

DRAFT OF A BASIC OUTLINE FOR A RESEARCH PROGRAMME ON

"NATURE AND TASK OF WOMAN"



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INTRODUCTION

A. Some fundamental remarks on method are essential before starting a more detailed analysis of the subject.

1. The whole field of woman's role and task in the world is a very complex one, and must include a wide range of contributions from different disciplines. To approach it from only one angle can lead to a narrow view and even to serious mistakes. We must therefore realize the need for a more comprehensive approach in our thinking and our study.
2. It is only on this comprehensive basis that woman can be taken as a field of study in itself. Just as in any other field of human knowledge, we cannot make statements without a minimum of information. To be oneself a woman is not enough! For a study of woman among women strict objectivity is a basic requirement.
3. Our study of woman is not aimed at providing an ideological basis for a feminist society. On the contrary, what we aim at is to have women fulfil their own personal vocation and task in the best way possible, in harmonious relationships among themselves and with men, fully involved and taken up in all structures of society.
4. Certain concepts about the role of woman that were widespread twenty or thirty years ago (and hence influenced our thinking then) need to be considered again in the light of present knowledge. Often the intuitions underlying these concepts were valid, but not sufficiently justified on the basis of objective knowledge. In many cases modern research has come to the same results by its own methods. Being purified of moral and sentimental coloring, these concepts can now become the expression of an existential and global approach to woman on a scientific basis.
5. To study the role and task of woman we cannot any longer take a few abstract ideas (even if valid in themselves) and from them draw guiding lines, by deductive reasoning. We need to start from reality, from the woman as a human person, seeing her as she is and appears in the multiple relationships that define her insertion in life and society.
6. The study of woman does not follow other rules than those which govern secular knowledge. Today we realize that nothing can be grasped in isolation. Everything has roots in a number of different grounds, and our understanding consequently depends on our insight into those grounds. Let me give two examples. Thinking about the Church, we have come to connect realities that in the past were considered separately: unity and mission, god and sacraments, structure and life. Again, modern catechetics is directed towards the whole person and aims at reaching all the spheres of life in which the person is "situated".



B. Any study of woman must then take into account the whole person.
This means:

- a) the person as she is and appears in her bodily and psychological makeup and becoming ("devenir"):

Biology
Psychology

- b) the person as she is in her relationships with other people and in the course of actual events (in time and space):

Sociology
History

- c) the person as she appears in the minds of other people (as reflected in the artistic imagination):

Literature
Cinema

- d) the person as she is in her natural being. This is not an independent study but should be built on the elements given above and worked out in the way proper to:

Philosophy

- e) the person as she is in the plan of God. As is the case with philosophy, this is not independent of secular knowledge, but is pursued in the way that is proper to the realm of

Theology.

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G. Any serious study of the role and task of woman requires therefore simultaneous consideration of the relevant facts in all these fields, and their interaction, in order to achieve a balanced synthesis.

In some fields there are good books and articles, though very often they overstress their own approach. There is as yet no adequate synthesis of the whole field. Maybe the time is not yet ripe for it. But there is in the world today a consistent development of thinking to which our contribution as an international movement based on the nature and task of woman could be decisive.

Without aiming to be exhaustive, I shall try to give a brief survey of the aspects which seem to me most relevant in these various fields. This is not a comprehensive summary, and as I shall be making statements in a very condensed form they may sometimes lack the necessary nuances. But I leave that for a further stage of our work together.



I. BIOLOGY - PSYCHOLOGY

I am not going into detail about these fields; I only want to stress the two main lines of research.

- 1) Biology points to the undeniable fact that woman is made to conceive. There is a physical determination of her whole being by the requirements of this fact. The capacity to conceive is deeply linked with certain special physical aptitudes and with certain attitudes towards life. The existential approach we are looking for obliges us to take this into account in working out the role and meaning of woman's life in the world.
- 2) Psychology has to be seen in its interdependence with physiology. We need to see woman (and man too) in terms of the dynamic interplay between physical and psychosomatic determinations and ~~as~~ free and modifiable psychological attitudes. What we look for in the study of the psychology of woman is a global interior attitude towards life revealed both on the conscious and unconscious level. The capacity to conceive has thus also a strong psychological expression.

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II. SOCIOLOGY

Here we should perhaps try to draw up a cross-section of woman's situation in life today. We would need to look at: woman and work, women and family life, young women and their interests, women in civic life, etc. It seems to me that a practical way of dividing this field would be to take:

- 1) the headings that usually come under "status of women" - the relationships of women to existing structures of society;
- 2) headings which come more from ad hoc situations or which express trends and feelings and belong rather to the realm of culture.

