

*Parity of the Sexes sheds light on one of the crucial spheres of public life in which earlier French feminists left their work unfinished—the realm of political power.*

Sargent studied at home alongside her brother until gender separated them for life: At eighteen Judith married, soon became a widow, and devoted the next decade and a half to writing and, after , to publishing. During this period she was prolific: Appropriately, when she remarried in , it was to Reverend John Murray, a leading advocate of Universalism in the new nation. As early as she had drafted an essay "On the Equality of the Sexes;" it was first published in the Massachusetts Magazine in . This theme she returned to throughout the s in a series of essays under the pen name, Constantia. Without the stigma of race, and the history of conflict, fear of uprising and violence, and compensation for land taken and persons snatched, former European women could pinpoint precisely the grounds of difference between themselves and males. As an added point, Constantia offers an alternative to the usual interpretations of the Fall and of the relative roles of Adam and Eve. Is it upon mature consideration we adopt the idea, that nature is thus partial in her distributions? Is it indeed a fact, that she hath yielded to one half of the human species so unquestionable a mental superiority? I know that to both sexes elevated understandings, and the reverse, are common. But suffer me to ask, in what the minds of females are so notoriously deficient, or unequal. May not the intellectual powers be ranged under their four heads--imagination, reason, memory and judgment. The province of imagination has long since been surrendered up to us, and we have been crowned undoubted sovereigns of the regions of fancy. Invention is perhaps the most arduous effort of the mind; this branch of imagination hath been particularly ceded to us, Observe the variety of fashions here I bar the contemptuous smile which distinguish and adorn the female world; Now, what a playfulness, what an exuberance of fancy, what strength of inventive imagination, doth this continual variation discover? Perhaps it will be asked if I furnish these facts as instances of excellency in our sex. Certainly not; but as proofs of a creative faculty, of a lively imagination. Assuredly great activity of mind is thereby discovered, and was this activity of mind properly directed, what beneficial effects would follow. Is the needle and kitchen sufficient to employ the operations of a soul thus organized? I should conceive not Are we deficient in reason? We can only reason from what we know, and if opportunity of acquiring knowledge hath been denied us, the inferiority of our sex cannot fairly be deduced from thence. May we not trace its source in the difference of education, and continued advantages? I believe the reverse is generally observed to be true. But from that period what partiality! As their years increase, the sister must be wholly domesticated, while the brother is led by the hand through all the flowery paths of science. Grant that their minds are by nature equal, yet who shall wonder at the apparent superiority, if indeed custom becomes second nature; nay if it taketh place of nature, and that it doth, the experience of each day will evince. At length arrived at womanhood, the uncultivated fair one feels a void, which the employments allotted her are by no means capable of filling. What can she do? Fashion, scandal, and sometimes what is still more reprehensible, are then called in to her relief; and who can say what lengths the liberties she takes may proceed. Meantime she herself is most unhappy; she feels the want of a cultivated mind. Is she single, she in vain seeks to fill up time from sexual employments or amusements. Is she united to a person whose soul nature made equal to her own, education hath set him so far above her, that in those entertainments which are productive of such rational felicity, she is not qualified to accompany him. She experiences a mortifying consciousness of inferiority, which embitters every enjoyment. Doth the person to whom her adverse faith hath consigned her, possess a mind incapable of improvement, she is equally wretched, in being so closely connected with an individual whom she cannot but despise. Now, was she permitted the same instruction as her brother, with an eye however to their particular departments for the employment of a rational mind an ample field would be opened A mind thus filled would have little room for the trifles with which our sex are, with too much justice, accused of amusing themselves, Fashions, in their variety, would then give place to conjectures, which might perhaps conduce to the improvement of the literary world; and there would be no leisure for slander or detraction. Reputations would not then be blasted, but serious speculations would occupy

the lively imaginations of the sex Will it be urged that those acquirements would supersede our domestick duties, I answer that every requisite in female economy is easily attained; and, with truth I can add, that when once attained, they require no further mental attention. Nay, while we are pursuing the needle, or the superintendency of the family, I repeat, that our minds are at full liberty for reflection; that imagination may exert itself in full vigor; and that if a just foundation early laid, our ideas will then be worthy of rational beings. If we were industrious we might easily find time to arrange them upon paper, or should avocations press too hard for such an indulgence, the hours allotted for conversation would at least become more refined and rational. Should it still be vociferated, "Your domestick employments are sufficient"--I would calmly ask, is it reasonable, that a candidate for immortality, for the joys of heaven, an intelligent being, who is to spend an eternity in contemplating the works of the Deity, should at present be so degraded, as to be allowed no other ideas, than those which are suggested by the mechanism of a pudding, or the sewing the seams of a garment? Pity that all such censurers of female improvement do not go one step further, and deny their future existence; to be consistent they surely ought. Yes, ye lordly, ye haughty sex, our souls are by nature equal to yours; the same breath of God animates, enlivens, and invigorates us; and that we are not fallen lower than yourselves, let those witness who have greatly towered above the various discouragements by which they have been so heavily oppressed; and though I am unacquainted with the list of celebrated characters on either side, yet from the observations I have made in the contracted circle in which I have moved, I dare confidently believe, that from the commencement of time to the present day, there hath been as many females, as males, who, by the mere force of natural powers, have merited the crown of applause; who thus unassisted, have seized the wreath of fame. I know there are those who assert, that as the animal powers of the one sex are superiour, of course their mental faculties must also be stronger; thus attributing strength of mind to the transient organization of this earth born tenement. But if this reasoning is just, man must be content to yield the palm to many of the brute creation, since by not a few of his brethren of the field, he is far surpassed in bodily strength. Moreover, was this argument admitted, it would prove too much, for ocular demonstration evinceth, that there are many robust masculine ladies, and effeminate gentlemen Besides, were we to grant that animal strength proved anything, taking into consideration the accustomed impartiality of nature, we should be induced to imagine, that she had invested the female mind with superiour strength as an equivalent for the bodily powers of man. But waiving this however palpable advantage, for equality only, we wish to contend. Constantia By way of Supplement I subjoin the following extract from a letter wrote to a friend in the December of 1704 AND now assist me, O thou genius of my sex while I undertake the arduous task of endeavouring to combat that vulgar, that almost universal error The superiority of your sex Not long since, weak and presuming as I was, I amused myself with selecting some arguments from nature, reason and experience, against this so generally received idea. I confess that to sacred testimonies I had not recourse. I held them to be merely metaphorical, and thus regarding them, could not persuade myself that there was any propriety in bringing them to decide this very important debate. However, as you, sir, confine yourself entirely to the sacred oracles, I mean to bend the whole of my artillery against those supposed proofs And first, to begin with our great progenitors; but here, suffer me to promise, that it is for mental strength I mean to contend, for with respect to animal powers, I yield them undisputed to that sex, which enjoys them in common with the lion, the tyger, and many other beasts of prey; Well, but the woman was first in the transgression. Strange how blind self love renders you men; were you not wholly absorbed in a partial admiration of your own abilities, you would long since have acknowledged the force of what I am now going to urge. It is true some ignoramus have, absurdly enough informed us, that the beauteous fair of paradise, was seduced from her obedience, by a malignant demon, in the guise of a baleful serpent; but we, who are better informed, know that the fallen spirit presented himself to her view, a shining angel still; for thus, saith the critics in the Hebrew tongue, ought the word be rendered. Let us examine her motive. It doth not appear that she was governed by any one sensual appetite; but merely by a desire of adorning her mind; a laudable ambition fired her soul, and a thirst for knowledge impelled the predilection so fatal in its consequences. Adam could not plead the same deception He had proof positive of the fallacy of the argument, which the deceiver had suggested. What then could be the inducement to burst the barriers, and to fly directly in the face of that

