

Tribhuvan University

**Female Position in James Joyce's Short Stories "Clay," "Eveline" and "Araby"**

A Thesis Submitted to the Department of English, Faculty of Humanities and Social Sciences, Ratna Rajya Laxmi Campus, Tribhuvan University, Kathmandu, in Partial Fulfillment of the Requirements for Degree of Master of Arts in English.

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**Letter of Approval**

This thesis entitled “Female Positioning in James Joyce’s Short Stories “Clay”, “Eveline” and “Araby” submitted to the Department of English, Ratna Rajya Laxmi Campus, by Kalpana Dahal has been approved by the undersigned member of the Research Committee.

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## Abstract

This research work on James Joyce's short stories, "Clay", "Eveline" and "Araby" (1914) studies the existing male domination, female subordination, unstable and immoral social condition and resulting impulsiveness on part of the suffering characters, especially Eveline and Maria. Eveline is motivated by what marrying Frank could give her respect, more freedom but at the final moment she could not marry with her lover. She is more responsible towards her family. Her gender roles are assigned by society. She internalizes female responsibilities and roles from the early ages. Culture determines Eveline's role therefore she is doing work for her brothers and drunkard father. Maria from the "Clay", also responsible for the society. She works in laundry and serves pre-prostituted women. She is nurse for her two brothers. She has middle age but still unmarried. In "Araby" narrator's girlfriend has not freedom to visit bazaar with a boy. She has take care her two brothers who may fight with other boys. In this three stories, all female character are guided by what culture says and doing their work on the basis of gender.

In order to study female positioning in the short stories, the theory of feminism, gender and sex becomes important for addressing the Eveline, Maria and girlfriend of narrator's situation. Gender is culturally and socially constructed and sex is natural biological difference between men and women. Eveline, Maria and girlfriend of narrator's are internalizes female behavior, role and responsibility, dress, etc from the early age so they are more responsible for society than personal life. Culture teaches them their role, where they learn from their grandmother, mother and sisters. The feminist writers whose ideas have been helpful for this research are Simon de Beauvior , Garda Lerner, Mary Wollstonecraft etc. The analysis of female characters from the stories is enhanced by historical analysis between woman in the stories and situation of Irish women.

## **Declaration**

I hereby declare that the thesis entitled, **“Female Positioning in James Joyce’s Short Stories**

**“Clay,” “Eveline” and “Araby”** is my own original work carried out as a Master’s

Student at the Department of English at Ratna Rajyalaxmi Campus

except to the extent that assistance from others in this

thesis’s design and conception or in Presentation

style and linguistic expression are duly acknowledged.

All resources used for this thesis have been fully and properly cited. It contains no material

which to a substantial extent has been accepted for the award of any

other degree at Tribhuvan University or any other

Educational institution, except where due

acknowledgement is made in the thesis.

Kalpana Dahal

April 2018

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## **Introduction: Gendering the Women in Joyce's Short stories**

Gender is cultural, socially constructed and sex is natural biological differences between men and women. According to *Oxford Advanced Learner's Dictionary*, gender is "The fact of being male or female, especially when considered with reference to social and cultural differences, not difference in biology" (644). Gender roles are viewed as being learnt through socialization. Culture is thus put forward as the key to understanding why men and women hold different attitudes and behavior and why society actually expects them to behave in different ways and accept these differences as natural. Their gender roles are assigned to them not by biology but by society's norms and values regarding the different sexes. The terms sex and gender are closely linked yet they are not same. According to *Oxford Advanced Learner's Dictionary*, Sex is "The state of being male or female" (1401). Society decides what male does and female. A child born with female or male organ this is sex but when society tag them you are female and you have limited rules and you are male so you have lot of freedom, it is gender.

Similarly in terms of gender Lois Tyson in *Critical Theory Today A User-Friendly Guide*, remarks "In every domain where patriarchy reigns, women is 'other'; she is objectified and marginalized, defined only by her difference from male norms and values, defined by what she lacks and men have"(92). A boy wears paint and shirt, he has short hair which is learn from grandfather, father and other male members of society. Who has long hair, wears long dress, should be polite while those with female sex characteristics are perceived as girls and women.

Little girls have been told early in their childhood time that they cannot ride bike, cannot do job, cannot do decision, cannot do math in school etc. Patriarchal teaches girl to be shy from the early age. Traditional gender roles assumed that men are supposed to be strong in physically and emotionally. They are not supposed to cry because crying is considered a sign of weakness.

