

Methodology and approach to the feminism sociology



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Feminism is by and large defined as the belief in societal, economic, and political equality of the sexes. It is a comparatively recent development in the history of the universe. Although there are assorted mentions to the motions or incidents throughout clip, the primary footing of the feminist movement- known as the first wave- began in the mid-19th century in which the full legal personhood and the political enfranchisement of adult females were focused. Second-wave feminism (1963-1991) continued these battles through spread outing economic and societal power. This coevals of feminists- the term ' generation ' was coined by Julia Kristeva for the first time- focused on the difference between work forces and adult females by appreciating what the old system devalued which is all the feminine facets in life. They sought ways to appreciate the lives of adult females as maintainers of the species. Contrary to the first coevals who rejected the activity of fussing in favour of activity in society, the 2nd coevals reembraced mothering. The 3rd moving ridge of feminism shaped in 1990s ; it was made possible by the greater economic and professional power and position achieved by adult females of the 2nd moving ridge.

For this 3rd coevals, which I strongly back up, the duality between adult male and adult females as an resistance between two rival entities is a job for metaphysics. What does ' identity ' and even ' sexual individuality ' mean in a theoretical and scientific infinite in which the impression of individuality itself is challenged? I am believing more specifically of repressing the (battle to the coating) between challenger groups non in hopes of rapprochement a^; but in the hopes that the force occurs with the extreme mobility within

single and sexual individuality, and non through a rejection of the other.

(223)

Kristeva ' s focal point on the sociosymbolic order calls on work forces and adult females to reconsider their positions on maleness and muliebrity and the building of their individualities and besides their inability to get away these buildings in hunt of some androgynous alternate. Kristeva likes sexual difference but she wants this difference to be one that is neither masochistic nor confining, but instead productive and liberating for adult females and their gender. In add-on to the issue of sexual individuality she thinks that this coevals of women ' s rightists expressions for ways to accommodate adult females ' s assorted desires. The 3rd moving ridge considers adult females ' s desire to hold kids alongside their desire to come in the male universe. It sees adult females as manufacturers of the species and manufacturers of civilization at the same time.

Although sexism is the footing of feminism, there are some factors other than sex which are focused in different subdivisions of feminism. Race is one of those factors that are considered loosely in the plants of colour skin women ' s rightists peculiarly in the plants of black 1s. Since sexism and racism are every bit focused in the plants of Maya Angelou the issue of race can non be ignored in this thesis, therefore we can instead mention to black feminism.

Black feminism argues that sex, category and race are inseparable factors and the ignoring of racial issues by the chief watercourse of feminism leads to a sort of favoritism against black adult females. So black adult females

have to confirm their true ego as black adult females by sing racism every bit good as sexism in different facets of life. They should cover with racial favoritism every bit good as patriarchate ; so they face a dual job. Assorted critics have risen since the birth of black feminism to demo and knock black adult females ' s status in the U. S. ; one of these critics is Alice Walker who has had a great influence on this motion.

She coined the term ' womanism ' for the first clip which means a feminism that is stronger in colour. Walker in the introductory subdivision of *In Search of Our Mothers ' Gardens* (1967) has written that a womanist is a black women's rightist or women's rightist of colour. Womanist is to feminist as purple is to lavender. The colour purple indicates strength, power, and woman/love, what Walker calls " being grown up " which are all the features of black adult females. But this does non intend the ill will of the black feminism towards the white feminism. All signifiers of feminism unite with each other to make a better state of affairs for all adult females around the universe as bell maulerss in her word, *Ai n't I A Woman*, says " the sistership that is necessary for the devising of feminist revolution can be achieved merely when all adult females disengage themselves from the ill will, green-eyed monster and competition with one another that has kept us vulnerable, weak and unable to visualize new worlds " (154) .

One of the most of import issues which are in common among about all signifiers of feminism is patriarchy. It has been a common belief peculiarly among the women's rightists of the first and 2nd moving ridges that adult females are oppressed by work forces economically, politically, socially and psychologically. In every sphere where patriarchate reigns, adult females are

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others ; they are marginalized by work forces. Simone de Beauvoir, one of the first-wave theoreticians believes that western societies are patriarchal and they are controlled by work forces. Work force specify what it means to be human and what it means to be female. She maintains the female is an object whose being is defined by work forces. Work force specify her as the other because she is non male. Beauvoir believes that:

Womans must interrupt the bonds of their patriarchal society and specify themselves if they wish to go a important human being in their ain right, and they must withstand male categorization as the other[^]; adult females must see themselves as independent existences. Womans must reject the social concept that work forces are the topic or the absolute and adult females are the other. (Bressler 173)

Obviously Beauvoir insists on adult females ' s liberty and this is possible if adult females themselves believe in that.

