
Simone De Beauvoir's The Second Sex & Tsitsi Dangarembga's Nervous Conditions :An Insight Into Feminist Issues and Women's Autonomy under the Domination of Masculinity

Key Words:Second Sex, Feminism, Domination of Masculinity

Assistant Professor Dr. : Luma Ibrahim Al-Barzenji

Faculty of Basic Education/ Diyala University

Email: lumahh50@gmail.com

Abstract

The movement of feminism was distinguished by effective policies and themes that all called for gender inequalities, domestic violence, sexual harassment, failure to listen to women's voice, and the inaccurate impression about women's abilities and lives. Variously, women targeted their efforts to transform the public policies into feminists' benefits whether directly or indirectly to reform gender imbalances.

Feminism is "a development and movement in critical theory and in the evaluation of literature. It is an attempt to describe and interpret women's experience as depicted in various kinds of literature especially the novel and to a lesser extent, poetry and drama"(Cuddon, 315). It contains different movements, theories that are related to politics and sociology, and philosophies. These various pranches concerned with issues of gender discrimination, equality of women, and the campaign for women's rights and interests. Moreover, Feminism is the theory of the political, economic, and social equality of the sexes and originated actively on behalf of women's rights and interest (Merriam-Webster, 2007).

This movement sheds light on some points that question why and how women are oppressed, and why that long-standing dominating male image overwhelms upon women existence.

In fact, feminism hopes to do reform movements because of their gender; they would not be able to do much at all in comparison to men as they would be isolated from positions of decision-making. It tackles cases of sexuality, the social structure of gender, the traditional male ideas about the nature of women...how they feel, act, and think, and how they seem to appropriate to life and living.

This paper is parted into three sections. The first section deals with the concept of Feminism and its three waves. It tackles also the activist feminist Simone De Beauvoir and her thoughts of 'Other' in her book *The Second Sex*. The second section is the applying of the concept of the dominant manly figure in women's world and the ways of oppression women face as inequality in Tsitsi Dangarembga's novel *Nervous Conditions*. This paper ends with a conclusion that sums up feminism as a concept and its problem through literary works.

Section One : Feminism : The Three Waves

Apparently, Feminism is divided according to the view points of schools as:

Cultural Feminism. It believes that there is a main biological difference between the two genders, man and women and the ability and disability of both is the consequence of sex's difference.

Existentialist Feminism. It is derived from the book *The Second Sex* (1949), by Simone De Beauvoir. Beauvoir based her beliefs on history, sociology, and science. She thought that women could define themselves, rather than contend themselves with a definition from society. This could emancipate women and free them from the Patriarchal domination. Beauvoir thinks that woman is not always powerless and does not always need to be dependent on male-female relationship (Bromberg, *Existentialist Feminism*, 1997).

Liberal Feminism. It is advocated by Betty Friedan to assert that all people are created equal. Women mentally are equal to men. Hence, all opportunities must be distributed equally between men and women. (Mikes,13).

Marxist / Socialist Feminism. It is based on Karl Marx's theory that is grounded on the beliefs of a socialist system not in the material aspects of life (Ibid).

Radical Feminism. It stands against gender roles. It believes that a disbandment of Patriarchy must occur, because Patriarchy is in our society's core (Ibid).

Feminism has altered predominant concepts that widely took place in Western societies. Feminist activities campaigned for some important legal rights (property rights, voting rights); for women's right to bodily integrity as abortion rights and reproductive rights; the

protection from domestic violence, sexual harassment and rape; the workplace rights as equal pay and political positions.

Feminism as a movement highlighted differences in class, education, and opportunities that are all given to man. In coming close to women's struggle against oppression, we have to identify instances of resistance to the idea of "feminist in nature". For this, we have to trace back the concept of 'feminism' with Patriarchy in many aspects the period between 1550-1700. Chris Weedon's definition of Patriarchy in *Feminist Practice and Poststructuralism Theory* (1987) is vivid:

The term Patriarchal refers to power relations in which women's interests are subordinated to the interests of man. These power relations take on many forms, from the sexual division of labor and the social organization of procreation to the internalized norm of femininity by which we live. Patriarchal power rests on social meaning given to biological sexual difference.

(Hodgson, 3)

During the period 1500-1700, one could see that there was no improvement in the position of women in which they did not have any formed rights locally or nationally. Although the same period witnessed the improvement in women's education, yet they were limited to get a university education. Opportunities to get rights by law were rare. Moreover, married women suffered the condition of rejecting the legal independence from their husbands. A married woman has to secure her future only by marriage, not by education, and getting her economic independence away from her husband was so rare even within the aristocratic ladies of socio-economic women. Even, upon marriage, all property that belongs to a wife and subsequently received automatically became her husband's. In addition, a woman who arranged to marry has to bring a dowry with her as an amount of property whether money, valuable, or lands to be awarded later, from the husband part, of lifelong maintaining. The husband provides the wife with food, shelter, and clothing as a scale to determine the well-doing husband's duties. As the dowry means the lifetime interest in a property, the widow then would have the means and a place to live comfortably especially if her major part as a child

bearer was complete when she brought up a male heir to her husband's lands and titles providing by this a source of labor. However, women had no rights over their children; the bringing up, education and disposal in marriage were entirely the preserve of the father. In law, they belong to father, and when parents fell out or separated (divorce was not possible for most people), the father could prevent the mother having any contact with her children (Ibid, 4). These inevitable conditions that women lived of the period 1550-1700, were the ground that women found themselves in challenge against the Patriarchal authority. They recognized that change should start with attitudes first then to conditions altering the idea that women were not inferior in human race of low importance and dignity, but rather the base that the whole society should build glory upon. Such impression of inferiority created differences in quality of life, social status and lifestyle that pushed some writers and critique as Michele Barrett (1988) to argue that the term 'Patriarchy' has lost all analytic explanatory power, and is now used synonymously with "male dominance" (Brooke, 17).

Different feminist movements argued that women could be flourished in politics as well as arts pointing out the successful and long reign of Elizabeth I (1558-1603), and the cultural influences of active women as Anna Of Denmark (queen to James VI and I), the Countess of Bedford, the Countess of Pembroke and Henrietta Maria (queen to Charles I).

In almost exclusively masculine voice, women deemed to be inferior as a general thought corroborated by the interpretation of the creation of Eve as symbolized in Genesis where 'She' is depicted as a creature that is created from (a supernumerary bone) of Adam. It was not until the later sixteenth century in England that women enter the debate in their own voices. The gaining of the term "feminist" took its shape when the ideal of female behavior was chaste, silent and obedient to function all these features for polemic challenge to Patriarchal authority. The early polemicist who put an entirely different gloss upon Genesis was Jan Anger when she wrote the first piece of feminist polemic in English *Her Protection for Women* (1589):

The creation of the man and woman at the first,
he being formed ...of dross and filthy clay, did
so remain until God saw that in him his workmanship

was good, and therefore by the transformation of the dust which was loathsome unto flesh it became purified. Then lacking a help for him, God, making woman of man's flesh that she might be purer than he, doth evidently show how far we women are more excellent than men.

(quoted in Hodgson-Wright , 6)

Anger here uses the progression of God's creation to identify the logic fact that this creature (Eve) is preferable. Other writers are seriously anxious to recover Eve from taking all the blame for the Fall of mankind, for their interpretation underpinned the negative view of women. Rachal Speght in *A Muzzle for Melastomus* (1617) argued that Eve cannot hold the whole responsibility for the Fall of Adam, the stronger has to prevent her:

Satan first assailed the woman, because where the hedge is lowest , most easy it is to get over, and she being the weaker vessel was with more facility to be seduced. Like as a crystal glass sooner receives a crack than a strong stone pot. Yet we shall find the offence of Adam and eve almost to parallel: For as an ambitious desire of being made like unto God was the motif which cost her to eat, so likewise was it his ...And if Adam has not approved of that deed which Eve had done, and been willing to treat the steps which he had gone, he being her head would have reproved her, and have made the commandment a bit to restrain him from breaking his masters injection.

(Ibid)

Women writers and feminist activists could take advantages of positive formalization of women's image when referring to the role models in the Old Testament characters of Sarah, Rebecca, Esther, the Apocrypha character Susannah, and also characters from the New Testament such as Elizabeth, the Virgin Marry, and Marry Magdalene. All these model characters of women did not necessarily represent the sinful and weak women, but rather strong and virtuous from classical mythology and Bible. Despite the fact that women and men are

different biologically, but if women get the ruling part of the world, war and shedding blood are no more existing (Stewart, 2003).

