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The concept of androgyny: A working bibliography

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ANDROGYNY HAS been variously understood at different times in different cultures, but the idea has been everpresent. Just as in each age myths are reinterpreted, so too the androgynous ideal must be redefined again and again by succeeding generations. Our androgynous vision can be informed by tradition and history, but it must be free of the misogyny and sexism which has pervaded much of what men have written about it heretofore. The continued use of the term androgyny is necessary if we are to transcend the dualistic culture and the sex roles we have inherited, but feminists must clarify that the androgynous society can exist only if women as well as men can live their lives in accord with the androgynous ideal. Moreover, many before us have demanded the "feminization" of their male-dominated societies, but now feminists must clarify what they mean by "feminization," how that will change economic and social structures. If we rout sexism from the idea of androgyny and enrich it with feminist ideals, we shall have a vision to guide us in the struggle ahead.

A bibliography on androgyny is necessarily interdisciplinary, and it must cover the numerous topics involved both in understanding the past dreams of androgyny and in developing an androgynous vision which incorporates within it our own heightened consciousness. Rather than list all the material together, I have grouped similar kinds of readings. This is a bibliography which will grow and change to reflect our own struggle. I hope those of you who go on to read or write in this area will send me further references, so that a more definitive bibliography can be provided for us all at a later date. Please send your discoveries to me at the English Department, Scott Hall, Rutgers College, New Brunswick, New Jersey 08903.

Background reading

Abensour, L. *Le Féminisme sous le règne de Louis-Philippe et en 1848*. Paris, 1913.

Adams, Henry, "The Dynamo and the Virgin" (1900), *The Education of Henry Adams*. New York: The Modern Library, 1918.

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"In America neither Venus nor Virgin ever had value as force—at most as sentiment. No American had ever been afraid of either." "An American Virgin would never dare command; an American Venus would never dare exist" (385). His insights help clarify the lack of the "feminine" as a force in American society.

Bodkin, Maud. *Archetypal Patterns in Poetry: Psychological Studies of Imagination*. London: Oxford University Press, 1934.

Briffault, Robert. *The Mothers: The Matriarchal Theory of Social Origins* (1927). Ed. Gordon Rattray Taylor. New York: Grosset and Dunlap, 1963.

Brown, Norman O. *Life Against Death: The Psychoanalytical Meaning of History*. New York: Random House, 1959.

Brown, Norman O. *Love's Body*. New York: Vintage, 1966.
See section entitled "Unity," esp. 84–85.

Campbell, Joseph. *The Masks of God: Creative Mythology*. New York: Viking, 1968.

Diner, Helen. *Mothers and Amazons: The First Feminine History of Culture*. New York: Anchor, 1965.

Dodds, E. R. *The Greeks and the Irrational*. Berkeley and Los Angeles, 1951.

Eliade, Mircea. *Myth and Reality* (1963). Trans. Willard Trask. New York: Harper, 1968.

Good background on the role of myth in healing and the desire to recover the original state of wholeness, variously described as the "return to the origin," the "return to the womb" or the "return to the cosmic Great-One." Also discusses "myths of cosmic cataclysms." These are part of the creation-destruction-re-creation pattern. The Androgynous Vision is the re-created whole.

Freud, Sigmund. *Civilization and Its Discontents*. Trans. and ed. James Strachey. New York: W. W. Norton, 1962.

Important for understanding the "oceanic feeling," the "oneness with the universe" (19).

Harrison, Jane Ellen. *Prolegomena to the Study of Greek Religion* (1908). New York: Meridian Books, 1966.

James, E. O. *The Cult of the Mother Goddess: An Archaeological and Documentary Study*. New York: Praeger, 1959.

Martin, P. W. *Experiment in Depth: A Study of the Work of Jung, Eliot, and Toynbee*. New York: Pantheon, 1955.

Martin describes Toynbee's hypothesis "that, when a civilization comes to a 'time of trouble,' such as we are now in, individuals here and there turn from the outer world of political and social chaos to the inner world of the psyche; there come upon the vision of a new way of life; and, returning to the outer world, form the nucleus of a 'creative minority' through which that civilization may find renewal." He examines the techniques of this "mythical method" and examines whether or not it can be used for better ideological purposes than it has in the past.

- Mosse, Eric P. *The Conquest of Loneliness*. New York: Random House, 1957.
Mosse articulates the anti-androgynous point of view: "The biological differences between men and women have their counterparts in psychological differences. When either sex tries to compete with the other and take over its characteristics, difficulties will inevitably arise. The more 'masculine' the women become, and the more 'feminine' the men, the harder it is for each to build the bridge to the other. A bridge does not link two particles which are indistinguishable from one another; it links two separate, distinct and different entities. Each needs the bridge to gain from the other that which he cannot supply himself. Why bother to construct it in the first place if it does not lead to something different from the self?"
- Neumann, Erich. *Amor and Psyche: The Psychic Development of the Feminine. A Commentary on the Tale by Apuleius*. Trans. Ralph Manheim. Bollingen Series LIV. Princeton: Princeton University Press, 1956.
- Phipps, William. *Was Jesus Married?* New York: Harper & Row, 1970.
Contrasts the traditional Christian attitude and Jesus' attitude toward women.
- Rowbotham, Sheila. *Women, Resistance and Revolution: A History of Women and Revolution in the Modern World* (1972). New York: Vintage, 1974.
- Sampson, Ronald V. *The Psychology of Power*. New York: Pantheon, 1966.
See esp. 45-50 and 93-102. He defends human equality as the ethical principle against which all policies must be judged. He shows the damaging effects of the inequalities in power.
- Sartre, Jean Paul. *Being and Nothingness*. London, 1957.
He identifies the Feminine with a call to Being (613).
- Slater, Philip. *The Glory of Hera: Greek Mythology and the Greek Family*. Boston: Beacon Press, 1968.
- Thibert, Marguerite. *Le Féminisme dans le socialisme français de 1830 à 1850*. Paris, 1926.
- Watts, Alan. *Nature, Man, and Woman*. New York: Vintage, 1970.
Aims to explain "why the problem of man's relation to nature raises the problem of man's relation to woman" (xi).

