

# Literary Cult and Feminism: Representing Women Power and Freedom (Pre - Modern Age to the Post - Modern Age)

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**Abstract:** *Women had a complex history and it is very difficult to provide a definite answer to the question what is women power? However, the power structures and domination have been preoccupied by men, even though women had marginal source of powers within their limits they thrived for it in their own ways. In order to understand what really counts to the power of women, one has to trace the history of women's place and their roles in it. Right from the ancient times of patriarchal domination, women also exercised their authority obviously seeking power despite their limitation. These included reproductive propensity (maternity power), relational values (bondage power) and cultural and traditional confront (social power) those of which were the marginal resources right from the ancient period. The unique way to accomplish this research is through the literary figures of its time represented by great writers in their works. Further, to elaborate the intensification of changes occurred through different stages and to observe the cultural and traditional confront of social ramification and transformation in women's position from the ancient times to the present, need to be illustrated by analyzing the critique of feminism, which helps us to understand for a close - reading.*

**Keywords:** Womanhood, Power, Freedom, Fictional Characters, Feminism, etc.

## 1. Introduction

Women had a complex history and it is very difficult to provide a definite answer to the question what is women power? However, the power structures and domination have been preoccupied by men, even though women had marginal source of powers within their limits they thrived for it in their own ways. In order to understand what really counts to the power of women, one has to trace the history of women's place and their roles in it. Right from the ancient times of patriarchal domination, women also exercised their authority obviously seeking power despite their limitation. These included reproductive propensity (maternity power), relational values (bondage power) and cultural and traditional confront (social power) those of which were the marginal resources right from the ancient period. The unique way to accomplish this research is through the literary figures of its time represented by great writers in their works. The Greek play *Medea* makes a significant contribution to understand women power in the maternal role. The play ends by showing the power of maternity as a winning solution for women deserted by men. The play also illustrates that "*frustrated love results in hostility*."<sup>1</sup> We could see the literary figure Medea blames not herself but her husband Jason for destroying her own children. her anguish, she rebels outrageously; "*...you filthy coward! That is the only name I can find for you, you and your utter lack of manliness! And now you, who are the worst of my enemies, now you too have chosen to come to me! No: it isn't courage which brings you, nor recklessness in facing the friends you have injured; it is worse than that, it is worst of all human vices: shamelessness.*"<sup>2</sup>

Perceptibly, Mary Wollstonecraft also described the great myths that men have been carrying the notion about women that they are incapable of handling power and freedom. She describes that, "*men, in general, seem to employ their reason to justify prejudices, which they have imbibed.*

<sup>3</sup>This is falsified by *Medea* who is represented as a woman of tremendous power and furious temper. She determines to make her enemies pay dearly for her humiliation. Hence, this play determines that women of ancient times had the powers to rebel though they had limited scope for it. Critics like William Nickerson Bates appreciating her boldness remarked; "*She is a powerful character such as only a great dramatic genius could create.*"<sup>4</sup> It is true to the fact that only popular Fiction could bring such characters to the lime light and it could have been a genius attempt for the writers also to show the hidden powers within women. Women also played strong kinship role and sought power with relational values. To trace such aspects, Shakespeare's *Antony and Cleopatra* and *Romeo and Juliet* are worthy instances for analyzing women's role of "self" respectability. Dialogues from the play *Antony and Cleopatra* keenly discloses a kind of literary cult that the writers represent woman's true nature of powers and freedom. "*No more but e'en a woman, and commanded by such passion as the maid that milks, to tell them that this world did equal theirs' till they had stole'n our jewel. All's but naughty. Ah, women, women! Come; we have no friend but resolution and the briefest end.*"<sup>5</sup> The climax of the play brings Cleopatra's suicide as a note of respectability after Antony is killed. She is seen as a Lady who feels proud to be loved by such a noble man like Antony. Each and every line reveals strong connections bound and knotted by the "power" of human relationship. Further, to elaborate the intensification of changes occurred through different stages and to observe the cultural and traditional confront of social ramification and transformation in women's position from the ancient times to the present, need to be illustrated by analyzing the critique of feminism, which helps us to understand for a close - reading.