command, which immediately from the mouth of Deity he had received, What mighty cause impelled him to sacrifice myriad of beings yet unborn, and by one impious act, which he saw would be productive of such fatal effect, entail undistinguished ruin upon a race of beings Blush, ye vaunters of fortitude; ye boosters of resolution; ye haughty lords of the creation; blush when ye remember, that he was influenced by no other motive than a bare pusillanimous attachment to a woman! Thus it should see, that all the arts of the grand deceiver since means adequate to the purpose are, I conceive, invariably pursued were requisite to mislead our general mother, while the father of mankind forfeited his own, and relinquished the happiness of posterity, merely in compliance with the blandishments of a female.

### Chapter 2 : Parity of the Sexes by Sylviane Agacinski

*Parity of the sexes. [Sylviane Agacinski] -- Sylviane Agacinski has never shied away from controversy. Vilified by some - including many feminists - and celebrated by others as a pioneer of gender equality, she has galvanized the French.*

Born May 1, in Gloucester, Massachusetts to a wealthy family, Judith Sargent Murray did not have much opportunity as a woman living in puritanical America. Murray later married a man named John Stevens and converted to the Universalist faith. She continued to write under this assumed name for much of her career. Murray continued to write, and as was so common during the times, always under an assumed identity. Her unconventional topics lent uniqueness to her column that other writers did not possess, the point of view of woman unsatisfied with her treatment and ready to make a change. At the time the essay was unique and one of the first of its kind. The subject of the text revolved around the way women were treated in society and education. Within the essay, Murray condemns the idea that women are intellectually inferior to men and therefore should not be able to hold positions or status equal to that of a man. She makes the argument that not only are women just as smart, but they also possess just as much aptitude as men do, and it is the educational system which unequally benefits men by granting them access to higher forms of learning while disallowing and discouraging women from broadening their own minds Murray. Murray believes that while boys are taught from an early age to strive for greatness, girls are stifled and domesticated; pigeon holed into the role of a housewife Murray. What they were able to learn was limited, unless they had the means and resources to teach themselves, such as the case of Judith Sargent Murray. Murray touched upon a number of reasons as to why women were just as much entitled to anything that a man was. Murray makes her arguments well, making sure to cover her bases by pre-empting any possible counterarguments. For instance, she knew that some would try to argue that educating a woman would take time away from her housework. She believes that there is no room for women to improve and exercise their mental faculties by doing the same mindlessly repetitive tasks day in and day out. They are chores that are easily done and take up little time, therefore in the other time women have they could be learning. She also takes a theological approach, arguing that women were created by god just as men were, and as such should be given the same opportunities and treated with the same level of respect, given that their only differences are physical, not mental. She takes a religious stand point to show that there was no difference in the creation of man and woman, and therefore should be no difference in their treatment. Her ability to argue her points so well probably aided in her popularity. Though there were criticisms of her essays and way of thinking, Murray tended to pay them no heed. In her column, *The Repository*, in Massachusetts magazine, Murray addressed the criticisms of her work, stating: What a censorious world says of me, cannot offend or permanently hurt me. Was it to commend me, it would do me no real service. I had rather have an unspotted conscience I may be allowed the expression as far as it is relative to my fellow creatures I had rather I say be possessed of an unspotted conscience, the acquitting plaudit of my own breast, and the rational award of a serene mind, than to have worlds for my admirers: Without the honed influence of this complacency, I could not but be miserable, nor with it, for any length of time wholly unhappy; and while I am fully resolved to act rightly, the rectitude of my intention cannot but fill my bosom with the most solacing reflexions. I despise then the low manners of an injurious multitude -- it is poor, poor indeed, and I will shield myself in the fair asylum of conscious innocence. On the Equality of Sexes acted as a spark to light the fire of feminist writings and a call for equality within America. The legacy of this now immortalized essay is just as important now as it was in the late s as feminist activists still use the text as an example and an argument that women are every bit as capable and intelligent as any man.