Misogyny/Fear of women

- Readings in this section clarify why women have been and are oppressed; they clarify why the androgynous vision has not been realized in the past.
- Beauvoir, Simone de. *The Second Sex*. Trans. H. M. Parshley. New York: Alfred A. Knopf, 1952.
- Davis, Elizabeth Gould. *The First Sex*. Baltimore: Penguin, 1971.
- Figs, Eva. *Patriarchal Attitudes*. London: Faber & Faber, 1970.
- Ginzberg, Louis. *The Legends of the Jews* (1909). Vol. I. Philadelphia: The Jewish Publication Society of America, 1913.
See 64-69 entitled "Woman." Ginzberg retells the story of Lilith, Adam's

first wife, created from the same dust as Adam. "But she remained with him only a short time, because she insisted upon enjoying full equality with her husband" (65). Then we read, "The woman destined to become the true companion of man was taken from Adam's body, for 'only when like is joined unto like the union is indissoluble.' The creation of woman from man was possible because Adam originally had two faces, which were separated at the birth of Eve." There follows the story of why the rib was selected for making Eve; other more interesting parts of the body might have made a troublesome woman. "Nevertheless, in spite of the great caution used, woman has all the faults God tried to obviate" (66). The reason for Lilith's departure is then reversed: "Indeed, God had created a wife for Adam before Eve, but he would not have her, because she had been made in his presence. Knowing well all the details of her formation, he was repelled by her." This time instead of a feminist he has a ready-made feminine woman who would "carry her point with man either by entreaties and tears, or flattery and caresses" (68).

Hays, H. R. *The Dangerous Sex: The Myth of Feminine Evil*. New York: Pocket Books, 1964.

He shows that "male attitudes toward women and the images of women created by men are strongly influenced by deep anxieties."

Lederer, Wolfgang. *The Fear of Women*. New York: Harcourt Brace, 1968.

He says that men deny and repress their fear of women. Lederer believes that "awareness of this denial is therapeutically indicated" (viii).

Masters, R. E. L. and Lea, Eduard. *The Anti-Sex: The Belief in the Natural Inferiority of Women: Studies in Male Frustration and Sexual Conflict*. New York: Julian Press, 1964.

Quotes misogynists from all periods of history.

Rieff, Philip. "Sexuality and Domination." *Freud: The Mind of the Moralist*. New York: Anchor, 1961.

See parts IV and V, 191-204. According to Roszak, he "shows how Freud's hostility to women underlies his psychoanalytic theory."

Sterns, Karl. *The Flight from Woman*. New York: Farrar, Straus & Giroux, 1965.

Sterns sees that individuals as well as society are sick because of the absence of the Feminine, but he does not see the need to eliminate sex roles. Instead he accepts the traditional view that women embody the Feminine principle. Although his concept of androgyny is not the same as a feminist's, his discussion is unusually helpful.

Watts, Alan. *The Meaning of Happiness: The Quest for Freedom of the Spirit in Modern Psychology and the Wisdom of the East*. New York: Harper & Row, 1940.

See 112-118. Watts is for androgynous men but not androgynous women. Compare Carl Jung's essay "Woman in Europe" in *Civilization in Transition* and P.W. Martin's discussion of the animus in *Experiment in Depth*.

The history of androgyny

Ballanche, Pierre. *La vision d'Hébal: Chef d'un Clan Ecossais*. Intro. by A. J. L. Busst. Paris: Minard, 1969.

See the introduction. Ballanche dreams of an androgynous unity although he mistakenly identifies the Masculine principle with men and the Feminine principle with women. He believes God created inequalities and divisions so that society could then evolve towards equality and perfect union by the interaction of the opposites: "Dans les sociétés humaines, le mouvement s'explique par la lutte du principe stationnaire ou fatal contre le principe progressif ou volitif; du principe initiateur contre le principe initiable; du principe dorien mâle contre le principe ionien femelle; du principe patricien contre le principe plébéien" (III, 178).

Baumann, H. *Das doppelte Geschlecht, ethnologische Studien zur Bisexualität in Ritus und Mythos*. 1956.

On bisexuality in "primitive" ritual and myth.

Benz, Ernst. *Adam. Der Mythos des Urmenschen (Adam: The Myth of Primal Man)*. Munich, 1955.

See this anthology for the opinions of Jacob Boehme and other seventeenth-century theosophists, esp. J. G. Gichtel and Gottfried Arnold. They are the source of the revaluation of the androgyne in German Romanticism, according to Eliade (*The Two and the One*, 102).

Busst, A. J. L. "The Image of the Androgyne in the Nineteenth Century," *Romantic Mythologies*. Ed. Ian Fletcher. New York: Barnes & Noble, 1967, 1-96.

Busst discusses the two types of androgyne images found in the nineteenth century. One is associated with the hope for social revolution; the other is associated with decadence and despair. Busst stresses that "the androgyne is a myth; and that, like all myths, it is constantly reinterpreted, since its meaning or value must agree with the widely varying preoccupations and experience of different eras and individuals" (85).

Campbell, Joseph. *The Hero with a Thousand Faces*. New York: Bollingen Foundation, 1949.

Good for the androgynous, mythic experience of the hero. On androgynous gods, see 155 (plate 10), 152-154, 162-163, 169-171.

Campbell, Joseph. *The Masks of God: Occidental Mythology*. New York: Viking, 1970.

