"Notes." *Feminist Moments: Reading Feminist Texts*. Ed. Katherine Smits and Susan Bruce. : Bloomsbury Academic, 2016. 185–206. *Bloomsbury Collections*. Web. 26 Apr. 2023. <<http://dx.doi.org/10.5040/9781474237970.0006>>.

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Notes

Introduction

- 1 E. Sylvia Pankhurst, *The Suffragette: A History of the Women's Militant Suffrage Movement, 1905–1910* (New York: Sturgis and Walton Company, 1911), 243–44 (<https://archive.org/details/suffragettehisto00pankuoft>). Page numbers to this edition will be given in parentheses throughout the text of this chapter.
- 2 A similar argument occurred in the United States over the relation between the women's movement and demands for racial equality.
- 3 The phrase 'second-wave feminism' was first used in print by Marsha Lear in a 1968 article for *The New Yorker*. 'First' and 'second' wave denote organized movements rather than individual interventions; as this collection shows, many women spoke out prior to first-wave feminism. Recently, the term 'third-wave' (and even 'fourth wave') feminism has been used to describe post-1990s feminisms, which, for example, sometimes operate online and often have links with LGBT organizations. There is debate on whether the wave metaphor is useful and what precisely it implies or occludes. See Astrid Henry, *Not My Mother's Sister: Generational Conflict and Third Wave Feminism* (Bloomington: Indiana University Press, 2004); and Charlotte Kroløkke and Anne Scott Sørensen, *Gender Communication Theories and Analyses: From Silence to Performance* (London: Sage Publications, 2006).
- 4 See, for example, Judith Butler and Joan Wallach Scott eds., *Feminists Theorize the Political* (New York: Routledge, 1992); Virginia Held ed., *Justice and Care: Essential Readings in Feminist Ethics* (Boulder, CO: Westview Press, 1995); Carole Pateman and Mary Lyndon Shanley eds., *Feminist Interpretations and Political Theory* (University Park: Pennsylvania State University Press, 1991); Toril Moi, *Sexual/Textual Politics: Feminist Literary Theory* (London and New York: Methuen, 1985); Rita Felski, *Beyond Feminist Aesthetics: Feminist Literature and Social Change* (Cambridge, MA: Harvard University Press, 1989); Robyn R. Warhol and Diane Price Herndl eds., *Feminisms: An Anthology of Literary Theory and Criticism* (New Brunswick, NJ: Rutgers University Press, 1997).
- 5 Joseph Swetnam's *The Araignment of Lewde, Iidle, Froward and Vnconstant Women* (1615), for instance, wove together a patchwork of biblical and classical misogyny to lodge the argument that almost all women were strumpets, whose beautiful exteriors concealed rotten cores, occasioning ripostes such as the pseudonymous

Esther Sowernam's *Esther hath Hang'd Haman*' and Rachel Speght's *A Mouzel for Melastomus* (1617). Swetnam's and Sowernam's texts are available online at <http://digital.library.lse.ac.uk/objects/lse:sim568qag>; Speght's at <http://pages.uoregon.edu/rbear/rachel.html>. A controversy on cross-dressing was conducted through the pamphlets *Hic Mulier* and *Haec Vir* (the 'Man-woman' and the 'Womanish Man'), <https://archive.org/stream/hicmulierormanwo00exetuoft#page/26/mode/2up>

6 *Patriarchal Moments*.

7 'Mr Mill' refers to the Utilitarian political theorist James Mill, not his more famous son John Stuart Mill.

8 For a useful discussion of this issue, see Leila Ahmed, *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America* (New Haven, CT: Yale University Press, 2011).

Chapter 1

1 From (spelling Americanized) Rosalind Brown-Grant trans., introduction and notes, Christine de Pizan, *The Book of the City of Ladies* (London and New York: Penguin Books, 1999), 15–16. For others, see Angus J. Kennedy, *Christine de Pizan, A Bibliographical Guide* (London: Grant & Cutler, 1984) and supplements 1, 2 (1994, 2004), esp. 1:163.

2 See Glenda McLeod, *Virtue and Venom: Catalogs of Women from Antiquity to the Renaissance* (Ann Arbor: University of Michigan Press, 1991).

3 R. Brown-Grant, *Christine de Pizan and the Moral Defence of Women: Reading beyond Gender* (Cambridge: Cambridge University Press, 1999), 172–73.

4 See Brown-Grant's note 3 to her *City of Ladies*, 241.

5 See V. A. Kolve, 'The Annunciation to Christine: Authorial Empowerment in The Book of the City of Ladies', in *Iconography at the Crossroads*, ed. Brendan Cassidy (Princeton, NJ: Index of Christian Art/Princeton University, 1993), 171–96; and Louise D'Arcens, 'Petit estat vesval: Christine's Grieving Body Politic', in *Healing the Body Politic*, eds. Karen Green and Constant J. Mews (Turnhout, Belgium: Brepols, 2005), 201–26; here, 211–12.

6 Maureen Quilligan, *The Allegory of Female Authority: Christine de Pizan's 'Cité des Dames'* (Ithaca, NY: Cornell University Press, 1991), 58. For the Rose Debate, see David F. Hult ed. and trans., *The Debate of the 'Romance of the Rose,' The Other Voice in Early Modern Europe Series* (Chicago: University of Chicago Press, 2010).

7 For Thomas as patron saint of architects and masons, New Testament Apocrypha, Acts of Thomas, 2, see Richards, no. 15 (in Willard, *Writings*, 209) and Renate Blumenfeld-Kosinski, ed. *The Selected Writings of Christine de Pizan* (New York & London: W. W. Norton, 1997), 126: no. 9.

- 8 Quilligan, *Allegory of Female Authority*, 58–59 – even though, we remember, Thomas’s trademark incredulity centred not on himself but on recognizing the resurrected Jesus (John 20: 24–29).
- 9 Quilligan, *Allegory of Female Authority*, 59–60.
- 10 For further research on the City’s reception and dissemination, see pertinent sections in Kennedy, *Bibliographical Guide*.
- 11 Brown-Grant, *Moral Defence*, 164–65.
- 12 See Susan Groag Bell, ‘Christine de Pizan (1364–1430): Humanism and the Problem of the Studious Woman’, *Feminist Studies* 3 (1976): 173–84.

Chapter 2

- 1 Anne Bradstreet, ‘The Author to Her Book’, The Poetry Foundation (<http://www.poetryfoundation.org/poem/172953>). Several of Bradstreet’s poems are in the public domain on the Poetry Foundation website; all those mentioned in this essay can also be found in *The Works of Anne Bradstreet*, ed. Jeannine Hensley, foreword Adrienne Rich (Cambridge, MA and London: Belknap Press of Harvard University Press, 2010). Page numbers to the poems as they appear in Hensley’s edition are given in parentheses throughout the text.
- 2 John Berryman’s ‘Homage to Mistress Bradstreet’ can be found on the Poetry Foundation website at <http://www.poetryfoundation.org/poem/177880>.
- 3 Timothy Sweet, ‘Gender, Genre and Subjectivity in Anne Bradstreet’s Early Elegies’, *Early American Literature* 23 (1988): 170.
- 4 Susan Wiseman, *Conspiracy and Virtue* (Oxford: Oxford University Press, 2006), 3.
- 5 Catharine Grey, *Women Writers and Public Discourse in Seventeenth-Century Britain* (Houndmills: Palgrave Macmillan, 2007), 7.
- 6 See for instance Lawrence Stone, *The Family, Sex and Marriage in England 1500–1800* (New York: Harper and Row, 1977).
- 7 Mitchel Breitweiser, *National Melancholy: Mourning and Opportunity in Classic American Literature* (Stanford, CA: Stanford University Press, 2007), 78.
- 8 See, for example, the coaching available to male-to-female transgender individuals, which involves among other things encouragement to speak in a rising intonation so as to disavow the implicit claims to authority signified by ‘male’ tone and locution so as to model instead a hesitant deference more ‘appropriate’ to ‘female’ speech.
- 9 For Elizabeth’s speech at Tilbury, see the British Library’s ‘Learning Timelines: Sources from History’ page at www.bl.uk

