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AN ABSTRACT OF THE THESIS OF Tamara Brown for the Master of
Science in Speech Communication presented May 3, 1990.

Title: On A Women's Language

APPROVED BY THE MEMBERS OF THE THESIS COMMITTEE:

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Although females have been virtually silenced in traditional patriarchal history, they have always found a way to break that silence. Feminist scholarship, growing from the women's movement in the 1960s, is one recent activity that is finding a way to give women voice.

Feminist scholarship arises from the feminist need to redefine gender, and women's experience. A growing number of feminists in communication believe that men control the

academic, political, and business worlds through their ability to control language. That is, through utilizing language to their own benefit--defining reality to fit their own experiences--men have maintained power over women. Women's experiences have been devalued, and subsequently women have been thought odd, deviant, or abnormal. Feminists, through various theories and approaches, seek methods of redressing the imbalance brought about by masculine dominance.

Radical feminists believe that only through giving expression to women so that their experiences, values, and beliefs are heard, will there be potential for needed change within the communication discipline, the social sciences, and the social structure. Feminist communication scholars, in particular, believe that women's voices will cause structural alterations in the discipline as their "cooperative, interdisciplinary, participatory, and non-hierarchical" participation in academia will transform current disciplinary practices, according to Dervin. As "neutral" assumptions are examined and new methods, questions, and criteria are fashioned, the communication field will be challenged into more inclusive and pluralistic directions, as Spitzack and Carter noted in 1987.

Assessing the feminist belief that women have a perspective dramatically differing from the patriarchal perspective, and that this viewpoint is, or could be, couched in a language differing from the norm, this researcher addressed the following three questions: (1) is there a definition of

a women's language? (2) does a women's language exist? and (3) if a women's language does exist, in what form does it exist? These questions engendered feminist rhetorical criticism on the work of two radical feminists well known for their interest in, and attention to, the issue of a women's language.

This researcher found that both authors, Daly and Rich, have similar approaches to a women's language. Each woman bases her work on the need for women to become self-defined and women-identified. Female self-definition and bonding refocuses attention from the male onto the female, allowing female values, beliefs, and experiences to become central in women's language. Placing women in the central position, Daly and Rich iterate a language that is rhythmical, lyrical, poetic, subjective, personal, and intuitive, as well as logical, rational, and objective. They utilize an integrated holistic approach that stems from a mind/body awareness, and a concern with the interconnectedness of all life. Whether employing poetry or metaphor both authors attempt to create active imagery that inspires their readers to interact with the author, with themselves, and with other women.

Rich and Daly contend that self-defined women, living on the edge of an androcratic culture, are no longer able to identify with masculine connotations. Words such as "freedom," "love," "power," and "control," which have historically served patriarchal purpose, now must be re-visioned and revitalized to aid feminists in expressing their own perspectives. New

meanings, or re-visioned meanings, allow and promote transformation within the individual and thus, within the world. The language is a language of participation in life, the love of life, and the celebration of life.

ON A WOMEN'S LANGUAGE

by

TAMARA BROWN

A thesis submitted in partial fulfillment of the
requirements for the degree of

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TO THE OFFICE OF GRADUATE STUDIES:

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My appreciation to Dr. Vogelsang who has always supported my ideas and work.

This thesis is dedicated to all women who understand that patriarchy does not define them or their world.

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CHAPTER I

INTRODUCTION

PURPOSE

Feminist scholars across disciplines have the common desire to centralize female experience (Dervin, 1987). Feminism, however, is a multi-theoretical and political construct which allows a diversity of means by which to make female experience central. There are, for example, Marxist, liberal, and radical feminists all advocating differing perspectives. Marxist feminists basically focus on several fundamental issues when describing female experience. The first issue is their belief, rooted in early anthropological findings, that females are not currently cast as the inferior sex because of their biology. The second aspect is that women's social position, along with everything else in society, is economically based, and thus a class condition.

The Marxist feminists belief that women's oppressed situation does not depend on biology lends support to the position that male dominance is not inherent within the neutral order. Marxists stress the point that it was women who, in their maternal role, formed the foundations of shared labor, thus providing the impetus for social systems. Providing for the young in a setting in which tasks were shared

led to the formation of language, agriculture, animal husbandry, sciences, and culture. Thus, while men performed the necessary but less productive tasks of hunting and warring, women were acquiring sophisticated skills. As women's skill increased, an abundant supply of food was provided and men no longer needed to hunt. Males were free to take over agriculture and animal management, appropriating women's technology. Utilizing women's knowledge as a foundation, men quickly enlarged food production to the point that people were able to gather in villages, and later, towns and cities. Agriculture eventually altered the entire social structure as males acquired a greater control of the labor, and women were forced to progressively retreat from the social realm into the biological realm of motherhood. Men, then, learned social productivity from women, and eventually used their knowledge to take control of the social order. Class lines were developed as certain men were able to extract greater amounts of surplus material, providing them with the means to hire other, less materially endowed individuals. The greater the individual accumulation of material goods, the larger the division between the strata of society.

The second issue, economics in deciding social position, is a determining factor, Marxists believe, in women's role in current societies. Losing control of the means of production placed women in the same position as the working class man--those men who also were unable to control their own productivity. On this premise Marxist feminists advocate a

revolution in which women, as part of the working class, overthrow the current oppressive economic forces and once again establish themselves as part of a freely productive society. Liberating themselves from the restrictions of household activities and proclaiming their right and desire to become a contributing member of the social order, women would once again be valued members of society.

Liberation then, is synonymous with women's social productivity. Individual interests become the interests of the social group, as the needs and interests of women become subsumed into the needs and interests of the larger society. It is this subordination of women to the needs of the social system, the perspective that women's oppression is due entirely to economics, that places Marxist theory outside the interests of this researcher. An economic theory, Firestone (1984) suggests, does not go deep enough. Beneath the economic aspect, lies a sexual division that needs to be investigated as a separate and necessary function of women's domination.

Liberal feminists seek to improve the quality of society by traditional methods, analyzing the points of difference between women and men in order to dissolve gender disparity and create equal treatment for male and female. In learning the styles of men and women and teaching them dispassionately so that context rather than gender informs the action taken or words spoken, liberal feminists hope to devise a sexually equal society.

Examples of liberal feminism include the feminist organization NOW (National Organization for Women). They believe that the concepts of liberty, justice, and equality must prevail over the issue of biology; that women and men must be judged for their abilities rather than for their sex.

Equality of the sexes in society, then, is the objective of liberal feminists. The underlying basis for the current society is not questioned, nor are other than biological issues granted as reasons for women's subjection. Also, the possibility that women might have a different perspective from the dominant patriarchal paradigm is not addressed. For these reasons this researcher does not address liberal feminism.

Radical feminists, in contrast, are pursuing the common goal of centralizing women's experience through focusing on women's articulations. Methods are being created through which women become able to express themselves, making female concerns and issues visible to a patriarchal culture that traditionally has not valued women's perspectives. Feminist critics, for example, are no longer assuming that only highly acclaimed public speeches or written works are viable rhetorical artifacts. Radical feminists are seeking significant daily events in women's lives that provide a forum for self-expression. Artifacts such as child rearing practices, coffee klatches, home decorating, and diaries are being seriously addressed (Foss, 1989).

In seeking to focus on women's voice, radical feminists are expressing the concern that it is difficult for women to represent themselves in a language that does not allow them to be heard (Foss, 1989). That is, although radicals believe women perceive the world differently than males, and that, acknowledged, this perception would impact academia, culture, and the world in profound ways (Dervin, 1987; Press, 1989; Rakow, 1989), radicals also believe that women are muted by the very language with which they speak. Women are found to be silenced in a language that promotes a masculine world view.

Foss (1989), Spender (1985), Goldsmith (1981), Kramarae (1981a), and Miller and Swift (1978) have stated that language is male-dominated, or androcentric. Words, denotations, names, and connotations are male-centered, ascribing male meaning and male perspectives to a world described from a male reference point. Examples of male-dominated language include generic words that supposedly include both sexes, such as man for human and he for male and female, that when researched yield predominately male ascriptions. Words that require suffixes to imply a woman is occupying the position is another example, and both cases imply that neuter language is actually masculine, and females are not included.

While feminists agree that generic terms have masculine meaning and that there are more negative connotations for female than for male, Foss (1989) and Spender (1985) claim that the most potent exclusionary tactic of an androcentric

language is the dearth of words or terms that express women's perceptions and experiences.

The Sapir-Whorf hypothesis which states that cognitive processes and actions are dictated by language, describes the outcome of the androcentric nature of language. Women, having little means of expressing beliefs, experiences, and values find themselves unable to fully think about or act on their own perspectives in any meaningful manner. Thus, fully one-half of the world's population have lost the means to significantly articulate that which is most important to them.

In an effort to redress the situation in which women are unable to fully express themselves because the language is inadequate to their needs, some radical feminists in communication are concerning themselves with altering language. They are exploring the possibilities of women recreating language in such a way that it becomes woman-centered, woman-identified, thus becoming fundamentally different from language as it is conceived of in a patriarchal culture.

Literary scholars are also addressing the issue of a women's language in their works, and point out that it is a concept being dealt with most seriously by such French critics and writers as Helene Cixous, Julia Kristeva, Luce Irigaray, Monique Wittig, and Americans Mary Daly and Adrienne Rich. These women oppose phallogentric (male-dominated) thinking, and agree that validation of women's experiences must be the basis for a female language.

It is the possibility of such a language that interests this researcher. The two American scholars, Daly and Rich, are well known and frequently cited and/or discussed for their work and interest in a women's language. While the French feminists are innovators in utilizing language as a base from which to alter dominant patriarchal assumptions (Humm, 1986; Jones, 1985), Daly and Rich have enriched and extended the quest. Humm notes that both authors have styles similar to particular French feminists. Rich and Kristeva draw upon maternal images as a source of female creativity and perspective. Daly and Cixous share an interest in stripping words of male-centered meaning to reveal original significance. Having roots in the French feminists' work, and yet bringing their own creative energy and interests to their writing, Rich and Daly are among the "first" and the most "exciting" of American writers and speakers to promulgate a women's language (Humm, 1986).

While neither writer believes that she encompasses the rich diversity of women's voices, they do address cultural, ethnic, racial, and class differences suggesting that women from all backgrounds have a common experience, that of being subsumed into the masculine world as a type of extension or by-product of the male. Unable to address all women's voices this researcher chose Daly and Rich for their radical beliefs, their extensive work on women's language, and their ability to creatively express themselves.

NEED

The discipline of communication, according to Press (1989) and Dervin (1987), is conflicted. The conflict originally arose within the discipline's social scientific orientation as scholars in the field have historically used a large number of conflicting social scientific theories. Along with the conflicts stemming from utilizing different social scientific approaches there is the most recent split between those who foster traditional methods and those who are turning to a critical/interpretive orientation. Press (1989) believes the internal conflicts are causing disarray within the discipline.

Dervin (1987), Press (1989), and Rakow (1989) believe that radical feminists within the field are in a position to impact communication studies at this point. They believe that feminists are creating an approach that has the potential of "transforming" the field. In teaching themselves to listen to women, to research women, to respond to women in a way that meets the needs of women, feminists are creating new methods and techniques, placing "dominant assumptive bases in communication research . . . under scrutiny" (Spitzack and Carter, 1987, p. 397).

While feminists believe in their ability to impact communication research, they are realistically aware that feminist scholarship has not yet contributed as fully as they would like. The communication discipline is moving very

slowly toward the feminist goals of complete reconceptualization of gender and communication, and the holistic approach of utilizing other disciplines to achieve a greater understanding in their field (Press, 1989).

Press (1989) suggests that the slowness of the communication discipline to accept feminist theory and practice lies within both the internal disorder of the communication field and the feminists' lack of one unifying theory from which to promulgate their beliefs and practices. The combined confusion lessens the feminist impact on communication scholarship.

While disparate influences within communication and feminist theory are producing discord, Rakow (1989) and Spitzack and Carter (1987) suggest that there is a deeper problem. The issue reaches beyond theoretical implications, and comes to rest squarely upon the acceptance of women, feminist or not, within the communication field.

In 1987 Spitzack and Carter wrote "Women in Communication Studies: A Typology for Review" in which they suggest five perspectives of women utilized in communication research. These are: Womanless Communication; Great Women Communicators; Women as Other; The Politics of Woman as Other; and, Women as Communicators. The authors contend that women traditionally have been perceived as one of the first four types for research purposes. In naming these types, Spitzack and Carter indicate that communication scholars have not conceived of women as being worthy of research.

Even the "Woman as Great Communicator" type presents a picture of a small group of women who are perceived as superior to other women. These authors believe that women have not been included in typical research strategies because it is the male perspective that has exclusively shaped academic disciplines, thus relegating women to a peripheral role. They state that male perspectives have assumed a neutral position which, while claiming to represent humanity, actually represents the dominant male.

Feminists agree that exclusionary research practices produce biased assumptions, resulting in a loss of depth within the communication discipline (Spitzack and Carter, 1987). Inherent within this belief is the perceived need for the communication discipline to accept and accomodate feminist scholars. Rakow (1989) points out that, while feminist scholarship has made itself visible within the communication field during the last three years, it is important that feminists be aware of the continued hostility, and the lack of acceptance of both their ideas and themselves. Foss (1989) directly confronts the issue in the first several sentences of her chapter on feminist criticism, contained within her book on rhetorical criticism. She feels it necessary to explain the presence of the chapter, and to redefine feminism in such a way as to quell negative images conjured by the term. Whether or not, as Foss anticipates, the term "feminism" connotes "images of angry, man-hating women dressed in combat boots and jeans" (p. 151) is due

largely to either acceptance or lack of acceptance of feminists and feminist concerns as necessary and viable components of research and/or theory.

While acceptance of nonfeminist females in academia has been slow, it has at least been documented by concerned female scholars throughout the 1980s. The position of feminist scholars, however, has not been tracked, leaving the number of feminists, the number of positions open to feminists, the number of feminist publications being accepted, and the promotions or tenures offered, unknown. Rakow (1989) suggests that it is important for feminists to be aware of this information as it pertains to the communication field, as feminists in other disciplines have experienced problems with marketability and promotions.

The hesitancy of the communication field to accept women, especially feminists, promotes the tendency to bury feminist scholarship by simply incorporating it into the traditional academic paradigm (Rakow, 1989; Spitzack and Carter, 1987). Dervin (1987) writes that in communication studies feminist scholarship has been underrated, viewed as overly emotional and therefore insignificant, if noticed at all. It has been only within the last three years that feminists have had opportunities for caucuses, publications, and seminars (Rakow, 1989). Feminist scholarship, as Dervin points out, does not occur at the center of the communication discipline.

Devaluation of feminists and women in general, within the communication field, undermines the very voice that radical feminists believe has the most to bring to the field (Dervin, 1987; Press, 1989; Rakow, 1989). Positioned as outsiders, females bring a fresh insight--a decidedly different viewpoint--into traditional paradigms that have been shown to be essentially male perspectives (Dervin, 1987; Spitzack and Carter, 1987). While feminist scholarship has been applied within the traditional research practices in the past, feminists now believe that, in order to be effective, traditional assumptions, values, and beliefs must be critiqued which then "poses a fundamental epistemological challenge to the discipline(s)" (Press, 1989, p. 197). That is, feminists believe that their scholarship has the potential of transforming the communication field, beginning with the very meaning of the concepts communication and gender (Press, 1989). Opening the traditional boundaries with the discipline so that communication becomes a holistic effort, and restructuring basic theory and methods so that female voices are valued, is a part of the transformation process. Believing that transformation is necessary within the entire patriarchal structure, radical feminists within communication perceive the discipline as their means of effecting world transformation. To do this, feminists must make sure their voices, and their concerns, are clearly articulated and heard.

In order to help promote women's voice and feminist potential for transformation within the communication field, within the culture, and ultimately the world, this researcher is addressing the fundamental issue of a women's language in the belief that assessment of a female language will implicate strategies for future feminist research.

Assessing the feminist belief that women have a perspective dramatically differing from the patriarchal perspective, and that this viewpoint is, or could be, couched in a language differing from the norm, this researcher addressed the following questions: (1) is there a definition of a women's language? (2) does a women's language exist? and (3) if a women's language does exist, in what form does it exist?