It is more accurate to refer to feminism when there is a clear consideration to four themes namely equality, autonomy, diversity, and creativity. These themes complete each other and sometimes reinforce each other. For example, the demand for equality may lead to autonomy and consequently diversity. Equality and the struggle to gain it were the main aim and powerful motif for feminist politics. The politics of gender equality based its assumption on a belief that "human" is more important than membership of 'women and men'. Such a demand for equality comes from the debate that female abilities lack the successful interactions between bodies and world re-emphasizing that the physical differences between the two genders is the main point behind the inequality. In addition to the bodily variation between man and women, mentality and other capacities play roles to prefer one gender into another. To dispute the notion of women's disabilities to balance men physical and mental promotions, feminism activists highlighted what is called radical feminism which focused on achieving equality arguing strongly against the debate of female physical and mental differences. Cultural thoughts about women and limited abilities are linked with the classical thought that defined women and disabled people as similar (Garland-Thomson, 2001). Aristotle defined women as "mutilated males suggesting that women be seen as disabled men" (Ibid). Reversely, woman is defined positively by her beauty and her outer appearance. Such definition suggests also that beauty has dimensions that are evaluated politically and socially, and gender privacy that all evaluate women's bodies on the bases of their appearance. The justification of women's disability according to this sector needs to head the cultural ideology to put beauty in the shelf of the material world that removes from political implications or any relations of power. Thinking negatively of beauty this way gives the impression sorrowfully that one has beauty seems has a disadvantage.

First Wave Feminism

The idea of equality had campaigned the rights that are legally and politically emphasized, especially in First Wave Feminism demanding to offer opportunities for women to participate effectively in activities equally (Whelehan, 1995).

Actually, feminist activists and critics divided the feminism's history into three 'waves'. Extendedly, this period witnessed the feminist activities during the nineteenth century and early twentieth century in the United Kingdom and United States. It based its assumption on the promoted equal contract and property rights for women and to resist the chattel marriage and ownership of married women by their husbands. Primarily, the focus was headed to the end of the nineteenth century when a call was raised to gain the political power, particularly the right of women's suffrage (Wikipedia, Feminism).

First wave held the radical issues which all called to get rid of "the tyranny of men". It is under the umbrella of first wave, the institution of marriage and its branches were highly questioned by women who tackled issues of sexuality and pleasure, reproductive rights and birth control, and the property of men to wives and children. So many philosophers and feminist writers showed much interest to discuss women's issues. For example, John Stuart Mill (1806-1873) and Harriet Taylor (1807-1858) shared many essays apart and together as Taylor's *Enfranchisement of Women* (1851) and Mill's *The Subjection of Women* (1869), advocated women's rights in equal education opportunities, partnership in marriage, and voting right. Moreover, first wave feminists fought for massive reforms to ensure their rights of property, work, education, divorce law, child custody, the conditions of prisons and the liberation of sexuality. Many first-wavers dealt with inhuman practices of rape, domestic violence, and gender discrimination. They asserted their attitudes concerning involving women in art, dance, literature, journalism, or music as a heard voice in the realm of dominating man. On the other hand, within this phase, there was a development of the anti-slavery movement, particularly in the United States that inspired white and women of color to resist oppression. In fact, this movement gathers together sexism, class oppression, and racism in one bound. It attacks social discrimination particularly situation against black races, male or female, and entails freedom for all people putting an end for such discrimination only through the liberation of black. Furthermore, there is a fact that black women lived in different and more intense sort of oppressions from white women (Walker, 397). The demand to put a successful end to all sorts of discrimination was based on sex raised in

U.S. women's rights convention, in Seneca Falls New York, initiated as a response to the refusal for women's participation in the 1840 World's Anti-Slavery convention in London, an organization which shed the lights on equal rights for only black men (Tong, 22). Most first wavers and influential women were black, and some were ex-slaves as Ida B. Wells (1862-1931) who was a former slave, teacher, feminist and civil rights advocate. She wrote about the injustice of racism in the United States, and believed that issues of emancipation had to find its treatment basement of race and gender (Ibid).

Apparently, feminism begins with the influential writing participation of Mary Wollstonecraft's *Vindication of the Rights of Woman* (1792). Though the book was ignored with less importance to its author, but it argued so many details of women's sufferings and lost rights in which most of them reflect the author's personal life as her anguished search for love and economic status , her unsuccessful relationship with Gilbert Imlay , suicide attempts , and marriage against her own time principles with William Godwin. Her book pointed out most of women's difficulties in the late eighteenth century society, and urged indirectly to revolt against what were happenings at that time making her *Vindication* as key personalities and a series of campaigns to achieve clearly defined ends. Closing end of the century, the term feminist and feminism had just started to be used in serious subject matter. Wollstonecraft's *Vindications* tackled political and social women's demands traced back to the French Revolution. She represented the voice of middle-class wives and mothers and explored their important role in the society. She emphasized the need to make women rational through getting their right in education. Although she concerned with education and rational women, yet she did not ignore the domestic sphere. Wollstonecraft is therefore mainly concerned with the way society constructs femininity and the inadequate and misdirected opportunities for the young girl's education. She believes that education would give girls a chance for economic independence, freedom, and dignity rather than staying only at home to fascinate potential husbands. She asserts that women should be dealt as a human being more than a creature created to get flirt of their male companions. She questions why women could not get valuable positions in future as doctors, businesswomen, lawyers, or politicians. Wollstonecraft faced the fact that women were in need to get the

ownership of their own persons with a romantic desire for self-development through education, personal freedom and choice, and public participation. They wanted to emancipate themselves from self and social restrictions. They asked for equal pay, long work hours to engage in different trades.

Feminism first wave witnessed more issues related to the injustice suffered by mothers in unhappy marriages and tackled the nature of the relationship and unity of husband and wife. Wives were overwhelmed by the idea that under the wings of their husbands, they get identification, protection, and dignity. On the other hand, married women's properties ownership and limited legal rights were introduced by the Matrimonial Causes Act of 1857, as a demand for 25,000 women signed to allow them to hold their profits and to inherit all personal properties rather than giving them to their husbands. This 1857 Matrimonial Causes Act was concerned mainly with the issue of divorce highlighted the principle that both husband and wife should be subject to the same standards of behavior in marriage, though in fact divorce before 1857 was complicated and expensive for anyone to obtain (Sanders, 19). In Dickens's *Hard Times* (1854), for example, divorce is out of the question for the downtrodden worker Stephen Blackpool, although his wife is an alcoholic:

'Why you'd have to go to Doctors' Commons with a suit, and you'd have to go to a court of Common Law with a suit, and you'd have to go to the House of Lords with a suit, and you'd have to get an Act of Parliament to enable you to marry again, and it would cost you (if it was a case of very plain-sailing), I suppose from a thousand to fifteen hundred pound '.

(quoted in Sanders, 19,

Hard Times, BookI, Ch.11)

The demanding for independent economical status was increased especially after 1850s when single middle-class women began to seek as an alternation to marriage. Some writers as Barbara Leigh Smith, author of *Women and Work* (1856), and Bessie Rayner Parkes, author of *Remarks on the Education of Girls* (1854) paid much attention through their written productions for providing women with alternatives to marriage and motherhood in which they proclaimed

that women wanted to enter into continued establishment economic and occupational environments that secure positive self image of themselves. Moreover, feminists wondered the reasons behind the inequality of wages between men and women. They believed that the owning wages out of jobs are connected to ongoing discrimination and men's average salaries are definitely higher than that of women in various places and works.

Women found that it is necessary to get work rather than teaching, although they were prepared badly to teach. They stood opponent to the notion that a 'lady' was not supposed to work and marriage is the only vocation of women otherwise considered redundant (Ibid, 20).

Within the stream of reforms that women intended to campaign for law, property ownership, child custody rights, work and educational opportunities, and getting dignity, they surprised the society with their right to vote and their participation to join male suffragette as still unachieved aim. The issue based upon the need to give the married and the single female a place in social and political life sides. Historically, women's suffrage was raised from 1830s onwards. In 1867, John Stuart Mill was the first MP to propose giving women the vote in the House of Common which was defeated by the majority. The contradictory is that the suffragists were divided among themselves to gather in anti-suffrage gatherings and to fight the National Union of Women's Suffrage Societies (1894) and the Women's Social and Political Union (1903) (Ibid, 23). Actually, those opponents showed extraordinary situation in which women opposed against their own sex justifying as women's concerns were already taken well to be represented by men and demanding to vote might be a desire only from the married women in opposition to their husbands. In 1918 the (Representation of the People Act 1918) was reinforced promising woman voting over the age of 30 who owned houses. Extendedly, this demand included women over twenty-one in 1928.

