



Cultural Feminism versus Post-Structuralism: The Identity Crisis in Feminist Theory

Linda Alcoff

Signs, Vol. 13, No. 3. (Spring, 1988), pp. 405-436.

Stable URL:

<http://links.jstor.org/sici?sici=0097-9740%28198821%2913%3A3%3C405%3ACFVPTI%3E2.0.CO%3B2-V>

Signs is currently published by The University of Chicago Press.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/ucpress.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is an independent not-for-profit organization dedicated to and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact support@jstor.org.

CULTURAL FEMINISM VERSUS POST-STRUCTURALISM: THE IDENTITY CRISIS IN FEMINIST THEORY

LINDA ALCOFF

For many contemporary feminist theorists, the concept of woman is a problem. It is a problem of primary significance because the concept of woman is the central concept for feminist theory and yet it is a concept that is impossible to formulate precisely for feminists. It is the central concept for feminists because the concept and category of woman is the necessary point of departure for any feminist theory and feminist politics, predicated as these are on the transformation of women's lived experience in contemporary culture and the reevaluation of social theory and practice from women's point of view. But as a concept it is radically problematic precisely for feminists because it is crowded with the overdeterminations of male supremacy, invoking in every formulation the limit, contrasting Other, or mediated self-reflection of a culture built on the control of females. In attempting to speak for women, feminism often seems to presuppose that it knows what women truly are, but such an assumption is foolhardy given that every source of knowledge about

In writing this essay I have benefited immeasurably as a participant of the 1984–85 Pembroke Center Seminar on the Cultural Construction of Gender at Brown University. I would also like to thank Lynne Joyrich, Richard Schmitt, Denise Riley, Sandra Bartky, Naomi Scheman, and four anonymous reviewers for their helpful comments on an earlier draft of this paper.

[*Signs: Journal of Women in Culture and Society* 1988, vol. 13, no. 3]
©1988 by The University of Chicago. All rights reserved. 0097-9740/88/1303-0009\$01.00

women has been contaminated with misogyny and sexism. No matter where we turn—to historical documents, philosophical constructions, social scientific statistics, introspection, or daily practices—the mediation of female bodies into constructions of woman is dominated by misogynist discourse. For feminists, who must transcend this discourse, it appears we have nowhere to turn.¹

Thus the dilemma facing feminist theorists today is that our very self-definition is grounded in a concept that we must deconstruct and de-essentialize in all of its aspects. Man has said that woman can be defined, delineated, captured—understood, explained, and diagnosed—to a level of determination never accorded to man himself, who is conceived as a rational animal with free will. Where man's behavior is underdetermined, free to construct its own future along the course of its rational choice, woman's nature has overdetermined her behavior, the limits of her intellectual endeavors, and the inevitabilities of her emotional journey through life. Whether she is construed as essentially immoral and irrational (à la Schopenhauer) or essentially kind and benevolent (à la Kant), she is always construed as an essential *something* inevitably accessible to direct intuited apprehension by males.² Despite the variety of ways in which man has construed her essential characteristics, she is always the Object, a conglomeration of attributes to be predicted and controlled along with other natural phenomena. The place of the free-willed subject who can transcend nature's mandates is reserved exclusively for men.³

Feminist thinkers have articulated two major responses to this situation over the last ten years. The first response is to claim that feminists have the exclusive right to describe and evaluate woman. Thus cultural feminists argue that the problem of male supremacist

¹ It may seem that we can solve this dilemma easily enough by simply defining woman as those with female anatomies, but the question remains, What is the significance, if any, of those anatomies? What is the connection between female anatomy and the concept of woman? It should be remembered that the dominant discourse does not include in the category woman everyone with a female anatomy: it is often said that aggressive, self-serving, or powerful women are not "true" or "real" women. Moreover, the problem cannot be avoided by simply rejecting the concept of "woman" while retaining the category of "women." If there are women, then there must exist a basis for the category and a criterion for inclusion within it. This criterion need not posit a universal, homogeneous essence, but there must be a criterion nonetheless.

² For Schopenhauer's, Kant's, and nearly every other major Western philosopher's conception of woman, and for an insight into just how contradictory and incoherent these are, see Linda Bell's excellent anthology, *Visions of Women* (Clifton, N.J.: Humana Press, 1983).

³ For an interesting discussion of whether feminists should even seek such transcendence, see Genevieve Lloyd, *The Man of Reason* (Minneapolis: University of Minnesota Press, 1984), 86–102.

culture is the problem of a process in which women are defined by men, that is, by a group who has a contrasting point of view and set of interests from women, not to mention a possible fear and hatred of women. The result of this has been a distortion and devaluation of feminine characteristics, which now can be corrected by a more accurate feminist description and appraisal. Thus the cultural feminist reappraisal construes woman's passivity as her peacefulness, her sentimentality as her proclivity to nurture, her subjectiveness as her advanced self-awareness, and so forth. Cultural feminists have not challenged the defining of woman but only that definition given by men.

The second major response has been to reject the possibility of defining woman as such at all. Feminists who take this tactic go about the business of deconstructing all concepts of woman and argue that both feminist and misogynist attempts to define woman are politically reactionary and ontologically mistaken. Replacing woman-as-housewife with woman-as-supermom (or earth mother or super professional) is no advance. Using French post-structuralist theory these feminists argue that such errors occur because we are in fundamental ways duplicating misogynist strategies when we try to define women, characterize women, or speak for women, even though allowing for a range of differences within the gender. The politics of gender or sexual difference must be replaced with a plurality of difference where gender loses its position of significance.

Briefly put, then, the cultural feminist response to Simone de Beauvoir's question, "Are there women?" is to answer yes and to define women by their activities and attributes in the present culture. The post-structuralist response is to answer no and attack the category and the concept of woman through problematizing subjectivity. Each response has serious limitations, and it is becoming increasingly obvious that transcending these limitations while retaining the theoretical framework from which they emerge is impossible. As a result, a few brave souls are now rejecting these choices and attempting to map out a new course, a course that will avoid the major problems of the earlier responses. In this paper I will discuss some of the pioneer work being done to develop a new concept of woman and offer my own contribution toward it.⁴ But first, I must spell out more clearly the inadequacies of the first two

⁴Feminist works I would include in this group but which I won't be able to discuss in this essay are Elizabeth L. Berg, "The Third Woman," *Diacritics* 12 (1982): 11-20; and Lynne Joyrich, "Theory and Practice: The Project of Feminist Criticism," unpublished manuscript (Brown University, 1984). Luce Irigaray's work may come to mind for some readers as another proponent of a third way, but for me Irigaray's emphasis on female anatomy makes her work border too closely on essentialism.

responses to the problem of woman and explain why I believe these inadequacies are inherent.

Cultural feminism

Cultural feminism is the ideology of a female nature or female essence reappropriated by feminists themselves in an effort to revalidate undervalued female attributes. For cultural feminists, the enemy of women is not merely a social system or economic institution or set of backward beliefs but masculinity itself and in some cases male biology. Cultural feminist politics revolve around creating and maintaining a healthy environment—free of masculinist values and all their offshoots such as pornography—for the female principle. Feminist theory, the explanation of sexism, and the justification of feminist demands can all be grounded securely and unambiguously on the concept of the essential female.

Mary Daly and Adrienne Rich have been influential proponents of this position.⁵ Breaking from the trend toward androgyny and the minimizing of gender differences that was popular among feminists in the early seventies, both Daly and Rich argue for a returned focus on femaleness.

For Daly, male barrenness leads to parasitism on female energy, which flows from our life-affirming, life-creating biological condition: “Since female energy is essentially biophilic, the female spirit/body is the primary target in this perpetual war of aggression against life. Gyn/Ecology is the re-claiming of life-loving female energy.”⁶ Despite Daly’s warnings against biological reductionism,⁷ her own analysis of sexism uses gender-specific biological traits to explain male hatred for women. The childless state of “all males” leads to a dependency on women, which in turn leads men to “deeply identify with ‘unwanted fetal tissue.’”⁸ Given their state of fear and insecurity it becomes almost understandable, then, that men would desire to dominate and control that which is so vitally necessary to them: the life-energy of women. Female energy, conceived by Daly as a natural essence, needs to be freed from its male parasites, released for creative expression and recharged through bonding

⁵ Although Rich has recently departed from this position and in fact begun to move in the direction of the concept of woman I will defend in this essay (Adrienne Rich, “Notes toward a Politics of Location,” in her *Blood, Bread, and Poetry* [New York: Norton, 1986]).

⁶ Mary Daly, *Gyn/Ecology* (Boston: Beacon, 1978), 355.

⁷ *Ibid.*, 60.

⁸ *Ibid.*, 59.

with other women. In this free space women's "natural" attributes of love, creativity, and the ability to nurture can thrive.

