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**Development of a Scale to Measure Feminist Perspectives**

**By**

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**Master of Social Science**

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## **DECLARATION**

I declare that this dissertation contains my own unaided work, with all citations, references and borrowed ideas being acknowledged. In addition, this dissertation has not been previously submitted for any degree or examination in another university.

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Date: 10 August 2019

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## **ABSTRACT**

This study was an attempt to develop a scale that measured, and was inclusive of the different feminist perspectives in a South African context. The research process began by analysing local and internal literature on feminism, and identifying a gap in the literature: the absence of a contemporary and contextually relevant scale, as the most recent attempt to measure the different feminist perspectives was twenty years ago. An initial pool of scale items was developed from the main themes emanating from the focus group, the issues elicited from a previous study, by Patel and Reddy (2017) on definitions of feminism, and the relevant empirical and theoretical literature on the topic. A pilot study was conducted with the first draft of the scale, and the results were used to craft a second version. The second draft was administered to a sample of 300 students, based at the University of KwaZulu-Natal, and the data was entered into the SPSS (Statistical Package for the Social Sciences) software programme. Descriptive statistics were conducted, along with exploratory factor analysis and internal consistency measures to establish preliminary validity and reliability. The current version of the scale contains seven sections. Section A involves demographic information. Section B focuses on definitions of feminism, descriptions of feminists, feminist identification, and feminist issues in the South African context. Section C contains a list of categories that are commonly used to describe feminism. Section D is the 21-item General feminism sub-scale which contains the following five factors: Gender Equality, Negative Stereotypes, Gender-Neutral, Spectrum, and Resistance. Section E contains a list of the origins of women's oppression. Section F is the 29-item African feminism(s) sub-scale which contains the following seven factors: Women's Upliftment, Local Feminist issues, Overturning Patriarchal Tradition, Anti-feminism, Hostility, Sex Stereotypes, and Local Meaning. Section G is a semantic differential sub-scale which measures evaluations toward the term "a feminist" and encompasses two factors: Evaluation and Dynamism. Since this is not the final version of the scale, but merely an attempt, there is more that needs to be done in relation to its psychometric properties and content. In addition, it is anticipated that the development of this scale will act as a stimulus or starting point for further research on feminism in South Africa.

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## CHAPTER ONE

### INTRODUCTION

Feminism is:

*“...a movement to end sexism, sexist exploitation, and oppression”* (bell hooks, 2000, p. viii), United States author, professor, and feminist.

*“...a mode of existence in which the woman is free of the dependence syndrome...whether it is the husband or the father or the community or whether it is a religious group, ethnic group. When women free themselves of the dependence syndrome and lead a normal life...”* (Chaman Nahal, 1991, p. 17), Indian-born English writer.

*“...a political, social and philosophical movement that has transformed and revolutionized women’s lives. But feminism is also something else, something harder to articulate”* (Marisa Bate, 2018, p. 10) UK feminist, journalist and author.

*“...the ongoing struggle to free women from centuries of oppression, exploitation and marginalization in all the vast majority of known human societies. It is a call to end patriarchy and to expose, deconstruct and eradicate all the myriad personal, social, economic and political practices, habits and assumptions that sustain gender inequality and injustice around the world.”* (Amina Mama, 2011, p. 2), Nigerian-British activist, writer and feminist.

*“...the fight for equality, and it must be equality for all and not just for some”* (Jennifer Thorpe, 2018, p. 8), a South African feminist, writer, and researcher.

*“...a curse word”* (Chielozona Eze, 2015, p. 312), Nigerian feminist and literary scholar.

These definitions and descriptions from authors around the world reflect the diversity and complexity associated with the term feminism. While some authors completely reject it based on commonly associated stereotypes, such as anti-male/man-hater (Akin-Aina, 2011; Amadiume,

2001; Arndt, 2002); as radical/extreme (Essof, 2001; Mekingwe, 2008) and as a result of its Western origin (Ahikire, 2014; Gouws, 2007; Hassim, 2004), a few consider it un-African (Dosekun, 2007; Mama, 2005). It is seen as a White, Western, middle class ideology (Amadiume, 2001; Eze, 2015; Gouws, 2007; Hassim, 2004; Steyn, 1998), that is anti-culture (Nkealah, 2006). Other responses have been more receptive, with some arguing that the principles behind feminism were evident in the early mobilisation of African women in Nigeria and Kenya (reported in Akin-Aina, 2011; Goredema, 2010; Mama, 2005). Kolawole (2002) observes that there are academics who accept feminism to varying degrees, but recognise the need to make it their own by rooting it in local culture using indigenous models.

