


Poetry
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Lecture 57
Feminist Poetry

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Feminist Poetry

- Historical and Literary Context
- Waves of Feminism
- First Wave
- Second Wave
- Third Wave
- Fourth Wave
- Samples of Poems for all Waves
- Features of Feminist Poetry



Hello, in this lecture we move onto the next week's topic that is, Feminist Poetry. We will have a brief introduction to Feminist Poetry and discuss the historical and literary context with reference to the waves of feminism; first wave, second wave, third wave, fourth wave. And as we discuss these different waves of feminism, we will also have some sample poems representing each of these waves. Finally, we will arrive at the features of Feminist Poetry which we will find in the poets, we have chosen to discuss in this course.

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Historical Context



- Discrimination based on gender
- Oppression of women through history
- Denial of rights to ownership of children and body, property ownership, voting, education, employment
- Absence of adequate equal opportunities
- Little participation of women in social and political life
- Women's suffrage movements
- Women's social and political movements
- Realities and gaps in the social condition of women
- Persistence of subtle and open discriminations
- Continued violence against women



The historical context is very vast as old as human beings, as old as civilisation. Right from the beginning of human life, we have found some kind of discrimination based on gender. And that has resulted in some kind of imbalance in our life. So, discrimination based on gender is a serious problem and that leads to oppression of women throughout history. This oppression is found in the form of denial of rights to ownership of children, body, property, voting, education and employment and many other areas of life where men take them for granted but women will have to struggle hard to achieve even common things like education.

What is distressing about this situation is a woman who gives birth to her child, even that she cannot claim to be her own child; that is a kind of life we have lived through. Things have changed now but still we find absence of adequate, equal opportunities for women and marginalised groups of people. Initially, therefore women did not have much participation in social and political life. One of the best ways they thought they could achieve some rights is through this political participation with this voting rights.

That is why women's suffrage moments were popular throughout the world particularly Europe and America. Thereafter, after so many moments, so many actions on the ground women were able to see some kind of progress but the realities and gaps in the social condition of women, we are able to see even today. Some kind of subtle and open discrimination, we find even today in our life and that is, very much visible in the continued violence against women.

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Literary Context



- Women's writings have existed for a long time.
- But their representation in serious studies is negligible.
- The literary canon has usually been patriarchal.
- 20th century has seen several changes in the literary context.
- Women writers are no longer required to use a male name.
- They could look up to a feminist tradition in literature.
- Both writers like Virginia Woolf and theorists like Betty Freidan have established the feminist writing ground firmly.
- Elizabeth Barrett Browning and Emily Dickinson have thousands of grand daughters in the literary tradition.
- Women with various sexual orientations have also grown in strength; Adrienne Rich and Carol Ann Duffy are two notable examples.



The historical context reflects the literary context as well. Both men and women were writing poems, plays, epics and so many other art forms but then this idea of women's writing did not receive much prominence, that is why their representation in serious studies is negligible. The literary canon has therefore remained patriarchal favouring men and against women. Twentieth century has seen several changes in the literary context. Many women were able to express themselves, write themselves, publish their writings and then bring these writings into serious discussions among various people, including academia.

Therefore, women writers are no longer required to use a male name as we can see in the nineteenth century. Women were using male name, for example George Elliot, so that was not her name but she had to adopt this name. Now, women can look up to a feminist tradition in literature, if a woman wants to write a poem she can see, read and model herself on a woman before her. But earlier this kind of woman's writings were not easily accessible, available for others.

We have writers like Virginia Wolf and Theorists like Betty Freidan, who have established the feminist writings and their grounds firmly today. Some poets like, Elizabeth Barrett Browning and Emily Dickinson have overcome all their difficulties and they were able to establish themselves as great poets. When we discussed Lord Tennyson, we found Elizabeth Barrett Browning was a serious contender for this poet laureateship of England but she could not get it because she was a woman.

Now, the granddaughters of Barrett Browning and Emily Dickinson, they have got so many prizes, so many awards, so many positions in various walks of life. We have two great poets in twentieth century, Adrienne Rich and Carol Ann Duffy, who represent even various sexual orientations and that is how this feminist poetry or feminist writings has flourished in twentieth century and it continues to do so in twenty first century as well.