Women's identification as female is their defining essence for Daly, their haecceity, overriding any other way in which they may be defined or may define themselves. Thus Daly states: "Women who accept false inclusion among the fathers and sons are easily polarized against other women on the basis of ethnic, national, class, religious and other *male-defined differences*, applauding the defeat of 'enemy' women."⁹ These differences are apparent rather than real, inessential rather than essential. The only real difference, the only difference that can change a person's ontological placement on Daly's dichotomous map, is sex difference. Our essence is defined here, in our sex, from which flow all the facts about us: who are our potential allies, who is our enemy, what are our objective interests, what is our true nature. Thus, Daly defines women again and her definition is strongly linked to female biology.

Many of Rich's writings have exhibited surprising similarities to Daly's position described above, surprising given their difference in style and temperament. Rich defines a "female consciousness"¹⁰ that has a great deal to do with the female body.

I have come to believe . . . that female biology—the diffuse, intense sensuality radiating out from clitoris, breasts, uterus, vagina; the lunar cycles of menstruation; the gestation and fruition of life which can take place in the female body—has far more radical implications than we have yet come to appreciate. Patriarchal thought has limited female biology to its own narrow specifications. The feminist vision has recoiled from female biology for these reasons; it will, I believe, come to view our physicality as a resource, rather than a destiny. . . . We must touch the unity and resonance of our physicality, our bond with the natural order, the corporeal ground of our intelligence.¹¹

Thus Rich argues that we should not reject the importance of female biology simply because patriarchy has used it to subjugate us. Rich believes that "our biological grounding, the miracle and paradox of the female body and its spiritual and political meanings" holds the key to our rejuvenation and our reconnection with our specific female attributes, which she lists as "our great mental capacities . . . ; our highly developed tactile sense; our genius for close

⁹ Ibid., 365 (my emphasis).

¹⁰ Adrienne Rich, *On Lies, Secrets, and Silence* (New York: Norton, 1979), 18.

¹¹ Adrienne Rich, *Of Woman Born* (New York: Bantam, 1977), 21.

observation; our complicated, pain-enduring, multi-pleasured physicality.”¹²

Rich further echoes Daly in her explanation of misogyny: “The ancient, continuing envy, awe and dread of the male for the female capacity to create life has repeatedly taken the form of hatred for every other female aspect of creativity.”¹³ Thus Rich, like Daly, identifies a female essence, defines patriarchy as the subjugation and colonization of this essence out of male envy and need, and then promotes a solution that revolves around rediscovering our essence and bonding with other women. Neither Rich nor Daly espouse biological reductionism, but this is because they reject the oppositional dichotomy of mind and body that such a reductionism presupposes. The female essence for Daly and Rich is not simply spiritual or simply biological—it is both. Yet the key point remains that it is our specifically female anatomy that is the primary constituent of our identity and the source of our female essence. Rich prophesies that “the repossession by women of our bodies will bring far more essential change to human society than the seizing of the means of production by workers. . . . In such a world women will truly create new life, bringing forth not only children (if and as we choose) but the visions, and the thinking, necessary to sustain, console and alter human existence—a new relationship to the universe. Sexuality, politics, intelligence, power, motherhood, work, community, intimacy will develop new meanings; thinking itself will be transformed.”¹⁴

The characterization of Rich’s and Daly’s views as part of a growing trend within feminism toward essentialism has been developed most extensively by Alice Echols.¹⁵ Echols prefers the name

¹² Ibid., 290.

¹³ Ibid., 21.

¹⁴ Ibid., 292. Three pages earlier Rich castigates the view that we need only release on the world women’s ability to nurture in order to solve the world’s problems, which may seem incongruous given the above passage. The two positions are consistent however: Rich is trying to correct the patriarchal conception of women as essentially nurturers with a view of women that is more complex and multifaceted. Thus, her essentialist conception of women is more comprehensive and complicated than the patriarchal one.

¹⁵ See Alice Echols, “The New Feminism of Yin and Yang,” in *Powers of Desire: The Politics of Sexuality*, ed. Ann Snitow, Christine Stansell, and Sharon Thompson (New York: Monthly Review Press, 1983), 439–59, and “The Taming of the Id: Feminist Sexual Politics, 1968–83,” in *Pleasure and Danger: Exploring Female Sexuality*, ed. Carole S. Vance (Boston: Routledge & Kegan Paul, 1984), 50–72. Hester Eisenstein paints a similar picture of cultural feminism in her *Contemporary Feminist Thought* (Boston: G. K. Hall, 1983), esp. xvii–xix and 105–45. Josephine Donovan has traced the more recent cultural feminism analyzed by Echols and Eisenstein to the earlier matriarchal vision of feminists like Charlotte Perkins Gilman (Josephine Donovan, *Feminist Theory: The Intellectual Traditions of American Feminism* [New York: Ungar, 1985], esp. chap. 2).

“cultural feminism” for this trend because it equates “women’s liberation with the development and preservation of a female counter culture.”¹⁶ Echols identifies cultural feminist writings by their denigration of masculinity rather than male roles or practices, by their valorization of female traits, and by their commitment to preserve rather than diminish gender differences. Besides Daly and Rich, Echols names Susan Griffin, Kathleen Barry, Janice Raymond, Florence Rush, Susan Brownmiller, and Robin Morgan as important cultural feminist writers, and she documents her claim persuasively by highlighting key passages of their work. Although Echols finds a prototype of this trend in early radical feminist writings by Valerie Solanis and Joreen, she is careful to distinguish cultural feminism from radical feminism as a whole. The distinguishing marks between the two include their position on the mutability of sexism among men, the connection drawn between biology and misogyny, and the degree of focus on valorized female attributes. As Hester Eisenstein has argued, there is a tendency within many radical feminist works toward setting up an ahistorical and essentialist conception of female nature, but this tendency is developed and consolidated by cultural feminists, thus rendering their work significantly different from radical feminism.

However, although cultural feminist views sharply separate female from male traits, they certainly do not all give explicitly essentialist formulations of what it means to be a woman. So it may seem that Echols’s characterization of cultural feminism makes it appear too homogeneous and that the charge of essentialism is on shaky ground. On the issue of essentialism Echols states:

This preoccupation with defining the female sensibility not only leads these feminists to indulge in dangerously erroneous generalizations about women, but to imply that this identity is innate rather than socially constructed. At best, there has been a curiously cavalier disregard for whether these differences are biological or cultural in origin. Thus Janice Raymond argues: “Yet there are differences, and some feminists have come to realize that those differences are important whether they spring from socialization, from biology, or from the total history of existing as a woman in a patriarchal society.”¹⁷

Echols points out that the importance of the differences varies tremendously according to their source. If that source is innate, the cultural feminist focus on building an alternative feminist culture

¹⁶ Echols, “The New Feminism of Yin and Yang,” 441.

¹⁷ *Ibid.*, 440.

is politically correct. If the differences are not innate, the focus of our activism should shift considerably. In the absence of a clearly stated position on the ultimate source of gender difference, Echols infers from their emphasis on building a feminist free-space and woman-centered culture that cultural feminists hold some version of essentialism. I share Echols's suspicion. Certainly, it is difficult to render the views of Rich and Daly into a coherent whole without supplying a missing premise that there is an innate female essence.

Interestingly, I have not included any feminist writings from women of oppressed nationalities and races in the category of cultural feminism, nor does Echols. I have heard it argued that the emphasis placed on cultural identity by such writers as Cherríe Moraga and Audre Lorde reveals a tendency toward essentialism also. However, in my view their work has consistently rejected essentialist conceptions of gender. Consider the following passage from Moraga: "When you start to talk about sexism, the world becomes increasingly complex. The power no longer breaks down into neat little hierarchical categories, but becomes a series of starts and detours. Since the categories are not easy to arrive at, the enemy is not easy to name. It is all so difficult to unravel."¹⁸ Moraga goes on to assert that "some men oppress the very women they love," implying that we need new categories and new concepts to describe such complex and contradictory relations of oppression. In this problematic understanding of sexism, Moraga seems to me light-years ahead of Daly's manichean ontology or Rich's romanticized conception of the female. The simultaneity of oppressions experienced by women such as Moraga resists essentialist conclusions. Universalist conceptions of female or male experiences and attributes are not plausible in the context of such a complex network of relations, and without an ability to universalize, the essentialist argument is difficult if not impossible to make. White women cannot be all good or all bad; neither can men from oppressed groups. I have simply not found writings by feminists who are oppressed also by race and/or class that place or position maleness wholly as Other. Reflected in their problematized understanding of masculinity is a richer and likewise problematized concept of woman.¹⁹

¹⁸Cherríe Moraga, "From a Long Line of Vendidas: Chicanas and Feminism," in *Feminist Studies/Critical Studies*, ed. Teresa de Lauretis (Bloomington: Indiana University Press, 1986), 180.

