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The Traffic in Women:
Notes on the "Political Economy" of Sex

The literature on women—both feminist and anti-feminist—is a long rumination on the question of the nature and genesis of women's oppression and social subordination. The question is not a trivial one, since the answers given it determine our visions of the future, and our evaluation of whether or not it is realistic to hope for a sexually egalitarian society. More importantly, the analysis of the causes of women's oppression forms the basis for any assessment of just what would have to be changed in order to achieve a society without gender hierarchy. Thus, if innate male aggression and dominance are at the root of female oppression, then the feminist program would logically require either the extermination of the offending sex, or else a eugenics project to modify its character. If sexism is a by-product of capitalism's relentless appetite for profit, then sexism would wither away in the advent of a successful socialist revolution. If the world histor-

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ical defeat of women occurred at the hands of an armed patriarchal revolt, then it is time for Amazon guerrillas to start training in the Adirondacks.

It lies outside the scope of this paper to conduct a sustained critique of some of the currently popular explanations of the genesis of sexual inequality—theories such as the popular evolution exemplified by *The Imperial Animal*, the alleged overthrow of prehistoric matriarchies, or the attempt to extract all of the phenomena of social subordination from the first volume of *Capital*. Instead, I want to sketch some elements of an alternate explanation of the problem.

Marx once asked: "What is a Negro slave? A man of the black race. The one explanation is as good as the other. A Negro is a Negro. He only becomes a slave in certain relations. A cotton spinning jenny is a machine for spinning cotton. It becomes *capital* only in certain relations. Torn from these relationships it is no more capital than gold in itself is money or sugar is the price of sugar" (Marx, 1971b:28). One might paraphrase: What is a domesticated woman? A female of the species. The one explanation is as good as the other. A woman is a woman. She only becomes a domestic, a wife, a chattel, a playboy bunny, a prostitute, or a human dictaphone in certain relations. Torn from these relationships, she is no more the helpmate of man than gold in itself is money . . . etc. What then are these relationships by which a female becomes an oppressed woman? The place to begin to unravel the system of relationships by which women become the prey of men is in the overlapping works of Claude Lévi-Strauss and Sigmund Freud. The domestication of women, under other names, is discussed at length in both of their *oeuvres*. In reading through these works, one begins to have a sense of a systematic social apparatus which takes up females as raw materials and fashions domesticated women as products. Neither Freud nor Lévi-Strauss sees his work in this light, and certainly neither turns a critical glance upon the processes he describes. Their analyses and descriptions must be read, therefore, in something like the way in which Marx read the classical political economists who preceded him (on

this, see Althusser and Balibar, 1970:11-69). Freud and Lévi-Strauss are in some sense analogous to Ricardo and Smith: They see neither the implications of what they are saying, nor the implicit critique which their work can generate when subjected to a feminist eye. Nevertheless, they provide conceptual tools with which one can build descriptions of the part of social life which is the locus of the oppression of women, of sexual minorities, and of certain aspects of human personality within individuals. I call that part of social life the "sex/gender system," for lack of a more elegant term. As a preliminary definition, a "sex/gender system" is the set of arrangements by which a society transforms biological sexuality into products of human activity, and in which these transformed sexual needs are satisfied.

The purpose of this essay is to arrive at a more fully developed definition of the sex/gender system, by way of a somewhat idiosyncratic and exegetical reading of Lévi-Strauss and Freud. I use the word "exegetical" deliberately. The dictionary defines "exegesis" as a "critical explanation or analysis; especially, interpretation of the Scriptures." At times, my reading of Lévi-Strauss and Freud is freely interpretive, moving from the explicit content of a text to its presuppositions and implications. My reading of certain psychoanalytic texts is filtered through a lens provided by Jacques Lacan, whose own interpretation of the Freudian scripture has been heavily influenced by Lévi-Strauss.*

I will return later to a refinement of the definition of a sex/gender system. First, however, I will try to demonstrate

* Moving between Marxism, structuralism, and psychoanalysis produces a certain clash of epistemologies. In particular, structuralism is a can from which worms crawl out all over the epistemological map. Rather than trying to cope with this problem, I have more or less ignored the fact that Lacan and Lévi-Strauss are among the foremost living ancestors of the contemporary French intellectual revolution (see Foucault, 1970). It would be fun, interesting, and, if this were France, essential, to start my argument from the center of the structuralist maze and work my way out from there, along the lines of a "dialectical theory of signifying practices" (see Hefner, 1974).

the need for such a concept by discussing the failure of classical Marxism to fully express or conceptualize sex oppression. This failure results from the fact that Marxism, as a theory of social life, is relatively unconcerned with sex. In Marx's map of the social world, human beings are workers, peasants, or capitalists; that they are also men and women is not seen as very significant. By contrast, in the maps of social reality drawn by Freud and Lévi-Strauss, there is a deep recognition of the place of sexuality in society, and of the profound differences between the social experience of men and women.

Marx

There is no theory which accounts for the oppression of women—in its endless variety and monotonous similarity, cross-culturally and throughout history—with anything like the explanatory power of the Marxist theory of class oppression. Therefore, it is not surprising that there have been numerous attempts to apply Marxist analysis to the question of women. There are many ways of doing this. It has been argued that women are a reserve labor force for capitalism, that women's generally lower wages provide extra surplus to a capitalist employer, that women serve the ends of capitalist consumerism in their roles as administrators of family consumption, and so forth.

However, a number of articles have tried to do something much more ambitious—to locate the oppression of women in the heart of the capitalist dynamic by pointing to the relationship between housework and the reproduction of labor (see Benston, 1969; Dalla Costa, 1972; Largaia and Dumoulin, 1972; Gerstein, 1973; Vogel, 1973; Secombe, 1974; Gardiner, 1974; Rowntree, M. & J., 1970). To do this is to place women squarely in the definition of capitalism, the process in which capital is produced by the extraction of surplus value from labor by capital.

Briefly, Marx argued that capitalism is distinguished from all other modes of production by its unique aim: the creation

and expansion of capital. Whereas other modes of production might find their purpose in making useful things to satisfy human needs, or in producing a surplus for a ruling nobility, or in producing to insure sufficient sacrifice for the edification of the gods, capitalism produces capital. Capitalism is a set of social relations—forms of property, and so forth—in which production takes the form of turning money, things, and people into capital. And capital is a quantity of goods or money which, when exchanged for labor, reproduces and augments itself by extracting unpaid labor, or surplus value, from labor and into itself.

The result of the capitalist production process is neither a mere product (use-value) nor a *commodity*, that is, a use-value which has exchange value. Its result, its product, is the creation of *surplus-value* for capital, and consequently the actual *transformation* of money or commodity into capital. . . ." (Marx, 1969:399; italics in the original)

The exchange between capital and labor which produces surplus value, and hence capital, is highly specific. The worker gets a wage; the capitalist gets the things the worker has made during his or her time of employment. If the total value of the things the worker has made exceeds the value of his or her wage, the aim of capitalism has been achieved. The capitalist gets back the cost of the wage, plus an increment—surplus value. This can occur because the wage is determined not by the value of what the laborer makes, but by the value of what it takes to keep him or her going—to reproduce him or her from day to day, and to reproduce the entire work force from one generation to the next. Thus, surplus value is the difference between what the laboring class produces as a whole, and the amount of that total which is recycled into maintaining the laboring class.

The capital given in exchange for labour power is converted into necessities, by the consumption of which the muscles, nerves, bones, and brains of existing labourers are reproduced, and new labourers are begotten . . . the individual consumption of the labourer, whether it proceed within the workshop or outside it,

whether it be part of the process of production or not, forms therefore a factor of the production and reproduction of capital; just as cleaning machinery does. . . . (Marx, 1972:572)

Given the individual, the production of labour-power consists in his reproduction of himself or his maintenance. For his maintenance he requires a given quantity of the means of subsistence. . . . Labour-power sets itself in action only by working. But thereby a definite quantity of human muscle, brain, nerve, etc., is wasted, and these require to be restored. . . . (Ibid.:171)

The amount of the difference between the reproduction of labor power and its products depends, therefore, on the determination of what it takes to reproduce that labor power. Marx tends to make that determination on the basis of the quantity of commodities—food, clothing, housing, fuel—which would be necessary to maintain the health, life, and strength of a worker. But these commodities must be consumed before they can be sustenance, and they are not immediately in consumable form when they are purchased by the wage. Additional labor must be performed upon these things before they can be turned into people. Food must be cooked, clothes cleaned, beds made, wood chopped, etc. Housework is therefore a key element in the process of the reproduction of the laborer from whom surplus value is taken. Since it is usually women who do housework, it has been observed that it is through the reproduction of labor power that women are articulated into the surplus value nexus which is the *sine qua non* of capitalism.* It can be further argued that since no wage is paid for housework, the labor of women in the home contributes to the ultimate quantity of surplus value realized

* A lot of the debate on women and housework has centered around the question of whether or not housework is "productive" labor. Strictly speaking, housework is not ordinarily "productive" in the technical sense of the term (I. Gough, 1972; Marx, 1969:387-413). But this distinction is irrelevant to the main line of the argument. Housework may not be "productive," in the sense of directly producing surplus value and capital, and yet be a crucial element in the production of surplus value and capital.

by the capitalist. But to explain women's usefulness to capitalism is one thing. To argue that this usefulness explains the genesis of the oppression of women is quite another. It is precisely at this point that the analysis of capitalism ceases to explain very much about women and the oppression of women.

Women are oppressed in societies which can by no stretch of the imagination be described as capitalist. In the Amazon valley and the New Guinea highlands, women are frequently kept in their place by gang rape when the ordinary mechanisms of masculine intimidation prove insufficient. "We tame our women with the banana," said one Mundurucu man (Murphy, 1959:195). The ethnographic record is littered with practices whose effect is to keep women "in their place"—men's cults, secret initiations, arcane male knowledge, etc. And pre-capitalist, feudal Europe was hardly a society in which there was no sexism. Capitalism has taken over, and rewired, notions of male and female which predate it by centuries. No analysis of the reproduction of labor power under capitalism can explain foot-binding, chastity belts, or any of the incredible array of Byzantine, fetishized indignities, let alone the more ordinary ones, which have been inflicted upon women in various times and places. The analysis of the reproduction of labor power does not even explain why it is usually women who do domestic work in the home, rather than men.

In this light it is interesting to return to Marx's discussion of the reproduction of labor. What is necessary to reproduce the worker is determined in part by the biological needs of the human organism, in part by the physical conditions of the place in which it lives, and in part by cultural tradition. Marx observed that beer is necessary for the reproduction of the English working class, and wine necessary for the French.