Chapter 3

- 1 Mary Astell, *Reflections upon Marriage, to Which Is Added a Preface in Answer to Some Objections*, 3rd edn (London, 1706), pp. x–xi. Reprinted in Patricia Springborg, *Mary Astell (1666–1731), Political Writings* (Cambridge: Cambridge University Press, 1996), pp. 18–19. Page numbers both to the original and to my edition are given in parentheses throughout.
- 2 Judith Drake, Astell's contemporary, was author of *An Essay in Defence of the Female Sex* (1696), often attributed to Astell, even by Locke.
- 3 For the rise of market society in this period, see Christiane Eisenberg, *The Rise of Market Society in England, 1066–1800*, trans. Deborah Cohen (New York/Oxford: Berghahn, 2013).
- 4 John Locke, *Two Treatises of Government* [1690], ed. Peter Laslett (Cambridge: Cambridge University Press, 1988), 284.
- 5 Mary Astell, *The Christian Religion* (London, 1705), §139, p. 133.
- 6 Mary Astell, *A Compassionate Enquiry into the Causes of the Civil War* [1704], republished in Springborg, *Mary Astell (1666–1731), Political Writings*, 29/163.
- 7 John Milton, *Second Defense*, reprinted in *The Complete Prose Works of John Milton*, 7th rev. edn, ed. Robert W. Ayers (New Haven, CT: Yale University Press), 1. 625.
- 8 John Milton, *Political Writings*, ed. Martin Dzelzainis, (Cambridge: Cambridge University Press, 1991), 1.

Chapter 4

- 1 Mary Wortley Montagu, *The Turkish Embassy Letters*, ed. Malcolm Jack, with an introduction by Anita Desai (London: William Pickering, 1993), letter # XXVII, 58–60. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 Mary Astell, 'Preface', in Mary Wortley Montagu, *Letters of the Right Honourable Lady M... y W... y M... e; written, during her travels in Europe, Asia and Africa, to Persons of Distinction, Men of Letters, & c. in different Parts of Europe. Which contain, Among other Curious Relations, accounts of the Policy and Manners of the Turks; from Sources that have been inaccessible to other Travellers* (London: Printed for T. Becket and P. A. De Hondt, 1763).
- 3 It is noteworthy that Milton contrasts Eve with the character of Sin and equates her with the goddess of love, Venus. See Mandy Green, *Milton's Ovidian Eve* (Farnham, Surrey and Burlington, VT: Ashgate, 2009).
- 4 The Irish portrait painter, Charles Jervas (Gervase), c. 1675–1739.

- 5 Felicity A. Nussbaum, *The Autobiographical Subject: Gender and Ideology in Eighteenth-Century England* (Baltimore, MD and London: The John Hopkins University Press, 1989), 140; Meyda Yeğenoğlu, *Colonial Fantasies: Towards a Feminist Reading of Orientalism* (Cambridge: Cambridge University Press, 1998), 90–91. For the opposite perspective, see Mary Jo Keitzman, 'Montagu's Turkish Embassy Letters and Cultural Dislocation', *Studies in English Literature, 1500–1900: Restoration and Eighteenth Century* 38, no. 3 (1998): 537–51; Billie Melman, *Women's Orients: English Women and the Middle East, 1718–1918*, 2nd edn (Basingstoke: Macmillan, 1995), esp. 86–95.
- 6 Markman Ellis, 'An Introduction to the Coffee-House: A Discursive Model', *Language and Communication* 28 (2008): 156–64; Astell, 'Preface'.
- 7 Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, trans. Thomas Burger with Frederick Lawrence (Cambridge: Polity, 1989); Alison Olson, 'Coffee House Lobbying', *History Today* 41, no. 1 (1991): 35–41; Markman Ellis, 'General Introduction', in *Eighteenth-Century Coffee-House Culture*, vol. 1, *Restoration Satire*, ed. Markman Ellis (London: Pickering and Chatto, 2006), xi–xxxi at xii–xix.
- 8 Brian Cowan, *The Social Life of Coffee: The Emergence of the British Coffeehouse* (New Haven, CT and London: Yale University Press, 2005), 225–44.
- 9 Lisa Lowe, *Critical Terrains* (Ithaca, NY and London: Cornell University Press, 1991), 46.
- 10 Isobel Grundy, *Lady Mary Wortley Montagu: Comet of the Enlightenment* (Oxford: Oxford University Press, 1999), 39.
- 11 In Robert Halsband's version of the text, ed., *The Complete Letters of Lady Mary Wortley Montagu*, vol. 1, 1708–1720 (Oxford: Clarendon Press, 1965), he replaces 'shirt' (see Montagu, *Letters of the Right Honourable Lady*, 101) with 'skirt' (314) without explanation. Opening Montagu's skirt would not have revealed her stays; 'shirt' was used in male dress in the eighteenth century, which women's riding habits emulated, while 'blouse' only came into use in the nineteenth century: I have therefore concluded Halsband's version is an error.
- 12 Srinivas Aravamudan, 'Lady Mary Wortley Montagu in the Hamman: Masquerade, Womanliness, and Levantinization', *English Library History* 62, no. 1 (1995): 69–104 at 84.

Chapter 5

- 1 Excerpted from 'The Rights of Woman', translated by John Cole, *Between the Queen and the Cabby: Olympe de Gouge's Rights of Women* (Montreal and Kingston: McGill-Queen's University Press, 2011), 28–41, excerpt from 30–31. Interpolations

