

*Is there a feminist view on the future?
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Feminism is a movement that aims to extend the rights of women in society (politic, economic, and social equality of the sexes). The belief that women should be allowed the same rights, power and opportunities as men and be treated in the same way, or the set of activities intended to achieve this state ¹.

The feminist movement, prepared by the ideas disseminated by the philosophers and writers of the Enlightenment, appeared for the first time in France at the time of the French Revolution. Feminism is a complex and heterogeneous movement, which was developed with the unique characteristics of each country and period.

Many factors contribute to define and redefine the concept of feminism and political practices associated with it (such as class, ethnicity, sexuality).

Inside, there are many positions and theoretical approaches, so much so that today some feminist scholars, theoretical and / or activists speak of feminism.

In particular, there are conflicting theories about the origin of the subordination of women and the type of route that should be done to get rid if it is only to fight for equal opportunities between men and women, so radically criticize the notions of "gender identity" and "gender identity" or - even - if you remove the roots and roles of such subordination².

The first wave refers mainly to women's suffrage movements of the nineteenth and early twentieth centuries (women's right to vote).

The second wave refers to the ideas and actions associated with the womens liberation movement beginning in the 1960s (which campaigned for legal and social rights for women). The third wave refers to a continuation of, and a reaction to the perceived failures of, second-wave feminism, beginning in the 1990s³.

In 1791, the writer Olympe de Gouges source presented to the Constituent Assembly in Paris, a declaration of the rights of women and the city claiming the rights of women. She affirms the equality of civil and political rights between the sexes.

Olympe calls for the ability to dissolve a marriage and the establishment of divorce (if after the Revolution). Forward the idea of a contract between cohabiting and campaigning for freedom and recognition of paternity of children born out of marriage.

De Gouges was guillotined but the feminist movement did not stop and in fact, grew more and more numerous in France, England and Germany strongly supported the emancipation of women.

Another femminist *ante litteram* is Mary Wollstonecraft: her *A Vindication of the Rights of Woman: with strictures on Political and Moral Subjects* is one of the most important femminist work in the past.

Wollstonecraft said that women need to be educated to the measurement of the position in the community⁴

¹"Definition of feminism noun from Cambridge Dictionary Online: Free English Dictionary and Thesaurus".
dictionary.cambridge.org. Retrieved 12 June 2011. <http://dictionary.cambridge.org/dictionary/british/feminism>

²<http://cosplaxy.com/?lan=IT&key=fcgVgJXI0IdVZ3EROgOR1rIRT+1mCDpRQuUym1xhCJ4=>

³http://www.gender.cawater-info.net/knowledge_base/rubricator/feminism_e.htm

⁴M. Wollstonecraft, *Vindication*, p. 192.

An other brave fighter about women rights is Simone de Beauvoir. She wrote in her book *Le deuxième sexe* (1949) *La femme? C'est bien simple, disent les amateurs de formules simples: elle est une matrice, un ovaire; elle est une femelle: ce mot suffit à le définir. Dans la bouche de l'homme, l'épithète «femelle» sonne comme une insulte; pourtant il n'a pas honte de son animalité, il est fier au contraire si l'on dit de lui, C'est un mâle*⁵.

The book describes the behaviors and situations (mother, wife, prostitute, lesbian, narcissistic, love, mysticism).

Simone de Beauvoir talks about all the circumstances that lead you to believe in the inferiority of women and the effects it has on their choice to marry and abandon their careers.

She also explained that, in a world where both sexes are equal, the two would be more free, because if the man gave the woman a chance to have an interesting career, she would focus less on him and can be a little more independent.

One is not born a woman, but becomes one⁶ is a very famous expression: Beauvoir is concerned not only the distinction between sex and gender, but also between women / male and female / male, not only by postulating the "femininity", but even "masculinity" as a socio-cultural construction⁷.

An other important feminist author is Betty Friedan⁸. *The Feminine Mystique* is the most important text: there are the result of a thorough investigation on the women of her generation. *The Feminine Mystique* is a deliberate plan of persuasion and conditioning.

According to Friedan, the problem is the result of a deception that we are called feminine mystique, because of which millions of Americans have given up their dreams of a successful career to concentrate on motherhood and family life.

Feminism has crossed different currents, like Marxism: the book *La coscienza di sfruttata*⁹, it is an example. The author of this work is a group of five people (four women and one man) who has been trained in the struggles of 68 years.

This book was created as an attempt to analyze the revolutionary consciousness of the world that takes place in the patriarchal capitalist system and in particular the exploitation of women by the male.

Critical examination of various aspects of the *woman question* has emerged from the discussion of conservative and progressive forces of bourgeois society as the important contribution of Socialist and Marxist, develops an original historical materialist analysis of the relations of production are the social status of women and the antagonistic relationship between man and woman. It inevitably affects the internal structure of the *human person* and, therefore, more recently conducted a critical review of Freudian psychoanalysis, which posits the radical reversal point of view of women.

If somebody believes that feminism is dead, Gabriella Parca in *L'avventurosa storia del femminismo*, explains that feminist movement is not dead because it is not an isolated phenomenon, neither in time or in space.

There are different forms almost all countries globe. It is a cultural revolution of great importance, because it affects more than half of the human race, women, and seeks to remove a position of inferiority, which is simply the *second sex*, to restore equality between the sexes.

This inferiority was sanctioned for centuries by the laws and customs, to be part of the tradition, reinforced by religion - any religion, Catholic or Islamic or otherwise, it is obvious that it is not enough to obtain the equality in a field such as law, because the revolution will be accomplished.