**Chapter 3 : Parity of the Sexes - Sylviane Agacinski - Google Books**

*Parity of the Sexes has 19 ratings and 3 reviews. Lucille said: A lire pour le cours d'écriture politique qui se concentre pendant la première partie du.*

As such, it called for family planning , reproductive rights services, and strategies to promote gender equality and stop violence against women. The Maputo Protocol guarantees comprehensive rights to women, including the right to take part in the political process, to social and political equality with men, to control their reproductive health , and an end to female genital mutilation. In domestic situations, the role of Parenting or child rearing is more commonly shared or not as widely considered to be an exclusively female role, so that women may be free to pursue a career after childbirth. This view may be in opposition to the views and goals of gender equality. In addition, there are also non-Western countries of low religiosity where the contention surrounding gender equality remains. In China, a cultural preference for a male child has resulted in a shortfall of women in the population. The feminist movement in Japan has made many strides which resulted in Reth Gender Equality Bureau , but Japan still remains low in gender equality compared to other industrialized nations. The notion of gender equality, and of its degree of achievement in a certain country, is very complex because there are countries that have a history of a high level of gender equality in certain areas of life but not in other areas. Not all beliefs relating to gender equality have been popularly adopted. For example, topfreedom , the right to be bare breasted in public, frequently applies only to males and has remained a marginal issue. Breastfeeding in public is now more commonly tolerated, especially in semi-private places such as restaurants. Special measures for gender equality in the United Nations It is the vision that men and women should be treated equally in social , economic and all other aspects of society, and to not be discriminated against on the basis of their gender. Despite economic struggles in developing countries, the United Nations is still trying to promote gender equality, as well as help create a sustainable living environment is all its nations. Their goals also include giving women who work certain full-time jobs equal pay to the men with the same job. Gender biases There has been criticism from some feminists towards the political discourse and policies employed in order to achieve the above items of "progress" in gender equality, with critics arguing that these gender equality strategies are superficial, in that they do not seek to challenge social structures of male domination, and only aim at improving the situation of women within the societal framework of subordination of women to men, [20] and that official public policies such as state policies or international bodies policies are questionable, as they are applied in a patriarchal context, and are directly or indirectly controlled by agents of a system which is for the most part male. Romania, Bulgaria, Italy, Georgia and Greece. By presidential decree, the Republic of Kazakhstan created a Strategy for Gender Equality " to chart the subsequent decade of gender equality efforts. A large and growing body of research has shown how gender inequality undermines health and development. These levels include reproductive health, economic empowerment, educational empowerment and political empowerment. Gender disparities in health Social constructs of gender that is, cultural ideals of socially acceptable masculinity and femininity often have a negative effect on health. Violence against women Violence against women is a technical term used to collectively refer to violent acts that are primarily or exclusively committed against women. This includes both violence committed inside marriage domestic violence as well as violence related to marriage customs and traditions such as dowry , bride price , forced marriage and child marriage. According to some theories, violence against women is often caused by the acceptance of violence by various cultural groups as a means of conflict resolution within intimate relationships. Studies on Intimate partner violence victimization among ethnic minorities in the United States have consistently revealed that immigrants are a high-risk group for intimate violence.

### Chapter 4 : Equality of the Sexes - Equality of the Sexes

*On the Equality of the Sexes, also known as Essay: On the Equality of the Sexes, is a essay by Judith Sargent Murray. Murray wrote the work in but did not release it until April , when she published it in two parts in two separate issues of Massachusetts Magazine.*

Gimke was an abolitionist and feminist. She was one of the first women to speak against slavery and for the equality of women. In this famous tract, Gimke defended the right of women to speak in public in defense of a moral cause. Woman has been placed by John Quincy Adams, side by side with the slave, whilst he was contending for the right side of petition. I thank him for ranking us with the oppressed; for I shall not find it difficult to show, that in all ages and countries, not even excepting enlightened republican America, woman has more or less been made a means to promote the welfare of man, without due regard to her own happiness, and the glory of God as the end of her creation No one can desire more earnestly than I do, that woman may move exactly in the sphere which her Creator has assigned her; and I believe her having been displaced from that sphere has introduced confusion into the world The New Testament has been referred to [as justifying the inferiority of women], and I am willing to abide by its decision, but must enter my protest against the false translation of some passages by the MEN who did that work, and against the perverted interpretation by the MEN who undertook to write commentaries thereon. I am inclined to think, when we are admitted to the honor of studying Greek and Hebrew, we shall produce some various readings of the Bible a little different from those we now have He spares her body; but the war he has waged against her mind, her heart, and her soul, has been no less destructive to her as a moral being. How monstrous, how anti-christian, is the doctrine that woman is to be dependent on man! Where, in all the sacred Scriptures, is this taught? Alas, she has too well learned the lesson which MAN has labored to teach her. Man almost always addresses himself to the weakness of woman. He furnishes himself with a housekeeper, whose chief business is in the kitchen, or the nursery. And whilst he goes abroad I believe it will be found that men, in the exercise of their usurped dominion over women, have almost invariably done one of two things. They have either made slaves of the creatures whom God designed to be their companions and their coadjutors in every moral and intellectual improvement, or they have dressed them like dolls, and used them as toys to amuse their hours of recreation I maintain that they [men and women] are equal, and that God never invested fallen man with unlimited power over his fellow man; and I rejoice that circumstances have prevented woman from being more deeply involved in the guilt which appears to be inseparable from political affairs. If woman had not almost universally been depressed and degraded, the page of history would have exhibited as many eminent statesmen and politicians among women as men. We are much in the situation of the slave. Man has asserted and assumed authority over us Now a new and vast sphere of usefulness is opened to her [the American woman], and she is pressed by surrounding circumstances to come up to the help of the Lord against the giant sins which desolate our beloved country Shall she rejoice in her home, her husband, her children, and forget her brethren and sisters in bondage Did God give her those blessings to steel her heart to the sufferings of her fellow creatures? I entreat my sisters to arise I cannot close this letter, without saying a few words on the benefits to be derived by men, as well as women, from the opinions I advocate relative to the equality of the sexes. Many women are now supported, in idleness and extravagance, by the industry of their husbands, fathers, or brothers, who are compelled to toil out their existence, at the counting house, or in the printing office, or some other laborious occupation, while the wife and daughters and sisters take no part in the support of the family, and appear to think that their sole business is to spend the hard bought earnings of their male friends. I deeply regret such a state of things, because I believe that if women felt their responsibility, for the support of themselves, or their families, it would add strength and dignity to their characters, and teach them more true sympathy for their husbands, than is now generally manifested It will scarcely be denied, I presume, that, as a general rule, men do not desire the improvement of women. There are few instances of men who are magnanimous enough to be entirely willing that women should know more than themselves, on any subjects except dress and cookery; and, indeed, this necessarily flows from their assumption of superiority Woman has no political existence.