. . . the number and extent of his [the worker's] so-called necessary wants, as also the modes of satisfying them, are themselves the product of historical development, and depend therefore to a great extent on the degree of civilization of a country, more

particularly on the conditions under which, and consequently on the habits and degree of comfort in which, the class of free labourers has been formed. *In contradistinction therefore to the case of other commodities, there enters into the determination of the value of labour-power a historical and moral element. . . .* (Marx, 1972:171, my italics)

It is precisely this "historical and moral element" which determines that a "wife" is among the necessities of a worker, that women rather than men do housework, and that capitalism is heir to a long tradition in which women do not inherit, in which women do not lead, and in which women do not talk to god. It is this "historical and moral element" which presented capitalism with a cultural heritage of forms of masculinity and femininity. It is within this "historical and moral element" that the entire domain of sex, sexuality, and sex oppression is subsumed. And the briefness of Marx's comment only serves to emphasize the vast area of social life which it covers and leaves unexamined. Only by subjecting this "historical and moral element" to analysis can the structure of sex oppression be delineated.

Engels

In *The Origin of the Family, Private Property, and the State*, Engels sees sex oppression as part of capitalism's heritage from prior social forms. Moreover, Engels integrates sex and sexuality into his theory of society. *Origin* is a frustrating book. Like the nineteenth-century tomes on the history of marriage and the family which it echoes, the state of the evidence in *Origin* renders it quaint to a reader familiar with more recent developments in anthropology. Nevertheless, it is a book whose considerable insight should not be overshadowed by its limitations. The idea that the "relations of sexuality" can and should be distinguished from the "relations of production" is not the least of Engels' intuitions:

According to the materialistic conception, the determining factor in history is, in the final instance, the production and repro-

duction of immediate life. *This again, is of a twofold character: on the one hand, the production of the means of existence, of food, clothing, and shelter and the tools necessary for that production; on the other side, the production of human beings themselves, the propagation of the species.* The social organization under which the people of a particular historical epoch and a particular country live is determined by both kinds of production: by the stage of development of labor on the one hand, and of the family on the other . . . (Engels, 1972:71-72; my italics)

This passage indicates an important recognition—that a human group must do more than apply its activity to reshaping the natural world in order to clothe, feed, and warm itself. We usually call the system by which elements of the natural world are transformed into objects of human consumption the "economy." But the needs which are satisfied by economic activity even in the richest, Marxian sense, do not exhaust fundamental human requirements. A human group must also reproduce itself from generation to generation. The needs of sexuality and procreation must be satisfied as much as the need to eat, and one of the most obvious deductions which can be made from the data of anthropology is that these needs are hardly ever satisfied in any "natural" form, any more than are the needs for food. Hunger is hunger, but what counts as food is culturally determined and obtained. Every society has some form of organized economic activity. Sex is sex, but what counts as sex is equally culturally determined and obtained. Every society also has a sex/gender system—a set of arrangements by which the biological raw material of human sex and procreation is shaped by human, social intervention and satisfied in a conventional manner, no matter how bizarre some of the conventions may be.*

* That some of them are pretty bizarre, from our point of view, only demonstrates the point that sexuality is expressed through the intervention of culture (see Ford and Beach, 1972). Some examples may be chosen from among the exotica in which anthropologists delight.

The realm of human sex, gender, and procreation has been subjected to, and changed by, relentless social activity for millennia. Sex as we know it—gender identity, sexual desire and fantasy, concepts of childhood—is itself a social product. We need to understand the relations of its production, and forget, for awhile, about food, clothing, automobiles, and transistor radios. In most Marxist tradition, and even in Engels' book, the concept of the "second aspect of material life" has tended to fade into the background, or to be incorporated into the usual notions of "material life." Engels' suggestion has never been followed up and subjected to the refinement which it needs. But he does indicate the existence and importance of the domain of social life which I want to call the sex/gender system.

Among the Banaro, marriage involves several socially sanctioned sexual partnerships. When a woman is married, she is initiated into intercourse by the sib-friend of her groom's father. After bearing a child by this man, she begins to have intercourse with her husband. She also has an institutionalized partnership with the sib-friend of her husband. A man's partners include his wife, the wife of his sib-friend, and the wife of his sib-friend's son (Thurnwald, 1916). Multiple intercourse is a more pronounced custom among the Marind Anim. At the time of marriage, the bride has intercourse with all of the members of the groom's clan, the groom coming last. Every major festival is accompanied by a practice known as *otiv-bombari*, in which semen is collected for ritual purposes. A few women have intercourse with many men, and the resulting semen is collected in coconut-shell buckets. A Marind male is subjected to multiple homosexual intercourse during initiation (Van Baal, 1966). Among the Etoro, heterosexual intercourse is taboo for between 205 and 260 days a year (Kelly, 1974). In much of New Guinea, men fear copulation and think that it will kill them if they engage in it without magical precautions (Glasse, 1971; Meggitt, 1970). Usually, such ideas of feminine pollution express the subordination of women. But symbolic systems contain internal contradictions, whose logical extensions sometimes lead to inversions of the propositions on which a system is based. In New Britain, men's fear of sex is so extreme that rape appears to be feared by men rather than women. Women run after the men, who flee from them, women are the sexual aggressors, and it is bridegrooms who are reluctant (Goodale and Chowning, 1971). Other interesting sexual variations can be found in Yalmon (1963) and K. Gough (1959).

Other names have been proposed for the sex/gender system. The most common alternatives are "mode of reproduction" and "patriarchy." It may be foolish to quibble about terms, but both of these can lead to confusion. All three proposals have been made in order to introduce a distinction between "economic" systems and "sexual" systems, and to indicate that sexual systems have a certain autonomy and cannot always be explained in terms of economic forces. "Mode of reproduction," for instance, has been proposed in opposition to the more familiar "mode of production." But this terminology links the "economy" to production, and the sexual system to "reproduction." It reduces the richness of either system, since "productions" and "reproductions" take place in both. Every mode of production involves reproduction—of tools, labor, and social relations. We cannot relegate all of the multi-faceted aspects of social reproduction to the sex system. Replacement of machinery is an example of reproduction in the economy. On the other hand, we cannot limit the sex system to "reproduction" in either the social or biological sense of the term. A sex/gender system is not simply the reproductive moment of a "mode of production." The formation of gender identity is an example of production in the realm of the sexual system. And a sex/gender system involves more than the "relations of procreation," reproduction in the biological sense.

The term "patriarchy" was introduced to distinguish the forces maintaining sexism from other social forces, such as capitalism. But the use of "patriarchy" obscures other distinctions. Its use is analogous to using capitalism to refer to all modes of production, whereas the usefulness of the term "capitalism" lies precisely in that it distinguishes between the different systems by which societies are provisioned and organized. Any society will have some system of "political economy." Such a system may be egalitarian or socialist. It may be class stratified, in which case the oppressed class may consist of serfs, peasants, or slaves. The oppressed class may consist of wage laborers, in which case the system is properly

labeled "capitalist." The power of the term lies in its implication that, in fact, there are alternatives to capitalism.

Similarly, any society will have some systematic ways to deal with sex, gender, and babies. Such a system may be sexually egalitarian, at least in theory, or it may be "gender stratified," as seems to be the case for most or all of the known examples. But it is important—even in the face of a depressing history—to maintain a distinction between the human capacity and necessity to create a sexual world, and the empirically oppressive ways in which sexual worlds have been organized. Patriarchy subsumes both meanings into the same term. Sex/gender system, on the other hand, is a neutral term which refers to the domain and indicates that oppression is not inevitable in that domain, but is the product of the specific social relations which organize it.

Finally, there are gender-stratified systems which are not adequately described as patriarchal. Many New Guinea societies (Enga, Maring, Bena Bena, Huli, Melpa, Kuma, Gahuku-Gama, Fore, Marind Anim, ad nauseum; see Berndt, 1962; Langness, 1967; Rappaport, 1975; Read, 1952; Meggitt, 1970; Glasse, 1971; Strathern, 1972; Reay, 1959; Van Baal, 1966; Lindenbaum, 1973) are viciously oppressive to women. But the power of males in these groups is not founded on their roles as fathers or patriarchs, but on their collective adult maleness, embodied in secret cults, men's houses, warfare, exchange networks, ritual knowledge, and various initiation procedures. Patriarchy is a specific form of male dominance, and the use of the term ought to be confined to the Old Testament-type pastoral nomads from whom the term comes, or groups like them. Abraham was a Patriarch—one old man whose absolute power over wives, children, herds, and dependents was an aspect of the institution of fatherhood, as defined in the social group in which he lived.

Whichever term we use, what is important is to develop concepts to adequately describe the social organization of sexuality and the reproduction of the conventions of sex and gender. We need to pursue the project Engels abandoned

when he located the subordination of women in a development within the mode of production.* To do this, we can imitate Engels in his method rather than in his results. Engels approached the task of analyzing the "second aspect of material life" by way of an examination of a theory of kinship systems. Kinship systems are and do many things. But they are made up of, and reproduce, concrete forms of socially organized sexuality. Kinship systems are observable and empirical forms of sex/gender systems.

Kinship

*(On the part played by sexuality
in the transition from ape to "man")*

To an anthropologist, a kinship system is not a list of biological relatives. It is a system of categories and statuses which often contradict actual genetic relationships. There are dozens of examples in which socially defined kinship statuses take precedence over biology. The Nuer custom of "woman marriage" is a case in point. The Nuer define the status of fatherhood as belonging to the person in whose name cattle bridewealth is given for the mother. Thus, a woman can be married to another woman, and be husband to the wife and father of her children, despite the fact that she is not the inseminator (Evans-Pritchard, 1951:107-09).

In pre-state societies, kinship is the idiom of social interaction, organizing economic, political, and ceremonial, as well as sexual, activity. One's duties, responsibilities, and

* Engels thought that men acquired wealth in the form of herds and, wanting to pass this wealth to their own children, overthrew "mother right" in favor of patrilineal inheritance. "The overthrow of mother right was the *world historical defeat of the female sex*. The man took command in the home also; the woman was degraded and reduced to servitude; she became the slave of his lust and a mere instrument for the production of children" (Engels, 1972:120-21; italics in original). As has been often pointed out, women do not necessarily have significant social authority in societies practicing matrilineal inheritance (Schneider and Gough, 1962).

privileges vis-à-vis others are defined in terms of mutual kinship or lack thereof. The exchange of goods and services, production and distribution, hostility and solidarity, ritual and ceremony, all take place within the organizational structure of kinship. The ubiquity and adaptive effectiveness of kinship has led many anthropologists to consider its invention, along with the invention of language, to have been the developments which decisively marked the discontinuity between semi-human hominids and human beings (Sahlins, 1960; Livingstone, 1969; Lévi-Strauss, 1969).

While the idea of the importance of kinship enjoys the status of a first principle in anthropology, the internal workings of kinship systems have long been a focus for intense controversy. Kinship systems vary wildly from one culture to the next. They contain all sorts of bewildering rules which govern whom one may or may not marry. Their internal complexity is dazzling. Kinship systems have for decades provoked the anthropological imagination into trying to explain incest taboos, cross-cousin marriage, terms of descent, relationships of avoidance or forced intimacy, clans and sections, taboos on names—the diverse array of items found in descriptions of actual kinship systems. In the nineteenth century, several thinkers attempted to write comprehensive accounts of the nature and history of human sexual systems (see Fee, 1973). One of these was *Ancient Society*, by Lewis Henry Morgan. It was this book which inspired Engels to write *The Origin of the Family, Private Property, and the State*. Engels' theory is based upon Morgan's account of kinship and marriage.