Involving in the political process and the entire concern from the part of women to experience it automatically happened during World War I when women found themselves in a situation to aid, nurse, and hold the responsibilities in war beside men supporting the war effort as a new area of work and duty. Although many second wavers followed the footsteps of the first-wave activists 'grandmothers' who

still ask for certain demands, other advocated for more radical ideas, actions and programs appeared to ask for more demands (Tong, 23). Actually, these actions and ideas were celebrated by what has been called as the 'Feminist Second Wave'.

Second Wave Feminism

Second Wave Feminism represents the period of feminine activity in the early 1960s and lasting through the late 1980s. It is believed that this wave was a continuation of the former phase of feminism that overwhelmed the suffragettes in the UK and USA. The first and the second waves were compared by scholars in the former centered on rights such as suffrage, whereas the later was largely focused on other issues of equality such as ending gender discrimination. This wave was framed by a slogan "The Personal is Political" rose by the feminist activist and author Carol Hanisch.

The plurality of the second wave feminists were young women and girls who were born during the period followed the World War II. Most of them were educated taking advantages of the calls of the first wave for women's education rights. At the same time, they represented a radical movement arguing for economical improvement, sexual discrimination, and politics of the family, reproduction, and the liberation of sexuality for women. Indeed, the controversial "sex wars" which addressed "political and cultural battles over sexuality" in the 1980s also characterized some of the key feminist debates (Duggan, 1).

The second phase of feminism represents the shifting from the old feminism of equal right to the new feminism of women's liberation. Though women's liberation based its principles upon the older equal rights of the first wave, yet it is more complex for it is the product of changes in social and political contexts and possesses a real and concerned radical feminist consciousness.

Second wave differs from the first in which the latter is individualist and reformist and is considered most important as it embodies the base to the next other wave. The second wave is described as collective and revolutionary accomplishing its aim of freeing half the race from its immemorial subordination. Writers as Betty Friedan wrote about the complex problems women debated during the second wave in her book *The Feminine Mystique* (1963). In her book, Friedan points out that women are victims of an inaccurate

system that oblige them to prove identity and meaning successfully in their lives through their husbands and children. The matter of losing identity within the institution of marriage and childbearing would often have the outcome of seeking women's work meaningless and not valuable. Friedan asserts:

Women had been coaxed into selling out their intellect and their ambitions for the paltry price of new washing machine...came a wave of change in which women demanded equality and parity under the law and in the workplace.

(Friedan, x)

Friedan founded NOW (National Organization for Women) in 1966 as a direct result of the failure of American's Equal Employment Opportunity Commission (EEOC) tackling seriously the issue of sex discrimination. Whilst United States witnessed the rise of women's Liberation Movement in America lied on the civil rights, anti-Vietnam War, and student movements of the 1960s (Thornham, 26).

Carol's slogan "The Personal is Political" was analyzed as the personal needs expressed in political terms with the accompanying recognition that what is personal is political, that power and domination of masculinity are applied and reinforced through personal and familial institutions such as 'marriage', child-caring and sexual practices.

In Britain, the second wave was represented by industrial militancy of working-class women who demanded equal pay for them and stood in a demonstration against the 1970 Miss World Competition in London agreed by this with the same demonstration in America against the Miss America beauty contest in 1968. Twenty years after the first conference of national Women's Liberation that was held at Ruskin College, Oxford 1970. Women realized that all have one goal; they are unified in one aim, one women's liberation (Ibid, 27).

Second wave feminism assigned main heads as their general framework of the wave such as; equal pay, equal education and opportunity, 24-hours nurseries free contraception and abortion on demand, and the need for sexual autonomy.

Actually, the idea of autonomy emerged from the need of independence and separation from men. Within the same wave, feminism ideology of equality put likeness between man and woman, a feminist ideology of autonomy emphasized variation between the two genders. They argued that unachieved autonomy for them is the main reason behind their sexual oppression and sexual harassment.

Simone De Beauvoir

Distinctly, second wave feminism was characterized by the prominent advocate of the French philosopher, essayist, novelist, and existentialist Simone De Beauvoir (1908-86).

Simone De Beauvoir was born in Paris into a bourgeois family. Her father Georges Bertrand de Beauvoir, was a lawyer and one of the founders of the University of Paris. Beauvoir's mother, Françoise Brasseur, was a devout Roman Catholic. However, as an adolescent, Beauvoir resisted the religious and social values of her background.

Simone's father raises her as he might have done his first son, by encouraging independence and serious learning, and nurturing his own interests in his daughter (Bainbrigge, 36). Initially, the relationship between the father and his daughter was successful as she idolizes him, yet when Simone entered puberty, her feelings changed to be mixed either to shape a special image of herself, or to follow what her father planned to. The special relationship with her father becomes a point of reference and source of nostalgia for the young woman who fears becoming trapped in such a destiny highlights the very worst aspects of her mother's existence, as a housewife and as a devout Catholic (Ibid). Many factors headed Beauvoir to lose her childhood security beginning first with her rejection of her religious mother and the ideal-model father, and ending with the death of her intimate friend, Elizabeth Mabelle (Zaza) when doctors blamed Zaza's untimely death in 1929 on meningitis, but Beauvoir insisted that her lovely friend had died in sorrow because her heart was broken out of a struggle with her family over an arranged marriage. Zaza's life and early death helped to create Beauvoir's feminism and sense of social justice. The death of her friend showed how illogic French social system was and how life is unfair.

Beauvoir was exposed to the same shadow of her father by her relation later to Jean Paul Sartre. Her struggle for recognition as a writer becomes subsumed by his ambitions. Thus, she is "Other" to

Sartre. He represents to Beauvior the model dreamed of by any young girl which his dominated personality associated with Beauvior's demand for freedom under the existence of this man.

When we think of freedom, we think of Sartre and Beauvior. Sartre said "Man is constrained to be free". Their philosophy of freedom was meant to be applied to life. They both refused any notion of human nature and challenged all social conventions. They invented their relationship caring not to the restrictions of society. They rejected marriage but never lived together and openly they had other lovers shared them on occasion (Rowley, VI).

Beauvior was prepared to be a mother when she educated at Catholic girls' schools. In the Sorbonne, Beauvior studied philosophy and literature. She worked as a professor at the Sorbonne until she was dismissed by the German authorities. In 1929, at the age of 21, Beauvior became the youngest student ever who confidently passes the highly competitive aggregation exam in philosophy. She was placed a head of Paul Nizan and Jean Hyppolite, and just behind Sartre. Sartre asked to be introduced to Beauvior, to join his elite circle of his friends. He gave her the long-life nickname Castor. Although Sartre and Simone never married, had children together, the couple remained intellectual and romantic partners until Sartre's death in 1980. They were free to make love with other partners in case of a sexual desire. This liberal arrangement between Sartre and Beauvior was extremely progressive for the time and never diminished Beauvior's reputation as an intellectual woman who equalizes the other gender counterpart.

In 1940, the Nazi occupied Paris and in 1941, the Nazi government dismissed Beauvior from teaching. Then, she was subjugated to a parental complaint made against her for corruption one of her girl students, she was dismissed from teaching once more in 1943. Actually, she valued herself more as an author than a teacher. She started to write a collection of short stories on women. In 1949, she wrote a fictionalization story of the triangular relationship *She Came to Stay* that gathered Beauvior, Sartre, and her student Olga Kosakievicz, to gain by it her public recognition. With Sartre and other friends she helped in finding the politically left side journal, *Les Temps Modernes* in 1945, and both edited and contributed articles for it, including *Moral Idealism and Political Realism*, and *Existentialism*

and *Popular Wisdom* in 1945, and *Eye for an Eye* in 1946. Her leftside orientation was heavily influenced by her reading of Marx and the political ideology represented by Russia.

Though deeply has a faith in religion as a child as a result of her mother's training lessons, Beauvoir had a doubt in faith at 14 and decided definitively that God does not exist which consequently assigned that her relationship with God is dwindled as she became more and more interested in nature. She came to the realization that earthly joys are not to be given up, but instead, to be appreciated. This idea had its great impact upon Beauvoir as she lived passionately disbelieved in religion and eternity. She remained as a theist until her death. Beauvoir died of a pulmonary edema on April 1986, and was buried next to Sartre in Paris.

Sartre and Beauvoir were very distinguished partners. Both were productive writers and thinkers. They participated effectively in political activists (Yates, 2003). They struggled for the rights of workers, the destitute communism, Algerian strugglers during 1954-62, and other revolutionary issues.