An important source, for he identifies the androgynous impulse throughout mythology.

Comte, Auguste. *Système de politique positive, ou traité de sociologie, Institutant la Religion de l'Humanité*. t. 4. Paris, 1851-54.

Comte presents "his notion of the future androgyny of woman." "The *Grand-Etre* of Comte's religion: Humanity considered as an individual, is of course androgynous like the individual Adam of the occultists, who was later divided into myriads of men and women" (Busst, 3-4).

- Creuzer, F. *Symbolik und Mythologie der alten Völker* (1810). (Trans. by J. D. Guignaut as *Religions de l'antiquité* [1851].)
- Delcourt, Marie. *Hermaphroditea: Recherches sur l'être double promoteur de la fertilité dans le monde classique*. Collection Latomus, LXXXVI. Bruxelles, 1966.
- She notes that the androgynous being has double power (8). Delcourt discusses the Hermaphroditic god and aims to explain the psychological roots of the adoration of this god. It is one of the most rooted archetypes in the human psyche, she says. She studies two types: the Hermaphrodite and "l'Eros androgyne." She includes photographs of statues of both types. On page 48 she writes: "Capable de stimuler toute les forces vitales, Hermaphrodite est apparenté à Aphrodite, à Dionysos et, encore d'avantage, à Eros." In many monuments the three appear together.
- Delcourt, Marie. *Hermaphrodite: Mythes et rites de la bisexualité dans l'antiquité classique*. Paris: Presses Universitaires de France, 1958.
- See esp. Chap. II, "The Double God," Chap. IV, "Hermaphrodite," and Chap. V, "The Androgynous Symbol in Philosophical Myths." She says that in literature Hermaphrodite is an idea rather than a person (2). She notes: signification première de l'androgyne. La psychoanalyse ensuite est venue l'approfondir" (3). "L'androgyne occupe les deux pôles du sacré. Pur concept, pure vision de l'esprit, elle apparaît chargée des plus hautes valeurs. Actualisée en un être de chair et de sang, elle est une monstruosité et rien de plus; . . . on se débarrasse le plus vite possible des malheureux qui la représentent" (68). See her bibliography at the end of the book.
- Eliade, Mircea. *The Two and the One*. Trans. J. M. Cohen. New York: Harper & Row, 1965.
- See the section "Mephistopheles and the Androgyne or The Mystery of the Whole."
- Foigny, Gabriel de. *Terre Australe Connue (The Adventures of Jacques Sadeur)*. Jacques Sadeur comes upon a colony of androgynous beings who lead a communal life, free of strife.
- Fontaines, J. Ch. L. Halley des. *Contribution à l'étude de l'androgyne: La notion d'androgyne dans quelques mythes et quelques rites*. Paris: thesis in medicine, 1938.
- Gelpi, Barbara. "The Politics of Androgyny." *Women's Studies*, 2, 2, 1974.
- Giedion, S. *The Eternal Present* (1957). Vol. I, 223ff, esp. 236.
- Zuntz says that Giedion has collected "various palaeolithic representations of the bisexual concept of the primary creative force."
- Giese, F. *Der romantische Character*. Erster Band: *Die Entwicklung des Androgynenproblems in der Frühromantik*. Langensolza, 1919.
- Goldberg, B. Z. *Sex in Religion* (1930). New York: Liveright, 1958.
- See 43-45 on hermaphroditic gods.
- Guaïta, Stanislas de. *Le grand androgyne alchimique*. 2 vols. Paris, 1897.
- Harris, Daniel. "Androgyny: The Sexist Myth in Disguise." *Women's Studies*, 2, 2, 1974.

- Hinkle, Beatrice. "On the Arbitrary Use of the Terms 'Masculine' and 'Feminine.'" *Psychoanalytic Review*, 7 (1920), 15-30.
- Hough, Graham. *A Preface to the Faerie Queene*. New York: W. W. Norton, 1963.
Discusses the hermaphroditic Venus—a veiled man-woman.
- Leroux, Pierre. *De l'égalité*. Boussac, 1848. Also, see his work, *De l'humanité*, 1840.
Busst describes his belief that "all barriers which divide mankind in time or space and prevent mutual communication and improvement detract from the life of the individual. And in all cases of oppression, the tyrant is hurt just as much as the victim" (Busst, 28).
- Meeks, Wayne A. "The Image of the Androgyne: Some Uses of the Symbol in Early Christianity," *Journal of History of Religions*, XIII, 3 (February 1974).
- Nelson, William. *The Poetry of Edmund Spenser*. New York: Columbia University Press, 1963.
See 236-255, 306 on the hermaphrodite Venus. She symbolizes "conflict resolved" as does the snake which binds her legs together, "its head and tail 'fast combyned'" (241). "She is the binding, generative power that holds together mother and child, man and woman, friend and friend, subject and sovereign, the diversity of a nation, the great globe itself" (255).
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. Trans. Ralph Manheim. Bollingen Series XLVII. Princeton: Princeton University Press, 1963.
A basic book.
- Neumann, Erich, *The Origins and History of Consciousness*. 2 vols. New York: Harper & Brothers, 1954.
See sections entitled "The Creation Myth" and "The Original Unity."
- Ovid. *Metamorphoses*. Trans. Rolfe Humphries. Bloomington: Indiana University Press, 1969.
In Book III see "The Story of Tiresias" and in Book IV see "The Story of Salmacis." The nymph of the lake Salmacis falls in love with the son of Hermes and Aphrodite. She clings to him so tightly that they become one being. The new being still speaks as "he" and feels he has been made "weaker/By the touch of this evil water"!
- Plato. *Symposium*. Trans. W. Hamilton. Baltimore: Penguin Books, 1951.
See Aristophanes famous story of the origin of the sexes. That story is reprinted in Alan Watts' *The Two Hands of God*.
- Reik, Theodor. *The Creation of Woman: A Psychoanalytic Inquiry into the Myth of Eve*. New York: McGraw-Hill, 1960.
See Chap. I entitled "The First Human Being a Man-Woman?"
- Sayers, Dorothy. "The Human-Not-Quite-Human?" *Unpopular Opinions*. London: Victor Gollancz, 1946.
Sayers speaks of the brain as "that great and sole true Androgyne, that can mate indifferently with male and female and beget offspring upon itself" (146). She also discusses Jesus' attitude toward women.