In taking up Engels' project of extracting a theory of sex oppression from the study of kinship, we have the advantage of the maturation of ethnology since the nineteenth century. We also have the advantage of a peculiar and particularly appropriate book, Lévi-Strauss' *The Elementary Structures of Kinship*. This is the boldest twentieth-century version of the nineteenth-century project to understand human marriage. It is a book in which kinship is explicitly conceived of as an imposition of cultural organization upon the facts of

biological procreation. It is permeated with an awareness of the importance of sexuality in human society. It is a description of society which does not assume an abstract, genderless human subject. On the contrary, the human subject in Lévi-Strauss's work is always either male or female, and the divergent social destinies of the two sexes can therefore be traced. Since Lévi-Strauss sees the essence of kinship systems to lie in an exchange of women between men, he constructs an implicit theory of sex oppression. Aptly, the book is dedicated to the memory of Lewis Henry Morgan.

"Vile and precious merchandise"

—Monique Wittig

The Elementary Structures of Kinship is a grand statement on the origin and nature of human society. It is a treatise on the kinship systems of approximately one-third of the ethnographic globe. Most fundamentally, it is an attempt to discern the structural principles of kinship. Lévi-Strauss argues that the application of these principles (summarized in the last chapter of *Elementary Structures*) to kinship data reveals an intelligible logic to the taboos and marriage rules which have perplexed and mystified Western anthropologists. He constructs a chess game of such complexity that it cannot be recapitulated here. But two of his chess pieces are particularly relevant to women—the "gift" and the incest taboo, whose dual articulation adds up to his concept of the exchange of women.

The Elementary Structures is in part a radical gloss on another famous theory of primitive social organization, Mauss' *Essay on the Gift* (See also Sahlins, 1972:Chap. 4). It was Mauss who first theorized as to the significance of one of the most striking features of primitive societies: the extent to which giving, receiving, and reciprocating gifts dominates social intercourse. In such societies, all sorts of things circulate in exchange—food, spells, rituals, words, names, ornaments, tools, and powers.

Your own mother, your own sister, your own pigs, your own yams that you have piled up, you may not eat. Other people's mothers, other people's sisters, other people's pigs, other people's yams that they have piled up, you may eat. (Arapesh, cited in Lévi-Strauss, 1969:27)

In a typical gift transaction, neither party gains anything. In the Trobriand Islands, each household maintains a garden of yams and each household eats yams. But the yams a household grows and the yams it eats are not the same. At harvest time, a man sends the yams he has cultivated to the household of his sister; the household in which he lives is provisioned by his wife's brother (Malinowski, 1929). Since such a procedure appears to be a useless one from the point of view of accumulation or trade, its logic has been sought elsewhere. Mauss proposed that the significance of gift giving is that it expresses, affirms, or creates a social link between the partners of an exchange. Gift giving confers upon its participants a special relationship of trust, solidarity, and mutual aid. One can solicit a friendly relationship in the offer of a gift; acceptance implies a willingness to return a gift and a confirmation of the relationship. Gift exchange may also be the idiom of competition and rivalry. There are many examples in which one person humiliates another by giving more than can be reciprocated. Some political systems, such as the Big Man systems of highland New Guinea, are based on exchange which is unequal on the material plane. An aspiring Big Man wants to give away more goods than can be reciprocated. He gets his return in political prestige.

Although both Mauss and Lévi-Strauss emphasize the solidary aspects of gift exchange, the other purposes served by gift giving only strengthen the point that it is an ubiquitous means of social commerce. Mauss proposed that gifts were the threads of social discourse, the means by which such societies were held together in the absence of specialized governmental institutions. "The gift is the primitive way of achieving the peace that in civil society is secured by the state. . . . Composing society, the gift was the liberation of culture" (Sahlins, 1972:169, 175).

Lévi-Strauss adds to the theory of primitive reciprocity the idea that marriages are a most basic form of gift exchange, in which it is women who are the most precious of gifts. He argues that the incest taboo should best be understood as a mechanism to insure that such exchanges take place between families and between groups. Since the existence of incest taboos is universal, but the content of their prohibitions variable, they cannot be explained as having the aim of preventing the occurrence of genetically close matings. Rather, the incest taboo imposes the social aim of exogamy and alliance upon the biological events of sex and procreation. The incest taboo divides the universe of sexual choice into categories of permitted and prohibited sexual partners. Specifically, by forbidding unions within a group it enjoins marital exchange between groups.

The prohibition on the sexual use of a daughter or a sister compels them to be given in marriage to another man, and at the same time it establishes a right to the daughter or sister of this other man. . . . The woman whom one does not take is, for that very reason, offered up. (Lévi-Strauss, 1969:51)

The prohibition of incest is less a rule prohibiting marriage with the mother, sister, or daughter, than a rule obliging the mother, sister, or daughter to be given to others. It is the supreme rule of the gift. . . . (Ibid.:481)

The result of a gift of women is more profound than the result of other gift transactions, because the relationship thus established is not just one of reciprocity, but one of kinship. The exchange partners have become affines, and their descendants will be related by blood: "Two people may meet in friendship and exchange gifts and yet quarrel and fight in later times, but intermarriage connects them in a permanent manner" (Best, cited in Lévi-Strauss, 1969:481). As is the case with other gift giving, marriages are not always so simply activities to make peace. Marriages may be highly competitive, and there are plenty of affines who fight each other. Nevertheless, in a general sense the argument is that the taboo on incest results in a wide network of relations, a set of

people whose connections with one another are a kinship structure. All other levels, amounts, and directions of exchange—including hostile ones—are ordered by this structure. The marriage ceremonies recorded in the ethnographic literature are moments in a ceaseless and ordered procession in which women, children, shells, words, cattle names, fish, ancestors, whale's teeth, pigs, yams, spells, dances, mats, etc., pass from hand to hand, leaving as their tracks the ties that bind. Kinship is organization, and organization gives power. But who is organized?

If it is women who are being transacted, then it is the men who give and take them who are linked, the woman being a conduit of a relationship rather than a partner to it.* The exchange of women does not necessarily imply that women are objectified, in the modern sense, since objects in the primitive world are imbued with highly personal qualities. But it does imply a distinction between gift and giver. If women are the gifts, then it is men who are the exchange partners. And it is the partners, not the presents, upon whom reciprocal exchange confers its quasi-mystical power of social linkage. The relations of such a system are such that women are in no position to realize the benefits of their own circulation. As long as the relations specify that men exchange women, it is men who are the beneficiaries of the product of such exchanges—social organization.

The total relationship of exchange which constitutes marriage is not established between a man and a woman, but between two groups of men, and the woman figures only as one of the objects in the exchange, not as one of the partners. . . . This remains true even when the girl's feelings are taken into consideration, as, moreover, is usually the case. In acquiescing to the proposed

* "What, would you like to marry your sister? What is the matter with you? Don't you want a brother-in-law? Don't you realize that if you marry another man's sister and another man marries your sister, you will have at least two brothers-in-law, while if you marry your own sister you will have none? With whom will you hunt, with whom will you garden, whom will you go visit?" (Arapesh, cited in Lévi-Strauss, 1969:485).

union, she precipitates or allows the exchange to take place, she cannot alter its nature. . . . (Lévi-Strauss in *ibid.*:115)*

To enter into a gift exchange as a partner, one must have something to give. If women are for men to dispose of, they are in no position to give themselves away.

"What woman," mused a young Northern Melpa man, "is ever strong enough to get up and say, 'Let us make *moha*, let us find wives and pigs, let us give our daughters to men, let us wage war, let us kill our enemies!' No indeed not! . . . they are little rubbish things who stay at home simply, don't you see?" (Strathern, 1972:161)

What women indeed! The Melpa women of whom the young man spoke can't get wives, they *are* wives, and what they get are husbands, an entirely different matter. The Melpa women can't give their daughters to men, because they do not have the same rights in their daughters that their male kin have, rights of bestowal (although *not* of ownership).

The "exchange of women" is a seductive and powerful concept. It is attractive in that it places the oppression of women within social systems, rather than in biology. Moreover, it suggests that we look for the ultimate locus of women's oppression within the traffic in women, rather than within the traffic in merchandise. It is certainly not difficult to find ethnographic and historical examples of trafficking in women. Women are given in marriage, taken in battle, exchanged for favors, sent as tribute, traded, bought, and sold. Far from being confined to the "primitive" world, these practices seem only to become more pronounced and commercialized in more "civilized" societies. Men are of course also trafficked—but as slaves, hustlers, athletic stars, serfs, or as

* This analysis of society as based on bonds between men by means of women makes the separatist responses of the women's movement thoroughly intelligible. Separatism can be seen as a mutation in social structure, as an attempt to form social groups based on unmediated bonds between women. It can also be seen as a radical denial of men's "rights" in women, and as a claim by women of rights in themselves.

some other catastrophic social status, rather than as men. Women are transacted as slaves, serfs, and prostitutes, but also simply as women. And if men have been sexual subjects—exchangers—and women sexual semi-objects—gifts—for much of human history, then many customs, clichés, and personality traits seem to make a great deal of sense (among others, the curious custom by which a father gives away the bride).

The “exchange of women” is also a problematic concept. Since Lévi-Strauss argues that the incest taboo and the results of its application constitute the origin of culture, it can be deduced that the world historical defeat of women occurred with the origin of culture, and is a prerequisite of culture. If his analysis is adopted in its pure form, the feminist program must include a task even more onerous than the extermination of men; it must attempt to get rid of culture and substitute some entirely new phenomena on the face of the earth. However, it would be a dubious proposition at best to argue that if there were no exchange of women there would be no culture, if for no other reason than that culture is, by definition, inventive. It is even debatable that “exchange of women” adequately describes all of the empirical evidence of kinship systems. Some cultures, such as the Lele and the Luma, exchange women explicitly and overtly. In other cultures, the exchange of women can be inferred. In some—particularly those hunters and gatherers excluded from Lévi-Strauss’s sample—the efficacy of the concept becomes altogether questionable. What are we to make of a concept which seems so useful and yet so difficult?

The “exchange of women” is neither a definition of culture nor a system in and of itself. The concept is an acute, but condensed, apprehension of certain aspects of the social relations of sex and gender. A kinship system is an imposition of social ends upon a part of the natural world. It is therefore “production” in the most general sense of the term: a molding, a transformation of objects (in this case, people) to and by a subjective purpose (for this sense of production, see

Marx, 1971a:80-99). It has its own relations of production, distribution, and exchange, which include certain “property” forms in people. These forms are not exclusive, private property rights, but rather different sorts of rights that various people have in other people. Marriage transactions—the gifts and material which circulate in the ceremonies marking a marriage—are a rich source of data for determining exactly who has which rights in whom. It is not difficult to deduce from such transactions that in most cases women’s rights are considerably more residual than those of men.