With the single exception of presenting a petition to the legislative body, she is a cipher in the nation; or, if not actually so in representative governments, she is only counted, like the slaves of the South, to swell the number of law-makers who form decrees for her government, with little reference to her benefit, except so far as her good may promote their own. Men frame the laws, and, with few exceptions, claim to execute them on both sexes. Although looked upon as an inferior, when considered as an intellectual being, woman is punished with the same severity as man, when she is guilty of moral offences. In the wealthy classes of society, and those who are in comfortable circumstances, women are exempt from great corporeal exertion, and are protected by public opinion, and by the genial influence of Christianity, from much physical ill treatment. Still, there is a vast amount of secret suffering endured, from the forced submission of women to the opinions and whims of their husbands. They are early taught that to appear to yield, is the only way to govern. If she submits, let her do it openly, honorably, not to gain her point, but as a matter of Christian duty. But let her beware how she permits her husband to be her conscience-keeper. On all moral and religious subjects, she is bound to think and act for herself. Where confidence and love exist, a wife will naturally converse with her husband as with her dearest friend, on all that interests her heart, and there will be a perfectly free interchange of sentiment; but she is no more bound to be governed by his judgement, than he is by hers. They are standing on the same platform of human rights, are equally under the government of God, and accountable to him, and him alone. One of the duties which devolve upon women in the present interesting crisis, is to prepare themselves for more extensive usefulness, by making use of those religious and literary privileges and advantages that are within their reach, if they will only stretch out their hands and possess them. By doing this, they will become better acquainted with their rights as moral beings, and with their responsibilities growing out of those rights: They will be enabled to see the simple truth, that God has made no distinction between men and women as moral beings; that the distinction now so much insisted upon between male and female virtues is as absurd as it is unscriptural, and has been the fruitful source of much mischief. Isaac Knapp, , 12, , 23, 27, 33, , 45, , 61, 74, 81, 83, , Copyright Digital History.

## Chapter 5 : Equality of the Sexes

*Gender equality, also known as sexual equality, The Shakers, an evangelical group, which practiced segregation of the sexes and strict celibacy.*

History of feminism The ancient world There is scant evidence of early organized protest against such circumscribed status. For most of recorded history, only isolated voices spoke out against the inferior status of women, presaging the arguments to come. In late 14th- and early 15th-century France, the first feminist philosopher, Christine de Pisan , challenged prevailing attitudes toward women with a bold call for female education. The defense of women had become a literary subgenre by the end of the 16th century, when *Il merito delle donne* ; *The Worth of Women* , a feminist broadside by another Venetian author, Moderata Fonte, was published posthumously. Defenders of the status quo painted women as superficial and inherently immoral, while the emerging feminists produced long lists of women of courage and accomplishment and proclaimed that women would be the intellectual equals of men if they were given equal access to education. After a series of satiric pieces mocking women was published, the first feminist pamphleteer in England, writing as Jane Anger, responded with *Jane Anger, Her Protection for Women* This volley of opinion continued for more than a century, until another English author, Mary Astell, issued a more reasoned rejoinder in *A Serious Proposal to the Ladies* , The two-volume work suggested that women inclined neither toward marriage nor a religious vocation should set up secular convents where they might live, study, and teach.

Influence of the Enlightenment The feminist voices of the Renaissance never coalesced into a coherent philosophy or movement. This happened only with the Enlightenment , when women began to demand that the new reformist rhetoric about liberty , equality, and natural rights be applied to both sexes. Initially, Enlightenment philosophers focused on the inequities of social class and caste to the exclusion of gender. Swiss-born French philosopher Jean-Jacques Rousseau , for example, portrayed women as silly and frivolous creatures, born to be subordinate to men. In addition, the Declaration of the Rights of Man and of the Citizen , which defined French citizenship after the revolution of , pointedly failed to address the legal status of women. Female intellectuals of the Enlightenment were quick to point out this lack of inclusivity and the limited scope of reformist rhetoric. Challenging the notion that women exist only to please men, she proposed that women and men be given equal opportunities in education, work, and politics. Women, she wrote, are as naturally rational as men. If they are silly, it is only because society trains them to be irrelevant. The Age of Enlightenment turned into an era of political ferment marked by revolutions in France, Germany, and Italy and the rise of abolitionism. In the United States, feminist activism took root when female abolitionists sought to apply the concepts of freedom and equality to their own social and political situations. Their work brought them in contact with female abolitionists in England who were reaching the same conclusions. By the mid-19th century, issues surrounding feminism had added to the tumult of social change , with ideas being exchanged across Europe and North America. Library of Congress, Washington, D. Instead, she promoted abolitionism and a land-distribution program for other former slaves. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! Concern in the United States turned to the pending Civil War, while in Europe the reformism of the 18th century gave way to the repression of the late 18th century. When the feminist movement rebounded, it became focused on a single issue, woman suffrage , a goal that would dominate international feminism for almost 70 years. Civil War, American feminists assumed that woman suffrage would be included in the Fifteenth Amendment to the U. Constitution, which prohibited disfranchisement on the basis of race. Yet leading abolitionists refused to support such inclusion, which prompted Stanton and Susan B. Anthony , a temperance activist, to form the National Woman Suffrage Association in 1849. At first they based their demand for the vote on the Enlightenment principle of natural law , regularly invoking the concept of inalienable rights granted to all Americans by the Declaration of Independence. By 1850, however, the American passion for such principles as equality had been dampened by a flood of Eastern European immigrants and the growth of urban slums. Suffragist leaders, reflecting that shift in attitude, began appealing for the vote not on the principle of justice or on the common humanity of men and women but on racist and nativist grounds. As early as 1840, Carrie