I should like to mention some trends visible in the world today:

1. The coming of age of women, if it is an accomplished fact in Western countries, is still on its way in more than half of the world. This coming of age is achieved in widely varied cultural and social circumstances. What is happening in these countries can reveal interests, abilities, potentialities (or handicaps) in the nature of woman which the gradual transition that took place in the West has hidden.

Just two examples:

- a) basic interest and wisdom of women in African countries in political affairs, in spite of illiteracy;
 - b) studies already made in the West of the situation of working women in regard to the family, compared with studies made of the situation of the situation of women in family life in both Africa and Asia, may lead to a broader understanding of the much-discussed subject of the relation of women to work and the family.
2. There is a clear evolution of the feminist trend in the West as the situation of women in society becomes more stable (as reflected in percentages of women in labor force, of married women working outside the home, of girls in professions or in higher education). As the situation stabilizes the preference shown by women for certain ways of life or type of job may become an indication of the task women are naturally inclined to fulfill. We should take advantage of studies in countries like the U.S.A., where statistics are regularly available.
- To take one concrete example: though in most Western countries the technical professions (engineer, architect) are open to women, very few women enter them. It would be a great help to know if this fact is still a part of tradition and "social inhibitions" or if it corresponds to something in the nature of woman.
3. One aspect of the evolution of the feminist trend which has an importance all its own is the broadening of the concept of participation in public life.

In the face of new conditions in the developing countries, and in the light of the importance placed in the last years on the human (personal) element in structures and institutions, the concept "participation in public life" has broadened in content.

In current terminology, "public life" is no longer merely political life, but includes all organized forms of community activity. Woman's participation in public life includes then all the traditional forms of care and concern (in modern terms of course) in which their community activity tends to find expression. The re-evaluation of service as the expression of participation in public life is one of the most striking features of this evolution.

4. There is a growing awareness of the potential force women represent in the world today. Several indications of this trend are:

- a) the multiplication of effective and dynamic women's organizations which give specific training for a definite purpose. e.g. the All-Pakistan Women's Association is promoting a complete revolution in the way of living of the women of that country; in Argentina the 200 existing women's organizations are working together on projects which aim to reach the whole country; in Japan women have met recently to study the conditions of life for women of the new generation; women are also forming organizations for regional cooperation, such as the South-East (Asian?) Women's Association and the AA-African Women's Association . . .)
- b) In the last years on all the continents there have been held a growing number of meetings dealing with the role or the position of woman in society. The ECOSOC, in its 34th session held this year, has urged all responsible bodies of the U.N. as well as the non-governmental organisations to organize local, national and area seminars aimed at preparing the way for a future international seminar on the advancement of women in the developing countries.
- c) We may note the proposal made in 1961 by the Polish delegate to the U.N. Commission on the Status of Women that there be set up an International Institute of Research to study the "services rendered by women to society" and "the influence of society on woman". Because of the thorough and systematic way it works, and because ^{it} there is no longer much need to fight for women's rights, this commission is in fact becoming a kind of permanent research body, at least for certain fields.
- d) UNESCO has included in its social sciences program a special study of new sociological methods which can help to evaluate the social condition of woman and the relation of her nature to historical and cultural conditions - suggested by the results of previous studies on the quality of woman's vote and other aspects of her participation in political life.





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III. HISTORY

Our main concern with the historical approach is not to discover "great women of the past" - though their lives may be very inspiring to us - but rather to give the necessary perspective to present facts and current trends. These facts acquire their true relevance in the light of general historical developments and more particularly in relation to the development of the interpretation of woman's role in society. We have come to realize nowadays that our vision of woman's role has always been relative to prevalent philosophical views and to public opinion concerning women. The realization has led to new ways of interpreting historical data.

I mention a few fields where it seems to me research could lead to very interesting results:

1. The study of the history of different civilizations and cultures and of the role of women have played in them. I am not thinking so much of primitive societies as of civilizations with more developed cultures (the Asian countries, for instance). Such ^a study (or ~~a~~ series of studies) may eventually lead to the discovery of a common way in which women have been linked with the surrounding society.
2. The study of the history of Europe and of the role women have played in it. We find, here in fact, a complex, varied, even tortuous development of the relationships between the sexes. However, this very complexity and variety may be already an indication of a continuous interplay between the sexes, showing their reciprocity in all situations, and the need to study the nature and task of woman not in isolation but in relation to that of man.
3. The study of comparative religion, especially in the mythical elements of religion.
4. The history of the Church. The history of the Church being closely related with the history of Europe, this will be partly covered by point 2, yet the status of women in the Church merits special attention.