- in [] are Cole's. I have chosen Cole's translation since it is the only English version of the complete pamphlet and best captures de Gouges's colloquial, irreverent tone; parenthetical page numbers in this essay refer to Cole. For clarity, I have inserted the English term 'female citizen' wherever *citoyenne* appears in the original. Among the many alternative (partial) translations of de Gouges, see Susan G. Bell and Karen M. Offen eds., *Women, the Family, and Freedom: 1750–1880* (Stanford, CA: Stanford University Press, 1983) and Lynn Hunt ed., *The French Revolution and Human Rights: A Brief Documentary History* (Boston, MA: Bedford Books of St. Martin's Press, 1996).
- 2 For influential appraisals of 'closure', see François Furet ed., *Terminer la Révolution. Mounier et Barnave dans la Révolution française* (Grenoble: Presses Universitaires de Grenoble, 1990).
 - 3 Willam J. Sewell Jr., 'Le Citoyen, La Citoyenne: Activity, Passivity, and the French Revolutionary Concept of Citizenship', in *The French Revolution and the Creation of Modern Political Culture*, vol. 2, *Political Culture of the French Revolution*, ed. Colin Lucas (Oxford: Pergamon Press, 1988), 105–25. The Constitution of 1791 hedged political rights with property qualifications that remained in place until late 1792.
 - 4 This process of recovery has divided scholars: some endorse biographically grounded examinations of her career, while others adopt theoretically informed, 'feminist' interpretations. For the former, see Olivier Blanc, *Marie-Olympe de Gouges, une humaniste à la fin du XVIIIème siècle* (Paris: Vienet, 2003); for the latter, Joan Wallach Scott, *Only Paradoxes to Offer: French Feminists and the Rights of Man* (Cambridge, MA: Harvard University Press, 1996). In this essay, I have followed Scott's suggestion to privilege the historical processes structuring gender and power over individual biography; see Joan Wallach Scott, *Gender and the Politics of History* (New York: Columbia University Press, 1988).
 - 5 On the likelihood that contemporaries reacted negatively to de Gouges's 'reckless' dedication, see Cole, *Between the Queen and the Cabby*, 65–67, 82.
 - 6 See Erica Harth, *Cartesian Women: Versions and Subversions of Rational Discourse in the Old Regime* (Ithaca, NY: Cornell University Press, 1991), 215–24.
 - 7 Cole, *Between the Queen and the Cabby*, 5. Recent attention to de Gouges should not obscure the fact that Cole's is the first-ever English translation of the entire pamphlet (in other words, it only took 220 years). Much of the pamphlet would seem irrelevant to a modern editor focused on political issues or on the antecedents of feminist thought.
 - 8 See Scott, *Only Paradoxes to Offer*, 53–55; Olivier Blanc ed., *Ecrits politiques, 1788–1791* (Paris: Côté-femmes, 1993), 24ff; and also Doris Y. Kadish and Francoise Massardier-Kenney eds., *Translating Slavery: Gender and Race in French Women's Writing, 1783–1823* (Kent, OH: Kent State University Press, 1994), 72. For a critique of the long tradition of misogynistic interpretation, see Carol Sherman, *Reading Olympe de Gouges* (New York: Palgrave, 2013), 12–15.

- 9 Dale Van Kley ed., *The French Idea of Freedom: The Old Regime and the Declaration of Rights of 1789* (Stanford, CA: Stanford University Press, 1994).
- 10 Joan Scott takes this 'paradox' to represent the predicament of modern feminism, born of attempts to fabricate gender equality in a world where political difference remains sexually embodied. See Scott, *Only Paradoxes to Offer*, 32–33.
- 11 As Lynn Hunt and others have shown, the rhetorical condemnation of feminine political activity was widespread in the Revolution and remains one of the key ideological components of the pessimistic reading of revolutionary gender politics. See Lynn Hunt, *The Family Romance of the French Revolution* (Berkeley: University of California Press, 1992), 89–123.
- 12 Kadish and Massardier-Kenney eds., *Translating Slavery*, 78.

Chapter 6

- 1 Mary Wollstonecraft, 'A Vindication of the Rights of Woman', in *The Vindications*, eds. D. L. Macdonald and Kathleen Scherf (Peterborough, ON: Broadview, 2001), 166–67. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 William Godwin, 'Memoirs of the Author of "The Rights of Woman"', in *A Short Residence in Sweden and Memoirs of the Author of "The Rights of Woman"*, ed. Richard Holmes (London: Penguin, 1987), 215.
- 3 J. A. Simpson and E. S.C. Weiner eds., *Oxford English Dictionary*, 2nd edn, vol. XVI (Oxford: Clarendon Press, 1989), 477.
- 4 John Locke, *An Essay Concerning Human Understanding*, ed. Roger Woolhouse (London: Penguin, 1997, 2004), 616.
- 5 In their Introduction to *A Vindication of the Rights of Woman*, Macdonald and Scherf provide a fine, succinct comparative discussion of Wollstonecraft and Locke.
- 6 François Marie Arouet de Voltaire, 'Enthusiasm', from *A Philosophical Dictionary*, in *The Works of Voltaire: A Contemporary Version*, vol. VIII, eds. Oliver Leigh and John Morley, trans. William F. Fleming (Paris and London: E. R. DuMont, 1901), 241.
- 7 Voltaire, "Reason," from *Philosophical Dictionary Selections*, in *The Portable Voltaire*, ed. Ben Ray Redman, trans. H. I. Woolf (London and New York: Penguin, 1977), 186–87.
- 8 Genevieve Lloyd, *The Man of Reason: 'Male' and 'Female' in Western Philosophy* (Minneapolis: University of Minnesota Press, 1984).
- 9 C. B. Macpherson, *The Political Philosophy of Possessive Individualism: Hobbes to Locke* (Oxford: Clarendon Press, 1962).
- 10 Barbara Taylor, *Mary Wollstonecraft and the Feminist Imagination* (Cambridge: Cambridge University Press, 2003), 12.
- 11 John Milton, *Paradise Lost*, ed. Alastair Fowler, 2nd edn (London and New York: Longman, 1998), 257–58.

Chapter 7

- 1 William Thompson [and Anna Wheeler], *Appeal of One Half the Human Race, Women: Against the Pretensions of the Other Half, Men, to Retain Them in Political, and Thence in Civil and Domestic, Slavery; in Reply to a Paragraph of Mr. Mill's Celebrated 'Article on Government'* (New York: Burt Franklin, 1970), 65–67. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 For further biographical details about Wheeler, see the excellent study by Dolores Dooley, *Equality in Community: Sexual Equality in the Writings of William Thompson and Anna Doyle Wheeler* (Cork: Cork University Press, 1996), ch. 2.
- 3 James Mill [1820], 'Essay on Government', in *Selected Political Writings*, ed. Terence Ball (Cambridge: Cambridge University Press, 1992).
- 4 Michael St John Packe, *The Life of John Stuart Mill* (London: Secker and Warburg, 1954), 91. See also Barbara Taylor, *Eve and the New Jerusalem: Socialism and Feminism in the Nineteenth Century* (Cambridge, MA: Harvard University Press, 1993).
- 5 For some discussion of the legal condition of women in marriage in the eighteenth and nineteenth centuries, see Jill Elaine Hasday, 'Contest and Consent: A Legal History of Marital Rape', *California Law Review* 88 (2000), 1372–505; Reva B. Siegel, "'Rule of Love": Wife Beating as Prerogative and Privacy', *The Yale Law Journal* 105 (1996): 2117–207.
- 6 In the early nineteenth century, the multiple meanings of 'rod' included (1) 'power or tyrannical sway' and, more colloquially, (2) 'The penis, the erect member'. See *The Oxford English Dictionary*, 2nd edn, eds. J. A. Simpson and E. S. C. Weiner, vol. XIV of XX volumes (Oxford: Clarendon Press), 28–29.
- 7 Mary Wollstonecraft [1792], *Vindication of the Rights of Woman*, ed. Miriam Kramnick (Harmondsworth: Penguin Books, 1978), and nearly eighty years earlier, Mary Astell, with her ironic quip against John Locke: 'if all men are born free, how is it all women are born slaves?' Mary Astell, [1700], 'Reflections Upon Marriage', in *Astell: Political Writings*, ed. P. Springborg (Cambridge: Cambridge University Press, 1996), 18. (See Chapters 6 and 3 of this volume.)
- 8 Vron Ware, *Beyond the Pale: White Women, Race, and History* (London: Verso Books, 1992), 116, fn. 132.
- 9 C. L. R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution* (Harmondsworth: Penguin Books, 2001).
- 10 Carole Pateman, *The Sexual Contract* (London: Polity Press, 1988), 2 and passim.
- 11 Dooley, *Equality in Community*, 73.
- 12 Ibid., 79.
- 13 Taylor, *Eve and the New Jerusalem*, 63.