¹⁹See also Moraga, "From a Long Line of Vendidas," 187, and Cherríe Moraga, "La Guera," in *This Bridge Called My Back: Writings by Radical Women of Color*, ed. Cherríe Moraga and Gloria Anzaldúa (New York: Kitchen Table, 1983), 32-33; Barbara Smith, "Introduction," in *Home Girls: A Black Feminist Anthology*, ed. Barbara Smith (New York: Kitchen Table, 1983), xix-lvi; "The Combahee River Collective Statement," in Smith, ed., 272-82; Audre Lorde, "Age, Race, Class, and

Even if cultural feminism is the product of white feminists, it is not homogeneous, as Echols herself points out. The biological accounts of sexism given by Daly and Brownmiller, for example, are not embraced by Rush or Dworkin. But the key link between these feminists is their tendency toward invoking universalizing conceptions of woman and mother in an essentialist way. Therefore, despite the lack of complete homogeneity within the category, it seems still justifiable and important to identify (and criticize) within these sometimes disparate works their tendency to offer an essentialist response to misogyny and sexism through adopting a homogeneous, unproblematized, and ahistorical conception of woman.

One does not have to be influenced by French post-structuralism to disagree with essentialism. It is well documented that the in-nateness of gender differences in personality and character is at this point factually and philosophically indefensible.²⁰ There are a host of divergent ways gender divisions occur in different societies, and the differences that appear to be universal can be explained in nonessentialist ways. However, belief in women's innate peacefulness and ability to nurture has been common among feminists since the nineteenth century and has enjoyed a resurgence in the last decade, most notably among feminist peace activists. I have met scores of young feminists drawn to actions like the Women's Peace Encampment and to groups like Women for a Non-Nuclear Future by their belief that the maternal love women have for their children can unlock the gates of imperialist oppression. I have great respect for the self-affirming pride of these women, but I also share Echols's fear that their effect is to "reflect and reproduce dominant cultural assumptions about women," which not only fail to represent the variety in women's lives but promote unrealistic expectations about "normal" female behavior that most of us cannot satisfy.²¹ Our gender categories are positively constitutive and not mere hindsight descriptions of previous activities. There is a self-perpetuating circularity between defining woman as essentially peaceful and nur-

Sex: Women Redefining Difference," in her *Sister Outsider* (Trumansburg, N.Y.: Crossing, 1984), 114–23; and bell hooks, *Feminist Theory: From Margin to Center* (Boston: South End, 1984). All of these works resist the universalizing tendency of cultural feminism and highlight the differences between women, and between men, in a way that undercuts arguments for the existence of an overarching gendered essence.

²⁰ There is a wealth of literature on this, but two good places to begin are Anne Fausto-Sterling, *Myths of Gender: Biological Theories about Women and Men* (New York: Basic, 1986); and Sherrie Ortner and Harriet Whitehead, eds., *Sexual Meanings: The Cultural Construction of Gender and Sexuality* (New York: Cambridge University Press, 1981).

²¹ Echols, "The New Feminism of Yin and Yang," 440.

turing and the observations and judgments we shall make of future women and the practices we shall engage in as women in the future. Do feminists want to buy another ticket for women of the world on the merry-go-round of feminine constructions? Don't we want rather to get off the merry-go-round and run away?

This should not imply that the political effects of cultural feminism have all been negative.²² The insistence on viewing traditional feminine characteristics from a different point of view, to use a "looking glass" perspective, as a means of engendering a gestalt switch on the body of data we all currently share about women, has had positive effect. After a decade of hearing liberal feminists advising us to wear business suits and enter the male world, it is a helpful corrective to have cultural feminists argue instead that women's world is full of superior virtues and values, to be credited and learned from rather than despised. Herein lies the positive impact of cultural feminism. And surely much of their point is well taken, that it was our mothers who made our families survive, that women's handiwork is truly artistic, that women's care-giving really is superior in value to male competitiveness.

Unfortunately, however, the cultural feminist championing of a redefined "womanhood" cannot provide a useful long-range program for a feminist movement and, in fact, places obstacles in the way of developing one. Under conditions of oppression and restrictions on freedom of movement, women, like other oppressed groups, have developed strengths and attributes that should be correctly credited, valued, and promoted. What we should not promote, however, are the restrictive conditions that gave rise to those attributes: forced parenting, lack of physical autonomy, dependency for survival on mediation skills, for instance. What conditions for women do we want to promote? A freedom of movement such that we can compete in the capitalist world alongside men? A continued restriction to child-centered activities? To the extent cultural feminism merely valorizes genuinely positive attributes developed under oppression, it cannot map our future long-range course. To the extent that it reinforces essentialist explanations of these attributes, it is in danger of solidifying an important bulwark for sexist oppression: the belief in an innate "womanhood" to which we must all adhere lest we be deemed either inferior or not "true" women.

²² Hester Eisenstein's treatment of cultural feminism, though critical, is certainly more two-sided than Echols's. While Echols apparently sees only the reactionary results of cultural feminism, Eisenstein sees in it a therapeutic self-affirmation necessary to offset the impact of a misogynist culture (see Eisenstein [n. 15 above]).

Post-structuralism

For many feminists, the problem with the cultural feminist response to sexism is that it does not criticize the fundamental mechanism of oppressive power used to perpetuate sexism and in fact reinvokes that mechanism in its supposed solution. The mechanism of power referred to here is the construction of the subject by a discourse that weaves knowledge and power into a coercive structure that “forces the individual back on himself and ties him to his own identity in a constraining way.”²³ On this view, essentialist formulations of womanhood, even when made by feminists, “tie” the individual to her identity as a woman and thus cannot represent a solution to sexism.

This articulation of the problem has been borrowed by feminists from a number of recently influential French thinkers who are sometimes called post-structuralist but who also might be called post-humanist and post-essentialist. Lacan, Derrida, and Foucault are the front-runners in this group. Disparate as these writers are, their (one) common theme is that the self-contained, authentic subject conceived by humanism to be discoverable below a veneer of cultural and ideological overlay is in reality a construct of that very humanist discourse. The subject is not a locus of authorial intentions or natural attributes or even a privileged, separate consciousness. Lacan uses psychoanalysis, Derrida uses grammar, and Foucault uses the history of discourses all to attack and “deconstruct”²⁴ our concept of the subject as having an essential identity and an authentic core that has been repressed by society. There is no essential core “natural” to us, and so there is no repression in the humanist sense.

There is an interesting sort of neodeterminism in this view. The subject or self is never determined by biology in such a way that

²³ Michel Foucault, “Why Study Power: The Question of the Subject,” in *Beyond Structuralism and Hermeneutics: Michel Foucault*, ed. Hubert L. Dreyfus and Paul Rabinow, 2d ed. (Chicago: University of Chicago Press, 1983), 212.

²⁴ This term is principally associated with Derrida for whom it refers specifically to the process of unraveling metaphors in order to reveal their underlying logic, which usually consists of a simple binary opposition such as between man/woman, subject/object, culture/nature, etc. Derrida has demonstrated that within such oppositions one side is always superior to the other side, such that there is never any pure difference without domination. The term “deconstruction” has also come to mean more generally any exposure of a concept as ideological or culturally constructed rather than natural or a simple reflection of reality (see Derrida, *Of Grammatology*, trans. G. Spivak [Baltimore: Johns Hopkins University Press, 1976]; also helpful is Jonathan Culler’s *On Deconstruction* [Ithaca, N.Y.: Cornell University Press, 1982]).

human history is predictable or even explainable, and there is no unilinear direction of a determinist arrow pointing from some fairly static, “natural” phenomena to human experience. On the other hand, this rejection of biological determinism is not grounded in the belief that human subjects are underdetermined but, rather, in the belief that we are overdetermined (i.e., constructed) by a social discourse and/or cultural practice. The idea here is that we individuals really have little choice in the matter of who we are, for as Derrida and Foucault like to remind us, individual motivations and intentions count for nil or almost nil in the scheme of social reality. We are constructs—that is, our experience of our very subjectivity is a construct mediated by and/or grounded on a social discourse beyond (way beyond) individual control. As Foucault puts it, we are bodies “totally imprinted by history.”²⁵ Thus, subjective experiences are determined in some sense by macro forces. However, these macro forces, including social discourses and social practices, are apparently not overdetermined, resulting as they do from such a complex and unpredictable network of overlapping and criss-crossing elements that no unilinear directionality is perceivable and in fact no final or efficient cause exists. There may be, and Foucault hoped at one point to find them,²⁶ perceivable processes of change within the social network, but beyond schematic rules of thumb neither the form nor the content of discourse has a fixed or unified structure or can be predicted or mapped out via an objectified, ultimate realm. To some extent, this view is similar to contemporary methodological individualism, whose advocates will usually concede that the complex of human intentions results in a social reality bearing no resemblance to the summarized categories of intentions but looking altogether different than any one party or sum of parties ever envisaged and desired. The difference, however, is that while methodological individualists admit that human intentions are ineffective, post-structuralists deny not only the efficacy but also the ontological autonomy and even the existence of intentionality.