Similarly, patriarchy assumed that females are not strong in physically and mentally. They have a crying nature and weak power. This assumption rooted in the society therefore women get lower position. Patriarchy limits women in house, they work for long hours without paying. According to *Oxford Advanced Learner's Dictionary*, Patriarchy is “A society, system or country that is ruled or controlled by men” (1114). From the morning to night women are busy in caring children, other members and house work. Male does job and other business. Male are the main source of economic in the house so he has the power in the house. Among all members of the house father, husband and son are the superior because they earn money. Male members of family give the position for the woman. Very rare woman can get job at office, but there is also inequality between man and female for the same work.

Male gets good money for the same works but woman cannot. Nepali writer Ramlal Joshi in his story *Yeina* presents the condition of woman in patriarchal society (120). In his story, male presents as handsome, tall and intelligent and woman presents as a weak and depended. When baby girl is growing patriarchy started to watch her. Girl learns many roles from her mother and grandmother. She has to long hair, wear long skirt, should be shy nature, talks in low voice, talks with smile. These rules are told by her mother and grandmother so she internalized these rules from the beginning of her childhood. Girls are interested with makeup, wear lipstick, kajal, earrings, style of hair because when she was small her mother did these acts so she learned.

Feminism is a response to male dominance. Women's movements have not all been called feminist movements; however, they are all considered movements based on responding to male dominance. For the purpose of this thesis, women's historical marginalization and oppression are the focus. Although the women's movement in western societies was initially started by white middle-and upper-class women, it has evolved to include women with diverse



backgrounds. Feminism began with women questioning their place in a patriarchal society. The control men had over women was examined and this established the ground on which women stated their concerns about being subjugated to men. A definition of feminism that enhances this understanding of the position of women in a patriarchal society is necessary. Gerda Lerner, *The Creation of Feminist Consciousness* defines feminist consciousness as she says:

I define feminist consciousness as the awareness of woman that they belong to a subordinate group; that they have suffered wrongs as a group; that their condition of subordination is not natural, but is societally determined; that they must join with other women to remedy these wrongs; and finally, that they must and can provide an alternate vision of societal organization in which women as well as men will enjoy autonomy and self determination. (14)

Feminist consciousness challenges patriarchal practices, and its purpose is to seek equality between men and woman, rather than perpetuating notions of the superiority of men and inferiority of woman that are apparent in patriarchy. Feminist consciousness developed over time and has taken different forms throughout history and is based on collective thought and action. Recognizing the history of women's marginalization and oppression is what creates the motivation to make change. Lerner says that a collective vision is necessary because it adds strength to women's assertion that male dominance is an unjust social practice. She says feminism offers a different vision for the organization of society, a vision whereby equality of men and women is practice.

Hence, feminist consciousness was initiated by women and remains a source of empowerment. Every ideology has points of self-contradiction, of illogic, that permit us to understand its operations and decrease its influence, for instance, as Mary Wollstonecraft resisted

patriarchal ideology in 1792 when she wrote *A Vindication of the Rights of Women*, as Virginia Woolf resisted patriarchal ideology in 1929 when she wrote *A Room of One's Own* and Simone de Beauvoir resisted patriarchal ideology in 1949 when she wrote *The Second Sex*, and as feminist theorists continue to resist it today. One of the founder of the academic field of women's history, Gerda Lerner's *The Creation of Feminist Consciousness* resisted patriarchal ideology.

In *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy*, Gerda Lerner argues that woman can only create lasting social change through collective power. Lerner goes through history to discuss how male dominance was maintained. She states that male dominance was perpetuated by men who documented the history of social life as a male endeavor. Because texts were written by men they assumed or promoted their own superiority, women were assumed to lack intelligence, but in actuality, women were not allowed to be literate. The idea of men as natural rulers and as naturally superior to women has been kept alive by men. Lerner writes about the famous philosopher, Aristotle, who "had fixed women in a status of being less-than-human. The female is, in his words, 'as it were, a mutilated male'"(6). Having an 'intellectual' man describe women in this way has had the effect of upholding the belief that women's subjugation is normal and natural. Patriarchy continues to manifest in many different ways, and it is therefore necessary to keep feminist consciousness going because western society continues to be based on men having power. In regard to the education of women, Lerner says that this was one way male dominance was maintained. She suggests that if a woman wanted to be educated it had to be a choice between wifedom/motherhood or life of aloneness.

Similarly Simon de Beauvoir remarks in *The Second Sex* “My idea is that all of us, men as well as women, whoever we are, should be considered as human beings, certainly women like man is a human being” (33). Man and woman both are human being but our society separate them from this tag. Woman are like man and both are human and belongs from same society but male rule society marginalized female. The fact is that every concrete human being is always uniquely situated. Woman are other in society. The category of other is as original as consciousness itself. The duality between self and other can be found in the most primitive societies. There have always been women; they are women by their physical structure. As far back as history can be traced, they have always been subordinate to men; their dependence is not the consequence of an event or a becoming, it did not happen.