Chapman Catt declared that the votes of literate, American-born, middle-class women would balance the votes of foreigners: Anthony, however, ceded no ground. It was not until a different kind of radical, Alice Paul, reignited the woman suffrage movement in the United States by copying English activists. Like the Americans, British suffragists, led by the National Union of Woman Suffrage Societies, had initially approached their struggle politely, with ladylike lobbying. But in a dissident faction led by Emmeline Pankhurst began a series of boycotts, bombings, and pickets. In American feminism claimed its first major triumph with the passage of the Nineteenth Amendment to the Constitution. The postsuffrage era Once the crucial goal of suffrage had been achieved, the feminist movement virtually collapsed in both Europe and the United States. Lacking an ideology beyond the achievement of the vote, feminism fractured into a dozen splinter groups: Each of these groups offered some civic contribution, but none was specifically feminist in nature. Infighting began because many feminists were not looking for strict equality; they were fighting for laws that would directly benefit women. Paul, however, argued that protective legislation—such as laws mandating maximum eight-hour shifts for female factory workers—actually closed the door of opportunity on women by imposing costly rules on employers, who would then be inclined to hire fewer women. Could women be freed from discrimination without damaging the welfare and protective apparatus so many needed? What was the goal of the feminist movement—to create full equality, or to respond to the needs of women? And if the price of equality was the absence of protection, how many women really wanted equality? The debate was not limited to the United States. Women members of trade unions, however, defended the need for laws that would help them. This philosophical dispute was confined to relatively rarefied circles. Throughout the United States, as across Europe, Americans believed that women had achieved their liberation. Women were voting, although in small numbers and almost exactly like their male counterparts. Next, World War II largely obliterated feminist activism on any continent. This turn of events angered many women, but few were willing to mount any organized protest. In the United States the difficulties of the preceding 15 years were followed by a new culture of domesticity. Women began marrying younger and having more children than they had in the s. Such television programs as *Father Knows Best* and *Ozzie and Harriet* reflected what many observers called an idyllic suburban life. By the percentage of employed female professionals was down compared with figures for Yet the roots of the new rebellion were buried in the frustrations of college-educated mothers whose discontent impelled their daughters in a new direction. If first-wave feminists were inspired by the abolition movement, their great-granddaughters were swept into feminism by the civil rights movement, the attendant discussion of principles such as equality and justice, and the revolutionary ferment caused by protests against the Vietnam War. Its report, issued in, firmly supported the nuclear family and preparing women for motherhood. But it also documented a national pattern of employment discrimination, unequal pay, legal inequality, and meagre support services for working women that needed to be corrected through legislative guarantees of equal pay for equal work, equal job opportunities, and expanded child-care services. The Equal Pay Act of offered the first guarantee, and the Civil Rights Act of was amended to bar employers from discriminating on the basis of sex. Dissension and debate Mainstream groups such as the National Organization for Women NOW launched a campaign for legal equity, while ad hoc groups staged sit-ins and marches for any number of reasons—from assailing college curricula that lacked female authors to promoting the use of the word Ms. Health collectives and rape crisis centres were established. Protective labour laws were overturned. Employers found to have discriminated against female workers were required to compensate with back pay. Excluded from male-dominated occupations for decades, women began finding jobs as pilots, construction workers, soldiers, bankers, and bus drivers. Shulamith Firestone, a founder of the New York Radical Feminists, published *The Dialectic of Sex* in the same year, insisting that love disadvantaged women by creating intimate shackles between them and the men they loved—men who were also their oppressors. One year later, Germaine Greer, an Australian living in London, published *The Female Eunuch*, in which she argued that the sexual repression of women cuts them off from the creative energy they need to be independent and self-fulfilled. Any attempt to create a coherent, all-encompassing feminist ideology was doomed. While most could agree on the questions that needed to be asked about the origins of gender distinctions, the nature of power, or the roots of sexual violence, the answers to those questions were

bogged down by ideological hairsplitting, name-calling, and mutual recrimination. Even the term liberation could mean different things to different people. Feminism became a river of competing eddies and currents. And separatist feminists, including many lesbian feminists, preached that women could not possibly liberate themselves without at least a period of separation from men. Ultimately, three major streams of thought surfaced. The first was liberal, or mainstream, feminism, which focused its energy on concrete and pragmatic change at an institutional and governmental level. Its goal was to integrate women more thoroughly into the power structure and to give women equal access to positions men had traditionally dominated. While aiming for strict equality to be evidenced by such measures as an equal number of women and men in positions of power, or an equal amount of money spent on male and female student athletes, these liberal feminist groups nonetheless supported the modern equivalent of protective legislation such as special workplace benefits for mothers. In contrast to the pragmatic approach taken by liberal feminism, radical feminism aimed to reshape society and restructure its institutions, which they saw as inherently patriarchal. They strove to supplant hierarchical and traditional power relationships they saw as reflecting a male bias, and they sought to develop nonhierarchical and antiauthoritarian approaches to politics and organization. The race factor Like first-wave feminism, the second wave was largely defined and led by educated middle-class white women who built the movement primarily around their own concerns. This created an ambivalent, if not contentious, relationship with women of other classes and races. The campaign against employment and wage discrimination helped bridge the gap between the movement and white labour union women. But the relationship of feminism to African American women always posed greater challenges. White feminists defined gender as the principal source of their exclusion from full participation in American life; black women were forced to confront the interplay between racism and sexism and to figure out how to make black men think about gender issues while making white women think about racial issues. The call by white feminists for unity and solidarity was based on their assumption that women constituted a gender-based class or caste that was unified by common oppression. Many black women had difficulty seeing white women as their feminist sisters; in the eyes of many African Americans, after all, white women were as much the oppressor as white men. Yet some black women, especially middle-class black women, also insisted that it was fundamentally different to be black and female than to be black and male. During the first conference of the National Black Feminist Organization, held in New York City in 1975, black women activists acknowledged that many of the goals central to the mainstream feminist movement—day care, abortion, maternity leave, violence—were critical to African American women as well. On specific issues, then, African American feminists and white feminists built an effective working relationship. The globalization of feminism By the end of the 20th century, European and American feminists had begun to interact with the nascent feminist movements of Asia, Africa, and Latin America. As this happened, women in developed countries, especially intellectuals, were horrified to discover that women in some countries were required to wear veils in public or to endure forced marriage, female infanticide, widow burning, or female genital cutting FGC. Many Western feminists soon perceived themselves as saviours of Third World women, little realizing that their perceptions of and solutions to social problems were often at odds with the real lives and concerns of women in these regions. In many parts of Africa, for example, the status of women had begun to erode significantly only with the arrival of European colonialism. In those regions, then, the notion that patriarchy was the chief problem—rather than European imperialism—seemed absurd. The conflicts between women in developed and developing nations played out most vividly at international conferences. Equality, Development and Peace, in Copenhagen, women from less-developed nations complained that the veil and FGC had been chosen as conference priorities without consulting the women most concerned. It seemed that their counterparts in the West were not listening to them.