### Early History of Womanhood (Pre - Modern Age)

Historically, women in general had fewer legal rights than men. Wifehood and Motherhood were regarded as women's

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most prized professions. To claim the intensity of women power and freedom hardly in history is almost absent except the fictional characters. Yet, some portrait galleries of beautiful women and perhaps *the names Penelope and Cleopatra were subscribed in women's history*<sup>6</sup> Since early times, women have been uniquely stereotyped as a creative source for biological needs. Women in ancient times were associated with cold domestication and inertly immobile to the outer world, while *"men, burning with heat, were active."*<sup>7</sup> Women were deemed intellectually inferior to men and responsible for temptation and evil. In Greek mythology, a strong misogynist strain is seen deliberately by the character Pandora, in Hesiod's *Works and Days and Theogony*, said as, the first woman who brought evil and misfortune to the world; it was she who opened the forbidden box and brought plagues and unhappiness to mankind. Later it has been interpreted that "the gods gave Pandora, the first woman, a voice, and from the day of her creation the world resounded with female voices."<sup>8</sup> Susan Moller Okin observed; *"It was started from her the pernicious race; and tribes of women, a great source of hurt, dwell along with mortal men."*<sup>9</sup> Okin criticized and opposed Plato's ideas of women, which appeared for him to be of *"an unresolvable enigma"*.<sup>10</sup> Okin's views on the disparities between the sexes she declares that a long tradition that we have been seeing and tracking back to Aristotle and beyond, Rousseau defines women's nature, unlike man's, in term of their functions of her sexual and reproductive purpose was the major role of women's identity. While man has been categorized in terms of limitless potential, for rational thought, creativity and so on, woman has been viewed as functionally determined by her reproductive role, and her actual and potential abilities were perceived in accordance 'physical and sensual' requirements. whereas man's function is seen as 'creative and intellectual'. For centuries, the extreme disparities between the sexes have been conveniently glossed as deficient in rationality and quite incapable of *"abstract thought."*<sup>11</sup>

Early Roman law inscribed women as forever inferior to men and the world. Women were denied education and knowledge. *"Women's weakness of mind, flightiness, and general infirmity served as a handy explanation of her statutory incapacities."*<sup>12</sup> Yet, the irony in the Greek play *Aristophanes* calls the chorus saying that for three days every year the *"demos of women took possession of the political sphere abandoned by men."*<sup>13</sup> This confronts that, though, women were not given position in the social and political spheres, but they indirectly tried in some meaningful ways to act in the civic world. Hence, the study of the past myths helps us understand the role of women's power and freedom that they longed for in the social sphere. Early Christian theology condemned women as evils and diabolic. St. Jerome the fourth century father of the Christian church, preached his views from *The epic Adam and Eve*, saying that "woman was the gate of the devil, the path of wickedness, the sting of the serpent, and a perilous object. Thomas Aquinas, the thirteenth century Christian theologian, said that woman was created to be man's helpmate. such *"conservative views were the source of all social ills in the modern society."*<sup>14</sup> It is an irony that women have been exaggerated as Goddesses, Angels and

Virgin Mary. Hinduism which evolved in India about 500 BC required obedience from women towards men. Women were more dependent, and their dependency was described with a proverb as, *"A horse, whether good or bad, needs a spur; a woman, whether good or bad, needs a lord and master, and sometimes a stick."*<sup>15</sup> Despite, these many obstacles, women gained their freedom and liberty through the times. The struggles of feminism endure women's position as legal in the World History. This helped to recognize women's position *"not as objects of trade but as subject of the history and society."*<sup>16</sup> Therefore, women fictional characters of the past help us to understand women's life which had been flawed by the patriarchic struggles and offers a great analytical critique by contemplating the waves of feminism further.

