

American Literature Readings 7



UNIT 7

from *The Feminine Mystique*

Betty Friedan

About the Selection The 1960s and 1970s saw the rise of the Women's Movement. The movement produced impressive and passionate leaders, organizations, writers, and works now considered classics of the time. Betty Friedan's (1921–) book *The Feminine Mystique*, written in 1963, brought women's issues to public attention, and her words had a profound effect on women's views of themselves. Friedan helped found the National Organization for Women and worked tirelessly, and unsuccessfully, for the passage of the Equal Rights Amendment.

GUIDED READING

As you read, analyze what the "mystique" is. Then answer the questions that follow.

The problem lay buried, unspoken, for many years in the minds of American women. It was a strange stirring, a sense of dissatisfaction, a yearning that women suffered in the middle of the twentieth century in the United States. Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night—she was afraid to ask even of herself the silent question—"Is this all?"

For over fifteen years there was no word of this yearning in the millions of words written about women, for women, in all the columns, books and articles by experts telling women their role was to seek fulfillment as wives and mothers. Over and over women heard in voices of tradition and of Freudian sophistication that they could desire no greater destiny than to glory in their own femininity. Experts told them how to catch a man and keep him, how to breastfeed children and handle their toilet training, how to cope with sibling rivalry and adolescent rebellion; how to buy a dishwasher, bake bread, cook gourmet snails, and build a swimming pool

with their own hands; how to dress, look, and act more feminine and make marriage more exciting; how to keep their husbands from dying young and their sons from growing into delinquents. They were taught to pity the neurotic, unfeminine, unhappy women who wanted to be poets or physicists or presidents. They learned that truly feminine women do not want careers, higher education, political rights—the independence and the opportunities that the old-fashioned feminists fought for. Some women, in their forties and fifties, still remember painfully giving up those dreams, but most of the younger women no longer even thought about them. A thousand expert voices applauded their femininity, their adjustment, their new maturity. All they had to do was devote their lives from earliest girlhood to finding a husband and bearing children. . . .

The feminine mystique says that the highest value and the only commitment for women is the fulfillment of their own femininity. It says that the great mistake of Western culture, through most of its history, has been the undervaluation of this femininity. It says this femininity is so mysterious and intuitive and close to the creation and origin of life that

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man-made science may never be able to understand it. But however special and different, it is in no way inferior to the nature of man; it may even in certain respects be superior. The mistake, says the mystique, the root of women's troubles in the past is that women envied men, women tried to be like men, instead of accepting their own nature, which can find fulfillment only in sexual passivity, male domination, and nurturing maternal love. . . .

The logic of the feminine mystique redefined the very nature of woman's problem. When woman was seen as a human being of limitless human potential, equal to man, anything that kept her from realizing her full potential was a problem to be solved: barriers to higher education and political participation, discrimination or prejudice in law or morality. But now that woman is seen only in terms of her sexual role, the barriers to the realization of her full potential, the prejudices which deny her full participation in the world, are no longer problems. The only problems now are those that might disturb her adjustment as a housewife. So career is a problem, education is a problem, political interest, even the very admission of women's intelligence and individuality is a problem. And finally there is the problem that has no name, a vague undefined wish for "something more" than washing dishes, ironing, punishing and praising the children. . . .

If an able American woman does not use her human energy and ability in some meaningful pursuit (which necessarily means competition, for there is competition in every serious pursuit of our society), she will fritter away her energy in neurotic symptoms, or unproductive exercise, or destructive "love."

It . . . is time to stop giving lip service to the idea that there are no battles left to be fought for women in America, that women's rights have already been won. It is ridiculous to tell girls to keep quiet when they enter a new field, or an old one, so the men will not notice they are there. In almost every professional field, in business and in the arts and sciences, women are still treated as second-class citizens. It would be a great service to tell girls who plan to work in society to expect this subtle, uncomfortable discrimination—tell them not to be quiet, and hope it will go away, but fight it. A girl should not expect special privileges because of her sex, but neither should she "adjust" to prejudice and discrimination.

She must learn to compete then, not as a woman, but as a human being. Not until a great many women move out of the fringes into the mainstream will society itself provide the arrangements for their new life plan. . . .

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READER RESPONSE

Directions: Answer the following questions on the lines below.

1. What is the "feminine mystique"?

2. According to the author, what will happen to able American women if they do not use their energy and ability in meaningful ways?

3. **CRITICAL THINKING** How do you think this piece is a reflection of the Women's Movement of the 1960s and 1970s?