*Parity of the Sexes Alice Patterson English Literature in Transition, , Volume 33, Number 3, , pp. (Review) Published by ELT Press.*

Looking back at the US election, Donald Trump was right: The system is rigged but in his favor. He won the electoral college but not the popular vote. And now that he is elected, Donald Trump is surrounding himself by Washington insiders and older white conservative men, with relatively few women or minorities under consideration for cabinet positions. It shows that the old boys club is still dealing the cards after rigging the deck. Although I agree with Secretary Clinton that Donald Trump must have a chance to prove himself as president for all Americans, Americans have to keep raising their voices. I believe it is the only way to make him alter his path. Moreover, the hateful rhetoric and divisive remarks are not only his and must be battled at all times. In the meantime, the people will observe the progress he makes. If he fails, he and his administration " for supporting him " must face consequences and leave the white house. Your freedom of speech does not only apply to Americans, but to all the people in the world. If not under US law, under international law. It is the cornerstone of democracy and the freedom of us as a people. It is the same freedom that has allowed Donald Trump to insult so many. So now let me exercise my freedom. It is the least you can allow me to do. These are awkward times. Not only has Donald Trump been elected president of the United States of America, Great Britain has voted in favor of Brexit, and nationalistic and populist sentiments are rising everywhere in Western society. It seems to me that people are searching for identity, in order to find some clarity and security in an uncertain life. This is the result of the challenges that a rapid developing world brings to us when we do not develop ourselves with it. We have never let go of patriarchal society. Social and cultural structures have barely changed and lack full acceptance of equal rights. We barely moved forward. Time to innovate ourselves. It will require us to face some difficult truths and make some tough decisions, but I promise it will be worth it.

**Chapter 7 : On the Equality of the Sexes.**

*The Istanbul Convention, a Council of Europe Convention on preventing and combating violence against women and domestic violence, defines "gender" as "the socially constructed roles, behaviors, activities and attributes that a given society considers appropriate for women and men" (Article 3(c) of the Istanbul Convention).*

Deep science, like a bashful maid retires, And but the ardent breast her worth inspires; By perseverance the coy fair is won. And Genius, led by Study, wears the crown. The torpid spirit mingling with its clod, Can scarcely boast its origin from God; Stupidly dull they move progressing on They eat, and drink, and all their work is done. While others, emulous of sweet applause, Industrious seek for each event a cause, Tracing the hidden springs whence knowledge flows, Which nature all in beauteous order shows. Yet as the hours revolve fair proofs arise, Which the bright wreath of growing fame supplies; And in past times some men have sunk so low, That female records nothing less can show. Is it upon mature consideration we adopt the idea, that nature is thus partial in her distributions? Is it indeed a fact, that she hath yielded to one half of the human species so unquestionable a mental superiority? I know that to both sexes elevated understandings, and the reverse, are common. But, suffer me to ask, in what the minds of females are so notoriously deficient, or unequal. May not the intellectual powers be ranged under these four heads imagination, reason, memory and judgment. The province of imagination hath long since been surrendered to us, and we have been crowned and undoubted sovereigns of the regions of fancy. Invention is perhaps the most arduous effort of the mind; this branch of imagination hath been particularly ceded to us, and we have been time [page ] out of mind invested with that creative faculty. Observe the variety of fashions here I bar the contemptuous smile which distinguish and adorn the female world: Now what a playfulness, what an exuberance of fancy, what strength of inventive imagination, doth this continual variation discover? Again, it hath been observed, that if the turpitude of the conduct of our sex, hath been ever so enormous, so extremely ready are we, that the very first thought presents us with an apology, so plausible, as to produce our actions even in an amiable light. Another instance of our creative powers, is our talent for slander; how ingenious are we at inventive scandal? Perhaps it will be asked if I furnish these facts as instances of excellency in our sex. Certainly not; but as proofs of a creative faculty, of a lively imagination. Assuredly great activity of mind is thereby discovered, and was this activity properly directed, what beneficial effects would follow. Is the needle and kitchen sufficient to employ the operations of a soul thus organized? I should conceive not, Nay, it is a truth that those very departments leave the intelligent principle vacant, and at liberty for speculation. Are we deficient in reason? May we not trace its source in the difference of education, and continued advantages? I believe the reverse is generally observed to be true. But from that period what partiality! As their years increase, the sister must be wholly domesticated, while the brother is led by the hand through all the flowery paths of science. Grant that their minds are by nature equal, yet who shall wonder at the apparent superiority, if indeed custom becomes second nature; nay if it taketh place of nature, and that it doth the experience of each day will evince. At length arrived at womanhood, the uncultivated fair one feels a void, which the employments allotted her are by no means capable of filling. What can she do? Fashion, scandal, and sometimes what is still more reprehensible, are then called in to her relief; and who can say to what lengths the liberties she takes may proceed. Meantimes she herself is most unhappy; she feels the want of a cultivated mind. Is she single, she in vain seeks to fill up time from sexual employments or amusements. Is she united to a person whose soul nature made equal to her own, education hath set him so far above her, that in those entertainments which are productive of such rational [page ] felicity, she is not qualified to accompany him. She experiences a mortifying consciousness of inferiority, which embitters every enjoyment. Doth the person to whom her adverse fate hath consigned her, possess a mind incapable of improvement, she is equally wretched, in being so closely connected with an individual whom she cannot but despise. Now, was she permitted the same instructors as her brother, with an eye however to their particular departments for the employment of a rational mind an ample field would be opened. In astronomy she might catch a glimpse of the immensity of the Deity, and thence she would form amazing conceptions of the august and supreme Intelligence. In geography she