Kinship systems do not merely exchange women. They exchange sexual access, genealogical statuses, lineage names and ancestors, rights and *people*—men, women, and children—in concrete systems of social relationships. These relationships always include certain rights for men, others for women. “Exchange of women” is a shorthand for expressing that the social relations of a kinship system specify that men have certain rights in their female kin, and that women do not have the same rights either to themselves or to their male kin. In this sense, the exchange of women is a profound perception of a system in which women do not have full rights to themselves. The exchange of women becomes an obfuscation if it is seen as a cultural necessity, and when it is used as the single tool with which an analysis of a particular kinship system is approached.

If Lévi-Strauss is correct in seeing the exchange of women as a fundamental principle of kinship, the subordination of women can be seen as a product of the relationships by which sex and gender are organized and produced. The economic oppression of women is derivative and secondary. But there is an “economics” of sex and gender, and what we need is a political economy of sexual systems. We need to study each society to determine the exact mechanisms by which particular conventions of sexuality are produced and maintained. The “exchange of women” is an initial step toward building an arsenal of concepts with which sexual systems can be described.

Deeper into the Labyrinth

More concepts can be derived from an essay by Lévi-Strauss, "The Family," in which he introduces other considerations into his analysis of kinship. In *The Elementary Structures of Kinship*, he describes rules and systems of sexual combination. In "The Family," he raises the issue of the preconditions necessary for marriage systems to operate. He asks what sort of "people" are required by kinship systems, by way of an analysis of the sexual division of labor.

Although every society has some sort of division of tasks by sex, the assignment of any particular task to one sex or the other varies enormously. In some groups, agriculture is the work of women, in others, the work of men. Women carry the heavy burdens in some societies, men in others. There are even examples of female hunters and warriors, and of men performing child-care tasks. Lévi-Strauss concludes from a survey of the division of labor by sex that it is not a biological specialization, but must have some other purpose. This purpose, he argues, is to insure the union of men and women by making the smallest viable economic unit contain at least one man and one woman.

The very fact that it [the sexual division of labor] varies endlessly according to the society selected for consideration shows that . . . it is the mere fact of its existence which is mysteriously required, the form under which it comes to exist being utterly irrelevant, at least from the point of view of any natural necessity . . . the sexual division of labor is nothing else than a device to institute a reciprocal state of dependency between the sexes. (Lévi-Strauss, 1971:347-48)

The division of labor by sex can therefore be seen as a "taboo": a taboo against the sameness of men and women, a taboo dividing the sexes into two mutually exclusive categories, a taboo which exacerbates the biological differences between the sexes and thereby *creates* gender. The division of labor can also be seen as a taboo against sexual arrangements other than those containing at least one man and one woman, thereby enjoining heterosexual marriage.

The argument in "The Family" displays a radical questioning of all human sexual arrangements, in which no aspect of sexuality is taken for granted as "natural" (Hertz, 1960, constructs a similar argument for a thoroughly cultural explanation of the denigration of left-handedness). Rather, all manifest forms of sex and gender are seen as being constituted by the imperatives of social systems. From such a perspective, even *The Elementary Structures of Kinship* can be seen to assume certain preconditions. In purely logical terms, a rule forbidding some marriages and commanding others presupposes a rule enjoining marriage. And marriage presupposes individuals who are disposed to marry.

It is of interest to carry this kind of deductive enterprise even further than Lévi-Strauss does, and to explicate the logical structure which underlies his entire analysis of kinship. At the most general level, the social organization of sex rests upon gender, obligatory heterosexuality, and the constraint of female sexuality.

Gender is a socially imposed division of the sexes. It is a product of the social relations of sexuality. Kinship systems rest upon marriage. They therefore transform males and females into "men" and "women," each an incomplete half which can only find wholeness when united with the other. Men and women are, of course, different. But they are not as different as day and night, earth and sky, yin and yang, life and death. In fact, from the standpoint of nature, men and women are closer to each other than either is to anything else—for instance, mountains, kangaroos, or coconut palms. The idea that men and women are more different from one another than either is from anything else must come from somewhere other than nature. Furthermore, although there is an average difference between males and females on a variety of traits, the range of variation of those traits shows considerable overlap. There will always be some women who are taller than some men, for instance, even though men are on the average taller than women. But the idea that men and women are two mutually exclusive categories must arise out of some-

thing other than a nonexistent "natural" opposition.* Far from being an expression of natural differences, exclusive gender identity is the suppression of natural similarities. It requires repression: in men, of whatever is the local version of "feminine" traits; in women, of the local definition of "masculine" traits. The division of the sexes has the effect of repressing some of the personality characteristics of virtually everyone, men and women. The same social system which oppresses women in its relations of exchange, oppresses everyone in its insistence upon a rigid division of personality.

Furthermore, individuals are engendered in order that marriage be guaranteed. Lévi-Strauss comes dangerously close to saying that heterosexuality is an instituted process. If biological and hormonal imperatives were as overwhelming as popular mythology would have them, it would hardly be necessary to insure heterosexual unions by means of economic interdependency. Moreover, the incest taboo presupposes a prior, less articulate taboo on homosexuality. A prohibition against *some* heterosexual unions assumes a taboo against *non*-heterosexual unions. Gender is not only an identification with one sex; it also entails that sexual desire be directed toward the other sex. The sexual division of labor is implicated in both aspects of gender—male and female it creates them, and it creates them heterosexual. The suppression of the homosexual component of human sexuality, and by corollary, the oppression of homosexuals, is therefore a product of the same system whose rules and relations oppress women.

In fact, the situation is not so simple, as is obvious when we move from the level of generalities to the analysis of specific sexual systems. Kinship systems do not merely encourage heterosexuality to the detriment of homosexuality.

* "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God" (Deuteronomy, 22:5; emphasis not mine).

In the first place, specific forms of heterosexuality may be required. For instance, some marriage systems have a rule of obligatory cross-cousin marriage. A person in such a system is not only heterosexual, but "cross-cousin-sexual." If the rule of marriage further specifies matrilineal cross-cousin marriage, then a man will be "mother's-brother's-daughter-sexual" and a woman will be "father's-sister's-son-sexual."

On the other hand, the very complexities of a kinship system may result in particular forms of institutionalized homosexuality. In many New Guinea groups, men and women are considered to be so inimical to one another that the period spent by a male child *in utero* negates his maleness. Since male life force is thought to reside in semen, the boy can overcome the malevolent effects of his fetal history by obtaining and consuming semen. He does so through a homosexual partnership with an older male kinsman (Kelly, 1974; see also Van Baal, 1966; Williams, 1936).

In kinship systems where bridewealth determines the statuses of husband and wife, the simple prerequisites of marriage and gender may be overridden. Among the Azande, women are monopolized by older men. A young man of means may, however, take a boy as wife while he waits to come of age. He simply pays a bridewealth (in spears) for the boy, who is thereby turned into a wife (Evans-Pritchard, 1970). In Dahomey, a woman could turn herself into a husband if she possessed the necessary bridewealth (Herskovitz, 1937).

The institutionalized "transvesticism" of the Mohave permitted a person to change from one sex to the other. An anatomical man could become a woman by means of a special ceremony, and an anatomical woman could in the same way become a man. The transvestite then took a wife or husband of her/his own anatomical sex and opposite social sex. These marriages, which we would label homosexual, were heterosexual ones by Mohave standards, unions of opposite socially defined sexes. By comparison with our society, this whole arrangement permitted a great deal of free-

dom. However, a person was not permitted to be some of both genders—he/she could be either male or female, but not a little of each (Devereaux, 1937; see also McMurtrie, 1914; Sonenschein, 1966).

In all of the above examples, the rules of gender division and obligatory heterosexuality are present even in their transformations. These two rules apply equally to the constraint of both male and female behavior and personality. Kinship systems dictate some sculpting of the sexuality of both sexes. But it can be deduced from *The Elementary Structures of Kinship* that more constraint is applied to females when they are pressed into the service of kinship than to males. If women are exchanged, in whatever sense we take the term, marital debts are reckoned in female flesh. A woman must become the sexual partner of some man to whom she is owed as return on a previous marriage. If a girl is promised in infancy, her refusal to participate as an adult would disrupt the flow of debts and promises. It would be in the interests of the smooth and continuous operation of such a system if the woman in question did not have too many ideas of her own about whom she might want to sleep with. From the standpoint of the system, the preferred female sexuality would be one which responded to the desire of others, rather than one which actively desired and sought a response.

This generality, like the ones about gender and heterosexuality, is also subject to considerable variation and free play in actual systems. The Lele and the Kuma provide two of the clearest ethnographic examples of the exchange of women. Men in both cultures are perpetually engaged in schemes which necessitate that they have full control over the sexual destinies of their female kinswomen. Much of the drama in both societies consists in female attempts to evade the sexual control of their kinsmen. Nevertheless, female resistance in both cases is severely circumscribed (Douglas, 1963; Reay, 1959).

One last generality could be predicted as a consequence of

the exchange of women under a system in which rights to women are held by men. What would happen if our hypothetical woman not only refused the man to whom she was promised, but asked for a woman instead? If a single refusal were disruptive, a double refusal would be insurrectionary. If each woman is promised to some man, neither has a right to dispose of herself. If two women managed to extricate themselves from the debt nexus, two other women would have to be found to replace them. As long as men have rights in women which women do not have in themselves, it would be sensible to expect that homosexuality in women would be subject to more suppression than in men.

In summary, some basic generalities about the organization of human sexuality can be derived from an exegesis of Lévi-Strauss's theories of kinship. These are the incest taboo, obligatory heterosexuality, and an asymmetric division of the sexes. The asymmetry of gender—the difference between exchanger and exchanged—entails the constraint of female sexuality. Concrete kinship systems will have more specific conventions, and these conventions vary a great deal. While particular socio-sexual systems vary, each one is specific, and individuals within it will have to conform to a finite set of possibilities. Each new generation must learn and become its sexual destiny, each person must be encoded with its appropriate status within the system. It would be extraordinary for one of us to calmly assume that we would conventionally marry a mother's brother's daughter, or a father's sister's son. Yet there are groups in which such a marital future is taken for granted.

Anthropology, and descriptions of kinship systems, do not explain the mechanisms by which children are engraved with the conventions of sex and gender. Psychoanalysis, on the other hand, is a theory about the reproduction of kinship. Psychoanalysis describes the residue left within individuals by their confrontation with the rules and regulations of sexuality of the societies to which they are born.

Psychoanalysis and Its Discontents

The battle between psychoanalysis and the women's and gay movements has become legendary. In part, this confrontation between sexual revolutionaries and the clinical establishment has been due to the evolution of psychoanalysis in the United States, where clinical tradition has fetishized anatomy. The child is thought to travel through its organismic stages until it reaches its anatomical destiny and the missionary position. Clinical practice has often seen its mission as the repair of individuals who somehow have become derailed en route to their "biological" aim. Transforming moral law into scientific law, clinical practice has acted to enforce sexual convention upon unruly participants. In this sense, psychoanalysis has often become more than a theory of the mechanisms of the reproduction of sexual arrangements; it has been one of those mechanisms. Since the aim of the feminist and gay revolts is to dismantle the apparatus of sexual enforcement, a critique of psychoanalysis has been in order.