### Literary Cult and Feminism (Modern Age 1848 - 1920)

*A Vindication of the Rights of Women* (January 3, 1792) was said to be the first book initiating a revolution in women's history. This book argued for women's representation as a person and a citizen entitled of her basic rights. This was indeed a turning point from the social upheavals of the past history. The first wave of feminism though never witnessed much response, because Queen Victoria of England above all being herself a woman stated in her own style about the early feminist's as *"mad, wicked folly of Women's Rights on which my poor sex is bent, forgetting every sense of womanly feeling and propriety."*<sup>17</sup> Her statement approved the cliché that women's place was indeed home and domestication not the world or trade and education. England though stepping by the enlighten thoughts of the modern era had still its conventional ideas about women, but, the French Revolution created hopes regarding the rights of women in 1791 which had a very strong impact in America. Emergent Women's Right Movement (1848 - 1920) in America made feminist voices to be heard in the growing decades. It was Judith Sargent Murray who published an article *On Equality of the Sexes* (1784) She strongly enunciated that "Women should have 'voice' or representation in the *"new code of law being drawn for the nation."*<sup>18</sup> The Modern age of reason prevailed with hopes assuring; women's freedom and liberty entitled to the same natural rights as men. For the first time in history, women's fundamental rights and freedom appeared in the American constitution. Women first footprints towards their rights were imprinted at workplace and their wages and sexual submissions were again at a toss against equality. By the early 20<sup>th</sup> century, it was believed that women faced major problems regarding biological tribulations both in family and at work place. Agrarian and labor reforms took active steps to curtail women's biological submission at work place. Margaret Dreier Robins led the National Women's Trade Union League (1903) Robins struggle for Labor Movement (1922) approached the conflict of sexual class divisions. The League created a singular felicitous union, and created social consciousness *"to bridge the gap between [men and women] as wage - earners."*<sup>19</sup> The demands of women's position and higher wages were met. Robins looked upon women's problems and argued for their worth of labor and gave importance to *"the rise of women labor wages"*<sup>20</sup> The citation of Elizabeth Payne Anne on Mrs. Robins makes a great analytical critique ensuring the impact of the struggle by the quoting: "For her, the public emergence of labor and women was not merely one

aspect of modern times; rather, it characterized modernity, which she regards as permanent, evolutionary advance from the dark days when women were *“the chattel of men, and labor of chains.”*<sup>21</sup> Therefore, by the First wave of Feminism Mrs. Robins created an awareness that, women and men belonged together as the citizens of the nations. Mrs. Robins expresses that in an industrial society, the democracy was possible, only if all were active, and responsible. Thus, the advance of trade unionism created the *“possibility of creating anew citizenship”*.<sup>22</sup> Hence, the Labor Movement became a *“potent force for transforming women’s position in America”*.<sup>23</sup>