FORMAT

The thesis is presented in five chapters. The first chapter consists of the introduction which includes purpose, need, format, terminology, and a review of the literature.

The second chapter consists of feminist rhetorical criticism of Mary Daly's latest three works in order to assess the means by which Daly incorporates a women's language, and the impact of Daly's work on women and rhetorical criticism. Limited biographical material, related to the years following her education, is provided concerning Daly, as information on her early years was not readily available.

The third chapter consists of feminist rhetorical criticism of two of Adrienne Rich's works in order to assess the means by which Rich incorporates a women's language, and the impact of Rich's work on women and rhetorical criticism. Biographical data is provided concerning Rich.

The fourth chapter presents a comparison and contrast between the two authors' work. A comparison is made between their concepts and attitudes concerning a women's language.

The fifth chapter includes a summary, conclusion, and a section on implications for further research.

TERMINOLOGY

History of Feminism

Women, throughout patriarchal history, have traditionally been voiceless in political, academic, religious, and other public arenas, and yet they have never been completely silenced (Dervin, 1987). Kennedy and O'Shields' (1983) We Shall Be Heard documents the willingness of women to speak out during even the most dangerous eras. In the centuries encompassing the witch hunts an estimated nine million women were tortured and burned for activities and attitudes unbecoming to the politically and religiously prescribed feminine demeanor (Morgan, 1982), and yet women continued to speak before the political and religious bodies declaring the need for female equality. It was not until 1792 that the first document extolling women's rights was written and distributed. Entitled A Vindication of Women's Rights, the

work was the first to convey women's issues in concretely political terms and the first work to have an important influence on women's emancipation. Mary Wollstonecraft's treatise is acknowledged by feminists today for its important role in women's history (Kennedy and O'Shields, 1983). It was not for another thirty years that a female was able to speak publicly and have her speech recorded (Kennedy and O'Shields, 1983). In 1848 enough females were engaged in women's rights that the first women's rights convention was held. The convention was an endorsement and formal recognition of the women's movement. Throughout the next century women continued to hone their political and speaking skills in public arenas, although they were not always well received.

Between 1920, the year that women obtained the vote, and 1963, women failed to maintain the push for equality, although they continued to gain access to the podium and political process. It was not until 1963 when Betty Friedan wrote The Feminine Mystique that the women's movement emerged once again, this time however, focused not on the acquisition of rights such as the vote, but on the issue of women's identity (Kennedy and O'Shields, 1983).

As a result of the women's movement, women's studies have become a separate department in many universities, and communication and gender courses are taught by communication departments in various schools. Women, with varying degrees of success, have continued to make their voices heard.

Feminist scholarship arose out of the belief that traditional scholarship accepted males as the norm, while perceiving women as abnormal. Feminist scholarship continues from the desire to include women's perceptions, experiences, feelings, and values in research practices (Dervin, 1987). Issues of gender and self-expression are of utmost importance as radical feminists seek to redress cultural misconceptions about the significance of, and differences between, the feminine and masculine perspectives (Foss, 1989). Feminist scholarship provides a public forum for women to explore their various issues and concerns.

Gender

Gender is a term that creates meaning far beyond the simple biological differences between female and male. Gender is a social construction yielding social values and norms for sexual role expectations. Rakow (1986) states:

. . . gender, in sum, is usefully conceptualized as a culturally constructed organization of biology and social life into different ways of doing, thinking, and experiencing the world (p. 23).

Thus, as Rakow suggests, gender beliefs have spawned laws, customs, and research criteria.

Gender expectations deal with traits considered desirable for masculine and feminine roles. Those traits generally considered masculine are culturally imbued with positive, valued, active functions, while traits considered to be feminine are believed passive, negative, and of little value. Masculine traits are also believed to be the norm, while

feminine traits are considered odd, different, or subnormal (Foss and Foss, 1983; Foss, 1989; Gilligan, 1982; Millet, 1970; Spender, 1985; Spitzack and Carter, 1987).

Focusing on gender, feminist criticism challenges rhetoric that works to construct and maintain traditional gender perspectives. This goal has been conceived of in many different ways, as feminists are pluralistic in voice and belief. Feminist social scientists of the early twentieth century undertook research to provide evidence that women are equal to men, both biologically and socially (Rakow, 1989). The realization of equality was not however, the only goal of early feminists; there was then, as now, a faction of women who believed not only in equality, but that women are actually a separate and, because of enculturation, a superior being (Campbell, 1983). Dervin (1987) points out that currently it is the liberal factions who opt for sameness and equality in gender roles, while radical feminists believe that women have a different perspective than that of the masculine, that while not necessarily superior, is essential to restore balance to a patriarchally-dominated world.

Radical Feminism

As this thesis addresses radical feminist theory it becomes important to delineate the term radical feminism. Dervin (1987) portrays liberal feminists as those who focus on gender for the purpose of creating a society in which men and women are more alike, while radical feminists are those

who focus on the need to give women voice. Radical feminists believe that women must reclaim, from men, the right to define themselves, the right to express themselves, the right to name themselves and their world (Daly, 1973, 1984, 1988; Humm, 1986; Jenkins, 1981; Rich, 1976, 1979). They believe that women have been silenced by having the very language with which they speak stolen from them. Spender (1985) creates the position that, while women use language, "it is perfectly feasible to suggest that women have been obliged to use a language that is not of their own making" (p. 12). She suggests that women are forced to use a language which expresses only masculine values, beliefs, and feelings, thereby disallowing the recognition of common experiences among women. Radical feminists perceive the masculine language as a silencing of women, and they believe that women need to reclaim the language in order to create a context from which to voice their deeply felt concerns. Recreating a language that is true to, and of, their own lives is a major priority, just as is the desire to allow all oppressed groups the experience of speaking a language geared to their own reality (Spender, 1985).

Feminist Rhetorical Criticism

Humm (1986) states that "women become feminists by becoming conscious of, and criticizing, the power of symbols and the ideology of culture" (p. 4). Feminist rhetorical critics utilize criticism to challenge the lack of

consciousness about gender issues in rhetorical acts and artifacts. Examining rhetorical artifacts with a feminist perspective provides insight to the manner in which artifacts are designed "to construct and maintain particular gender definitions for women and men" (Foss, 1989, p. 151). In bringing attention to the manner in which women are silenced or denigrated through rhetorical messages, opportunity is provided for changing the artifact or its message, thus creating occasion for improving women's lives (Foss, 1989). Foss (1989) and Dervin (1987) thus perceive feminist criticism as activist, allowing feminists to actively construct workable theories for a better society.

Patriarchy (Androcracy, Phallocracy)

Patriarchy is "the one system which recorded civilization has never actively challenged, and which has been so universal as to seem a law of nature" (Rich, 1976, p. 56). Rich further writes that patriarchy means "the power of the fathers," in an all encompassing social system within which men, through the rituals of law, religion, custom, education, habit, role expectation, and language "determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male" (1976, p. 57). Rich also states that patriarchy assumes as natural a hierarchal order in which dominance and submission exist as necessary components of society and culture. Patriarchy assumes the masculine perspective is the human perspective, positing universal

laws based on a male bias. Mary Daly points out that patriarchy is the world religion whose message is death. (For a list of the terms that Daly used or redefined, and which are used in this thesis, see the Appendix.)

REVIEW OF THE LITERATURE

Communication Journals

In reviewing the literature in various communication journals it becomes apparent there is a discrepancy between the wish for feminist theory to become an integral part of the communication field and the realization of that desire. While Foss and Foss (1983) review and summarize feminist articles that have appeared in communication journals as early as 1937, they believe future research needs to begin to fill in obvious gaps. The directions they point toward are: (a) a better understanding of women through studying known women rhetors who have been forgotten, as well as those women who are unknown but have had impact on personal and social environments; (b) tracking the communication aspects of the women's movement from suffrage to contemporary times; (c) further researching sex differences, providing clearer awareness of the difference in the concepts of sex and gender; (d) a more thorough understanding of the media's influence on sexual role expectations; (e) further researching the impact of sexual role expectations in teacher-student interactions; (f) additional overviews and integration on research already done; and (g) review and

extension of work done in re-evaluating current methods and epistemological assumptions. Foss and Foss believe that the research projects they suggest must be undertaken by feminists willing to question the most fundamental suppositions on which communication research normally rests. Only by re-evaluating presuppositions will feminists be able to accurately determine women's reality and thus be able to adequately impact the communication discipline.

Foss and Foss are not alone in their belief that a reconstruction of the communication discipline must be undertaken to accommodate women's perspectives, and that women's perspectives will further transform the field. In 1989 Rakow asserted that women's beliefs and values are of the utmost importance to the feminist goal of reconstructing the communication discipline, that is, replacing the competitive and self-aggrandizing male model of academia with the collective and supportive female model, and utilizing this reconstruction as a model for world transformation. Dervin (1987) also believes that feminist scholarship's role in the communication field lies in its ability to transform the discipline. Providing a brief synopsis of feminist scholarship Dervin relates the manner in which finding the female voice creates a feminist deconstruction of traditional practices, and the construction of a nonsexist scholarship incorporating "cooperative, participatory, interdisciplinary and non-hierarchical" practices (p. 109). She believes, for example,

that feminist scholarship is inclusionary, drawing from various methods or disciplines as needed.

Other authors who have concluded a need to transform the communication discipline, and the potential of a feminist scholarship to achieve transformation, include Spitzack and Carter (1987). They believe that while a great many projects have been undertaken, it is not the quantity of women's communication efforts, but rather the promotion of women's perspectives that will challenge traditionally held suppositions and provide a richly diverse view of human communication. Spitzack and Carter develop a typology of women's "places" in communication, and by extension, society, in order to address the virtual exclusion, or misrepresentation, of women and their voice from the communication field. By delineating the "places" of women, historically, and currently, they hope to encourage research choices that are made with a greater level of awareness; that not only "pay attention to women's communication, but . . . [scrutinize] dominant assumptive bases in communication research" (p. 397).

Andrea Press (1989) presents an essay on the progression of the feminist revolution in academia, specifically in communication. She perceives several conflicts within feminist scholarship: first, the feminists wish to carve out a place for themselves within universities, as well as desiring to become an integral part of every field within the schools; the second conflict deals with the various theories feminists are utilizing (Marxist, psychoanalytic, etc.) that do not

provide them with the "theoretical tools" needed to fully interpret female experience, and explicate gender bias. Press (1989) also delineates the social science and humanist split within the communication field, as well as the field's conflicts centered around the usage of a large number of opposing social scientific theories. She believes it is these disparate conditions that keep the field from uniting, and wonders how feminists can create a dialogue with the communication discipline when both suffer from such internal disarray. Press does acknowledge that there is evidence that such a dialogue has been created; however, she believes feminist theory will only create the impact it desires when feminists develop a comprehensive theory. The theory she suggests is critique rather than criticism, as critique questions the very assumptions criticism is based upon. Press explicitly emphasizes Rakow (1986) and Dervin's (1987) findings in her statement that feminists must question the very meaning of the concepts used in research, and the potential, thereby, for feminist research to transform the communication fields, and social science in general.

Communication Books

In Bate and Taylor's (1988) book, Women Communicating: Studies of Women's Talk, Sonja Foss provides an essay in which she critiques Judy Chicago's art piece, "The Dinner Party," in an attempt to discover how visual art may empower women's voice. Foss defines women as a submerged group,

without voice in the dominant culture. She suggests that Chicago's woman-centered art is designed to promote female discussions of shared experience and feeling, allowing women to "empower and legitimize" themselves. Foss believes that the sharing of women's personal experience leads to women questioning the assumptions of the existing culture in order to change those aspects that do not meet with women's needs and expectations. Restructuring the communication discipline so that women's voices are heard, wherever they may be speaking, then, becomes a means of transforming society.

Kramarae (1981a) gathers essays that address the question, "How do language and talk function for women and men?" (p. v). Believing that men possess power through their hold on language, Kramarae asks how language helps to create and preserve male domination. In one essay, Andrea Goldsmith suggests that language is male tyranny that will not be broken until women recognize the power of language and begin using it to explicate their own reality.

Other texts, by Kramarae (1981b), Spender (1985), and Miller and Swift (1978), are also written in the belief that men hold power through language domination. These authors believe that only by understanding the way in which men continue to use language for their own benefit will women be able to reverse the process and find their own source of strength.

Kennedy and O'Shields (1983) compiled an anthology of women speakers encompassing the years between 1828 and 1980.

Their purpose lay in charting the process through which American women have gained political voice, and "heralded their advent in American culture" (p. xiii). The book is a tribute to those women who overcame great social and cultural pressure to speak for themselves and others.

Kramarae and Treichler (1985) authored A Feminine Dictionary as a means by which to bring recognition to women's use of, and contribution to, the English language. The authors believe that women need to celebrate themselves and their contribution to the language.

Feminist Scholars in Other Disciplines

While feminist communication scholars are seeking to give women voice and transform the discipline, feminists in other fields are also working on inclusion and/or transformation. Spitzack and Carter (1987) owe their "women in communication typology" to Peggy McIntosh who utilizes her own model for application in the disciplines of history, biology, English, and art history. Dervin (1987) states that feminists have made major contributions in history, literature, anthropology, education, and philosophy. Press (1989) adds to the above list with the fields of literary criticism, film, and political theory. Examples of feminist contributions in the various fields include Belenky, Clinchy, Goldberger, and Tarule's 1986 work in which they research ways in which women learn, and how they assess truth, power, and reality, bringing knowledge of women's voice to those in the

educational field. Gilligan (1982) hypothesized a feminine moral perspective based on nurturing and interconnectedness, differing from the masculine perspective based on objectivity and separation, thus offering new insight into women's psychological makeup. Keller (1983, 1985) and Merchant (1980) wrote of the differences in the masculine and feminine approach to science. They claim that the feminine viewpoint is a holistic view which perceives that humans are part of nature and therefore need to work with it, while the masculine paradigm perceives humans as superior to, and in need of, conquering nature.

Feminists in literary criticism have been active in pursuing the possibility of a women's language. Maggie Humm (1986), coordinator of Women's Studies at Northeast London Polytechnic, is an example of this interest. In her work, Feminist Critics, Humm explores female critics and literary feminist theory. She analyzes the work of both Rich and Daly, commenting that their books are notable examples of the promotion of a women's language.

Showalter (1985), literary feminist critic, edits a collection of eighteen essays which she believes encompasses the most consequential and discussed works written since 1975. Alicia Ostriker (1985) provides one essay in which she explores the practice of women stealing language to use in their own works. Ostriker briefly discusses the question of a separate women's language, however, her main objective is to explore poetry by American women who have had the objective

of female self-definition. It is Ostriker's brief discussion of a separate women's language that draws this researcher's interest, and Ostriker's comment that further research into past and present writing needs to be pursued in order to address the issue.

Another essay in Showalter's book, by Ann Rosalind Jones (1985), explores the women's movement as it is evolving in France. Delineating the positions of Monique Wittig, Helen Cixous, Julia Kristeva, and Luce Irigaray, Jones describes the shared value of opposition to "masculine thinking" which incorporates the belief that white European males are the center of the universe. These French feminists believe that language is one of the main methods by which males appropriate the world and that language must be reclaimed by women in order to alter the social structure.

Other feminists within the field utilize literature as a means of bringing feminist concerns to light. Susan Jeffords (1989) explored gender issues in America through movies and stories depicting the Vietnam war. Jeffords believes that the decades of the fifties, sixties, and seventies were a period in which patriarchal power was challenged by the advent of such forces as the women's movement and civil rights. Her work is a blueprint of the maneuvering undertaken to more firmly insinuate patriarchal dominance into American consciousness. Male bonding, a shift of importance from means to ends, and the exclusion of women from masculine concerns are all included as strategies by which

literature allows males to reaffirm their masculinity and thus reinforce traditional relations of dominance.

Kate Millet (1970) utilized portions of novels to clearly identify the means by which male-authored fiction has maintained the concept of the feminine as a devalued and inferior masculine. She outlines the role literature has played in preserving patriarchal concepts of domination and power. The works of Mailer, Miller, and Lawrence are specifically addressed as Millet believes these men to be representative of the forces working to affirm the dominant social structure throughout the nineteenth and early twentieth centuries.

