



CHAPTER 7
**Sleeping with
the enemy**
Feminism

Mary Fisher and Michele Smart

I am woman hear me roar in numbers too big to ignore.
Helen Reddy

INTRODUCTION

Life is full of opportunities and possibilities for most young people in the West today. A young woman might plan to become an engineer or farmer. She might train to become a chartered accountant or lawyer and aim to one day make partner in a firm. Her ambitions might include being a professional surfer, dentist, dancer, rock star, or high court judge. She could seek to become an airline pilot or a bus driver, an auctioneer or an architect. She might hope to be a detective, surgeon, teacher, fashion designer or Prime Minister. She might easily be a boss in charge of employees, both male and female. Any of this she might combine with a role as mother. If she is gifted and works hard enough, one or more of these dreams might become a reality and her gender should not be an issue.

It hasn't always been this way. Until quite recently the career choices and opportunities for males and females were distinct and largely separate. Once in the not-too-distant past, regardless of how talented she was, a female simply would not have had the same opportunities as her male counterparts. Her role in society was regarded as mainly in the domestic sphere of home and family, and if she worked, it would mostly be in service activities. If a woman chose a career and was successful, she almost certainly sacrificed any hopes of marriage and family.

Today, many of the choices that are open to females, and what we would consider basic rights that women enjoy, are due largely to the struggle for equality, led by women, that began over a century ago. This struggle, known as feminism, has produced change that runs deep and has been far-reaching. Indeed this has been brought about not only through legislation, but also through a revolution in society's attitude to women.

It has changed the very air we breathe. As Ariel Levy points out, the women's movement has introduced revolutionary ideas that have 'caught on so thoroughly they now seem self-evident'¹.

Women are told from their infancy ... that ... softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of men, and should they be beautiful, everything else is needless.
Mary Wollstonecraft²

HISTORY

A scan of the treatment of women throughout history is required if we are to understand or appreciate the rise of feminist thinking. It is fair to say that through the ages (and in many countries today, particularly in the third world) women have been seen as second-class citizens, the property of either their father or husband. For the most part they have been barred from public life and have had little or no access to education. (In the West, women's education only became public policy in the nineteenth century.) Women have traditionally had few rights before the law. As recently as the early nineteenth century, women underwent 'civil death' upon marrying, forfeiting their rights to their husbands.

Mary Wollstonecraft is often seen as the mother of modern feminism. Inspired by the Enlightenment's emphasis on reason and the rights of the individual, she championed the cause of women. Her treatise 'A Vindication of the Rights of Women', written in 1792, was highly influential.

Wollstonecraft was deeply frustrated by the lack of education for women. These frustrations stemmed from firsthand experience; as a headmistress the girls she taught seemed totally uninterested in learning. Rather she saw them as being obsessed with their physical appearance and ideas of romantic love. Wollstonecraft declared these girls were raised to be 'gentle domestic brutes'.³

The late eighteenth and early nineteenth century saw growth in educational opportunities for women. However even these were limited—the focus was on giving girls the necessary skills to manage a household. A university education was generally considered unnecessary. Even at pioneering institutions such as Oberlin College, in the USA where women were enrolled as early as 1837, no classes were held on Mondays so that women could take care of the male student's clothes.⁵

*How many
women thus
waste life
away the prey
of discontent,
who might
have practised
as physicians,
regulated a
farm, managed a
shop, and stood
erect, supported
by their own
industry, instead
of hanging their
heads surcharged
with the dew
of sensibility,
that consumes
the beauty to
which it at first
gave lustre.*
Mary
Wollstonecraft⁴

Industrialisation and domestic toil

From the eighteenth century and the onset of the industrial revolution, changes that began in Britain, eventually swept throughout Europe. Mechanisation replaced a society and economy based on manual labour. Things really changed for women from this time on, particularly in the domestic sphere. Before industrialisation the household was a key economic unit, where the work of men *as well as women*, was vital. Both men and women worked to provide food and clothing, and the goods and services that women sold were a vital part of a town's economic life.⁶

Industrialisation brought paid work out of the home and into the office or factory, and that paid work became the domain of men. Women found themselves more isolated in a domestic sphere, which no longer needed them economically.⁷ The idea of isolated women caught in a cycle of domestic drudgery and meaninglessness was something that was taken up by what is known as 'second-wave' feminism in the 1960s.