Though Sartre and Beauvoir were condemned by their open free relationship, yet people concerned much with their romantic commitment to change the beliefs of society, to achieve justice and equality, and to raise people's consciousness. Moreover, some who praised Beauvoir for this relationship because she had the enormous courage to live the way she likes, in a consciously freedom choosing her destiny as much as men and having not to obey society's restrictions but nature. Although the intimate couple was distinguished by their unified philosophical products and thoughts, yet they differed in their point of views concerning the role of society towards freedom and autonomy. In two different ways, Beauvoir immediately called for ethical considerations of other important and free subjects over the world. She believes that the society is the necessary medium, the core that helps for revealing an individual's fundamental freedom, while Sartre regarded society as a threat to individual freedom. According to Beauvoir, freedom is not a license to fulfill the desires of individuals acted randomly and unconsciously, but freedom is the choice that chosen consciously and the stable question of self of how to act and behave and function these choices. It is the ability to be a decision making individuals who live in well-structured society. Again, she

contradicts with Sartre in arguing that a considerable thinking of one's own freedom leads to a simultaneous considerable thinking of other individuals' freedoms. To Beauvior, the freedom of individuals is interconnected. People are in bond to act free life. Freedom means the right to choose the form of action that confirmed the freedom of others and the successful individual's freedom is traced back to the obtaining of others freedom. Beauvior by this maintains the existentialist belief of the individual absolute the free choice and the consequence of these choices. To be passive in exercising one's demand for freedom is, in Sartrean terminology, to live in unclear and uncertain faith.

To Beauvior, the absence of God is the way to link with others freely through ethical action. This in turn requires a recognition that freedom occurs only when individuals feel responsibility for themselves and the world around making full use of the bond that they chose instead of God in order to overcome the restrictions and oppressions of the objective world. The reality and existential influence of the individual existence are diminished when world views head to sacrifice and denial of one's freedom. To act successfully in society, individuals should not be forced but rather willingly and consciously need more than choose to participate. All individuals have capacities to express their freedom when they feel there is a real need to act a responsible deed in order to practice their freedom.

Beauvior asserts that in order to be genuinely free, a person needs to interact with others who are working to develop genuine freedom. This claim is a part of human existence that presents the conflict between mind and body. Consequently, this explains why ethics is required. If we were atomistic consciousnesses morality would be irrelevant. Ethical life and ethical acts and decisions become necessary because we are vulnerable living bodies, and at the same time free and capable of judgment (Secomb, 2001). As an existentialist, Beauvior contends that we are free and should embrace rather than reject this freedom. She puts a distinction between 'natural freedom that all possess, and moral freedom' that we get through the enactment of our freedom.

Beauvior's participation in feminism as a supporter movement offers the opportunity to engage with philosophical, political, literary and feminist debates. She centrally concerns with problems of oppression and personal autonomy.

If we return to Existentialism as a branch of philosophy, we would find that this term is best known within French writers during the 1940s and 1950s, especially Beauvoir, Sartre, and Albert Camus. This branch is concerned with ideas of choice, meaning, and the limits of existence (Andrew, 25). Generally, existentialists think human existence has no predetermined meaning. Individuals are free to choose and act their freedom in the world and each individual has to hold the responsibility of the way acting his freedom.

Existentialists are often rebelling against G.W. Hegel and Kant. A hallmark of existentialism is the author's preoccupation with death, anxiety, and fear. Close to realism, existential literature tries to question human consciousness and other aspects and notions by 'Why'. It focuses also on individual's freedom and the responsibility of the individual in choosing and acting his freedom as his choice. Taking into consideration this responsibility from individual means his/her recognition of the burden which is constant, repeated, and serious that creates anxiety, fear, and dread. Existentialism is something accrued of being nihilistic (Ibid, 26). Beauvoir argues that both the value and meaning are ambiguous and ambiguity refers to the idea that meaning is not predetermined; however, there are meaning and value but individual is free to discover, create, or reveal them. In her book *The Ethics of Ambiguity* (1947) Beauvoir shows much acceptance with Merleau-Ponty's philosophies in which both of them agreed that ambiguity characterizes our existence that should not be taken in its literally meaning as doubt, uncertainty, or paradox. Merleau-Ponty clarifies the meaning of ambiguity in a discussion at an international conference in 1951:

By definition, it seems that there cannot be any consciousness of ambiguity without ambiguity of consciousness...From the moment you assume that consciousness of ambiguity is perfectly clear ...and ambiguity is perfectly ambiguous, there is no more consciousness of ambiguity. You see ambiguity as an omnipotent thought might see it. In your eyes it's no longer ambiguity.

(quoted in Langer, 90)

Explicitly, Beauvior sees that individual is the responsible for the ethical consequences of his/her actions and the success and failure of these actions. She believes that human freedom has meaning for it results in actions and values and meaning can be found in these actions' choices, and the investment in other people.

Although one of existentialist's principles is making the connection between individual's freedom and the freedom of others, yet Beauvior believes that those "others" represent the obstacles to freedom and liberation. They attempt to limit freedom within the boundary of predetermined world, and connect the values and meaning with the recognition of the predetermined meaning. According to existentialists, each individual has to take his decision and be responsible for this decision alone without the help of parents, pre-given meaning of religious or social mores. This lead to involve the problem of the other in which one is alone in choosing but one chooses amongst actions that involve others who may hinder or facilitate one's freedom. Others may represent parents who are tyrannical, or lovers who are hard-hearted.

Among other themes of existentialist literature is self-deception or bad faith that depends on the belief of something about the self or about the world. The term is directed largely at those who profit from others (Deutscher, 73). Under the tent of bad faith, certain groups of individuals are depicted as passive, living in the moment, lacking a sense of individual's responsibility. Beauvior describes African and American poor workers as people of bad faith, passive, unable to take the responsibility of their freedom, maybe because they live racism and suffer the Patriarchal authority. She asserts that all existents are aware of themselves and of their passivity.

Individuals act in bad faith when they refuse to face their freedom or try to hide it from themselves, especially by refusing to see that one has to choose values for himself (Andrew, 27). Simultaneously, getting bad faith is connected with the refusal to acknowledge other's freedom and turning away from what they know and admit be true as what Francoise does in *She Came to Stay* (1943) when Beauvior depicts her heroin in this novel as a person had bad faith as convincing herself that murder is permissible rather than facing her own failures. Bad faith is clearly embodied also in Beauvior's *The Second Sex* (1949) when Beauvior shows that women

prefer to confess their failure in taking the responsibility of their freedom under the shadow of the Patriarchal authority. In patriarchal society women are directed to the belief that they are happier when rejecting their freedom than to take its responsibility. Within this society, woman's refusal of her responsibility means her acceptance to be the Other, or to be a decision-maker, the reason behind the action or the desire to represent everything, yet only to be inessential. On the other hand, existentialists point out other characteristics of their school which is the tendency of rejecting the given-systems of values and substitutes it by the system-building as the best way to explore questions of human existence. Although the existentialism of Beauvior is described of being wholeheartedly devoted to this school philosophy, yet Beauvior rejects also some of its principles as the idea of building a system that explains the world or human consciousness and instead used existentialism and phenomenology as an analytical tool for understanding human situation. Much of Beauvior's thoughts can be found in her novels especially when she questioned the possibility of ethical actions in her novel *The Mandarins* (1954), and when she reflected Sartre's philosophical thoughts in *Being and Nothingness* in her *She Came to Stay*.

Beauvior believes in liberal autonomy theory in that a person was not fully free human, autonomous if he was restricted to any way by 'given conditions'. Individual should be independent, autonomous and self-determining. He/she should follow a life path breaking by the ties and limits of convention, tradition, or a biological destiny. Women who became Beauviorists took the ideal of personal autonomy in their life to reject marriage and motherhood, as these are primitive life outcomes for women, rather than a free chosen way of living. Autonomous believes that motherhood restricted women too closely to a biological fate. While marriage represents a formal commitment to others in which women lose her autonomy to keep her body from sexual exploitation from their husbands. Autonomous states mean losing one's liberty and freedom that disables him/her to have the choice to live freely and take the responsibility to act this freedom in action. On the other hand, a feminist ideology of equal issues focuses on similarities between the two genders, while the feminist autonomous strategy focuses on variations. Although the

main emphasis in both is on gender , but some issues as racialism were intensified more in autonomous point of view.

The concern of diversity highlighted the demands to involve in political field, recognition of social identity, and the alternation of false notion of women's rational and physical disabilities. In addition to the concept of diversity and autonomy, Beauvior paid attention to the smallest detailed analysis of oppression that is imposed on women during the contemporary feminism phase when she wrote her *The Second sex* (1949) to be translated into English in 1953. Her treatise prescribes a moral revolution as it rejects the social thoughts of women as historically been considered oblique and abnormal that assigned woman as 'Other'.