Post-structuralists unite with Marx in asserting the social dimension of individual traits and intentions. Thus, they say we cannot understand society as the conglomerate of individual intentions but, rather, must understand individual intentions as constructed within a social reality. To the extent post-structuralists emphasize social explanations of individual practices and experiences I find their work illuminating and persuasive. My disagreement occurs,

²⁵ Michel Foucault, “Nietzsche, Genealogy, History,” in *The Foucault Reader*, ed. Paul Rabinow (New York: Pantheon, 1984), 83.

²⁶ This hope is evident in Michel Foucault’s *The Order of Things: An Archaeology of the Human Sciences* (New York: Random House, 1973).

however, when they seem totally to erase any room for maneuver by the individual within a social discourse or set of institutions. It is that totalization of history's imprint that I reject. In their defense of a total construction of the subject, post-structuralists deny the subject's ability to reflect on the social discourse and challenge its determinations.

Applied to the concept of woman the post-structuralist's view results in what I shall call nominalism: the idea that the category "woman" is a fiction and that feminist efforts must be directed toward dismantling this fiction. "Perhaps . . . 'woman' is not a determinable identity. Perhaps woman is not some thing which announces itself from a distance, at a distance from some other thing. . . . Perhaps woman—a non-identity, non-figure, a simulacrum—is distance's very chasm, the out-distancing of distance, the interval's cadence, distance itself."²⁷ Derrida's interest in feminism stems from his belief, expressed above, that woman may represent the rupture in the functional discourse of what he calls logocentrism, an essentialist discourse that entails hierarchies of difference and a Kantian ontology. Because woman has in a sense been excluded from this discourse, it is possible to hope that she might provide a real source of resistance. But her resistance will not be at all effective if she continues to use the mechanism of logocentrism to redefine woman: she can be an effective resister only if she drifts and dodges all attempts to capture her. Then, Derrida hopes, the following futuristic picture will come true: "Out of the depths, endless and unfathomable, she engulfs and distorts all vestige of essentiality, of identity, of property. And the philosophical discourse, blinded, founders on these shoals and is hurled down these depths to its ruin."²⁸ For Derrida, women have always been defined as a subjugated difference within a binary opposition: man/woman, culture/nature, positive/negative, analytical/intuitive. To assert an essential gender difference as cultural feminists do is to reinvoke this oppositional structure. The only way to break out of this structure, and in fact to subvert the structure itself, is to assert total difference, to be that which cannot be pinned down or subjugated within a dichotomous hierarchy. Paradoxically, it is to be what is not. Thus feminists cannot demarcate a definitive category of "woman" without eliminating all possibility for the defeat of logocentrism and its oppressive power.

Foucault similarly rejects all constructions of oppositional subjects—whether the "proletariat," "woman," or "the oppressed"—as

²⁷ Jacques Derrida, *Spurs*, trans. Barbara Harlow (Chicago: University of Chicago Press, 1978), 49.

²⁸ *Ibid.*, 51.

mirror images that merely recreate and sustain the discourse of power. As Bidy Martin points out, "The point from which Foucault deconstructs is off-center, out of line, apparently unaligned. It is not the point of an imagined absolute otherness, but an 'alterity' which understands itself as an internal exclusion."²⁹

Following Foucault and Derrida, an effective feminism could only be a wholly negative feminism, deconstructing everything and refusing to construct anything. This is the position Julia Kristeva adopts, herself an influential French post-structuralist. She says: "A woman cannot be; it is something which does not even belong in the order of being. *It follows that a feminist practice can only be negative*, at odds with what already exists so that we may say 'that's not it' and 'that's still not it.'"³⁰ The problematic character of subjectivity does not mean, then, that there can be no political struggle, as one might surmise from the fact that post-structuralism deconstructs the position of the revolutionary in the same breath as it deconstructs the position of the reactionary. But the political struggle can have only a "negative function," rejecting "everything finite, definite, structured, loaded with meaning, in the existing state of society."³¹

The attraction of the post-structuralist critique of subjectivity for feminists is two-fold. First, it seems to hold out the promise of an increased freedom for women, the "free play" of a plurality of differences unhampered by any predetermined gender identity as formulated by either patriarchy or cultural feminism. Second, it moves decisively beyond cultural feminism and liberal feminism in further theorizing what they leave untouched: the construction of subjectivity. We can learn a great deal here about the mechanisms of sexist oppression and the construction of specific gender categories by relating these to social discourse and by conceiving of the subject as a cultural product. Certainly, too, this analysis can help us understand right-wing women, the reproduction of ideology, and the mechanisms that block social progress. However, adopting nominalism creates significant problems for feminism. How can we seriously adopt Kristeva's plan for only negative struggle? As the Left should by now have learned, you cannot mobilize a movement that is only and al-

²⁹ Bidy Martin, "Feminism, Criticism, and Foucault," *New German Critique* 27 (1982): 11.

³⁰ Julia Kristeva, "Woman Can Never Be Defined," in *New French Feminisms*, ed. Elaine Marks and Isabelle de Courtivron (New York: Schocken, 1981), 137 (my italics).

³¹ Julia Kristeva, "Oscillation between Power and Denial," in Marks and Courtivron, eds., 166.

ways against: you must have a positive alternative, a vision of a better future that can motivate people to sacrifice their time and energy toward its realization. Moreover, a feminist adoption of nominalism will be confronted with the same problem theories of ideology have, that is, Why is a right-wing woman's consciousness constructed via social discourse but a feminist's consciousness not? Post-structuralist critiques of subjectivity pertain to the construction of all subjects or they pertain to none. And here is precisely the dilemma for feminists: How can we ground a feminist politics that deconstructs the female subject? Nominalism threatens to wipe out feminism itself.

Some feminists who wish to use post-structuralism are well aware of this danger. Bidy Martin, for example, points out that "we cannot afford to refuse to take a political stance 'which pins us to our sex' for the sake of an abstract theoretical correctness. . . . There is the danger that Foucault's challenges to traditional categories, if taken to a 'logical' conclusion . . . could make the question of women's oppression obsolete."³² Based on her articulation of the problem with Foucault we are left hopeful that Martin will provide a solution that transcends nominalism. Unfortunately, in her reading of Lou Andreas-Salome, Martin valorizes undecidability, ambiguity, and elusiveness and intimates that by maintaining the undecidability of identity the life of Andreas-Salome provides a text from which feminists can usefully learn.³³

However, the notion that all texts are undecidable cannot be useful for feminists. In support of his contention that the meaning of texts is ultimately undecidable, Derrida offers us in *Spurs* three conflicting but equally warranted interpretations of how Nietzsche's texts construct and position the female. In one of these interpretations Derrida argues we can find purportedly feminist propositions.³⁴ Thus, Derrida seeks to demonstrate that even the seemingly incontrovertible interpretation of Nietzsche's works as misogynist can be challenged by an equally convincing argument that they are not. But how can this be helpful to feminists, who need to have their accusations of misogyny validated rather than rendered "undecidable"? The point is not that Derrida himself is antifeminist, nor that there is nothing at all in Derrida's work that can be useful for feminists. But the thesis of undecidability as it is applied in the case of Nietzsche sounds too much like yet another version of the antifeminist argument that our perception of sexism is based on a skewed, limited perspective and that what we take to be misogyny is in reality helpful rather than hurtful to the cause of women. The

³² Martin, 16–17.

³³ Ibid., esp. 21, 24, and 29.

³⁴ See Derrida, *Spurs*, esp. 57 and 97.

declaration of undecidability must inevitably return us to Kristeva's position, that we can give only negative answers to the question, What is a woman? If the category "woman" is fundamentally undecidable, then we can offer no positive conception of it that is immune to deconstruction, and we are left with a feminism that can be only deconstructive and, thus, nominalist once again.³⁵

A nominalist position on subjectivity has the deleterious effect of de-gendering our analysis, of in effect making gender invisible once again. Foucault's ontology includes only bodies and pleasures, and he is notorious for not including gender as a category of analysis. If gender is simply a social construct, the need and even the possibility of a feminist politics becomes immediately problematic. What can we demand in the name of women if "women" do not exist and demands in their name simply reinforce the myth that they do? How can we speak out against sexism as detrimental to the interests of women if the category is a fiction? How can we demand legal abortions, adequate child care, or wages based on comparable worth without invoking a concept of "woman"?

