

A REVIEW OF FRENCH FEMINIST APPROACHES

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ABSTRACT

You may be able to attribute the origin of feminism to developments like Renaissance and the developments that are after Enlightenment era and then French Revolution and the Industrial Revolution that called the relations between men and women in some or all aspects into question. Login the word feminism in French language refers to 1837. However, the process of feminists activities haven't been uniform in last two or three centuries. Mainly, sometimes it has disappeared and sometimes it has turned into an organized movement that they named it three waves as follows: the first wave began from nineteenth century and continued until the years after the First World War; the second wave refers to sixties and the third wave includes the recent two decades. The first wave was influenced more by uprisings of the enlightenment era and then liberal and social movements that cover the nineteenth century to the early parts of the First World War "The nineteenth century is the century of social, religious and feminine movements. In this century, women movement, the right to employment, increasing the wages for women and equal rights with men was begun (Andre, 1372). In fact, the first wave was a response to the pressures that women felt in work and public places in industrial advanced countries, in the nineteenth century., Un production and unimportance in domestic labor because of producing goods in factories on the one hand and the need for human power, on the other hand, have entered the women to the public field. but laws and regulations, training facilities, the atmosphere of the community, in general, had created discriminatory conditions that are to the detriment of women, and the "modern discourse with concepts such as equality, freedom, individual rights, autism, universalism, the idea of progress and... provided the circumstances for women to demand the extension of the basic principles of modernity in a way that they include them"(Moshirzade, 1379). The Second World War was a prerequisite for the second wave of feminism. In this movement, feminists, beyond the political rights of women, noticed to equality in education, work and home affairs. The need Governments to the fighting men caused that women are widely employed in jobs outside. In the second wave, feminism accessed to a substantial part of its goal practically that was voting or equality of men and women in many aspects of social life (See the Moshirzade, 2004).

Keywords: *Feminist, France Feminist Movement*

INTRODUCTION

In France, in the seventeenth century, the Catholic women forced the Church to revise in its legal position about the law of being nuns in entirely enclosed places (Property, 2012). Also a French Queen named Marie de Medici in the seventeenth century that ruled after the murder of her husband in 1610, instead of his immature son, supported savior and hero women and insisted the people introduce her as a famous woman (Ibid: 147).

Although you can't name Christine Dopyzan a French feminist [she was born in Venice (1586-1430 A.H)]; but her father and husband worked at the court of France. You can name her a French woman fighter that his most famous book was women's city (1404-1405 (Ibid: 162-163).

Later Francois pollen Dolabar (1647-1723) free-thinking French priest, under the influence of the ideas of Descartes, examined historical roots of manly supremacy and found that these historical roots were being warrior in early societies. He rejected the idea that women should continue to stay in the lower position (Ibid: 187-188).

French Revolution established feminist era with the issue of the legal status of half of humanity that had been included indirectly in the Declaration of Human and citizen Rights .during the revolution, Women sought to obtain their rights with forming many communities (Rio, 13-16). Elamp, De gouge was a

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woman warrior who was executed in 1793. After the Revolution, women affiliated with the idea of freedom, kept alive her memory with tenacity. She sent "Declaration of the rights of women and female citizen" in 1791 to the Queen. Another people published statements in the "Human Rights" and "public rights" (Ibid).

In 1791, Article VII of the first Civil Rights heading opened a window to the women's private freedom: "law recognizes marriage only as a civil contract (Ibid)".

Also, the law of April 8, 1791 rejected any inequality in division of inheritance. : "since now ,there won't be any differences about inheritance, child order difference based on more or less important child, gender-based discrimination or conventional exclusion. Also among the 20 to 25 September 1792, together with the First Republic and the fall of the monarchy, the" relieving regulation "was provided .in this way, divorce with the consent of the spouses that was a real revolutionary innovation allow women to obtain civil equality. But the divorce law was repealed in 1816 and until 1975 wasn't approved. Women demanded their civil rights with the presence in manifestations and mobilizing against enemies (Ibid, 28-29).

On the other hand, a group of Republican women's formed clubs to fight for the republic and achieve their rights. In April 1793, Pierre Marie Augustin Givmar, MP, published a pamphlet in which resumed part of Condorcet's ideas about the political equality of the sexes, meaning lay in democracy (Ibid, 31).