### **1.1 Background of the study**

While there appears to be a lack of agreement as to what specifically constitutes a ‘South African’ feminism (Wolpe, 1998), it is described as having emerged in the 1980s (Hassim, 2003) during the national liberal struggle (Jeenah, 2006; Kemp, Madlala, Moodley, & Salo, 1995).

Hassim (2003) describes how heterogeneous women’s movements began with grassroots involvement and formal organisations. According to her, these movements were imperative to the political landscape of the 1980s and 1990s, as they shaped the ideologies and strategies of women’s involvement. These movements “exemplified the strongest and most progressive version of inclusionary feminism” (Hassim, 2004, p. 10).

The 1990s was an important time for the development of feminism (Jeenah, 2006). Although their efforts were seen as secondary to the struggle against apartheid, many women’s organisations continued to prioritise women’s and feminist demands (Jagwanth & Murray, 2002; Wolpe, 1998). Their efforts were successful as they ensured that equality was a priority of the 1994 elections and resulted in the development and implementation of South Africa’s new Constitution in 1996 (Walker, 2005). By preserving the value of equality for all South Africans, this Constitution is considered to be one of the most liberal in the world (Morrell, Jewkes, & Lindegger, 2012). Since it is based on liberal tenets, emphasizing state institutions and liberal legislation (as opposed to social, class and race issues), it would be fair to characterise the Constitution as representing Liberal feminism (Fourie, 2006).

In addition to the implementation of the Constitution, the decade also saw the migration of feminist leaders from the women's movement into parliament (Gouws, 2007). However, Gouws (2010) notes that instead of strengthening feminist consciousness, the women's activism that predated the election became depoliticized. This subsequently resulted in the demobilization and fragmentation of the women's movements (Hassim, 2004).

During this period, the state attempted to integrate feminist and women's issues, such as reproductive choice, economic empowerment, and sexual freedoms, into institutional politics (Bhana & Mthethwa-Sommers, 2010). However, these efforts were ineffective as feminism struggled to be implemented in institutional cultures that were already deeply embedded within masculinity (Gouws, 2010). Activism became the responsibility of grassroots level, small-scale NGOs (non-governmental organisations) and the remaining feminist activists (Gouws, 2007; Lewis, 2018; Morrell, Jewkes, & Lindegger, 2012).

Several scholars have described the present state of feminism in South Africa. Gouws (2010) believes that feminism has lost its way. She writes about how institutional politics has depoliticised feminist politics to the decline of feminism, and describes the need to return to a feminist practice that is politicised and radicalised. Bhana and Mthethwa-Sommers (2010) describe contemporary feminism as being situated in a context where the historic achievements of the apartheid women's movement have been undermined by gender mainstreaming and a lack of interest in feminism. Lewis (2008) describes South Africa as exemplifying how gender mainstreaming weakens gender activism and discourse. Certain South African authors have called for more radical approaches. Macleod (2006) describes 'radical plural feminism' as vital for emancipation of women. In order to combat the HIV epidemic, Fourie (2006) describes the need for a Radical feminist approach as opposed to the Liberal feminist approach adopted by the state due to its emphasis on women's oppression through biology.

As seen above, feminism has had an interesting and difficult development in the South African context. Pereira (2017) sees the influx of a younger generation of activists as a characteristic of modern feminism. She describes this generation's trajectory into feminism as being external to that of the academy. Since the previous generation's attitudes and perspectives

were not explored from an empirical standpoint, it is an opportune time to examine the views of the present generation of young women.

## **1.2 Motivation for the study**

The comment by Frieze and McHugh (1998) that feminism is a diverse and evolving concept, is still relevant today. Research on the topic has been conducted predominantly in Western contexts, mainly in the United States of America (USA), and has focused on feminist self-identification and labelling, definitions of feminism, and the development of scales to measure feminist attitudes. Much of the research has focused on university students. In South African contexts, while there is a reasonable number of theoretical papers and commentaries on feminism, there appears to be little or no empirical research on the topic.

