to the male as the human norm, hence as another, or kind of non-man, by her lack of identifying male organ, or male powers, and or the male character traits that are presumed, in the patriarchal view, to have achieved the most important scientific and technical inventions and the major works of civilization and culture. Women themselves are taught, in the process of being socialized, to internalize the reigning patriarchal ideology (that is, the conscious and unconscious presuppositions about male superiority), and so are conditioned to derogate their own sex and cooperate in their own subordination.

Structuralism

Central to Levi-Strauss's thought is his idea that man must be interpreted as a part of nature, i.e. in terms of biological and physical factors, because these determine man. This determination occurs by way of the unconscious functioning of human thought. The principles of human thought are rooted in his nature, in the Physio-chemical conditions of the brain. Therefore the creation of culture is no more than the realization of a potential

system which already exists in nature. It is precisely because the human mind obeys the laws of nature that exchange - the universal source of social life - and attribution of meaning become possible. So through this tie with nature, symbolism, exchange and signification belong indissolubly and permanently together.

Different Trends in Feminism



Biology

Biological difference makes man treats women as his inferior. Some radical feminists find the very superiority of the women in this biological attribute themselves.

Experience

There are some people who pass women's experience (menstruation & childbirth) as something special.

Discourse

Women are oppressed for centuries by male dominating language. This aspect is discussed in the Dale Spender's book *Man Made a Language*. Women were made to adopt the male language.

Julia Kristeva's Lyrical Lingo about Feminism

Julia Kristeva writes in several rhythmical lingo, not only do the musical constraints, for illustration, goes as far as to abuse sure grammatical

regulations of nationwide verbal communication. But, in new texts, these semiotic constraints (verse, vocalic timbres in Symbolist effort, but also realistic character on the sheet) are accompanied by non-recoverable syntactic elisions; it is impossible to reconstitute the particular syntactic category (object or verb), which makes the meaning of the utterance decidable. For Kristeva, this undesirability is precisely the instinctual moment language with disruptive function. Poetic language, thus suggests dissolution of the coherent signifying subject into the primary continuity which constitutes the maternal body: Language as Symbolic function itself at the cost of repressing instinctual drive and continuous questionable subject of poetic language (from whom the word is never uniquely sign) maintains itself at the cost of reactivating this repressed, instinctual, maternal element.

The Freudian Riddle of Femininity

Rooted in both clinical practices with patients and speculative attempts to apprehend and delineate foundational concepts, Freud's psychoanalysis aims to offer descriptions of psychical structures that underline and account for individual experience in the variety of its empirical formations. Rather than the rationally self-interested individual presumed by liberal political theory or the self – contained and independent cogito presumed by Cartesian epistemology, Freud puts forward a divided subject, unknown to itself, an 'I' traversed by multiple agencies.

Conclusion

The feminist, "we" is always and only a phantasmic construction, one that has its purposes, but which denies internal complexity and indeterminacy of the term and constitutes itself only through the exclusion of some part of the constituency that it simultaneously seeks to represent. The radical instability of the category sets into question the nationalized restrictions on feminist political theorizing and opens up other configurations, not only of genders and bodies, but politics itself. Feminism cannot afford to ignore Foucault, because

the problems he addresses and the criticism he makes of existing theories and their political consequences identify problems with and for feminism. Indeed, Foucault's work has implications for a range of topics important to feminists, including issues of methodology, investigation, and conceptions of the body, knowledge, power, identity, sexuality, subjectivity, ethics and politics. Feminism is a fight back for equal opportunity for women, an endeavor to develop women like men. The agonistic, meaning of feminism sees it as the move violently in opposition to every form of patriarchal and sexist violence.

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