- 14 Dooley, *Equality in Community*, 71.
- 15 Ibid., 69.
- 16 Abbie L. Cory, 'Wheeler and Thompson's Appeal: The Rhetorical Re-Visioning of Gender', *New Hibernia Review* 8 (2004): 115.
- 17 Ibid., 119.
- 18 Dooley, *Equality in Community*, 89–90.
- 19 Cory, 'Wheeler and Thompson's Appeal', 120.
- 20 Dooley, *Equality in Community*, 90.
- 21 Cory, 'Wheeler and Thompson's Appeal', 119.

Chapter 8

- 1 Charlotte Brontë, *Jane Eyre* (1847; London: Penguin, 2003), 125–26. Page numbers given in parentheses.
- 2 Robert B. Martin, *The Accents of Persuasion* (London: Faber, 1966), 93–94.
- 3 Margaret Oliphant, 'Modern Novelists – Great and Small', *Blackwood's Edinburgh Magazine*, 77 (May 1855), 554–68, 557.
- 4 Peter Bayne, *Two Great Englishwomen* (London: Clarke, 1881), 290–92.
- 5 Virginia Woolf, *A Room of One's Own and Three Guineas*, introd. Hermione Lee (London: Vintage, 2001), 59.
- 6 Ibid.
- 7 Ibid.
- 8 Ibid., 62.
- 9 Ibid., 63–64.
- 10 Ibid., 64.
- 11 Ibid., 59–60.
- 12 Ibid., 59.
- 13 Sandra M. Gilbert and Susan Gubar, *The Madwoman in the Attic* (1979), 2nd edn (New Haven: Yale University Press, 2000), 338.
- 14 Elizabeth Rigby, 'Review', *Quarterly Review*, 15 (April 1848), in Miriam Allott, *The Brontës: The Critical Heritage* (London: Routledge and Kegan Paul, 1974), 109–10.
- 15 Jean Wyatt, *Reconstructing Desire* (Chapel Hill: University of North Carolina Press, 1990), 39.
- 16 Elaine Showalter, *A Literature of Their Own* (Princeton, NJ: Princeton University Press, 1977), 152.
- 17 See further David Bolt, Julia Miele Rodas, and Elizabeth J. Donaldson eds., *The Madwoman and the Blindman* (Columbus: Ohio State University Press, 2012).
- 18 Helene Moglen, 'Review', *Nineteenth-Century Literature* 35, no. 2 (1980): 229, cited in Marlene Tromp, 'Modeling the *Madwoman*: Feminist Movements and the

- Academy', in Gilbert & Gubar's *The Madwoman in the Attic after Thirty Years*, ed. Annette R. Federico (Columbia: University of Missouri Press, 2009), 34–59, 52.
- 19 Gayatri Chakravorty Spivak, 'Three Women's Texts and a Critique of Imperialism', *Critical Inquiry* 12 (1985): 243–61, 248–49.
 - 20 Laura Donaldson, *Decolonizing Feminisms* (Chapel Hill: University of North Carolina Press, 1992), 31.
 - 21 Susan L. Meyer, *Imperialism at Home* (Ithaca, NY: Cornell University Press, 1996), 95.
 - 22 Cora Kaplan, *Victoriana* (Edinburgh: Edinburgh University Press, 2007), 25.
 - 23 Robert Southey, 12 March 1837, in *The Letters of Charlotte Brontë*, ed. Margaret Smith, 3 volumes (Oxford: Clarendon Press, 1995–2004), vol. I, 166–67.

Chapter 9

- 1 Harriet Jacobs, 'Incidents in the Life of a Slave Girl', in *A Norton Critical Edition*, eds. Nellie Y. McKay and Frances Smith Foster (New York and London: W. W. Norton & Company, 2001), 46–47. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 Jean Fagan Yellen, 'Written by Herself: Harriet Jacobs' Slave Narrative', *American Literature* 53, no. 3 (1981): 379–486.
- 3 McKay and Foster explain how Jacobs addresses an implied white audience bound by strict gender codes in their introduction to the Norton Critical Edition.
- 4 Tompkins describes how women's fiction and homemaking manuals place moral and political power in the domestic sphere (New York: Oxford University Press, 1985).
- 5 Yellin discusses letters between Jacobs and Child that reveal the extent to which they understood white Northern women to be the most likely readers of the narrative.
- 6 Examples of this are easily found, but a particularly telling one comes from a letter from Harriet Beecher Stowe, who explained her composition of *Uncle Tom's Cabin*: 'I feel now that the time has come when even a woman or a child who can speak a word for freedom and humanity is bound to speak.'
- 7 While the majority of these rags-marries-riches plots of course feature white protagonists, American literature included notable mixed-race versions, including William Wells Brown's *Clotel* (1853). Post-reconstruction would see a wave of such 'racial discovery plots' with characters unknowingly passing for white, such as William Dean Howells's *An Imperative Duty* (1891) and Frances Harper's *Iola Leroy* (1892).
- 8 Valerie Smith outlines multiple ways Jacobs' and other slave's narratives present a discourse of subversion and identity formation in *Self-Discovery and Authority*

- in Afro-American Narrative* (Cambridge: Harvard University Press, 1987). Her discussion of Jacobs in particular is excerpted in Jacobs, Norton Critical Edition, 222–36.
- 9 Catherine Clinton, *The Plantation Mistress: Woman's World in the Old South* (New York: Pantheon, 1982), 6–8.
 - 10 She spends nearly seven years in a space not much larger than a double bed and only three feet high, exposed to all weather and unknown to her children, who believe she has run away.
 - 11 Hazel V. Carby, *Reconstructing Womanhood: The Emergence of the Afro-American Woman Novelist* (New York: Oxford University Press, 1987), 56.
 - 12 Sands buys their children but is slow to actually free them – indeed, at one point there is even the suggestion that he has ‘given’ his daughter to a relative like a present, rather than entrusting her to familial care.
 - 13 Sandra Gilbert and Susan Gubar famously depict this imagery as reflective of the historical restraints placed on women in *The Madwoman in the Attic* (New Haven, CT: Yale University Press, 1979).

Chapter 10

- 1 John Stuart Mill, ‘The Subjection of Women’, in J. S. Mill, *On Liberty and Other Writings*, ed. Stefan Collini (Cambridge: Cambridge University Press, 1989), 132. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 Alexander Bain, *John Stuart Mill: A Criticism with Personal Recollections* (London: Longman's Green, 1882), 131.
- 3 Julia Annas, ‘Mill and the Subjection of Women’, *Philosophy* 52 (1977): 180.
- 4 Alan Ryan, *The Philosophy of John Stuart Mill*, 2nd edn (Houndmills: Palgrave Macmillan, 1987); John Skorupski, *Why Read Mill Today?* (London: Routledge, 2006).
- 5 John Stuart Mill, ‘On Liberty’ in Mill, *On Liberty and Other Writings*, 8.
- 6 Mill's account of women's acceptance of their subordination resembles both Hegel's earlier analysis of slave consciousness (the Master/Slave dialectic) in *The Phenomenology of Mind* (1807), and Frantz Fanon's later analysis of the mentality of the colonized under western colonialism in *Black Skin, White Masks* (1952). In both Hegel and Fanon, the liberation of the subordinated depends in part upon their rejection of the identities prescribed for them.
- 7 Simone de Beauvoir, *The Second Sex* (New York: Alfred A. Knopf, 1952), 267.
- 8 *Ibid.*, 709.
- 9 Susan Brownmiller, ‘The Enemy Within’, in *Radical Feminism*, ed. Barbara A. Crow (New York: NYU Press, 2000), 120.