Congruently, Margaret Sanger was also one of the great rebels and a monumental figure, influenced as a leading propagandist for the artificial control of human reproduction. She defied the old conventions of reproductivity and led champions for anti - biological submission. She is also recognized as a potent crusader of the social change. She says of her own experience that *“sentiment was especially vehement in the matter of having babies.”*<sup>24</sup> New ideas to prevent the biological tribulations took revolutionary changes. Then began legitimizing the abortion rights which eventually helped to make birth - control acceptable by the American Society and later spread out progressively to other countries. In this connection, David M. Kennedy noticed that “Mrs. Sanger firmly demanded in her autobiography that women *“will come through a gradual assertion of her power in her own sphere.”*<sup>25</sup> Thereon with a new epoch, the young women were encouraged to hold consciousness of the birth - rates. Beyond the Biblical curses against abortion rights and birth - control such as: impiety, heresy, blasphemy, obscenity, Sanger’s struggle on behalf of the welfare of women’s health finally produced results. Thus, she made women aware of their self - realization to build them beyond themselves. Sanger gratified that all people will in the future have greater regard for the quality of the bodies and brains which must be equipped for the task of building the future civilization and the Women’s Rights would be the corner stone of that great structure. *“All men and women are created equal” and that “the history of mankind is a history of repeated injuries and usurpations on the part of man toward woman.”*<sup>26</sup> A long list of grievances including resolutions for Equitable Laws approved by the equal rights to vote, equal education and job opportunities, were met in the first phase of Women’s Movement which later got its priority by the Fifteenth Amendment ratified on February 3, 1870, culminating in 1920 with the Nineteenth Amendment to the United States Constitution projected as *“The rights of citizens of the United States or by any state on account of sex Congress shall have the power to enforce this article by appropriate legislation”*.<sup>27</sup> It was a fantastic human effort finally, to bring the word *Women* in the Nineteenth Amendment which costed women’s constant struggle for more than *fifty - two years of campaign*.<sup>28</sup> Thus, feminist’s dreams attained success. Aftermath of Women’s Rights Movement, feminists started to build their own territories forming unions in the states. William O’ Neill stated about the unity of women’s party as the *“hard core feminists.”*<sup>29</sup> Their struggle formulated the fundamental foundation of women’s history. Apparently, Elizabeth Cady Stanton and Susan B. Anthony’s Struggle towards the temperance and anti - slavery

(Temperance Movement) advocates, formed the National Woman’s Suffrage Association (NWSA started 15<sup>th</sup> May 1869) in New York. Lucy Stone organized the American Woman’s Suffrage Association (AWSA, 1869) in Boston. However, the aftermath of the 15<sup>th</sup> amendment the myth of the *natural inferiority of women greatly damaged the status of women under the Common Law of England*,<sup>30</sup>. The young and learned woman could not own property. Married Women were defined in particular as partners, better half, sole mate, helpmate., being dependent one with her husband, gave up her name, and virtually all her property comes under her husband’s control. These issues were strictly abided to be removed in the mid - twentieth century which took up many changes in women’s position. The National Woman - Suffrage Association (NWSA, 1869, victory on 26 August 1920) Lucy Stone became the chairman of the executive committee and Elizabeth Cady Stanton served as the first Presidents. Susan B. Anthony, Carrie Chapman Catt, and Dr. Anna Howard Shaw served later as presidents. Finally, (NOW, 1966) focused issues on women’s development. Thus, the feminist struggle provided a legitimized platform and led to major changes in women’s position in America. Slow and steadily, women were recognized in the world’s history for the space created by their own efforts. For instance, women’s power was expressed as *“a woman is a woman in herself; a man is a man only in his sexual relations with a woman.”*<sup>31</sup> Thus, the feminist rebellion had a continuous and a persistent approach towards equality. By constant efforts to build up refined ideas, feminists encouraged women to cultivate the rational side of life. They keenly pointed out that women were no longer on trade to please men.

In the mid - twentieth century women increased their education and job opportunities to a large degree that they were equally competitive in almost all the spheres. The public sphere of power in economic, political and professional authority has been solely preserved for the male. The Women’s Movement in America made concert effort for them to gain entry into these areas. Feminists looked at the play of male power in the public sphere as *political* rather than *natural*. The era gave importance to women’s education to improve their position and make that of equal to men in professions. The feminist struggles in America gave voice by creating public awareness for women to overcome their confrontation by entering the fields of law, medicine, journalism, business, and politics. Feminists brought the issues of *equal opportunity* in the public scenario of the United States. At this stage, Kate Millet’s views on *Sexual Politics* (1969) analyzing the literary - textual accounts led a paradigmatic revolution for changes in women’s position and power structures. It was admitted that many of the generally understood distinction between the sexes in the more significant areas to mention status had in fact were closed to women. Attempts to prove the temperamental dominance to access have been notably unsuccessful. Sources in the field are in hopeless disagreement about the nature of sexual differences. However, the educational system provided enough space for women, they had to struggle for their professional status, the economic status witnessed their struggle for survival and the political status continued to be a struggle for recognition. It seemed women’s struggle as endless. Though their