The first wave

First-wave feminism, a retroactive term used by scholars and historians, describes the political mobilisation of women that occurred in the latter half of the nineteenth century and early twentieth century leading up to World War I. This was a divergent movement. In America it included women who had fought for the abolition of slavery as well as the Women's Christian Temperance Union. In Britain suffragettes such as Emmeline and Christabel Pankhurst were arrested, jailed and took part in hunger strikes as they sought to win the vote. In Australia various groups railed against what they saw as sexual double standards in marriages where fidelity was held as the supreme virtue of women but not necessarily men. Rose Scott campaigned to raise the age of consent for girls (from 14 to 16) and Vida Goldstein highlighted the disadvantages women faced in the labour market.⁹

The central campaign of first-wave feminism was for the vote. In Australia the battle for suffrage began later than in

The strategy of the renaissance is unstable in the long run ... because it has thrust aside one half of the human race, it has deprived our civilisation of the gift that only women could bring to it. In doing so, it has discarded one whole aspect of human life ...
Paul Tournier⁸

Britain or the US, but had earlier success. New Zealand led the way among Western nations in giving the vote to women in 1883, Australia followed suit in 1902. It was not until 1920 that the 19th Amendment was passed permitting women the vote throughout the USA.

First-wave feminism lost much of its impetus after the vote was won. It was not until the 1960s that a new movement emerged, what is now termed the second wave.

The second wave

Second-wave feminism, also known as 'the women's liberation movement' placed issues around sex, pregnancy and childbirth as crucial to the welfare of women. These issues were seen as important as the fight for equal rights and opportunities in the 'workforce. 'The personal is political' became a catchcry for the movement. Second-wave feminists wanted more than just to participate in the existing political system, they increasingly pushed for revolution: a radical re-write of all institutions.

Betty Friedan's 1961 book *The Feminine Mystique* (influenced by another feminist text, *The Second Sex* written by Simone de Beauvoir in 1949) provided the impetus for the new movement. A housewife and mother of two, Friedan had no idea of the storm of controversy her work would unleash.

Read today, *The Feminine Mystique* is hardly radical, but at the time it tapped into the frustrations of a generation of post-war housewives. For many women it articulated their feelings of entrapment and oppression. Having enjoyed greater freedom and work opportunities during World War II, women found themselves back in the kitchen: the 1950s ideal was of a housewife in an apron living in domestic bliss in the new suburban sprawl. But in *The Feminine Mystique* Friedan painted a different picture. She interviewed women across America and chronicled feelings of emptiness and incompleteness, describing women as prisoners in their homes. She questioned why, in choosing marriage and children, women should be forced to choose the domestic over all else. Friedan wrote the book out of her own experience and that of her family—Friedan's mother had to leave a satisfying job as a writer when she became a wife and mother, and

'The pill, the vacuum cleaner and the washing machine changed women's lives, not feminism.'
Doris Lessing¹⁰

*Feminism
ain't about
equality
it's about
relieve.*
Ani Difranco

Friedan lost her job as a journalist when she became pregnant with her second child.

Out of the overwhelming response to her book Friedan established NOW—the National Organisation of Women. She was a key leader in the struggle for the passage of the Equal Rights Amendment in America in 1972.

The pill and the sexual revolution

As Friedan argued that women should be able to pursue interests outside the home, it was the availability of the birth control pill that proved to be revolutionary. The pill did two things, it unleashed the sexual revolution, and it expanded women's opportunities beyond motherhood. Women were now free to pursue careers by postponing childbirth—indeed they could choose to have no children if they so wanted. Women were also free to experiment sexually, without fear of an unwanted pregnancy.

The women's movement agitated for the right to legalised abortion and in America the Supreme Court decision in 1973 in *Roe v. Wade* was seen as a feminist victory. Feminists also highlighted the discrimination women faced in the workforce and fought for greater options in terms of maternity leave and childcare. Women's shelters were set up as feminists forced issues of rape and child sexual abuse onto national agendas.

By the 1970s, activists like Friedan had been sidelined by more radical feminists. Susan Brownmiller, Germaine Greer and Kate Millett called for the complete transformation of society. These women wanted much more than a balance of traditional family roles with work. Like de Beauvoir, they saw the institution of marriage, and indeed the nuclear family as oppressive and out-of-date. What was the point of seeking equality when the whole system was flawed; when the very institutions and discourses feminists were working within were set up by men?