Von Romer, L. S. A. M. "Ueber die androgynische Idee des Lebens." *Jahrbuch für sexuelle Zwischenstufen*. Leipzig, 1903.

A scholarly study of the androgyne in the Near East, Egypt, and Greece. See Vol. 2, 707-941.

Watts, Alan. *The Two Hands of God: The Myths of Polarity*. New York: Collier Books, 1969.

A fascinating, basic book for understanding the concept of androgyny. He gathers together the "myths which deal with the conflicting dualities of life and their reconciliation."

Zuntz, Gunther. *Persephone: Three Essays on Religion and Thought in Magna Graecia*. Oxford: Clarendon Press, 1971.

This book examines archeological evidence of goddess worship in Sicily and Malta. See Symbolism (bisexual) in the index.

The Dionysian and the Apollonian

The Dionysian is related to the Feminine, the Apollonian to the Masculine.

Bachofen, J. J. *Myth, Religion and Mother Right: Selected Writings of J. J. Bachofen*. Trans. Ralph Manheim. Princeton: Princeton University Press, 1967.

"Dionysus is a woman's god in the fullest sense of the word, the source of all woman's sensual and transcendent hopes, the center of her whole existence. It was to women that he was first revealed in his glory, and it was women who propagated his cult and brought about its triumph." Yet Bachofen claims that Dionysus is the great opponent of matriarchy; he recognizes "the glorious superiority of his own male-phallic nature" (100-101).

Beebe, Maurice. *The Ivory Tower and the Sacred Fount*. New York: New York University Press, 1964.

Similar in concept.

Frazer, James. *The Golden Bough: A Study in Magic and Religion* (1890). 12 vols. London: Macmillan, 1925.

The most complete account of Dionysus is in Vol. I, 384-392. For other pages, see index.

Hillman, James. *The Myth of Analysis: Three Essays in Archetypal Psychology*. Evanston: Northwestern University Press, 1972.

See his defense of using Apollo versus Dionysus to discuss the psyche and the Dionysian possibilities for therapeutic psychology (266). He says we must not only shift our consciousness in regard to the feminine, we must also reimagine Dionysus.

Monsman, Gerald. *Pater's Portraits*. Baltimore, 1967.

See 18-21 for a discussion of Pater's concepts of the Apollonian and Dionysian and his interest in rebirth to achieve wholeness.

- Nietzsche, Friedrich. "Dionysus and Apollo." *The Birth of Tragedy*. Trans. Clifton P. Fadiman. In *The Philosophy of Nietzsche*. New York: The Modern Library, 1954. 951-1088.
His interesting discussion of the Apollonian and Dionysian helps illuminate the masculine-feminine dichotomy.
- Otto, W. F. *Dionysus: Myth and Cult*. Trans. R. Palmer. Bloomington: Indiana University Press, 1965.
- Pater, Walter. "A Study of Dionysus" (1876). *Greek Studies*. London, 1910.
- Spears, Monroe K. *Dionysus and the City: Modernism in Twentieth-Century Poetry*. London: Oxford University Press, 1970.
He says Dionysus is "the appropriate symbol for the forces unleashed" by the four founders of modernism: Freud, Nietzsche, Frazer, and Marx. Dionysus is the best symbol for modernism because "he suggests the dynamic energy and profound disruptive force of the revolution" (39-40).

The myth of femininity

- Appignanesi, Lisa. *Femininity and the Creative Imagination: A Study of Henry James, Robert Musil, and Marcel Proust*. New York: Barnes & Noble, 1973.
A study of the "myth of femininity." She uses "myth" in Roland Barthes' sense: "a statement which bears no *direct* relationship to the object it describes (woman) and evokes a range of suggestions which is culturally determined" (2).
- Hillman, James. *The Myth of Analysis: Three Essays in Archetypal Psychology*. Evanston: Northwestern University Press, 1972.
See Part III entitled "On Psychological Femininity."
- Klein, Viola. *The Feminine Character: History of an Ideology*. New York: International Universities Press, 1945.

The masculine and feminine principles

- Custance, John. *Wisdom, Madness and Folly: The Philosophy of a Lunatic*. London: Victor Gollancz Ltd., 1951.
Custance, a manic-depressive, identifies the manic experience with the Feminine and the depressive experience with the Masculine.
- Firestone, Shulamith. *The Dialectic of Sex*. New York: Bantam Books, 1971.
In the chapter entitled "Dialectics of Cultural History" she speaks of two "cultural responses" which she terms "Aesthetic" and "Technological." She asserts that "the correspondence of these two cultural modes with the two sexes is unmistakable" (175).
- Jung, C. G. *The Collected Works of C. G. Jung*. Trans. R. F. C. Hull. Bollingen Series XX. Princeton: Princeton University Press, 1953.
See, for instance, the following:

Vol. 5, *Symbols of Transformation*

The Feminine in Jung is associated with creativity as well as the unconscious. "The self, as a symbol of wholeness, is a *coincidentia oppositorum*, and therefore contains light and dark simultaneously" (368). "The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to the womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing; and in every conquest he wins back again the smiling, loving and life-giving mother" (389-390). See chapters entitled "Symbols of the Mother and of Rebirth," "The Battle for Deliverance from the Mother," and "The Dual Mother."

