

Abstract

Thomas and Beulah (1986) which won Rita Dove the Pulitzer Prize in poetry (1987) not only focuses on the experiences, feelings, aspirations, and thoughts of lower-class blacks who have usually been ignored by the mainstream American society and its official historians, but Rita Dove also imagines and conveys the feelings, thoughts, dreams, as well as the important events in the life of lower class black women growing up in the early twentieth century, by recreating her grandmother's life story. Actually, Rita Dove's focus on women's experience happens to be the threshold of the claims of the second-wave Feminism. Rita Dove presents both points of view—male and female—and pictures an era when men have the right to dominate over women. Yet it is not hard to gather the implications and connotations of what she emphasizes on the politics of reproduction, women's experience, sexual difference and sexuality as a form of oppression toward women. In a sense, Rita Dove already sets a foothold in the second-wave Feminism.

While the first wave was activated from the late 19th century to the early 20th century, the second-wave Feminism recurred during the late 1960s and 1970s. Among the variety of feminisms, the “big three” are supposed to be Liberal Feminism, Marxist/Socialist Feminism, and Radical Feminism. In this thesis, what I would like to go further is make Marxist/Socialist Feminism as a whole and supplement it with parts of the thinking in Liberal Feminism, Radical Feminism, French Feminism, Black Feminism, and Materialist Feminism. Rather than criticizing the similarities and differences among them, I would like to point out the universal question that all Feminists put emphasis on—the oppression that women suffer.

Why are women oppressed and how are they oppressed? Is this oppression different from other kinds of oppression? Juliet Mitchell's discourse Women's Estate (1971) well explains that women's oppression differs from other forms of oppression. The reason why women's oppression is different from that of other oppressed tribes is because the population

of women occupies the half of the whole human beings. Thus, in many situations, their exploitation and oppression are similar to those of labors and blacks. Before productive revolution happens, women's labor condition is totally confined to men's world becoming the possession of the problem of male labors. Women are endowed with a universal burden, that is, their family.

In Juliet Mitchell's point of view, women's total social situation results from their position in four social structures: production, reproduction, sexuality, and the socialization of children. Mitchell's theory happens to be the categories that I would examine further with Rita Dove's grandparents Thomas and Beulah, and their names happen to be the title of the book of poetry. According to Juliet Mitchell, production is housework and work as well, which is fine with me but I would prefer to divide the discussion of interior work and exterior work into two different chapters because the exploitation of the former comes within the private sphere and the exploitation of the latter from the public sphere. Now that I clearly emphasize the distinct realm of family and workplace, I would further combine Juliet Mitchell's last category the socialization of children with reproduction, since after all these two have a lot to do with children. While Juliet Mitchell divides the field of children into two categories, I prefer to divide her category of work into two and examine further the reason why women are oppressed and exploited. Thus, my chapters are as follows: Housework, Children, Husband, and Work.

摘要

朵芙於 1986 年寫成《湯瑪仕與蓓拉》後，於隔一年成了普立茲獎最年輕得主。書中不僅著重於常被美國主流社會及其歷史所忽略的低下階層黑人的經驗、感觸、抱負及思想，朵芙藉著重現其祖母的人生故事，來傳達生於二十世紀初期的黑人女人，於低下階層中的感觸、思想、夢想及所經歷的重要事件。事實上，朵芙在女性經驗上的注重，恰巧是第二波女性主義運動訴求的出發點。朵芙在書中呈現女性觀點之餘，不忘呈現男性觀點，並刻畫一個由丈夫恣意支配的時代。然而從字裡行間，不難發現朵芙欲強調的言外之意：從繁衍一事、女性經驗、性別差異到性慾為對女性的一種壓迫。就某種意義來說，朵芙已經立足於第二波女性主義運動之上。

當第一波女性主義運動活躍於十九世紀末及二十世紀初，第二波女性主義運動復發於六零年代後期及七零年代。其實女性主義陣營流派繁多、主張各異。最流行概括方法是所謂「三大家」的概括，即自由主義女性主義、馬克斯社會主義女性主義和激進女性主義。在此論文中，我所欲進一步探討的是把馬克斯社會主義女性主義作為一個整體脈絡，並以部份的自由女性主義、激進女性主義、法國女性主義、黑人女性主義及唯物女性主義來加以補充。與其批評各大家的同異之處，不如指出所有女性主義者所重視並強調、一個普世皆然的問題：女性所受到的壓迫。

為何女性受到壓迫以及女性如何受到壓迫？此種壓迫是否別於其他形式的壓迫？米徹兒於 1971 年論《婦女的處境》中，已明白講到女性受的壓迫的確別於其他形式的壓迫。女性受的壓迫之所以別於其他受壓迫的種族，是由於女性人口佔全人類人口的一半。於是在很多情況下，她們遭剝削和壓迫，不亞於勞工和黑人。在生產尚未發生革命之前，女人的勞動情況完全侷限在男人的世界裡頭，成為男人勞工問題的附屬。女人被賦予一個全世界皆然的負擔，那就是他們的家庭。女人在工作中遭壓榨或被歸類持家的

範疇中，這就是壓迫他們的兩個領域。

米徹兒把女性處境的決定性因素一分為四：生產、繁殖、性及小孩的社會化。其理論範疇正好是我欲對照進一步探討朵芙的祖父母湯瑪仕與蓓拉。對米徹兒來說，生產範疇包括無償家事勞動及有酬勞動。然而由於無償家事勞動屬於私人領域，而有酬勞動屬於公共領域，故在此論文中，我欲細分為二章個別探討。至於繁殖及小孩的社會化，由於此兩範疇皆與下一代有關，故在此逕自合為一章探討。而性與丈夫有關，故獨立為一章，因此我的章節從以下四個方面逐一解釋女性為何及如何受到壓迫：家事、孩子、丈夫及工作。