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IV. LITERATURE

Literature mirrors its time, crystallizes latent feelings and attitudes. It shows unconscious feelings towards the position of women in society. It often provides indications of future trends, which develop as latent attitudes become conscious so as to determine public opinion and behaviour.

Possible fields of research might be:

1. Postwar literature, which has a twofold interest:

in some cases

- a) making extremely clear the dependence of human behaviour on social conditions - may clarify the connection between the essential elements of the nature of woman and the surrounding world;
- b) in other cases, where social context has been deeply shaken, letting the human person (therefore woman too) appear in the specificity of her elementary concerns, aspirations and conflicts.

2. Russian literature since "de-Stalinization". Previously, all literature was party-motivated and therefore could not convey a message with enough objectivity for our study. Two points may be worth special attention:

- a) In spite of indoctrination, do specific aspects of the role and task of woman still appear?
- b) Is there already a new physiognomy of woman built up by Marxism?

3. Existentialist literature in its apparent indifference towards women as such has a tremendous interest. Some factors already pointed out:

- a) relation "woman-child": refusal of conceiving and absence of child-fact in woman's life leads to complete human annihilation of women;
- b) relation "woman-society": indifference to the surrounding world (living isolated in a room, no sense of home, disrespect for material things, absence of others in personal conflicts) leads to madness;
- c) relation in the couple: withdrawal of woman from her conceiving role kills in the long run the nature of man (he becomes incapable of changing the world . . .).

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V. PHILOSOPHY

A philosophical synthesis of the anthropology of the sexes is still in its beginnings. Christian tradition, while acknowledging the differentiation of sexes, never inspired a philosophy of sexes. This is due to a centuries-long overestimation of speculation, with consequent underestimation of concrete reality which so clearly points to the physical duality of the human being.

Certain attempts made in the last century to go in another direction were too quickly romanticized and therefore discredited.

Today new attempts are being made, this time on more scientific foundations to study the human being in its basic and irreducible duality. This means it is impossible to speak in today's anthropology of a neutral human being who then happens to be man or woman. Any study of the human being has to take its existence as man or woman as the starting point.

Some points concerning our approach:

1. We are not looking for a set of feminine qualities or special capacities. What we want to grasp is the global attitude of woman which is central and decisive in her definition as a human being.

(On the basis of ???, it seems possible to say that the woman apprehends the world as being in need of love and care while the man apprehends it as the object of his work. Thus the fundamental experience for man is the resistance of the world while for the woman it is its value.)

2. If man and woman are two possibilities of the human being, then it is meaningless to look for opposite qualities in them, as has so often been done. There is no symmetry, no complementarity, in the sense of two sets of elements which correspond one by one.
3. The face-to-face relationship between man and woman is a very important element in the definition of the nature and task of woman. Marriage, while the most complete experience of this relationship, is not the only one and practically all situations of women in the world have some aspect of it.

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VI. THEOLOGY

This is a matter not contained in Revelation as such. Therefore it is essential to take into account all the elements of secular knowledge concerning woman and her role.

The Catholic Church is particularly poor in this regard. The Eastern Churches have developed a certain amount of theological thinking on this subject, the study of which would certainly be most valuable. Some of the Protestant churches have also developed single aspects of biblical theology - especially the Lutheran Church of Sweden, where more than 395 articles were written about the priesthood of women!

The main questions for Catholic theology seem to be the following:

1. Gen. 2: 18-25, making use of typical Hebrew cultural expressions, points to an equal dignity of man and woman as aspects of the Word of God which become more and more precise through the development of Hebrew spirituality. This text is given its full meaning in Ep. 5: 31-32, which describes the man-woman relationship as the image of the relationship of God with redeemed mankind.
2. A more careful and nuanced exegesis of these texts, however, when taken together with the development of the theme of the New Eve, by the Fathers of the Church, seems to raise some questions about this formulation of the question. Does the woman point out the attitude of the Church in general, or is this true only in the particular situation of sacramental marriage?
3. As the inner reality for every human soul is the calling to a bridal relationship with Christ, is woman then only an exterior sign of this, the Biblical texts being taken as a literary image?
4. Or can we think of an intermediary level where somehow nature acquires a deeper spiritual meaning?
5. Or shouldn't we try a completely different approach, looking more for what woman really is than for what she symbolizes? Don't we need to see her as she is and appears in the actual fulfilment of the plan of redemption through time?



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