At the age of 37, De Beauvior published *The Second Sex* to be a bomb in the literary market in which 22,000 copies were sold in one week. Beauvio's frank analysis and description of the female body and the sexuality of female shocked many readers: Albert Camus furiously remarked that this treatise is an insult to the Latin male. The book undertakes an exploration of the stories created by men about women since the beginning of history. Beauvior chose this quotation as epigraph within introduction to assert:

There is a good principle, which has created order, light, and man; and a bad principle, which has created chaos, darkness, and woman ...Everything that has been written about women by men is suspect, for a although men are intimately involved, they set themselves up as judges.

(De Beauvior, Introduction)

Beauvior investigates some questions such as why society looks at woman in a different look than man, not man as different from woman. She is the symbol of inessentiality in relation and comparison to essentiality. He is the Doer, the Subject, and the Absolute; while she is the Other. Beauvior used straightforward language that reflects the existentialist's taste and she discussed most of women's topics starting with questions as "Is there a problem? And if so, what is it? WOMAN?" Its part covers women's issues through questioning "How can we explain woman's status as Other" (Beauvior, *The Second Sex*). Beauvior rejects in Part I , one by one, the analysis was offered by

biology(biologist reduces the concept of the Other to a matter of physiology), psychoanalysis (the Other is merely a matter of unconscious drives), and Marxism (Other is a matter of economics, a subordination which is in fact socially and culturally produced) (Yates,2003). Part II explains how the scale of the sexes was considered over the development of human history. Part III investigates the stories of woman our society has celebrated to examine particularly five male authors who illustrate these mythical processes: Motherland, D. H. Lawrence, the religious poet Paul Claudel, the surrealist poet Andre Breton, and the novelist Stendhal. Part IV, "The Formative Years", presents the sequential life level of a female, her young girlhood, her sexual initiation and her acceptance of the lesbian idea. Part V tackles different status of women in society as married, mother, a prostitute, and an older woman. Part VI, has a justification and an analysis of three forms of abnormal unconsciousness that is adopted by women to help them to live effectively in a Patriarchal society: narcissism, the role of the woman who sacrifices everything for love, and mysticism. Part VII, concludes a hopeful future when women achieve their self-dependence and self-esteem and when freedom finds its way to woman's world. (Ibid).

The Second Sex

The Second Sex is considered the foundation for much of the theoretical work of the 1970s. The well-known statement of Beauvior " One is not born , but rather becomes , a woman" explains explicitly that the figure of human female presents in society is not determined by biological , psychological , or economic fate; it is civilization that produces this creature, intermediate between male and eunuch, which is described as feminism (Thornham, 29).

The 'Other' is fundamental in the formation of all human subjectivity, yet men consider that 'Self' which is much more superior to 'Other', as Beauvior argues, subject exclusively for themselves, while woman is regulated to the status of eternal Other:

The category of the other is as primordial as consciousness itself. In the most primitive societies, in the most ancient methodologies, one finds the expression of a duality-that of the Self and the Other. This duality was not originally attached to the division of the sexes

...It is revealed in such works as that of Granet on Chinese thought and these of Dumezil on the East Indies and Rome. The feminine elements was at first no more involved in such pairs as Varuna- Mitra, Uranus-Zeus, Sun-Moon, and Day-Night than it was in the contrasts between Good and Evil, lucky and unlucky auspices, right and left, God and Lucifer. Otherness is a fundamental category of human thought.

(De Beauvior, Introduction)

At the same time, woman may share man in complicity when she feels that she is in need to be bond to man. This bondage sometimes makes her very well pleased with her role as the Other. Woman in such a case thinks man, the sovereign, is the source of a peaceful liege with financial protection evading by this the economic risk. Woman has no substance, as Beauvior still argues, being merely a projection of male fantasies. Female is presented in different myths, religion, literature, or culture through the works of men, and defined as she dreams through the dream of men. If truth is obliged to accept being the Other, then she must herself object to renounce her autonomy:

...humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being. Michelet writes: "Woman , the relative being..." And Benda is most positive in his Rapport d ' Uriel: 'The body of man makes sense in itself quite apart from that of woman, whereas the latter seems wanting in significance by itself...Man can think of himself without woman. She cannot think of herself without man'. And she is simply what man decrees ; thus she is called 'the sex', by which is meant that she appears essentially to the male as a sexual being. For him, she is sex-absolute sex, no less. She is defined and differentiated with reference to man and he with reference to her; she is the incidental , the

inessential as opposed to the essential. He is the Subject, he is the Absolute-She is the Other.
(Ibid)

Beauvior attacks dualism in some notions in evaluation, for example men's role in society. Society's perception of male's role as active, thrusting hero in difficult and fatal activities of war, hunting, politics or ruling, while female's role is minor and passive limited to bear and rear children, an animal model of less value :

...Man represents both the positive and the neutral...whereas woman represents only the negative, defined by limiting criteria, without reciprocity...A man is in the right in being a man; it is the woman who is in the wrong ...So there is an absolute human type , the masculine.

(Ibid)

Generally, this gender discrimination still exists in the American schools of nowadays. Some American writers in 2003 as Fanny Love, Sherry Owens, and Bobbi Smothers, wrote articles on the incomplete equalization inside American schools. They explain that the strategy of equality access to school for the two genders in US is not discussed completely and the encouragement of girls in all fields of study remains a matter of discussion and challenge (Mikes, Insights into Feminism Today). Mathematics, computer science, and other sciences are genres in which females are at a disadvantage. Many men still see that equality of women is out of their morality and interests and some of men judge the intrusion of women in difficult jobs is a promising deed of failure. Man thinks himself a hero before her but humble and less than ordinary when he mediates other men.

The word female, according to Beauvior's physical point of view, is sexist because it is portrayed as handicap as woman seems under the shadow of biological condition, pain of menstruation and menopause, a womb for repeating pregnancies, and breastfeeding. Beauvior asserts that women suffer their imprisonment of their subjectivity and limitation of their own nature:

Women has ovaries, a uterus: these peculiarities
imprison her in her subjectivity, circumscribe her

within the limits of her own nature. It is often said that she thinks with her glands...Man thinks of his body as a direct and normal connection with the world, which he believes he apprehends objectively whereas he regards the body of woman as a hindrance, a prison, weighted down by everything peculiar to it. "the female is a female by virtue of a certain lack of qualities", said Aristotle"...And St. Thomas for his part pronounced woman to be an 'imperfect man', an 'incidental being'.

(Ibid, Introduction)

The domination of one gender upon another is another point Beauvior is aware of. Although she asserts that women are not minor, she asserts in *The Second Sex* that men have been able to dominate as the majority that imposes its rule upon the other. Beauvior actually justifies this by referring to the inequality of numbers otherwise, and both genders had been originally independent but the historical events made the distinction between the weaker and the stronger.

In history, woman has been socially evaluated through man's need, the ability to do sex and to provide offspring.

Beauvior symbolizes the relation between man and woman as the same between master and slave when she argues:

Master and slave, also are united by a reciprocal need, in this case economic, which does not liberate the slave. In the master does not make a point of the need that he has in his grasp the power of satisfying this need through his own action; whereas the slave, in his dependent condition, his hope and fear, is quite conscious of the need he has for his master. Even if the need is at bottom equally urgent for both, it always works in favor of the oppressor and against the oppressed.

(Ibid)

Apparently, Beauvior did her best to show that the two genders never share world equally. Women feel that they are handicapped of

no enough power to do changes. Economically, men and women make up two castes:

In the economical sphere men and women can almost be said to make up two castes; other things being equal, the former hold the better jobs, get higher wages, and have more opportunity for success than their new competitors. In industry and politics men have a great many more positions and they monopolize the most important posts...they enjoy a traditional prestige that the education of children tends in every way to supports for the present enshrines the past-and in the past all history has been made by men...When women are beginning to take part in the affairs of the world, it is still a world that belongs to men-they have no doubt of it at all and women have scarcely any.

(Ibid)

Within family, woman is evaluated according to her familial deeds and her caring for her children. She is dignified only when her male is distinguished by his superiority. When man experienced love, he aids his beloved's independence in choosing and loving. While within the institution of marriage man shows respect to woman as his legal partner and mother and feels their unity as a married couple does not need a social subordination between the sexes and woman here is an equal. When he feels he is in a mutual and good relation with woman, he regards and respects the equality between them. But when he is in conflict with her, he justifies the necessary inequality.