But the rejection of Freud by the women's and gay movements has deeper roots in the rejection by psychoanalysis of its own insights. Nowhere are the effects on women of male-dominated social systems better documented than within the clinical literature. According to the Freudian orthodoxy, the attainment of "normal" femininity extracts severe costs from women. The theory of gender acquisition could have been the basis of a critique of sex roles. Instead, the radical implications of Freud's theory have been radically repressed. This tendency is evident even in the original formulations of the theory, but it has been exacerbated over time until the potential for a critical psychoanalytic theory of gender is visible only in the symptomatology of its denial—an intricate rationalization of sex roles as they are. It is not the purpose of this paper to conduct a psychoanalysis of the psychoanalytic unconscious; but I do hope to demonstrate that it exists. Moreover, the salvage of psychoanalysis from its own motivated repression is not for the sake of Freud's good name. Psychoanalysis contains a unique set of concepts for understanding

men, women, and sexuality. It is a theory of sexuality in human society. Most importantly, psychoanalysis provides a description of the mechanisms by which the sexes are divided and deformed, of how bisexual, androgynous infants are transformed into boys and girls.* Psychoanalysis is a feminist theory *manqué*.

The Oedipus Hex

Until the late 1920s, the psychoanalytic movement did not have a distinctive theory of feminine development. Instead, variants of an "Electra" complex in women had been proposed, in which female experience was thought to be a mirror image of the Oedipal complex described for males. The boy loved his mother, but gave her up out of fear of the father's threat of castration. The girl, it was thought, loved her father, and gave him up out of fear of maternal vengeance. This formulation assumed that both children were subject to a biological imperative toward heterosexuality. It also assumed that the children were already, before the Oedipal phase, "little" men and women.

Freud had voiced reservations about jumping to conclusions about women on the basis of data gathered from men. But his objections remained general until the discovery of the pre-Oedipal phase in women. The concept of the pre-Oedipal

* "In studying women we cannot neglect the methods of a science of the mind, a theory that attempts to explain how women become women and men, men. The borderline between the biological and the social which finds expression in the land psychoanalysis sets out to chart, the land where sexual distinction originates." (Mitchell, 1971:167)

"What is the *object* of psychoanalysis? . . . but the '*effects*,' prolonged into the surviving adult, of the extraordinary adventure which from birth the liquidation of the Oedipal phase transforms a small animal conceived by a man and a woman into a small human child . . . the '*effects*' still present in the survivors of the forced '*humanization*' of the small human animal into a *man* or a *woman*. . . ." (Althusser, 1969:5, 59; italics in original)

phase enabled both Freud and Jeanne Lampl de Groot to articulate the classic psychoanalytic theory of femininity.* The idea of the pre-Oedipal phase in women produced a dislocation of the biologically derived presuppositions which underlay notions of an "Electra" complex. In the pre-Oedipal phase, children of both sexes were psychically indistinguishable, which meant that their differentiation into masculine and feminine children had to be explained, rather than assumed. Pre-Oedipal children were described as bisexual. Both sexes exhibited the full range of libidinal attitudes, active and passive. And for children of both sexes, the mother was the object of desire.

In particular, the characteristics of the pre-Oedipal female challenged the ideas of a primordial heterosexuality and gender identity. Since the girl's libidinal activity was directed toward the mother, her adult heterosexuality had to be explained:

It would be a solution of ideal simplicity if we could suppose that from a particular age onwards the elementary influence of the mutual attraction between the sexes makes itself felt and impels the small woman towards men. . . . But we are not going to find

* The psychoanalytic theories of femininity were articulated in the context of a debate which took place largely in the *International Journal of Psychoanalysis* and *The Psychoanalytic Quarterly* in the late 1920s and early 1930s. Articles representing the range of discussion include: Freud, 1961a, 1961b, 1965; Lampl de Groot, 1933, 1948; Deutsch, 1948a, 1948b; Horney, 1973; Jones, 1933. Some of my dates are of reprints; for the original chronology, see Chasseguet-Smirgel (1970: introduction). The debate was complex, and I have simplified it. Freud, Lampl de Groot, and Deutsch argued that femininity developed out of a bisexual, "phallic" girl-child; Horney and Jones argued for an innate femininity. The debate was not without its ironies. Horney defended women against penis envy by postulating that women are born and not made; Deutsch, who considered women to be made and not born, developed a theory of feminine masochism whose best rival is *Story of O*. I have attributed the core of the "Freudian" version of female development equally to Freud and to Lampl de Groot. In reading through the articles, it has seemed to me that the theory is as much (or more) hers as it is his.

things so easy; we scarcely know whether we are to believe seriously in the power of which poets talk so much and with such enthusiasm but which cannot be further dissected analytically. (Freud, 1965:119)

Moreover, the girl did not manifest a "feminine" libidinal attitude. Since her desire for the mother was active and aggressive, her ultimate accession to "femininity" had also to be explained:

In conformity with its peculiar nature, psychoanalysis does not try to describe what a woman is . . . but sets about enquiring how she comes into being, how a woman develops out of a child with a bisexual disposition. (Ibid.:116)

In short, feminine development could no longer be taken for granted as a reflex of biology. Rather, it had become immensely problematic. It is in explaining the acquisition of "femininity" that Freud employs the concepts of penis envy and castration which have infuriated feminists since he first introduced them. The girl turns from the mother and represses the "masculine" elements of her libido as a result of her recognition that she is castrated. She compares her tiny clitoris to the larger penis, and in the face of its evident superior ability to satisfy the mother, falls prey to penis envy and a sense of inferiority. She gives up her struggle for the mother and assumes a passive feminine position vis-à-vis the father. Freud's account can be read as claiming that femininity is a consequence of the anatomical differences between the sexes. He has therefore been accused of biological determinism. Nevertheless, even in his most anatomically stated versions of the female castration complex, the "inferiority" of the woman's genitals is a product of the situational context: the girl feels less "equipped" to possess and satisfy the mother. If the pre-Oedipal lesbian were not confronted by the heterosexuality of the mother, she might draw different conclusions about the relative status of her genitals.

Freud was never as much of a biological determinist as some would have him. He repeatedly stressed that all adult sexuality resulted from psychic, not biologic, development.

But his writing is often ambiguous, and his wording leaves plenty of room for the biological interpretations which have been so popular in American psychoanalysis. In France, on the other hand, the trend in psychoanalytic theory has been to de-biologize Freud, and to conceive of psychoanalysis as a theory of information rather than organs. Jacques Lacan, the instigator of this line of thinking, insists that Freud never meant to say anything about anatomy, and that Freud's theory was instead about language and the cultural meanings imposed upon anatomy. The debate over the "real" Freud is extremely interesting, but it is not my purpose here to contribute to it. Rather, I want to rephrase the classic theory of femininity in Lacan's terminology, after introducing some of the pieces on Lacan's conceptual chessboard.

Kinship, Lacan, and the Phallus

Lacan suggests that psychoanalysis is the study of the traces left in the psyches of individuals as a result of their conscription into systems of kinship.

Isn't it striking that Lévi-Strauss, in suggesting that implication of the structures of language with that part of the social laws which regulate marriage ties and kinship, is already conquering the very terrain in which Freud situates the unconscious? (Lacan, 1968:48)

For where on earth would one situate the determinations of the unconsciousness if it is not in those nominal cadres in which marriage ties and kinship are always grounded. . . . And how would one apprehend the analytical conflicts and their Oedipean prototype outside the engagements which have fixed, long before the subject came into the world, not only his destiny, but his identity itself? (Ibid.:126)

This is precisely where the Oedipus complex . . . may be said, in this connection, to mark the limits which our discipline assigns to subjectivity: that is to say, what the subject can know of his unconscious participation in the movement of the complex structures of marriage ties, by verifying the symbolic effects in his individual existence of the tangential movement towards incest. . . . (Ibid.:40)

Kinship is the culturalization of biological sexuality on the societal level; psychoanalysis describes the transformation of the biological sexuality of individuals as they are enculturated.

Kinship terminology contains information about the system. Kin terms demarcate statuses, and indicate some of the attributes of those statuses. For instance, in the Trobriand Islands a man calls the women of his clan by the term for "sister." He calls the women of clans into which he can marry by a term indicating their marriageability. When the young Trobriand male learns these terms, he learns which women he can safely desire. In Lacan's scheme, the Oedipal crisis occurs when a child learns of the sexual rules embedded in the terms for family and relatives. The crisis begins when the child comprehends the system and his or her place in it; the crisis is resolved when the child accepts that place and accedes to it. Even if the child refuses its place, he or she cannot escape knowledge of it. Before the Oedipal phase, the sexuality of the child is labile and relatively unstructured. Each child contains all of the sexual possibilities available to human expression. But in any given society, only some of these possibilities will be expressed, while others will be constrained. When the child leaves the Oedipal phase, its libido and gender identity have been organized in conformity with the rules of the culture which is domesticating it.

The Oedipal complex is an apparatus for the production of sexual personality. It is a truism to say that societies will inculcate in their young the character traits appropriate to carrying on the business of society. For instance, E. P. Thompson (1963) speaks of the transformation of the personality structure of the English working class, as artisans were changed into good industrial workers. Just as the social forms of labor demand certain kinds of personality, the social forms of sex and gender demand certain kinds of people. In the most general terms, the Oedipal complex is a machine which fashions the appropriate forms of sexual individuals (see also the discussion of different forms of "historical individuality" in Althusser and Balibar, 1970:112, 251-53).