The movement of the followers of Saint-Simon was the first movement on the women. Since 1829, "women issues "laid at the heart of the doctrine of Saint-Simon and many women have approached this movement. Some of the women promoted this "new social religion". They published the newspaper called "free woman". But the followers of Saint-Simon were charged with anti -morality and disrupting family order. During the decade 30 of the nineteenth century, women opened the way of freedom unquestionably and they didn't let escape the freedom of expression that they were given (Ibid, 51).

Flora Tracy was one of the most famous French early feminists in this era that her interest in social reform was because of her commitment to feminism and not another approach. Tristan tired of theories-with no result, decided to be close to the workers to raise their consciousness directly. She was appealed to men to achieve the rights of women, because she saw the interests of the men and women in close contact with each other (Ibid, 264-266).

In France, women's platform magazine, had asked a wide range of civil and political liberties such as voting for women and re-stabilizing the right of divorce .meetings that was held for newspaper subscribers and writers had appealed many feminists such as Flora Tracy (the 288). On the other hand, at this time Jean-Dervan (1805-1894) tried to find a political power, and she was the first European woman she did this. Although she was fighting for weeks to find supporters as a candidate for parliamentary elections, but no group had the courage to support her candidacy (the 289).

The first International Congress about women's rights that was held in 1878 focused its efforts on improving women's daily affairs. The right of work to expanding vocational training, access to all jobs and employment, equal wages .but there was no speech about their political rights that caused the protests (Ibid, 100). In 1880, coincident with the Third Republic, feminist movement was formed to its primary meaning of the word. This year the public schools opened their doors to girls and it was allowed to establish girls' high school. In 1881 the leadership of the first street protests of feminists happened by Aubrtyn éclair coincident with the anniversary of the conquest of the Bastille prison. In 1884, the law of re-establishment of divorce was adopted. Gradually, inclusive similarity humanitarian appeared between feminism (Ibid, 102).

On 30 June 1889 a law was passed following pressure from feminists that women were allowed to practice law. In 1879 women achieve the right of testifying about personal documents and official records, and in 1905, married women achieved the right of claim residence in spite of the ban of their husband. The law of 1907 gave women the right to wage (Ibid, 109).

Between 1868 and 1914, fifty feministic magazines published in France. Their most famous named Lafrund (meaning flooding) was founded in 1897 and it was the first newspaper that women directed, edited, and printed all of it (Owned, 317).

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However, after the war in 1917 (1914 World War I), the first school of female inspectors of factories were opened in France and female teachers earned wages and salaries equal with their male counterparts in 1919 (Rio, 124).

But achieving political equality was the core goal of feminists after the war. In 1917 in Russia, 1918 in England, 1919 in Germany, 1920 in America, women were given the right to vote. Norway 1913, Denmark 1915, Sweden in 1918 and 1920 Belgium, removed the inequities in the civil rights (Ibid, 128-129), while women in France were still remnants of the right to vote.

Finally, after numerous uprisings and for the third time on 30 July 1936, the assembly passed women voting right with 488 votes in favor and one vote against. However, Turkey and Spain in 1931 were given women's suffrage and the political equality was recognized in 1944 with the command "women in the same terms with men, receive the right to vote and elect" (Ibid, 142). In 1945, 35 women (23 Communists, 9 popular republican and 3 Socialist) were selected for the council Assembly (Ibid, 153). In 1946, Zhozhbydo appointed Andre Vyehno to consultant to the Ministry of Youth Affairs and Sport. In 1947, Zhermyn Puansushapouy achieved the Ministry of Public Health and Population Growth, the Cabinet of Robert Schumann. She was the only woman minister in the Fourth Republic (Ibid, 154).

French Feminist History since 1950: the Rise of Feminism, Existentialism, Simone de Beauvoir Approach

Feminism don't lay de Beauvoir Existentialism that was published in the form of the book "The Second Sex" in 1949, a radical feminism, but it seems it was a Radical movement in the direction of studies and women activities. The most important speech of him, that the name of the book has been taken of it, was that in the dominant culture, man is considered as a first class element, as a norm, and as a matter of principle, while the woman is an appendage and an abnormality. Thus he developed his own / other existential theory as dual male / female.

According to him, the woman is an incomplete man that is a random creature; humanity is male and man describes woman, not in itself, but rather than to him. Woman is what the man decides on her .so they called her sex, because in this way they want to say that she is revealed as a creature with a different gender for man, the woman is defined and differentiated to the man, not man to woman. Woman is none principle to principle (Mardiha, 2007).