MEDIA

THE STEPFORD WIVES (2004) | The Stepford Wives was originally a novella written by Ira Levin. When it was first made into a film in 1975, it presented a dark

science fiction tale that played on feminist concerns that men would, if given the chance, exchange their real wives for domesticated, sexualised robots whose only desire was to please their men. There was a sinister tone to the story that reflected the seriousness of the feminist struggle in that era.

When the film was remade 29 years later, the same story had a completely different feel. By 2004, when the community of Stepford was being represented by Matthew Broderick, Nicole Kidman and Bette Midler, the narrative had been transformed into complete comedy.

The contrast in the two versions of the story may well reflect something of the way the feminist struggle has altered course over the years, and perhaps lost some of its impetus. The later version touches on familiar gender issues—domestication in the gated community of Stepford means women cooking, cleaning, and doting on their husband's every need, all the while looking serene, sexy (in a 1950s floral kind of way) and subservient. Yet the sting has been taken out of this tale and the viewer, female or male, is only ever expected to chuckle and reach for the popcorn. If it is a signal of the way things have changed, earlier feminists must either be sitting back pleased that the battle has been waged and won, or else wondering where it all went wrong.

A splintered movement

Over time the women's movement became more divided, for example, the contentious issue of pornography created two distinct factions in response. Susan Brownmiller, Gloria Steinmen and others in America formed a group named Women Against Pornography. ('Pornography is the theory, rape is the practice' was one of their slogans.) Others, who used the term 'sex-positive feminist', saw the anti-pornographic stand as repressive and working against the sexual liberation they had fought for.¹¹ Any form of censorship reminded them of the bad old days before liberation. Also Friedan had a very public stoush with what she termed 'the lavender menace': lesbian feminists who were calling for more acceptance within the women's movement.

IMPACT

By the 1980s, fragmentation in the movement meant that feminism had lost much of its momentum. But there were other reasons the movement slowed. For one, what was once considered radical had become mainstream—university departments were now dedicated to feminist studies. Most women in the West had access to higher education, and despite the 'glass ceiling', women had moved into higher education and executive jobs, they had joined the military and they had made these choices without having to give up the idea of having children. In Australia, the Sex Discrimination Act of 1984 provided legislative protection of women in the workforce against both direct and indirect discrimination.

During this time, postmodernism, psychoanalysis, and poststructuralism also had a profound effect on feminist thought, in that there was a greater emphasis on celebrating difference.

But there was also a growing gulf between feminism and the public. Naomi Wolf's 1993 book *Fire With Fire* noted dissatisfaction with feminism among women themselves. 'While a strong majority of women passionately endorse the goals of feminism, a large number avoid identifying with the movement itself', she wrote.¹² Susan Faludi's *Backlash: The Undeclared War Against Women* (1991) also suggested that there had been a reaction against feminism. She cited examples such as the strength of the anti-abortion lobby, a continuing pay gap between men and women, and declining numbers of women represented in Federal office in the US.

Where to from here?

Some commentators now claim we are living in a post-feminist world. In 2012, feminist author Jessica Rudd wrote for *Vogue*. In the article, Rudd had lunch with an older feminist and commented on the differences between them. While Rudd valued the work done by feminists of the previous era, she didn't necessarily value the same

It's certainly not dead, but it has broadened. One of the problems with early feminism is that it left many women feeling worthless—particularly women who were homeworkers or chose more traditional lives. But with any great movement, it takes time to find its balance.

Clare Bowditch¹³
Singer songwriter,
in answer to the
question 'Is
feminism dead?'

things: 'My generation sees equal opportunity as the norm because of the work hers did, but I don't want to lose my gender in her ongoing agenda'¹⁴. While Rudd argued that the basic human rights of women should be the main priority, she didn't want to lose a sense of female identity. The feminist movement has been revolutionary—the choices available to young women today are staggeringly different to those open even to their mothers.

Gender and equality

In any discussion of feminism issues of 'gender' and 'equality' prove contentious. Is there any difference between 'gender' (the idea of what constitutes masculine and feminine) and 'sex' (the biological differences between male and female)?¹⁵ In the past, in the fight to win equality, many key feminists were at pains to note how similar men and women were: many saw gender-based self-understanding as purely a social construct within male dominated societies. The fight therefore was to free women from these perceptions and to open all areas of society to women.