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- ### Waves of Feminism
- Articulation of women's voices in different periods
 - Isolated efforts from the 15th century to the 19th century
 - **I Wave:** Concerted efforts in the early 20th century
 - Voting rights for women in 1918 (UK) & in 1920 (US)
 - **II Wave:** United efforts in the 1960s and 70s
 - The Equal Pay Act of 1963
 - The Civil Rights Act of 1964
 - **III Wave:** Daughters of the II Wave in the 1990s
 - ICT enabled GenXers
 - **IV Wave:** Voices of multiple groups
 - ☐ Persistent problems of women across the world



Let us see the series of waves of Feminism. This wave of feminism is all about articulation of women's voices in different periods. Earlier we have had some isolated efforts from the fifteenth century to the nineteenth century. And once this kind of organisation took place then the voice became louder and louder. Let us see the first wave where concerted efforts were taken in the early twentieth century. The first achievement of this first wave was voting rights for women in 1918, in the UK and 1920, in the US and rest of the world did not have to worry too much because of these achievements.

What is achieved in one country is also reflected, of course with a lag of time in other countries as well. With this voting rights, women started moving further and they came together with their united efforts in the 1960's and 70's. And they were fighting for the equal pay and also, they were still further fighting for equal rights that is why these two acts were passed in the US, The Equal Pay Act of 1963 and The Civil Rights Act of 1964.

But as usual with many Acts, women did not get this equal rights. They got equal pay but they did not get equal rights; that is why in the third wave, daughters of the second wave Feminist started further fighting with the oppressive forces with the help of technology, that

is information, communication technology. These daughters are called GenXers and we also have the fourth wave, where many different kinds of women, earlier in the first wave only white, European woman had these voice.

Then when it came to the second wave, still black women and the others coloured woman did not get that equal right that is why they participated in this equal rights moment. And when it came to the third wave, they got equal pay, they got some rights; still many other marginalised groups from different kinds of immigrant sections and also from different sections of the people like post-colonial countries in Africa or India or Asia, many other places people did not have their voices.

That is why; in the fourth wave, women from different parts of the world belonging to various groups they are able to express their voices. But we know well, there are some problems which continue still today across the world, particularly violence against women has not stopped, it continues in some form or the other.

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First Wave of Feminism: Pre-19th Century

- 15th C.: the first feminist philosopher **Christine de Pisan** advocated female education.
- 16th C.: the English pamphleteer **Jane Anger** discussed womanhood in *Her Protection of Women* (1589).
- 17th C.: the English philosopher **Mary Astell** wanted education for women, not marriage and service.
- 18th C.: the French dramatist **Olympe de Gouges** asserted the equal rights of women in "Declaration of the Rights of Woman and of the (Female) Citizen."
- 18th C.: The English author **Mary Wollstonecraft** demanded equal opportunities for women in *A Vindication of the Rights of Women* (1792)



Now, let us pay some more attention to the individual waves of Feminism, from first to the fourth. This first wave of Feminism can be noticed before nineteenth century. So, this kind of writing about women's voices or writing about women's needs; we have before fifteenth century but one recorded document we have through this French Feminist philosopher, Christine de Pisan. She advocated the female education as early as fifteenth century. And then in the sixteenth century, we have the English pamphleteer Jane Anger, who discussed womanhood in *Her Protection of Women*, in 1589. Unless we come to this area of feminist

studies, we may not come to know who this Jane Anger is. We may study sixteenth century, English poetry or American Poetry or any other Poetry but we would not come to know about Jane Anger unless we enter this area of Feminist studies.

That is why this women's writing has to be studied separately with due attention. In the seventeenth century, the English philosopher Mary Astell wanted education for women not just marriage or some kind of service in religious convents. In the eighteenth century we have this French dramatist Olympe de Gouges, who asserted the equal rights of women in a "Declaration of The Rights of Woman and the Female Citizen."