Vol. 6, *Psychological Types*

See chapter entitled "The Apollonian and the Dionysian."

Vol. 7, *Two Essays on Analytical Psychology*

This volume includes "The Psychology of the Unconscious" and "The Relations between the Ego and the Unconscious." The latter is divided into two parts: "The Effects of the Unconscious upon Consciousness" and "Individuation." "Individuation" includes the chapter on "Anima and Animus."

Vol. 9, Part I, *The Archetypes and the Collective Unconscious*

Includes chapters entitled "Archetypes and the Collective Unconscious," "Concerning the Archetypes, with Special Reference to the Anima Concept," "Psychological Aspects of the Mother Archetype," "Concerning Rebirth," and "Concerning Mandala Symbolism."

Vol. 9, Part II, *Aion: Researches into the Phenomenology of the Self*

Includes chapters entitled "The Shadow," "The Syzygy: Anima and Animus," "The Self." See 31 on symbols of wholeness.

Vol. 10, *Civilization in Transition*

Includes chapters entitled "The Role of the Unconscious," "The Spiritual Problem of Modern Man," "The Fight with the Shadow," and "Woman in Europe."

Vol. 11, *Psychology and Religion: West and East*

Vol. 12, *Psychology and Alchemy*

See the index under androgyny and hermaphrodite. Chapter 3 deals with "The Symbolism of the Mandala."

Vol. 13, *Alchemical Studies*

Includes "Commentary on 'The Secret of the Golden Flower'."

Vol. 14, *Mysterium Coniunctionis*

See androgyne, androgyny in the index. Chapter 5 is on Adam and Eve.

Vol. 16, *The Practice of Psychotherapy: Essays on the Psychology of Transference and Other Subjects*

See index under anima, androgyne, and hermaphrodite.

- Jung, C. G. and Kerenyi, C. "The Special Phenomenology of the Child Archetype." *Essays on a Science of Mythology*. Trans. R. F. C. Hull. Bollingen Series XXII. New York: Pantheon Books, 1949.
See section entitled "The Hermaphroditism of the Child." "Man's imagination has been preoccupied with this idea (of the hermaphrodite) over and over again on the high and even the highest levels of culture."
- Lawrence, D. H. "Apropos of *Lady Chatterley's Lover*." *Phoenix II*. Ed. Warren Roberts and Harry T. Moore. New York: Viking, 1936.
Lawrence speaks of two ways of knowing: "knowing in terms of apartness, which is mental, rational, scientific, and knowing in terms of togetherness, which is religious and poetic."
- Lawrence, D. H. "Study of Thomas Hardy." *Phoenix: The Posthumous Papers of D. H. Lawrence*. Ed. Edward D. McDonald. London: Heinemann, 1936.
See 440-516 where he discusses the male and female principles. Lawrence keeps the duality, seeing men and women as complementary. However, he also speaks of the balancing of the male and female within the whole person (ex. 509).
- Lubac, Henri de. *The Eternal Feminine: A Study on the Text of Teilhard de Chardin*. Trans. René Hague. New York: Harper & Row, 1971.
- Sterns, Karl. *The Flight from Woman*. New York: Farrar, Straus & Giroux, 1965.
See the introduction.
- Thurston, Linda. "On Male and Female Principle." *The Second Wave*, I (Summer 1971), 38-42.
An excellent article.
- Ulanov, Ann Belford. *The Feminine in Jungian Psychology and in Christian Theology*. Evanston: Northwestern University Press, 1971.
Her aim is "to gather together in one volume what Jung and Jungians have discovered about the feminine and to explore the opportunities that the Jungian approach has given us to see the place of the feminine in Christian theology." The whole book is of interest but see especially the chapters entitled "Descriptions of the Feminine," "Feminine Consciousness, Feminine Spirit," and "Archetypes of the Feminine."
- Weininger, Otto. *Geschlecht und Charakter*. Wien and Leipsig, 1904.
Appignanesi translates this statement by Weininger: "Man and woman are like two substances which are distributed among living individuals in varying mixed proportions, without the coefficient of one substance ever vanishing. In experience, one might say, there is neither man nor woman, only masculine and feminine" (10). Despite his sexism, his work is helpful in defining the Masculine and Feminine principles.

Androgyny and the body

- Glenn, Jules. "Opposite-Sex Twins." *Journal of the American Psychoanalytic Association* (October 1966), 757.

- Heilbrun, Carolyn. "A Course of Mistaken Identity." *Columbia Forum* (Summer 1964).
- Money, John and Ehrhardt, Anke. *A Man & Woman, Boy & Girl: The differentiation and Dimorphism of Gender Identity from Conception to Maturity*. Baltimore and London: The John Hopkins University Press, 1972.
This book deals with the biogenetic, physiological, and psychosocial aspects of hermaphroditism.
- Nicolson, Nigel. *Portrait of a Marriage: V. Sackville-West and Harold Nicolson*. New York: Atheneum, 1973.
Includes an autobiography by Vita Sackville-West interspersed with a commentary on her love relationships. Her androgynous being was the subject of Virginia Woolf's fantasy-biography *Orlando*.
- Young, Hugh Hampton. *Genital Abnormalities, Hermaphroditism, and Related Adrenal Diseases*. Baltimore: Williams and Wilkins, 1937.