Post-structuralism undercuts our ability to oppose the dominant trend (and, one might argue, the dominant danger) in mainstream Western intellectual thought, that is, the insistence on a universal, neutral, perspectiveless epistemology, metaphysics, and ethics. Despite rumblings from the Continent, Anglo-American thought is still wedded to the idea(l) of a universalizable, apolitical methodology and set of transhistorical basic truths unfettered by associations with particular genders, races, classes, or cultures. The rejection of subjectivity, unintentionally but nevertheless, colludes with this "generic human" thesis of classical liberal thought, that particularities of individuals are irrelevant and improper influences on knowledge. By designating individual particularities such as subjective experience as a social construct, post-structuralism's negation of the authority of the subject coincides nicely with the classical liberal's view that human particularities are irrelevant. (For the liberal, race, class, and gender are ultimately irrelevant to questions of justice and truth because "underneath we are all the same." For the post-

³⁵ Martin's most recent work departs from this in a positive direction. In an essay coauthored with Chandra Talpade Mohanty, Martin points out "the political limitations of an insistence on 'indeterminacy' which implicitly, when not explicitly, denies the critic's own situatedness in the social, and in effect refuses to acknowledge the critic's own institutional home." Martin and Mohanty seek to develop a more positive, though still problematized, conception of the subject as having a "multiple and shifting" perspective. In this, their work becomes a significant contribution toward the development of an alternative conception of subjectivity, a conception not unlike the one that I will discuss in the rest of this essay ("Feminist Politics: What's Home Got to Do with It?" in Lauretis, ed. [n. 18 above], 191–212, esp. 194).

structuralist, race, class, and gender are constructs and, therefore, incapable of decisively validating conceptions of justice and truth because underneath there lies no natural core to build on or liberate or maximize. Hence, once again, underneath we are all the same.) It is, in fact, a desire to topple this commitment to the possibility of a worldview—purported in fact as the best of all possible worldviews—grounded in a generic human, that motivates much of the cultural feminist glorification of femininity as a valid specificity legitimately grounding feminist theory.³⁶

The preceding characterizations of cultural feminism and post-structuralist feminism will anger many feminists by assuming too much homogeneity and by blithely pigeonholing large and complex theories. However, I believe the tendencies I have outlined toward essentialism and toward nominalism represent the main, current responses by feminist theory to the task of reconceptualizing “woman.” Both responses have significant advantages and serious shortcomings. Cultural feminism has provided a useful corrective to the “generic human” thesis of classical liberalism and has promoted community and self-affirmation, but it cannot provide a long-range future course of action for feminist theory or practice, and it is founded on a claim of essentialism that we are far from having the evidence to justify. The feminist appropriation of post-structuralism has provided suggestive insights on the construction of female and male subjectivity and has issued a crucial warning against creating a feminism that reinvokes the mechanisms of oppressive power. Nonetheless, it limits feminism to the negative tactics of reaction and deconstruction and endangers the attack against classical liberalism by discrediting the notion of an epistemologically significant, specific subjectivity. What’s a feminist to do?

We cannot simply embrace the paradox. In order to avoid the serious disadvantages of cultural feminism and post-structuralism, feminism needs to transcend the dilemma by developing a third course, an alternative theory of the subject that avoids both essentialism and nominalism. This new alternative might share the post-structuralist insight that the category “woman” needs to be theorized through an exploration of the experience of subjectivity, as opposed to a description of current attributes, but it need not concede that such an exploration will necessarily result in a nominalist position on gender, or an erasure of it. Feminists need to explore

³⁶ A wonderful exchange on this between persuasive and articulate representatives of both sides was printed in *Diacritics* (Peggy Kamuf, “Replacing Feminist Criticism,” *Diacritics* 12 [1982]: 42–47; and Nancy Miller, “The Text’s Heroine: A Feminist Critic and Her Fictions,” *Diacritics* 12 [1982]: 48–53).

the possibility of a theory of the gendered subject that does not slide into essentialism. In the following two sections I will discuss recent work that makes a contribution to the development of such a theory, or so I shall argue, and in the final section I will develop my own contribution in the form of a concept of gendered identity as positionality.

Teresa de Lauretis

Lauretis's influential book, *Alice Doesn't*, is a series of essays organized around an exploration of the problem of conceptualizing woman as subject. This problem is formulated in her work as arising out of the conflict between "woman" as a "fictional construct" and "women" as "real historical beings."³⁷ She says: "The relation between women as historical subjects and the notion of woman as it is produced by hegemonic discourses is neither a direct relation of identity, a one-to-one correspondence, nor a relation of simple implication. Like all other relations expressed in language, it is an arbitrary and symbolic one, that is to say, culturally set up. The manner and effects of that set-up are what the book intends to explore."³⁸ The strength of Lauretis's approach is that she never loses sight of the political imperative of feminist theory and, thus, never forgets that we must seek not only to describe this relation in which women's subjectivity is grounded but also to change it. And yet, given her view that we are constructed via a semiotic discourse, this political mandate becomes a crucial problem. As she puts it, "Paradoxically, the only way to position oneself outside of that discourse is to displace oneself within it—to refuse the question as formulated, or to answer deviously (though in its words), even to quote (but against the grain). The limit posed but not worked through in this book is thus the contradiction of feminist theory itself, at once excluded from discourse and imprisoned within it."³⁹ As with feminist theory, so, too, is the female subject "at once excluded from discourse and imprisoned within it." Constructing a theory of the subject that both concedes these truths and yet allows for the possibility of feminism is the problem Lauretis tackles throughout *Alice Doesn't*. To concede the construction of the subject via discourse entails that the feminist project cannot be simply "how to make visible the invisible" as if the essence of gender were

³⁷ Teresa de Lauretis, *Alice Doesn't* (Bloomington: Indiana University Press, 1984), 5.

³⁸ *Ibid.*, 5–6.

³⁹ *Ibid.*, 7.

out there waiting to be recognized by the dominant discourse. Yet Lauretis does not give up on the possibility of producing “the conditions of visibility for a different social subject.”⁴⁰ In her view, a nominalist position on subjectivity can be avoided by linking subjectivity to a Peircean notion of practices and a further theorized notion of experience.⁴¹ I shall look briefly at her discussion of this latter claim.

Lauretis’s main thesis is that subjectivity, that is, what one “perceives and comprehends as subjective,” is constructed through a continuous process, an ongoing constant renewal based on an interaction with the world, which she defines as experience: “And thus [subjectivity] is produced not by external ideas, values, or material causes, but by one’s personal, subjective engagement in the practices, discourses, and institutions that lend significance (value, meaning, and affect) to the events of the world.”⁴² This is the process through which one’s subjectivity becomes en-gendered. But describing the subjectivity that emerges is still beset with difficulties, principally the following: “The feminist efforts have been more often than not caught in the logical trap set up by [a] paradox. Either they have assumed that ‘the subject,’ like ‘man,’ is a generic term, and as such can designate equally and at once the female and male subjects, with the result of erasing sexuality and sexual difference from subjectivity. Or else they have been obliged to resort to an oppositional notion of ‘feminine’ subject defined by silence, negativity, a natural sexuality, or a closeness to nature not compromised by patriarchal culture.”⁴³ Here again is spelled out the dilemma between a post-structuralist genderless subject and a cultural feminist essentialized subject. As Lauretis points out, the latter alternative is constrained in its conceptualization of the female subject by the very act of distinguishing female from male subjectivity. This appears to produce a dilemma, for if we de-gender subjectivity, we are committed to a generic subject and thus undercut feminism, while on the other hand if we define the subject in terms of gender, articulating female subjectivity in a space clearly distinct from male subjectivity, then we become caught up in an oppositional dichotomy controlled by a misogynist discourse. A gender-bound subjectivity seems to force us to revert “women to the body and to sexuality as an immediacy of the biological, as nature.”⁴⁴ For all her insistence on a subjectivity constructed through practices, Lauretis is clear

⁴⁰ *Ibid.*, 8–9.

⁴¹ *Ibid.*, 11.

⁴² *Ibid.*, 159.

⁴³ *Ibid.*, 161.

⁴⁴ *Ibid.*

that *that* conception of subjectivity is not what she wishes to propose. A subjectivity that is fundamentally shaped by gender appears to lead irrevocably to essentialism, the posing of a male/female opposition as universal and ahistorical. A subjectivity that is not fundamentally shaped by gender appears to lead to the conception of a generic human subject, as if we could peel away our “cultural” layers and get to the real root of human nature, which turns out to be genderless. Are these really our only choices?