Another feminist critic who has talked on the subordination of adult females is Kate Millett. She believes that in the West the power centre rests with males. Millett argues that adult females “ must disfranchise the power centre of their civilization: male laterality. By so making, adult females will be able to set up female societal conventions as defined by females, non males, and in the procedure, they themselves will determine and joint female discourse, literary surveies, and feminist theory ” (Bressler 173-74) .

Luce Irigaray is a critic of the new coevals who believes that the hints of the patriarchal subjugation of adult females can be found in the negative

buildings associated with Freud ' s theory of female gender. The construct of
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' penis enviousness ' is an case which is based upon a position of adult female as other to adult male because of the deficiency of phallus which the adult male possesses. She is regarded as a negative mirror- image of a adult male ; therefore she is unseeable to the work forces. In Freudian depth psychology the function of adult female in child birth is wholly neglected. She is seen as a faulty adult male. In his theories adult females are marked by ' lack ' and work forces are marked by ' fullness ' . Irigaray looks further to the unconscious of the civilization. She believes that there are some phantasies hidden in the unconscious of the civilization, for illustration she says that the male undertakings his self-importance on the universe ; wherever he looks he sees the self-importance and this becomes a mirror which enables him to see his ain contemplation. This is a phantasy of male egoism. Therefore the western civilization is massive and egotistic ; it is a soliloquy because work forces are ever talking to work forces and adult females are non heard. In this instance the world of the female presence is denied by them.

The sphere of patriarchate in feminism is so huge that assorted theories have been devoted to it. Helen Cixous ' s patriarchal binary idea is a major theory which considers binary resistance and its relation to patriarchy. Cixous discusses that the chief defect in western civilization is binary resistance and patriarchate which is the wont of western civilization puts everything in binary resistance. The chief location for Cixous ' s positions on patriarchal binary idea is her essay ' Sorties ' which begins with a inquiry ' Where is she? ' ; so she gives a list of binary resistances such as: activity/passivity, sun/moon, culture/nature, day/night, father/mother,

head/emotions, intelligible/sensitive, logos/pathos. She believes that all these resistances correspond to the chief resistance ' man/woman ' . She says in her essay:

In doctrine adult female is ever on the side of passivity. Every clip the inquiry comes up ; when we examine kinship constructions ; whenever a household theoretical account is brought in to into drama ; in fact as shortly a^| as you ask yourself ' What is it ' a^| and if you examine literary history, it ' s the same narrative. It all refers back to adult male, to his torture, his desire to be (at) the beginning. Back to the male parent. There is an intrinsic bond between the philosophical and the literary a^| and phallogentrism. (265)

There would ever be a straggle for domination between the two sides. Finally the triumph would be on the side of activity and licking with passiveness ; under patriarchate, the male is ever the vector. Cixous passionately denounces such an equation of muliebriety with passiveness and decease as go forthing no positive infinite for adult females. Her whole theory can in one sense be summed up as the attempt to undo this logocentric political orientation ; to proclaim adult female as the beginning of life, power and energy and to show the coming of a new feminine linguistic communication that subverts these patriarchal double star resistances which are the consequences of the solidarity of logocentrism and phallogentrism.

Cixous provinces that unlike male composing which insists on homogenous or incorporate subjectiveness, feminine composing tends towards multiplicity. The words in feminine authorship do non hold any specific significance ; they disobey the symbolic order. So this sort of linguistic

communication is artistic and suits literary purposes. It escapes transparency and tends towards metaphoricality and troping ; therefore it becomes far from fixed significance. It is this type of linguistic communication that can take the boundary line between muliebrity and maleness.