- 10 See, for example, Mary Pipher, *Reviving Ophelia: Saving the Selves of Adolescent Girls* (New York: Penguin, 1994).
- 11 For a discussion, see Pamela Aronson, 'Feminists or "Postfeminists"? Young Women's Attitudes toward Feminism and Gender Relations', *Gender and Society* 17 (2003): 903–22. There are now signs that this might be changing. The 'Everyday Feminism' project has attracted a massive following on a range of social media sites.
- 12 Karl Marx and Friedrich Engels, 'Manifesto of the Communist Party', in *The Marx-Engels Reader*, 2nd edn, ed. Robert C. Tucker (New York: Norton, 1978), 476.
- 13 For a powerful assessment of this, see Lisa Hogeland, 'Fear of Feminism: Why Young Women Get the Willies', *Ms Magazine* (November/December 1994).
- 14 Lauren Berlant, *The Female Complaint: The Unfinished Business of Sentimentality in American Culture* (Durham, NC: Duke University Press, 2008), x.
- 15 Susan Mendus, 'The Marriage of True Minds: The Ideal of Marriage in the Philosophy of John Stuart Mill', in *Mill's The Subjection of Women*, ed. Maria H. Morales (Lanham, MD: Rowman and Littlefield, 2005), 137.
- 16 Jean-Jacques Rousseau, *Emile or On Education*, trans. Allan Bloom (New York: Basic Books, 1979), Book V.

Chapter 11

- 1 Clara Zetkin, 'Only in Conjunction with the Proletarian Women Will Socialism Be Victorious', speech at the Party Congress of the SPD, 16 October 1896; in Clara Zetkin: *Selected Writings*, ed. Philip S. Foner (New York: International, 1984), 72–83. Page number to this edition will be given in parentheses throughout the text of this essay.
- 2 Gisela Notz, 'Clara Zetkin und die internationale sozialistische Frauenbewegung', in *Clara Zetkin in ihrer Zeit*, ed. Ulla Plener (Berlin: Karl Dietz, 2008), 9–14.
- 3 Gilbert Badia and Clara Zetkin: *Eine neue Biographie* (Berlin: Dietz, 1994), 271–73.
- 4 Richard Evans, *Comrades and Sisters: Feminism, Socialism, and Pacifism in Europe, 1870–1945* (New York: St. Martin's, 1987), 16.
- 5 Raya Dunayevskaya and Rosa Luxemburg, *Women's Liberation, and Marx's Philosophy of Revolution*, 2nd edn (Urbana: University of Illinois, 1991): 89–97; Richard Stites, *The Women's Liberation Movement in Russia*, 2nd edn (Princeton, NJ: Princeton, 1990), 250–51.
- 6 August Bebel, *Women under Socialism*, trans. Daniel DeLeon from 33rd German edn (New York, 1904; reprint, New York: Source Book, 1970; orig. pub. 1879); Friedrich Engels, *The Origin of the Family, Private Property, and the State* (London: Electric Book, 2001; orig. pub. 1884).
- 7 Jean Quataert, *Reluctant Feminists in German Social Democracy, 1885–1917* (Princeton, NJ: Princeton, 1979), 69.

- 8 Engels, *Origin of the Family*, 66.
- 9 Engels's discussion of the origin of the family was based upon the work of American anthropologist Lewis H. Morgan; see Paul Bowles, 'Millar and Engels on the History of Women and the Family', *History of European Ideas* 12, no. 5 (1990): 595–610.
- 10 Engels, *Origin of the Family*, 65–67.
- 11 The demographics behind the Ehefrage [marriage question] in turn-of-the-century Germany were complex; Zetkin's speech provided a conventional take on a central concern of the bourgeois women's movement. On the marriage discussion, see Catherine Dollard, *The Surplus Woman: Unmarried in Imperial German, 1871–1918* (New York: Berghahn, 2009).
- 12 Ann Taylor Allen, *Feminism and Motherhood in Germany, 1800–1914* (New Brunswick, NJ: Rutgers, 1991), 1.
- 13 On Zetkin's training as an educator and views on educational reform, see Christa Uhlig, 'Clara Zetkin als Pädagogin', in *Clara Zetkin in ihrer Zeit*, ed. Ulla Plener (Berlin: Karl Dietz, 2008), 28–40.
- 14 Engels, *Origin of the Family*, 86–87.
- 15 Lise Vogel, *Marxism and the Oppression of Women: Toward a Unitary Theory* (New Brunswick, NJ: Rutgers, 1983), 85.
- 16 Josette Trat, 'Engels and the Emancipation of Women', *Science & Society* 62, no. 1 (1998): 97.
- 17 Tania Ünlüdağ, 'Bourgeois Mentality and Socialist Ideology as Exemplified by Clara Zetkin's Constructions of Femininity', *International Review of Social History* 47 (2002): 37.
- 18 Vogel, *Marxism*, 111.
- 19 Clara Zetkin, *Der Student und das Weib* (Berlin: Verlag der Sozialistischen Monatshefte, 1899), 4.
- 20 Ibid., 12.
- 21 Ibid., 17.

Chapter 12

- 1 There is some controversy about the right text to use when reading the classic short story by Charlotte Perkins Gilman. The manuscript version of 'The Yellow Wallpaper' has been compared with its first appearance in 1892 in *The New England Magazine*, and a reasonably strong case has been made for following the manuscript, still extant, in the author's hand. Arguments for and against this conclusion, as well as both versions of this very short story, are to be found in 'The Yellow Wallpaper': by Charlotte Perkins Gilman, *A Dual Text Critical Edition*,

- ed. Shawn St. Jean (Columbus, OH: Ohio University Press, 2006), 48, 50. Page numbers to this edition are given in parentheses throughout the text of this essay.
- 2 Charlotte Perkins Gilman, *The Home: Its Work and Influence* (New York: Charlton, 1903), 6.
 - 3 Charlotte Perkins Gilman, *The Man-Made World; Or, Our Androcentric Culture* (New York: Charton Company, 1911).
 - 4 Nancy Cott, *The Bonds of Womanhood: 'Woman's Sphere' in New England, 1780–1835* (New Haven, CT: Yale University Press, 1997).
 - 5 Charlotte Perkins Gilman, *Women and Economics: A Study of the Economic Relation between Men and Women as a Factor in Social Evolution* (Boston, MA: Small, Maynard & Company, 1898).
 - 6 Margaret Fuller, *Women in the Nineteenth Century and Kindred Papers Relating to the Sphere, Condition and Duties, of Women*. Available online at Project Gutenberg, <http://www.gutenberg.org/files/8642/8642-h/8642-h.htm> [accessed 13 February 2015].
 - 7 Gilman, *Women and Economics*, vii.
 - 8 Charlotte Perkins Gilman, *Herland*. Available at Project Gutenberg, <http://www.gutenberg.org/ebooks/32> [accessed 13 February 2015].
 - 9 Gilman, *Women and Economics*, 5.
 - 10 *Ibid.*, 14–15.
 - 11 *Ibid.*, 15.
 - 12 *Ibid.*, 4.