In fact, as Beauvior believes, when a woman is described as a female, a womb ...an ovary, there will be a sense of an indignity, while man feels no shame of his animality, he feels proud of being a male and happy that his competitive gender is imprisoned in her sex, imprisoned in her main function of reproduction (Beauvior, 41).

Although De Beauvior debated many of social feminist problems, yet still many women's dissatisfactions with their social and sexual issues could stand consequently for the important need for the continuation of feminist movements embodied by third wave of feminism as ongoing sex wars.

Third Wave Feminism

Initially, during 1990s, the term 'third wave feminism' began to arise as a response to perceived failures of the second wave and also as a response to the backlash against initiatives and movements created by the second wave (Wikipedia, Feminism). This wave is described as insurgent exploded in the 1980s examined not only the intersections between race, class, culture, sexuality, but also the celebration and coalition politics of difference. Within this wave, there was a clear concentration on "politics of hybridity" explaining the multiple identities of many girls and women to shape the critical insurgent feminists, primarily women of color with multiple cultural and class experiences in early 1990s. They tackle issues related to immigration, class conflicts multiculturalism, globalization and coalition politics, social activism for national and global human rights. Furthermore, third wave matters the radical notions of gender and sexuality.

Apparently, many conservative women who were described as antifeminist adopted the term 'third wave feminist', which was often used interchangeably with postfeminist, to assert the political interest.

Postfeminism is about the conceptual shift within feminism from debates around equality to focus on debates around difference. It engages with earlier feminist political and theoretical concepts that all aim to change society (Brooke, 4). It builds its claim on the base that women have achieved second wave goals while being critical of third wave feminist goals. It differentiates in its way as feminism is no longer relevant to today's society, and represents a backlash against second-wave feminism especially when Susan Faludi in her book *Backlash : The Undeclared War Against American Women*, argues that the second wave constructed the women's liberation movement as the source of many problems alleged to be plaguing women in the late 1980s. She argues that many of these problems are illusory, constructed by media without reliable evidence.

Section Two : The Oppressed Women in the Black World : Dangarembga's Nervous Conditions .

While Simone De Beauvoir and other activists females focused on women's rights through the three waves of feminist movement, black women from Africa and America have the same right to challenge the status of inequality and 'Otherness' in political, cultural,

and spiritual realms of their communities. They defy traditional roles and resist oppression.

As writers, the rich subject matters were perfect opportunities to reflect their strategy of evaluating their societies and their norms.

The subject matter of this section is concerned particularly with the struggle of the black women who suffer male dominating thoughts and existence, gender oppression, and other human rights violations. In addition, African writers and novelists tackle the psychological and physiological consequences as the side effects of the dominance of male character beside other reasons of gender and culture oppression as colonialism, international slave trade, poverty, and globalization.

Actually, what black women need is not only their concern in participating in shaping the future of humanity, but also their defended voice. It is the voice that stands by the side of women in general and the black in particular within a world of male and gender discrimination, and man sovereignty. Although such subjects were dealt by black American writers as, common interest, as Alice Walker, yet some African women point out that Walker's concept of womanism and women's rights applied mostly to Afro- American and does not apply on African women situation in which the former did not live extremely in poverty, while the latter are subject to face all these problems (Arndt, 714-15).

Many women belong to lower and middle class feel they do not have a chance to speak out because of their dependence on their husband's income. Therefore, writers as Tsitsi Dangarembga (1959-) , who was born on the African continent in what was formerly referred to as Rhodesia , now called Zimbabwe, in the town of Mutoko, tackles women's right in education, re-building community, collaboration, equality, and social justice in her novel *Nervous Conditions* (1988) in which she identifies social problems that African women face.

Although Dangarembga was born in Africa, she spent her childhood, from 2-6 years, in Britain. Then she returned to Rhodesia and finished her school in a missionary school there. She suffered homesickness that pushed her to get back to Africa before finishing her degree in medicine in Cambridge University. She preferred to continue her education in Africa to study psychology and eventually film production and direction. *Nervous Conditions* is Dangarembga's first novel.

Nervous Conditions is about a young woman in modern Africa in Rhodesia in the late 1960s and early 1970s. This novel was the first to be published in English by a black Zimbabwean woman and won the African section of the Commonwealth Writers Prize. It is partially an autobiographical story of Tambu and Nyasha, female cousins who until their early teens lead very different lives.

The story concerns with some important issues as education and its relation to gender. Tambu dreams of her personal education despite the social difficulties that stand in her way like race, class, and sex. Apparently, education is used and referred to as a power that strengthens people and society and kills the inequality in getting this right in African cultures that consequently dissolves other differences and inequalities between men and women. This is shown clearly when Dangarembga portrays the effect of education on many characters in the novel beside the factor of poverty and its effect on people. The writer discusses the less opportunity of getting good education for women especially when this idea symbolized in two ways; the first when Tambu's dreams of getting an education are only fulfilled when her brother dies and she becomes next in line for school since she has no other brothers (males). The death of Tambu's brother, Nhoma, obliged her to live under the care of Babamukuru, her uncle, who finished his education in the west and become the caretaker of her family. Tambu's single-choice way offers her a way for missionary schooling opportunity to live with a western educated family; while the second shows Nyasha who has anorexia, an illness of displacement. (Cora Agatucci, 2000). In fact, Nyasha represents the conflict between acting and rejecting being African woman who lives the social discrimination and lost rights of women in simple demand as education. When she got back to Africa, she felt the huge differences between European culture and African. She embodies also the struggle of people particularly women who live in discrimination as a result of colonization by another culture. Nyasha protests against gender or feminine role. She thinks in the differences the way Shona women are treated in comparison with the treatment of British women. She finds herself caught between two worlds. She is homeless woman, yet she struggles to establish an identity for her in society. She realizes that this effort may kill her. Her rebel has a good opportunity for she remembers nothing of traditions and all past

events that silenced her for a long time ago. Nyasha might not succeed in her rebellion, but she tried to be herself and not a copy of her male. She lives the conflict which she knows it may cost her mental and nervous breakdown. On the other hand, the novel represents feminist problems of considering woman as the other, inferior, or the second in getting advantages in societies. So, the story examines the meanings of the words 'gender', 'female', and woman under the concept of domination. It is an attempt that Dangarembga tries to apply changes and to explore gender confronting within and beyond the boundaries of race and class (Broughton, 1991).

The women in the novel clearly live in struggle and they appear as different persons at the end. They are presented as new women demand the full rights of their sex listened to their voice as significantly feminist voice.

Actually, Dangarembga discusses the social norms that have a dual evaluation to distinguish people. Hence, women often find themselves in a position of dangerous confrontation:" that whatever power or status may be accorded to women in a given culture, they are still, in comparison to men, devalued as 'the Second Sex' " (Moyana,1994). This is exactly what has been asserted by Beauvior in her statement " One is not born, but rather becomes a woman...It is civilization as a whole that products this creature" (Beauvior, 1952).

Tsitsi Dangarembga's representation of five women in the novel, Tambu's mother, Maiguru, Nyasha, Lucia, and Tambu, is a definit target that reminds its readers of dualism women live in the American society when they need their voice to be heard. Those five are presented in three categories as the escaped female, Tambu and Lucia; the entrapped females, Tambu's mother and Aunt Maiguru; and the rebellious females, Nyasha. Actually, all are trying to protest against their usual socially accepted roles as being used or misused by the men-folk.

Tambu, the fictional narrator and protagonist of the novel, refers to women in her story that tackles the subject of escaping personality, rebellion woman, and the refusal of submission, yet rebellion may not in the end have been successful" (Dangarembga, 1). In fact, the story represents the dualism of the social norms, its severity and oppression. It points out the uselessness of speech when the sound of authoritative male is high than that of female (Moyana, 1994).