educational attainment was at the progressive level they were marginalized and were seen as the *second sex*. ***“Women are beginning to take part in the affairs of the world, it is still a world that belongs to men,”***<sup>32</sup> Simone de Beauvoir argued that women are strongly handicapped through their situations to which she clarifies women as free and autonomous being like all human creatures but nevertheless find themselves living in a world where men compel them to assume the status of the *‘other’*. She sensitized that men try to stabilize women as *‘desired object’* and suppressed their formal ego. But then, to see that the ***“conscience of [their] ego represented by their self makes them essential.”***<sup>33</sup> yet, under the compulsion of suppression they seem to limit their capabilities. It is a crucial question from Beauvoir, “how can a human being in a woman’s situation attain fulfillment? These obstacles were refined legally by laws enacted by the government. Equity Law had a liberalizing effect upon the Legal Rights of Women in the United States. The Equal Right Amendment Proposed by Congress on March 22, 1972 was mentioned as; ***“Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.”***<sup>34</sup> The Liberation Movement (1966 - 1980) took challenges to emancipate the laws of abortion and divorce. Regarding the abortions right in 1973, Supreme Court of the United States ruled to restrict woman to abort within the first three months of pregnancy, if there was a need for it. With these issues settled, the nation turned to become prosperous by women’s active role in their jobs and career opportunities yet, there seemed to be a kind of filthy *‘degradation’* accumulating them. This has been noticed by Lord Bryce that; ***“it was easier for women to find a career, to obtain work of an intellectual as of a commercial kind, than in any part of Europe.”***<sup>35</sup> Henceforth, the Second Wave of Feminism took immense exertions to place women in Position and profession.

### Literary Cult and Feminism (Post - Modern Age 1960 to 1980)

The second wave of the Women’s Feminist Liberation Movement in the United States refers to the period of feminist activists, began during the early 1960s and lasted throughout the late 70s. Whereas, the first wave feminism focused mainly on overturning legal (de - jure) obstacles of equality (i. e. voting rights, property rights) the second wave feminism successfully focused a wide range of issues, (de - facto) relating to the official legal inequalities; sexuality, family, workplace, reproductive rights, and pornography. The atmosphere of 1960s facilitated discussions of ***“women power under the official (de - facto) to women’s legal disabilities”***<sup>36</sup> William Henry Chafe’s study on *American Women in the Twentieth Century* recognized the ideological and institutional constraints of women’s opportunities which had been diluted in the first wave ventured reforms and got activated in the second wave of feminism. “Even if some progress had been made, however, women continued to experience a substantial amount of discrimination based on sex. Under the NIRA, for example, one out of every four industry codes permitted women to receive a lower minimum wage than men, and the business grew precisely profit of those which employed ***“the largest percentage of female workers.”***<sup>37</sup> However, the cause and effect of changes in women’s position was eminent by effect of the