The androgynous moment

- The moment of wholeness or ecstasy provides an inkling of what the prolonged experience of wholeness would be like in an androgynous society.
- Bakan, David. *Sigmund Freud and the Jewish Mystical Tradition*. Princeton, 1958.
See esp. 282-285. According to Busst, Bakan tries to restore the mystical experience rather than psychological factors as the source of the notion of androgyny.
- Bazin, Nancy Topping. *Virginia Woolf and the Androgynous Vision*. New Brunswick: Rutgers University Press, 1973.
See especially Chapter II, "The Spherical Vision."
- Cornwell, Ethel F. *The Still Point: Theme and Variations in the Writings of T. S. Eliot, Coleridge, Yeats, Henry James, Virginia Woolf, and D. H. Lawrence*. New Brunswick: Rutgers University Press, 1962.
An excellent book. The "still point" is "the spiritual center where all opposites are reconciled, the complete vision perceived, complete reality experienced, and complete being attained" (4).
- Laski, Marghanita. *Ecstasy: A Study of Some Secular and Religious Experiences*. Bloomington: Indiana University Press, 1961.
Important for understanding the androgynous moment and its relation to the androgynous society. "Adamic ecstasy" is the name she gives "to ecstatic experiences principally characterized by feelings that life is joyful, purified, renewed, but which lack feelings of knowledge gained or contact made" (103). Adamic ecstasies involve "feelings of unity, eternity, heaven," also feelings of "kindness and love" (295). One gets a "feeling of self and environment transformed." Then the wish of the ecstatic is "to attain the unitive state in which the feelings of ecstasy may be continuously enjoyed." Laski suggests that it is "the postulation of a continuous state of adamic

ecstasy that has led to so many constructs of communities where the lives, values, and surroundings of the inhabitants symbolize the feelings of adamic unitive states" (296).

Lewin, Bertram. *The Psychoanalysis of Elation*. New York, 1950.

Zaehner, R. C. *Mysticism: Sacred and Profane* (1957). London: Oxford University Press, 1961.

See the chapters entitled "Madness" and "Integration and Isolation." For androgyny, see 40, 101, 112.

Need for the "feminization" of society

Arnold, F. X. *Woman and Man*. Trans. Rosaleen Brennan. London: Nelson, 1963.

According to Ulanov, he "describes the high price humanity had paid for its neglect of the feminine and its sometimes exclusive reliance on the male viewpoint."

Freire, Paulo. *Pedagogy of the Oppressed* (1968). Trans. Myra Bergman Ramos. New York: Herder and Herder, 1971.

Freire advocates what can be called a "Feminine" (non-hierarchical) way of teaching which lets the oppressed "discover how to participate in the transformation of their world."

Harding, Esther. *Woman's Mysteries Ancient and Modern: A Psychological Interpretation of the Feminine Principle as Portrayed in Myth, Story, and Dreams*. New York: Bantam, 1971.

Harding asserts that the psyche is both male and female. When "all the male is in the man and all the female is in the woman, it follows that each of them remains one-sided, for the un-lived side of the psyche, being unconscious, is projected to the partner." "In Western patriarchal society . . . the feminine principle has not been adequately recognized or valued in our culture" (123).

Holbrook, David. "R. D. Laing and the Death Circuit." *Encounter*, 31 (2 August 1968), 35-45.

"What our society lacks is opportunities for us to complete our processes of growth, in terms of *being* by human contact, by love and sympathy, by creativity and modes of the 'feminine element'" (39).

Kellen, Konrad. *The Coming Age of Woman Power*. New York: Peter H. Wyden, Inc., 1972.

Kellen advocates the "feminization" of societies and believes that the rise of "woman power" in both capitalist and communist countries will contribute to a "world detente." He believes that "woman power will be the source of a better life for both sexes." Although confused ideologically, Kellen is, in his own limited way, advocating an androgynous society.

Marcuse, Herbert. *Eros and Civilization: A Philosophical Inquiry into Freud* (1955). Boston: Beacon Press, 1966.

"The vision of a non-repressive culture . . . aims at a new relation between instincts and reason" (197).

Marcuse, Herbert. "Marxism and the New Humanity: An Unfinished Revolution." *Marxism and Radical Religion*. Ed. John C. Raines and Thomas Dean. Philadelphia: Temple University Press, 1970.

He recognizes the need for a "new" human being. He sees a link between domination or oppression and the prevalence of the "phallic personality."

Neumann, Erich. *Depth Psychology and a New Ethic*. Trans. Eugene Rolfe. New York: G. P. Putnam's Sons, 1969.

Woolf, Virginia. *Three Guineas*. London: Hogarth Press, 1938.

Woolf saw a relationship between the tyranny of fascism and the tyranny of the patriarchal state.

The androgynous ideal and literature

Balzac, Honoré. *Séraphita. Oeuvres complètes de H. de Balzac*. Vol. XXII. Ed. Michel Lévy. 1870.

This is a novel based on Swedenborg's theories of the perfect man. Séraphitus-Séraphita, the protagonist-androgyne, loves and is loved by both a male (Wilfred) and a female (Minna). "He" is a "complete being."

Bazin, Nancy Topping. *Virginia Woolf and the Androgynous Vision*. New Brunswick, New Jersey: Rutgers University Press, 1973.

Bazin, Nancy and Freeman, Alma. *The Cry for Androgyny in Twentieth Century British Literature*. (Book in progress).

Chapter I discusses how one teaches literature to enable students to move closer to the androgynous ideal. Chapter II clarifies what is meant by the androgynous vision. The remaining chapters will apply the "androgynist" approach to the selected works (by Lawrence, Joyce, Woolf, Forster, Eliot, and Lessing) and show the cry for androgyny in them.

Blake, William uses the idea of androgyny especially in *Jerusalem*.

Goddard, Harold C. *The Meaning of Shakespeare*. Chicago: University of Chicago Press, 1951.

Good on the balance of the feminine and masculine qualities in Shakespeare's characters.

Gray, Ronald D. *Goethe the Alchemist*. Cambridge, 1952.

See esp. Chap. X, "Male and Female."

Heilbrun, Carolyn. "The Masculine Wilderness of the American Novel." *Saturday Review*, 29 (January 1972), 41-44.