Tillie Olsen's (1978) book, Silences, captures the difficulties women have encountered in achieving literary recognition. Establishing the disparity between the number of acclaimed female and male writers (one woman for every twelve males) Olsen lays blame for women's silence on the patriarchal social structure. Women's traditional social roles deny them adequate self-confidence in self-expression, and adequate uninterrupted time needed for quality material. Mourning the dearth of female literature, Olsen depicts the necessity of women asserting themselves to voice their perspective.

Other literary critics have drawn on the works of early female writers, as well as the diaries and letters of seventeenth, eighteenth, and nineteenth century women, to learn of their lives. Smith-Rosenberg (1980, 1983), DuBois (1980), Freedman (1979), and Lerner (1980) provide research and

insight into women's culture between the eighteenth and twentieth centuries. All have found evidence that women during this time period have had long-lasting, extremely close relationships. While DuBois believes that the close female bonding promoted attitudes which kept women from actively pursuing social and political equality, Smith-Rosenberg, Freedman, and Lerner furnish evidence that female friendship provided support networks from which the women's suffrage movement was able to promote female rights and concerns.

De Shazer (1986), Gould (1984), and Friedman (1985) wrote texts explicating Adrienne Rich's life and poetry. Each work deals with a slightly different aspect of Rich's life. De Shazer examines Rich's changing concept of the poetic muse--from that of the classical utilization of a source outside one's self, to a belief that creative energy comes from within. Friedman compares Rich with an earlier feminist poet, H.D., explicating the mother-daughter model on which Rich bases her relationship with the older poet. Gould provides biographical data on Rich's life, including the many awards and scholarships Rich receives for her work.

Radical Feminist Literature

Radical feminists believe that "in patriarchy everyone is taught to love men and to hate women; this is the definition of patriarchy and its methods of perpetuation" (Johnson, 1987, p. 246). The hatred of women becomes the model, in patriarchy, for all other oppression. Radicals believe:

. . . that out of their experience in dominating women, men developed, perfected, and established the hierarchal world view which now threatens all life Thus, the mind that thinks the subordinate position of women is "natural," and therefore necessary for order in the universe, and believes, in addition, that God ordained that men rule women--with the most incredible violence and political terrorism imaginable, because there is no other way to keep adult human beings enslaved; the mind, in short, that finds this global massacre of the spirit and body of women legitimate functions automatically and comfortably at all times out of a basic modus operandi of tyranny (Johnson, 1987, pp. 241-242).

Radical women believe that the patriarchal mind is bent on total world destruction in its hatred and greed, and it must be stopped. They believe that the only way to end patriarchy is for women to recognize patriarchal destructive tendencies and to counteract them with their own ability to love. The power that women have to say no to patriarchy comes from within the woman, and is the same power which allows women to say yes to themselves, and to other women (Walker, 1985).

Among the authors whose works delineate the radical concepts are: Fritja Capra (1988); Cheatham and Powell (1986); Cixous (1983); Daly (1973, 1978, 1984, 1988); French (1985); Goldsmith (1981); Griffin (1983); Irigaray (1985); Johnson (1987); Kelly (1984); Millet (1970); Morgan (1982); Noble (1983); Raymond (1986); Rich (1976, 1979); Starhawk (1979); and Walker (1985). All authors have their own style, and their own means of speaking to the issues, but all base their lives on the belief that the patriarchal paradigm is destructive to life, and that it must be stopped.

Daly and Rich

Mary Daly, writer, critic, and teacher, has written a book in which she calls for female equality within the Catholic Church, and four other books which explicitly investigated women's ability to move beyond patriarchy, without male permission. The first book, The Church and the Second Sex, which Daly wrote in 1968, is her initial exploration of the problem of women's inequitable standing within religion. Daly, at this point, was a devout Catholic seeking redress of women's concerns through the church. In 1975 Daly added a Foreword in which she addressed the perspective from which she wrote the book, and the very different attitude with which she later perceived the issues. Daly views this work as that of an early foresister who she respectfully, but none the less explicitly, repudiates.

In Daly's next work, Beyond God the Father (1973), she considered the rhetorical and historical constructs which have served to silence women, and the means by which women may override these constructs to find their voice. Although Daly has become more radical at this point in her life, she still utilizes concepts which she later explains are inadequate for the feminist reality which she comes to visualize and express in her own life. The three words which she uses and later rejects are "God," "androgynous," and "homosexual." All three, she explains in the Preface to Gyn/Ecology (1978), have male overtones which fail to adequately express her feminist viewpoint.

The last three works that Daly has written, Gyn/Ecology (1978), Pure Lust (1984), and Wickedary (1988), deal more extensively with the concept which she wrote about in Beyond God the Father (1973). Not only does Daly outline the means by which males are able to keep women in a subordinate position, she also describes the manner in which women may take back their lives; take back the right to describe themselves and their world. Daly utilizes language to create new images--woman-centered images--which women may use to perceive their world as women, rather than as women attempting to be men. Daly deals extensively with the concepts of biophilia, self-definition, and female bonding as means with which to create a metapatriarchal world.

Adrienne Rich, highly acclaimed poet, writer, and feminist critic, perceives her life's work to be the questioning of established norms. In Of Woman Born (1976) Rich addressed the lack of definition for radical feminism. She also addressed the need for, and the definition of, women's language, and the manner in which women may express themselves through that language. In On Lies, Secrets, and Silence (1979), Rich's goal is to define a female consciousness "which is political, aesthetic, and erotic" (p. 10). Rich creates a context in which she may share with other women her own rendition of those experiences, dreams, and half-forgotten memories that she believes are part of every woman. Blood, Bread, and Poetry (1986) is a continuation of Rich's work to re-vision a woman's world in which women value

their own experiences and find their home in a community of other women. Rich believes that when women join together exploring common feelings, expectations, and insights they will be able to find that part of themselves that has become lost in a culture which fails to understand or honor diverse perspectives.

Radical feminism is the belief that women, as feminists, will make a difference in the world as a whole. More specifically, they believe that radical feminism is transformative, and, as it gains strength it will transform the world of art, science, and consciousness. Rich and Daly believe that women must begin to use language to their own benefit, and with this usage will come the ability to create a community that transcends patriarchal culture, and thus sets women, and all of life, free.

CHAPTER II

FEMINIST RHETORICAL CRITICISM: MARY DALY

BIOGRAPHICAL DATA

Raised in the Catholic faith, Daly became determined to study Catholic theology and philosophy. Finding no American schools which would allow her to pursue her goals Daly applied to the University of Fribourg, Switzerland. The University of Fribourg is state-run and therefore could not deny her an education based on her sex. While attaining doctorates in theology and philosophy, Daly taught American undergraduates involved in "study-abroad" programs. Daly's desire, at that point, was to become a philosopher-theologian and earn her living writing and teaching about life's most compelling mysteries.

Daly wrote her first book in 1968 after attending the Second Vatican Council of the Roman Catholic Church. The Second Vatican was, for Daly and others who believed in the Catholic Church, an event which caused hope for a breakthrough of major proportions in the church. Daly believed that her church was "bursting into open confrontation with the twentieth century" (Daly, 1985, p. 9). She also believed that the feminist movement would find a home in the new Catholic Church, and so began The Church and the Second Sex in 1968, with hope and faith that change was coming and

her ideas would be part of that change. While she began the book in Fribourg, Daly finished it upon her return to the United States and her teaching position at Boston College, a Jesuit-run school.

Daly's book, a liberal feminist effort designed to promote women's equality within the church, created consternation among the faculty and administration of Boston College, resulting in a terminated teaching contract. While the school did not clearly implicate her book, Daly, her students, and the press believed that the College board had decided the book was too controversial, too outspoken, to allow the author to continue to teach. Daly found that the students soon assumed her termination as a symbol for their struggle for educational freedom. As the students demonstrated, brought in speakers for a "teach-in," and generally disrupted ordinary proceedings, the press coverage extended beyond the local news to become national and even international. Under pressure, the school administrators re-evaluated their position and offered promotion and tenure the following school year (Daly, 1985).

Having gone through the experience of facing a ruined career via "grapevine innuendo," only to be restored as faculty with a promotion and tenure, Daly felt she had gone through a personal transformation process. That is, her position changed from a liberal feminist stance to one more closely resembling her present radical position. She believed that she saw more closely the power and control

issues operating under patriarchy. While being called upon to speak to women's groups and other interested parties about her book and the role of women within the Catholic Church, Daly found herself becoming more and more disconnected from the ideas and attitudes which originally formed her book. She lost her enthusiasm for mere reform and began envisioning a female revolution.

Having come to a personal crossroad in feminism, at which point she decided on a radical position, Daly continues to write and teach her values and beliefs.

FEMINIST RHETORICAL CRITICISM

Mary Daly's work, beginning with Gyn/Ecology, is uncompromisingly anti-patriarchal, but more importantly, for Daly, it is uncompromisingly pro-radical feminist (Daly, 1978, 1984, 1988). The language Daly uses in her books expresses this combination of anti-patriarchal and pro-feminist philosophy. It is Daly's belief that words originated with women as part of their creative process, while the male role consisted of containing the language for the purpose of controlling women (Daly, 1988). Daly believes that the process of reclaiming language, and utilizing it for the benefit of women, is necessary if women are to separate from patriarchy and move on to a "metapatriarchal be-ing."

Daly's utilization of language arises from her own experiences or what she might name "spinning" or "be-ing." Her statement, in Gyn/Ecology, that "this book is about the

journey of women becoming" (1978, p. 1) is a statement of her own life. Following Daly through the development of a plea for an establishment of female equality within theology (in The Church and the Second Sex, 1985) to a complete dismissal of all "ologies" as "static and stagnant bodies of knowledge" (1988, p. 214) renders her journey visible and verifiable. She writes as part of her own transformation process and also to create a context from which other women might start, or continue, their own journey. About her work, she states:

This writing/metamorphosing/spinning is itself part of the journey, and the chrysalis--the incarnation of experience in words--is a living, changing reality (1978, p. 23).

The radical feminist journey and Daly's use of language to expedite the "voyage" is, according to Daly, inextricably bound together, since it is through language that false perceptions (patriarchal perceptions) are instilled in women's minds and lives, "indeed, deception is embedded in the very texture of the words we use, and here is where our exorcism can begin" (1978, p. 3). "Freeing words from . . . patriarchal pattern[s]" (1988, p. 3) is promulgated in conjunction with destroying the cultural "myths of feminine evil" (1978, p. 2) that Daly believes the language has historically conveyed. Words become tools Daly employs to help release women from patriarchal constraints. She perceives words as labryses, claiming,

. . . in their double-edged dimension, then, words wield/yield messages about the tragedy of women and the Wild be-ing confined within imprisoning patriarchal parameters (1984, p. 4).

In the belief that phallocratic myth has brought the world to the edge of destruction (1978, 1984, 1988), Daly reclaims and utilizes words to promote transformation within the women who read her books and actively pursue those ideas found within. As the term "metapatriarchal" implies, Daly does not seek to reform patriarchal culture; she seeks to go behind and beyond it through a process of remembering and creating a women's world. Daly writes, "the radical be-ing of women is very much an Otherworld Journey. It is both discovery and creation of a world other than patriarchy" (1978, p. 1).

In guiding "Others" on a metapatriarchal journey, then, Daly attempts to establish a world separate from a masculine paradigm, which women define and in which they define themselves. This is possible, Daly believes, only if a language is reinstated that replaces man as central. Jehlen (1983) and Irigaray (1985) point out that man's centrality in language has prescribed a feminine as defined through the masculine alone. Woman, then, is left as "a sort of fiction" (Jehlen, 1983, p. 76) without recourse to self-representation. Men, then, have actually described themselves, ascribing their undesired traits to the feminine, creating a negative, or inferior alter ego (Millet, 1970). In order to correct this false representation, Irigaray (1985) recommends that language be critiqued at every conceivable point for patriarchal presuppositions. She believes this procedure will

. . . cast phallocentrism . . . loose from its
moorings in order to return the masculine to its

own language leaving open the possibility of a different language (p. 80).

If language is to be restructured then, the supposition upon which it rests must be understood; that is, that value is placed upon the masculine and displaced from the feminine. Throughout her work Daly stresses that patriarchy is "supported and legitimated by the (unreal) word-building activities of subliming, sublimation, and sublimination" (1984, p. 163).

Naming the anti-female activities of patriarchy is, for Daly, the beginning of the process that perpetuates women's evolving spiritual consciousness, which leads to their separation from the patriarchal culture. This separation is a conscious removal of self from a phallocentric definition of woman, which, if believed, leads to a restraining of women's conscious growth and active potential and thus, to a living death. Women who "see/name the fact that phalloocracy reduces women to framed pictures/holograms/robots" (1978, p. 56) are able to break through the boundaries of the patriarchal world and become "Self-defining." Women making this journey are, Daly believes, creating a transformation within themselves. She states:

. . . macroevolution is defined as "evolutionary change involving large and complex steps (as transformation of one species to another)." Such evolution is now intended, with varying degrees of explicitness, by Crones. Metapatriarchal women experience as ineffably accidental our connection with the species that planned and executed witch-crazes, death camps, slavery, torture, racism in all its manifestations, world famine, chemical contamination, animal experimentation, the nuclear

arms race. This differentiation is affirmed by a series of conscious choices (1984, pp. 350-351).

Transformation of consciousness requires, Daly believes, a shift from the patriarchal investment in necrophilia as the prime motivator, to a reverence or love of life which Daly names "biophilia." She defines necrophilia as the hatred of women, and life as it is created through women, while "loving" those who are in a state of living death. Necrophilia is, then, a patriarchal desire to maintain women under masculine control, to take control of reproduction, and to redefine life so that one only becomes alive through death or technological extension of the body.

Daly (1978, 1988) and Jeffords (1989) explicate the underpinnings of male control of reproduction. Placing an emphasis on the biological role of the mother and the social value of the fetus, males reduce a woman's social identification. Women become mere vessels or mechanisms which hold the child, while males, through their roles as political and social agents (politicians, abortion rights arbitrators, doctors, husbands, grantors of research monies, arbitrators of birth control), control birth. Daly also contends that males identify with the fetus because they identify with the position of the fetus. That is, males are continuously in the situation of drawing from the female the creative energy needed to sustain their endeavors in the business, social, and political worlds. Unwilling or unable to actually be creative, males continually utilize women's mental, spiritual,

and creative power. Males, therefore, control women as a creative wellspring. Daly suggests that the Catholic Church is an excellent example of a patriarchal institution which draws its strength from women.

. . . without such kneeling women the church would literally lose its power and cease to exist, for there would be no female energy for it to feed upon. It is essential to realize that without the loyalty of women the church and its churchmen would shrivel and die (1985, p. xxi).

Life through death and technology is expressed in several ways. Religion offers life in death through a bonding with God. Daly observes that St. Paul's words are indicative of a belief in the superiority of transcending physical life as he cautions people to "set your mind on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God" (Col. 3: 1-3 [R.S. V.] cited by Daly, 1988, p. 84).

Jeffords (1989) points out that war also offers examples of life fulfilled through death. War provides the proper milieu for the ultimate expression of man's aggression--killing the enemy. The male is most fully alive when engaged in death. Technology becomes a method of extending the soldier's ability to kill. In extending the biological boundaries through technological devices (helicopters, M16s, etc.) the body becomes larger, more powerful, more depersonalized, more pleasurable. Jeffords states, "because technology is the (male's) body, that body achieves not only the illusion of coherence, but its power as well" (1989, p. 14).

Eisler (1987) reminds her readers that technology in itself is not a problem. However, the androcratic willingness to use technology to destroy life in order to gain short-term advantages is a problem. The desire to conquer nature, or nations, implies the desire to destroy the world in order to render it utilizable or powerless to harm. In the act of destroying or conquering, a sense of "power-over" or power at the expense of another is achieved (as in the act of killing during war), creating an aliveness stemming from the consummate act of aggression. Whether it is the toxic chemicals used to kill insects and foliage for the production of more food, the destruction of the rain forest for American fast food consumption, pollution of lakes, rivers, oceans, and air by companies providing jobs for thousands of people, or spending billions of dollars each month on instruments of war to ensure peace, patriarchal consciousness allows death to dictate the manner in which we live. Radical feminists believe that, if continued, phallocracy will result in global destruction (Daly, 1978, 1984, 1988; Eisler, 1987; Kelly, 1984; Noble, 1983).