In *Alice Doesn't* Lauretis develops the beginnings of a new conception of subjectivity. She argues that subjectivity is neither (over)determined by biology nor by “free, rational, intentionality” but, rather, by experience, which she defines (via Lacan, Eco, and Peirce) as “a complex of habits resulting from the semiotic interaction of ‘outer world’ and ‘inner world,’ the continuous engagement of a self or subject in social reality.”⁴⁵ Given this definition, the question obviously becomes, Can we ascertain a “female experience”? This is the question Lauretis prompts us to consider, more specifically, to analyze “that complex of habits, dispositions, associations and perceptions, which en-genders one as female.”⁴⁶ Lauretis ends her book with an insightful observation that can serve as a critical starting point:

This is where the specificity of a feminist theory may be sought: not in femininity as a privileged nearness to nature, the body, or the unconscious, an essence which inheres in women but to which males too now lay a claim; not in female tradition simply understood as private, marginal, and yet intact, outside of history but fully there to be discovered or recovered; not, finally, in the chinks and cracks of masculinity, the fissures of male identity or the repressed of phallic discourse; *but rather in that political, theoretical, self-analyzing practice* by which the relations of the subject in social reality can be rearticulated from the historical experience of women. Much, very much, is still to be done.⁴⁷

Thus Lauretis asserts that the way out of the totalizing imprint of history and discourse is through our “political, theoretical self-

⁴⁵ *Ibid.*, 182. The principal texts Lauretis relies on in her exposition of Lacan, Eco, and Peirce are Jacques Lacan, *Ecrits* (Paris: Seuil, 1966); Umberto Eco, *A Theory of Semiotics* (Bloomington: Indiana University Press, 1976), and *The Role of the Reader: Explorations in the Semiotic of Texts* (Bloomington: Indiana University Press, 1979); and Charles Sanders Peirce, *Collected Papers*, vols. 1–8 (Cambridge, Mass.: Harvard University Press, 1931–58).

⁴⁶ Lauretis, *Alice Doesn't* (n. 37 above), 182.

⁴⁷ *Ibid.*, 186 (my italics).

analyzing practice.” This should not be taken to imply that only intellectual articles in academic journals represent a free space or ground for maneuver but, rather, that all women can (and do) think about, criticize, and alter discourse and, thus, that subjectivity can be reconstructed through the process of reflective practice. The key component of Lauretis’s formulation is the dynamic she poses at the heart of subjectivity: a fluid interaction in constant motion and open to alteration by self-analyzing practice.

Recently, Lauretis has taken off from this point and developed further her conception of subjectivity. In the introductory essay for her latest book, *Feminist Studies/Critical Studies*, Lauretis claims that an individual’s identity is constituted with a historical process of consciousness, a process in which one’s history “is interpreted or reconstructed by each of us within the horizon of meanings and knowledges available in the culture at given historical moments, a horizon that also includes modes of political commitment and struggle. . . . Consciousness, therefore, is never fixed, never attained once and for all, because discursive boundaries change with historical conditions.”⁴⁸ Here Lauretis guides our way out of the dilemma she articulated for us in *Alice Doesn’t*. The agency of the subject is made possible through this process of political interpretation. And what emerges is multiple and shifting, neither “prefigured . . . in an unchangeable symbolic order” nor merely “fragmented, or intermittent.”⁴⁹ Lauretis formulates a subjectivity that gives agency to the individual while at the same time placing her within “particular discursive configurations” and, moreover, conceives of the process of consciousness as a strategy. Subjectivity may thus become imbued with race, class, and gender without being subjected to an overdetermination that erases agency.

Denise Riley

Denise Riley’s *War in the Nursery: Theories of the Child and Mother* is an attempt to conceptualize women in a way that avoids what she calls the biologism/culturalist dilemma: that women must be either biologically determined or entirely cultural constructs. Both of these approaches to explaining sexual difference have been theoretically and empirically deficient, Riley claims. Biological deterministic accounts fail to problematize the concepts they use, for example, “biology,” “nature,” and “sex” and attempt to reduce

⁴⁸ Lauretis, ed. (n. 18 above), 8.

⁴⁹ *Ibid.*, 9.

“everything to the workings of a changeless biology.”⁵⁰ On the other hand, the “usual corrective to biologism”⁵¹—the feminist-invoked cultural construction thesis—“ignores the fact that there really is biology, which must be conceived more clearly” and moreover “only substitutes an unbounded sphere of social determination for that of biological determination.”⁵²

In her attempt to avoid the inadequacies of these approaches, Riley states: “The tactical problem is in naming and specifying sexual difference where it has been ignored or misread; but without doing so in a way which guarantees it an eternal life of its own, a lonely trajectory across infinity which spreads out over the whole of being and the whole of society—as if the chance of one’s gendered conception mercilessly guaranteed every subsequent facet of one’s existence at all moments.”⁵³ Here I take Riley’s project to be an attempt to conceptualize the subjectivity of woman as a gendered subject, without essentializing gender such that it takes on “an eternal life of its own”; to avoid both the denial of sexual difference (nominalism) and an essentializing of sexual difference.

Despite this fundamental project, Riley’s analysis in this book is mainly centered on the perceivable relations between social policies, popularized psychologies, the state, and individual practices, and she does not often ascend to the theoretical problem of conceptions of woman. What she does do is proceed with her historical and sociological analysis *without ever losing sight of the need to problematize her key concepts*, for example, woman and mother. In this she provides an example, the importance of which cannot be overestimated. Moreover, Riley discusses in her last chapter a useful approach to the political tension that can develop between the necessity of problematizing concepts on the one hand and justifying political action on the other.

In analyzing the pros and cons of various social policies, Riley tries to take a feminist point of view. Yet any such discussion must necessarily presuppose, even if it is not openly acknowledged, that needs are identifiable and can therefore be used as a yardstick in evaluating social policies. The reality is, however, that needs are terribly difficult to identify, since most if not all theories of need rely on some naturalist conception of the human agent, an agent who either can consciously identify and state all of her or his needs or whose “real” needs can be ascertained by some external process

⁵⁰ Denise Riley, *War in the Nursery: Theories of the Child and Mother* (London: Virago, 1983), 2.

⁵¹ *Ibid.*, 6.

⁵² *Ibid.*, 2, 3.

⁵³ *Ibid.*, 4.

of analysis. Either method produces problems: it seems unrealistic to say that only if the agent can identify and articulate specific needs do the needs exist, and yet there are obvious dangers to relying on “experts” or others to identify the needs of an individual. Further, it is problematic to conceptualize the human agent as having needs in the same way that a table has properties, since the human agent is an entity in flux in a way that the table is not and is subject to forces of social construction that affect her subjectivity and thus her needs. Utilitarian theorists, especially desire and welfare utilitarian theorists, are particularly vulnerable to this problem, since the standard of moral evaluation they advocate using is precisely needs (or desires, which are equally problematic).⁵⁴ Feminist evaluations of social policy that use a concept of “women’s needs” must run into the same difficulty. Riley’s approach to this predicament is as follows: “I’ve said that people’s needs obviously can’t be revealed by a simple process of historical unveiling, while elsewhere I’ve talked about the ‘real needs’ of mothers myself. I take it that it’s necessary both to stress the non-self-evident nature of need and the intricacies of its determinants, and also to act politically as if needs could be met, or at least met half-way.”⁵⁵ Thus Riley asserts the possibility and even the necessity of combining decisively formulated political demands with an acknowledgment of their essentialist danger. How can this be done without weakening our political struggle?

On the one hand, as Riley argues, the logic of concrete demands does not entail a commitment to essentialism. She says: “Even though it is true that arguing for adequate childcare as one obvious way of meeting the needs of mothers does suppose an orthodox division of labor, in which responsibility for children is the province of women and not of men, nevertheless this division is what, by and large, actually obtains. Recognition of that in no way commits you to supposing that the care of children is fixed eternally as female.”⁵⁶ We need not invoke a rhetoric of idealized motherhood to demand that women here and now need child care. On the other hand, the entire corpus of Riley’s work on social policies is dedicated to demonstrating the dangers that such demands can entail. She explains these as follows: “Because the task of illuminating ‘the needs of mothers’ starts out with gender at its most decisive and inescapable point—the biological capacity to bear children—

⁵⁴ For a lucid discussion of just how difficult this problem is for utilitarians, see Jon Elster, “Sour Grapes—Utilitarianism and the Genesis of Wants,” in *Utilitarianism and Beyond*, ed. Amartya Sen and Bernard Williams (Cambridge: Cambridge University Press, 1982), 219–38.

⁵⁵ Riley, 193–94.

⁵⁶ *Ibid.*, 194.

there's the danger that it may fall back into a conservative restating and confirming of social-sexual difference as timeless too. This would entail making the needs of mothers into fixed properties of 'motherhood' as a social function: I believe this is what happened in postwar Britain."⁵⁷ Thus, invoking the demands of women with children also invokes the companion belief in our cultural conception of essentialized motherhood.