Recent studies of the brain,¹⁶ and an increasing awareness that women react to medicine in different ways from men,¹⁷ has contributed to the debate. The diverse world of feminist theory is starting to recognise that earlier concepts claiming gender has no biological role in determining social identity are somewhat naïve. While many feminists now emphasise that men and women are indeed different, they still resist what they see as arbitrary and ungrounded distinctions between men and women, and the ensuing discrimination that comes with such distinctions.¹⁸ This remains a worthwhile and important battle.

*Because I am a
woman, I must
make unusual
efforts to succeed.
If I fail, no-one
will say, 'She
doesn't have what
it takes'. They
will say, 'Women
don't have what
it takes'.*

Cláire Boothe
Luce¹⁹

MEDIA

RAUNCH CULTURE | Pop stars such as Katy Perry, Ke\$ha and Lady Gaga are seen as role models to many young women, presenting themselves as strong, sexually assertive women. With outfits that leave little to the imagination and

sexually suggestive dance moves, these women are part of a growing raunch culture that brings imagery previously only found in porn into the mainstream.

According to author Gail Dines, the normalisation of porn and its adoption into the mainstream is having a disastrous impact on women. In her 2011 book *Pornland: How Porn Has Hijacked Our Sexuality*, Dines argues that porn has had a drastic effect on sexuality, body image and sexual assault. The result is that 'many will see women as one-dimensional sex objects who are less deserving of respect and dignity than men, in and out of the bedroom'.

She goes on to say '... what is different about today is not only the hypersexualisation of mass-produced images, but also the degree to which such images have overwhelmed and crowded out any alternative images of being female'.

Some feminists have adopted a message of freedom for women through raunch culture: by embracing these images, women now have control and are participants rather than victims. The counter argument, held by Dines, is that women are now more than ever being controlled by porn. Instead of being empowered they are having their female identity dictated by male sexual desires.²⁰

CENTRAL BELIEFS

Neat definitions of feminism are not easy to find.

A quick scan of the various categories of feminism(s) to be found within contemporary dialogue, reveals what a complex phenomena it has become. These include: African feminism, anti-racist feminism, black feminism, Christian feminism, Hispanic or Chicana feminism, ecofeminism, libertarian feminism, Islamic feminism, lesbian feminism, male feminism, Marxist feminism, materialist feminism, nationalists' feminisms of various kinds, post-colonial feminism, post-feminism, postmodern feminism, psychoanalytic feminism, radical feminism, socialist feminism, spiritual feminism often including Wicca or witchcraft, third-world feminism, and womanism!

So, like any ideology, feminism is not homogenous. Having acknowledged these variations, what can we say about feminism? Here are a few generalisations:

- Feminist movements are motivated by a concern for the welfare of women within society.
- Feminism has concerned itself with the role of male oppression of women throughout recorded history. Feminists refer to this male oppression (or male systems of privilege) as 'patriarchy'.
- Feminists have sought to eradicate oppression of women based on religion, culture, race, educational background and social class.
- Feminists are concerned about the sexual objectification of women, and violence against women.
- Feminists believe that a woman should have dominion over her own body, and thus the issue of 'reproductive rights' is a large concern for many feminists.
- Feminists around the globe strongly advocate that gender should not predetermine political and/or economic rights.

Patriarchy

In any feminist discussion, 'patriarchy' is an important term. Maxine Hancock explains the term:

The one underlying agreement in a very often fragmented discussion is that throughout the history of humankind, there has been a consistent oppression of women by men ... The basic cause and result of this ... has been the institutionalisation within almost all societies of systems of male privilege, sometimes referred to as 'patriarchy'. Patriarchy has to do with any social or cultural patterns which accord men special privilege on the basis of their maleness—when a person is born male he is born to certain privilege or position or rank which is denied a woman when she is born female.²¹

A feminist would see the following as examples of patriarchy:

- Women received the vote much later than men in most Western societies.
- Few women are in positions of leadership both in government and business.
- In the Western world women have started to gain pay equity for doing the same work as men only in the last 50 years.
- In many places in the Western world women have not had the same educational encouragement or opportunities as men until relatively recently.