would admire Jehovah in the midst of his benevolence; thus adapting this globe to the various wants and amusements of its inhabitants. In natural philosophy she would adore the infinite majesty of heaven, clothed in condescension; and as she traversed the reptile world, she would hail the goodness of a creating God. A mind, thus filled, would have little room for the trifles with which our sex are, with too much justice, accused of amusing themselves, and they would thus be rendered fit companions for those, who should one day wear them as their crown. Fashions, in their variety, would then give place to conjectures, which might perhaps conduce to the improvements of the literary world; and there would be no leisure for slander or detraction. Reputation would not then be blasted, but serious speculations would occupy the lively imaginations of the sex. Unnecessary visits would only be indulged by way of relaxation, or to answer the demands of consanguinity and friendship. Females would become discreet, their judgments would be invigorated, and their partners for life being circumspectly chosen, an unhappy Hymen would then be as rare, as is now the reverse. Will it be urged that those acquirements would supersede our domestick duties. I answer that every requisite in female economy is easily attained; and, with truth I can add, that when once attained, they require no further mental attention. Nay, while we are pursuing the needle, or the superintendency of the family, I repeat, that our minds are at full liberty for reflection; that imagination may exert itself in full vigor; and that if a just foundation is early laid, our ideas will then be worthy of rational beings. If we were industrious we might easily find time to arrange them upon paper, or should avocations press too hard for such an indulgence, the hours allotted for conversation would at least become more refined and rational. Should it still be vociferated, "Your domestick employments are sufficient" — I would calmly ask, is it reasonable, that a candidate for immortality, for the joys of heaven, an intelligent being, who is to spend an eternity in contemplating the works of the Deity, should at present be so degraded, as to be allowed no other ideas, than those which are suggested by the mechanism of a pudding, or the sewing the seams of a garment? Pity that all such censurers of female improvement do not go one step further, and deny their future existence; to be consistent they surely ought. Yes, ye lordly, ye haughty sex, our souls are by nature equal to yours; the same breath of God animates, enlivens, and invigorates us; and that we are not fallen lower than yourselves, let those witness who have greatly towered above the various discouragements by which they have been so heavily oppressed; and though I am unacquainted with the list of celebrated characters on either side, yet from the observations I have made in the contracted circle in which I have moved, I dare confidently believe, that from the commencement of time to the present day, there hath been as many females, as males, who, by the mere force of natural powers, have merited the crown of applause; who, thus unassisted, have seized the wreath of fame. I know there are who assert, that as the animal power of the one sex are superiour, of course their mental faculties also must be stronger; thus attributing strength of mind to the transient organization of this earth [page ] born tenement. But if this reasoning is just, man must be content to yield the palm to many of the brute creation, since by not a few of his brethren of the field, he is far surpassed in bodily strength. Moreover, was this argument admitted, it would prove too much, for ocular demonstration evinceth, that there are many robust masculine ladies, and effeminate gentlemen. Yet I fancy that Mr. Pope, though clogged with an enervated body, and distinguished by a diminutive stature, could nevertheless lay claim to greatness of soul; and perhaps there are many other instances which might be adduced to combat so unphilosophical an opinion. Do we not often see, that when the clay built tabernacle is well nigh dissolved, when it is just ready to mingle with the parent soil, the immortal inhabitant aspires to, and even attaineth heights the most sublime, and which were before wholly unexplored. Besides, were we to grant that animal strength proved any thing, taking into consideration the accustomed impartiality of nature, we should be induced to imagine, that she had invested the female mind with superiour strength as an equivalent for the bodily powers of man. But waving this however palpable advantage, for equality only, we wish to contend.

**Chapter 8 : Project MUSE - Parity of the Sexes**

*Judith Sargent Murray () On the Equality of the Sexes, Originally published in The Massachusetts Magazine, or, Monthly Museum Concerning the Literature, History, Politics, Arts, Manners, Amusements of the Age, Vol. II - For*