From the history, women are marginalized by male. Women are the subject of prestige. And this history is made by male. At the moment that woman are beginning to share in the making of the work, this world still belongs to men (34). Women are taken as a prestige who cannot walk without the permission of her male members of family. They are prestige of her father and brothers, husband and so on. Male member of society feels proud where there female are shy nature, limited in housework, were traditional dress etc. But nowadays female are against to this male dominated society. They started resist.

### **Endowed Woman’s Position in Short Stories of James Joyce**

This research work on James Joyce’s short stories, “Clay,” “Eveline” and “Araby” (1914) studies the existing male domination, female subordination, unstable and immoral social condition and resulting impulsiveness on part of the suffering characters, especially Eveline and Maria. Eveline is motivated by what marrying Frank could give her respect, more freedom but at the final moment she rejects to marry with her lover. She is not escape from married but it is a

powerful means of resistance of traditional norms what patriarchal says. She uses her choice whether married or not. Society calls good girl where girl get married, bears children but Eveline breaks this patriarchal system.

Eveline internalizes that she is female and not equal to her brother from the early age and society taught her female's roles and responsibility. She obeys her traditional norms and values. She is caretaker of her father and siblings and she feels guilty leaving for the sake of her own happiness. As Eveline's father begins to threaten her more. She is the new outlet for her father's violence. His brutality makes Eveline sad and weak. The story "Eveline" where we can see:

She sometimes felt herself in danger of her father's violence. She knew it was that had given her the palpitations. When they were growing up, he had never gone for her, like he used to go for Harry and Ernest, because she was a girl; but latterly he had begun to threaten her and say what he would do to her only for her dead mother's sake. (37)

Her father never supports her because she is girl but he likes his son. Society teaches that girls are made for house work, caretaker of family and boys are not limited in house. Woman are unpaid worker, there work are not visible. What their grandmother do, mother follows and what mother does daughter should follow. According to Simon de Beauvior in her book *The Second Sex* "Be woman, stay woman, become woman so not every female human being is necessarily a woman; she must take part in this mysterious and endangered reality known as femininity. Is femininity secreted by the ovaries (25)?" These social norms or cultural constructed norms compel to internalized that woman are made for house not for other work. So they could not make decision and could not go against male dominated society. Eveline biologically female but culture makes her deep rooted female. Society calls her good girl because she obeys what society

teaches. "Humanity is male, and man defines woman, not in herself, but in relation to himself she is not considered an autonomous being" (26). She has to work hard to keep the house together.

She is about to explore another life with Frank:

Escape! She must escape! Frank would save her. He would give her life, perhaps love, too. But she wanted to live. Why should she be unhappy? She had a right to happiness. Frank would take her in his arms, fold her in his arms. He would save her. He would give her life, perhaps love, too. But she wanted to live. (40)

Eveline is motivated by what marrying Frank could give her respect, more freedom. She decides to choose way of happiness. She has right to be happy but it is hard to cross her social norms. She is jobholder so her responsibility is to keep family together. but at the final moment she could not run with Frank. She thinks what changes will be after marriage, she compares her father and lover and she feels who brought her in this world. From the early age her father could not understand her, how can Frank understand? she does not feel secure life with male:

‘Come!’

All the seas of the world tumbled about her heart. He was drawing her into them: he would drown her. She gripped with both hands at the iron railing.

‘Come!’

No! No! No! it was impossible. Her hands clutched the iron in frenzy. Amid the seas she sent a cry of anguish.

‘Eveline! Ewy! (41)

At the final moment Eveline could not run with Frank. She set her white face to him, passive like a helpless animal (18). Her eyes gave him no sign of love or farewell or recognition. She takes her familial responsibility than her love. Eveline takes herself why should I marry and be a wife

of unknown people its better to stay with her drunkard father. She also thinks my own father is behaving me like a slave, what should other be in this case. Because both are male and guided by patriarchy.

Maria, female protagonist in “Clay,” represents a quit life of unmarried maid who is famous for her peacemaking role in laundry. She is middle aged but still unmarried. It shows Maria also rejects marriage. She chooses her freedom not marrying with man. She also breaks the rule of patriarchal society. Maria says she did not want any ring or man either (74). She is hard working, good hearted women. She works hard at the shelter, helping fallen women to begin a new life. She is worried about her two brothers:

She hoped they would have a nice evening. She was sure they would, but she could not help thinking what a pity it was Alphy and Joe were not speaking.