Chapter 13

- 1 Rokeya Hussain, 'Sultana's Dream', in *Sultana's Dream and Selections from The Secluded Ones*, ed. Roushan Jahan (New York: The Feminist Press, 1988), 15–16. Introduction by Roushan Jahan. Future references to this edition will appear in parentheses throughout the text of this essay.
- 2 Sister Sara is an obvious reference to a Christian missionary educationist. Early English education in India was often initiated through missionary institutions.
- 3 The women's question was central to nineteenth-century and early-twentieth-century public discourse in India.
- 4 Noah Berlatsky, 'Imagine There's No Gender: The Long History of Feminist Utopian Literature', *The Atlantic*, 15 April 2013, <http://www.theatlantic.com/sexes/archive/2013/04/imagine-theres-no-gender-the-long-history-of-feminist-utopian-literature/274993/> [accessed 17 October 2014].
- 5 Charlotte Perkins Gilman, *Herland* [1915] Chapter 1. ebook released 25 June 2008, <http://www.gutenberg.org/files/32/32-h/32-h.htm> [accessed 6 October 2014]. It is unlikely that Gilman knew of Hussain's work.

- 6 James Colin Davis, *Utopia and the Ideal Society: A Study of English Utopian Writing 1516–1700* (Cambridge: Cambridge University Press, 1983). See also Susan Bruce, introduction to *Three Early Modern Utopias: Thomas More: Utopia/Francis Bacon: New Atlantis/Henry Neville: The Isle of Pines* (Oxford: Oxford University Press, 2008).
- 7 Berlatsky, 'Imagine There's No Gender'.
- 8 Hasanat Fayeza, 'An Ecocritical Reading of Rokeya Sakhawat Hossain's *Sultana's Dream*', *Asiatic* 7, no. 2 (2013): 122.
- 9 In Rabindranath Tagore's *Ghar Baire*, the 'meanness' of women confined to their homes is compared to the 'disfigured' and 'small' feet of Chinese women whose feet were bound forcibly.
- 10 Gilman, *Herland*, ch. 8.
- 11 Gilman, *Herland*.
- 12 Teresa Bejan, 'Quentin Skinner on Meaning and Method', *The Art of Theory: Conversations in Political Philosophy*, <http://www.artoftheory.com/quentin-skinner-on-meaning-and-method/> [accessed 29 June 2014].
- 13 Thomas Babington Macaulay, 'Minute on Indian Education', in *Selections from Educational Records, Part 1 (1781–1839)*, ed. H. Sharp (Calcutta: Superintendent, Government Printing, 1920).
- 14 Vina Mazumdar, 'Whose Past, Whose History, Whose Tradition: Indigenising Women's Studies in India', *Asian Journal of Women's Studies* 7, no. 1 (2001): 133–53.
- 15 Maitrayee Chaudhuri ed., *Feminism in India* (Zed, Palgrave: 2004), xxx–xxxv.
- 16 Suma Chitnis, 'Feminism: Indian Ethos and Indian Convictions', in Chaudhuri, *Feminism in India* (Zed, Palgrave: 2004), 8–25.
- 17 Chaudhuri Maitrayee, *The Indian Women's Movement: Reform and Revival* (Delhi: Palm Leaf, 1993/2011).

Chapter 14

- 1 Nazira Zeineddine 1998 (1928) *Al-sufur wa al-hijab. Muhadarat wa nazarat fi tahrir al-mar'a wa al-tajaddud al-ijtima'i fi al-'alam al-islami* [Unveiling and Veiling. Lectures and Views concerning the Liberation of Women and Social Renewal in the Islamic World] (Damascus: Dar al-Mada), 37, 77–82, 136, 227, 279. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 Nazira Zeineddine 1998 (1929) *Al-fatat wa al-shuyukh. Nazarat wa munazarat fi al-sufur wa al-hijab wa tahrir al-'aql wa tahrir al-mar'a wa al-tajaddud al-ijtima'i fi al-'alam al-islami* [The Girl and the Shaykhs. Views and Debates about 'Unveiling and Veiling' and the Liberation of the Intellect and the Liberation of Women and Social Renewal in the Islamic World] (Damascus: Dar al-Mada.)

- 3 Zeineddine, *The Girl and the Shaykhs*, 189.
- 4 Gayatri Chakravorty Spivak, 'Can the Subaltern Speak?' in *Colonial Discourse and Post-Colonial Theory: A Reader*, eds. Patrick Williams and Laura Chrisman (Hemel Hempstead: Harvester, 1993), 93.
- 5 For extracts from such salon gatherings, see Margot Badran and miriam cooke eds., *Opening the Gates. An Anthology of Arab Feminist Writing* (Bloomington: Indiana University Press, 2004).
- 6 Several detractors claimed, in a familiar move to discredit a woman author, that her father was in fact the real author of the book, cf. Anna Doyle Wheeler in this volume. (See Chapter 7.) But, would a highly respected judge not be proud to sign his own work? And, would he dedicate such a book to himself?
- 7 Wollstonecraft, *A Vindication of the Rights of Woman*, 167.
- 8 Zeineddine, *The Girl and the Shaykhs*, 16.
- 9 Ibid., 55.
- 10 I gathered information about her life after 1932 from numerous conversations with her sons Arij Halabi and Nabil Halabi, see miriam cooke, *Nazira Zeineddine: A Pioneer of Islamic Feminism* (Oxford: Oneworld, 2010).

Chapter 15

- 1 Virginia Woolf, *A Room of One's Own and Three Guineas*, ed. Morag Shiach (Oxford: Oxford University Press, 2008). Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 Virginia Woolf, 'The New Biography', in *The Essays of Virginia Woolf*, ed. Andrew McNeillie, 6 vols (London: The Hogarth Press, 1986–2011), IV (1994), 473–80, 478.
- 3 *The Diary of Virginia Woolf*, eds. Anne Olivier Bell and Andrew McNeillie, 5 vols (San Diego, CA: Harcourt, 1977–1984), III (1980), 161.
- 4 Virginia Woolf, *Orlando: A Biography*, ed. Rachel Bowlby (Oxford: Oxford University Press, 1992), 297–98.
- 5 Sidonie Smith, *A Poetics of Women's Autobiography: Marginality and the Fictions of Self-Representation* (Bloomington: Indiana University Press, 1987), 52.
- 6 Ibid., 52, 53.
- 7 Virginia Woolf, 'Memoirs of a Novelist', in *The Complete Shorter Fiction of Virginia Woolf*, ed. Susan Dick (San Diego: Harcourt, 1989), 69–79, 74.
- 8 Ibid.
- 9 Ibid., 75.
- 10 Smith, *Poetics of Women's Autobiography*, 58, 59.
- 11 Hélène Cixous, 'The Laugh of the Medusa', trans. by Keith Cohen and Paula Cohen, *Signs* 1 (1976): 875–93, 875.

- 12 Jane Tompkins, 'Me and My Shadow', *New Literary History* 19 (1987): 169–78, 169.
- 13 Ibid., 175.
- 14 See Carol Boyce Davies and others, 'Forum: The Inevitability of the Personal', *PMLA* 111 (1996): 1146–60, 1154.
- 15 Sidonie Smith and Julia Watson, *Reading Autobiography: A Guide for Interpreting Life Narratives*, 2nd edn (Minneapolis: University of Minnesota Press, 2010), 229–31.
- 16 Nancy K. Miller, *Getting Personal: Feminist Occasions and Other Autobiographical Acts* (New York: Routledge, 1991), 20.
- 17 See Ruth Perry and others, 'Forum: Problems with Personal Criticism', *PMLA* 111 (1996): 1160–69, 1166; and Anne Fernald, 'A Room of One's Own, Personal Criticism, and the Essay', *Twentieth-Century Literature* 40 (1994): 165–89, 175.
- 18 See Fernald, 'A Room of One's Own, Personal Criticism, and the Essay', 177, 187.
- 19 Miller, *Getting Personal*, 23.
- 20 Ibid., 24.
- 21 Nancy K. Miller, Kathleen Green and Laura Roskos, 'Packaging the Personal: An Interview with Nancy K. Miller', *Discourse* 15 (1992–1993): 51–63, 61.
- 22 Miller, *Getting Personal*, 144.
- 23 Ibid., 24.
- 24 Ibid.