CONTACT AND DEPARTURE FROM CHRISTIANITY

There is no doubt that there are many areas where feminist activities have contributed to the well-being of society from a Christian perspective. These include seeking equal educational and work opportunities for all people, equal pay for equal work, quality prenatal care for all pregnant women, seeking solutions to violence within familial partnerships, seeking to limit female circumcision or 'clitorotomies' in societies where it is practised, and efforts to combat rape and sexual harassment. These are all moves to which Christians can say a resounding 'Amen'.

When feminism has fought to oppose injustice; where it has involved a struggle against oppressive practice and violent and abusive corruption; when it has sought to provide opportunity for people to develop their gifts and have opportunity to exercise these, it has certainly been aligned with Christian thought. Indeed many committed Christians have joined in the struggle.

This should not be surprising. In the context of the Judaism of his day, Jesus was radical in his treatment of women. In a patriarchal society that largely confined women to the home, and one in which women received minimal religious instruction, Jesus treated women as equals and freely associated with them.²² Jesus had Jewish women disciples, including Mary Magdalene, Joanna, and Susanna, who accompanied and supported him out of their private means (Luke 8:1-3). Jesus frequented the home of Mary and Martha, and ate meals with and taught women as well as men, a radical concept in the age in which he lived.

Jesus sees women first and foremost as persons, not as gendered beings.
Rikkie Watts²³

But despite Jesus' words and actions, the Christian church and feminists have had a difficult relationship. Although the Christian Scriptures give a key role to women within both the Old and New Testament, feminists have seen, in both the language and structures of the church, a patriarchy that has oppressed women.

Mary Daly, a radical feminist theologian and philosopher, not only rejects institutional religion as it exists, she perceives the church's hymns, and the male language in talking about God as

a crushing tradition making women less than human; a tradition which she argues tells women that they do not exist.

For Daly and like-minded radical feminists, the foundational question is not whether the God of Christian Scripture should be called Father. Rather the radical feminists reject the very possibility of women being redeemed by a saviour who is male, that is Jesus Christ. With that rejection comes a rejection of the cross of Jesus Christ as the central event of redemption. At its foundation this sort of radical feminism is seeking independence from the God of Christian scripture. This would put it in the same category as the other systems of thought dealt with in this book, which have rejected God and set up human ideology in his place. Such a claim does not however negate the valid critique that many feminists have of contemporary culture.

Further, it would be extremely simplistic and unfair to put all feminists—female or male—in the same category as their radical counterparts. There is nothing in the struggle of moderate feminists to bolster and protect the interests of women that is necessarily counter to a Christian world view. In many cases, it fits neatly with the Christian vision of life.

Debates over abortion

Most feminists see the right of a woman to have access to legalised abortion as a 'litmus test' of true loyalty to the feminist cause.²⁴ As such it is a legitimate means of examining the difference in world view between some feminists and Christians.

Feminist activists have been at the front of what they call the 'debate on reproductive rights'. Others refer to it less euphemistically as the abortion debate. We need to proceed with caution here, as not all people who regard themselves as feminists are in favour of abortion.

This is an extremely complex issue, and one that understandably draws emotional responses on both sides of the debate. At the risk of oversimplifying things, we will highlight an important angle of the Christian world view in order to explain why it is that Christians can't support termination of babies after conception.

The perspective that abortion is about the 'reproductive rights' of the individual woman arises from a broad understanding in the West of what it means to be human, that is totally contrary to a Christian world view.²⁵

In the 'reproductive rights' argument, every woman is perceived as an autonomous individual with sole responsibility to determine control of matters relating to her body and reproductive capacity. At one level this is understandable. It is not surprising that a woman in the twenty-first century would regard her body and reproductive choices as her own, especially in light of past abuses. Yet in the abortion debate we see rhetoric that reflects a deep divide in world view between those who emphasise 'rights' over and against the 'personhood' of both the unborn child and the two parents.

The Christian understanding of personhood is intimately linked to the central Christian belief that God is one substance but three persons—Father, Son and Holy Spirit, each in relationship with the other.

Christians believe that humans are unique in being created in God's image and as such are relational beings. The implication of this belief is that as individuals we are incomplete, and that our completeness is found in others.

Abortion denies the concept of true personhood to the dependent foetus. It dismisses the child's total dependence on the mother, and the way this dependence wonderfully reflects the human personhood of the baby.