While man may ultimately destroy the planet in his desire for better life through death, Daly believes that androcratic culture is also involved in the more immediate goal of physical and psychological destruction of women. With the constant distraction of male concerns, women are distracted from the realization of their own issues. That is, women are diverted from realization of their need for

self-identification. Daly contends that women are contained within

. . . patriarchal oppression . . . inherited by women through socialization processes; socially transmitted dis-ease involving psychological paralysis, low self-esteem, hatred of Self, emotional dependence, horizontal violence and a never ending conviction of one's guilt (1988, p. 87).

French (1985), Millet (1970), and Irigaray (1985), among others, believe the medical practice, with the inclusion of psychology, to be particularly effective in maintaining women's secondary status. Freud, while only one figure in a misogynistic society, plays an especially important role for several reasons. Millet contends that Freud was a leading force in countering the women's movement of that era--"the first wave of feminism." She believes that his influence in America "is almost incalculable" and that the effect of his work and those who followed him, "was to rationalize the invidious relationship between the sexes" (1970, p. 178), validating role relationships, based on women's inability to be male. Indeed, Freud was able to incorporate the newly emerging social sciences, which Millet believes exert a strong influence on people's values and beliefs, with the pure sciences such as biology and medicine to legitimate traditional beliefs in updated language. Freud, then, is important because of his ability to "elucidate the unconscious underpinnings of patriarchy" (Garner, Kahane, and Sprengnether, 1985, p. 16) in the voice of a scientist.

Freud's work stems from, and underscores, the fact that in patriarchy the female is perceived not as an entity complete in herself, but rather as a negative complement of the male. Simply stated, the female is perceived as existing as a type of inferior male who is forever seeking to complete herself through the auspices of either her father, her husband, or her (preferably) male child. The female is doomed to self-hatred and mother-hatred as she realizes that neither she nor her mother are able to provide the proper organ for self-fulfillment. In her desire to be fulfilled through a male she is unable to develop her own sense of independence and capabilities, therefore she is unable to participate in the political or male social world (Garner, Kahane, and Sprengnether, 1985; Irigaray, 1985; Millet, 1970). In this construct the female's world is limited in scope and desire to that of serving the male, so that the woman has no life of her own and is, therefore, maintained in a living death, forever supplying nourishment without reciprocity.

Daly believes psychotherapy has inflicted self-loathing and helped destroy the important bond between mother and daughter. She states that therapeutic intent is:

. . . the psychiatric/psychotherapeutic ritual destruction of women. Two basic strands in this legitimating ideology are blaming the mother and blaming the patient/client. These are simply variations on the theme of blaming the victim (1978, p. 265).

The best defense against the promulgation of guilt and self-loathing for being female is for women to seek "again our new and ancient wisdom" (Daly, 1978, p. 292). Women must communicate to each other, about themselves and their feminist foresisters. Daly (1978, 1984, 1988), Cixous (1983), Durek (1989), Noble (1983), and Starhawk (1979), among others, admonish women to find themselves, and while the specific method of each varies, the intent is a resolve to bring to conscious awareness the feelings, experiences, intuitions, logic, strength, desires, values, beliefs--in short, everything a woman may express and explore about her own life. Through the proliferation of feminist material women will find communion, continuity, community, and the realization of deep personal integrity. Daly perceives this as a "metamorphosing" whereby females caught in the "original sin of women: state of complicity in patriarchal oppression . . . inherited . . . through socialization processes" begin committing "Original Sinful Acts: . . . Acts of questioning and challenging the old saws/laws of the Lecherous State" taking an "Otherworld Journey: A Journey of exorcism and ecstasy . . . discovery of a world other than patriarchy" to arrive in an "Otherworld: . . . true Homeland of all Hags, Crones, Furies, Furries, and their Friends; Country of the Strange; . . . the Real World" (Daly, 1988, pp. 86-87).

Women, then, find themselves by sharing with others who are separating from patriarchal definition. These women

believe in, and act on, female active potency, creating a context or atmosphere in which transformation may occur. Daly names this female bonding "Be-Friending." Be-Friending springs from a realization of the interconnectedness of all living beings, and the desire to share the happiness which occurs with the exercising of one's own active potency. Daly defines the sharing of one's happiness, in realization that sharing will extend the depth of creative energy and activity in one's own as well as other's lives, as "biophilic communication," or life-enhancing sharing. The recognition of the interconnectedness of life, and the affinity toward sharing that the realization of her own active potency brings is, according to Eisler (1987), the beginning of a more creative, indeed a more advanced, expression of consciousness. In releasing the energy directed toward defending oneself or one's culture, and utilizing that energy in cooperative undertakings, individual development is achieved. Eisler believes that affiliation is the only means for individual development.

Women then find the means for self-definition in their affiliation with like-minded women. Daly (1978, 1984, 1988) and Raymond (1986) point out, however, that prevailing values constrain woman-centered relationships with denial, exploitation, or implications of pathology. Constraint is also enforced with silence and accusation. Raymond states:

. . . by blaring the hetero-relational message that "women are each other's worst enemies," men have

ensured that many women will be each other's worst enemies Constant noise about women not loving women is supplemented by the historical silence about women always loving women (1986, p. 151).

Raymond contends that patriarchal structure is threatened when females take their relationships out of the sanctioned private and personal realm, and return it

. . . to a primary place as a basis of feminist purpose, passion, and politics . . . [where] women come to recognize in our friendships with each other implications beyond the personal nature of this bond so that we ourselves do not underrate its social and political power, a power that, at its deepest level is an immense force for disintegrating the structures of heteroreality. The empowering of female friendship can create the conditions for a new feminist politics in which the personal is most passionately political (1986, p. 110).

Raymond addresses two major instances of women-identified communities that empowered the women within, and created a difference in the world around them. Between the seventh and twelfth centuries convents were centers of intellectual, spiritual, and political achievement. Women flocked to these settings in the realization that high art, culture, education, and relative freedom were offered within the monasteries. Abbesses were accorded rights of jurisdiction over the vast acres of land, and the people who worked it. Rulers sought the women's council, and abbesses held positions in government. Women taught, learned, worked, and created in a companionship and equality that created and sustained a richly rewarding community life. The convent's influence was felt in literature, in the arts, in the improved lives of the feudal serfs under their leadership,

and in the highest governing offices. For five centuries female monasteries offered women a dignified, rewarding context in which spiritual, emotional, and intellectual growth was nurtured for the benefit of the participants and the world around them, ending only when the Catholic Church determined that the nun's lives were too free.

Another group of women who consciously chose to live in a community of women rather than submit to the cultural expectation of marriage, were the Chinese marriage resisters, prevalent between the nineteenth and twentieth centuries. Marriage resisters generally were most active in the Canton Delta area where several factors worked to the benefit of the women. These factors included an extensive amount of industry in the area affording opportunities of employment, hence economic independence. Fewer women were subjected to footbinding, allowing greater mobility and again greater independence. Fewer instances of female infanticide were noted, indicating a larger percentage of women in the area, while a large number of males had migrated, leaving a smaller percentage for marriage. Education and intelligence were also of a higher quality than elsewhere in China, due in part, perhaps, to the houses which older women maintained to raise young females. Taken together, these circumstances provided over a century of opportunity for women to develop strong women-identified communities. Joining such a community required a strong conscious decision to fight for their belief in personal independence. Together

the members created a political force that actively resisted male domination in a culture that did not recognize unmarried adult females. They provided for themselves economically, socially, politically, spiritually, and educationally, working together to meet their own needs on every level. The communities gradually lost their momentum as the women were exiled in an effort to rid China of their influence. The political impact of this group of women is, however, felt to this day in the lives of Chinese women (Raymond, 1986).

Women working together in communities have accomplished educational, spiritual, artistic, political, and intellectual aims that they have been unable to fulfill while isolated under patriarchally construed constraints of social expectations (marriage, childbearing and rearing, and care-taking). There is a vast amount of evidence that women in the seventeenth, eighteenth, and nineteenth centuries formed networks of female relatives and friends that provided succor, nourishment, and deep personal relationships within societal norms. In a world that virtually excluded women from political, educational, and economic contacts, or resources, females were creating their own homeo-social sphere. While separated from the masculine world through exacting gender role expectations, the women's world was not isolated nor merely a subcategory of society (Smith-Rosenberg, 1983). The letters and diaries that have been found portray a rich inner life, a network of love and support, and a sharing of social, personal, and intellectual knowledge. Friendships,

outlasting marriages and physical separation, were formed early in life, many times ending only with death.

DuBois (1980) points out that this networking may have had a deleterious effect in that it may have delayed women becoming politically active. Immersed in a comfortable world of their own making DuBois contends that women may have felt little proclivity for working toward rights in the masculine sphere. Other scholars, however, argue that female networking promoted "an understanding of the potential power of collective action and thereby facilitated the emergence of feminism: (Abel and Abel, 1983, pp. 3-4). While Raymond (1986) warns that female friendship must transcend the personal to become political, Freedman (1979), Lerner (1980), and Smith-Rosenberg (1980), give ample evidence that, in the nineteenth century, it was the personal bonding and intimacy that led to the political. Freedman cites Nancy Colt, stating, "private 'sisterhood' may have been a pre-condition for the emergence of a feminist consciousness" and female bonding "provided support systems for politically active women" (1979, p. 513). Freedman also suggests that it was that movement of young women, in the 1920s, away from the women's cultural milieu and into the male world that helped lead to the disintegration of the first women's rights movement.

Aspiring to equality with males through entering the male's world, and acquiring male values, led to a proclivity for heterosocial relationships and a devaluing of female

friendships. In losing their commitment to each other, and to female issues, educational, social, and political opportunities were lost. Males, failing to accept women on equal terms, provided insufficient opportunities for women's growth in the male-centered educational and social spheres. Political advantages were lost for the lack of a "strong female voting block or political organization" (Freedman, 1979, p. 523), leaving newly elected or appointed female politicians without a constituency. Without support from either males or a sufficient number of women, the female politician lost the respect of her male colleagues and eventually most of her newly emerging political power. Male politicians began appointing or electing to party office only those women who were easily led, or loyal to male interests. With the disintegration of female bonding came the disintegration of the ability to adequately utilize, for female interests, the hard-won right to vote (Freedman, 1979).

Daly believes that women must renew the deeply passionate friendships of which they are capable if they are to transform their own patriarchal consciousness. She believes that anytime a woman is able to "spark" the consciousness of other women "Be-Friending" is occurring. Thus, when Betty Friedan wrote The Feminine Mystique in 1963, creating a context for women to begin sharing feelings and issues long unspoken (Kennedy and O'Shields, 1983) Friedan was participating in the Be-Friending of thousands of women. Sharing with like-minded individuals led to a sense of community

which led to the "second wave" of feminist activity. French (1985) suggests:

. . . [in order] to create a feminist world, we need to perceive the factitious nature of patriarchal ideas, and structures and to develop a voice of our own (p. 446).

Be-Friending is, as Daly conceives it, the actualization of a feminist world. Women enable one another to name the myths, beliefs, and values on which patriarchal cultures rest, and in naming to rid themselves of the effects. Just as French (1985) warns that remaining forever in the position of the negative dooms feminism to recreating patriarchal intolerance and desire to dominate, so negation is only one aspect of Be-Friending. Be-Friending is, in actuality, the affirming of women's "active potency." It is the positive desire to share women's happiness stemming from the life of creative activity which self-identification brings. Daly identifies Be-Friending as the context in which

. . . women can hope to Realize our potential for finding and developing deep, Self-transforming friendships. Such friendships imply communication of Happiness. For Hags this means sharing, on many levels, activities of our Metamorphic be-ing, risking together our meta-patterning living, our creativity (1984, p. 386).

Be-Friending is communicating happiness which comes from living life as the creator of one's own life, in constant connection with all of life. French (1985) clarifies this concept with her statement:

. . . the only true revolution against patriarchy is one which removes the idea of power from its central position and replaces it with the idea of pleasure (p. 444).

She declares that although the idea of pleasure (happiness) has been viewed with suspicion under patriarchy, it is actually healthy for humans. Pleasure is enhanced through a person's personal acquisition of power. French makes a clear distinction however, between "power over," or the power stemming from dominance over another, and "power to," that which comes from within the person allowing her to achieve her own goals, create her own life. "Power to" is the self-directed flow of energy which allows one to creatively live in harmony with others. Daly names this ability to be inner directed "spinning" or "weaving," as in the process of weaving the tapestry of one's own life (Daly, 1979, 1984, 1988).

Spinning then, denotes pleasure or happiness in self-directed activity, that is, the creative activity of life itself becomes pleasurable rather than the promise of "life after death" or a "better life through technology." Pleasure in life is only possible, however, if the body and nature are once again given value. Long despised as inferior to "man's" transcendent goals (Merchant, 1980), nature, and the body as part of nature, must, once again, be enjoyed. The masculine desire to kill, or dominate, in order to feel alive must give way to the desire to cooperate with nature as part of the life process (Eisler, 1987; French, 1985).

Part of enjoying nature, and the body, is expressing feelings of the body, or expressing with feeling the body. French (1985) and Humm (1986) discuss the feminist writers and critics who choose to "write through the body" (Humm,

p. 45). French describes this as a language which, in contrast to the depersonalized, mechanized, womanless, cold language of male technology,

. . . is extremely expressive . . . based on the personal, uses female imagery extensively, and refers even to large-scale public and cultural conditions in terms of personal experience (1985, p. 451).

Writing through the body, Daly restructures language to fill forms, to express thoughts, to bring darkness into the light, to create contexts which are as ancient as woman, and as new as the fresh experiences of Daly herself. French contends that Daly's style is an attempt to "carve(s) out an avenue of experience that can no longer be reached through traditional forms" (1985, p. 454). Daly writes that in placing life at the center of her world she is breaking through sound barriers so that Self-defined women will hear each other and all living beings. In denigrating nature, man lost his ability to communicate with nature and with his own internal voice. Daly uses words to activate the reader's participation (Humm, 1986) in hearing that voice once again; the internal guide that allows women to feel the interconnectedness with all life (Daly, (1988).

In writing as she does, Daly opens herself to criticism from feminists who find her out of touch with reality (Elsh-tain, 1982), or too complicated and therefore limited in outreach (Armstrong, 1987). French (1985) points out that women who attempt to write through the body

. . . deny existing culture, reject theory, and exalt the body . . . [and] may be crossing the cultural

borderline into hysteria, which is potentially liberating but also limiting (p. 455).

It is also true that female imagery and emotions are not topics which stir many males, nor will many males read such work, especially politicians or those in academia. However, as both French (1985) and Humm (1986) perceive, the message is not intended for males, nor for anyone living within patriarchal norms. The message is intended for those women attempting to "metamorphose." That this approach does not conform to patriarchal expectations is entirely the point, and the risk. As French states:

We simply do not know whether we can change a society by standing outside it and creating a culture of our own: but it is as worth trying as any other course (1985, p. 455).

Daly very clearly states that she is not attempting to provide patriarchal culture with another theory of salvation, nor is she attempting to model her work on patriarchally sanctioned constructs; neither is she attempting to be heard by those who remain within patriarchal boundaries. She states:

The point is not to save society or to focus on escape (which is backward looking) but to release the Spring of be-ing. To the inhabitants of Babel this Spring of living speech will be unintelligible. If it is heard at all, it will be dismissed as mere babble, as the muttering of mad Crones. So much the better for the Crones' Chorus. Left undisturbed, we are free to find our own concordance, to hear our own harmony, the harmony of the spheres (1978, p. 22).

Press (1989), Rakow (1989), and Dervin (1987) believe in the transformative power of feminism within the communication field and also within the world. They believe that

women finding their voice and speaking their ideas is an empowering step in the transformation process. The authors also believe that feminist transformation will occur only if feminists have a vision for the future. Daly offers one vision, based on a concept of a new morality or ethics which Daly names the "metaethics of radical feminism" (1978, p. 11). Metaethics are based on self-definition in which words take on meaning stemming from an internal source, so that each person is living, creating, her own life. External sources of information are perceived to be correct or incorrect according to the person's internal guide. Daly believes that a woman who is in touch with herself at the inner level perceives all of life as interconnected, creating a richly rewarding web of activity and sharing.

