In *Three Guineas*, Virginia Woolf has extensively critiqued the professions (with their processions, costumes, customs, etc.) and education for the professions for the "sons of educated men." On the one hand, she wants women to have the option of education and profession, but on the other hand, she has identified much that is repulsive about androcentric education and professions.

At one point she asks, "How can we enter the professions and yet remain civilized human beings? . . . If you refuse to be separated from the four great teachers of the daughters of educated men—poverty, chastity, derision and freedom from unreal loyalties—but combine them with some wealth, some knowledge, and some service to real loyalties then you can enter the professions and escape the risks that make them undesirable. . . . Some of the conditions . . . need further discussion. . . . By poverty is meant enough money to live upon. That is, you must earn enough to be independent of any other human being and to buy that modicum of health, leisure, knowledge and so on that is needed for the full development of body and mind. But no more. Not a penny more.

"By chastity is meant that when you have made enough to live on by your profession you must refuse to sell your brain for the sake of money. That is you must . . . give the knowledge acquired professionally to those who need it for nothing. . . . "

"By derision . . . is meant that you must refuse all methods of advertising merit, and hold that ridicule, obscurity and censure are preferable, for psychological reasons, to fame and praise. . . .

"By freedom from unreal loyalties is meant that you must rid yourself of pride of nationality in the first place; also of religious pride, college pride, school pride, family pride, sex pride and those unreal loyalties that spring from them. Directly the seducers come with their seductions to bribe you into captivity, tear up their parchments; refuse to fill up the forms." (pp. 79-80)

Also she identifies what sort of education is needed if we are to avoid war and other problems of patriarchal society: "Let us discuss . . . the sort of education that is needed. . . . Obviously, then, it must be an experimental college, an adventurous college. . . . What should be taught in the new college, the poor college? Not the arts of dominating other people; not the arts of ruling, of killing, of acquiring land and capital. They require too many overhead expenses; salaries and uniforms and ceremonies. The poor college must teach only the arts that can be taught cheaply and practised by poor people; such as medicine, mathematics, music, painting and literature. It should teach the arts of human intercourse; the arts of understanding other people's lives and minds . . . . The aim of the new college, the cheap college, should be not to segregate and specialize, but to combine. It should explore the ways in which mind and body can be made to co-operate; discover what new combinations make good wholes in human life. The teachers should be drawn from the good livers as well as the good thinkers. . . . People who love learning for itself would gladly come there. . . . It would be a place where society was free; not parcelled out into the miserable distinctions of rich and poor, of clever and stupid; but where all the different degrees and kinds of mind, body and soul merit co-operated. Let us then found this new college; this poor college; in which learning is sought for itself; where advertisement is abolished; and there are no degrees; and lectures are not given, and sermons are not preached . . . " (pp. 33-35)