Cixous and Kristeva as two major postmodern theoreticians have shaken the stiff classes that had been shaped, confirmed and fixed by the past patriarchal systems. In the postmodern theories the construct of individuality is revolutionized and the stable individuality is non supported any longer. It is discussed that the old ideas about the issue of individuality should be challenged ; it should be treated as a nomadic, dynamic and disconnected issue. The mobility of individuality can be traced in canonical literary works- whether authoritative or modern- where we face characters with the properties of the opposite sex. In this instance a female, for illustration, may hold some properties of work forces, and so her individuality is fragmented. But when a female addition all properties of adult females she is referred to as a adult female or better to state she has become a woman- that can be found largely in reader texts in which there is no individuality challenge. Harmonizing to NoN' lle McAfee many women's rightists distinguish the biological class of sex- i. e. of male and female - from the cultural class of gender. The thought here is that maleness and muliebrity are societal and cultural buildings whereas being male or female is a biological fact. This is why we can believe of some biological work forces as instead feminine or some adult females as masculine. Kate Millette is one of the first critics who challenged the ideological features of both the male and the female. She argues that " a female is born, but a adult female is created " (Bressler

173) . In other words, when a babe is born its sex is distinguishable and it can be seen that if it is a male or female but its maleness or muliebrity in the hereafter depends on the cultural norms. As a affair of fact, the cultural norms define one ' s gender. Consequently, Genders float and can attach themselves to different sexes. Many gender theoreticians find this class of gender utile, because it helps explicate how cultural and sexist stereotypes arose and how they can be changed. Tina Chanter in her essay on essentialism writes:

The narrative that feminism Tells itself is a narrative in which gender plays the lead function. Once we realized that muliebrity was culturally constructed, and non inscribed in our natures, we could alter the ways in which gender was constructed. Since we can transform civilization. Whatever natural differences distinguish the sexes become undistinguished. In consequence, so, sex. Nature, biological science, and organic structures are written out of the feminist image. What is of import for feminism is gender, civilization, society, and history. (185)

It is understood from this essay that it is ' gender ' that affairs in feminism, therefore when we want to speak of adult females we refer to their culturally constructed muliebrity since gender is a constructed factor, we can alter the ways of its building, so the positions towards feminine and masculine can be changed. As Hans Bertens has said in his Basicss that " gender has to make non with how females (and males) truly are but with the manner that a given civilization or subculture sees them, how they are culturally constructed " (98) . These cultural constructed properties are called gender functions, for illustration, being timid, sweet, intuitive, and dependent or self-

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pitying are some constructed functions of adult females. Now muliebrity is a cultural building, a gender function that has been culturally assigned to countless coevals of adult females. The same instance is true for maleness ; they have been considered as strong, rational and self- reliant. Therefore maleness is a cultural building excessively.

The gender functions were understood and affirmed in old centuries as John Ruskin mentioned them in one of his essays. He believed that adult male ' s power is active, progressive, defensive. He is the actor, the Godhead, the inventor, the guardian his mind is for guess and innovation ; his energy is for escapade, war, and conquest. But the adult female ' s power is for governing non for contending and her mind is non for innovation or creative activity but for delicate ordination, agreement and determination. She sees the qualities of things, their claims and their topographic points. Her great map is to praise ; she enters into no competition. But the adult male in his unsmooth work in unfastened universe must meet all hazard and test, the failure, the offense and the inevitable mistake. He is wounded, subdued, misled and ever hardened but he protects the adult female from all this within his house which is ruled by her.

These are some of the functions and characteristics attributed to work forces and adult females in the yesteryear but some of them have changed over clip under the new fortunes. We can see some of these functions played by the opposite sex and this has created some complexness every bit good as great differences between masculinity and feminineness on the one manus and maleness and muliebrity on the other. This means some females may show some masculine characteristics and some males may move and act

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more similar adult females ; that is highly apparent in homosexual individuals in whom masculinity and maleness can be distinguished. Though being male they are portrayed as feminine which means missing maleness.

Gender has been an of import issue in feminism because it is the alteration of gender functions that causes alterations in power dealings between work forces and adult females. It is non normally expected that a individual who must be timid, dependent and irrational- who is adult female hold power and reciprocally a individual with some characteristics as strength, reason and self-reliance- who is a man- corsets at place and does house plants. It needs a great attempt to alter these streotypes and develop new point of views towards work forces ' s and adult females ' s functions.

One of the fixed adult female functions throughout all times has been motherhood which is to be worked on in this thesis. Motherhood is non an independent ego finding construct ; it needs to be explained in relation to other constructs as patriarchate and individuality development. There have been assorted positions towards the procedures of individuality development in miss and male childs and it is agreed that this procedure is different in male childs and miss. Harmonizing to Freud the procedure of the acquisition of gendered subjectiveness involves the structuring of innate thrusts which are ab initio neither feminine nor masculine. The mechanisms through which an baby acquires a witting and unconscious gender individuality are the emasculation and Oedipus composites. These procedures are resolved in different ways in the instance of miss and male childs and Freud ' s history of them is clearer in the instance of maleness which is taken as the norm against which the difference is measured.