Heilbrun, Carolyn G. *Toward a Recognition of Androgyny*. New York: Alfred A. Knopf, 1973.

A major work both in scope and quality. She begins with Greek literature and ends with the Bloomsbury Group. Androgyny, writes Heilbrun, "defines a condition under which the characteristics of the sexes, and the human impulses expressed by men and women, are not rigidly assigned" (x). "Androgyny suggests a spirit of reconciliation between the sexes; it suggests, further, a full range of experience open to individuals who may, as women,

be aggressive, as men, tender; it suggests a spectrum upon which human beings choose their places without regard to propriety or custom" (x-xi). "It is in those works where the roles of the male and female protagonist can be reversed without appearing ludicrous or perverted that the androgynous ideal is present" (10). "In androgynous novels, the reader identifies with the male and female characters equally; in feminist novels, only with the female hero" (58). "*Wuthering Heights* . . . is an androgynous novel; the sense of waste, of lost spiritual and sexual power, of equality of worth between the two sexes, is presented with no specific cry for revolution, but with a sense of a world deformed" (59). Heilbrun also sees *Clarissa*, *Vanity Fair*, and *The Scarlet Letter* as androgynous novels. Nearly androgynous are certain feminist novels by male writers like Thomas Hardy, Wilkie Collins, George Gissing, and George Meredith. Finally she writes of Bloomsbury "not as the apotheosis of the androgynous spirit, but as the first actual example of such a way of life in practice" (115). They lived "as though reason and passion might be equal ideas" (118).

LeGuin, Ursula. *The Left Hand of Darkness*. New York: Ace Books, 1969.

A science fiction novel that J. J. Wilson had her students read in a course on androgyny at California State College, Sonoma. The Gethenans "do not see one another as men or women." "There is no division of humanity into strong and weak halves, protective/protected, dominant/submissive, owner/chattel, active/passive. In fact the whole tendency to dualism that pervades human thinking may be found to be lessened, or changed, on [the planet] Winter" (93-94).

Marder, Herbert. *Feminism and Art: A Study of Virginia Woolf*. Chicago: University of Chicago Press, 1968.

Péladan, Sar. *L'Androgyne* (1891). This is the eighth volume in a series of novels entitled *La décadence latine*.

In 1910 Péladan discussed the topic again in a brochure entitled *De l'androgyne*. However, his heroes are discussed in terms of a perfect sensuality; the metaphysical sense is lost. (Eliade, *The Two and the One*, 99-100).

Praz, Mario. *The Romantic Agony*. Oxford, 1951.

For the decadents' concept of the androgyne.

Rich, Adrienne. *Diving Into the Wreck: Poems 1971-1972*. New York: W. W. Norton, 1973.

From "The Stranger":

if they ask me my identity
what can I say but
I am the androgyne
I am the living mind you fail to describe
in your dead language
the lost noun, the verb surviving
only in the infinitive
the letters of my name are written under the lids
of the newborn child

From "Diving into the Wreck":

And I am here, the mermaid whose dark hair
streams black, the merman in his armored body
We circle silently
about the wreck
we dive into the hold.
I am she: I am he

Shelley, Percy Bysshe also works with the theme of androgyny. Barbara Gelpi mentions "Laon and Cythna," "Prometheus Unbound," and "Epipsychidion" in particular.

Warren, Barbara. *The Feminine Image in Literature*. Hayden Humanities Series. Rochelle Park, New Jersey: Hayden Book Company, Inc., 1973.

Part IV (196-266) of this literature anthology is entitled "The Androgynous Mind: The Marriage of Self and Soul." It presents "some images of the androgynous mind—of men and women who are in touch with the feminine and masculine elements of their natures." The pieces included seem wisely chosen.

Watson, Barbara Bellow. *A Shavian Guide to the Intelligent Woman*. New York: W. W. Norton, 1964.

A discussion of Shaw's attitudes toward women and androgyny.

Williams, John Michael. *Androgynous Child*. Androgyny is a central theme in this booklet of Williams' poetry found in the Boston bookstore, 100 Flowers. No address or date in the booklet.

Woolf, Virginia. *Orlando: A Biography* (1928). London: The Hogarth Press, 1958.

This is a fantasy-biography of her androgynous friend, Vita Sackville-West. Virginia Woolf felt that, like writers, periods in history seem either predominantly masculine or predominantly feminine in character. In accord with this idea, she has her hero-heroine change sex as she lives through several centuries.

Woolf, Virginia. *A Room of One's Own*. New York: Harcourt, Brace and Company, 1929.

Essential for understanding Virginia Woolf's concept of androgyny.

Feminist consciousness/Marxist consciousness

Bender, Frederic L. (ed.). *Karl Marx: The Essential Writings*. New York: Harper, 1972.

Engels, Frederick. *The Origin of the Family, Private Property, and the State*. New York: International Publishers, 1942.

Freud, Sigmund. "The Most Prevalent Form of Degradation in Erotic Life" (1912). *On Creativity and the Unconscious: Papers on the Psychology of Art, Literature, Love, Religion*. New York: Harper & Row, 1958.

Important for understanding the virgin-whore dichotomy and its relation to the incest taboo and overpossessive (because oppressed) mothers.