Tambu's problem is how to satisfy her need in being educated and getting the opportunity to be the same as her brother Nhamo. This is especially illustrated when she debates with him when he cannot offer help so she can also go to school as she desperately desires. Nhamo simply confronts his sister by saying that this 'wanting' won't help for this is the common tradition and the same for everywhere since she is a girl. Tambu stops 'giving an ear' to her brother that symbolically the stoppage of listening to the voice of oppression and the traditions of the society. Her concern with social norms began to be less and moving to be dead "an unobtrusive death from that moment"(NC.21). She is unable to equal herself to the masculine world and has no way to compete with men in getting the same chance. Nhamo asks Tambu: "Did you ever hear of a girl being taken away to school? You are lucky you even managed to go back to Rutivi. With me it's different. I was meant to be educated" (NC.49). He practices his sexism and male sovereignty on Tambu and Netasi when he used to ask them to go and fetch some of his luggage from the nearby shops even when he could have carried it all (NC.9-10). Thus, Tambu finds herself feeling relieved when he died without any remorse. She asserts that Nhamo is socialized when he feels of his masculine role even before his birth in which males automatically look down on females whether consciously or unconsciously. Nhamo reminds his sister that her gender is not allowed to act out of socialized frame. He and his father are sharing the same tendencies in putting female within the common and usual outlook as self-sacrifice and passivity. On the other hand, the father goes on in advising her daughter to stop thinking of going to school because finally she has to feed her husband and children food but not books. Instead and it is better to learn how to cook, clean and grow vegetables (NC.15). She is encountered with the father's refusal to accompany him and Nhamo to the airport to welcome uncle Babamukuru and his family from England, but rather she has to stay at home and prepare for the homecoming as this is her natural duty. Obviously, Tambu as all women should head her concern only to domestic sphere. She should function the activities exclusively towards how to be a future wife of childbearing mother and the source of her husband sexual pleasure. She should not interfere with creative and intellectual males in which this interference is clearly reflected on Tambu's father thinking. She

was imitating her brother and by reading her mind would be filled with senseless and meaningless ideas of no real feminine meanings and living, (Moyana). Here, one should not ignore the fact that the matter of placing Tambu away from getting equality in education like her brother is not out of father's hatred, but it is his responsibility, as he believes, to control and prepare her personally and sexually to the next dominant man in her life, the husband. Babamukuru later does the same to her and thinks it is his duty to develop her into a married responsible woman because this would please parent (NC.88). The education should be evaluated according to its benefit in marriage:

In time you will be earning money. You will be in a position to be married by a decent man and set up a decent home. In all that we are doing for you, we are preparing you for this future life of yours and I have observed from my own daughter's behavior that it is not a good thing for a young girl to associate too much with these white people , to have too much freedom. I have seen that do not develop into decent women.

(NC, 180)

Actually, Tambu's romantic view of Babamukuru's high self-esteem, unhappily, is encountered by the fact of Babamukuru's despotism (Njozi, 1-14). Although Babamukuru agrees to offer education to his daughter Nyashs, he insists to function this education only in the benefit of domestic life. Thus, Tambu desires to acquire a new self and manages to convince herself that the bad condition at the village would not effect on spiritual development and building the self. She has to look for more meaningful goals in life rather than being only woman of 'home'. "This new me would not be elevated by smoking kitchens that left eyes smarting and chests permanently bronchitis " (Dangarembga, 59). She was ready to show her disobedience towards Babamukuru, and she knew she would pay the price. She was willing to lose all privileges in which Babamukuru threatened 'to stop buying me clothes , to stop my school fees, to send me home, but it did not matter anymore' (Ibid, 167). She is ready to sacrifice everything that she gained of material goods and comfort but not her ideal. On the other hand, Nyasha's home weaknesses and her errors of judgment do not prevent to place her as the leading

interpreter of the novel. She stood for genuine universalism and believed in defending the equality and dignity for all human beings (Nojzi, 1-14). According to her, people should act of their fear as she asserts to Tambu:

You can't go on all the time being whatever's necessary. You've got to have some conviction, and I am convinced I don't want to be anyone's undergo. It is not right for anyone to be that. But once you get used to it, well, it just seems natural and you just carry on. And that's the end of you. You are trapped. They control everything you do.
(Dangarembga, 117)

Significantly, the novel sheds the light on other concept through Nyasha's disappointment describing how losing dignity is easy when things are accepted from the colonizers. She said, "It is bad enough...when a country gets colonized, but when the people do as well! That's the end, really, that's the end" (Ibid, 147). Nyasha's mission was broader than self-gratification:

But Nyasha's energy, at times stormy and turbulent, at times confidently serene, but always reaching, reaching a little further than I had even thought of reaching, was beginning to indicate that there was other directions to be taken, other struggles to engage in besides the consuming desire to emancipate myself and my family.

(Ibid, 152)

Nyasha sees herself more when she devotes much time on studying the problems of other down trodden people. She concerns much about the rights of human beings and questions herself that why people are subject to be oppressed and lost their equality. Her respect to human identity is distinguished when she was always upset when Anna knelt down before her. "For heaven's sake, Anna, stand up! ...Every time you come in here I tell you not to kneel down, but you keep on doing it. What's the matter with you?" (Ibid, 79). Throughout the story, Nyasha reads different issues about the Palestinian demands, Hiroshima and Nagasaki, the good samples of governments, and about the lost rights of women in traditional societies. Her idealism puts her

in a conflict to struggle against all forms of oppression and degradation. Hence, she believes that life reduces human beings to the level of self-interested creatures when people lose their dignity and self-dependence:

Do you see what they have done? They have taken us away-Lucia, Take sure. All of us, they have deprived you of you, him of him, ourselves of each other. We are groveling. Lucia for a job Jeremiah for money. Daddy grovels to them. We grovel to him...I won't grovel. Oh no, I won't.

(Ibid, 200)

Nyasha is a girl of a sharp insight who directs her attention to the social and political problems. She is aware of being ignored though she rebels strongly against all the traditions of her society and the manly dominance of her father. Yet, she was subjugated to brutality. She suffers psychologically when she was wasted away to be ended in a full surrender to a mental and nervous breakdown that come out through the food battle with her dad. She was forced to eat all food they prepared just to prove the authoritative father. His challenge comes from the wrong belief that a girl is challenging her dad if she refuses to eat even if she feels not hungry. Nyasha's reaction is symbolically portrayed by gobbling up the food and then throwing it up so as to stop her father's maniacal oppression as well as to rebel against the ultimate symbol of patriarchal authority. Unfortunately, Nyasha's father does not recognize that his daughter's illness is the result of his treatment of her. The ill daughter could not change her father or her mother; they stay unmoved and remain exactly the same. Although Nyasha's and Tambu's mothers are unconvinced of woman's lot and of her circumstances but they do not know how to get out of their situation and how to rebel against everything. Yet Tambu's mother is responsible who is aware enough to the social problems of racism and who follows interestingly the developments of woman's positions (Moyana, 1994). She is aware more to the equality in getting education and other opportunities that male gets more than female. On the other hand, Tambu's mother asserts that the western education affects badly on her son Nhamo who claimed that he cannot go on in guiding Shona. When Tambu tells her about Nyasha's illness, she identifies the problem immediately as the Englishness:

It will kill them all if they aren't careful...to look at him, Babamukuru, he may look all right, but there's no telling what price he's paying... You must be careful.

(Dangarembga, 203)

Certainly, this novel places the problem of the feminist into a discussion that woman's value is woven through the fabric of societies. *Nervous Conditions* represents more than a fight to prove the best of gender to dominate, but it represents a promising proposal to gather both genders in cooperation. This novel shows also Third World women and their conflict in confronting many social problems as their effort to make the independent postcolonial nations accountable to continuing and rejecting new forms of gender inequality.

Section Three : Conclusions

Finally, we conclude that the three waves of feminism was a movement argued intensely for women's right as a being that has to take special successful part in life. Women should not be kept under the shadow of the manly dominated world, but rather treated as the indispensable creature of this universe.

Many feminist activists advocated women's rights and did women's studies as Simone De Beauvoir who asserted, as a philosopher, essayist, novelist, and writer, that women have marvelous abilities to perform deeds and to choose her choices. Women are responsible as well as men in deciding ends because they are not Others and not in minority. Her *The Second Sex* (1949) is considered the central philosophical insight which tackles the historical oppression upon woman considering her as a being of Sex rather than a being of Self.

Beauvoir's philosophical thought is deeply existentialist. This philosophy concerns with the thought that people are actors rather than knowers. Existentialists should choose, act, desire, and feel anxious. They have to experience love and engage with the world and human reality rather than knowing and possessing an abstract wisdom.

Nervous Conditions, the title which is taken from Jean-Paul Sartre's introduction to Franz Fanon's *Wretched of the Earth*, is a good

example of the oppressed women who live under the dominance of male authority that deprives them from being equal to men in so many opportunities in social, political, and economic branches of life. The novel represents also the rebel against being other or inferior to man in life through educated voice that questions the equality and liberty for women and for minds as well.

الملخص

نظرة في القضايا النسوية و استقلالية النساء تحت الهيمنة الذكورية في (الجنس الثاني)

لسايمون دي بيافور و (الظروف المتوترة) لتيسي تسي دانجرمباجا.