In the Lacanian theory of psychoanalysis, it is the kin terms that indicate a structure of relationships which will determine the role of any individual or object within the Oedipal drama. For instance, Lacan makes a distinction between the "function of the father" and a particular father who embodies this function. In the same way, he makes a radical distinction between the penis and the "phallus," between organ and information. The phallus is a set of meanings conferred upon the penis. The differentiation between phallus and penis in contemporary French psychoanalytic terminology emphasizes the idea that the penis could not and does not play the role attributed to it in the classical terminology of the castration complex.*

In Freud's terminology, the Oedipal complex presents two alternatives to a child: to have a penis or to be castrated. In contrast, the Lacanian theory of the castration complex leaves behind all reference to anatomical reality:

The theory of the castration complex amounts to having the male organ play a dominant role—this time as a symbol—to the extent that its absence or presence transforms an anatomical difference into a major classification of humans, and to the extent that, for each subject, this presence or absence is not taken for granted, is not reduced purely and simply to a given, but is the problematical result of an intra- and intersubjective process (the subject's as-

* I have taken my position on Freud somewhere between the French structuralist interpretations and American biologicistic ones, because I think that Freud's wording is similarly somewhere in the middle. He does talk about penises, about the "inferiority" of the clitoris, about the psychic consequences of anatomy. The Lacanians, on the other hand, argue from Freud's text that he is unintelligible if his words are taken literally, and that a thoroughly nonanatomical theory can be deduced as Freud's intention (see Althusser, 1969). I think that they are right; the penis is walking around too much for its role to be taken literally. The detachability of the penis, and its transformation in fantasy (e.g., penis = feces = child = gift), argue strongly for a symbolic interpretation. Nevertheless, I don't think that Freud was as consistent as either I or Lacan would like him to have been, and some gesture must be made to what he said, even as we play with what he must have meant.

sumption of his own sex). (Laplanche and Pontalis, in Mehlman, 1972:198-99; my italics)

The alternative presented to the child may be rephrased as an alternative between having, or not having, the phallus. Castration is not having the (symbolic) phallus. Castration is not a real "lack," but a meaning conferred upon the genitals of a woman:

Castration may derive support from . . . the apprehension in the Real of the absence of the penis in women—but even this supposes a symbolization of the object, since the Real is full, and "lacks" nothing. Insofar as one finds castration in the genesis of neurosis, it is never real but symbolic. . . . (Lacan, 1968:271)

The phallus is, as it were, a distinctive feature differentiating "castrated" and "noncastrated." The presence or absence of the phallus carries the differences between two sexual statuses, "man" and "woman" (see Jakobson and Halle, 1971, on distinctive features). Since these are not equal, the phallus also carries a meaning of the dominance of men over women, and it may be inferred that "penis envy" is a recognition thereof. Moreover, as long as men have rights in women which women do not have in themselves, the phallus also carries the meaning of the difference between "exchanger" and "exchanged," gift and giver. Ultimately, neither the classical Freudian nor the rephrased Lacanian theories of the Oedipal process make sense unless at least this much of the paleolithic relations of sexuality are still with us. We still live in a "phallic" culture.

Lacan also speaks of the phallus as a symbolic object which is exchanged within and between families (see also Wilden, 1968:303-305). It is interesting to think about this observation in terms of primitive marriage transactions and exchange networks. In those transactions, the exchange of women is usually one of many cycles of exchange. Usually, there are other objects circulating as well as women. Women move in one direction, cattle, shells, or mats in the other. In one sense, the Oedipal complex is an expression of the circulation of the phallus in intrafamily exchange, an inversion of

the circulation of women in interfamily exchange. In the cycle of exchange manifested by the Oedipal complex, the phallus passes through the medium of women from one man to another—from father to son, from mother's brother to sister's son, and so forth. In this family *Kula* ring, women go one way, the phallus the other. It is where we aren't. In this sense, the phallus is more than a feature which distinguishes the sexes: it is the embodiment of the male status, to which men accede, and in which certain rights inhere—among them, the right to a woman. It is an expression of the transmission of male dominance. It passes through women and settles upon men.* The tracks which it leaves include gender identity, the division of the sexes. But it leaves more than this. It leaves "penis envy," which acquires a rich meaning of the disquietude of women in a phallic culture.

Oedipus Revisited

We return now to the two pre-Oedipal androgynes, sitting on the border between biology and culture. Lévi-Strauss places the incest taboo on that border, arguing that its initiation of the exchange of women constitutes the origin of society. In this sense, the incest taboo and the exchange of women are the content of the original social contract (see

* The pre-Oedipal mother is the "phallic mother," e.g., she is believed to possess the phallus. The Oedipal-inducing information is that the mother does not possess the phallus. In other words, the crisis is precipitated by the "castration" of the mother, by the recognition that the phallus only passes through her, but does not settle on her. The "phallus" must pass through her, since the relationship of a male to every other male is defined through a woman. A man is linked to a son by a mother, to his nephew by virtue of a sister, etc. Every relationship between male kin is defined by the woman between them. If power is a male prerogative, and must be passed on, it must go through the woman-in-between. Marshall Sahlins (personal communication) once suggested that the reason women are so often defined as stupid, polluting, disorderly, silly, profane, or whatever, is that such categorizations define women as "incapable" of possessing the power which must be transferred through them.

Sahlins, 1972: Chap. 4). For individuals, the Oedipal crisis occurs at the same divide, when the incest taboo initiates the exchange of the phallus.

The Oedipal crisis is precipitated by certain items of information. The children discover the differences between the sexes, and that each child must become one or the other gender. They also discover the incest taboo, and that some sexuality is prohibited—in this case, the mother is unavailable to either child because she "belongs" to the father. Lastly, they discover that the two genders do not have the same sexual "rights" or futures.

In the normal course of events, the boy renounces his mother for fear that otherwise his father would castrate him (refuse to give him the phallus and make him a girl). But by this act of renunciation, the boy affirms the relationships which have given mother to father and which will give him, if he becomes a man, a woman of his own. In exchange for the boy's affirmation of his father's right to his mother, the father affirms the phallus in his son (does not castrate him). The boy exchanges his mother for the phallus, the symbolic token which can later be exchanged for a woman. The only thing required of him is a little patience. He retains his initial libidinal organization and the sex of his original love object. The social contract to which he has agreed will eventually recognize his own rights and provide him with a woman of his own.

What happens to the girl is more complex. She, like the boy, discovers the taboo against incest and the division of the sexes. She also discovers some unpleasant information about the gender to which she is being assigned. For the boy, the taboo on incest is a taboo on certain women. For the girl, it is a taboo on all women. Since she is in a homosexual position vis-à-vis the mother, the rule of heterosexuality which dominates the scenario makes her position excruciatingly untenable. The mother, and all women by extension, can only be properly beloved by someone "with a penis" (phallus). Since the girl has no "phallus," she has no "right" to love her mother or another woman, since she is herself destined to

some man. She does not have the symbolic token which can be exchanged for a woman.

If Freud's wording of this moment of the female Oedipal crisis is ambiguous, Lampl de Groot's formulation makes the context which confers meaning upon the genitals explicit:

... if the little girl comes to the conclusion that such an organ is really indispensable to the possession of the mother, she experiences in addition to the narcissistic insults common to both sexes still another blow, namely a feeling of inferiority about her genitals. (Lampl de Groot, 1933:497; my italics)

The girl concludes that the "penis" is indispensable for the possession of the mother because only those who possess the phallus have a "right" to a woman, and the token of exchange. She does not come to her conclusion because of the natural superiority of the penis either in and of itself, or as an instrument for making love. The hierarchical arrangement of the male and female genitals is a result of the definitions of the situation—the rule of obligatory heterosexuality and the relegation of women (those without the phallus, castrated) to men (those with the phallus).

The girl then begins to turn away from the mother, and to the father.

To the girl, it [castration] is an accomplished fact, which is irrevocable, but the recognition of which compels her finally to renounce her first love object and to taste to the full the bitterness of its loss . . . the father is chosen as a love-object, the enemy becomes the beloved. . . . (Lampl de Groot, 1948:213)

This recognition of "castration" forces the girl to redefine her relationship to herself, her mother, and her father.

She turns from the mother because she does not have the phallus to give her. She turns from the mother also in anger and disappointment, because the mother did not give her a "penis" (phallus). But the mother, a woman in a phallic culture, does not have the phallus to give away (having gone through the Oedipal crisis herself a generation earlier). The girl then turns to the father because only he can "give her the phallus," and it is only through him that she can enter into

the symbolic exchange system in which the phallus circulates. But the father does not give her the phallus in the same way that he gives it to the boy. The phallus is affirmed in the boy, who then has it to give away. The girl never gets the phallus. It passes through her, and in its passage is transformed into a child. When she "recognizes her castration," she accedes to the place of a woman in a phallic exchange network. She can "get" the phallus—in intercourse, or as a child—but only as a gift from a man. She never gets to give it away.

When she turns to the father, she also represses the "active" portions of her libido:

The turning away from her mother is an extremely important step in the course of a little girl's development. It is more than a mere change of object . . . hand in hand with it there is to be observed a marked lowering of the active sexual impulses and a rise of the passive ones. . . . The transition to the father object is accomplished with the help of the passive trends in so far as they have escaped the catastrophe. The path to the development of femininity now lies open to the girl. (Freud, 1961b:239)

The ascendance of passivity in the girl is due to her recognition of the futility of realizing her active desire, and of the unequal terms of the struggle. Freud locates active desire in the clitoris and passive desire in the vagina, and thus describes the repression of active desire as the repression of clitoral eroticism in favor of passive vaginal eroticism. In this scheme, cultural stereotypes have been mapped onto the genitals. Since the work of Masters and Johnson, it is evident that this genital division is a false one. Any organ—penis, clitoris, vagina—can be the locus of either active or passive eroticism. What is important in Freud's scheme, however, is not the geography of desire, but its self-confidence. It is not an organ which is repressed, but a segment of erotic possibility. Freud notes that "more constraint has been applied to the libido when it is pressed into the service of the feminine function . . ." (Freud, 1965:131). The girl has been robbed.

If the Oedipal phase proceeds normally and the girl "accepts her castration," her libidinal structure and object

choice are now congruent with the female gender role. She has become a little woman—feminine, passive, heterosexual. Actually, Freud suggests that there are three alternate routes out of the Oedipal catastrophe. The girl may simply freak out, repress sexuality altogether, and become asexual. She may protest, cling to her narcissism and desire, and become either “masculine” or homosexual. Or she may accept the situation, sign the social contract, and attain “normality.”

Karen Horney is critical of the entire Freud/Lampel de Groot scheme. But in the course of her critique she articulates its implications:

... when she [the girl] first turns to a man (the father), it is in the main only by way of the narrow bridge of resentment... we should feel it a contradiction if the relation of woman to man did not retain throughout life some tinge of this enforced substitute for that which was really desired... The same character of something remote from instinct, secondary and substitutive, would, even in normal women, adhere to the wish for motherhood... The special point about Freud's viewpoint is rather that it sees the wish for motherhood not as an innate formation, but as something that can be reduced psychologically to its ontogenetic elements and draws its energy originally from homosexual or phallic instinctual elements... It would follow, finally, that women's whole reaction to life would be based on a strong subterranean resentment. (Horney, 1973:148-49)

Horney considers these implications to be so far-fetched that they challenge the validity of Freud's entire scheme. But it is certainly plausible to argue instead that the creation of “femininity” in women in the course of socialization is an act of psychic brutality, and that it leaves in women an immense resentment of the suppression to which they were subjected. It is also possible to argue that women have few means for realizing and expressing their residual anger. One can read Freud's essays on femininity as descriptions of how a group is prepared psychologically, at a tender age, to live with its oppression.

There is an additional element in the classic discussions of the attainment of womanhood. The girl first turns to the

father because she must, because she is “castrated” (a woman, helpless, etc.). She then discovers that “castration” is a prerequisite to the father's love, that she must be a woman for him to love her. She therefore begins to desire “castration,” and what had previously been a disaster becomes a wish.