Simone de Beauvoir (1908-1986) is one of the pioneers in the field of awareness of women in France and the world that offers a different look to feminist theories with the book *The Second sex*. He begins his book with these words of pollen Dobler "Everything that has been written by men about women should be suspect because they are opponents and referee at the same time" .so a woman began writing about the women and the arbitration about them and his book could create a big development in feminist perspectives history and of course, Following special reaction that was not unexpected, "because the author moved the boundaries of public and private issues in order to destabilize the family order (Rio, 2011).

De Beauvoir as the founder of existentialism feminism tends accuses ethical standards of morality with the titles ethics justice oriented and the ethics responsibility-oriented to manly bias and believes women will have been justice oriented morality with denying marriage and motherhood (Bagheri, 151), according to router; women can prepare the world for new feasible only with correcting the valuation criteria (Ruether, 1975).

Also, perhaps, we can say that de Beauvoir created a kind of existential feminist in *The Second Sex* that he believes that women are oppressed because they are the other two men and they are non-man because of being the other. The man is himself and free and he is a determining creature that defines the meaning of his existence while the woman (the other),is the subject of identification of creature (female), which means that is determined with what she is not (Ham & Gamble, 2003).

Existentialism feminism Calls for human freedom and absolute discretion, and emphasizes on the beliefs that schools have developed feminism thought (including secularism, humanism, existentialism), the beliefs that only move in the way of rationalism and absolute freedom, and ignore the need for spiritual aspects and religion in the life by focusing on the needs of the world.

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History of French Feminism: Postmodern Feminism or French Feminism

"Postmodern feminism" (Irigaray, 2002) was called 'French feminism' (Tang, 2008). Until recently because many experts in this field had French nationality or they are women living in France (especially Paris), respectively. The term postmodern feminism often used for Luce Irigaray, Hélène Cixous, Susan Faludy and other feminists that they are active in feminine language and literature, as well as deconstructing beliefs that exist in the symbolic order.

Influenced by the teachings of the postmodern, a group that arrived into feminism after the seventies called themselves postmodern feminists. They emphasize on the differences between people and believe that universal and over human beliefs or "superior Tales" are not only unacceptable and unavailable, but they also will be the founder of new oppressions against women. According to the group, not the marriage itself and the role of motherhood, but a group of relationships imposed on women has caused they are enslaved. Behaviors create differences between boy and girl since the birth are the causes of going under the domination of women. They offer the theory of "men and women with new definitions "and believe to similar rights to men and women in family and social environment. feminist post moderns refer to discourses effects, theoretical frameworks, stories and narratives has been told or used about the definition of gender and believe that these stories and narratives, has roles in identification and definition of gender , even the definition of gender identity is as a functions of social- political power relations (Jones, 1996).

The postmodern feminists say, in general, there is no preferred authority .that is not to say such a view is standard or such an approach is basic. Lytvard as one of the influencers on postmodern thoughts describes postmodern condition as "incredulity to meta-narratives" (Vincent, 2008). This term completes the discussion of symbolic order and uncertainty and lack of authority, the instrument of criticism of this meta-narrative or symbolic order is what has formed in the meta-narrative or symbolic order. Due to it, it can't be trustful. This group of feminists says that the symbolic order resulting from the history of Patriarchy and Patrimony and therefore, Due to the lack of women in the foundations of this discipline, it cannot be accepted or believed it. On the other hand, disbelief to Lytvard meta-narrative is that several utopian discourses have been made in symbolic order of society socially. That is why the postmodern theorists, especially from the feminist considered fiction elements as a plaything and fun and they refused from the composition or shape of them in their life. Therefore, they opposed any link and integrity to discourse and eliminate differences, because the integrity and eliminations requires creating another symbolic order that it will ignore individual differences and that's why some of the people are out of symbolic order. They don't believe to the truth, rationality, knowledge or any search for a coherent epistemology. Like other postmodernists, in feminism, postmodernism theory are been welcomed conflict, discrimination and lack of integrity. The task of this group of feminists is creating confusion and discrediting all attempts to create certainty, closure and composition, or (to quote Derrida) "orientation talk". There is no objective report of reality and certainty but everything is based on perfect uncertainty.

French Postmodern Feminists

Feminist approaches to literature and writing of women originated feminist political movements formally late 1960s that it appeared in France and later spread in the United States and the United Kingdom in different ways .in the English-American feminist approach influenced by the ideas of Virginia Woolf (James, 2003) in his famous book (a room of your own) (1929), they have suggested the difference between men and women's experiences and writings to follow him (Taslimi, 2009).