Chapter 16

- 1 Zora Neale Hurston, *Their Eyes Were Watching God* [1937] (New York: Harper & Row, 1990), 1. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 See, *The Big Read*, <http://www.neabigread.org/books/theireyes/> [accessed 30 June 2014].
- 3 Nathaniel Hawthorne, *The Scarlet Letter* [1850] (New York: Penguin Enriched eBook Classic, 2008), 111 of 655. eBook.
- 4 Nina Baym, 'Revisiting Hawthorne's Feminism', in *Hawthorne and the Real: Bicentennial Essays*, ed. Millicent Bell (Columbus: Ohio State University Press, 2005), 108–09, 124.
- 5 For a similar connection, see playwright Suzan-Lori Parks' brilliant appropriation of Hawthorne's novel in 'In the Blood' (1999) and 'Fucking A' (2000), known collectively as *The Red Letter Plays*.
- 6 Adam Gussow, *Seems Like Murder Here: Southern Violence and the Blues Tradition* (Chicago and London: University of Chicago Press, 2002), 267–69.
- 7 As 'Odysseus reveals his past to Alcinous, so Janie relates hers to her friend Pheoby'. Mary Jane Lupton, 'Zora Neale Hurston and the Survival of the Female', *The Southern Literary Journal* 15, no. 1 (Fall 1982): 48.

- 8 Henry Louis Gates has written glowingly about the canonization of Hurston as a proto-feminist. See Louis Gates, 'Afterword', *Their Eyes Were Watching God* [1937] (New York: Harper & Row, 1990), 186–87.
- 9 Zora Neale Hurston: *A Life in Letters*, ed. Carla Kaplan (New York: Random House, 2007), 303.
- 10 See, for instance, Zora Neale Hurston, *Haiti, and Their Eyes Were Watching God*, ed. La Vinia Delois Jennings (Chicago, IL: Northwestern University Press, 2013), which offers essays that show how Haiti, specifically Hurston's research on Haitian Voodoo, informed the characterization, plotting, symbolism, and theme of her novel. See also, Luigi Monge, 'Their Eyes Were Watching God: African American Topical Songs on the 1928 Florida Hurricanes and Floods', *Popular Music*, 6 (January 2006), 129–40.
- 11 Ernest Julius Mitchell II, 'Zora's Politics: A Brief Introduction', *Journal of Transnational American Studies* 5, no. 1 (2013): 2, <http://escholarship.org/uc/item/38356082> [accessed 27 June 2014]. In a 1942 curriculum vitae for *Twentieth Century American Authors*, Hurston offers an unlikely list which includes authors with political views she did not share, from pro-Soviet Maxim Gorky, pro-Hitler Anne Lindbergh, to pro-Confederate Robert E. Lee.
- 12 Ibid.
- 13 See Glenda R. Carpio and Werner Sollors, 'The Newly Complicated Zora Neale Hurston', *The Chronicle of Higher Education* (2 January 2011), <http://chronicle.com/article/The-Newly-Complicated-Zora/125753/> and Glenda R. Carpio and Werner Sollors eds., *African American Literary Studies: New Texts, New Approaches, New Challenges, Amerikastudien/American Studies* (Heidelberg: Universitätsverlag, 2010).

Chapter 17

- 1 Simone de Beauvoir, *The Second Sex*, trans. C. Borde and S. Malovany-Chevallier (New York: Vintage Books, 2011), 283. Page numbers to this edition are given in parentheses within the text. Here, I have slightly modified the translation so that it reads 'One is not born, but rather becomes, a woman.' Borde and Malovany-Chevallier omit the article 'a' to capture the fact that Beauvoir does not use an article (*On ne naît pas femme: on le devient*). Yet, the addition of the indefinite article makes the translation more readable, while it still conveys the sense that Beauvoir is speaking of women in general.
- 2 Nancy Bauer, *Simone de Beauvoir, Philosophy, and Feminism* (New York: Columbia University Press, 2001), 172.
- 3 Stoller's words are quoted in Toril Moi's *What Is a Woman? And Other Essays* (Oxford: Oxford University Press, 1999), 22.

- 4 Gayle Rubin, 'Notes on the "Political Economy" of Sex', in *Toward an Anthropology of Women*, ed. Rayna R. Reiter (New York and London: Monthly Review Press, 1975), 157–210.
- 5 The question raised here is explored in Anne Fausto-Sterling's *Sexing the Body: Gender Politics and the Construction of Sexuality* (New York: Basic Books, 2000).
- 6 Judith Butler makes this argument in *Gender Trouble: Feminism and the Subversion of Identity* (London and New York: Routledge, 1990).
- 7 This is the type of interpretation Judith Butler offers in her 1986 article 'Sex and Gender in Simone de Beauvoir's *Second Sex*', *Yale French Studies* 72 (1986): 35–49.

Chapter 18

- 1 Betty Friedan, 'The problem that has no name', in *The Feminine Mystique*, eds. Kirsten Fermaglich and Lisa M. Fine (New York: W. W. Norton, 2013, orig. 1963), 9. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 By 1970, *The Feminine Mystique* had sold well over a million copies. Judith Hennessee, *Betty Friedan: Her Life* (New York: Random House, 1999), 78.
- 3 Gerda Lerner to Betty Friedan, February 6, 1963, MC 575, box 57, folder 715, Betty Friedan Papers, Schlesinger Library, Radcliffe Institute, Harvard University, Cambridge, Massachusetts.
- 4 bell hooks, *Feminist Theory: From Margin to Center* (Boston, MA: South End Press, 1984), 1–3.
- 5 Daniel Horowitz, *Betty Friedan and the Making of "The Feminine Mystique": The American Left, the Cold War and Liberal Feminism* (Amherst: University of Massachusetts Press, 1998).
- 6 Betty Friedan, *Life So Far: A Memoir* (New York: Simon and Schuster, 2000). See also Daniel Horowitz, 'Preface to the Paperback Edition', in *Betty Friedan and the Making of "The Feminine Mystique": The American Left, the Cold War and Liberal Feminism* (Amherst: University of Massachusetts Press, 2000), ix–xiii.
- 7 Simone de Beauvoir, *The Second Sex* (New York: Vintage Books, 2011). On Friedan's "Americanization" of *The Second Sex*, see Sandra Djikstra, 'Simone de Beauvoir and Betty Friedan: The Politics of Omission', *Feminist Studies* 6, no. 2 (Summer 1980): 290–303. On the notes Friedan made when reading *The Second Sex*, see Alexandra Dianne Harwin, "'Occupation: Houseworker": Second Wave Feminist Evaluations of Housewifery, 1963–1981" (Honors Thesis in History, Harvard University, 2007).
- 8 See especially Charlotte Perkins Gilman, *The Home: Its Work and Influence* (New York: McClure, Phillips & Company, 1903) and *Women and Economics: A Study of the Economic Relation between Men and Women as a Factor in Social Evolution* (Boston, MA: Smally, Maynard & Company, 1898).