There was a French declaration of Rights for Man and the Citizen and this female was omitted and that is why, this dramatist specifically wrote this kind of "Declaration for the Rights of Woman and the Female Citizen." And the same eighteenth century, we have the English author Mary Wollstonecraft, who demanded equal opportunities for women in "A Vindication of the Rights of Women" in 1792.

Of all this, we know Mary Wollstonecraft is somewhat well known whereas others are not that much equally known because Wollstonecraft lived in a time and she was associated with certain writers and she could get some kind of recognition, whereas others did not get any such recognition. It takes long time twentieth century or twenty first century to learn about them.

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First Wave of Feminism: 19th Century

- 1848: The middle class German novelist Louise Otto published the "Speech of a German Girl" with her name.
- 1848: The French feminist Eugenie Niboyet founded *The Voice of Women*, a daily newspaper for women.
- 1848: Lucretia Moot, Martha Wright, and others organized The First Women's Rights Convention in New York; demanded the right to vote.
- 1865: The American Civil War derailed the movement.
- 1869: Stanton and Susan B Anthony established the National Woman Suffrage Association.
- 1898: Charlotte Perkins Gilman exploded the domestic mythology of women in *Women and Economics*.



The First Wave of Feminism is very dominant in the nineteenth century but to achieve their goal, main goal of voting rights they have to wait till the next Century. In 1848, the middle-

class German novelist Louise Otto published the “Speech of a German Girl” with her own name, that itself was an achievement. A woman cannot write something and publish it in her own name, that was the condition in nineteenth century. In the same year 1848, we have the French Feminist Eugenie Niboyet, who founded The Voice of Women, a daily newspaper that was important for spreading the message about the voice of women.

Then in the same year, we have Lucretia Moot, Martha Wright and the others who organised The First Women’s Rights Convention in New York. The main agenda of this convention was the right to vote. In 1865, The American Civil War did not help the cause of this Women’s movement. The Women’s movement was derailed for sometime but later in 1869, Stanton and Susan B Anthony established the National Women Suffrage Association, specifically for the cause of getting this right to vote.

And in 1898, we have Charlotte Perkins Gilman who exploded the domestic mythology of women in Women and Economics. The moment women started thinking about Economics, they were able to see some light. So, at home women maybe working but they do not get any kind of pay for that or remuneration for that and that was a payless job and so she started emphasising that women must work and earn money, so that they could get some kind of economic independence.

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Elizabeth Barrett Browning’s
Aurora Leigh, Extract from Book 1

For me,

Perhaps I am not worthy, as you say,
Of work like this! ... perhaps a woman's soul
Aspires, and not creates! **yet we aspire,**
And yet I'll try out your perhapses, sir;
And if I fail ... why, burn me up my straw
Like other false works—I'll not ask for grace,
Your scorn is better, cousin Romney. I
Who love my art, would never wish it lower
To suit my stature. I may love my art,
You'll grant that even a woman may love art,
Seeing that to waste true love on anything,
Is womanly, past question.' **[intelligence, creativity]**



To represent this First wave of Feminism, we have an extract from Elizabeth Barrett Browning’s epic novel in verse ‘Aurora Leigh.’ Let us read this extract from which we can

understand women's capacity for originality, writing, intelligence, creativity, aspirations and many other things. Now, let us read this extract from Elizabeth Barrett Browning's Leigh Aurora, a novel in verse;

“For me,
Perhaps I am not worthy, as you say,
Of work like this! ... Perhaps a woman's soul
Aspires, and not creates! **Yet we aspire,**
And yet I 'll try out your perhapses, sir;
And if I fail ... why burn me up my straw
Like other false works - I 'll not ask for grace,
Your scorn is better, cousin Romney. I
Who love my art, would never wish it lower
To suit my stature. I may love my art,
You 'll grant that even a woman may love art,
Seeing that to waste true love on anything,
Is womanly, past question”

So, here we have this man Romney who the lady address and she loves art, she expresses her aspiration and she wants to take a chance to write and express herself and that is what Elizabeth Barrett Browning did. She did it successfully, more successfully than Tennyson and Browning but she could not get that kind of recognition that her husband could get or Lord Tennyson could get primarily because of this gender discrimination.