Second World War (1939 - 1945). It impelled women’s employment in war as the most visible occurrence for change and the reason for such turn as witness that; ***“the absence of men also expanded women’s involvement in a variety of educational, civic, cultural, and recreational activities.”***<sup>38</sup> Betty Friedan’s book *‘The Feminine Mystique’* paved its way for new thoughts. This book was a call awakening the consciousness of women to think and act individually and the meaning *self - identity* was brought to substantiate their status - quo. Since 1961 it seemed to be extremely irked at the paucity of women’s appointments to the federal jobs. Voicing interest in women’s issues President Kennedy created a ***Commission on the Status of Women.***<sup>39</sup> This started to create new agendas for women’s demands, through the Women’s Bureau, and was noted, ***“Women were the transmitters of the central values.”***<sup>40</sup> Technically, newspaper and television seemed to be a reliable source of media for promoting women’s issues in a new lime light with success stories. Margret Hickey the editor of the *Ladies Home Journal* wrote about the ability of women as a bread winner and raised questions about women’s liberty and individuality. The National Organization for Women (NOW) with a wide network, demanded equal partnership of the sexes, ***“as a revolution worldwide.”***<sup>41</sup> The by - product of NOW was another set of group considered as the *‘Radical Feminist Group’* which was active in New Left Groups and in Civil Rights claimed their authority to abolish the social economic and racial discriminations. ***“The Fact is evident at once if one recalls that the military, industry, technology, universities, science, political office, and finance in short, every avenue of power within the society, is entirely in male hands.”***<sup>42</sup> It was the right time for the feminist activists evoking awareness of *‘consciousness’*. Their activity stimulated the intellectual arena of women’s confrontations. Hence, Radical feminists undeniably influenced the phenomena of female heroism.

In 1970s ***“Consciousness - raising group”*** contributed to the revival of the tradition by the female associations. When widely publicized in the media, it created ***“hundreds of pocket feminism across the nation”***.<sup>43</sup> This “consciousness” reached publics through an inundation of books, articles, and also through visual medias. In the work ***The Dialectic of Sex: The Case for Feminist Revolution*** (1970) Firestone described the ultimate revolutionary rage saying that, gender class, race, and family discriminations would play no role in a society. Women would be freed from the tyranny of their reproductive biology by every means available to them. It was in 1980s that women’s economic and cultural status seemed to reinforce by the ideology of ***New Women’s Movement*** which gained popular momentum in America. More particularly, in 1980s showing the male/ female ratio in education was the major force for women’s progression in male oriented professions. Women were half of those enrolled in colleges during 1980s. There was substantial increase in women receiving master’s degrees, doctoral degrees, and other professional degrees. The proximity of higher education showed increase of the higher income - levels. Women tried to seize the opportunity by all means (familial, maternal, religious, economic, education and politics) and ascertained their rights in their own ways. Women performed better than men by getting higher scores

through their skills. However, power was not something new to them; yet, a major human rights activism fought for extending the political status - quo for women in America. They demanded equal opportunity of power in the political sphere. *“Once they are in power, “women are exactly like men.”*<sup>4</sup> Austrian physician Helen Caldicott, the founder of Women’s Action for Nuclear Disarmament believed that *“a typical woman innately understands the basic principles of conflict resolutions” because they “are built anatomically and physiologically to nature life.”*<sup>5</sup> To remember Ashley Montagu saying; *“having successfully freed herself from her thralldom to man, woman has now to emancipate herself from the myth of inferiority, and to realize her potentiality to the fullest.”*<sup>6</sup> It is astonishing to find Ashley Montagu’s earlier predictions (1950s) which says; *“While our shackles rise at the very thought of a woman president “there is likeably a higher percentage of people who would vote for a woman president”*<sup>7</sup> and, it has come true that women like Hillary Clinton, Condoleezza Rice, Barbara Boxer, Indra Gandhi etc. have proved to falsify the notion that *“It is an error to assume that [a] female is by nature sedentary whereas, [a] male is by nature active and mobile.”*<sup>8</sup> Women by nature are the symbol of fertility. They have the powers to give life. They have the capacity to rule, but, unfortunately, have been ruled. *“Throughout the history the behavior of women in our culture has largely been in response to the male’s orders.”*<sup>9</sup> If, Plato had said, civilization is the victory of persuasion over forces, perhaps, ironically, it meant to be very much applicable to women in particular. And, as the truth agrees that women had never been given the opportunities to prove their true capabilities.

