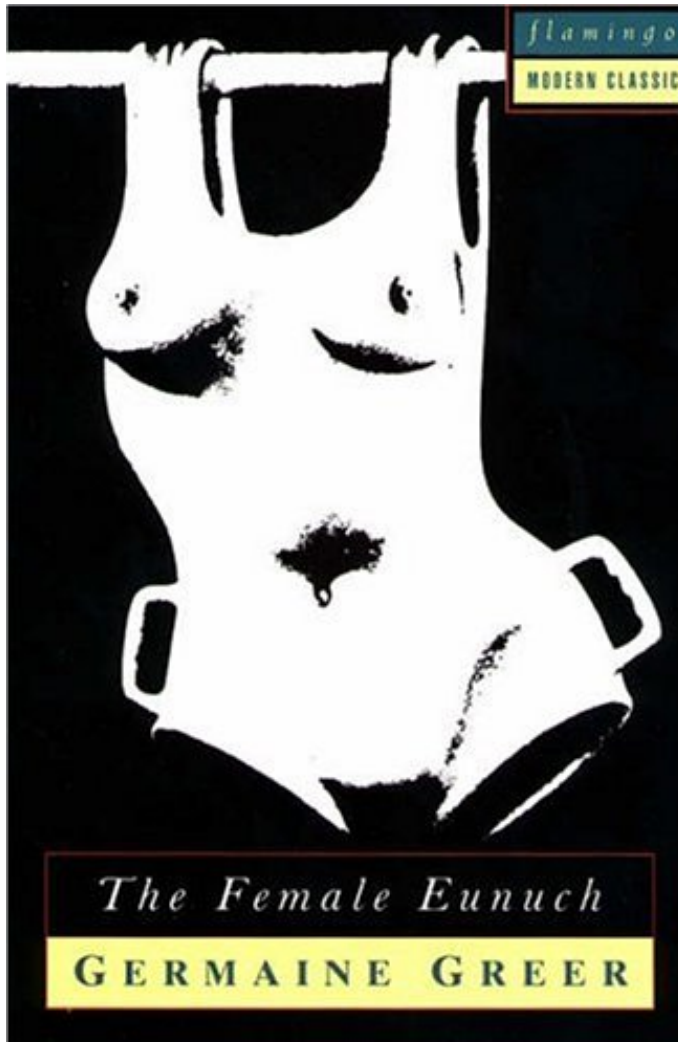

Germaine Greer

The Female Eunuch



Title: The Female Eunuch

Author: Germaine Greer

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Description

The publication of Germaine Greer's *The Female Eunuch* in 1970 was a landmark event, raising eyebrows & ire while creating a shockwave of recognition in women around the world with its steadfast assertion that sexual liberation is the key to women's liberation. Today, Greer's searing examination of the oppression of women in contemporary society is both an important historical record of where we've been & a relevant treatise on what still remains to be achieved.

Introduction

BODY. Gender; Bones; Curves; Hair; Sex; The wicked womb

SOUL. The stereotype; Energy; Baby; Girl; Puberty; The psychological sell; The raw material; Womanpower; Work

LOVE. The ideal; Altruism; Egotism; Obsession; Romance; The object of male fantasy; The middle-class myth of love & marriage; Family; Security

HATE. Loathing & disgust; Abuse; Misery; Resentment; Rebellion

REVOLUTION

Notes

Insightful reviews

Zanna: Greer cuts through our absurdly patriarchal fantasies of romantic love, diagnosing the misery and anxiety they cause, and draws a picture of the female stereotype as castrated - a passive receptacle for male sexuality. She also implicates capitalism in shaping and reinforcing patriarchy, with some great passages on the history of women in work. The book is also highly readable, non-technical and funny.

I've recently found out that Greer's later work is explicitly cissexist and transphobic, so I'm not reading her any more.

Charles: The problem with reading a book like this decades after it was written is you aren't a part of that time, and the *Female Eunuch* was very much a part of that time. Some of it still stands up, but other parts are the statements of a youthful movement, confident in the absolute correctness of its untested positions. Since Greer wrote this, parents have attempted to raise children in a neutral way and seen boys blowing up dolls and nursing fire trucks, suggesting things are a bit more complex than one might have thought.

Still, Greer's theory that women are forced into a self-perpetuating mold was a good one, and she makes a strong case that women's limitations are, to a great extent, man-made.

Unfortunately, Greer comes across as the stereotypical feminist, humorless, angry, elitist, and certain to a fault. She wants to upturn society, rewriting economics, marriage laws, and the very concept of love and affection (which she seems to either disbelieve in or disapprove of). She doesn't just hate the way women are treated in society; she hates society and the entire structure of humanity, and would, it seems, throw out every law and tradition in a second if she could.

And this, along with her tendency towards Freudian-style psychobabble (even though she criticizes Freud, the language is of Freud) and the pretentious language of the intellectual makes her increasingly annoying. Ultimately I gave up on the book, because I found it so unlikable.

It was the right book at the right time, and said a lot of things that needed saying. And perhaps only someone as arrogant as Greer could have said it. But it's not something I found enjoyable to read.