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Freud assumes that immature male children recognize the absence of the phallus, the organ of male sexual satisfaction, in mothers and adult females, and that this provokes in them a fright of emasculation. This encourages them not to vie with the male parent figure in the household for sexual ownership of the female parent, but to place with the place of the male parent, and to prorate sexual satisfaction to the hereafter. In the procedure of the acquisition of muliebrity small mothers recognize that they are already castrated like their female parents. This acknowledgment provokes a fed up turning off from the female parent as initial love object, the transference of desire to the male parent and the promise of satisfaction at some hereafter point through the bearing of a male kid. The different ways in which the Oedipus complex is resolved for mothers and male children are besides important in finding the qualities of normal muliebrity and maleness.

Since Freud's theory privileged maleness, adult females psychoanalysts attempted to rewrite facets of Freudian theory in ways which make it more acceptable to adult females. They have tried to give new significances to psychosexual development by doing usage of existent historical societal norms and values or by developing new theories of female gender and subjectiveness. Some recent women's rightists who have made efforts to rewrite the procedure of female psycho-sexual development have besides concentrated on giving new significances to the characteristics of muliebrity proposed by Freud. One of these women's rightists is Nancy Chodorow who has focused on the importance of the pre-Oedipal stage of psycho-sexual development and on the quality of the mother-girl relationship every bit good as the mother-son and father-son relationships.

Chodorow emphasizes the difference between the procedures of individuality development in male children and girls believing in adult females' advantage in individuality development. She contends that girls form gender individuality positively and do not hold a serious oedipal crisis. Boys, on the other hand, signify gender individuality negatively because they have to confront oedipal crisis. In addition, adult females are provided with an chance to seek satisfaction in the curious experience of mothering.

Nancy Chodorow criticizes the present psychological and sociological attack to fussing for reflecting a patriarchal attitude. She maintains that fussing consequences in the subjugation of adult females by work forces because maternity in a patriarchal society is basically assigned to adult females, and girls learn maternal behaviour from early childhood through copying their female parent's function (it is apparent in their playing with dolls) .

Chodorow believes that because of the different psychological science of adult females and work forces and adult females' sense of ego they approach maternity and child care. This sense of ego is a merchandise of societal construction and it can not be construed biologically. Harmonizing to Chodorow this sense of ego is related to individuality development in work forces and adult females and to the ground why a adult male may hold an individuality crisis and a adult female may seek satisfaction in the curious experience of fussing. Chodorow's reading of girls' stopping point relationship with mothering and child care and with the female parent during their uncomplete procedure of individuality development provides important penetrations into adult females.

Obviously Freud ' s theory of psycho-sexual development has provided major drift for Chodorow ' s but this does not intend that she accepts his thoughts wholly. She does not reject his thoughts about the baby ' s relation to its parents which involves its individuality development and attainment of a specific gender function. However she puts accent on the difference between the procedures of individuality development in male children and girls ; she believes that girls form gender individuality positively and hence do not see a serious Oedipus crisis.

Freud believes that a male child ' s Oedipus crisis leads to the rejection of the mother- an look of femininity- and to the designation with the male parent. When the male child ' s female parent takes on phallic- sexual overtones and his male parent enters the image as an obvious challenger, the male child must truly deny and quash his fond regard to his female parent and replace it with designation with his admired and feared male parent. Therefore the procedure towards the male parent ' s maleness becomes and remains debatable for the male child in the sense that the male child has to distinguish himself from the mother/other. In this procedure boys frequently define maleness in negative footings as " that which is non feminine or non involved with adult females " (Chodorow, Feminism 52) . Chodorow believes that designation with the male parent does not normally develop in the context of an affectional relationship because it consequences from internalising and learning constituents of instantly intelligible function of the male parent. During the procedure of internalising maleness the male child rejects the female parent. This

rejection becomes possible by quashing the feminine facets of the outside universe and this leads to a psychological depression in male children.