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Second Wave of Feminism: Early 20th Century

- **1903:** The radical British feminist Emmeline Pankhurst adopted a militant approach through boycotts, bombings and pickets.
- **1918:** The British Parliament approved the voting rights for women over 30 years.
- **1920:** The radical American feminist Alice Paul organized mass demonstrations, achieving voting rights by the 19th Amendment to the American Constitution.
- Disintegration of the forces into various groups
 - Women's Joint Congressional Committee
 - The League of Women
 - Women's Trade Union



Now, let us see the second wave of Feminism in early twentieth century. In 1903, the radical feminist Emmeline Pankhurst adopted a militant approach through boycotts, bombings and pickets. Can we imagine a woman in early twentieth century, attempting all these militant approaches? and in 1918, the British Parliament approved the voting rights for women over the age of 30 years.

So, what many other feminist or rights or activists could not do in the nineteenth century, Emmeline Pankhurst and her friends could achieve in 1918 and things did not wait for so long in the US. In another two years, in 1920 the radical American feminist Alice Paul organised mass demonstrations achieving voting rights by the nineteenth Amendment to the American Constitution.

After achieving this voting rights, women tended to become complaisant and they have their own individual agenda's and so many organizations disintegrated into different kinds of forces under various groups. Of course, we have had some kind of Women's Joint Congressional Committee, The League of Women, Women's Trade Union and all that but the united strength was missing after that.

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Second Wave of Feminism: Mid-20th Century



- Unrest among educated women
- Emergence of the Civil Rights movement
- **1961:** The President's Commission on the Status of Women, headed by Eleanor Roosevelt, reported discrimination against women in employment and pay.
- **1963:** The Equal Pay Act
- **1964:** The Civil Rights Act
- Women's Rights Movement
- The National Organization for Women
- Establishment of Health and Rape Crisis Centers
- Rewriting of children's books to eliminate stereotypes
- Job openings for women in hitherto denied spheres



The Second wave of Feminism continued in the mid twentieth century. There was a kind of unrest among educated women. The Civil Rights Movement was emerging very strongly at this time. In 1961, the President's Commission on the Status of Women, headed by Eleanor Roosevelt, reported discrimination against women in employment and pay. And so, the Equal Pay Act was passed in 1963. Similarly, after this Civil Rights movement, The Civil Rights Act was passed to give equal opportunities for all kinds of people.

But then this Act did not ensure Women's Right, that is why Women's Right Movement became popular. Many organisations like The National Organisation for Women were established. As a result, many Health and Rape Crises Centres were established and women put their heads together and started rewriting Children's books to eliminate stereotypes. A woman is not meant to be domesticated and kept in the kitchen. This kind of stereotype they removed from textbooks and also, they were able to get many job openings which were denied for them until then.

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Second Wave of Feminism: Theoretical Developments



- **I Wave:** Intellectual enquiries into the origin of women's oppression, the nature of gender, and the role of the family
- **II Wave:** investigation of power in relationships
- Kate Millet's *Sexual Politics* (1970) regarded the personal as political.
- Shulamith Firestone's *The Dialectic of Sex* (1970) stressed that love was a disadvantage for women, as it created personal prisons.
- Germaine Greer's *The Female Eunuch* (1971) revealed that women could not use their creative energy for self-fulfillment due to sexual oppression.



Many Theoretical Developments took place during this Second wave of Feminism. In the First wave, intellectual enquiries were directed at the origin of woman's oppression. The nature of gender and the role of the family what is gender? where did this oppression arise from? and how does family contribute to this kind of discrimination? these are the questions that were addressed in the first wave. But in the second wave, more theoretical understanding of woman's oppression took place and they directly went into the crux of the matter that is, enquiry into the power relationship between men and women.

First, we have Kate Millet's book "Sexual Politics" published in 1970 which regarded the personal as political. Everything is political; everywhere we have power relationships; that is how she argued. And then Shulamith Firestone's, "The Dialectic of Sex" published again in the same year 1970 stressed that love was a disadvantage for women, as it created personal prisons. Love is a kind of trap into which women were drawn and then oppressed forever. That is a kind of argument we have in Firestone's book.