As a way of avoiding this particular pitfall, Riley recommends against deploying any version of "motherhood" *as such*. I take it that what Riley means here is that we can talk about the needs of women with children and of course refer to these women as mothers but that we should eschew all reference to the idealized institution of motherhood as women's privileged vocation or the embodiment of an authentic or natural female practice.

The light that Riley sheds on our problem of woman's subjectivity is three-fold. First, and most obviously, she articulates the problem clearly and deals with it head on. Second, she shows us a way of approaching child-care demands without essentializing femininity, that is, by keeping it clear that these demands represent only current and not universal or eternal needs of women and by avoiding invocations of motherhood altogether. Third, she demands that our problematizing of concepts like "women's needs" coexist alongside a political program of demands in the name of women, without either countermanding the other. This is not to embrace the paradox but, rather, to call for a new understanding of subjectivity that can bring into harmony both our theoretical and our political agendas.

Denise Riley presents a useful approach to the political dimension of the problem of conceptualizing woman by discussing ways to avoid essentialist political demands. She reminds us that we should not avoid political action because our theory has uncovered chinks in the formulation of our key concepts.

A concept of positionality

Let me state initially that my approach to the problem of subjectivity is to treat it as a metaphysical problem rather than an empirical one. For readers coming from a post-structuralist tradition this statement will require immediate clarification. Continental philosophers from Nietzsche to Derrida have rejected the discipline of meta-

⁵⁷ *Ibid.*, 194–95.

physics in toto because they say it assumes a naive ontological connection between knowledge and a reality conceived as a thing-in-itself, totally independent of human practices and methodology. Echoing the logical positivists here, these philosophers have claimed that metaphysics is nothing but an exercise in mystification, presuming to make knowledge claims about such things as souls and “necessary” truths that we have no way of justifying. Perhaps the bottom line criticism has been that metaphysics defines truth in such a way that it is impossible to attain, and then claims to have attained it. I agree that we should reject the metaphysics of transcendent things-in-themselves and the presumption to make claims about the noumena, but this involves a rejection of a specific ontology of truth and particular tradition in the history of metaphysics and not a rejection of metaphysics itself. If metaphysics is conceived not as any particular ontological commitment but as the attempt to reason through ontological issues that cannot be decided empirically, then metaphysics continues today in Derrida’s analysis of language, Foucault’s conception of power, and all of the post-structuralist critiques of humanist theories of the subject. Thus, on this view, the assertion that someone is “doing metaphysics” does not serve as a pejorative. There are questions of importance to human beings that science alone cannot answer (including what science is and how it functions), and yet these are questions that we can usefully address by combining scientific data with other logical, political, moral, pragmatic, and coherence considerations. The distinction between what is normative and what is descriptive breaks down here. Metaphysical problems are problems that concern factual claims about the world (rather than simply expressive, moral, or aesthetic assertions, e.g.) but are problems that cannot be determined through empirical means alone.⁵⁸

In my view the problem of the subject and, within this, the problem of conceptualizing “woman,” is such a metaphysical problem. Thus, I disagree with both phenomenologists and psychoanalysts who assert that the nature of subjectivity can be discovered via a certain methodology and conceptual apparatus, either the epoch or the

⁵⁸ In this conception of the proper dimension of and approach to metaphysics (as a conceptual enterprise to be decided partially by pragmatic methods), I am following the tradition of the later Rudolf Carnap and Ludwig Wittgenstein, among others (Rudolf Carnap, “Empiricism, Semantics, and Ontology,” and “On the Character of Philosophical Problems,” both in *The Linguistic Turn*, ed. R. Rorty [Chicago: University of Chicago Press, 1967]; and Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe [New York: Macmillan, 1958]).

theory of the unconscious.⁵⁹ Neurophysiological reductionists likewise claim to be able to produce empirical explanations of subjectivity, but they will by and large admit that their physicalist explanations can tell us little about the experiential reality of subjectivity.⁶⁰ Moreover, I would assert that physicalist explanations can tell us little about how the concept of subjectivity should be construed, since this concept necessarily entails considerations not only of the empirical data but also of the political and ethical implications as well. Like the determination of when “human” life begins—whether at conception, full brain development, or birth—we cannot through science alone settle the issue since it turns on how we (to some extent) choose to define concepts like “human” and “woman.” We cannot discover the “true meaning” of these concepts but must decide how to define them using all the empirical data, ethical arguments, political implications, and coherence constraints at hand.

Psychoanalysis should be mentioned separately here since it was Freud’s initial problematizing of the subject from which developed post-structuralist rejection of the subject. It is the psychoanalytic conception of the unconscious that “undermines the subject from any position of certainty” and in fact claims to reveal that the subject is a fiction.⁶¹ Feminists then use psychoanalysis to problematize the gendered subject to reveal “the fictional nature of the sexual category to which every human subject is none the less assigned.”⁶² Yet while a theorizing of the unconscious is used as a primary means of theorizing the subject, certainly psychoanalysis alone cannot provide all of the answers we need for a theory of the gendered subject.⁶³

As I have already stated, it seems important to use Teresa de Lauretis’s conception of experience as a way to begin to describe the features of human subjectivity. Lauretis starts with no given biological or psychological features and thus avoids assuming an

⁵⁹ I am thinking particularly of Husserl and Freud here. The reason for my disagreement is that both approaches are in reality more metaphysical than their proponents would admit and, further, that I have only limited sympathy for the metaphysical claims they make. I realize that to explain this fully would require a long argument, which I cannot give in this essay.

⁶⁰ See, e.g., Donald Davidson, “Psychology as Philosophy,” in his *Essays on Actions and Interpretations* (Oxford: Clarendon Press, 1980), 230.

⁶¹ Jacqueline Rose, “Introduction II,” in *Feminine Sexuality: Jacques Lacan and the Ecole Freudienne*, ed. Juliet Mitchell and Jacqueline Rose (New York: Norton, 1982), 29, 30.

⁶² *Ibid.*, 29.

⁶³ Psychoanalysis must take credit for making subjectivity a problematic issue, and yet I think a view that gives psychoanalysis hegemony in this area is misguided, if only because psychoanalysis is still extremely hypothetical. Let a hundred flowers bloom.

essential characterization of subjectivity, but she also avoids the idealism that can follow from a rejection of materialist analyses by basing her conception on real practices and events. The importance of this focus on practices is, in part, Lauretis's shift away from the belief in the totalization of language or textuality to which most antiessentialist analyses become wedded. Lauretis wants to argue that language is not the sole source and locus of meaning, that habits and practices are crucial in the construction of meaning, and that through self-analyzing practices we can rearticulate female subjectivity. Gender is not a point to start from in the sense of being a given thing but is, instead, a posit or construct, formalizable in a nonarbitrary way through a matrix of habits, practices, and discourses. Further, it is an interpretation of our history within a particular discursive constellation, a history in which we are both subjects of and subjected to social construction.

The advantage of such an analysis is its ability to articulate a concept of gendered subjectivity without pinning it down one way or another for all time. Given this and given the danger that essentialist conceptions of the subject pose specifically for women, it seems both possible and desirable to construe a gendered subjectivity in relation to concrete habits, practices, and discourses while at the same time recognizing the fluidity of these.

As both Lacan and Riley remind us, we must continually emphasize within any account of subjectivity the historical dimension.⁶⁴ This will waylay the tendency to produce general, universal, or essential accounts by making all our conclusions contingent and revisable. Thus, through a conception of human subjectivity as an emergent property of a historicized experience, we can say "feminine subjectivity is construed here and now in such and such a way" without this ever entailing a universalizable maxim about the "feminine."

It seems to me equally important to add to this approach an "identity politics," a concept that developed from the Combahee River Collective's "A Black Feminist Statement."⁶⁵ The idea here is that one's identity is taken (and defined) as a political point of departure, as a motivation for action, and as a delineation of one's

⁶⁴ See Juliet Mitchell, "Introduction I," in Mitchell and Rose, eds., 4–5.

⁶⁵ This was suggested to me by Teresa de Lauretis in an informal talk she gave at the Pembroke Center, 1984–85. A useful discussion and application of this concept can be found in Elly Bulkin, Minnie Bruce Pratt, and Barbara Smith, *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism* (Brooklyn, N.Y.: Long Haul Press, 1984), 98–99. Martin and Mohanty's paper (n. 35 above) offers a fruitful reading of the essay in *Yours in Struggle* by Minnie Bruce Pratt entitled "Identity: Skin Blood Heart" and brings into full relief the way in which she uses identity politics. See also "The Combahee River Collective" (n. 19 above).

politics. Lauretis and the authors of *Yours in Struggle* are clear about the problematic nature of one's identity, one's subject-ness, and yet argue that the concept of identity politics is useful because identity is a posit that is politically paramount. Their suggestion is to recognize one's identity as always a construction yet also a necessary point of departure.