Abortion also denies a Christian concept of personhood to the mother and father of the aborted child. The Christian world view rejects the idea of the autonomous individual that is foundational to the feminist perspective of 'reproductive rights' of women. Rather, a Christian understanding of what it is to be human suggests that the whole of society is affected by abortion as the person in the womb who is aborted is torn from a matrix of persons-in-relationship that comprises human society. It is for these reasons—the large, orientating and foundational messages about who God is, and who we are as humans—that Christians fall on the side of the debate that they do. This stance does not (or at least should not) deny the intricacies and complexities of individual cases, but at the same time provides compelling reasons for those who adopt a Christian world view to oppose abortion as a legitimate course of action.

In conclusion, 'feminist' means someone who champions the dignity, rights, responsibilities, and glories of women as equal in importance to those of men and who therefore refuses discrimination against women,²⁶ Christians rightly should be (and have been) partners in the struggle. However where

feminism has elevated individual rights above the Lordship of God in our lives, such a partnership breaks down.

The Christian understanding of life celebrates male and female as equal bearers of God's image, but also delights in the difference between the genders—the mutuality and complementarity that each gives the other. At various times some feminists have either literally or effectively rejected males altogether. The creation account in the book of Genesis shows that humanity is somehow incomplete without both male and female in relationship with each other and with God. Feminism's battle to restore something of the equality and complementarity of the original design is in harmony with a Christian vision of life. But when this complex battle becomes a rejection of key societal institutions such as marriage and family, and the community of all people—male and female, feminists move into territory where Christians cannot join them.

RESPONSE

Question

- 1 | What would be a good slogan to sum up the underlying beliefs of feminism?
- 2 | Why do you think 'second-wave' feminism occurred when it did?
- 3 | How successful has the women's movement been in reaching its goals of equality?

Discussion

- A | When does the concept of choice—choice in career, in family, in terms of reproduction—have its limits? At what point does responsibility play a part in rightly limiting our choices?
- B | In the struggle for women's rights, what role is there in emphasising the similarity between men and women? When can a focus on the differences between the genders contribute to the same discussion?

C | To what degree do you think Christianity has contributed to the well-being of females in the Western world?

D | What is the significance of Jesus' attitude to women in an assessment of the links between feminism and Christianity?

.....
EXCERPTS FROM 'GENDER GAMES AT PLAY IN CLASSROOM'²⁷

By Ainslie MacGibbon, *Sydney Morning Herald*, March 29 2010

Boys will be boys. Girls are easier to teach. Boys can't pay attention. Girls listen. We might like to think that access to education has nothing to do with gender any more, but these perceptions linger.

Like it or not, there are some accepted differences about educating boys and girls and these become apparent as early as kindergarten.

[...]

In the study *Choosing to Compete: How Different Are Girls and Boys?* published last month, Alison Booth from the Australian National University found robust differences in behaviour according to environment. Girls from single-sex schools, it says, behave more competitively than do co-educational girls.

Booth compared girls' behaviour with that of boys from single-sex and co-educational schools and found that 'girls from single-sex schools behaved more like "boys"'. This suggests 'there is greater pressure for girls to maintain their gender identity in schools where boys are present than for boys when girls are present'. The subjects, just under the age of 15, were from publicly funded single-sex and co-educational schools in Britain.

[...]

Says [Professor Robert] Lingard [University of Queensland]: 'With new accountability and a change of focus to standardised testing [there is] less emphasis on exploring constructs of masculinity and femininity. There are multiple ways of being a boy, or being a girl, and schools need to help students understand this.'

Managing the gender complexity within schools will impact on the future labour market—and also on social equity. During the 1970s there was a push to lift the

numbers of girls finishing the later years of high school and entering university. By 1987 Australian women were more likely than men to be enrolled at university. [Alison] Booth [Australian National University] says that since 'girls are now performing as well as boys in secondary education it suggests the overall trend is likely to continue'.

There are significant fields—such as engineering and surveying—where women remain in the minority at university, and other fields—education and health—where they are in the overwhelming majority.

Discussion

E | Are the findings above surprising and what do they tell you about gender relations and the feminist cause?

Perception

- 1 | What appear to you to be the most appealing aspects of feminism as a way of viewing the world?
- 2 | What are its most identifiable weaknesses?