Further, in Germaine Greer's book, "The Female Eunuch." We have the revelation that women could not use their own creative energy for self fulfilment due to sexual oppression. A creative woman is not able to express herself very well realise her full potential because of this sexual oppression. This is a kind of insight Greer pointed out in the book, 'The Female Eunuch' in 1971.

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Second Wave of Feminism: Three Groups



Liberal feminists: focus on practical changes in social institutions and government, strict equality, support services for women

Radical feminists: attempt to restructure the inherently patriarchal social institutions, to reorganize the hierarchical and traditional power relationships into non-hierarchical ways

Cultural feminists: recognition and celebration of the differences between men and women, showcasing the concern for affective relationships and nurturing qualities in women



Within this Second wave of Feminism, we have three groups of women representing various points of view. First, we have liberal feminist, these feminists focused on practical changes in social institutions and government, strict equality, support services for women. They did not want to disturb the existing system, they wanted to work with the existing system. But we have another group of women called Radical Feminist, who did not agree with the liberal feminist.

Radical feminists on the other hand attempted to restructure the inherently patriarchal social institutions. They were also trying to reorganise the hierarchical and traditional power relationships into non-hierarchical ways. And we also have one more group of women called Cultural Feminists, they did not adopt any radical position. They were also not happy with the liberal position. That is why they called themselves cultural feminists. They recognised and celebrated the difference between men and women. It is a given, they are different, why bother about it. Instead of that they said we have to showcase the concern for affective relationships and nurturing qualities in women. That is a position of cultural feminists. All these different positions will not be accepted by all people, so, one group may focus on one thing; another group may focus on another thing. Ultimately, all of them were interested in the rights and opportunities for women.

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Second Wave of Feminism:
Sylvia Plath's "Daddy"



You do not do, you do not do
Any more, black shoe
In which I have lived like a foot
For thirty years, poor and white,
Barely daring to breathe or Achoo. 5

Daddy, I have had to kill you.
You died before I had time—
Marble-heavy, a bag full of God,
Ghastly statue with one gray toe
Big as a Frisco seal 10



For the second wave, we have a well-known poem called "Daddy" by Sylvia Plath. We have just one extract from this again. This is a famous poem by Plath,

"You do not do, you do not do
Any more, black shoe
In which I have lived like a foot
For thirty years, poor and white;
Barely daring to breathe or Achoo.

Daddy, I have had to kill you.
You died before I had time-
Marble heavy, a bad full of God,
Ghastly statue with one gray toe
Big as a Frisco seal."

Plath's father died when Plath was about eight, and she felt guilty about it and she lived through her life with this kind of sense of guilt. And it is a very complex poem about psychosocial dynamics between a daughter and the father. So, this poem is considered to be a

very good example of the Second wave of Feminism, addressing the power relationships between the woman and the man; the man maybe father or husband or any other person, so we have this enquiry into power relationships.

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Third Wave of Feminism: Late 20th Century

- Women born in the 1960s and 70s grew into GenXers
- Exposed to media and diversity
- Achieved economic and professional power and status
- Enabled by the ICT revolution
- Some were actually daughters of the II Wave feminists
 - Rebecca Walker, Alice Walker's daughter
 - Established the Third Wave Foundation
 - J. Baumgardner and A. Richards's *Manifesta* (2000)
 - Refashioned the sexual division of labor at home
 - Raised their daughters with self-awareness
 - Developed the concept of **gender-continuum**



Now, let us see the Third Wave of Feminism in the later twentieth century. This movement started with the women who were born in the 1960's and 1970's who became GenXers. They were saturated with media and all kinds of diversity. They achieved Economic and Professional Power and Status which was made possible by the ICT revolution. Some of these women were actually daughters of the Second Wave Feminists.

One notable example is Rebecca Walker, who was the daughter of Alice Walker. She established the Third Wave Foundations to help women. We have a manifesto in J. Baumgardner and A. Richard's "Manifesta," which published in 2000. This manifesto refashioned the sexual division of labour at home. It also suggested raising daughters with self-awareness and also it further suggested development of the concept of gender continuum.