Hélène Cixous, Luce Irigaray and Julia Kristeva are of these theorists. The authors strongly influenced by the psychological analysis school of Jacques Lacan (Robbins, 2010) as well as foundation-breaking (Ritzer and Goodman, 2011), Derrida (Ritzer, 1995) and French thinkers, with regard to "the language of psycho analysis "they inverted its gender hierarchies and re -evaluated differences in men and women languages (Taslimi, 2009).

Helen Cixous in his writings, such as laughing Medusa (1976) and newly born woman (1975) tried to produce a post of this kind (in women). He expressed the belief that the language of women's experiences can be created only in masculine language is the negation and denial. It Cixous, the experience story of

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women's body is the topic of all rejections. Men and masculine language represent a Single-sex narrative of language by the denial of woman's body. Luce Irigaray and Julia Kristeva, critics of this approach believe that the language has formed to deny women existence. Irigaray look into the circumstances in which the status of women in the realm of the symbolic may be changed. She believes men have defined femininity. This definition is influenced by ambivalent division that prevailing Western thought and assumption of contradictory duality that they always place in front of each other (Mkaryk, 2009).

With this interpretation, the French feminists emphasized postmodern feminist on feminine language of their opinion on construct of the language and even the father law. They believe that women did not have access to the Father, due to it they failed to accomplish feminine language or their own language. Their approach due to the construct of common languages in the world today is its emphasis on men.

Luce Irigaray

Luce Irigaray (1932) Luce Irigaray is the French feminist linguist, philosopher and psycho analyst that they know him in the three important French feminist indices as one of the most influential. His works include "Mirror the other woman", "genera and genealogical data," "ethics of sexual difference" and its criticism on psycho analysis that can be pointed.

In his book "mirror of the other woman" he reviews women's issues, including relations between the mother and daughter in the works of Freud and other psychoanalysis and tries to create a feminine writing. Women's writing could be overturn manly fiction issue that condemns women to silence soon (Irigary, 1986).

Using the view of Freud, he believes that the womanly child's libido has not repressed in psychological developments, as long as he has a comprehensive relationship with the mother. But Oedipus stage, female libido, that the features we know as a "feminine" somewhat suppressed due to the patriarchal order, but will rise again (Moshirzade, 2004).

Another problem that Luce Irigaray puts with the theory of three stages of Lacan, is that women have to refer to the previous stage of symbolic order (Language) for making a new language and create a language that is appropriate with pre-language period, that is, they create an imaginary issue and mirror like period. However, back to the period of the imaginary (mirror like period) and the rebuilding a language accordingly, is impossible and contradictory in nature. For like mirror phase, is an period of human life (prior to eighteen months), that the signs of language have not formed in his mind., however, the child experiences This time, but it does not have the means of expression, it always will be away from the reach of human understanding. Also, the real topic that Lacan interprets it to emptiness vaguely (See Mkaryk, 2005) is unspeakable even if it is experiential out of the language, and it seems that understanding and characterization of these two stages are un reachable human hopes that this theory proves Heidegger theory (Lacan interprets it the symbolic issue) that language is human life home, and he can't leave as long as he is in the physical world. So Lacan accepted with force that it's not possible the theory of denying the symbolic order except with cluttering it. But to escape the symbolic order that is recommended by feminist critics, seems has originated in the European philosophical beliefs that they always look at the "femininity" as something vague, indeterminate, indefinite and irregular, as they considered the "masculinity" as something determinate, clear and regular (Cf. Lloyd, 2008).

Irigaray says the language is appearance of masculine trend, even from simple methods such as the use of the manly pronoun in cases that there is no special gender. But this banal feature of grammar is a very deep issue that penetrated the entire history of philosophy, "subject always has written in the form of male, even when they claim has totality or neutrality" (Matthews, 1999).

The basic issue of Irigaray critique of patriarchal philosophy is: the "subject" which philosophy is talking about, whether " knowledge subject" or "subject" in the sense of its moral is been claimed which are sexually neutral (As in the other meaning is neutral).it's Claimed that it is the "transcendental subject" is distinct from subjectivity of each individual, and certainly different from anything physical, so neither male nor female. But to Irigaray, radical reading of great philosophy works of shows that the subject of philosophy is, in fact, always male, so that full subjectivity has denied about women and they have been reduced from the gaze of men (Ibid).