They were always falling out now, but when they were boys together they used to be the best of friends; but such was life. She got out of her tram at the pillar and ferreted her way quickly among the crowds. She went into Downes’s cake-shop but the shop was so full of people that it was a long time before she could get herself attended to.(75)

Maria served as their nurse when Joe and Alphy were small. She always worries about her brothers. She wants to keep together her family. Maria has also responsibility to take care her family and other women. Her name is peace maker even though, she is unable to maintain peace in her family. She also internalizes that she is woman and her responsibility is to make peace in her family. Society curious about her unmarried life. On the way of her brother’s house, she was asked about her children. It makes her shy. Though, young boys ignored her. In the laundry , there was a great deal of laughing and joking during the meal:

Lizzie Fleming said Maria was sure to get the ring and, though Fleming had said that for so many Hallow Eves, Maria had to laugh and says she didn't want any ring or man either; and when she laughed her grey-green eyes sparkled with disappointed shyness and the tip of her nose nearly met the tip of her chin. Then Ginger Mooney lifted up her mug of tea and proposed to Maria's health. (74)

Maria is more responsible towards society and family than her personal life. She is female and should obey cultural norms and values which is taught from the early age. Maria is worried about falling woman and family.

In the "Araby," Mangan's sister asks the narrator if he is going to a bazaar, named Araby. She is unable to go. Narrator promises to get her something from the fair as a gift. A girl who has responsibility in her school and towards her brother therefore, she could not go bazaar:

While she spoke she turned a silver bracelet round and round her wrist. She could not go, she said because there would be a retreat that week in her convent. Her brother and two other boys were fighting for their caps, and I was alone at the railings. She held one of the spikes, bowing her head towards me. The light from the lamp opposite our door caught the white curve of her neck, lit up her hair that rested there and falling lit up the hand upon the railing. (138)

Narrator's girlfriend has many more responsibility where she cannot go bazaar with him. She should take care her brothers. They may fight with other boys so she should protect them.

Narrator is waiting for his uncle but he does not come at nine. When he comes and gives him money he goes Araby bazaar for to buy something for a girl. But when he goes bazaar its shut down, it makes him angry. If his aunty has the access of money, she will give him money on

time and this problem should not be faced. But the male dominated society does not give power for woman. His aunty also suffers from patriarchal society.

All female character from the short stories “Eveline,” “Clay” and “Araby” are suffered by patriarchal society. They doing what society taught them from the early age. They are internalized their duty from the beginning of their life. They are taught definition of good girls and bad girls where these female characters are following ‘good girls’ behavior.

James Joyce is one of the most significant names in early twentieth century writing, has achieved both critical and commercial success. His work is read and enjoyed equally by critics, academics and common readers, and it features regularly on both university syllabuses and school syllabuses. His work is highly acclaimed for being both literary and accessible, and he is regarded as one of the Irish novelist, short story writer and poets. Different critics have explained the writing of Joyce in different way. Savannah Marie says:

From Portrait of the Artist as a Young Man to Dubliners, there is a distinctive male perspective and imperative themes like boyhood and masculinity in the work of James Joyce. “Eveline,” a story that appears in the Adolescence section of Dubliners, differs from this trend in having a female main character and focusing on female roles in Irish society. While “feminist” is a bit of a stretch, it can be argued that with the choice at the center of “Eveline,” Joyce has written a distinctly feminine story, which became problematic in its contemporary analysis.

(9)

In Irish society, female are less priority than male. They are doing what society teaches them.

Eveline, who faces a choice between staying in Dublin to take care of her abusive, widowed



father or running away to Buenos Aires with her boyfriend Frank to get married. Quinton Figueroa “Eveline by James Joyce Book Review” says:

Eveline’s life was also built up as a confused vision. Her view was slightly off due to the way her mother had been raised. She was not fond of her mother’s upcoming, Eveline wanted it so “people would treat her with respect” (Joyce, 4). She had an image of a princess embedded deep in her head, an insight to a highly-viewed individual. And yet there she sat, “the white of two letters in her lap,” (Joyce, 5) not certain which path to follow. She was confused about whether to stay with her father and continue the normal daily routine, or rather open her eyes and breath new life into what she had been suspended of her entire life. (24)

Eveline could not make decision because she is guided by social rules. A girl, each step of her upbringing, she is conditioned into accepting passivity, dependence. Eveline is also accepting passivity since her upbringing. However, different critique reviews on his short stories. Kevin Maher “A Gut-Punch Of Sadness In James Joyce's Dubliners, says:

But Dubliners? Imagine our disappointment, when we sat before this slim-bound volume, at our ancient wooden flip-top desks, the ones with the obsolete inkwells carved into the corners, and listened to sad-eyed Master McCarthy give us the background blurb to James Joyce, and the power of the well-honed short story, and the greater power of the narrative epiphanies contained within these pages, and within this sacred collection of 15 miraculous tales. And then we began reading. (18)

Joyce in his fifteen short stories presents Irish the then society. Among them female are given less priority. Female are taken as a object. Therefore female rejects some social norms.

Eveline and Mariya from *Clay* both girls reject marriage and use the freedom to remain unmarried.