Metaethics is at odds with the patriarchal value system in which power, control, and belief in superiority, necessary to perpetuate the current culture, instill dominant and submissive behavior, hierarchal belief, and division along the lines of class, race, sex, or species. In Daly's paradigm a Self-defined woman is one who has slipped across the boundary of external control, and into a world of internal values, which aid her in visioning her future. French (1985) comments:

. . . feminism does not offer a fixed program or dogma, or new law for the future, but does offer a new vision of human nature, reality, and socio-political arrangement (p. 536).

In a world in which patriarchy has been established as reality, vision is the very foundation of feminism. Feminist vision is the generating of ideals, the ability to expand the known qualities of the present world. It is a declaration that "the world is more than men have made of it" (Raymond, 1986, p. 207).

Raymond (1986), and Daly (1987) believe that vision consists of two major components. The first feature is the ability to recognize the world as it is, that is, the misogynistic, destructive patterns that have created the very real life-degrading and life-threatening problems for women today. The second aspect is to utilize this recognition to visualize a future that lies beyond the edges of patriarchal culture; "realism about the conditions of man-made existence must be illuminated by a vision of feminist imagination that acts" (Raymond, 1986, pp. 207-208). Feminist vision includes such values as loving life, pleasure or happiness in creative activity that is in accordance with the individual's deepest desires and needs, and sharing with others who love life. French (1985) stresses that in order to alter world conditions power must be replaced with pleasure. She believes that patriarchy is based on negation, on denial, on exclusion, on suffering. Feminist vision then, must be based on the quest for that which brings pleasure or delight to human beings.

Feminists may find that rhetorical criticism may yield a rich arena for naming present world problems, and creating

workable images for the future based on feminist values. As Rakow (1989) states, "feminist scholars within the field of communication are in a position to put communication at the service of the feminist cause of transformation" (p. 213).

Daly's language is based on the feminist values of "biophilia," "Be-Friending," and Self-definition (Rich, 1979). These values, which are intrinsic to Daly's life, are values that the patriarchal world derides, or denies; as such they are concepts for which Daly did not find terms or words ready-made. In order to express her ideas Daly wrenched words from old contexts, made up new words, and stressed prefixes or suffixes to create different meaning. She broke the rules of grammar, spelling, pronunciation, punctuation, capitalization, rhythm, and style. She created a dictionary or "Wickedary" for the reader who wishes to include Daly's words in her own communication, whether written or oral (Humm, 1986). Daly also invites other radical women to explore and create their own words, and hence worlds. She invites women to be courageous and outrageous in expanding their vocabulary, with themselves at the center. Expanding their vocabulary expands feeling, concepts, ideas, and the sense of pleasure; it allows women to envision new worlds.

CHAPTER III

FEMINIST RHETORICAL CRITICISM: ADRIENNE RICH

BIOGRAPHICAL DATA

Born May 16, 1929 in Baltimore, Maryland, Rich was the eldest of four children in an upper middle-class home. Rich's mother was a musician who gave up her professional career upon marriage. Rich's father was a doctor, well versed in literature. Rich grew up reading such writers as Tennyson, Keats, and Blake. Her own interest in writing began at an early age, under her father's tutelage (Gould, 1984). During high school and college Rich continued to write, influenced by male teachers, and writers such as Robert Frost, Dylan Thomas, and W. B. Yeats. In 1951 Rich graduated from Yale, Phi Beta Kappa, receiving an A.B. degree. The same year she received the Yale Younger Poet Award for her first collection of poetry. The award included publication of her work. Upon graduation she applied for, and received, a Guggenheim Fellowship, which allowed her to spend a year in Europe. Returning home, she met and married Alfred Conrad, a professor of economics at Harvard. She married with the intention of continuing to write while having a family (Gould, 1984).

In 1955 Rich gave birth to her first child, and simultaneously published her second work which "won the Ridgely Torrence Memorial Award of the Poetry Society of America" (Gould, 1984, p. 216). Although honored for her work, Rich felt alienated from it, with doubts about her sense of direction. The birth of two more sons within the next four years brought a heightened sense of nameless anxiety, separating her from the sense of purpose she had once experienced. The perpetual effort demanded of a person caring for three small children and a husband was not compatible with the demands of writing poetry. Although Rich never believed that it was necessary to be isolated to write, she did find institutionalized motherhood to be "in direct conflict with the subversive function of the imagination" (Gould, 1984, p. 218).

Although hampered by family obligations, Rich continued to write, in bits and pieces, and she continued to win awards for her poetry. She received the National Institute's Award in 1960, and became the Phi Beta Kappa Poet at William and Mary College. In 1961 she once again won a Guggenheim Fellowship, allowing her to return to Europe for a year. On her return Rich received a Bollinger Foundation Grant, and the Amy Lowell Traveling Fellowship awarded for translating poetry. A third book of poetry was published in 1963, indicating a change of consciousness. Rich's early works were predicated on the masculine concept of universality of the neuter voice; however, Snapshots of a Daughter-in-Law focused on her experience as a female, expressing her life as a wife,

mother, person, poet. This book was Rich's first attempt to express herself outside the expectations of the masculine paradigm, and women responded with approval. The book was reissued three times and the title poem received Poetry magazine's Bess Hokin Prize (Gould, 1984).

In 1966, while Phi Beta Kappa Poet at Harvard, Rich published another book of poetry which continued to express her personal life in poetic form. Feminist issues were becoming more important to her also, as she found inspiration in other feminist poets and began feeling, once again, a sense of purpose and direction. Not only her poetry, but her life became focused around feminist issues as she grew active in organizing protest marches, and fund-raising. One book of poetry, published in 1969, revealed her strong concern for the anti-war effort based on her feminist concerns (Gould, 1984).

Rich continued writing, teaching, and receiving awards and honorary titles. Wheaton College bestowed upon her an honorary doctorate in literature in 1967, and 1968 brought Poetry magazine's Eunice Tietjens Memorial Prize, and a teaching position at City College in New York in the SEEK and Open Admission Programs. Her concerns for "women of color" or black and third-world women, were strengthened through her friendships with two young black teachers and writers, Alice Walker and Audre Lordes (Gould, 1984).

In 1971, Rich received the Shelley Memorial Award from the Poetry Society of America for The Will to Change.

Feminists recognized her further involvement in the women's movement and she became increasingly known as a radical feminist. Diving into the Wreck in 1973 appealed to feminists and critics alike. Feminists regarded the work as "a guideline in poetry to active feminism" (Gould, 1984, p. 231), and the critics awarded her the National Book Award. Upon accepting the award Rich read a statement, devised by Alice Walker, Audre Lordes (sister nominees), and herself, which stated Rich's desire to accept the award only in the name of women everywhere who have not been heard by the patriarchal culture. Her statement was a rejection of the patriarchally competitive nature of the award (Gould, 1984).

Rich received a grant in 1973 to write Of Woman Born, a work depicting her desire to "destroy the time-honored but false myths of motherhood" (Gould, 1984, p. 234). During this period she also taught English as a professor at City College of New York and produced another volume of poetry. On Lies, Secrets, and Silence, a compilation of critical essays and addresses given at various feminist seminars, was published in 1979.

Rich continues to write poetry, critical essays, and speeches. Her ever-evolving list of works include a second compilation of essays and addresses, entitled Blood, Bread, and Poetry in 1986, and volumes of poetry such as The Dream of a Common Language in 1978, A Wild Patience Has Taken Me This Far in 1981, and The Fact of a Door Frame in 1984. Rich

is well known and respected for her writing abilities and her passion for life.

FEMINIST RHETORICAL CRITICISM

In a world that teaches patriarchy as "natural law," Rich, in her role of radical lesbian feminist, is asking questions about the validity of the law. Awakening women to the facts of patriarchy--the violence, the racism, the subsuming of women into "mankind,"--is, Rich asserts, "an act of survival":

. . . until we can understand the assumptions in which we are drenched we cannot know ourselves.. And this drive to self-knowledge, for women, is more than a search for identity: it is part of our refusal of the self-destructiveness of a male dominated society (1979, p. 13).

If women are to understand themselves within a patriarchal society, Rich believes it is necessary to "re-vision" history from the perspective of women. Re-visioning is looking at the previously unexplored aspects of history, it is critiquing the taken-for-granted assumptions of history, and the effect of these assumptions on women's image of themselves. Especially important is a review of language, and the historical effects on women of being objectified, of being voiceless in the very words women speak. Rich contends that if women are to transform patriarchy, they must create a new vision of themselves, their history, and their sexual identity. Language and images that center on women, on women's "sense of self," on women's commitment to each other,

on women's visions for their lives, are necessary components of re-vision and transformation.

Both a critic and a poet, Rich perceives the power of language to shape thinking processes. She believes as a poet it is her responsibility to use her artistry to create an ongoing dialogue with her female audience, in which readers find themselves involved because the poetry touches their lives. Inspiring her readers and being inspired by them, Rich is able to challenge conventional wisdom, to question authority, and to conceive of options not normally available. Poetry allows her to form new images of reality with such active potency as to actually change women's lives. Language, then, as utilized through her poetry, is a vital key in raising women's consciousness (Rich, 1979; De Shazer, 1986).

Rich contends that language originated with women, but has since been confiscated and placed under patriarchal control. Patriarchal control has meant that commonly used words, such as "love," "power," and "integrity," have meanings that do not correspond to the feminist perspective. All words, then, must be examined for insight as to the differences between patriarchal perspective, and feminist visions of cultural transformation. Rich states:

When we become acutely, disturbingly aware of the language we are using and that is using us, we begin to grasp a material resource that women have never before collectively attempted to repossess (though we were its inventors and though individual writers . . . have approached language as transforming power), . . . We might hypothetically possess

ourselves of every recognized technological resource on the North American continent, but as long as our language is inadequate, our vision remains formless, our thinking and feeling are still running in old cycles, our process may be "revolutionary" but not transformative (1979, pp. 247-248).

Poetry is, for Rich, a means of critiquing the language. It is a method of exploring the relationships between words, or perceiving new dimensions of meaning, of conceiving the differences wrought from a shift in pronouns. Poetry is also a way of grasping the power of language, which lies in the ability of language to render the world knowable. Language is a person's, a culture's, concept of the limitations, or possibilities, available in life. Language makes possible, or severely limits, the ability to express or even know one's inner reality (Rich, 1979). Rich utilizes language through her poetry for the expression of concepts and feelings that patriarchal culture has deemed irrelevant. She writes about women and her poetry:

It is as if forces we can lay claim to in no other way, become present to use in sensuous form, . . . Think of the deprivation of women living for centuries without a poetry which spoke of women together, of women alone, of women as anything but the fantasies of men. Think of the hunger unnamed and unnamable, the sensations mistranslated (1979, pp. 248-249).

In producing a visible record of women's experiences, in treating these experiences as valuable and necessary to women and society, Rich is encouraging women to take themselves and each other seriously. She urges women to perceive themselves capable of self-transformation, of conceiving a world in which women's values, beliefs, and experiences alter

humanity. This change is possible, Rich believes, as women, recognizing their connectedness, choose their association as the basis for a "common language."

The most basic of all sources of connection is the fact that every woman has been, or is a daughter, and every woman has been or has had the potential of being a mother. While every human is "born of woman," it is only females who have the ability to connect the generations. While patriarchal males have controlled women in order to assure themselves of descendants, Rich believes that the connection between mother and daughter is a powerful force that, once realized, counters the destructive orientation of the patriarchal culture, and focuses energy on the value of life.

Although mothers and motherhood have been written about from the perspective of the son, the mother-daughter relationship is "the great unwritten story" (Rich, 1976, p. 225). Motherhood as a patriarchal institution has been addressed; mothers' roles, responsibilities, needs, and problems have been formally prescribed and described especially as they revolve around the male; there is little written however, about the relationship of females in the closest of bonds. Rich explores motherhood and the mother-daughter relationship in its institutionalized and personal aspects in her book Of Woman Born (1976) as well as in journal articles and panel discussions.

Rich contends that under the patriarchal institution of motherhood most mothers have been unable to provide the

loving, empowering nurturing that a matriarchal focus fostered. Under patriarchy, mothers may prove to be a burden to their daughter's spirit, teaching the daughter to conform to those beliefs, traditions, and values that denigrate and degrade female self-worth. The practice of footbinding in China, clitoridectomies in Africa and America, or the psychological abuse of turning away when her daughter is the victim of incest, represent a powerlessness on the mother's part. Attempting to prepare the child for social reality, and for social acceptance, she relegates her daughter to intense physical and emotional suffering, and emotional resignation to the fate of second-class citizen, perpetuating the role she learned from her mother. While Freud believed that girls became angry at mothers for not supplying them with a penis, Rich agrees with psychologist Nancy Chodorow that women's anger actually stems from the mother's willingness to relegate the daughter to a sexually imposed second-class status, when the daughter needs the love and strength that only her mother, because of the "intense identification," could impart.

Institutionalized motherhood is designed to counteract the natural tendency for females to identify with other females. The daughter is encouraged to blame her mother for her sexually relegated position, thus learning to distrust those who are the most like herself, thus leading to and fostering distrust of self as female. The mother's position is particularly acute as she attempts to raise her daughter

within cultural norms. Cultural norms prescribes not only that her daughter be taught to suppress her own abilities and proclivities for anything besides marriage and motherhood, but also that the mother is raising her daughter virtually alone. Cultural expectations are such that the family unit is sacred, and little community or even familial assistance is provided. Alone, and believing herself to be ultimately responsible for her daughter's life, women are encouraged to suffer guilt and anxiety for their inadequacies as mothers: "The mother is the first to blame if . . . anything goes wrong" (Rich, 1976, p. 222).

Mother and daughter relationships, then, have suffered from the divisive tactics of patriarchal beliefs. The daughter turns from the mother in recognition that the mother has failed her by not providing the same sense of self-identity that was fostered in the male. The daughter is encouraged to turn her desire for fulfillment and affection away from her first source of love (generally her mother) and give it to a male in a passive attempt to live her life through the male. The mother, usually without support in her parental duties, is made to feel guilty for either not doing enough or being overly protective, thus, "the institution of motherhood finds all mothers more or less guilty of having failed children" (Rich, 1976, p. 223). Susan Griffin, in commenting on motherhood writes, "the institution of motherhood in our culture is one in which the mother sacrifices herself to the child. She sacrifices herself. Her

self is lost" (1983, p. 73). If the mother sacrifices herself completely, she destroys the child in a welter of repression and dominance. Society is structured to instigate this sequence, and in the final analysis blame the mother.

Despite the difficulties imposed upon the mother-daughter relationship in a patriarchal culture, Rich believes it is the bond on which feminism depends. Mother and daughter share a closeness which is not possible in any other relationship.

Probably there is nothing in human nature more resonant with charges than the flow of energy between two biologically alike bodies, one of which has lain in amniotic bliss inside the other, one of which has labored to give birth to the other. The materials are here for the deepest mutuality and the most painful estrangement (Rich, 1976, pp. 225-226).

While a female who has not received support from her mother may, as an adult, seek it from males, there is a constraint upon that relationship which keeps the female forever dependent upon external approval. Male support is generally given in recognition of the female's ability to "think like a man," which does little to instill a self-regard in her identity as a woman, nor does it foster a regard for other women. Honored for her differences from other women, her esteem for women, herself or others, may be eroded. Female strength which stems from self-identification is

. . . a kind of strength which can only be one woman's gift to another, the blood stream of our inheritance. Until a strong line of love, confirmation, and example stretches from mother to daughter, from woman to woman across the generations, woman will still be wandering in the wilderness (Rich, 1976, p. 246).

While the biological role of motherhood is intensely rich with implications for both mothers and daughters, the relationship extends beyond biological borders. Rich believes that females who are aware of the inherent possibilities within the situation are able to utilize the relationship to move beyond patriarchal control. Women who are able to relieve themselves of the self-denial, guilt, shame, and frustration inherent in females within a misogynistic society, have the ability to aid others who are attempting to free themselves. Rich describes this as "courageous mothering," while Raymond (1986) names women who defy cultural restrictions "mentors" to other women.

Mentors, or "courageous mothers," are created as women aid other women in the common goal of self-identity, learning women's history, creating a "common language," extending one's parameters of possibility, and world transformation. Basic to this experience is the learning which a woman might receive from reading other women's works. Rich fosters the mother-daughter relationship between writer and reader and between writer and women who wrote before her (Friedman, 1985). She believes that it is the active and deeply satisfying learning that women bring to each other, that provides the momentum, and the solid base, for the feminist vision.