الكلمة المفتاح: الجنس الثاني، الحركة النسوية، و الهيمنة الذكورية

الاستاذ المساعد الدكتورة لمى ابراهيم البرزنجي

جامعة ديالى / كلية التربية الاساسية

في دول ومحاور عديدة تقدمت الناشطات في الحركة النسوية بمجموعة واسعة من الانتقادات للسياسة العامة حيث برزت العديد من المضامين من بين هذه الانتقادات على سبيل المثال عدم المساواة بين الجنسين، العنف الاسري، الاساءة الجنسية، فشل الاصغاء الى الصوت النسوي، و الانطباع الغير دقيق عن قابليات النساء وطريقة عيشهم. على هذا الاساس، فقد تضافرت جهود النساء بالعمل بشكل قوي لتغيير السياسة العامة اما بشكل مباشر او غير مباشر لغرض اصلاح عدم التكافؤ الجنسي .

الحركة النسوية هي حركة تطويرية ضمن النظرية النقدية وضمن التقييم الادبي. فهي محاولة لوصف و تفسير الخبرات النسوية المستعرضة من خلال الاعمال الادبية المتعددة وخصوصا في مجال الرواية الادبية وكذلك الشعر والمسرحية. تتضمن هذه الحركة مجموعة من الحركات والنظريات السياسية والاجتماعية والفلسفية والتي تتعلق بمجملها بقضايا التمييز الجنسي، مساواة المرأة، وحقوق النساء واهتماماتهم. فضلا عن ذلك، فالحركة النسوية هي نظرية للمساواة السياسية،الاقتصادية، والاجتماعية والتي وجدت اساسا من ضمن مطالب حقوق واهتمامات النساء.

تسلط هذه الحركة الضوء على بعض المحاور والتي تتسال عن اسباب وكيفية الظلم المسلط على المرأة وعلى اسباب بقاء صورة الرجل كشخصية متسلطة على الوجود الانثوي.

واقعا، تامل الحركة النسوية احداث العديد من الحركات الاصلاحية مع محدودية هذه الاصلاحات بالمقارنة مع هيمنة الرجل و ذلك بسبب ابعاد المرأة عن مواقع اتخاذ القرارات . تتناول هذه الحركة قضايا متعلقة بالواقع الجنسي، التركيب الاجتماعي للجنس، الفكر التقليدي للرجل ونظرته العامة للنساء كطريقة التفكير وردود الفعل والشعور وما الى ذلك من تفاعلهم مع الحياة وطرائق العيش المختلفة.

يتضمن هذا البحث ثلاثة محاور. يتناول المبحث الاول مفهوم الحركة النسوية ومراحلها الثلاث. كما يتناول اهم الافكار التي جاءت بها الناشطة النسوية سايمون ديبافور عن فكرة الاخر في مؤلفها "الجنس الثاني". اما المحور الثاني فيتناول تطبيق فكرة الرجل المسيطر على الهوية النسوية لدى الكاتبة تيسيتيس دانجرماجبا في روايتها " الظروف المتوترة" لينتهي هذا البحث بالمحاور الثالث الذي يتناول الاستنتاجات التي توصل اليها الباحث في دراسته واستعراضه لموضوع البحث.

Works Cited

- _ Andrew, Barbara S. "Beauvior's Place in Philosophical Thought".
- In *The Cambridge Companion to Simone De Beauvior*. Ed by
- Claudia Card, Cambridge: Cambridge University Press,
- 2003, p.24-44.
- _ Arndt, Susan " African Gender Trouble and African Womanism:
- An Interview with Chikwenye Ogunyemi and Wangari
- Muthoni", 2000. *Signs* 25th, no. 3, 714-715.
- _ Bainbrigge, Susan. *Writing Against Death: The Autobiographies of*
- *Simone De Beauvior*. Amsterdam-New York, NY, 2005.
- _ Bromberg, S. *Existentialist Feminism*. (1997). Retrieved on 4th
- Nov.
- 2009 from
- http://WWW.feministissues.com/existential_fem.html
- _ Brooks, Ann. *Postfeminisms : Feminism, Cultural Theory and*
- *Cultural Forms*. London and New York: Routledge, 1997.

- _ Broughton, Treva. *Southern Africa Review of Books*, blurb at the
- Beginning of Tsitsi Dangarembga's *Nervous Conditions*, 1991.
- Retrieved on 6th, Dec., 2009
- _ Cora Agatucci Culture and Literature of Africa. *Tsitsi Dangarembga: Biography*. 2000. Hum 211 MIC/WIC. WWW
- _ Cudden, J.A. *Dictionary of Literary Terms and Literary Theory*.
- London: Penguin Books Ltd., 1998.
- _ Dangarembga, Tsitsi. *Nervous Conditions*. Seattle: Seal Press, 1988.
- _ De Beauvoir, Simone. *The Second Sex*. (1949). Retrieved on 4th Nov.
- 2009 from <http://WWW.marxists.org/reference/subject/philosophy/index.htm>
- _ Deutscher, Penelope. *The Philosophy of Simone De Beauvoir: Ambiguity, Conversion, Resistance*. Cambridge : Cambridge University Press, 2008.
- _ Duggan, Lisa and Nan D. Hunter. *Sex Wars: Sexual Dissent and Political Culture*. New York: Routledge, 1995.
- _ Friedan, Betty. *The Feminist Mystique*. New York: W.W. Norton,
- 1997.
- _ Garland-Thomson, Rosemarie. *Re-Shaping, Re-thinking, Re-defining: Feminist Disability Studies*. Washington: Center For Women Policy Studies, 2001 from WWW.centerwomenpolicy.org
- _ Hodgson-Wright, Stephanie. " Early Feminism: Introduction". In *The Routledge Companion to Feminism and Postfeminism*. Ed Sara Gamble. London and New York: Routledge, Taylor And Francis Group, 1998, P. 3- 15.
- _ Langer, Monika. " Beauvoir and Merleau-Ponty on Ambiguity".

- In *Introduction: Beauvoir and the Ambiguity of Ambiguity in Ethics*. Ed Claudia Card. Cambridge Companions Online: Cambridge University Press, 2006. P.87-106.
- _ Mikes , Tiana . *Insight into Feminism Today*. Alaska Pacific University . Senior Project, 2008 . Retrieved on 4th , Nov. 2009 from <http://WWW.alaskapacific.edu.htm>
- _ Moyana, Rosemary. *Tsitsi Dangarembga's Nervous Conditions: An Attempt in the Feminist Tradition*. Dept. of Curriculum and Art Education, University of Zimbabwe, 1994.
- _ Njozi, Hamza Mustafa. *Utilitarianism Versus Universalism in Dangarembga's Nervous Conditions*. Nordic Journal of African Studies, 14 (1): 1-14, 2005.
- _ Rowley, Hazel. *Tete-a-Tete. The Tumultuous Lives and Lovers of Simone De Beauvoir and Jean-Paul Sartre*. United Kingdom: HarperCollins, e-books, 2005.
- _ Sanders, Valerie . " First Wave Feminism: Activists ". In *The Routledge Companion and Postfeminism* . Ed Sara Gamble. London: Routledge , Taylor and Francis Group, 1998, P. 15-25.
- _ Secomb, Linnel . *The Bonds of Freedom : Simone De Beauvoir's Existentialist Ethics* .By KRISTANA ARP. Chicago and La Salle, Illinois , Open Court , Hypatia : A Journal of Feminist Philosophy, 2001.
- _ Stewart, C. *Different Types of Feminist Theories*. (2003). Retrieved on 18th , Oct. 2009 from WWW.colstate.ed/Depts/Speech/rccs/theory84.htm
- _ Thornham, Sue. " Second Wave Feminism: Founding Moments". In *The Routledge Companion to Feminism and Postfeminism*. Ed Sarah Gamble. London: Routledge , Taylor and Francis Group, 1998, P. 25-35.

-
- _ Tong, Rosemarie. *Feminist Thought : A More Comprehensive Introduction*. Roulde: Colo Westview, 1998.
 - _ Walker, Alice. *In Search of our Mother's Gardens: Womanist Prose*. San Diego: Harcourt Brace Jovanovich, 1983.
 - _ Webster, Merriam. *Online Dictionary* .Retrieved on 22nd, Oct. 2009
 - from
 - <http://WWW.m-w.com/dictionary/feminism>
 - _ Whelehan, Imelda. *Modern Feminist Thought*. Edinburgh: Edinburgh University Press, 1995.
 - _ Wikipedia, The Free Encyclopedia. *Feminism*. Retrieved on 8th, Oct. 2009 from
 - <http://en.wikipedia.or/wiki/feminism>
 - _ Yates, Susan. *Simone De Beauvior and the Second Sex: Fifty Years On*. Gender Research Group, 2003. Retrieved on 18th, Oct. 2009 from
 - WWW.GenderBeinnings.com