Analytic experience leaves no room for doubt that the little girl's first libidinal relation to her father is masochistic, and the masochistic wish in its earliest distinctively feminine phase is: “I want to be castrated by my father.” (Deutsch, 1948a:228)

Deutsch argues that such masochism may conflict with the ego, causing some women to flee the entire situation in defense of their self-regard. Those women to whom the choice is “between finding bliss in suffering or peace in renunciation” (ibid.:231) will have difficulty in attaining a healthy attitude to intercourse and motherhood. Why Deutsch appears to consider such women to be special cases, rather than the norm, is not clear from her discussion.

The psychoanalytic theory of femininity is one that sees female development based largely on pain and humiliation, and it takes some fancy footwork to explain why anyone ought to enjoy being a woman. At this point in the classic discussions biology makes a triumphant return. The fancy footwork consists in arguing that finding joy in pain is adaptive to the role of women in reproduction, since childbirth and defloration are “painful.” Would it not make more sense to question the entire procedure? If women, in finding their place in a sexual system, are robbed of libido and forced into a masochistic eroticism, why did the analysts not argue for novel arrangements, instead of rationalizing the old one?

Freud's theory of femininity has been subjected to feminist critique since it was first published. To the extent that it is a rationalization of female subordination, this critique has been justified. To the extent that it is a description of a process which subordinates women, this critique is a mistake. As a description of how phallic culture domesticates women, and the effects in women of their domestication, psycho-

analytic theory has no parallel (see also Mitchell, 1971 and 1974; Lasch, 1974). And since psychoanalysis is a theory of gender, dismissing it would be suicidal for a political movement dedicated to eradicating gender hierarchy (or gender itself). We cannot dismantle something that we underestimate or do not understand. The oppression of women is deep; equal pay, equal work, and all of the female politicians in the world will not extirpate the roots of sexism. Lévi-Strauss and Freud elucidate what would otherwise be poorly perceived parts of the deep structures of sex oppression. They serve as reminders of the intractability and magnitude of what we fight, and their analyses provide preliminary charts of the social machinery we must rearrange.

Women Unite to Off the Oedipal Residue of Culture

The precision of the fit between Freud and Lévi-Strauss is striking. Kinship systems require a division of the sexes. The Oedipal phase divides the sexes. Kinship systems include sets of rules governing sexuality. The Oedipal crisis is the assimilation of these rules and taboos. Compulsory heterosexuality is the product of kinship. The Oedipal phase constitutes heterosexual desire. Kinship rests on a radical difference between the rights of men and women. The Oedipal complex confers male rights upon the boy, and forces the girl to accommodate herself to her lesser rights.

This fit between Lévi-Strauss and Freud is by implication an argument that our sex/gender system is still organized by the principles outlined by Lévi-Strauss, despite the entirely nonmodern character of his data base. The more recent data on which Freud bases his theories testifies to the endurance of these sexual structures. If my reading of Freud and Lévi-Strauss is accurate, it suggests that the feminist movement must attempt to resolve the Oedipal crisis of culture by reorganizing the domain of sex and gender in such a way that each individual's Oedipal experience would be less destructive. The dimensions of such a task are difficult to imagine, but at least certain conditions would have to be met.

Several elements of the Oedipal crisis would have to be altered in order that the phase not have such disastrous effects on the young female ego. The Oedipal phase institutes a contradiction in the girl by placing irreconcilable demands upon her. On the one hand, the girl's love for the mother is induced by the mother's job of child care. The girl is then forced to abandon this love because of the female sex role—to belong to a man. If the sexual division of labor were such that adults of both sexes cared for children equally, primary object choice would be bisexual. If heterosexuality were not obligatory, this early love would not have to be suppressed, and the penis would not be overvalued. If the sexual property system were reorganized in such a way that men did not have overriding rights in women (if there was no exchange of women) and if there were no gender, the entire Oedipal drama would be a relic. In short, feminism must call for a revolution in kinship.

The organization of sex and gender once had functions other than itself—it organized society. Now, it only organizes and reproduces itself. The kinds of relationships of sexuality established in the dim human past still dominate our sexual lives, our ideas about men and women, and the ways we raise our children. But they lack the functional load they once carried. One of the most conspicuous features of kinship is that it has been systematically stripped of its functions—political, economic, educational, and organizational. It has been reduced to its barest bones—*sex and gender*.

Human sexual life will always be subject to convention and human intervention. It will never be completely "natural," if only because our species is social, cultural, and articulate. The wild profusion of infantile sexuality will always be tamed. The confrontation between immature and helpless infants and the developed social life of their elders will probably always leave some residue of disturbance. But the mechanisms and aims of this process need not be largely independent of conscious choice. Cultural evolution provides us with the opportunity to seize control of the means of sexuality, reproduction, and socialization, and to make con-

scious decisions to liberate human sexual life from the archaic relationships which deform it. Ultimately, a thoroughgoing feminist revolution would liberate more than women. It would liberate forms of sexual expression, and it would liberate human personality from the straightjacket of gender.

"Daddy, daddy, you bastard, I'm through."

—Sylvia Plath

In the course of this essay I have tried to construct a theory of women's oppression by borrowing concepts from anthropology and psychoanalysis. But Lévi-Strauss and Freud write within an intellectual tradition produced by a culture in which women are oppressed. The danger in my enterprise is that the sexism in the tradition of which they are a part tends to be dragged in with each borrowing. "We cannot utter a single destructive proposition which has not already slipped into the form, the logic, and the implicit postulations of precisely what it seeks to contest" (Derrida, 1972:250). And what slips in is formidable. Both psychoanalysis and structural anthropology are, in one sense, the most sophisticated ideologies of sexism around.*

* Parts of Wittig's *Les Guérillères* (1973) appear to be tirades against Lévi-Strauss and Lacan. For instance:

Has he not indeed written, power and the possession of women, leisure and the enjoyment of women? He writes that you are currency, an item of exchange. He writes, barter, barter, possession and acquisition of women and merchandise. Better for you to see your guts in the sun and utter the death rattle than to live a life that anyone can appropriate. What belongs to you on this earth? Only death. No power on earth can take that away from you. And—consider explain tell yourself—if happiness consists in the possession of something, then hold fast to this sovereign happiness—to die. (Wittig, 1973:115-16; see also 106-107; 113-14; 134)

The awareness of French feminists of Lévi-Strauss and Lacan is most clearly evident in a group called "Psychoanalyse et Politique" which defined its task as a feminist use and critique of Lacanian psychoanalysis.

For instance, Lévi-Strauss sees women as being like words, which are misused when they are not "communicated" and exchanged. On the last page of a very long book, he observes that this creates something of a contradiction in women, since women are at the same time "speakers" and "spoken." His only comment on this contradiction is this:

But woman could never become just a sign and nothing more, since even in a man's world she is still a person, and since insofar as she is defined as a sign she must be recognized as a generator of signs. In the matrimonial dialogue of men, woman is never purely what is spoken about; for if women in general represent a certain category of signs, destined to a certain kind of communication, each woman preserves a particular value arising from her talent, before and after marriage, for taking her part in a duet. In contrast to words, which have wholly become signs, woman has remained at once a sign and a value. *This explains why the relations between the sexes have preserved that affective richness, ardour and mystery which doubtless originally permeated the entire universe of human communications.* (Lévi-Strauss, 1969:496; my italics)

This is an extraordinary statement. Why is he not, at this point, denouncing what kinship systems do to women, instead of presenting one of the greatest rip-offs of all time as the root of romance?

A similar insensitivity is revealed within psychoanalysis by the inconsistency with which it assimilates the critical implications of its own theory. For instance, Freud did not hesitate to recognize that his findings posed a challenge to conventional morality:

We cannot avoid observing with critical eyes, and we have found that it is impossible to give our support to conventional sexual morality or to approve highly of the means by which society attempts to arrange the practical problems of sexuality in life. *We can demonstrate with ease that what the world calls its code of morals demands more sacrifices than it is worth*, and that its behavior is neither dictated by honesty nor instituted with wisdom. (Freud, 1943:376-77; my emphasis)

Nevertheless, when psychoanalysis demonstrates with equal

facility that the ordinary components of feminine personality are masochism, self-hatred, and passivity,* a similar judgment is *not* made. Instead, a double standard of interpretation is employed. Masochism is bad for men, essential to women. Adequate narcissism is necessary for men, impossible for women. Passivity is tragic in man, while lack of passivity is tragic in a woman.

It is this double standard which enables clinicians to try to accommodate women to a role whose destructiveness is so lucidly detailed in their own theories. It is the same inconsistent attitude which permits therapists to consider lesbianism as a problem to be cured, rather than as the resistance to a bad situation that their own theory suggests.**

There are points within the analytic discussions of femininity where one might say, "This is oppression of women," or "We can demonstrate with ease that what the world calls femininity demands more sacrifices than it is worth." It is precisely at such points that the implications of the theory are ignored, and are replaced with formulations whose purpose is to keep those implications firmly lodged in the theo-

* Every woman adores a fascist."—Sylvia Plath

** One clinician, Charlotte Wolff (1971) has taken the psychoanalytic theory of womanhood to its logical extreme and proposed that lesbianism is a healthy response to female socialization.

Women who do not rebel against the status of object have declared themselves defeated as persons in their own right. (Wolff, 1971:65)

The lesbian girl is the one who, by all means at her disposal, will try to find a place of safety inside and outside the family, through her fight for equality with the male. She will not, like other women, play up to him: indeed, she despises the very idea of it. (Ibid.:59)

The lesbian was and is unquestionably in the avant-garde of the fight for equality of the sexes, and for the psychical liberation of women. (Ibid.:66)

It is revealing to compare Wolff's discussion with the articles on lesbianism in Marmor, 1965.

retical unconscious. It is at these points that all sorts of mysterious chemical substances, joys in pain, and biological aims are substituted for a critical assessment of the costs of femininity. These substitutions are the symptoms of theoretical repression, in that they are not consistent with the usual canons of psychoanalytic argument. The extent to which these rationalizations of femininity go against the grain of psychoanalytic logic is strong evidence for the extent of the need to suppress the radical and feminist implications of the theory of femininity (Deutsch's discussions are excellent examples of this process of substitution and repression).

The argument which must be woven in order to assimilate Lévi-Strauss and Freud into feminist theory is somewhat tortuous. I have engaged it for several reasons. First, while neither Lévi-Strauss nor Freud questions the undoubted sexism endemic to the systems they describe, the questions which ought to be posed are blindingly obvious. Secondly, their work enables us to isolate sex and gender from "mode of production," and to counter a certain tendency to explain sex oppression as a reflex of economic forces. Their work provides a framework in which the full weight of sexuality and marriage can be incorporated into an analysis of sex oppression. It suggests a conception of the women's movement as analogous to, rather than isomorphic with, the working-class movement, each addressing a different source of human discontent. In Marx's vision, the working-class movement would do more than throw off the burden of its own exploitation. It also had the potential to change society, to liberate humanity, to create a classless society. Perhaps the women's movement has the task of effecting the same kind of social change for a system of which Marx had only an imperfect apperception. Something of this sort is implicit in Wittig (1973)—the dictatorship of the Amazon *guérillères* is a temporary means for achieving a genderless society.