Anna M. Gordon “A Reassessment of James Joyce’s Female Characters” says “Such an analysis reveals them to be sympathetic portrayals of the situation of Irish women at the turn of the twentieth century. An historical contextualization of the characters is essential in any reading of Joyce, but is particularly important for his female characters.”(8)

Gordon analyses Joyce’s female characters as presented sympathetically. Women are taken as a housework, childbearing and sexual slavishness. Therefore Eveline and Mariya could not get married. They must know that after marriage they should follow what society wants. Nick Montes “Mary Magdolene’s key, The witch, and the parted wardrobe: Female sexuality and the occult in Joyce’s ‘Clay’ and Lawrence “Tickets, please.” Says:

Joyce’s female figure Mariya from ‘Clay’ seems less doomsdayistic in its calm disinterested approach to the woman empowered. We know that she is one of the few empowered women in Joyce in that we are told that she ‘didn’t want any ring or man either.’(22)

Montes analyses Maria as an independent woman who works and earns herself. She is empowered therefore she does not need any ring and she can use her freedom to make a decision of marriage.

The key intention of this research is to make a question why James Joyce presents female characters powerless in “Eveline” and “Clay”? Why Eveline could not run with Frank while she is enduring his father’s brutality? Everything has changed but why Eveline is remembering her past? Is her responsibility to keep together all family members? Why Maria could not get married? Why Donnelly says the object which is Maria touched in Halloween party is not appropriate? Why the narrator goes to Araby bazaar at late night? Why his aunt does not give him money? Why

narrator returns with anger from the bazaar? Why narrator's girlfriend does not go 'Araby' bazaar? Although, this research make significant concept of female position in Joyce's short stories "Eveline," "Clay" and "Araby".

The Short stories "Eveline" and "Clay" and "Araby" where female characters are primary focus of the story. The character Eveline, Maria and narrator's girlfriend and aunty from the "Araby" who are depended on male. They are caretaker of their family but nobody cares them. Eveline could not run with her lover Frank because she is caretaker of siblings and her drunkard father. She has income source so she should fulfill her father's and brothers needs. At the final movement she comes to the realization that she really love Frank. She thinks what changes will be after marriage. She does not feel secure life with male. Everything has changed, yet Eveline sits and remembering about her past and childhood days. It is nostalgia for old Ireland embodied by her childhood memories. She is remembering her mother who told her keep family together at her final moment. It made her compel to take care of her family. She is 'good girl' where she is obeying her death mother's promises.

Maria has responsibility towards her family, she nurses her two brothers. She also works as a family peace maker. And then she herself is busy in her work. Society is forcing her to get married but she ignores married life. She rejects traditional norms where woman should get married and rise children. We can connect this situation with liberal feminism. Maria uses her choices and ignores marital life. Donnely says the object which is Maria touched in Halloween party is not appropriate because the chosen object predicts the future. When Maria takes turn, she feels something wet and slippery. Joe and Mrs. Donnelly pressure Maria to sing. Maria shyly sings I Dreamt that I Dwelt. She sings the first verse twice, but no one corrects her. The song moves Joe to tears. He may be weeping because his beloved Maria is not long for this world.

In “Araby” a narrator goes bazaar at late night because his uncle could not give him money on time. His aunty does not have access of money. She is passive. While Mangan’s sister asks him if he is going to a bazaar and bring her a gift. This brief conversation and the prospect of the trip to the bazaar cause the boy to lose concentration on his lessons. He returns from the bazaar without one gift, it makes him disappointed and anger. His girl friend has to take care her brothers so she could not go bazaar with him. “She could not go, she said because there would be a retreat that week in her convent. Her brother and two other boys were fighting for their caps, and I was alone at the railings”. In the story narrator’s girlfriend also have responsibility to care her brothers so cannot go bazaar with him. The female character from the stories, all are facing gender discrimination. We see all girls are responsible towards their family first and they ignore their happiness. All female are marginalized because they are woman.

### **Evolution of Feminist Theories**

The history of feminism can be divided into three waves. The first web feminism refers to an extended period of feminist activity during the nineteenth century and early twentieth century in the United Kingdom and the United States. Originally it focused on the promotion of equal contract and property rights for women and the opposition to slave marriage and ownership of married women by their husbands. However, by the end of the nineteenth century, activism focused primarily on gaining political power, particularly the right of women’s suffrage.