There have been several (US) attempts to measure feminism. The earliest attempt was Kirkpatrick's (1936) Belief-Pattern Scale, which measured gender roles. Many of the attempts to measure feminism during the 1970s were variations of this scale and consequently measures of gender roles. Brodsky, Elmore, and Naffziger's (1976) Attitudes toward Feminist Issues (ATFI) Scale was one of the first scales to explicitly tap into feminism, and included several feminist issues of the time (e.g. human reproduction, marriage and family, employment, politics and legislation, etc.). In the 1980s, Fassinger's (1994) Attitudes toward Feminism and the Women's Movement (FWM) Scale was a response to the inadequacies of previous feminism scales. This scale contained ten items that measured attitudes toward feminism and the women's movement. In the 1990s, researchers appeared to recognize the changing nature of feminism and developed scales in accordance with its complexity. One of the scales that emerged from this decade was Morgan's (1996) Liberal Feminist Attitude and Ideology Scale (LFAIS). The most recent attempt at measuring feminism appears to be that of Henley et al. (1998), the Feminist Perspective Scale (FPS). This scale is described as one of the most important contributions to feminism scale research (Frieze & McHugh, 1998), as it is one of the first measures to attempt to represent the broad spectrum of feminist attitudes by incorporating and distinguishing between the different theoretical perspectives prevalent in the US. It included the following feminist perspectives: Conservative, Liberal, Radical, Socialist, Cultural, and Women of Color/Womanist.

Feminist thought and knowledge emerge mostly from the Global North (Connell, 2007; 2014; Morrell & Clowes, 2016b), and at present, the FPS of Henley et al. (1998) is the most contemporary feminism scale. However, not only does it now seem outdated as a measure of the ever-changing feminism, but it appears only inclusive of Western perspectives, having been developed and tested using American participants. Using a scale developed in the West may not be suitable for African studies, as scholars have identified historically rooted inequalities between the West and the Global South, which refers to countries such as Asia, Africa, Latin America, and other colonised contexts through which inequalities have been preserved (Dados & Connell, 2012). Feminists from these countries critique feminism for being Western-centric and focusing on issues relevant to only Western women (Connell, 2007). Spurlin (2010) describes traditional Western feminism as replicating imperatives of colonization in the theory of women's struggles in post-colonial contexts. In addition, several African authors have argued that Western research misrepresents African cultures and societies as backward, barbaric, over-sexualised, and lacking agency (Amadiume, 2001; Frenkel, 2008; Heugh, 2011).

Connell (2007) describes the need to produce new knowledge and theories as opposed to imposing and interpreting Northern paradigms on collected data. In an African context, there have been calls by authors to explore various aspects of feminism. For example, Wolpe (1998) describes the need to clarify what exactly is meant by feminism, while Van der Spuy and Clowes (2007) describe the need for further discussion and debate on contemporary meanings of feminisms, and on the "particularities and commonalities" of South African feminists and feminisms in continental perspectives (p. 235). Gqola (2011) argues for the need to expand on the works of female writers and post-apartheid literary scholarship. In addition, Mama (reported in Essof, 2001) sees an urgent need for African women's scholarship as "...the synergy from academic and activist collaboration has the potential to shape a context of acute located-ness for African feminism" (p. 125). Furthermore, African theorists have expressed a desire to adopt new theories that expand on, or enhance, the efforts made by their predecessors (Eze, 2015; Mekgwe, 2008).

The state of feminist scholarship in Africa can be regarded as advanced (Ahikire, 2014; Gaidzanwa, 2013; Mama, 2005; Mama, 2011), with an increase in gender research (Morrell &



Clowes, 2016a). Connell (2014, p. 536) describes South Africa as “a regional hub for gender studies in a network of about thirty universities across Africa.”

African feminist authors, online journals such as *Agenda* and *Feminist Africa*, and institutions such as the African Gender Institute (located at the University of Cape Town), have been invaluable resources in ensuring that feminism has remained at the forefront of academia. Empirical research has focused specifically on masculinities (Dworkin, Colvin, Hatcher, & Peacock, 2012; Peacock & Barker, 2014; Van den Berg et al., 2013), whereas research examining individual’s attitudes and understandings of feminism has been rather vague. Therefore, the intent of this research is primarily to attempt to develop a scale inclusive of African feminist perspectives, and in doing so, survey student opinion in order to gain a more comprehensive picture of the different attitudes, beliefs, perspectives that exist in the South African context. The intention is also to explore where young adults are in terms of their understanding of feminism.

Bennett (2016) describes feminist research as being generated by a variety of university disciplines in the South African context, including African literature, Political studies, Media studies, English studies, and Religion studies, Sociology, Psychology, and Anthropology. A more contemporary and contextually relevant measure could be a stimulus for research in the aforesaid disciplines.

Henley and McCarthy (1998) state that by attempting to incorporate and measure different feminist perspectives, they had begun a process that others will follow. Since existing scales exclude non-Western perspectives and may replicate colonial imperatives, there is a need for a measure that is contextually appropriate, and that can capture the unique aspects of feminism in Africa, which is described as “a boiling pot of diverse discourses and courses of action” (Ahikire, 2014, p.8).