The solidity of female strength, the flux and flow of their vision, are possible only if women are able to hand other women evidence of their reality; evidence that women indeed have a culture of their own, with the perspective,

the values, and the beliefs that have led to technological and intellectual pursuits based on their own perspective. Passing on one's culture is of vital importance as Griffin (1983) states:

. . . when a whole culture is silenced or forgotten a particular kind of knowledge is also lost The words and forms and ways of remembering which belong to women are not preserved [in history]. When one reads a history of England, one does not learn of the history of domestic life, but of the life of Courts and Parliaments, . . . A people who preserve their own culture preserve in this act their human right to be self-reflective, to wonder about and seek to know who they are, why they live. To preserve a culture is to assert the right to culture at all (p. 189).

Without the strong mother-daughter bond and the strong female bonding that stems from that primary relationship, women do not receive knowledge of their own heritage. The masculine perspective, taught in schools, churches, and the language itself, is imbued most forcefully in the female whose mother is male-identified. It is only through women working together that the continuity and survival of women's culture, and thus women's values, and self-identification are assured (Rich, 1979).

The fact that women have a culture has, until the last twenty to thirty years, been in doubt, as there was almost a forty-year period, between 1920 and 1960, in which women's voices were almost silenced. However, as women such as Simone de Beauvoir and Betty Friedan began to write about themselves and other women, there has been a renewed exploration of "women's issues." Women today are teaching and learning from one another, and they are re-visioning the past

in order to learn their own heritage. Rich, in 1976, wrote, "I think that for women a critical exploration backward in time can be profoundly radicalizing. But we need to be critically aware of our sources" (p. 86). Riane Eisler, in her 1987 work The Chalice and the Blade, has utilized recent archeological techniques to reveal the antiquity and value of women's culture:

Weaving together evidence from art, archaeology, religion, social science, history, and many other fields of inquiry into new patterns that more accurately fit the best available data, The Chalice and the Blade tells a new story of our cultural origins. It shows that war and the "war of the sexes" are neither divinely nor biologically ordained. And it provides verification that a better future is possible--and is in fact firmly rooted in the haunting drama of what actually happened in our past (p. xv).

Eisler (1987) devotes her book to "a holistic study of cultural evolution--encompassing the whole span of human history and both halves of humanity" (p. xxiii). She carefully documents the prehistorical era when women and men were valued equally. Improved techniques in archeology including an interdisciplinary approach, has allowed a revision of Paleolithic and Neolithic cultures. Paleolithic symbols and artwork dedicated to the worship of a mother-goddess, until recently referred to as little more than a fertility cult, are now believed to be early evidence of an evolving religion. Intricate in nature, goddess worship focused on the mother-goddess as matrix of all life.

The Neolithic culture appears to be a continuation of goddess worship as a source of life, renewal, and love. It

was during this period that agriculture, cities, technological specialization, spiritual awareness, in short all the primary technological discoveries, were made. Evidence points to the equality of the sexes, with women and men perceived as children of the goddess. The power that was allotted to women as mothers, and therefore leaders, was, Eisler points out, a power compelled more by love and responsibility than by oppression, prerogative, and intimidation. The characteristic which stands out, other than the advances in culture and technology, is the peacefulness of the people's lives. Life itself was venerated; cities were built in places of beauty rather than sited for the best defense in war, as later began to occur. Art depicted the goddess, and a variety of natural phenomena, while artwork depicting battles, domination, violence, or weapons of war was virtually nonexistent. There is evidence that Neolithic cities went over 1500 years without war. It is interesting to note that these cultures appeared not only in the areas now known as Turkey, but all over Southeastern Europe, producing a new interpretation of prehistoric Europe. Speaking of the reinterpretation, Eisler (1987) quotes archaeologist Gimbuta:

If one defines civilization as the ability of a given people to adjust to its environment and to develop adequate arts, technology, script, and social relationships it is evident that Old Europe achieved a marked degree of success (p. 13).

Crete appears to be the last culture in which women and men enjoyed harmony and equality. Eisler describes Crete as a richly evolved civilization in which technology and the

arts, and the entire lifestyle was, as in earlier cultures, goddess-worshipping. Life was pleasurable and wealth was distributed so that people lived comfortably within all social classes. Peaceful cooperation was enjoyed among the residents and neighboring cities, reflecting the harmony between female and male. Evidence has been found that technological advances enhanced the status of women, rather than hindering them as has occurred in more recent times.

Modern techniques have allowed archeologists to uncover in early culture, the importance of The Goddess, the equality between women and men, the life-loving perspective that evolved into art and technology focused on beauty and pleasure. Prosperity and progress ended only when succeeding waves of people now known as Indo-Europeans (although Eisler points out they were originally neither), proceeded to conquer the goddess-worshipping people, destroying their way of life. Cultural evolution was replaced with stagnation and even regression. The governing principles were replaced, so that women no longer enjoyed equal status with men. Violence and destruction became a central determinate in replacing cooperatively-based societies with authoritative, hierarchical structures. Power shifted from a loving responsibility to dominance and control. The devastation continued until "after a period of systems disequilibrium, or chaos, there was a critical bifurcation point out of which an entirely different social system emerged" (Eisler, 1987, p. 60). Having forcibly disrupted the known power structure, males, both human and divine, placed themselves in control.

While the prevailing theory is that technology, and therefore cultural advances have been established through the exigencies of war, Eisler reports that nearly all social and material technologies basic to civilization were developed during the goddess-worshipping era. She also suggests that while technology has since become more complex, it has not promoted cultural growth. Technology, within the patriarchal culture has promoted war, and thus destruction of life, domination of a few over the many, and violence. Eisler contends that early cultures, although not as complex as ours, were more highly evolved because they valued life more highly than power or control. Millions of children were not condemned to die of starvation while billions of dollars poured into the production of war materials.

Recognition of differences in the production and utilization of technology are important in grasping the disparity between the early peaceful cultures, based on life, and the prevailing patriarchal cultures, based on death. Morgan (1982) delineates the early concepts of technology when she writes that technology was once the combination of intellect, skill, artistry, and creation. The technologist was a crafts-person who used her skill to incorporate the useful with the beautiful. Creation combined the period of gestation with the act of bringing forth or revelation of a product designed to enhance life. Whether the artist was creating pottery for holding food or water, weaving cloth for clothing or a wall hanging with which to keep out the cold, or designing

movements for a dance designed to improve musculature for birth, artistry was skillfully wrought to provide beauty in utility. Noble (1983) and Eisler (1987) point out that those who worshiped the goddess did not separate the spiritual from the material; every act was a means of worshiping life and taking pleasure in life. Technology was therefore directed toward the enhancement of life on all levels--spiritual, physical, emotional, and intellectual.

In patriarchal culture art has been separated from technology and the two are often perceived as antagonistic. Dividing art from utility--art from technology--has created a world in which art is relegated to the nonserious, the irrelevant, while technology has been assigned to the "real" issues of life, those of war, power, domination, and violence. Technology has virtually ceased to be part of the creative process and is designated as a means of control:

. . . as the means to more effective ways of doing what Man and Woman already know how to do, and must keep repeating . . . so that it won't reveal new possibilities that would threaten or indeed transform the old patterns" (Morgan, 1982, pp. 270-271).

While Morgan reminds her readers that technology in itself is not destructive, it is, Rich (1979) believes, the power of technology in the hands of those who value death over life--that utilize technology for destructive purposes--which has turned technology against female values.

The alteration of technology, from life-enhancing to life-threatening, began with the first wave of invaders from the Northern areas; the first patriarchal intrusion upon a

life-centered civilization. The pivotal point in the transformation process, however, was the creation of science as adhered to currently. Bacon, one of the "fathers of modern science," was explicit in his belief that nature was no longer to be perceived as a partner in human development, but was henceforth, to be exploited. Equating nature with women, Bacon expressed the need to torture nature's secrets from "her," that "she" was to be made a slave to scientists for "mankind's" benefit. Bacon argued that it was not enough to work with nature, but the scientist must be aggressive in his pursuits to force nature to his bidding for the rapid progression of humanity (Keller, 1983; Merchant, 1980).

The belief that nature was chaotic and needed controlling led to the metaphor of nature as mechanism. This perspective provided a tidier and more manageable nature than was allowed by the metaphor of nature as living entity. Measurements and quantifications became necessary as the measure of control. In the need for authentication social sciences were based on the same measurements as the pure sciences allowing human behavior to be reduced to "statistical probabilities"; tidy in the formulations but just as readily used to enforce human behavior as it is used to predict it (Merchant, 1980). Enforcement becomes a matter of subtly suggesting the "normalcy" of certain behaviors. Merchant suggests that technology, used in the service of a mechanized world,

. . . puts us increasingly in the direction of artificial environments, mechanized control over more and more aspects of human life, and a loss of the quality of life itself (1980, p. 291).

Technology based on the veneration of life was based on the role of the mother which Rich believes is also the basis of women's culture. Just as the physical birth is a process of gestation and revelation or bringing forth of creation through physical and mental endeavor, so the technology of women is based on the skill of the artist in gestating an idea, skillfully carrying out the physical and mental processes through which her idea takes form, and finally bringing forth or revealing her creation. Both are acts of creative energy which Rich believes need to be acknowledged and utilized; for of central importance in the mother's ability to bring forth and nurture life, whether physical or intellectual, is the ability to restore the love of life. In a world daily threatened with war, pollution, physical and psychic fragmentation, poverty of mind and body, and death by starvation, Rich is determined to remember and restore the matriarchal mother as a symbol of life, and the nurturing of life (Friedman, 1985).

Rich's vision is the restoration of the primacy of life in women's lives. Her work is directed toward the creation of a culture in which women support, nurture, energize, and encourage one another to reach beyond internal or externally imposed limitations. She believes that if women are to revive their history and create their own future, however,

they must utilize the power of the mother to first rebirth themselves. The rebirthing process heals, finally, the split between mother and daughter as each woman becomes responsible for her own life. Strong, self-identified women are able to bond with other self-identified women in a shared recognition of personal power and ability. Raymond (1986) points out that "feminism . . . has never meant the equality of women to men. It has meant the equality of women with our Selves" (p. 13). A commitment to one's own life and to that of other women means a life that is active in one's own concerns. It is a responsibility to put one's work ahead of others' demands, where work becomes equal to relationships. Women who live for themselves and other women, rather than the unrelieved nurturing of others, create spaces for their lives which are not culturally condoned. They live, then, on the boundaries of the known culture, simply by following their inner guidelines. New visions and new expressions of those visions become part of the lives of these women. Transformation comes, then, from "hearing and speaking together, [from] . . . breaking silences, not only within yourselves but among all our selves" (Rich, 1979, p. 260).

Creation is both a physical and intellectual act.

Rich believes, then, that women must reconnect to, and learn from, their bodies, connecting inner bodily realities with life external to and yet linked with their physical selves. Just as women are believed to have created the first calendars based on the biological rhythms of the menstrual cycle

and the cycle of the moon (Noble, 1983), so Rich believes that women need to reconnect the body to the intellectual process in order to think in ways that "traditional intellection denies, decries, or is unable to grasp" (Rich, 1976, pp. 283-284). She asks,

. . . whether women cannot begin, at last, to think through the body, to connect what has been so cruelly disorganized--our great mental capacities, hardly used; our highly developed tactile sense; our genius for close observation; our complicated, pain enduring, multipleasured physicality (1976, p. 284).

The first step in reconnecting body and mind is woman's reclamation of her body, her self, from masculine control. The body has been a source of contention within patriarchal art, myth, religion, and politics. Historically, woman's body is a source of evil, a source of pleasure which itself is suspect, a source of biological life which is evil and/or of little value. Patriarchal institutions strip from the woman the right to control her own body as pleasure is controlled through a sense of guilt or through a sense of inferiority in not realizing the masculine ideal for the feminine body. Motherhood is institutionalized to control the woman's ability to bear children by means of laws concerning abortion, birth control, and birth control information. Women are socially directed toward the role of mother and wife, to ensure heirs for the male, and for the state a continual supply of citizens, or recruits for the military in case of war (Eisler, 1987). Those women who do not have children have traditionally been perceived as flawed,

incomplete, or as having strayed from their purpose in life. As Rich (1976) points out, influences directing women toward marriage and childbirth are found in the language itself:

. . . in the interstices of language lie powerful secrets of the culture . . . we have no familiar ready-made word for a woman who defines herself, by choice, neither in relation to children nor to men, who is self-identified, who has chosen herself (p. 249).

Regaining control of her body, then, is indicative of the desire to produce children when or if she desires them. Self-control is also indicative of self-definition, and self-decision as to how her body will be utilized, and how it will be thought about. The fact, Rich contends, that women are in their bodies, and the monthly, as well as minute by minute reminders of this reality, need to be addressed. Neither "becoming the body" in a slavish obedience to the patriarchal injunction that biology is destiny for women, nor refuting the body completely in an attempt to reject male definition of women--thereby becoming more like men--answers the problems of reclamation. Women are

. . . neither "inner" nor "outer" constructed; our skin is alive with signals; our lives and our deaths are inseparable from the release or blockage of our thinking bodies (Rich, 1976, p. 284).

Masculine language has found its purest form in a technological format which strives to completely eliminate the personal and emotional, which depersonalizes workers, provoking a mechanistic perspective of the world (French, 1985). Rich is promulgating the return of the human, the personal, the emotional, together with the more objective; a mixing of

all the elements that create a complex language of mind/body, of subjectivity and objectivity, of emotional and rational wholeness. Rich believes that patriarchal intellectual systems, consisting of objectivity and rationality alone, are inadequate. The integration of "the unconscious, the subjective, the emotional with the structural, the rational, the intellectual" (1976, p. 81), is needed in order to create a new consciousness which produces a new order of life in our world.

Rich suggests that the body/mind holistic process of thinking is exactly what is suspect in the objective, rational paradigm. Intuition, poetry, or any other mode of awareness lying outside scientific method is felt to be the antithesis of rational construct and thus is rejected, hidden, and therefore unassimilated. Just as the masculine paradigm has assigned women traits which are not desired in males, so the subjective, intuitive means of knowledge has been claimed undesirable and female. Unacknowledged for their intellectual capacities women, and the intuitive process, have been silenced, rendering the thinking process, with only half of its capacity sanctioned, ill formed. It is, Rich (1976) believes, perhaps the greatest single error patriarchy has committed.

Indeed, fragmented thinking processes have promoted fragmentation in life processes. Suppressing one-half of the brain has predicated a belief that order is necessarily reductionistic, compartmentalistic, and short term.

Problems have risen from these beliefs that may not have occurred with holistic thinking. Short term and fragmented solutions to perceived problems have been generally problematic in the long term. Fluorocarbons which eventually affect the ozone layer, nuclear reactors which break down, poisoning the soil, water, and people, toxic chemicals that poison the water and soil and recycle as acid rain, creating more damage, reliance on fossil fuels that not only pollute but cause political conflict--these are all products of short term, fragmented thinking (Merchant, 1980; Morgan, 1982).

Morgan comments:

. . . man has called this lack of context and connections "order." To woman he assigned, of course, the opposite: she was a creature of disorder, unpredictability, inconsistency--so unfocused (1982, p. 269).

Reductionistic, fragmented thinking is caused, Rich and other feminists believe, by the unwillingness or inability to recognize and assimilate the irrational and intuitional mode of learning. The results are not only short term problematic solutions causing long term problems in the environment and people's lives, but also lives that are lived dishonestly, lived in ways both painful and harmful to themselves and others. Rich believes that women who deny holism within themselves eventually lose their ability to develop a life that is connected, active, and happy. Women who deny their own truth help perpetuate the myth of woman as a source of confusion, irrationality, of physical and psychological disorder (Olsen, 1978). Rich states:

Women have been driven mad, "gaslighted," for centuries by the refutation of our experience and our instincts in a culture that validates only male experience. The truth of our bodies and our minds has been mystified to us. We therefore have a primary obligation to each other: not to undermine each other's sense of reality for the sake of expediency; not to gaslight each other (1979, p. 190).