According to Richard J Lane in the *Global Literary Theory An Anthology*, “In 1792 a groundbreaking feminist manifesto was published, which continues to resonate today: called *A Vindication of the Rights of Woman*, written by Mary Wollstonecraft, the manifesto argues that rather than being naturally passive, inferior or emotional, woman are taught to adopt and express these qualities within a patriarchal society; thus woman can actively resist being educated into

and reduced to the state of mere “Creatures of innocence”( 635). Feminist wave in the nineteenth and early twentieth century, the second was in the 1960s and 1970s, and the third extends from the 1990 to the present. Feminist theory emerged from these feminist movements. Feminist activists have campaigned for women’s legal rights, right of contract, property rights, voting rights etc. For protection of women’s and girl from domestic violence, sexual harassment and rape, workplace rights, including maternity leave and equal pay, against misogyny and against other forms of gender specific discrimination against woman. Liberal feminism from the late eighteenth century to the present day has pointed out that full social participation and public life has been denied to women. Liberal feminism asserts that the universalist claims of the enlightenment and its descendent, liberalism, which trove to counter the fixed social hierarchy of medieval custom and to extend social status, did not extend so far as to include women.

First-wave feminism was a period of feminist activity and thought that occurred within the time period of the 19th and early 20th century throughout the world. The collection of fifteen short stories by James Joyce is published in the early of the 20<sup>th</sup> century. In the stories, female characters are unknown about their rights. Because the first wave feminism recently started. The character Eveline from the “Eveline” also unaware about her education, better working condition because she is working in shop in Dublin:

She tried to weigh each side of the question. In her home anyway she had shelter  
 And foods; she had those whom she had known all her life about her. Of course,  
 She had to work hard, both in the house and at at business. What would they say  
 Of her in the stores when found out that she had run away with a fellow ? Say she  
 Was fool, perhaps and her place would be filled up by advertisement. Miss Gavan  
 Would be glad. She had always had an edge on her, especially whenever there

People listening. She would not cry many tears at leaving the stores. But in her Home, in a distant unknown country, it would not be like that.(37)

She is aware about her responsibility. Her personal right is less priority than her family responsibility. To put the time period in perspective, consider that at the time of first wave feminism, women were legally prevented from owning property, signing legal documents, voting in elections, refusing to have sex with their husbands, attending university, having legal custody of their children, divorcing their husbands. Think of first wave feminism not as the beginning of woman fighting for equality, but as the beginning of an organized, nationwide movement advocating women's rights in the western world. Eveline has hard work to keep the house together.

Maria from the "Clay" also unknown from her educational right. She works in laundry and serves woman. "she was always sent for when the women quarreled over their tubs and always succeeded in making peace" (72). She has no concept about better job so that she is busy with her two brothers and other women:

When the cook told her everything was ready, she went into the women's room  
 And began to pull the big bell. In a few minutes the women began to come in by  
 Twos and threes, wiping their steaming hands on their petticoats and pulling  
 Down the sleeves of their blouses over their red steaming arms, they settled down  
 Before their huge mugs which the cook and the dummy filled up with hot tea,  
 Already mixed with milk and suger in huge tin cans. Maria superintended the  
 distribution of the barmbrack and saw that every woman got her four slices.(73)

She could not get married and works in laundry for long time. She is not aware for other jobs therefore she is working in laundry.

The narrator's girlfriend and his aunty from "Araby" are unknown from their freedom. His girlfriend duty is to take care her brother who can fight other boys. And his aunty is caretaker of his and his uncle who is unknown for her education. But a boy who is a narrator in the story is aware about education. He reads different book during the first wave feminist movement. But women are unaware about the education:

The former tenant of our house, a priest, had died in the back drawing-room. Air, Musty from having been long enclosed, hung in all the rooms, and the waste room Behind the kitchen was littered with old useless papers. Among these I found a Few paper-covered books, the pages of which were curled and damp: The Abbot, By Walter Scott, The Devout Communicant and The Memoirs of Vidocq. I liked The last best because its leaves were yellow. (136)

In the stories, boys are aware about education and better jobs. In the comparison of male characters, females are unaware about books and university's education. Because it is first time where female are raising their voice about inequality and male domination.

### **Second-Wave of Feminism: Focus on Establishing Equal Rights**

The second wave of feminism during the 1960s to 1970s produce liberal feminist writers such as Betty Friedan and Gloria Steinem and Rebecca Walker who is one of the third wave's liberal feminist writers. Critics of liberal feminism say, "Individual assumptions make it difficult to see ways in which underlying social structures and values disadvantage women" (Brookes 11). They state that even if a woman is no longer dependent on an individual man, they will still be living in a patriarchal state. Thus institutional changes alone are insufficient to give women equality in society.

