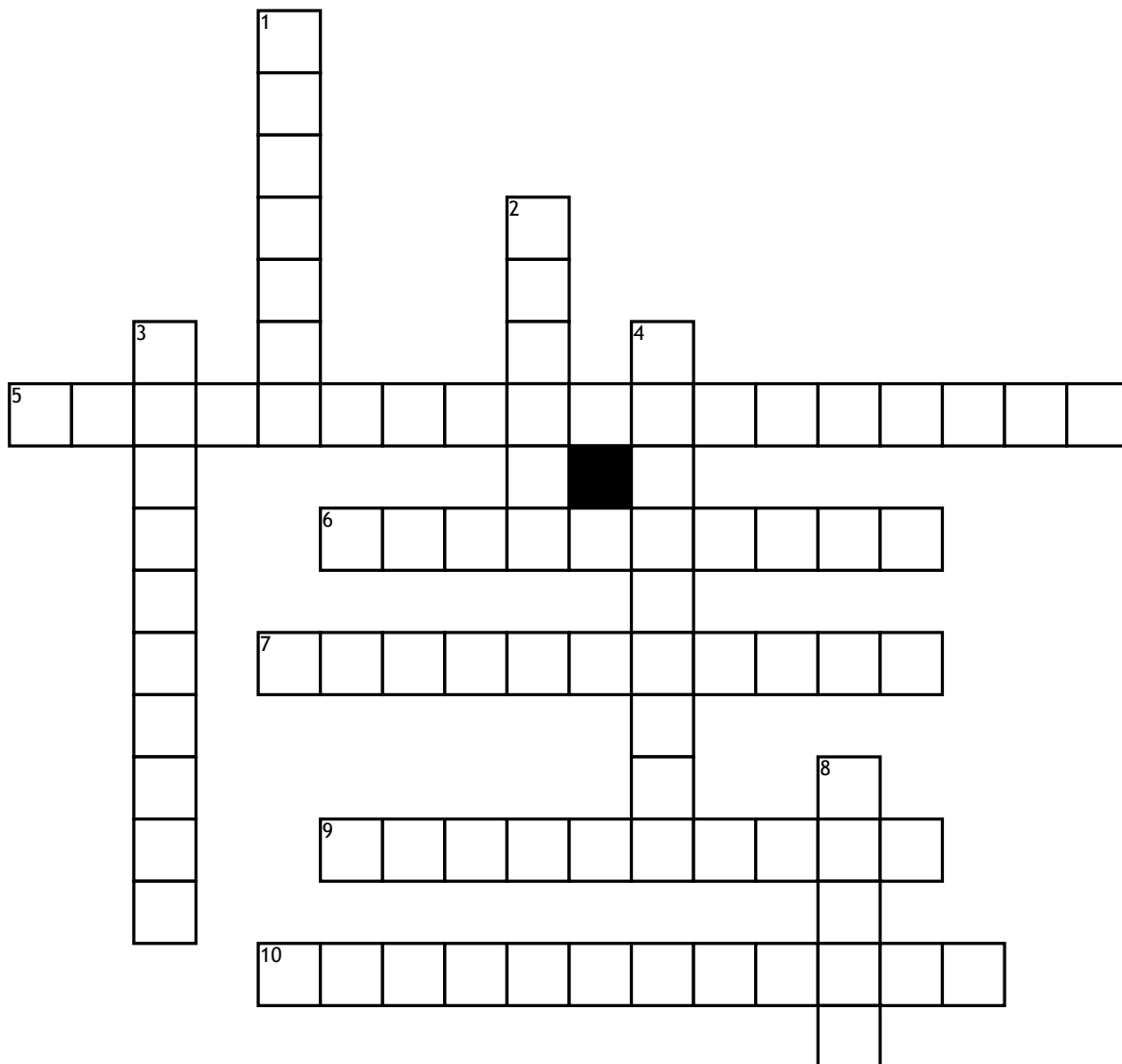


# The Enlightenment project (Poststructuralist feminism)



## Across

5. Butler argues that the white, western, middle class women who dominate the feminist movement have falsely claimed to represent '\_\_\_\_\_'. She concludes that feminists are wrong to believe they can adapt the enlightenment project so that it somehow includes all women, because women are not a single entity who share the same essence.

6. Different discourses give rise to different forms of \_\_\_\_\_, and thus to different identities and experience for women. Likewise, each discourse provokes its own distinct form of resistance and struggle, with its own aims and demands.

7. For example, Womanhood in \_\_\_\_\_ is constituted partly by Islamic discourse.

9. Butler argues that poststructuralism offers \_\_\_\_\_ for feminism.

10. In Butler's view, therefore, by rejecting \_\_\_\_\_ and by stressing the diversity of discourses, poststructuralism recognises and legitimates the diversity of women's lives and struggles, rather than prioritising some and excluding others.

## Down

1. For Poststructuralism, there is no fixed \_\_\_\_\_ of what it is to be a woman.

2. \_\_\_\_\_ argues that the Enlightenment ideals were simply a form of power/knowledge that legitimated domination by western white middle class males. These supposedly universal ideals that claimed to apply to all humanity in reality excluded women and other oppressed groups.

3. Because our identities are constituted through \_\_\_\_\_, and because there are many different discourses in different times and cultures, there can be no fixed entity called 'womanhood' that is the same everywhere.

4. Poststructuralism enables feminists to 'de-\_\_\_\_\_' (analyse) different discourses to reveal how they subordinate women.

8. By contrast, womanhood in the west is constituted to a greater extent by the discourses of advertising and the \_\_\_\_\_.