The sex/gender system is not immutably oppressive and has lost much of its traditional function. Nevertheless, it will not wither away in the absence of opposition. It still carries the social burden of sex and gender, of socializing the young,

and of providing ultimate propositions about the nature of human beings themselves. And it serves economic and political ends other than those it was originally designed to further (cf. Scott, 1965). The sex/gender system must be reorganized through political action.

Finally, the exegesis of Lévi-Strauss and Freud suggests a certain vision of feminist politics and the feminist utopia. It suggests that we should not aim for the elimination of men, but for the elimination of the social system which creates sexism and gender. I personally find a vision of an Amazon matriarchate, in which men are reduced to servitude or oblivion (depending on the possibilities for parthenogenetic reproduction), distasteful and inadequate. Such a vision maintains gender and the division of the sexes. It is a vision which simply inverts the arguments of those who base their case for inevitable male dominance on ineradicable and *significant* biological differences between the sexes. But we are not only oppressed as women, we are oppressed by having to be women, or men as the case may be. I personally feel that the feminist movement must dream of even more than the elimination of the oppression of women. It must dream of the elimination of obligatory sexualities and sex roles. The dream I find most compelling is one of an androgynous and genderless (though not sexless) society, in which one's sexual anatomy is irrelevant to who one is, what one does, and with whom one makes love.

The Political Economy of Sex

It would be nice to be able to conclude here with the implications for feminism and gay liberation of the overlap between Freud and Lévi-Strauss. But I must suggest, tentatively, a next step on the agenda: a Marxian analysis of sex/gender systems. Sex/gender systems are not ahistorical emanations of the human mind; they are products of historical human activity.

We need, for instance, an analysis of the evolution of sexual exchange along the lines of Marx's discussion in *Cap-*

tal of the evolution of money and commodities. There is an economics and a politics to sex/gender systems which is obscured by the concept of "exchange of women." For instance, a system in which women are exchangeable only for one another has different effects on women than one in which there is a commodity equivalent for women.

That marriage in simple societies involves an "exchange" is a somewhat vague notion that has often confused the analysis of social systems. The extreme case is the exchange of "sisters," formerly practiced in parts of Australia and Africa. Here the term has the precise dictionary meaning of "to be received as an equivalent for," "to give and receive reciprocally." From quite a different standpoint the virtually universal incest prohibition means that marriage systems necessarily involve "exchanging" siblings for spouses, giving rise to a reciprocity that is purely notational. But in most societies marriage is mediated by a set of intermediary transactions. If we see these transactions as simply implying immediate or long-term reciprocity, then the analysis is likely to be blurred. . . . The analysis is further limited if one regards the passage of property simply as a symbol of the transfer of rights, for then the nature of the objects handed over . . . is of little importance. . . . Neither of these approaches is wrong; both are inadequate. (Goody, 1973:2)

There are systems in which there is no equivalent for a woman. To get a wife, a man must have a daughter, a sister, or other female kinswoman in whom he has a right of bestowal. He must have control over some female flesh. The Lele and Kuma are cases in point. Lele men scheme constantly in order to stake claims in some as yet unborn girl, and scheme further to make good their claims (Douglas, 1963). A Kuma girl's marriage is determined by an intricate web of debts, and she has little say in choosing her husband. A girl is usually married against her will, and her groom shoots an arrow into her thigh to symbolically prevent her from running away. The young wives almost always do run away, only to be returned to their new husbands by an elaborate conspiracy enacted by their kin and affines (Reay, 1959).

In other societies, there is an equivalent for women. A woman can be converted into bridewealth, and bridewealth can be in turn converted into a woman. The dynamics of such systems vary accordingly, as does the specific kind of pressure exerted upon women. The marriage of a Melpa woman is not a return for a previous debt. Each transaction is self-contained, in that the payment of a bridewealth in pigs and shells will cancel the debt. The Melpa woman therefore has more latitude in choosing her husband than does her Kuma counterpart. On the other hand, her destiny is linked to bridewealth. If her husband's kin are slow to pay, her kin may encourage her to leave him. On the other hand, if her consanguineal kin are satisfied with the balance of payments, they may refuse to back her in the event that she wants to leave her husband. Moreover, her male kinsmen use the bridewealth for their own purposes, in *moka* exchange and for their own marriages. If a woman leaves her husband, some or all of the bridewealth will have to be returned. If, as is usually the case, the pigs and shells have been distributed or promised, her kin will be reluctant to back her in the event of marital discord. And each time a woman divorces and remarries, her value in bridewealth tends to depreciate. On the whole, her male consanguines will lose in the event of a divorce, unless the groom has been delinquent in his payments. While the Melpa woman is freer as a new bride than a Kuma woman, the bridewealth system makes divorce difficult or impossible (Strathern, 1972).

In some societies, like the Nuer, bridewealth can only be converted into brides. In others, bridewealth can be converted into something else, like political prestige. In this case, a woman's marriage is implicated in a political system. In the Big Man systems of Highland New Guinea, the material which circulates for women also circulates in the exchanges on which political power is based. Within the political system, men are in constant need of valuables to disburse, and they are dependent upon input. They depend not only upon their immediate partners, but upon the partners of their partners,

to several degrees of remove. If a man has to return some bridewealth he may not be able to give it to someone who planned to give it to someone else who intended to use it to give a feast upon which his status depends. Big Men are therefore concerned with the domestic affairs of others, whose relationship with them may be extremely indirect. There are cases in which headmen intervene in marital disputes involving indirect trading partners in order that *moka* exchanges not be disrupted (Bulmer, 1969:11). The weight of this entire system may come to rest upon one woman kept in a miserable marriage.

In short, there are other questions to ask of a marriage system than whether or not it exchanges women. Is the woman traded for a woman, or is there an equivalent? Is this equivalent only for women, or can it be turned into something else? If it can be turned into something else, is it turned into political power or wealth? On the other hand, can bridewealth be obtained only in marital exchange, or can it be obtained from elsewhere? Can women be accumulated through amassing wealth? Can wealth be accumulated by disposing of women? Is a marriage system part of a system of stratification?*

These last questions point to another task for a political economy of sex. Kinship and marriage are always parts of total social systems, and are always tied into economic and political arrangements.

Lévi-Strauss . . . rightly argues that the structural implications of a marriage can only be understood if we think of it as one item in a whole series of transactions between kin groups. So far, so good. But in none of the examples which he provides in his book does he carry this principle far enough. The reciprocities of kinship obligation are not merely symbols of alliance, they are also economic transactions, political transactions, charters to rights of domicile and land use. No useful picture of "how a kinship sys-

* Another line of inquiry would compare bridewealth systems to dowry systems. Many of these questions are treated in Goody and Tambiah, 1973.

tem works" can be provided unless these several aspects or implications of the kinship organization are considered simultaneously. (Leach, 1971:90)

Among the Kachin, the relationship of a tenant to a landlord is also a relationship between a son-in-law and a father-in-law. "The procedure for acquiring land rights of any kind is in almost all cases tantamount to marrying a woman from the lineage of the lord" (ibid.:88). In the Kachin system, bridewealth moves from commoners to aristocrats, women moving in the opposite direction.

From an economic aspect the effect of matrilineal cross-cousin marriage is that, on balance, the headman's lineage constantly pays wealth to the chief's lineage in the form of bridewealth. The payment can also, from an analytical point of view, be regarded as a rent paid to the senior landlord by the tenant. The most important part of this payment is in the form of consumer goods—namely cattle. The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers of the goods are in this way the original producers, namely, the commoners who attend the feast. (Ibid.:89)

In another example, it is traditional in the Trobriands for a man to send a harvest gift—*urigubu*—of yams to his sister's household. For the commoners, this amounts to a simple circulation of yams. But the chief is polygamous, and marries a woman from each subdistrict within his domain. Each of these subdistricts therefore sends *urigubu* to the chief, providing him with a bulging storehouse out of which he finances feasts, craft production, and *kula* expeditions. This "fund of power" underwrites the political system and forms the basis for chiefly power (Malinowski, 1970).

In some systems, position in a political hierarchy and position in a marriage system are intimately linked. In traditional Tonga, women married up in rank. Thus, low-ranking lineages would send women to higher ranking lineages. Women of the highest lineage were married into the "house of Fiji," a lineage defined as outside the political system. If the highest

ranking chief gave his sister to a lineage other than one which had no part in the ranking system, he would no longer be the highest ranking chief. Rather, the lineage of his sister's son would outrank his own. In times of political rearrangement, the demotion of the previous high-ranking lineage was formalized when it gave a wife to a lineage which it had formerly outranked. In traditional Hawaii, the situation was the reverse. Women married down, and the dominant lineage gave wives to junior lines. A paramount would either marry a sister or obtain a wife from Tonga. When a junior lineage usurped rank, it formalized its position by giving a wife to its former senior line.

There is even some tantalizing data suggesting that marriage systems may be implicated in the evolution of social strata, and perhaps in the development of early states. The first round of the political consolidation which resulted in the formation of a state in Madagascar occurred when one chief obtained title to several autonomous districts through the vagaries of marriage and inheritance (Henry Wright, personal communication). In Samoa, legends place the origin of the paramount title—the *Tafa'ifa*—as a result of intermarriage between ranking members of four major lineages. My thoughts are too speculative, my data too sketchy, to say much on this subject. But a search ought to be undertaken for data which might demonstrate how marriage systems intersect with large-scale political processes like state-making. Marriage systems might be implicated in a number of ways: in the accumulation of wealth and the maintenance of differential access to political and economic resources; in the building of alliances; in the consolidation of high-ranking persons into a single closed strata of endogamous kin.

These examples—like the Kachin and the Trobriand ones—indicate that sexual systems cannot, in the final analysis, be understood in complete isolation. A full-bodied analysis of women in a single society, or throughout history, must take *everything* into account: the evolution of commodity forms in women, systems of land tenure, political arrangements, subsistence technology, etc. Equally important, economic

and political analyses are incomplete if they do not consider women, marriage, and sexuality. Traditional concerns of anthropology and social science—such as the evolution of social stratification and the origin of the state—must be reworked to include the implications of matrilineal cross-cousin marriage, surplus extracted in the form of daughters, the conversion of female labor into male wealth, the conversion of female lives into marriage alliances, the contribution of marriage to political power, and the transformations which all of these varied aspects of society have undergone in the course of time.

This sort of endeavor is, in the final analysis, exactly what Engels tried to do in his effort to weave a coherent analysis of so many of the diverse aspects of social life. He tried to relate men and women, town and country, kinship and state, forms of property, systems of land tenure, convertibility of wealth, forms of exchange, the technology of food production, and forms of trade, to name a few, into a systematic historical account. Eventually, someone will have to write a new version of *The Origin of the Family, Private Property, and the State*, recognizing the mutual interdependence of sexuality, economics, and politics without underestimating the full significance of each in human society.