According to Chris Beasley in “Modern Emancipatory Feminism: Liberal Feminism Wollstonecraft to Wolf” “By the second wave of Feminism in the 1960s and 1970s, most women in western countries had gained basic social and political rights such as the vote after considerable social dispute. The new ‘women’s movement’ gave rise to a new form of liberal feminism. Activists like Betty Friedan and Gloria Steinem in the USA and Beatrice Faustin Australia exemplified this new liberal feminism. They were crucially involved in the emergence of new reform- oriented women’s organization such as NOW (National Organization of Women) in the USA and WEL (Women’s Electoral Lobby) in Australia. They argued that despite most gaining formal rights, women remained confined to the domestic and were still subject to many legal and customary constraints which significantly hindered their ability to access public life and its opportunities as men did. The public worlds of politics, business and the professions still remained gendered. Relatively, second-wave Liberal feminism asserted that women continued to be marked as lesser, because they were judged as women and only secondly as individual human beings, whereas men were still more likely to be judged individually. This meant that women “continued to be discriminated against, not on the basis of merit but on the basis of their sex” (29). This viewpoint amounted to a development of first- wave arguments, like those of Wollstonecraft, supporting women’s entry into the male world of public life.

The emphasis on improving women’s legal and political position as a group in second-wave Liberal feminism, while undercutting the individualism characteristic of mainstream Liberalism, nevertheless continued to be firmly oriented towards enabling women to become like men. Hence, even second- wave Liberal feminism’s concern with collective politics, with women as a class/ group, is strategic and temporary rather than long-term. Its political aim remains recognizably Liberal- that is, to enable women to achieve the status of autonomous



‘individuals’ in public life as equals of men and as equally capable of public participation. More recently, a number of usually younger feminists have criticized this practical political collectivism with its focus on obstacles and discrimination/oppression against women.

Liberal feminism, from its earliest forms to now, may be understood as focusing upon the elimination of constraints facing women and gaining equal civil rights for women as public citizens. Today this focus remains an important aspect of the public face of feminism. It is crucial to public campaigns regarding childcare, maternity leave and flexibility in waged working hours among others, which aim to make workplaces more family friendly or perhaps more accurately more parents relationship and community friendly. Provisions like childcare are designed to assist women in juggling their continuing greater responsibilities for domestic and childcare labour with waged work in ways that lessen the impact of this double load on women’s public participation. More recently, a number of usually younger feminists have criticized practical political collectivism with its focus on obstacles and discrimination against women. These third wave liberal feminists argue that the 1960s women’s movement and those which continue to adhere to its agenda are inclined to “overestimate social obstacles and are disinclined to admit women’s own responsibility for their lives and status” (Beasley 30). Third wave liberal feminists, some of whom are sometimes described as ‘anti-feminist’ instead argue that women must take individual responsibility and not hide behind a group status as ‘victims’.

The character Eveline is raising the consciousness about gender based violence and domestic abuse, where her father shows different behavior between son and daughter:

She sometimes felt herself in danger of her father’s violence. She knew if was that  
That had given her the palpitations. When they were growing up, he had never  
Gone for her, like he used to go for Harry and Ernest, because she was a girl; but

Latterly he had begun to threaten her and say what he would do to her only for her Dead mother's sake. (37)

Her father is abusive, drunkard but he never abused his son but daughter. She is aware about this gender based violence. Maria also conscious about her right, she is doing job freely.

In "Araby" female character is conscious about gender based violence therefore she cannot go bazaar with a boy because her brother may fight with other people. Narrator observes in the market:

On Saturday evening when my aunt went marketing, I had to go to carry some of The parcels. We walked through the flaring streets, jostled by drunken men and b-argaining women, amid the curse of labourers, the shrill litanies of shop-boys Who stood on guard by the barrels of pig's cheeks, the nasal chanting of street-singers, who sang a come-all-you about O'Donovan Rossa. (137)

Narrator is aware about gender based violence in market so he goes market with his aunty. A unty may suffer in market so he goes for help and security.

### **Third-Wave Feminism: Focus on Empowering Women**

Third wave feminism is an iteration of the feminist movement that began in the early 1990s United States and continued until the fourth wave began around 2012. In Naomi Wolf's books on beauty and motherhood, "*The Beauty Myth*(1990) and *Misconceptions* (2001) respectively, she devotes considerable attention to the social obstacles women face and, in typical Liberal feminist style, she urges social reform of these obstacles. Nevertheless, like other third-wave Liberal feminists, she also focuses upon empowering individuals. Her political programmed as well as her political aim is about individuals. She celebrates the autonomous individual in traditional Liberal terms and criticizes what she calls "victim feminism" for

saddling women with an “identity of powerlessness” (33). Naomi Wolf suggests that women should seize the power that is on offer. For Wolf this appears as a relatively simple matter, perhaps as much as anything question of attitude, a matter of will. She argues that seeing “competition, ambition and aggression as male and somehow evil undermines women’s quest for autonomy and self-determination” (34). Her ‘power feminism’ celebrates meritocratic social hierarchy, personal responsibility, public success and the individual. This paean to social mobility is also evident in more recent writings which return to the problem of obstacles for women but remain up-beat about women as individual subjects, as active agents of change—especially personal change.