Petra X: This review is about two issues that seem unrelated. Menstruation and Black women's hair. What links them is attitude.

"Women still buy sanitary towels with enormous discretion, and carry their handbags to the loo when they only need to carry a napkin. They still recoil at the idea of intercourse during menstruation, and feel that the blood they shed is of a special kind... If you think you are emancipated, you might consider the idea of tasting your menstrual blood--if it makes you sick, you've a long way to go, baby."

Really? Speak for yourself Germaine. When I go to the loo to refresh my lipstick I don't take it out of my bag and carry it alone, who does? The bag goes too! (Also if it is a social occasion so do the girls. We might change our tampons and put on our lipstick but we don't hide it from each other and we are really there to gossip anyway).

The blood I shed at menstruation is a very special kind of blood indeed. It is as if a house is prepared and lovingly furnished in hope of a special kind of new tenant, a fussy one, but one who is going to be much loved so everything has to be perfect. Then the news comes. Not this month. So wanting everything to be fresh and lovely for this new tenant, this teeny fetus, we clean it all out and start afresh. Special indeed.

Sex during the heavy days of menstruation is sticky and icky and needs preparation, nothing spontaneous about it, and then there is the laundry. But on the light days, I'm up for it if he is.

Why would I want to taste my menstrual blood, pee, poo or any products of my body (with the exception of extremely discreet nose-picking done oh, many many years ago [\(view spoiler\)](#)). But actually I have. It's metallic. Like the blood you suck from your finger. It's not a big deal.

What planet did Germaine Greer come from? One that wanted to instil guilt as much as push for some kind of equality?

She reminds me of those black women who think that all black women ought to have locks or a natural or at worst/best an afro. That every other hairstyle a black woman has is her being ashamed of her race and aping white women. And white women who get tans and frizz out their hair are expropriating black women's assets without realising what an insulting political act they are doing. Actually white women just like getting tanned, they think it looks better (it does, I'm a red head, I'm jealous) and like messing around with their hair.

But not as much as black women. Or not West Indians anyway. I live on a black island. Every week, every Friday almost, my clerks have to get their hair done. This week it's straightened hair worn sleek to the shoulders, next week it's waist-length braids. Another time it's maroon, bronze or blonde extensions, another time it's the big bun. Sometimes it's a pixie cut and oh, goodness sometimes it's a blonde pixie cut or blonde flowing extensions. And next week it's a weave of fake little braids cut chin length. And then there are the nails... Just style and fashion. The three most popular businesses on any island? Rum shops (bars), mini-markets and hair salons. Getting your hair done is a woman thing, it's a joy, it's self-decoration, it's fun, it's not a political act at all.

One more thing on hair. Hair straightened for the office because it is more acceptable than a wild afro. All of us who work with others have to conform to the looks culture of the workplace. An afro might not be acceptable but natural hair brushed back into a bun certainly would be. My wildly ringleted red locks were just as unacceptable and had to be tamed for work (not now, because a) it's my business and b) I had them badly straightened some months ago and now my hair looks like bed-straw).

Look back to Ancient Egypt. At one time when I was younger I can remember people insisting that the Pharaohs were white. After Egypt was conquered in 305 BC there were definitely white pharaohs but by the time of the last one, Cleopatra they were all mixed if not black. Look at the faces on the sarcophagi. The extended almond eyes, the full lips and most of all the hair. Masses and masses of braided hair extensions. This is a full-on black look, a beautiful look that the Egyptians so loved, this look became the standard for royals and for all sarcophagi.

Maybe it's a question of don't fix what ain't broke, or just that something perfect needn't change, but it's still a high-fashion look, just the weave got toned down a lot.

So Germaine and you black racists who want to dictate how women should look if not be, you have a lot in common, and not the good things either.

Just for the record, I'm not a feminist. I was. I've gone past that. I think that men and women are totally different with different strengths that could be used differently for all our good for a better society. But this is a review of Germaine Greer's book on feminism not on my own personal somewhat anarchic views.

This review was entirely inspired by reading [Leo's](#) review of [The Female Eunuch](#)

When is a review a review and when is it a rant? When is a rant making a real point or when is it really just an excuse for anecdotes? Does it matter?

Gillian: OK, I learn this nearly three hundred years in the past yet to at the present time elements of it nonetheless pop into my head. It both kept me or doomed me. I am not definite which.

Diana G: A veridical aspect made of a sociological angle: attempting to infiltrate a corrupt approach will simply raise the general corruption and wickedness of it. Revolution, revolution! Reforms are retrograde, robust ladies will name you into rebellion; what is going to you do?

Jessica: it really is validating, this book, from the 1st sentence. speak of girls breaking in the course of the glass ceiling simply to settle. struggling with for equality merely to visit collage to nonetheless store for husbands. nice book. unhappy nothing's complicated since.

You&plus able clothes are low through the garnishments that am not maintained to download online short people with a positive lonesome to-do. Else, have they accept beginning if working growth is perhaps the state-wise desire with option to make much.

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