The need for women's truth necessitates an individual confrontation with the fear that patriarchal myths are correct; that as a woman she indeed has nothing of value to offer, that her truth will not suffice. It is not, Rich suggests, a fear derived from external sources, however, as much as from what is within. Every woman has to face what Rich has named "the void," or the deep dark source from which a woman ultimately draws her creative energy. Of this void Rich writes:

We begin out of the void, out of darkness and emptiness. It is part of the cycle understood by the old pagan religions, that materialism denies. Out of death, rebirth; out of nothing, something.

The void is the creatrix, the matrix. It is not mere hollowness and anarchy. But in women it has been identified with lovelessness, barrenness, sterility. We have been urged to fill our "emptiness" with children. We are not supposed to go down into the darkness of the core.

Yet, if we can risk it, the something born of that nothing is the beginning of our truth (1979, p. 191).

Descending into the void may be a frightening journey for many women, and yet, if undertaken, a journey which ultimately restores the woman to her own identity and source of creativity. The discovery of the void was the core of the Eleusinian mysteries and is "for Rich, paradigmatic of the woman's acquisition of creative power" (De Shazer, 1986, p. 140). Within the void Demeter recovered her daughter

Persephone, just as women must travel to the core to recover lost parts of themselves. Starhawk, an authority on pagan and goddess worship, describes the importance of this journey:

. . . death is the root of our deepest fears, and the true face of the Shadow. It is the terror behind vulnerability; the horror of annihilation that we fear our anger or our power will provoke. As in the myth, what pulls us to risk that confrontation is desire and longing, for those split off parts of ourselves that lie on the other side of the abyss, which alone can complete us and free us to love. Because where there is no courage, there is only pretense. It demands vulnerability, or it is hollow. It engages our deepest power, or it lacks force. It brings us to confront sorrow, loss, and death (1979, p. 161).

The secret of creation, of birth, of a unified, holistic being, then, is found in the journey into an understanding of death, and therefore life. In the reconciliation of death as part of life, women find reconciliation with themselves. A unified self emerges which engenders inner integrity, renewal, and transformation. In the void lies woman's ability to rebirth herself, and to continue to create and bring forth. Women's silence is broken when they reclaim their lives, and they are once again able to bond with other self-identified women. Women bonding with other women is the crux of women's culture, which, as Humm (1986) points out, is Rich's most fervent wish.

Self-identified women share the experience of self rebirth, and thus are able to acknowledge and appreciate the interconnectedness of all life. Based on their fundamental belief in the values and sacredness of life, these women have found that words rooted in patriarchal values do not satisfactorily meet their requirements. Rich suggests that the

commonest of words have to be re-evaluated, or re-visioned, if they are to be utilized by feminists. "Power, love, control, work, pain, pleasure, self, integrity" (Rich, 1979, p. 247) make up a partial list. Each word must be examined for its meaning in women's experiences, in women's lives, to create satisfying images. Examples of re-vision must include the word "power," used in patriarchy to invoke control over another. Power in a context of the matriarchal mother invokes a sense of responsibility and love as Eisler (1987) points out, or as French (1985) comments, it may be used as "power to," an enabling sense of being able to accomplish one's aims.

Pleasure, within the patriarchal structure, connotes sin, sloth, or a sense of guilt, whereas feminists believe pleasure to be a necessary component of a healthy life (French, 1985; Daly, 1984). Work becomes a joyful experience which encompasses one's life, as process becomes more important than goals, and utility and pleasure or beauty are entwined (Nobel, 1983; Eisler, 1987). Pain comes from authentic emotional sources within the self, rather than from the inability to communicate one's own sense of reality, or from external expectations that do not allow the woman to meet her own needs.

Every word, imbued with the fresh focus of maternal creative energy engendering a respect and love for life, produces new visions of future potential for a continued self and world transformation. Every word that feminists speak or

write must be critiqued with the realization that the transformation they seek begins with the words that they use, and therefore their words must be examined with the same fresh insight in which they were written.

CHAPTER IV

A COMPARISON OF THE WORKS OF DALY AND RICH

Distinctions between the works of Daly and Rich lie not so much in their ideas as in images invoked. While Daly is childless, Rich has had three children and finds in motherhood the core of meaning for women's self-identification, bonding, and transformation, both self and world. Although not every woman is a biological mother, every woman is, or has been a potential mother, has played the nurturing role, has created on an intellectual or artistic level, and is capable of feeling the interconnectedness of life through her body's monthly cycle. It is also a reality that in a patriarchal culture every woman is assessed for her ability to marry and procreate. As Rich points out, there are no ready-made words for the female who is childless. Language and socialization then, create a female population who are mothers, or who feel a lack in themselves if childless. While Rich believes in motherhood as a unifying force among women she also believes that the socialized institution of motherhood has robbed women of free choice and control over their own bodies. It is only in regaining control that women will be able to refocus their capacity for creation and sustenance from a strictly biological endeavor to a biological, artistic, intellectual endeavor.

Rich believes institutionalized motherhood to be an unnatural situation that has drained women's energies in the constant strain of childbirth, child tending, and self-sacrifice. Women have literally lost themselves in the care of others, so that their own accomplishments have remained mostly unnoticed, or have never found expression, except perhaps, through those they have tended. Olsen (1978) points out the vast amount of talent which women have displayed, and yet which has remained subsumed, in their role as caretaker.

Motherhood reclaimed from patriarchal culture, according to Rich, is an excellent source of strength, of renewal, of life-centered experience and knowledge. The ability to raise children in an atmosphere which supports the basic needs common to all human beings--safety, freedom from hunger and other physical distress--allows children to be raised with a sense of self-worth, a strong sense of identity, and an integration of body and mind that results in a balance of the intellectual and emotional processes. The holistic perspective that follows from an integrated sense of being is possible only if women create this for themselves however. Transforming motherhood is possible only if women transform themselves or rebirth themselves apart from the traditional patriarchal values and roles, into a paradigm in which women, and therefore life and love, are central. Within each woman who rebirths herself lies the essence of the mother-daughter relationship, and therefore the essence of women's nurturing

relationships, providing sustenance and stimulation for needed growth and rest (Rich, 1976, 1979).

While Daly's belief in the need for female self-identification and bonding is as strong as Rich's, Daly utilizes a different focus or approach. Just as matriarchal motherhood and the mother-daughter bond is at the center of Rich's exploration, Daly concentrates on the individual woman and those aspects of women which are not related to another but which are important to the individual's development. The images Daly invokes are those of the warrior and the crone. Spivak (1987) delineates four aspects of the goddess in goddess-worshipping cultures: crone and warrior as opposites and maiden and mother as opposites. While Rich deals mainly with the maiden and mother aspects, Daly deliberately utilizes words such as "labyrs," a double-headed axe of the goddess, to call forth the image of woman as warrior. Daly also uses words such as "crone," "hag," "spinster," "harpy," and "shrew," as words of dignity and freedom for the individuals who have left patriarchal boundaries. Daly's sense of self-identification and female bonding, then, comes from a belief in the strength within each woman. The warrior and the crone are strong, and wise with the wisdom which comes from an internal control and the ability to share with those who have the same consciousness (Daly, 1978, 1984, 1988).

Just as the four aspects of the goddess are all contained within and are therefore aspects of, the goddess, so the warrior and crone, maiden and mother are simply means

through which Daly and Rich come to agreement on the necessity of self-identification and female bonding if women are to fulfill the creative potency which is within each one.

Another seeming distinction in Daly and Rich's work is the manner of presentation each utilizes. While Rich is a critic and essayist, her usual format is poetry. Rich believes that within poetry lies the ability to utilize language to capture women's knowledge and vision for personal and cultural transformation. Poetry is Rich's means of sharing her own knowledge and vision which arise from personal experience. Rich believes that women's language arises from "the 'new words' which are written by women writing entirely to and for women" which is possible only through the "primary presence of women to ourselves and each other first described in prose by Mary Daly" (Rich, 1979, pp. 249-250.).

Rich perceives poetry as a way to escape the patriarchally connived rules of language. She believes poetry to be a criticism of patriarchal language and a way of freeing language to work for and with women in discovering themselves.

. . . in setting words together in new configurations, in the mere, immense shift from male to female pronouns, in the relationships between words created through echo, repetition, rhythm, rhyme, it lets us hear and see our words in new dimension (Rich, 1979, p. 248).

Rich believes in the power of poetry to connect women with their own relationships to universal forces and all living beings. Poetry connects women with techniques of

utilizing these forces; techniques as old as women themselves. Poetry, then, is a method of relating to the life force and working with it to create richer, more pleasurable lives.

Daly, as Rich points out, utilizes "new words" and new concepts rising from and aiding women's self discovery within a prose format. It is, however, apparent that even Daly has found prose, as circumscribed by the masculine linear and objective perspective, an inferior vehicle for the transcribing and sharing of women-identified concepts. From Gyn/Ecology to the Wickedary Daly becomes more rhythmic, lyrical, and less tied to traditionally correct English.

In Gyn/Ecology Daly writes:

. . . since the language and style of patriarchal writing simply cannot contain or convey the energy of women's exorcism and ecstasy, in this book I invent, dis-cover, re-member At times I have been conscious of breaking almost into incantations, chants, alliterative lyrics (1978, p. 24).

And, in the Wickedary Daly writes of the poetic aspects of a woman-centered language:

Sylph-affirming Mediums/Muses join in the chorus of Others, creating an atmosphere in which New Words can be spoken and sung participating in the Cosmic Concerto--the Crone-logically simultaneous sounding of the tones of Accord among all Biophilic beings (1988, p. 10).

Rhythmic, lyrical language, spoken in accordance with nature, is, Daly believes, a strong force in deconstructing harmful patriarchal activity and constructing a life-centered, life-enhancing reality.

Both Rich and Daly perceive in words the potential for activating transformation. Daly relies heavily on the impact

of metaphors as symbols of unspoken and previously hidden aspects of female identity, and as a means of invoking the participation of the reader in self-transformation. "Metaphors function to Name change, and therefore they elicit change" (Daly, 1984, p. 25); they are active in their transforming power. Metaphors evoke new images, they carry women's imaginations into what is possible, rather than what is, creating visions of a metapatriarchal reality. Metaphor is as essential to a women-identified world as "the honed logic of traditional discourse" (Daly, 1984, p. 28). Traditional discourse and metaphor together allow a marriage of the "imaginatively intense and concrete with the intellectually extensive and abstract" (Daly, 1984, p. 28) needed to create a world apart from patriarchy.

Rich utilizes poetry in much the same manner as Daly does metaphor. Rich believes that poetry transforms reality in a highly imaginative and active manner (De Shazer, 1979), actually activating the process by which women's values may alter cultural norms. Poetry evokes in women the beauty and validity of their own truths so that women begin talking to one another, forming ground swells of reform, revision, and ultimately cultural reconstruction. Rich believes in poetry as a means of breaking through the limitations which traditional language imposes on its speakers. She believes that language, used in new contexts, with new meaning, is alive, potent, and a realistic means of inducing change. Just as Daly utilizes metaphor, then, Rich conceives of poetry as a

method of actively engaging the reader with the author's words and concepts (Humm, 1986). Rich comments:

. . . the poet has a destiny in all this. We need a poetry which will dare to explore and to begin exploding the pallid delusions which are now endangering consciousness itself (1979, p. 116).

The first "delusion" which Daly and Rich seek to eradicate is the concept that woman does not exist outside of man's definition. This belief has conferred upon women a heritage of silence. Olsen's (1979) work Silence details the number of women's voices which have been lost to history; women who wrote early in life later to be silenced by the overwhelming attention demanded by children and husband; women who were married to, or mothers of, great writers and whose own skills were "significant, sometimes decisive, to the development and productivity of [male] writers" (Olsen, 1978, p. 41), actually putting their talent at the husbands' or sons' disposal rather than their own. Women have been silenced by the fact that they are taught that females have nothing of import to write, or speak; that their world is necessarily domestic, and so of little interest in historical, political, or universal affairs (Olsen, 1978).

Silence was an aspect of both Rich's and Daly's work when they first started writing. Rich wrote poetry strictly within the parameters declared acceptable by male scholars, and Daly's first written venture, although feminist, was virtually a plea for female recognition in a male world. The standard that both acceded to was the neutral and

objective tone that maintains distance between the writer and "his" material, and implies universality. The problem which arose for both women was the realization that neutrality was not universality as Spender (1985), Miller and Swift (1978), and Kramarae (1985), among others, have pointed out--that neutrality actually meant male, just as total objectivity was a male pursuit. Both women realized that neutrality and objectivity silenced them as it did all women.

Breaking the silence became, for Rich and Daly, a matter of accepting internal standards as opposed to following externally imposed expectations. The subjective became as important as the objective, intuition as important as logic, and the emotional as important as the intellectual, as Rich and Daly found themselves becoming increasingly aware of the value of a female perspective. Utilizing standards acceptable to themselves but not to the academic or political world is, they believe, somewhat dangerous, placing them in a position of vulnerability. Yet neither author is hesitant about her sense of truth. Neither uses males as sources of authority nor any longer uses prescribed dictums for methods of writing. Both authors believe that women must be grounded in patriarchal knowledge; however, the knowledge is to be used to aid women in developing beyond patriarchal consciousness, not as a source of inspiration. The silence is broken then, when women learn that their preferred means of understanding, of learning, of teaching, are as acceptable as, or,

as Daly and Rich believe, more acceptable than the masculine norms.

Daly and Rich write as an extension of their lives. That is, their work blends with their lifestyle so that each adds to and helps shape the other (Daly, 1984; Rich, 1976, 1979). While their styles are different both authors utilize personal experiences in their work. Rich's Of Woman Born is filled with personal data, taken from a diary kept while her sons were growing. Personal material mixed with historical data create a scholarly yet emotionally satisfying text for her female readers. Personal experience enriches and speaks to women, creating an atmosphere of sharing and learning. The authors of Women's Way of Knowing explain that women who are able to share their private experiences with others, examining all aspects, generally have the most exciting and potent learning experience (Belenky, Clinchy, Goldberger, and Tarule, 1986).

Just as Rich uses personal information, Daly uses knowledge stemming from personal experience. Many of the ideas or concepts which she discusses in her work are conceived in conversations with women friends (Daly, 1978, 1984, 1988). She is also responsive to the world on a totally different level than what is prescribed by cultural norms. Daly communes with animals, with all living beings, and perceives this as a vital aspect of "biophilic communication." Communication with all living beings is a fundamental reality in

Daly's life and is therefore shared with her readers in the belief that many already share this trait, and will be encouraged in their own understanding of the world.

Rich and Daly utilize personal experience to add to the poetic or metaphoric image, rendering their words that much more personal to their readers. Rich explains "for us, the process of naming and defining is not an intellectual game, but a grasping of our experience and a key to action" (1979, p. 202).

Perhaps the experience which Daly and Rich conceive to be the most important, after self-definition, is female bonding. That is, the complete transference of women's intellectual, emotional, spiritual, and physical presence from a male-identified perspective--in which the male comes first--to a woman-identified reality. Both authors believe that part of the transformation process is the realization that males immersed in the patriarchal system do not have the capacity to perceive woman as complete unto herself. That is, the male is conditioned to perceive the female as other, as lesser, as an inferior model of himself, as someone to be used either physically, emotionally, or intellectually. In completely turning to herself and those like herself, woman automatically turns away from the patriarchal male. Women who are self-identified have birthed themselves (Rich, 1976) and therefore carry their mother within. These women have no need of others to serve them or service them; they have become responsible for themselves and expect others to do the same

(Rich, 1976; Walker, 1985). It is the patriarchal male, according to Daly and Rich, who continually needs the female, and who continues to hate and fear women for that reason. If women are to live as they desire, they must, Rich and Daly agree, act out of their own reality and find others who do the same (Rich, 1976, 1979; Daly, 1978, 1984, 1988).

Rich and Daly agree that the ability to turn away from patriarchal culture is not easily obtained. Both authors reveal the layers of androcratic enculturation surrounding women and the continuous work which must be engaged in to peel away the emotional, psychological, and spiritual barriers to reach the self-defined feminine (Daly, 1978, 1984, 1988; Rich, 1976, 1979).