- Fromm, Erich (ed.). *Marx's Concept of Man*. Trans. T. B. Bottomore. New York: Frederick Ungar, 1961.
- Larguia, Isabel and Dumoulin, John. "Towards a Science of Women's Liberation." *NACLA's Latin America and Empire Report*, VI, 10 (December 1972), 3-20.
An excellent article which analyzes the role of women (including housewives) in the economy.
- Marx, Karl. *Economic and Philosophical Manuscripts*. Paris, 1844.
- Memmi, A. *Dominated Man: Notes Toward a Portrait*. New York: Orion Press, 1968.
Good on the psychology of the oppressor and the oppressed.
- Millett, Kate. *Sexual Politics*. Garden City, New York: Doubleday, 1970.
- Mitchell, Juliet. *Woman's Estate*. New York: Vintage, 1973.
- Rowbotham, Sheila. *Woman's Consciousness, Man's World*. Baltimore: Pelican Books, 1973.
- Sontag, Susan. "The Third World of Women." *Partisan Review*, XL, 2 (1973), 180-206.
Sontag is aware of the power struggle women have to face and of the radical changes needed to eliminate patriarchal oppression.
- The Woman Question: Selections from the Writings of Karl Marx, Frederick Engels, V. I. Lenin, Joseph Stalin*. New York: International Publishers, 1951.

The androgynous ideal and teaching

- As Richard Shaull says in his Foreword to Paulo Freire's *Pedagogy of the Oppressed*: "There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, or it becomes 'the practice of freedom,' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."
- Baxandall, Lee. *Radical Perspectives in the Arts*. Baltimore: Penguin Books, 1969.
Read especially the article by Meredith Tax, "Culture Is Not Neutral, Whom Does It Serve?"
- Ellmann, Mary. *Thinking About Women*. New York: Harcourt Brace Jovanovich, Inc., 1968.
Among other topics she deals with "phallic criticism" and "feminine stereotypes" in literature.
- Kampf, Louis and Lauter, Paul. *The Politics of Literature: Dissenting Essays in the Teaching of English*. New York: Vintage, 1970.
See especially the introduction and the articles under Section I.

Androgyny related to contemporary life

- Bazin, Nancy and Freeman, Alma. "The Androgynous Vision." *Women's Studies*, 2, 2, 1974.
- Bem, Sandra. "The Measurement of Psychological Androgyny." *Journal of Consulting and Clinical Psychology*. In press.
- Bem, Sandra. "Sex-role Adaptability: One Consequence of Psychological Androgyny." *Journal of Personality and Social Psychology*, 1975.
An experimental study which demonstrates that an androgynous orientation gives a person the ability to adapt to diverse situations. She also has an unpublished article, "Psychology Looks at Sex Roles: Where Have All the Androgynous People Gone?" Bem is at Stanford University.
- Bird, Caroline with Briller, Sara Welles. *Born Female: The High Cost of Keeping Women Down*. New York: Pocket Books, 1969.
In Chapter 8 entitled "The Androgynous Life" she suggests five factors that are moving us closer to the androgynous life.
- Block, Jeanne. "Conceptions of Sex Role: Some Cross-cultural and Longitudinal Perspectives." *American Psychologist*, 28 (1973), 512-526. She is at Berkeley.
- Broverman, I. K., et al. "Sex Role Stereotypes and Clinical Judgments of Mental Health." *Journal of Consulting and Clinical Psychology*, 34 (1970), 1-7.
- Daly, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Boston: Beacon Press, 1973.
An important book. Her ideal is the androgynous human being and the androgynous mode of living. She speaks of "striving toward psychic wholeness, or androgyny."
- Eliade, Mircea. *Myths, Dreams, and Mysteries: The Encounter between Contemporary Faiths and Archaic Realities* (1957). Trans. Philip Mairet. New York: Harper & Row, 1967.
See section entitled "Androgyny and Wholeness," 174-175. Eliade says androgyny "has become a general formula signifying *autonomy, strength, wholeness*."
- Heilbrun, Carolyn. "On Androgyny." *Women's Studies*, 2, 2, 1974.
- MacKinnon, Donald W. "What Makes a Person Creative?" *Saturday Review* (10 February 1962), 15-17, 69.
Tests showed that creative men have a "balance of masculine and feminine traits."
- Pratt, Annis. "The New Feminist Criticism." *A Case for Equity: Women in English Departments*. Ed. Susan McAllester. Urbana: National Council of Teachers of English, 1971. 26-32.
- Raymond, Janice. "Beyond Male Morality." *Proceedings of the Working Group on Women and Religion*. Ed. J. P. Goldenberg. University of Montana: American Academy of Religion, 1972.
She says the ideal is "a dynamic metaphysical process of becoming, in which what has been traditionally circumscribed as masculine and feminine

is divested of its sex-typing and categorization and is brought together into a new reality of being, a new wholeness of personhood."

Roszak, Betty and Theodore (eds.). *Masculine/Feminine: Readings in Sexual Mythology and the Liberation of Women*. New York: Harper, 1969.

An excellent foreword shows the damaging effect of sex roles. Theodore Roszak's article "The Hard and the Soft" suggests the link between sex roles and violence; the term for global annihilation is "wargasm." Alice Rossi's article "Sex Equality: The Beginning of Ideology" suggests the need for an androgynous world: "With the hybrid model of equality one envisages a future in which family, community, and play are valued on a par with politics and work for both sexes, for all the races, and for all social classes and nations which comprise the human family" (186). The final piece entitled "The Androgynous World" is a selection from the Conclusion of Simone de Beauvoir's *The Second Sex*.

Secor, Cynthia. "Androgyny: An Early Reappraisal." *Women's Studies*, 2, 2, 1974.

Stimpson, Catharine. "The Androgyne and the Homosexual." *Women's Studies*, 2, 2, 1974.

Thurston, Linda. "On Male and Female Principle." *The Second Wave: A Magazine of New Feminism*, I, 2 (Summer 1971), 38-42.

Williamson, Nancy. "Snails and Spice: Sex Role Stereotyping and the Concept of Androgyny." *The Second Wave: A Magazine of New Feminism*, I, 2 (Summer 1971), 26-28.

Many thanks to Cynthia Secor and to others who have shown an interest in the development of this bibliography. I hope I shall be hearing from everyone working with the concept of androgyny.