Gender is not something associated with woman; there is a kind of female experience and male experience. There is a continuum between the two, nothing is isolated. This is a kind of sharing of responsibility, understanding of life that the Third wave of feminism has attempted to convey to the people.

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Third Wave of Feminism: Closing 20th Century

- Participated in the institutional power structure
- Redefined women as assertive and powerful
- Took control of their sexuality
- Appeared as smart and independent women in media
- Popularized the notion of Girl Power
- Advanced Kimberlé Williams Crenshaw's concept of intersectionality
- Democratized the feminist movement through the Internet and its allied technologies
- Became iconic cultural figures
- Singer Madonna



At the close of twentieth century, the Third Wave of Feminism took different shapes. Women participated in the institutional power structure. They could redefine themselves as assertive and powerful. Most importantly, they could take control of their own sexuality. Do they want to remain women? or do they want to be somebody else? they could decide on their own. They could take their own position with reference to sexual orientation. They appeared as smart and independent women in media and many other spheres of life. They also popularised the notion of girl power.

Third wave of feminism advanced Kimberle Williams Crenshaw's concept of intersectionality. That means race, gender, class and so many aspects of life have different layers of discrimination and they are all inter connected; that is the idea of intersectionality advanced by Kimberle Williams Crenshaw. Third Wave of Feminism further democratized the feminist movement through the internet and its allied technologies. Some women could become iconic cultural figures. We have this famous example of singer Madonna. There are many others, this is only one example.

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Third Wave of Feminism: Carol Ann Duffy's "Miss Havisham"



the slewed mirror, full-length, her, myself, who did this

to me? Puce curses that are sounds not words.
Some nights better, the lost body over me,
my fluent tongue in its mouth in its ear
then down till I suddenly bite awake. Love's

hate behind a white veil; a red balloon bursting
in my face. Bang. I stabbed at a wedding cake.
Give me a male corpse for a long slow honeymoon.
Don't think it's only the heart that b-b-b-breaks.



We have a poem here to discuss the Third Wave of Feminism. We have an extract from Carol Ann Duffy, a British Poet. Her poem is "Miss Havisham." Miss Havisham is a character in Charles Dickens novel great expectations. And she has rewritten this character in this way.

"the slewed mirror, full-length, her, myself, who did this

to me? Puce curses that are sounds not words.

Some nights better, the lost body over me,

my fluent tongue in its mouth in its ear

then down till I suddenly bite awake. Love's

hate behind a white veil; a red balloon bursting

in my face. Bang. I stabbed at a wedding cake.

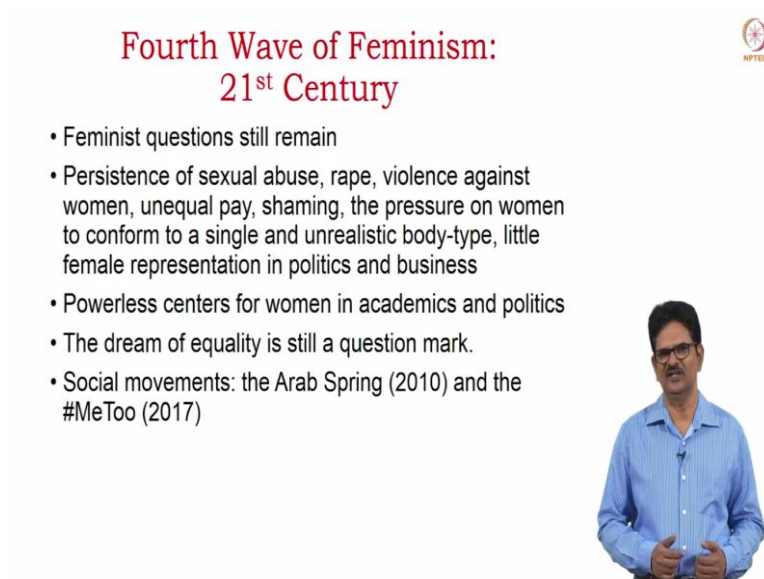
Give me a male corpse for a long slow honeymoon.