The epicenter of this furor was Boston and its environs; there William Lloyd Garrison " and his supporters orchestrated a national campaign to end slavery"not gradually, not in good time, but immediately. Such a diverse and combustible mixture of cultural energies could not but struggle to retain its focus, and soon enough the movement found itself battling not only external opposition but internal strife as well. The early years of her self-imposed exile from slavery were spent in deeply spiritual, sometimes mystical, reflections on the state of her soul and the world. By the mids Sarah came to realize that the salvation of both were intertwined, and she resolved with Angelina to join the antislavery host. Together they would lift up their voices and testify as few could against the benighted system. Abolition leaders in New York and Boston were quick to recognize the unique possibilities presented by Sarah and her sister. They knew slavery as others did not, knew it firsthand, had grown up under its wing. By the late spring of the sisters were judged ready for larger things and were called to a series of lectures in the greater Boston area. Inevitably, perhaps, with such fame must come infamy, and by midsummer of the forces of opposition were ready to put a stop to the spectacle. The Reverend Nehemiah Adams " was not an unreasonable man by most standards. But he, like many other New England clerics, was becoming ever more exasperated by the abolitionists and their ways. The religious leaders were not in principle antiabolition, and certainly they were not proslavery. But they were above all men of the cloth, whose office it was to minister the Word to the faithful in buildings constructed for that purpose and that purpose only. To have their churches set upon by antislavery agitators, their doors opened and halls filled by crowds stirring up social unrest, to have the flock exposed to the sight of women speaking in public was more than they could tolerate. First, such controversial subjects as abolitionism were not to be imposed on the faithful as fit matter for debate. Second, the letter warned ministers to avoid talking to or otherwise accommodating those who would so impose upon the good offices of the church. And finally, it attacked in no uncertain terms the involvement of women"especially women speakers"in matters of public controversy. The "Pastoral Letter" was in turn followed by two "Clerical Appeals," which specifically targeted Garrison and the unseemly actions of women who took it upon themselves to operate outside their divinely appointed spheres of influence. By early July Sarah decided to respond. The result was a stunning display of rhetorical ingenuity and moral force. This erudition, combined with a direct, forceful, and often elegant prose style, is evident throughout the series. The missives are topically arranged in the following chronological order: Social Intercourse of the Sexes V. Condition in Asia and Africa VI. Heroism of Women"Women in Authority X. Intellect of Woman XII. Ministry of Women XV. Underwriting all these observations is an insistent appeal to the meaning and portent of the Bible, from which she draws virtually all her interpretive authority, many of her examples, and her rhetorical inspiration. The following provides a brief exposition of the three argumentative appeals. Interpretations to the contrary, she argues, are a result not of biblical evidence but of translations rendered by men for purposes advantageous to men. To the extent that women are subjected, it is because of men and men only. I surrender not our claim to equality. All I ask of our brethren, is that they will take their feet from off our necks, and permit us to stand upright on that ground which God designed us to occupy" Letters on the Equality of the Sexes, p. In this she was materially assisted by the previous work of Lydia Maria Child , whose History of the Condition of Women, in Various Ages and Nations similarly sought to examine the question from what might now be called a multicultural perspective. Daughter to the famed South Carolina jurist John F. It is worth observing in this regard that her argument in the Letters antedates many similar points made more than a decade later at the Seneca Falls Convention The result, she writes, is to debase women to the status of slaves, and until "such laws are annulled, woman can never occupy that exalted station for which she was intended by her Maker" Letters on the Equality of the Sexes, p. The combined forces of history, patriarchy, geography, and law thus collaborate in the systematic subjugation of women. The rhetorical strategy at work in the Letters is rather designed to first expose the

problem and then summon her readers to solve it. The final letter accordingly takes up the "Duties of Women. Among the barriers to action is the attitude expressed by the "Pastoral Letter" enjoining women from public ministry. The call to duty, she argues, overrides any and all such false contrivances. Letters on the Equality of the Sexes, and Other Essays. Edited by Elizabeth Ann Bartlett. New Haven, Conn.: Yale University Press, Edited by Gerda Lerner. Oxford University Press, Secondary Works Abzug, Robert H. American Reform and the Religious Imagination. University of North Carolina Press, Stephen Howard Browne Pick a style below, and copy the text for your bibliography. Retrieved November 12, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

### Chapter 9 : Parity of the Sexes : Sylviane Agacinski :

*Equality of the Sexes is a weblog on gender equality, which publishes opinionated posts based on scientific research, the news, books, documentaries and/or the like. It is based on a notion of fourth wave feminism that does not only include the issues of women, but also the issues of men, of people of all races and cultural backgrounds, of the.*

Synopsis[ edit ] In the first part of the essay, which is prefaced by a poem she wrote, Murray argues against the idea that women are not mentally equal to men in all areas. She scornfully points out that women have channeled this creativity into fashion, slander, and gossip to incredibly skilled ends, but stresses that she is not pointing this out in order to "furnish these facts as instances of excellency in our sex" but to be used as "proofs of a creative faculty, of a lively imagination". She then further supports her argument by comparing and contrasting two two-year-old siblings, one male and one female. Murray states that normally a two-year-old girl will be more wise than a boy of the same age, but she will receive dramatically different schooling from that age on and that "one is taught to aspire, and the other is early confined and limited". Because females are not given the same education and are confined to stereotypical gender roles and actions, that many women will end up exercising her imagination in destructive ways that will not fill the void that would otherwise have been appeased by higher education. However, if the woman was given the ability to accompany her brother in his studies, the woman could have excelled in subjects like astronomy and geography that could have made her better able to appreciate Jehovah. This would have the benefit of not only discouraging her from idle, destructive pastimes but to also encourage her to come up with ideas that could greatly benefit mankind and to foster stronger friendships and marriages. Murray then poses that some would state that women only need to take care of domestic duties, only for her to argue that this idea is degrading, as women would thus be forbidden from contemplating anything more complicated than "the mechanism of a pudding, or the sewing the seams of a garment". She further notes that some naysayers have argued for the mental superiority of man because they are also physically stronger, but that this concept is faulty for several reasons. Not only are many animals that are stronger than men, but that there are also effeminate men and robust women. She further comments that even if "animal strength proved any thing", that it is possible for women to have been given the ability to have superior minds to make up for this imbalance. In part two Murray acknowledges that there are passages in the Bible that could be used to back up the argument of male superiority, but that she considers these passages to be metaphors and not fact. Murray restates that women should be allowed equal access to education, as this would prevent women from seeing men as adversaries and would discourage issues that would arise from this line of thought. Murray closes with a letter she wrote to an associate, where she argues the same points in the essay. University of Illinois Press. Retrieved 25 November Quarterly Journal of Speech. The A to Z of Feminist Philosophy. Judith Sargent Murray and the Call to Equality". Voices of the American Past, Volume 1. Women and Authorship in Revolutionary America. Retrieved 27 November