On the other hand Chodorow maintains that individuality development in girls is different from that of male children because muliebrity is touchable in the girl's universe. The concluding function designation of the girl is with her female parent, with whom the girl has the earliest relationship of childish dependence the development of her gender individuality does not affect rejection of this early designation. Chodorow negotiates of this procedure in this manner:

Her ulterior designation with her female parent is embedded in and influenced by their ongoing relationship of primary designation, which are mediated by and depend upon existent affectional dealings. Designation with her female parent is non positional- but instead a personal designation with her female parent's general traits of character and values. Feminine designation is put on the gradual acquisition of a manner of being familiar in mundane life, and exemplified by the individual with whom she has been most involved. (Feminism 52)

Therefore the female Oedipal crisis is not resolved in the same as the male. 1. A girl keeps her close relationship with her female parent but sometimes. She experiences a looser relationship with her female parent in favour of her male parent. The strength and failing of her relationship to her female parent and male parent point to the fact that the girl wavers in a bisexual triangle throughout her childhood.

Harmonizing to Chodorow fussing involves some other facets as dual designation which considers a adult female in relation with her female parent and with her kid. It means that she experiences fussing both as a female parent and as a girl ; in relation to her ain kid, a adult female repeats her ain mother- kid history. This consequences in a stronger bond between female parent and girl than between female parent and boy. Chodorow in her book, *The Reproduction of Mothering*, says:

Given that she was a female kid, and that designation with her female parent and mothering are so bound up with her being a adult female, we might anticipate that a adult female ' s designation with a miss kid might be stronger: that a female parent, who is, after all, a individual who is a adult female and non merely a simple performing artist of a officially defined function, would be given to handle babies of different sexes in different ways. (48)

The stronger bond between female parent and girl leads to less individualization in misss and accordingly creates more flexible self-importance boundaries and psychological stipulations for the reproduction of adult females ' s subordination to work forces. Although misss are brought up in a feminine universe, they subsequently go into a universe where masculine virtuousnesss are of import and where males dominate society and this is this psychological flexibleness that helps them cover with such a struggle and accept male ' s domination.

Chodorow in *The Reproduction of Mothering*, states that misss and adult females ' are ' , male childs and work forces ' do ' ; feminine individuality is

ascribed and masculine individuality is achieved ; she plays her portion by being, without making. The Oedipal phase is the small miss ' s lone period of uncertainty about her sexual designation. A adult male, on the other manus, has to make something in order to carry through himself, and the male child ' s period of simple assurance about his gender is brief but hard. He has to confront the oedipal crisis before he realizes that he is different from the female parent. Unless he resolves the oedipal crisis, he fails to develop the socially required male individuality. Since male childs are brought up and socialized by adult females, they retain within themselves feminine qualities and experience practical designation with adult females and this frequently make so conceive of a adult female to be like their female parent.

As mentioned before the procedure of individuality development in male childs is slightly debatable. To develop maleness, female parents encourage their boies to distinguish themselves from their female parent and place with their male parent or male parent replacement. Therefore, the male parent plays the function of a theoretical account in the life his boy. But most of the clip a male child ' s male parent is further from his boy than his female parent. Sometimes a male parent ' s work and societal life are far from place, so, he can non execute his male function activities where his boy lives and can non move as a masculine theoretical account for him. Consequently, the male child ' s male gender designation go a positional designation, instead than a more generalised personal designation which is a diffuse designation with his male parent ' s personality that could be the consequence of a existent relationship to his male parent.

Chodorow insists on the difference between existent personal and positional designation which is the of import unequivocal factor in the fundamental law of muliebrity and maleness. When a male child has positional gender designation, he is non able to demo maleness ; hence, his gender designation is debatable. Besides, the male child faces some troubles in distinction from the female parent and the debatable procedure of distinction from her leads to the male child ' s repression and devaluation of muliebrity on both the psychological and cultural degrees.

The different types of male and female pre-oedipal relationship and the different declaration of the Oedipus composite in misss and male childs result in the unfastened and deep relationships of adult females with their kids and with other adult females. On the contrary, work forces ' s relationships with other work forces are instead limited and general:

Men lack the drawn-out personal dealings which adult females have and their relationships with other work forces tend to be a^| instead on abstract universalistic function outlooks. These masculine traits are seen both as negative for the person concerned and every bit and as requirements for the reproduction of patriarchate (Weedon 57-8) .

Sing the above, patriarchate and repression of muliebrity have a close connexion to individuality development and accordingly to motherhood. If a male child experiences a normal individuality development and passes the oedipal crisis and distinction from his female parent with few jobs, he will hold a better apprehension of adult females and even may value muliebrity.

The opposite instance is true for a faulty or debatable individuality development procedure.