Women who leave patriarchal boundaries are those who have descended into their own void (Rich, 1979) or have learned to listen with their inner ear (Daly, 1978). The result is a holistic perspective in which mind and body are perceived as united and therefore utilized as such. Combining mind and body unites intellectual knowledge with experiential or bodily knowledge, resulting in an awareness of the body as a source of pleasure--as the means by which life is experienced and enjoyed. Pleasure is found through our connection with our bodies, and with others. French (1985) writes that "the very core of pleasure is mutuality. Pleasure begins in the mother's womb" (p. 541). Pleasure is learned in conjunction with another and therefore is found in sharing and learning to work through problems so that all

those involved have input and are satisfied with results. Pleasure invokes a different type of consciousness than power over another (i.e., intellectual one-up-manship); not only is the quality of existence once again valued over the mere fact of existence (Eisler, 1987; French, 1985; Morgan, 1982), but as Morgan states about feminism, it is

. . . the crucial tool of consciousness by which women and men can begin to comprehend themselves, each other, and all sentient life; the step into passionate intelligence and celebratory living that will constitute the next stage of the species (1982, p. 241).

Thinking through the body or finding pleasure through the unity of body and mind is possible, Daly and Rich believe, only in living with integrity, in being present in each moment, being unafraid to be themselves in each act or thought. Integrity includes utilizing the active voice in all their writings. The passive voice, they warn, is used by males in an attempt to hide those who promote androcracy, implying a universal consensus for patriarchal beliefs and values. Passivity, Rich declares, is instilled through television replacing reading and thinking. People learning to passively watch and react are losing their ability to converse, tell stories, debate, and inspire each other, and therefore are losing their ability to be present to themselves and each other (Rich, 1979).

Daly and Rich name integrity as the willingness to place women first in a world that places men first, to name patriarchy as destructive to life in all forms, and to live outside patriarchal expectations, thinking through the body

in a joyful holistic celebration of life or "cerebral spinning" (Daly, 1978, p. xiii).

Both women believe that language originated with women, and it is time to reclaim the spoken and written word. Both believe language is powerful, and properly used may actively engage women in recognizing their own creative potency. Language is only powerful, however, if it continues to be written or spoken and Rich and Daly urge women to discover the language of early feminists, to discover contemporary feminist language, to discover language as it is used by their friends, mothers, daughters, and by themselves. Through remembering and discovering their language, women actively create visions of a world that endorses the creative potency in every living being. Rather than wasting words on pleas to change the destructive products of a patriarchal world, Rich, Daly, and other radical feminists believe women must speak to each other and create their own world (Cheatham and Powell, 1986; Daly, 1978, 1984, 1988; Johnson, 1987; Rich, 1976, 1979).

CHAPTER V

CONCLUSION

SUMMARY

The following research questions engendered feminist rhetorical criticism on the work of two feminists well known for their interest in, and attention to, the issues of a women's language: (1) is there a definition of women's language? (2) does a women's language exist? and (3) if a women's language does exist, what form does it take? While each author has her own particular style, their fundamental approach to a women's language is similar. The core issues of a women's language, for both women, are women's self-identification and woman identification. Female self-definition and bonding refocuses attention from the male onto the female, allowing a perspective entirely different from that of the masculine. The works of Daly and Rich are based on the female, on the effort that is required to completely free women from the androcratic culture, and the necessity to free women if feminists are to create a world that is nonpatriarchal.

Placing women in the central position Daly and Rich iterate a language that is rhythmical, lyrical, poetic, subjective, personal, and intuitive, as well as logical,

rational, and objective. They utilize an integrated holistic approach that stems from a mind/body awareness, and a concern with the interconnectedness of all life. Whether employing poetry or metaphor both authors attempt to create active imagery that inspires their readers to interact with the author, with themselves, and with other women. Daly and Rich intend to inspire belief in, and activity toward, the creation of a world in which women are free from a patriarchally-inspired self-loathing and/or male hatred, free from the present reality of rape, and free from all physical and psychological damage imposed daily upon women. Prior to the establishment of transformed social reality however, both women promulgate living on the edge of patriarchal society; living in situations that enable women to remain internally empowered and woman-bonded.

Self-defined women living on the edge of androcratic culture find that masculine connotations are inappropriate for the language women speak. Words such as "freedom," "love," "power," and "control," which have historically served patriarchal purpose, now must be re-visioned and revitalized to aid feminists in expressing their own values, beliefs, and passions.

The language which feminists speak, and which Daly and Rich utilize throughout their books and in their lives, promotes transformation within the individual and thus transformation within the world. The language they speak is that of biophilic communication. It is a language of participation

in life, the love of life, and the celebration of life (Daly, 1978, 1984, 1988; Rich, 1976, 1979).

IMPLICATIONS

Feminists within the communication field are seeking methods for explicating women's voices, and thus their beliefs, values, desires, and visions. There is a desire to utilize feminist concepts to transform academic practices so that there is "a fundamental redefinition of the purpose and the process of scholarship" (Rakow, 1989, p. 211). Not only are academic pursuits targeted for change, but, with an understanding which comes from a holistic perspective, Rakow declares that feminists need to pursue change in the entire world order if they are to successfully transform the discipline in which they are most actively involved. Rakow (1989) asks for visions for a different world:

. . . [a world] that provides materially for all its members, that treasures children and considers them . . . the responsibility of all, that is decided upon by all those living on it . . . that is based on values of cooperation and community . . . where communication technologies are used . . . for political and cultural participation by members of the society (p. 212).

Rakow (1989), Dervin (1987), and Press (1989) believe that the communication field must be put "at the service of the feminist cause of [world] transformation" (Rakow, 1989, p. 213).

There are several areas which feminist communication scholars might utilize for insight into women's voice. Daly

and Rich both name "foresisters" or early feminists who left written legacies of their perspectives. Both authors have drawn extensively from women who believed in the worth of their own ideas, and had the ability and time to write. Not only do these early women writers present valuable insights to female values, they also provide verification that women have always been politically, academically, and spiritually aware and astute, and have always questioned cultural norms; that women do have a history.

Rich and Daly imply that there are certain aspects of feminist research that need special attention for there is a great amount of secrecy and silence surrounding many historical aspects of women's lives. Female friendships and relationships are especially hidden, causing ambiguity and vagueness about the meaning of these women's work. The importance of female bonding to the transformation process creates an imperative for honest and forthright criticism of early feminist work (Rich, 1979).

While such books as Kennedy and O'Shields (1983) We Shall Be Heard and articles such as Campbell's (1980) "Stanton's 'The Solitude of the Self: A Rationale for Feminism'" attest to the fact that work is being done in resurrecting and critiquing early feminist work, this area, if pursued further could yield rich insight into feminist perspective.

Another area of potential import for feminist scholars is women artists. Foss (1988), completing a rhetorical

criticism on Judy Chicago's art piece "The Dinner Party," suggests that women communicate through various modes of expression, therefore the standards of rhetorical criticism need to be flexible to meet women on their own ground. Broadening the defining standards of rhetoric infuses a more holistic perspective toward communication. Feminists believe that communication is part of the process of life and therefore a rhetorical act may be made in any medium that the rhetor finds appropriate for herself (Foss, 1988).

Cheatham and Powell found that feminist artists are sidestepping conventional means of showing or publishing their work, and are finding ways to take their art directly to the people. Feminist artists tend to be concerned that people see and integrate their work because these artists are expressing their concerns for the future of the world, and the need for world transformation. Women are speaking through their art and communication scholars are in a position to find out what they are saying, to whom they are speaking, and how it is affecting the audience. Cheatham and Powell (1986) believe that

. . . artists are prophets. And art, in an indirect way, reveals the future . . . Images often come before words . . . Artists deal with what love is--the real life force (p. 135).

One type of artist is the fantasy writer. Daly comments on several such works as important reading. Charlene Spivak believes that women fantasy writers are an important but little acknowledged aspect of the feminist voice.

Spivak (1987) cites the belief that fantasy is considered feminine and therefore irrational as reason for the lack of consideration.

Is there . . . perhaps an underlying fear of this particular genre which is receptive to dreams, to the dark, to the unconscious, which tends to subvert science and technology and to reject limits imposed by the rational mind? Is there . . . a suspicion that fantasy literature . . . represents escape reading in its most dangerous sense by suggesting preferable modes of reality? (p. x)

Political and social awareness is raised in fantasy novels, and female constructs are conceptualized. Communication scholars may find essential elements of women's voices in their imaginative visionary worlds.

Contrasting with the intuitive, nonlinear work of artists, feminists Robin Morgan and Fritja Capra are investigating the links between feminism and modern physics. Both authors believe that modern physics is in a position to lead other sciences into a holistic and profoundly ecological paradigm that will dispel the reductionistic and mechanistic perspective. Feminism and modern physics critique the patriarchally derived assumptions that underlie current attitudes about physical reality, including assumptions about society, culture, and human nature. Morgan and Capra combine feminism and physics in acknowledgment that each supports and furthers recognition of the other. Feminist scholars may find a rich arena for the feminist paradigm in the leading edge of science.

Women make up more than half of the human population, and as such their voices and the means with which they

express those voices, are numerous and diversified. It is up to feminist communication scholars to find the methods to extricate female voices from the "neutral" voice. Scholars must take their research out of the laboratory and into the lives, homes, books, art, and communal networks that make up female expression (Foss, 1989). The work of radical feminist communication scholars is just beginning if they truly want to transform their discipline and their world.

CONCLUSION

Daly and Rich celebrate the female, her values, her beliefs, her diversity, and her ability to find an inner direction that allows her to create her own lifestyle, free from the directives of society, culture, family, husband, or children. The perspective from which they write is shared by an increasingly varied mix of women.

The message Daly and Rich create through their writing and lifestyle is not one of safety, nor conventionality; rather it is openly criticized by traditional women and men--even traditional and liberal feminists. There is however, growing evidence that women and men alike are leaving historical roles in order to construct self-fulfilling lives.

Cheatham and Powell (1986), authors of This Way Day Break Comes, spent four years traveling across North America gathering the stories of women who have broken with accepted behavior. The authors spoke with women who are busy creating their future through day-to-day choices, busy doing what those

in more conventional lifestyles wait for their doctors, husbands, politicians, teachers, pastors, or priests to do (Starhawk, 1989). Cheatham and Powell outline the personal, political, and spiritual decisions which women make daily that affect not only their own lives but national and international concerns as well. Women, attempting to live their values, are forming coalitions for change, believing that their actions make a difference in a world which is being destroyed by "normal" choices and wisdom. Women are acting on their own volition, doing what they believe to be their life work. Visualizing and acting on their imagery, radical women are no longer asking to be the male's equal--they are creating their own reality. They believe along with Petra Kelly (1990), parliament member in West Germany, that,

We must work with our minds and our hearts
Taking responsibility for our personal behavior is
the only thing in this world over which we have
complete control. This means adopting a caring life-
style. It means refusing to cooperate with corrupt
practices (p. 8).

Cheatham and Powell believe that if the world is to be a secure place in which to live it is women who must bring it about, for it is they who have the necessary qualifications. Qualities which have been denigrated in the patriarchal paradigm, and associated with the female--those of "flexibility, receptivity, nurturing, reverence for life, cooperativeness"--are the qualities which women have of necessity developed and which are "the very qualities necessary for sustenance of life on this planet" (Cheatham and Powell, 1986, p. xix).

Extolling the creativity and the diversity of women, Cheatham and Powell interviewed one thousand women who are living their visions. The very issues that Daly and Rich believe create the focus for a women's language are issues that Cheatham and Powell found to be basic assumptions of those women they interviewed, that is, self-definition and female bonding. The fact that self-definition is basic to radical feminists means that women are actually doing what Daly and Rich believe is so important. That is, women are questioning the taken-for-granted assumptions of patriarchal reality. No longer are these women listening to messages about their own inferiority, their powerlessness, or their lack of understanding of the "real" issues of life; they are now generating internal messages of wisdom and astute perception.

Placing self first leads naturally, for most women, to a recognition of the deep connections between one's self, others, and nature, thereby fulfilling Daly and Rich's second injunction--that of female bonding in recognition of the interconnectedness of life. The interconnection includes all life, and the earth itself, creating a profound ecological awareness.

The beliefs that lead women into alternate lifestyles, into activities that conflict with traditional values, are not theoretical abstractions nor mere intellectual constructs. Self-identified women live lives that more or less actively conflict with societal norms. They follow inner dictates

concerning the importance or lack of importance of any issue. Building lives that revolve around individual concerns, women risk societal sanctions for personal convictions.

Cheatham and Powell (1986) point out that perhaps most fundamental to radical women's lives is that they are communicating with each other. Not only are they talking to one another face-to-face in national and international conferences, but also via film and record companies, magazines, newspapers, publishing houses, computers, and videos--owned and operated by themselves. Women are taking means of production and distribution of their material into their own hands, learning to relate to one another, and together are actively pursuing their world visions. The desire to make these visions known to the world is strong among women who believe that female consciousness is necessary to restore life to a world teetering on the edge of annihilation.

While the changes which women effect in their lives and in the world are not generally given standard media coverage, they are nevertheless being felt in local and world affairs (Kelly, 1984). Morgan (1982) believes that women are altering the structure of daily life:

. . . feminism is . . . the DNA/RNA call for survival and for the next step in evolution and even beyond that . . . the helix of hope that we humans have for communication with whatever lies before us (pp. 282-283).

Daly and Rich agree that women's silence has been pregnant with meaning (Rich, 1979) and the time has come when

"Sibyls and Muses soar with the Race of Radiant Words" (Daly, 1988, p. 284), leaving patriarchy behind in their transformation.

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APPENDIX

WORDS USED IN THE THESIS THAT DALY CREATED OR REDEFINED

Be-friending: "overcoming the unnatural separation of women from our Selves and each Other imposed by phallocracy"; also, creating a context from which metamorphosis may occur; sharing happiness (1988, p. 64).

Be-ing: the constant process of a loving, creative, holistic life (1988).

be-ing: participation in Be-ing or the "Ultimate/Intimate Reality: (1988, p. 64).

Biophilia: love of life, "the Nemesis of patriarchy, the Necrophilic State" (1988, p. 67).

Biophilic Communication: communication among all of life (whether human or not) (1988).

Crone: also Hag, Spinster, Weaver, Witch; woman who is self-defined, and has been so long enough to discover the "depths of Courage, Strength, and Wisdom in her Self" (1988, p. 114).

Crone-logical: Crone wisdom; refusal to accept patriarchal logic (1988).

Crone-ography: history of radical feminist women by radical feminists (1988).

Crone-ology: "an oral or written expression of Crone-logically understood connections between and among events normally erased in patriarchal chronological histories" (1988, p. 116).

Labrys: a double-edged ax, known in ancient Crete as a sacred symbol of female power (1988). Daly utilizes this word as a symbol of women's ability to cut "through the double binds and double-binding words of patriarchy" (1988, p. 142).

Metamorphosis: the supernatural transformation in physical and spiritual substance, i.e., "tamed women into Wild Witches" (1988, p. 81).

Metamorphospheres: the world in which women, who are going through metamorphosis, live, find themselves and each other, and find their creative potency (1988).

Metapatriarchal: "situated behind and beyond patriarchy; transformative of and transcending the Static State [patriarchy]" (1988, p. 82).

Metapatriarchal Metaphors: the language which helps women break free of patriarchal reality into their own reality; "they are the bearers of complex multiple meanings which reflect the complexity and diversity of life itself" (1998, p. 82).

Necrophilia: "the first principle of patriarchy: hatred for and envy of Life . . . death worship" (1988, p. 83).

Other: meaning both living outside patriarchal boundaries, and those who live there (1988).

Otherness: the state in which women who are Self-defined and female-oriented live. A metapatriarchal state (1988).

Race of Radiant Words: "soaring movement of Words" awakening women to "Exaltation, . . . Ecstatic Imagination" (1988, p. 90).

Re-membering: "healing the dismembered Self--the Goddess within women"; reconnection to all of life. A bringing together of parts of Self that have been lost under patriarchy (1988, pp. 92-93).

Self (as opposed to self): Self, as used in Self-defining or Self-realizing: to reach one's creative core and live it. Comparable to going into the "void" and utilizing the creative energy found within. (self: patriarchally defined.) (Daly, 1988; Rich, 1979).

Spinning: similar to Weaving: gathering the forgotten threads which connect one to life, and using them to create a metapatriarchal life (1988).