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Helen Cixous

Cixous believes that language is in our body and thinks us. A person is located in (Heidegger: Language is the existence house), he has no access something that no words and he can't think of it. So he knows revolution; in the action of signification of language; the first stage of the mind revolution, here patriarchal ... extension of female signifiers, access to feminine documents and, founding a language free from dogma and gender superstitions leads to a revolution in type of thinking (F, 2003).

Cixous argues that such dialectical structures domination the formation of mind and eventually the appearance of sexual differentiation. He uses the relationship the gods / slave Hegel to show it. In this story, the subject demands to identify each other so he can distinguish himself from others. However, this identification has been experienced as a threatening factor, again steadily suppressed so that the subject can return to the safety of the self-knowledge (Sarap, 2003).

He is also in the book "The new born woman", the radical aspect of project - according to many utopian and poetical introduces her breaking and shedding all the illusory binary oppositions. She says these oppositions that influenced by big and important opposition man /woman are violent and deathful, as a group knows the condition for his existence and survival in destruction and declining another. Duality thinking is a war zone; conflict is hegemony (F, 2003).

In this connection, she doesn't accept the label "feminist" about his work, because she believes that this label eventually accepts some kind of binary oppositions.

Julia Kristeva

Kristeva is different in several respects with Cixous and Irigaray. Cixous and Irigaray replicate "feminine" by normal women and "masculine" with normal men. But Kristeva rejects any replication of this kind. According to him, if the child has a choice for arrival to symbolic order, that replicate with his parents, and if the amount of the child's masculinity or femininity depends on the amount of this replication, then the children of both genders (the son of females) have a same chance in this position. Boys can be "female", and write female .and girls can be "masculine" and write this way, According to Kristeva, falling language into biology and insistence that women simply because their bodies have different writing than men. This means that we put men and women into the patriarchal cage once more (Tang, Ss364-365).

Kristeva has developed her ideas on the concept of women and femininity and her positions to feminism. The vision that he outlined as follows: "The woman ignored the power and language, but she has that invisible and hidden. She provides the opportunity of functioning power and language. On the one hand, he could be a source of inconvenience and he provided the power to its range and then struggle with it. The classic role of woman is hysterical, who accepts the risk of collapse in a pathological state that is a positive and useful revolutionary.

However, he can claim it as long as he replicates the power to take the field. Not surprisingly, some feminist instructions fail, because they are trying to replicate the power. such trying turn women into an anti-power that fills the gaps of official power or it makes a Promised Land of them that includes a harmonious society ultimately, a society that only consists of women it seems they know the secrets of an imaginary society without any inner contradiction (Gabrmn, 1996).

Hence, Kristeva cannot imagine a "feminine language". And certainly does not believe that such language, if possible, will be disappeared inequality, sexual human existence. He has analyzed the facts of the so-called universal to show that they are not universal and not real. Analysis is in the process that the relationships already exist in both uses and doubt. Although he opposes the idea of women language, he focuses on the female body and its relationship with tradition language. She has attention to woman, but not as a philosophical, explainable and Comprehensive concept but as a real woman that has relationship with men, other women and children; relationship that isn't just like relationships any other woman, although they may be in common with something else. Because of his focus on the individual conversation his attitude is individualistic over the common traditional issue of feminism be liberal. Language that tends to shared, and global (all women, woman) represents the conversation and leaves no room for him in the system (Robbins, 2010).

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Thus Kristeva not to follow male language and stabilization of its power not to follow the female language, so that Santa McAfee believes Kristeva seeks "third way" for feminism, a way that women have a feeling of freedom for having children and creating culture, to be free in mind and body (McAfee, 2005).

The solution in this issue is that, in the theory framework, Lacan set "sign concept" or pre oedipal stage against the "symbolic concept" or post oedipal stage. For her, the idea of analyzing thought based on the speech on the basis of suppression of sign issue and so the suppression of the pre oedipal maternal room that has no sexual identity. The special time of the maternal room for the most of the people is different with the special time of symbolic order. The time in Symbolic order is a historical time the straight line indicates a target, while in the sign issue the time is circular (repeated) and huge (eternal). So a linear text, reasonable or objective that has a normal grammar represses. But a type of writing that its prominence is rhythm and sound and color and has permission to break the rules of language, remains unsuppressed. Because it has a room for all the things that provoke our disgust or horror, Kristeva believed that a free person is someone has the ability to understand the importance of sign and symbolic play that means slippage between chaos and order (Tang, 2008).

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