Conceptual definitions of feminism have been rather vague in scale research, until the 1990s, when Morgan (1996) and Henley et al. (1998) provided definitions of the feminist perspectives in their reports. In addition to these challenges, the absence of an appropriate measuring instrument that may be used in survey research could be another reason for the lack of

local research. Most of the available scales have emerged from the US and may not be entirely suitable to capture the unique aspects of the South African context.

In the present study, DeVellis's (2003) recommendation of using deductive methods (extensive literature reviews and pre-existing measures) and inductive methods (information obtained through qualitative research processes) in cooperation, was followed to generate an item pool. Since local empirical research is limited, the researcher utilized an unpublished study to which he had contributed. It involved cohort research on student's definitions of feminism (Patel & Reddy, 2017). This basically provided a snapshot of how students had understood feminism in the past (specifically the years 1998/1999, 2005/2006 and 2010). A more contemporary understanding was required, and therefore the researcher utilized focus groups, a methodology that had not been exploited in this field, in order to explore how students understood feminism.

In order to remain consistent with previous gender role and feminism scales, the current scale used university students primarily from the Humanities faculties, specifically Psychology, as participants. Earlier Western research identifies the college environment, specifically women's studies courses as influencing the willingness to self-identity as a feminist (Bargad & Hyde, 1991; Henderson-King & Stewart, 1999). On a more local level, universities are described as important sites of knowledge production, creating "cultural norms... which condition the kinds of questions that are asked and the kinds of answers that are then elicited" (Mama & Barnes, 2007, p. 2).

### **1.3 Problem statement**

Since they have been developed and tested for use in the USA, existing gender role and feminism scales have incorporated feminist issues and theoretical perspectives that reflect their respective times and contexts. Although many of the issues may be relevant, they cannot be used unquestionably in an African context which is characterized as bearing the most negative consequences of globalization (Mama, 2007), and is home to a range of oppressive mechanisms ranging from neo-colonialism to dictatorial systems (Arndt, 2002) and diverse women's movements, which have opposed everything from colonialism (Akin-Aina, 2011) to apartheid (Hassim, 2004). In other words, the feminism measured by Western scales is distinct from the

feminism that has emerged in the African context. Several authors have made a distinct effort to separate it from its Western counterparts (Ahikire, 2014; Akin-Aina, 2011; Mekgwe, 2008).

Therefore, in the absence of a contemporary and contextually relevant measure of feminism, the purpose of this research is to attempt to develop a scale to measure feminist perspectives in a South African context.

#### **1.4 Purpose of the study**

The purpose of this study is to engage in exploratory research in order to attempt to develop a scale that is inclusive of South African perspectives of feminism.

#### **1.5 Research objectives**

In the absence of a contemporary and contextually relevant measure of feminism, the purpose of this study is the development and testing of a reliable and valid scale to measure the different South African feminist perspectives. Therefore, the research objectives of the study comprise of the following:

- To consult both local and international literature on feminism in order to identify key areas and prepare for focus group discussions;
- To consult previous survey data (Patel & Reddy, 2017) on students' definitions of feminism from three cohorts, and to identify the main issues;
- To conduct two semi-structured focus group discussions;
- To transcribe and analyse the data from the focus group discussions;
- To generate an item pool using local and international literature, focus group, and survey data, and
- To put together a scale using these items and to administer it to a sample of university students in order to reduce and refine the measure.

## **1.6 Chapter summary**

In this chapter, the researcher introduced the study by discussing its background and providing current information on gender role and feminism measures internationally, as there appears to be no attempt to measure feminism in a South African context. In addition, this chapter includes the background, motivation, purpose, significance and objectives of the study. Chapter Two contains a literature review that provides a history of gender role and feminism measures, as well as a theoretical framework that differentiates between the different feminist theoretical perspectives. Chapter Three details the methodology of two phases of the research process: Phase One (on the focus groups) and Phase Two (on item pool development, survey development and implementations). Chapter Four provides and describes the results of the focus group and the survey. Chapter Five offers a discussion of these results. Chapter Six then accounts for the studies' challenges and limitations, and makes recommendations for future research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This chapter provides an account of available research on gender role and feminism scales, as well as a theoretical framework which distinguishes between a range of feminist theoretical perspectives, from mainstream Western perspectives such as Liberal, Radical, and Cultural feminism, to more unfamiliar and obscure perspectives such as Eco and Indian feminisms, to the contextually relevant perspectives encompassed by the term ‘African feminism(s)’.

