

CLASS DISCUSSION WORKSHEET

Unit 2: Matriarchal/Patriarchal Consciousness and Values

A. Gender Dualism: 2/16-2/28

Readings I:

Dr. McManus, Notes: Gender Attitudes of Consciousness (syllabus link)

D. Wehr, *Jung & Feminism*, Ch. 2, pp. 13-25

J. Singer, *Androgyny*, pp. 218-224

--Jung posited that the psyche is structured in polarities of opposites which have been characterized in gender terms. But the power of symbols is such that these terms have entered the consciousness as mutually exclusive world views that affect thought and behavior, have been projected on real people and are the basis for social institutions. Sexism is a world view that leads to misogyny and oppression (internal & external).

--Jung's intuition that the polarities of the psyche are not static and hierarchical but interact and thus produce psychic energy has been validated in brain research that has discovered two primary modes of consciousness, the active and receptive, and two areas responsible for different capacities, left (intellectual, verbal, analytic) and right (motor and spatial) that interact regularly in daily activity and are not sex linked.

--Jungian archetypes are not gender-specific: each set of symbols offers potential for development in each sex. Androgyny is the resolution of dichotomies (scientific/ mythical) and hierarchies (dominant/subordinate) by bringing androcentrism to consciousness and rejecting limiting beliefs about the natures of men and women.

Readings II:

P. Young-Eisendrath, "Myth & Body: Pandora's Legacy in a Post-Modern World"

A. Baring & Cashford, Preface, pp. xi-xv, Ch. 13 "Eve: The Mother of All Living" in *The Myth of the Goddess*, pp. 486-546

C. Christ, "Why Women Need the Goddess" in *Womenspirit Rising*, pp. 273-287.

--ancient myths are metaphors and connect to archetypal meanings of universal emotions, which we must understand to understand ourselves. Primary (at birth): joy, sadness, fear, aggression, disgust, curiosity; Secondary (self-conscious, 18 mos): shame, pride, envy, guilt, embarrassment. What can the Pandora myth tell us about culturally determined views of women and beauty? Are there other interpretations possible?

-- What is the myth of the Goddess? Expression of the sanctity & unity of life, resolution of polarities of human/nature, mind/body, intellect/intuition, spirit/matter, reason/instinct. What positive images are associated with her: cycle of life, birth from the sea, spinners of fate, sacred

whole. With the sacred marriage of god & goddess comes rebirth, continuity, complementary relations of feminine/masculine.

-- Applications to Eve, Lilith, Pandora, Mary, women encompassing Greek myth, Judaism, Christianity, Islam and resulting in oppression. How else might their story be told, using images of the tree of life, the jar of ills, the curse, the serpent, the Fall?

--“Religion fulfills deep psychic needs by providing symbols and rituals that enable people to cope with limit situations in human life (death, evil, suffering) and to pass through life’s important transitions (birth, sexuality, death).” Christ 274

--“Symbol systems cannot simply be rejected, they must be replaced.” Christ 275

--Significance of the Goddess: female identification with power & creativity:

1. Goddess symbols in ancient Mediterranean, native American, Hindu, African traditions
2. Affirmation of body and life cycle
3. Personification of energy in natural & human worlds, valuation of initiative and assertiveness in relational context
4. Reevaluation of woman’s relationships (esp. mo-daughter, friends) and heritage

B. Importance of Reinterpreting & Reclaiming Archetypal Symbols: 2/28-3/2

Readings:

Slide Images of Gender Symbolism: Class Analysis and Discussion

Responses to the **Challenge** (<http://cnr.edu/home/bmcmanus/compare.html>)

H. Haste, *The Sexual Metaphor*, "Reclaiming the Symbols," pp. 188-203

--Cultural dualism reflects anxieties: harder to change

--Authentic self-definition for women: subject not object, equal treatment, experience acknowledged, voice

-- Otherness is negation; pluralistic perspectives needed

--Apollonian & Dionysian: organizing structures which are not antithetical, need not involve control and mastery

--deconstruct & reconstruct metaphors of masculine/feminine relationship

--Strategies:

1. Challenge & disprove schema (ethos of manliness, flight from feminine)
2. Redefine the meaning or significance of a symbol by learning about it, understanding the anxieties, setting it in new contexts of the consciousness

--Note cosmologies that show cooperation not contest between the male/female

-- boys’ & girl’ learned behavior proliferate the status quo

A. Ulanov, “Descriptions of the Feminine” in *The Feminine in Jungian Psychology and in Christian Theology*, pp. 137-167.

-- Psychology's Description of the Feminine:

Biological (“anatomy is destiny”),

Cultural (custom & habit created dependence and passivity),

Psychic (Jung: not confined to female; use of symbol & myth; personal wholeness can only come from an awareness of ***Contrasexuality***; he acknowledged sex differences: difference doesn't = discrimination; task of life is individuation, wholeness, reconciliation)

-- Male must integrate his **Anima**: relatedness, valuing, feelings, involvement

-- Female must integrate her **Animus**: logos, objectivity, judgment, abstraction

-- Feminine Principle has two aspects:

Elementary (static): Gestates, stable, dark

Positive: Good Mother

Negative: Destroyer

Transformative (dynamic): involvement

Positive: Creator, Inspirer

Negative: Animalistic possessor

Cosmogonic Myths: comparison of the following Creation stories for examples

Hopi creation myth (xerox),

Genesis.1-2 (King James) <<http://www.genesis.net.au/~bible/kjv/genesis/>>,

Hesiod's *Theogony*: text <<http://omac1.org/Hesiod/theogony.html>>, outline:

<<http://ccat.sas.upenn.edu/~jfarrell/courses/myth/topics/structure.html>>

Unit 2 Project on *Reclaiming the Symbols*: due March 21

1. **Reread Haste**, "Reclaiming the Symbols," pp. 188-203, paying special attention to the **strategies** she suggests for “deconstructing and reconstructing the various metaphors of the relationship between masculine and feminine”(193):
 - a. replacing the old symbol with a new one
 - b. redefining the meaning or significance of the old symbol
2. Browse Voice of the Shuttle: Women's Studies & Feminist Theory: <http://vos.ucsb.edu/> (check “About”), a comprehensive site of links, looking for **an image or symbol-rich site that provides a good example of either reinforcing the old symbols or reclaiming the symbols in the way that Haste recommends.**
3. Select a few pages from the web site that offers the best demonstration of **either reinforcing the old symbols or reclaiming the symbols.**
4. Analyze the site as follows, depending on which category you choose:
 - a. **If Reinforcing:** explain what strategies you would use to change and reclaim the symbols in ways that are more authentic for women
 - b. **If Reclaiming:** explain what strategies have been used to change and reclaim the symbols in ways that are more authentic for women