I think this point can be readily intuited by people of mixed races and cultures who have had to choose in some sense their identity.⁶⁶ For example, assimilated Jews who have chosen to become Jewish-identified as a political tactic against anti-Semitism are practicing identity politics. It may seem that members of more easily identifiable oppressed groups do not have this luxury, but I think that just as Jewish people can choose to assert their Jewishness, so black men, women of all races, and other members of more immediately recognizable oppressed groups can practice identity politics by choosing their identity as a member of one or more groups as their political point of departure. This, in fact, is what is happening when women who are not feminists downplay their identity as women and who, on becoming feminists, then begin making an issue of their femaleness. It is the claiming of their identity as women as a political point of departure that makes it possible to see, for instance, gender-biased language that in the absence of that departure point women often do not even notice.

It is true that antifeminist women can and often do identify themselves strongly as women and with women as a group, but this is usually explained by them within the context of an essentialist theory of femininity. Claiming that one's politics are grounded in one's essential identity avoids problematizing both identity and the connection between identity and politics and thus avoids the agency involved in underdetermined actions. The difference between feminists and antifeminists strikes me as precisely this: the affirmation or denial of our right and our ability to construct, and take responsibility for, our gendered identity, our politics, and our choices.⁶⁷

Identity politics provides a decisive rejoinder to the generic human thesis and the mainstream methodology of Western political

⁶⁶ This point has been the subject of long, personal reflection for me, as I myself am half Latina and half white. I have been motivated to consider it also since the situation is even more complicated for my children, who are half mine and half a Jewish father's.

⁶⁷ I certainly do not believe that most women have the freedom to choose their situations in life, but I do believe that of the multiple ways we are held in check, internalized oppressive mechanisms play a significant role, and we can achieve control over these. On this point I must say I have learned from and admired the work of Mary Daly, particularly *Gyn/Ecology* (n. 6 above), which reveals and describes these internal mechanisms and challenges us to repudiate them.

theory. According to the latter, the approach to political theory must be through a "veil of ignorance" where the theorist's personal interests and needs are hypothetically set aside. The goal is a theory of universal scope to which all ideally rational, disinterested agents would acquiesce if given sufficient information. Stripped of their particularities, these rational agents are considered to be potentially equally persuadable. Identity politics provides a materialist response to this and, in so doing, sides with Marxist class analysis. The best political theory will not be one ascertained through a veil of ignorance, a veil that is impossible to construct. Rather, political theory must base itself on the initial premise that all persons, including the theorist, have a fleshy, material identity that will influence and pass judgment on all political claims. Indeed, the best political theory for the theorist herself will be one that acknowledges this fact. As I see it, the concept of identity politics does not presuppose a prepackaged set of objective needs or political implications but problematizes the connection of identity and politics and introduces identity as a factor in any political analysis.

If we combine the concept of identity politics with a conception of the subject as positionality, we can conceive of the subject as nonessentialized and emergent from a historical experience and yet retain our political ability to take gender as an important point of departure. Thus we can say at one and the same time that gender is not natural, biological, universal, ahistorical, or essential and yet still claim that gender is relevant because we are taking gender as a position from which to act politically. What does position mean here?

When the concept "woman" is defined not by a particular set of attributes but by a particular position, the internal characteristics of the person thus identified are not denoted so much as the external context within which that person is situated. The external situation determines the person's relative position, just as the position of a pawn on a chessboard is considered safe or dangerous, powerful or weak, according to its relation to the other chess pieces. The essentialist definition of woman makes her identity independent of her external situation: since her nurturing and peaceful traits are innate they are ontologically autonomous of her position with respect to others or to the external historical and social conditions generally. The positional definition, on the other hand, makes her identity relative to a constantly shifting context, to a situation that includes a network of elements involving others, the objective economic conditions, cultural and political institutions and ideologies, and so on. If it is possible to identify women by their position within this network of relations, then it becomes possible to ground a

feminist argument for women, not on a claim that their innate capacities are being stunted, but that their position within the network lacks power and mobility and requires radical change. The position of women is relative and not innate, and yet neither is it “undecidable.” Through social critique and analysis we can identify women via their position relative to an existing cultural and social network.

It may sound all too familiar to say that the oppression of women involves their relative position within a society; but my claim goes further than this. I assert that the very subjectivity (or subjective experience of being a woman) and the very identity of women is constituted by women’s position. However, this view should not imply that the concept of “woman” is determined solely by external elements and that the woman herself is merely a passive recipient of an identity created by these forces. Rather, she herself is part of the historicized, fluid movement, and she therefore actively contributes to the context within which her position can be delineated. I would include Lauretis’s point here, that the identity of a woman is the product of her own interpretation and reconstruction of her history, as mediated through the cultural discursive context to which she has access.⁶⁸ Therefore, the concept of positionality includes two points: first, as already stated, that the concept of woman is a relational term identifiable only within a (constantly moving) context; but, second, that the position that women find themselves in can be actively utilized (rather than transcended) as a location for the construction of meaning, a place from where meaning is constructed, rather than simply the place where a meaning can be *discovered* (the meaning of femaleness). The concept of woman as positionality shows how women use their positional perspective as a place from which values are interpreted and constructed rather than as a locus of an already determined set of values. When women become feminists the crucial thing that has occurred is not that they have learned any new facts about the world but that they come to view those facts from a different position, from their own position as subjects. When colonial subjects begin to be critical of the formerly imitative attitude they had toward the colonists, what is happening is that they begin to identify with the colonized rather than the colonizers.⁶⁹ This difference in positional perspective does not necessitate a change in what are taken to be facts, although new facts may come into view from the new position, but it does ne-

⁶⁸ See Teresa de Lauretis, “Feminist Studies/Critical Studies: Issues, Terms, Contexts,” in Lauretis, ed. (n. 18 above), 8–9.

⁶⁹ This point is brought out by Homi Bhabha in his “Of Mimicry and Man: The Ambivalence of Colonial Discourse,” *October* 28 (1984): 125–33; and by Abdur Rahman in his *Intellectual Colonisation* (New Delhi: Vikas, 1983).

cessitate a political change in perspective since the point of departure, the point from which all things are measured, has changed.

In this analysis, then, the concept of positionality allows for a determinate though fluid identity of woman that does not fall into essentialism: woman is a position from which a feminist politics can emerge rather than a set of attributes that are "objectively identifiable." Seen in this way, being a "woman" is to take up a position within a moving historical context and to be able to choose what we make of this position and how we alter this context. From the perspective of that fairly determinate though fluid and mutable position, women can themselves articulate a set of interests and ground a feminist politics.

The concept and the position of women is not ultimately undecidable or arbitrary. It is simply not possible to interpret our society in such a way that women have more power or equal power relative to men. The conception of woman that I have outlined limits the constructions of woman we can offer by defining subjectivity as positionality within a context. It thus avoids nominalism but also provides us with the means to argue against views like "oppression is all in your head" or the view that antifeminist women are not oppressed.

At the same time, by highlighting historical movement and the subject's ability to alter her context, the concept of positionality avoids essentialism. It even avoids tying ourselves to a structure of gendered politics conceived as historically infinite, though it allows for the assertion of gender politics on the basis of positionality at any time. Can we conceive of a future in which oppositional gender categories are not fundamental to one's self-concept? Even if we cannot, our theory of subjectivity should not preclude, and moreover prevent, that eventual possibility. Our concept of woman as a category, then, needs to remain open to future radical alteration, else we will preempt the possible forms eventual stages of the feminist transformation can take.

Obviously, there are many theoretical questions on positionality that this discussion leaves open. However, I would like to emphasize that the problem of woman as subject is a real one for feminism and not just on the plane of high theory. The demands of millions of women for child care, reproductive control, and safety from sexual assault can reinvolve the cultural assumption that these are exclusively feminine issues and can reinforce the right-wing's reification of gender differences unless and until we can formulate a political program that can articulate these demands in a way that challenges rather than utilizes sexist discourse.

Recently, I heard an attack on the phrase "woman of color" by a woman, dark-skinned herself, who was arguing that the use of this

phrase simply reinforces the significance of that which should have no significance—skin color. To a large extent I agreed with this woman's argument: we must develop the means to address the wrongs done to us without reinvoking the basis of those wrongs. Likewise, women who have been eternally construed must seek a means of articulating a feminism that does not continue construing us in any set way. At the same time, I believe we must avoid buying into the neuter, universal "generic human" thesis that covers the West's racism and androcentrism with a blindfold. We cannot resolve this predicament by ignoring one half of it or by attempting to embrace it. The solution lies, rather, in formulating a new theory within the process of reinterpreting our position, and reconstructing our political identity, as women and feminists in relation to the world and to one another.

*Department of Philosophy
Kalamazoo College*