Naomi Wolf specifically locates her power feminism as an extension of the liberal feminism of nineteenth-century thinkers like Mary Wollstonecraft. In common with Wollstonecraft and most Liberal feminists, she is little concerned with class or money or race and appears primarily focused on the problems of women like herself that is white, educated, middle-class young women. She encourages women for example to form ‘power groups’ to pool their resources in the way men do. Like all liberal feminists, she seeks to incorporate women and feminism into capitalism. According to Karen Lehrman, Wolf celebrates ‘gun ownership among women as a sign of progress beyond victimhood’ (36). Nevertheless, the enthusiastic self-help and inspirational tone of her work, combined with its readability, has often been galvanizing and highly effective in showing women in an increasingly conservative political climate what feminism might mean to them individually.

Naomi Wolf, however, gets a more mixed reception, but her *Fire with Fire* (1993) in many ways fits the third wave mould, particularly in her dismissal of what she calls ‘victim feminism’ – where women are supposedly encouraged to see themselves rendered passive by

oppression within a second wave formulation. Wolf articulates her perspective as part of a generational shift in common with practically all third wave feminism whose genesis is based on a resistance to the 'old guard' or framed in terms of the need for the 'daughter' to break away from her feminist 'mother' in order to define her own agenda. The social power and prominence of woman have increased, the pressure they feel to adhere to unrealistic social standards of physical beauty has also grown stronger because of commercial influences on the mass media.

The third wave was made possible by the greater economic and professional power and status achieved by women of the second wave, the massive expansion in opportunities for the dissemination of ideas created by the information revolution of the late 20<sup>th</sup> century. Some early supporters of the new approach were literally daughters of the second wave. Women and others like them grew up with the expectation of achievement and examples of female success as well as an awareness of the barriers presented by sexism, racism and classism. They chose to battle such obstacles by inverting sexist, racist, and classist symbols, fighting patriarchy with irony. In the third wave feminism, public discussion about the abuse and rape of women; access to contraception and other reproductive services including the legalization of abortion, the creation and enforcement of sexual-harassment policies for women in the workplace; the creation of domestic-abuse shelters for women and children; child-care services; educational funding for young women; and women's studies programs.

**Conclusion: Irish Society Gives weak position to women**

In Irish society, female are less priority than male. They are doing what society teaches them. Joyce's female Dubliners are almost always portrayed in relation to men, they are mothers, wives, daughters, sisters, lovers or fiancées. All of them appear to be victims of the patriarchal and paralytical nature of Irish society caught between their desire to lead an independent and prosperous life and the fulfillment of their traditional female role. The textual analysis of the female character in "Araby," "Clay" and "Eveline" is enhanced by historical analysis that clarifies the similarities between the woman in the stories and the situation of Irish women. Eveline internalizes all female behavior from the early age. She is learning social rules and regulation, culture, tradition from her grandmother, mother, sister and other woman of the society. She is born as a girl and society makes her girl. The gender role plays the vital role in her life. Gender is culturally constructed where sex is biological difference. Gender role teaches a girl to be a 'good girl'. Who follows traditional norms and values they call good girl where who fight against male rule society, they call bad girl. In the story "Eveline," she follows social rules where she is the caretaker of her father and brothers. She is ruled by patriarchy. She is suppressed and could not go against male domination. Her father is drunkard though she is serving him. Eveline is caretaker of her father and siblings and she feels guilty leaving them for the sake of her own happiness. She loves Frank but could not run with him because she has responsibility of her father and brothers. Social norms or cultural constructed norms compel to internalized that woman are made for house not for other work. She compares both father and lover and find out that Frank also male so he may not keep her happy. Maria, female protagonist in "Clay," represents a quiet life of a unmarried maid who is famous for her peacemaking role in the laundry. It is the great irony that she is unable to maintain peace and order in her family. She

is unaware about her better job than laundry. She does not get better education. But she take cares all family members, women of laundry and her two brothers. She also guided by gender role, patriarchal norms. She is still unmarried because she is unaware about her freedom and happiness. In the story "Araby" another story from James Joyce's collection, a girl who is not characterized in the story attracts the narrator. She is unable to go Araby bazaar because she should take care her two brother who may fight others. This event shows that she has lots of familial responsibility than her personal freedom. In the first wave feminist movement women are unknown about their freedom, right, education and etc. But in the first wave feminist movement, male are aware about education. In the story, a boy reads lots of book. The narrator from "Araby" reads different books where "Among these I found a few paper-covered books, the pages of which were curled and damp, *The Abbot* by Walter Scott, *The Deaveout Communicant* and *The Memoirs of Vidocq*". It shows male are more literate than female. They are free to read what they want to read and learn.

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