

A Political Sexual Revolution: Sexual Autonomy in the British Women's Liberation Movement in the 1970s and 1980s

Abstract

In the 1970s and 1980s, women across Britain—particularly those in the Women's Liberation Movement (WLM)—took part in a distinct sexual revolution fuelled by a very specific question—who gets to determine the ways in which I am sexual? The active engagement by women with this question of sexual selfhood belies a historiography of sexual revolution—real or imagined—in which women were the passive beneficiaries (or victims) of technological, cultural, religious, social and/or, economic shifts. Drawing on the writing of women in the feminist press, mainstream media, books, and pamphlets, this article describes the specific contribution of the WLM to shaping new possibilities for a sexuality defined, and controlled, by women. I argue that the WLM combined a powerful political framework with an influential social network to significantly contribute to a far-reaching process of deconstructing and recasting female sexuality and sexual relations.

'Not long ago I made the intellectual decision to become bisexual', 25-year-old London resident Linda told *Guardian* reporter Lindsay Mackie in 1973.¹ Separated from her husband and in love with a man at the time of her interview, Linda continued: 'I am in a bit of a state of flux with this new-found independence but I feel amazingly self-contained.'

* emma.wallhead@sydney.edu.au. Many thanks to Chris Hilliard for his insightful feedback. I am also very grateful to Florence Sutcliffe-Braithwaite for asking astute questions on an early draft, together with the anonymous reviewers whose criticisms and suggestions considerably improved this article.

¹ In an account by Lindsay Mackie, 'Guardian miscellany', *The Guardian* (29 November 1973), 11.

Sexual Revolution Opposing Viewpoint

Lisa Orr



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Opposing Viewpoints Sources Bruno Leone, David L. Bender, 1984 **The Weatherwomen** Mona Rocha, 2020-02-14

Assertive tough and idealistic the Weatherwomen members of the Weather Underground Organization WUO from the late 1960s were determined to stamp out sexism and social injustice They asserted that militancy was necessary in the pursuit of a socialist revolution that would produce gender racial and class equality This book excavates their long buried history and reclaims the voices of the Weatherwomen The Weatherwomen s militant feminism had many facets It criticized the role of women in the home was concerned with the subordination of women to men attacked the gender pay gap and supported female bodily integrity The Weatherwomen also refined their own feminist ideology into an intersectional one that would incorporate multiple identity perspectives beyond the white American middle class perspective In shaping a feminist vision for the WUO the Weatherwomen dealt with sexism within their own organization and were dismissed by some feminist groups of the time as inauthentic This work strives to recognize the WUO s militant feminist efforts and the agency autonomy and empowerment of its female members by concentrating on their actions and writings **The Clitoris Compendium: Uncovering Pleasure, Health, and Anatomy** Helen Wright, The clitoris is a powerful yet often misunderstood part of female anatomy The Clitoris Compendium explores its anatomy purpose and role in sexual health offering insights into pleasure sensitivity and care This book is perfect for those looking to deepen their understanding of this vital part of female sexuality The Radical Left and the Far Right Gary E. McCuen, 1973 A collection of essays and discussion exercises present conflicting viewpoints on various aspects of race and racism Jesus Is Female Aaron Spencer Fogleman, 2014-10-31 In the middle of the Great Awakening a group of religious radicals called Moravians came to North America from Germany to pursue ambitious missionary goals How did the Protestant establishment react to the efforts of this group which allowed women to preach practiced alternative forms of marriage sex and family life and believed Jesus could be female Aaron Spencer Fogleman explains how these views as well as the Moravians missionary successes provoked a vigorous response by Protestant authorities on both sides of the Atlantic Based on documents in German Dutch and English from the Old World and the New Jesus Is Female chronicles the religious violence that erupted in many German and Swedish communities in colonial America as colonists fought over whether to accept the Moravians and suggests that gender issues were at the heart of the raging conflict Colonists fought over the feminine ecumenical religious order offered by the Moravians and the patriarchal confessional order offered by Lutheran and Reformed clergy This episode reveals both the potential and the limits of radical religion in early America Though religious nonconformity persisted despite the repression of the Moravians and though America remained a refuge for such groups those who challenged the cultural order in their religious beliefs and practices would not escape persecution Jesus Is Female traces the role of gender in eighteenth century religious conflict back to the European Reformation and the beginnings of Protestantism This transatlantic approach

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