Do not think it's only the heart that b-b-b-breaks."

Miss Havisham was isolated and lived a lonely life. She had a hatred for men and her hatred, her thoughts and the ideas are expressed in this. She was like this because her heart broke and

that is why we have this last line, “Do not think it is only the heart that breaks” everything else breaks when a woman is discriminated, oppressed.

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The slide features a title in red text: "Fourth Wave of Feminism: 21st Century". Below the title is a bulleted list of five points. To the right of the list is a photograph of a man in a blue shirt and glasses, who is the speaker. In the top right corner of the slide, there is a small circular logo with the text "NPTEL" below it.

Fourth Wave of Feminism: 21st Century

- Feminist questions still remain
- Persistence of sexual abuse, rape, violence against women, unequal pay, shaming, the pressure on women to conform to a single and unrealistic body-type, little female representation in politics and business
- Powerless centers for women in academics and politics
- The dream of equality is still a question mark.
- Social movements: the Arab Spring (2010) and the #MeToo (2017)

Now we have the Fourth Wave of Feminism in twenty first century. With all these achievements in power, in relations and all that still feminist questions remain. Sexual abuse, rape, violence against women, unequal pay, shaming, the pressure on women to conform to a single and unrealistic body-type, little female representation in politics and business continue to draw our society.

We have powerless centers for women in academics and politics or many other organisations. The dream of equality is still a question, that is why we continue to have movements like, The Arab Spring and the MeToo movement which was started in 2017. So, such movements still continue to arise because the equality, the rights of women have not been fully ensured yet.

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Fourth Wave of Feminism: Dorothy Lasky's "The Birth"



The birth isn't about poetry
It is about screaming pain on a Sunday
Hailing a cab and head racing
To the hospital, now so close to the new apartment

I had a baby inside of me
But no one expected it to happen so fast
Or then at least they said they didn't
Maybe they expected it to happen so fast
All along

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We have a poem for the Fourth Wave of Feminism, from Dorothy Lasky's "The Birth,"

"The birth isn't about poetry

It is about screaming pain on a Sunday

Hailing a cab and head racing

To the hospital, now so close to the new apartment.

I had a baby inside of me

But no one expected it to happen so fast

Or then at least they said they didn't.

Maybe they expected it to happen so fast

All along."

The basic problem of women is addressed in this Birth, something happens against the wish of the women. Then she has to endure this for her whole life, the pain of a woman is her pain, nobody else's.

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Features of Feminist Poetry

- Expression of women's experiences
- Challenge to patriarchy
- Search for a new language
- Experiment with poetic forms
- Exploration of new images/ metaphors
- Identification of a feminist literary tradition
- Recovery of forgotten/ repressed poets
- Revision of stereotypical images of women
- Self-awareness and self-assertion
- Continual struggles against regressive forces
- Creation of a feminist taste among the reading public



From all these theoretical discussions on various waves of feminism and the examples that we have discussed, we can arrive at a few features of Feminist Poetry as listed here. Expression of women's experiences, challenge to patriarchy, search for a new language, experiment with poetic forms, exploration of new images and metaphors, identification of a feminist literary tradition, recovery of forgotten/ repressed poets and authors, revision of stereotypical images of women, self-awareness and self-assertion, continual struggles against regressive forces. And lastly, creation of a feminist taste among the reading public. That is all the more important, when we read writings by women, we have to read differently. Not like what we used to have as patriarchal readings.

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Summary

- Historical and Literary Context
- Waves of Feminism
- First Wave
- Second Wave
- Third Wave
- Fourth Wave
- Samples of Poems for all Waves
- Features of Feminist Poetry



To give a summary of the presentation we have had on Feminist poetry, we looked into the historical and literary context of Feminist poetry, discussed different kinds of feminism with reference to the first wave, the second wave, the third wave, and the fourth wave. We also read samples of poems for all these four different waves and finally, listed the features of feminist poetry, which we will further discuss in the poets we have chosen for our course.

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References

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Here are a few references, we can find lots of references on feminism, the waves of feminism, everything else but these are some, I think will be useful to beginners. Thank you.