⁵ Simone de Beauvoir, *Le deuxième sexe* p. 33

⁶ Simone de Beauvoir, *Il secondo sesso*, Il Saggiatore, Milano 2002, (ed. orig. 1949), p. 325.

⁷ About this item, Elizabeth Banditer wrote *XY: l'identità maschile*. Redefine the profile of women means oblige men to do the same thing: masculine identity went into deep crisis. The woman is defined as such biologically (menarche to confer this title annuity), and a man is not clear exactly what is necessary, be provided with a penis does not seem sufficient, in society where they are needed and other requirements to be eligible for that nickname.

⁸ In 1966, Friedan founded and was elected the first president of the National Organization for Women, which aimed to bring women *into the mainstream of American society now [in] fully equal partnership with men* (wikipedia)

⁹ The authors are Abba Luisa Gabriella Ferri, Lazzaretto Giorgio Medi Elena, Silvia Motta

Feminism has to win on several fronts, relying on the interdependence between law and custom, but also in the long term, including customs and religion.¹⁰

In this retrospective can not miss Elizabeth Banditer, his book has indeed shocked the world feminist.

Fausse route : Réflexions sur 30 années de féminisme, is a provocative text in which she attacks the practices and feminist theories that have emerged in the last twenty years, and that in his opinion caused a return to segregation of the female gender, a loss of those universal goals needed to implement free subjects.

According to Badinter feminism should not be fighting a war of the sexes in search of revenge against men.

It is nothing less than the redefinition of relations between men and women, and their reciprocal freedoms. Struggle against domination and male violence is a necessity, but women and men must work together.

In her work, Badinter said the statistics on domestic violence are based on interviews, mixing objective and subjective, psychological pressure and physical attacks to establish a moral superiority of sex female: *To ignore the violence and power of women still oppressed and proclaim innocent then, depicts a divided humanity into two which does not correspond to the truth. On the one hand, victims of male oppression, the all-powerful other executioners*¹¹.

Another issue about feminism he difficulty of finding the *fil rouge* between the old feminists and their grandchildren.

The Sandrucci Barbara book, *Aufklärung al femminile. L'autocoscienza come pratica politica e formativa*, reconstructs the women status, analyzed by multiple perspectives.

The book talks about the difference between two generations of women: those who lived through the season of feminism and of those, however, has not experienced this phase of profound change. Sandrucci writes *...l'oggetto-donna, legato al capestro di modalità prescritte dalla cultura maschile, si trasforma in soggetto-donna che prende le distanze da modelli culturali e si autosignifica in modo libero e consapevole*¹² (the object-woman, tied to the halter manner prescribed by male culture, it becomes subject-woman who stands aloof from cultural patterns and self realized in a free and conscious)

So, to growth up, Feminism needs a global cultural change but the movement needs too the help of laws that helps women and makes them feel protected¹³.

Catharine A.MacKinnon is a great figure of American feminism. Doctor of Law and Political Science, a lawyer at the Supreme Court, author of numerous books, theorist, activist, it is for all these reasons, engaged in the struggle for human rights and gender equality. Its analysis and action, Catharine A.Mackinnon greatly changed the law of the last twenty-five years: recognition in 1986 by the Supreme Court of the United States of sexual harassment as sex discrimination, then pornography and prostitution as violence against women.

It participates in the development of policies for women's human rights in the United States and around the world. MacKinnon's work focuses mainly on the difference between the quality of social and economic conditions for women in the public and private spheres of life¹⁴.

MacKinnon believes that society fails to recognize existing hierarchies present within it that have subordinated women in particular for so long that they were perceived as natural. *Men forms of domination over women have been accomplished socially and economically, before the application of the law without express authorization made, often in intimate contexts, as everyday life.*¹⁵

Feminism is a very multiform movement: it is so difficult to summarize in a few pages this collection of thoughts. Judith Butler, with her *Gender Trouble Feminism and the Subversion of*

¹⁰http://www.cpdonna.it/cpd/files/Storia_del_Femminismo.pdf

¹¹*Fausse route*, Odile Jacob, pag. 113.

¹² Sandrucci, *Aufklärung al femminile. L'autocoscienza come pratica politica e formativa*, ETS, Pisa 2005, p. 274.

¹³Jocelyne A Scutt in *The incredible woman: Power & sexual politics* Vol2 writes about equal pay (pag 11)

¹⁴Wikipedia

¹⁵ Mackinnon Catherine A. *Toward A Feminist Theory of the State* pag 161

Identity, deserves a respectable place

Engaged in the feminist and gay movement, she has sparked a debate about the materiality of the sexed body, arguing against the dominant paradigm of heterosexuality.

Butler offers a critique of the terms sex and gender, even if they have been used by féministes. This book is a review of gender issues made by Butler in the classic text of feminist thought and queer Gender Trouble,

Sex is not a class cold standardization, but a field of individual and collective action can and must be constantly busy and challenged by individuals and practices both deconstruction and reconstruction.

After this summary, it is obvious that the universe feminist failed to offer a unique vision.

But its strength lies in showing different facets of the world.

Cristina Demaria writes that feminism has been and still is primarily a, rather “the choice of a location from which to watch and which to develop critical strategies¹⁶”, from this “position” it is possible to look at the complexity of today's relationships between subjects women and groups, between states and supranational entities, between universalism and relativism, between genders and sexes, identifying the contributions of educational research, placed in a horizon of thought and feminist practices.

¹⁶C. Demaria, *Teorie di genere. Femminismo, critica postcoloniale e semiotica*, Bompiani, Milano 2003, p.13.