



Feminism-Women's Liberation Movement : A General Approach of Thomas Stearns Eliot

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Abstract: Feminism can be categorically divided into 'the equality movements and the liberation movements. 'If we at all talk of the identity of the woman, it is perhaps because she is never more than her inner self. Many people identify the biological difference between man and woman as the prime reason behind feminism liberation movements taking it for granted that the female can be perfected with a male companionship. Eliot regards woman far superior to man for the capabilities she has both as a creator and the care-taker. His anti-feminism advances as a view because he knows that such movements are a disregard to the woman herself. She shall lose her superiority as well as respectability for the kind of destructive potential feminism carries..

Keywords: Feminism, Liberation, Movement

Introduction

Feminism was a French word, to have aimed at the liberation of the sexes, very often known as the women's movement. It imitating the three, tendencies namely, 'women's equality with men', 'separatism' and 'struggle for women's liberation'.

Thomas Stearns Eliot was born on 26th September 1888, in Saint Louis, Missouri, on industrial city in the heart of United States of America. He considers feminism as a practice which must disintegrate required harmony and peace in the modern world. He is an anti-feminist, so far liberation women in concern particularly in regard to psychological emancipation instead of taking the three much demanded parallels of the social, the political and the economic equality to women. He categorizes them into three parallels of the physical, the psychological and the spiritual.

Woman is the foundation upon which any future of the human race is built. Eliot contrary to the assumption of the feminist, takes life more philosophically believing that the spiritual cause is always dominant over the physical of the psychological cause. It implies that Eliot's women has a wider range of contribution to this world than those who confine her to limited periphery of the physical living.

The real history of women's liberation movement is incepted with Mary Wollstone Craft's book 'A Vindication of the Rights of Women'. It was the first important document by Mary Wollstone Craft, published in 1792. She also projects a similar view that the social, economic and the political liberation is a matter of rights. But the psychological liberation involves the complex individual self which resides within the being and seldom comes out. Where the social, political and the economic liberation can be resolved through legal equality, the psychological freedom sets her in regard to feminism, which ultimately means an individual liberation through revolution and a complete disintegration from the family life.

Of course, there are more than many questions regarding women's psychological liberation from man and his world, the state or the question of her being complementary to man is an issue which makes women's problems more complex. Mary Wollstone Craft (1759-1799) was writing at a time when the economic and the social position of European Women was in decline up until the Eighteenth Century, the work that generated an income from which a family could live. To be a middle-class lady, according to Wollstone Craft, to sacrifice health, liberty and virtue for whatever prestige, pleasure and power a husband can provide. She recognized that in order to be legally independent of men, women need to civil liberties as men have.

Women, who are emotional and dependent, are always shirking their domestic duties and indulging in their carnal desires. The truly educated woman is able to manage her household, especially the children properly. She wastes neither her time, nor energy on idle entertainment. The kept women are enervated because they are not permitted to make their own decisions they lack liberty and are discouraged from developing their powers of reason given that a great premium is placed on indulging self and gratifying others, especially men and children because they lack virtue. Actually, women have to come out from the position to housewives and gain respect and status through their talents, intelligence and general capabilities.

T.S. Eliot's personal life and personal views about women Sex and Love are largely responsible for making new ideas, new images about women. Many types of women come in his life. The women in the life of Eliot have a great significance, because marriage and love are important in his life. In fact, woman lives with man as a wife after marriage. So marriage is one of the primary institutions for woman. In other words it is the institution of 'heterosexuality'. It is keeping woman to his family and man. Nancy. J. Chodorow (1989) writes in her book:

We can understand the relations between male and female there ... people enter into marriage, which then legitimates the production of children (mean that the marriage partners produce their children, though this is usually the case), whom woman they care for, and for whom men become important, second, which in turn, creates them gendered, heterosexual, and ready to marry. (Nancy J. Chodorow, *Feminism and Psychoanalytic Theory*).

She is also describing the relation between man and woman, and marriage is the best place for relationship between male and female.

Not only one woman is oppressing, but all woman are oppressing. They are escaping from motherhood and sexual slavery. If she escapes from motherhood and breaks her sexual slavery it means that she wants to escape from the institution of marriage. But, woman either should not marry with man, or should leave their husbands. If she wants to enjoy her individual life, she may live without marriage. Even Mary Wollstone Craft did present a vision of a woman that she wants to exist herself. It is clearly justified by the following lines:

Feminism has created an atmosphere in which woman can convene and determine what changes they want to make in order to stress their independence and destroy the socially inbred concepts of inferiority and inability to fend for themselves. (Katinka Matson, (1977), *The Psychology Today: Omnibook of personal development*)

The biological differences between men and woman is the main cause of feminism. But it is difficult to speak about someone without knowing the gender because without it nobody can identify male or female. They are identified through their general characteristic means 'sex'. Sex is important between them. It is biological and it begins at the movement of birth. Seyla Benhabib and Drucilla write:

The body is material reality. The body of woman is one of the essential elements in her situation in the world, but the body is not enough to define her as woman: there is no true living reality except as manifested by the conscious individual through activities and in the bosom of society. (Seyla Benhabib and Drucilla Cornell, (1987), *Feminism as Critique: Essays on the politics of gender in late-capitalist societies*)

Woman have liberated from society. They have got psychological freedom, and after psychological freedom, they have been lesbians. 'Lesbianism' is one of the major tensions of the woman moments both in recent time, and in earlier feminist movements. Rosemarie Tong Writes:

Feminism and lesbianism are linked together in many ways, their relationship is not necessarily binding many lesbians do not label themselves 'Feminists'. (Rose Marie Tong, (1989), *Feminists Thought*)

There is no limit to libidinousness in London. They have small societies. They are living freely and individually. Even the English, both physically and spiritually are the most developed race in the world. They are beautiful and mentally developed because, they are psychologically liberated. They have gained psychological liberation on in other words 'freedom'. The result is that there are lesbian societies not only in 'England' but in whole 'Europe.' They are living individually. T.S. Eliot twentieth Century dramatist did not like this type of freedom. Although he wanted freedom, but did not like lesbian society. He wanted to give solution of this problem like lesbianism. And this is the main reason that he presented his poem 'The Waste Land'.

Eliot is anti-feminist, not in view of the fact that he denies rights of women, but because he fears her psychological feminism. In his opinion, women should be granted rights not only power. The first reason for his being antifeminist is because of her fears of imbalance causing extinction to human race on earth. Eliot considers woman as a creature more superior and powerful than men, but an entity alien to man's world would make her imperfect. He certainly does not agree with the liberty proposed by the feminist women and so takes the classical view. The second reason we find in Eliot's being an antifeminist is his understanding of the fact that sex is not the ultimate end if not the aim of life. The pleasure being is transitory and human responsibilities are larger than those the feminist think. In other words Eliot regards woman for superior to man for the capabilities she has both as a creator and the care-taker. If we grant all powers to women without associating man. It would create more problems than solutions.

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