## 2. Conclusion

Women were severely restricted by the jobs to what was traditionally considered permissible to them. They faced prejudice rather than being fairly treated. Women have overcome all these shackles in the contemporary situation of the world. Now, it is only a question between equals of power. *“While the strong do what they can and the weak suffer what they must.”*<sup>10</sup> The quoted sentence arguably makes sense, perhaps, that men are not strong but their domination is very strong and women are not weak but their position is weak. Hence, the resistance of power for women was a troubled thought in 1980s where women’s position in all the zones took powerful lead towards Women in Position and Power. Today we see many success stories which are the consequences of the all the scuffles endured by the feminist struggles.

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- [36] Babcock Allen Barbara, Freedman E. Ann, Norton Holmes Eleanor and Ross C. Susan (eds.,) Sex Discrimination and the Law: Causes and the Remedies (Little Brown and Company, Boston, 1975) 129.
- [37] Lifton, J. Robert. (ed.,) The Women in America (Boston: The River Side Press, 1964) 193.
- [38] Hartman, M. Susan. The Home Front and Beyond: American Women in the 1940s (Boston, Twayne Publishers, 1982) 123.
- [39] Chafe Henry, William. The American Women: Her Changing Social, Economic, And Political Roles, 1920 - 1970 (New York. Oxford University Press, 1972) 85.
- [40] Hartman, M. Susan. The Home Front and Beyond: American Women in the 1940s, (Boston, Twayne Publishers, 1982) 210.
- [41] Taeuber, Cynthia. (ed.,) Statistical Hand Book on Women in America (The Oryx Press 1991) 250. **Notes:** in 1989, 57% of women were in the labour force. 160, 000 women were in the Armed Force and more than 50 million were employed in civilian occupations. Since 1970s younger women have been likely than older women to be in labour force and the rates have about doubled for women aged 25 - 34. In 1985 was the first year in which half of women were employed. Women are much more likely than men to work under 30 hours a week. (64 - 66). **Special Notification:** American Indian women were less likely to be in the labour force than women of other races immigrated in America.
- [42] Woloch Nancy. Women and the American experience (Alfred A. Knopf, Inc.1984) 489. **Notes: 1** The last project ever headed by Eleanor Roosevelt, the commission was the first federal body devoted to examining women's rights and roles. This plan was supposed to develop a full partnership of men and women in America. Unfortunately, this plan ended with a political motif with unexpected results. **Notes: 2** Esther Peterson who was the head of Women's Bureau who promoted the goals of women's issues to the federal government. The result was highly political. Instead of discarding protective laws or to treat sexual discrimination as racial, or to institute policies of temporary discrimination, or to crease women's number of high - level federal posts, it pointed out injustices and proposed a long list of remedies. (See pp: 491 - 92)
- [43] Ibid., 513 - 14. **Notes:** It demanded remedies for professional inequalities, disparity of pay, and educational discriminations. It also called for a new concept of marriage, integration of women in politics, and changes in the false image of women which was prevalent of pornography in the media advertisements. NOW denied that men and women have different roles or responsibilities in society.
- [44] Ibid., 523.
- [45] Ibid., 517. **Notes:** December 5th 1970 held in Betty Lane, Some important members of Consciousness raising Group: Jo Freeman, Susan Brown miller, Shulamith Firestone, Robin Morgan, etc
- [46] Beauvoir de, Simone. Talks About Sartre (1983, Ms.12: 2) 90.
- [47] Mamanova, Tatyana and Caldicott, Helen quoted in Women on War (ed.,) by Daniela Gioseffi, (New York: Simon and Schuster, 1988) 55 and 295
- [48] Montagu, Ashley. The Natural Superiority of women (Macmillan company, 1957) 24.
- [49] Ibid., 24
- [50] Ibid., 24
- [51] Ibid., 30
- [52] Ibid., 57. **Notes:** Men have set some false standards to women to which women have stucked to the politics of persuasions. E. g.; Angles of the house, women as goddess, princess of the cradles, queen of beauty, etc

### Literary Cult and Feminism (Post - Modern Age 1960 to 1980)