Motherhood is such an extended complicated construct that it has been considered from different facets by different theoreticians. Julia Kristeva is one of these theoreticians who has focused on this construct in her essay *Herethique de L ' amour*- the English interlingual rendition of her essay has been published in her book *Tales of love* (1987) under the rubric *Stabat Mater*. In this essay Kristeva describes pregnancy both from the point of position of being a female parent and of stand foring pregnancy. The essay consists of two columns which convey parallel treatments with instead different inclinations. The left column which is written really poetically indicates Kristeva ' s ain experiences of gestation and mothering every bit good as a description of her love for the other within her, who is non truly another but a portion of herself. In the right- manus column, on the contrary, that is more unimagatively, Kristeva discusses representations of pregnancy and their maps.

One of the issues focused in this essay is the representation of maternal love and its consequence in covering with mortality. Kristeva believes that " adult male overcomes the unthinkable of decease by contending maternal love in its place- in the topographic point and position of decease and idea. This love a^! psychologically is possibly a recall a^! of the cardinal shelter that insured the endurance of the newborn " (*Tales of Love* 252) . it is thought that marernal love can be a screen for a fright of decease. Peoples take safety in maternal love as shelter because they consciosly or unconsciosly know that it can salvage them from mortality and void.

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Another issue in this essay is the struggles that modern-day adult females confront in relation to maternity. They want to be female parents but they do not desire to be self-devoting masochists, but the representation of maternity demands abdicating of their own desires. Therefore, modern adult females who choose maternity are apparently in a bind. Kristeva is looking for a manner to assist adult females cover with this job so that they do not give their desires for maternity and frailty versa and besides they do not see maternity as a bind, but alternatively, to restructure the adult females' representation of maternity.

Kristeva believes that the experience of gestation, labour, birth, and pregnancy imperil adult females' selfhood and destabilise their symbolic place. She maintains this issue in *Tales of Love*:

The mute doubtless weighs foremost on the maternal organic structure ; as no form can elate it without go forthing a balance, for the form is ever significance, communicating, or construction, whereas a adult female as female parent would be, alternatively, a unusual crease that changes civilization into nature, the speech production into biological science.

Although it concerns every adult female' s organic structure, the heterogeneousness that can not be subsumed in the signifier nevertheless explodes violently with gestation (the threshold of civilization and nature) and the kid' s reaching. Those specialnesss of the maternal organic structure compose adult female into a being of crease, a calamity of being.

(259-60)

Although gestation and labour destabilize adult females ' s symbolic place, they have an of import consequence and that is the ultimate warrant of society. Kristeva believes that this major effect has the consequence of reproduction and stability of the standardised family. But still Kristeva is seeking a manner to make an optimistic position towards maternity and stand for it " as fulfilling without being masochistic " (McAfee 84) . At the terminal of the essay Kristeva points to the redress but apparently it is non hearty plenty. She suggests an analysis and apprehension that indicates the differences of both sexes and their involvement to asseverate them. Noelle McAfee in her book writes " she calls for an analysis and apprehension that will take to an recognition of what is irreducible, of the unreconcilable involvement of both sexes in asseverating their differences, in the pursuit of each one for an appropriate fulfilment " (84) .

Some of Kristeva ' s critics, analyzing this essay, accuse her of being a biological essentialist who equates adult females with their organic structures and their biological map of bearing kids. In add-on they claim that Kristeva, in this manner, has denied the importance of adult females ' s symbolic signifying pattern. But in fact, these claims are non dependable, because Kristeva has tried to elate the function of adult females as female parents as the ultimate sureties of society. Not merely has she non sublimated the natural facet of maternity but besides she believes that the maternal organic structure consists of both nature and civilization. She maintains that a pregnant adult female is an constituted member of the society who notices her biological science circumstantially.

Although, apparently, critics have expressed assorted positions on maternity, they come to the comparatively similar decisions. Both Kristeva and Chodorow, every bit good as other critics, believe that female parents play major functions in making healthy coevals ; so sing the relationships between female parents and their kids and even their ties with their embryos from different viewpoints- particularly sociologically and psychologically- can assist critics follow the roots of jobs in societies and in bend analyse the contemplations of these jobs in literature.

As covered before, individuality is the other construct that is to be practiced in this thesis. Many critics- whether feminist or nonfeminist- have been working on this of import issue but merely the women's rightist point of views are to be worked on here. Identity is non an independent construct and there are assorted factors in relation to it. Therefore, it can non be addressed alone- merely as maternity that is non an independent construct. Besides the relation of individuality to other factors, there is a strong tie between this construct and maternity, and because of this of import point, the theoretical development of these two constructs has non been covered individually in this chapter.