- 9 Mary Wollstonecraft, *A Vindication of the Rights of Woman* (Boston, MA: Peter Edes, 1792), vi.
- 10 Rebecca Jo Plant, *Mom: The Transformation of Motherhood in Modern America* (Chicago: University of Chicago Press, 2010).
- 11 Ellen Herman, *The Romance of American Psychology: Political Culture in the Age of Experts* (Berkeley: University of California Press, 1995), ch. 10; and Eva S. Moskowitz, *In Therapy We Trust: America's Obsession with Self-Fulfillment* (Baltimore, MA: The Johns Hopkins University Press, 2001), ch. 6.
- 12 Friedan, *Life So Far*, 121–22.
- 13 National Organization of Women, Statement of Purpose, 1966, <http://now.org/about/history/statement-of-purpose/> [accessed 20 August 2014].
- 14 Joanne Meyerowitz, 'Beyond the Feminine Mystique: A Reassessment of Postwar Mass Culture, 1946–1958', *Journal of American History* 79 (March 1993): 1455–82 (quotation, 1456); and Eva Moskowitz, 'It's Good to Blow Your Top: Women's Magazines and a Discourse of Discontent, 1945–1965', *Journal of Women's History* 8, no. 3 (Fall 1996): 66–98. See also Jessica Weiss, *To Have and to Hold: Marriage, the Baby Boom and Social Change* (Chicago: University of Chicago Press, 2000), ch. 2; and Susan Hartmann, 'Women's Employment and the Domestic Ideal in the Early Cold War Years', in *Not June Cleaver: Women and Gender in Postwar America, 1945–1960*, ed. Joanne Meyerowitz (Philadelphia, PA: Temple University Press, 1994), 84–100.
- 15 Stephanie Coontz, *A Strange Stirring: The Feminine Mystique and American Women at the Dawn of the 1960s* (New York: Basic Books, 2011).

Chapter 19

- 1 Adrienne Rich, 'Diving into the Wreck', in *A Norton Critical Edition: Adrienne Rich's Poetry & Prose*, eds. Barbara Charlesworth Gelpi and Albert Gelpi (New York & London: W. W. Norton & Company, 1972), 53–55. All subsequent references to Rich's poems and poetics will come from this edition, and will be indicated by parentheses within the text.
- 2 Rich had an acute awareness of the power of history to shape consciousness, so in 1956 she began to date every poem she composed.
- 3 Jan Montefiore, *Feminism & Poetry: Language, Experience, Identity in Women's Writing* (London & New York: Pandora, 1987), ix.
- 4 Adrienne Rich, 'Speech for the National Book Awards, National Book Foundation', 1974, http://www.nationalbook.org/nbaacceptspeech_arich_74.html#VCi5PJXXHG5 [accessed 19 August 2014].
- 5 Betty Friedan, *The Feminine Mystique* (New York: W. W. Norton & Company, 1963), 17.

- 6 Mary DeShazer, *Inspiring Women: Reimagining the Muse* (New York: Pergamon Press, 1988), 156.
- 7 Alicia Ostriker, 'The Thieves of Language: Women Poets and Revisionist Mythmaking', in *The New Feminist Criticism*, ed. Elaine Showalter (New York: Pantheon, 1985), 320.
- 8 Barbara Eckstein, 'Iconicity, Immersion and Otherness: The Hegelian "Dive" of J. M. Coetzee and Adrienne Rich', *Mosaic* 29, no. 1 (1996): 57.
- 9 Ibid., 57.
- 10 Craig Werner, *Adrienne Rich: The Poet & Her Critics* (Chicago & London: American Library Association, 1988), 4.
- 11 Adrienne Rich, 'I Dream I'm the Death of Orpheus', in *The Will to Change: Poems 1968-1970* (New York: W. W. Norton & Company, 1971), 19.
- 12 Rich would later retract her commitment to the androgynous, declaring it useless as it would not help women feel themselves as women. This is a clear example of Rich's oscillating feminist ideas, which would shift and evolve over time.
- 13 Charles Altieri, *Self and Sensibility in Contemporary American Poetry* (New York: Cambridge University Press, 1984), 347.
- 14 Judith McDaniel, *Reconstituting the World: The Poetry and Vision of Adrienne Rich* (Argyle, NY: Spinsters Ink, 1978), 320.

Chapter 20

- 1 Andrea Dworkin, *Intercourse*, new ed. (New York: Basic Books, 2006 [first published 1987]), 82–84. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 As quoted in Catharine A. MacKinnon, 'From Practice to Theory, or What is a White Woman Anyway?', in *Radically Speaking: Feminism Reclaimed*, eds. Diane Bell and Renate Klein (Melbourne: Spinifex Press, 1996), 53.
- 3 Andrea Dworkin and Catharine A. MacKinnon, *Pornography and Civil Rights: A New Day for Women's Equality* (Minneapolis, MN: Organizing against Pornography, 1988), 36, and *In Harm's Way: The Pornography Civil Rights Hearings* (Cambridge, MA: Harvard University Press, 1997).
- 4 Dworkin and MacKinnon, *Pornography and Civil Rights*, 31.
- 5 See *Intercourse*, 1995 Preface (xxxii), and Catharine A. MacKinnon, 'Pornography Left and Right', *Harvard Civil Rights-Civil Liberties Law Review* 30, no. 1 (Winter 1995): 146.
- 6 Andrea Dworkin, 'Fighting Talk', interview with Michael Moorcock, *New Statesman & Society*, 21 April 1995, <http://www.nostatusquo.com/ACLU/dworkin/MoorcockInterview.html> [accessed 3 February 2015].
- 7 Andrea Dworkin, *Pornography: Men Possessing Women* (New York: Penguin, 1989), 224.

Chapter 21

- 1 Luisa Valenzuela, *Beside Manners*, trans. Margaret Jull Costa (London, New York: High Risk Books, 1995) (1990), 93–94. Page numbers to this edition will be given in parentheses throughout the text of this essay.
- 2 G. Díaz, M. I. Lagos, *La palabra en vilo: la narrativa de Luisa Valenzuela* (Santiago de Chile: Editorial Cuarto Propio, 1996), 27. My translation.
- 3 Valenzuela insists on the term ‘absurd’ as opposed to ‘surreal’ to characterize the events in her novel, because the latter has apolitical connotations, whereas absurdity retains a strong link to Brechtian critical distance and to the ‘theater of the absurd’ of the twentieth century.
- 4 L. Valenzuela, ‘Trying to Breathe’, in *The Writer in Politics*, eds. W. H. Gass and L. Cuoco (Carbondale: Southern Illinois University Press, 1996), 107.
- 5 *Ibid.*, 42–43.
- 6 The Military Junta used the metaphor of the nation’s ‘cancerous growth’ to refer to the activities of the political groups that opposed it. The body of the nation also recalls the literary tradition of foundational romances that marked – and consolidated – the national imaginaries of the young Latin-American countries of the nineteenth century. See Doris Sommer, *Foundational Fictions: The National Romances of Latin America* (Berkeley: California University Press, 1991).
- 7 The rewriting of fairy tales and of traditional feminine roles is an important feature of western feminist traditions.
- 8 This sense of impending danger will be corroborated by Lucho, the conscript in hiding, who warns her against seeing too much – ‘No, you don’t see anything [...] If you do see anything, they’ll kill you’ (82).

Postscript

- 1 See Aristotle, *The Politics*, trans. T. A. Sinclair, revised edn (Harmondsworth: Penguin, 1981), 68–69. Plato famously defended ‘Philosopher Queens’ in *The Republic*, but these arguments had no discernible influence on subsequent thinkers.
- 2 Carole Pateman, *The Sexual Contract* (Stanford, CA: Stanford University Press, 1988).