The research literature contains a variety of different scales that measure gender roles, gender role stereotypes, marital and parental roles, attitudes toward gender role issues (Beere, 1990), with few established feminism scales. Feminism scales have their origin in the development and testing of gender role scales which were developed with the intention of measuring feminism, and were labelled as such by their respective authors. Kirkpatrick’s (1936) Belief-Pattern Scale was one of the earliest attempts to do so. The scales developed in the 1970s were direct modifications of Kirkpatrick’s (1936) scale, and therefore assessed gender roles as opposed to feminism. Many of these early scales conceptualized feminism as a unitary concept (Frieze & McHugh, 1998). It was only until the late 1990s, with Henley et al. (1998) devising the Feminist Perspective Scale (FPS), that the broad spectrum of feminist attitudes was fully explored.

Likert scales were used to assess attitudes towards gender roles and feminism/feminists (Fassinger, 1994; Henley et al., 1998; Morgan, 1996), while semantic differential scales have been used to assess the evaluations and stereotypes of feminists (Anderson, 2009; Berryman-Fink & Verderber, 1985; Pierce, Sydnie, Stratkotter & Krull, 2003; Twenge & Zucker, 1999).

It must be noted that the scales described in the review were constructed for use among samples in the United States (US), and as such represent a bias toward feminist thinking in American society over the past decades.

## 2.1 Brief history of gender role and feminism measures

Kirkpatrick's (1936) Belief-Pattern Scale, believed to be the first attempt to measure attitudes toward feminism (Frieze & McHugh, 1998), assesses gender role attitudes, according to Morgan (1996). The 1960s was an important time for feminism in the United States, as it marked the birth of Liberal feminism, the publication of Betty Friedan's *The Feminine Mystique*, and the creation of the National Organisation for Women (NOW) (Tong, 2009). The increased feminist activity during this time inspired many researchers, as the 1970s saw the development of several gender role scales (McHugh & Frieze, 1997). These scales included Spence and Helmreich's (1972) Attitudes toward Women Scale (AWS) and Smith, Ferree and Miller's (1975) Attitudes Toward Feminism (FEM) Scale. Although many of these scales were referred to as 'feminism' scales they were reworkings of Kirkpatrick's (1936) Belief-Pattern Scale, assessing attitudes toward gender roles/gender role traditionalism, rather than feminism. Brodsky, Elmore, and Naffziger's (1976) Attitudes Toward Feminist Issues (ATFI) Scale focused on statements from NOW's charter, tapping into issues like human reproduction, marriage and family, and women in the workplace. Scales developed during the 1970s appeared to focus on the same repetitive issues such as equal rights, the family, and reproductive rights. In addition, many of these scales were increasingly concerned with content validity, using judges or experts to review their item pools and made use of factor analysis for purposes of item reduction (Brodsky et al., 1976; Smith, Ferree, & Miller, 1975).

The 1980s saw the development and testing of Berryman-Fink and Verderber's (1985) scale. This instrument used a semantic differential format and attempted to measure the attributes of a 'feminist'. In the late 1980s, as a response to the inadequacies of previous measures, Fassinger (1994) developed the Attitudes Toward Feminism and The Women's Movement (FWM) Scale an affective measure of attitudes toward both the women's movement and feminism.

The 1990s marked the beginning of third-wave feminism (Tong, 2009), and saw the development and testing of scales that explored feminism as a multidimensional concept. The items of these scales were based on results of empirical research (interviews with women and feminists) and feminist theory, with authors recognizing the changing nature of feminism.

Morgan's (1996) LFAIS was one of the first scales to include an ideological component albeit just the Liberal dimension. The Feminist Perspective Scale (Henley et al., 1998) measured the diversity of feminist attitudes by incorporating the feminist perspectives that were predominant in the United States, including: Conservatism, Liberal, Radical, Socialist, and Cultural feminism, and Women of Color/Womanist.

The development of scales over time demonstrates the changing nature of feminism, as scales appeared to evolve from focusing on general gender roles issues to the more complex feminist issues that were emerging in the United States at the time. For instance, the Women of Color/Womanist sub-scale from the FPS epitomizes third-wave feminism, which aims to be more diverse, representative, and inclusive of women of colour and their issues (Tong, 2009). As described by Frieze and McHugh (1998), "scales designed to measure feminist attitudes become themselves archival records of feminist attitudes of the era" (p. 349).

## **2.2 Gender role and feminism measures**

### **2.2.1 Belief-Pattern Scale for Measuring Attitudes Toward Feminism**

One of the first attempts to measure attitudes toward feminism was Kirkpatrick's (1936) Belief-Pattern Scale. This Likert scale contained 80-items, many of which were adapted from a list of 86 official resolutions of feminist organisations, with 10 pro-feminist and 10 anti-feminist items in each of the following four categories: economic, domestic, political-legal, and conduct and social status. While the scale intended to measure feminist attitudes, the items mostly reflected the acceptance of gender roles and rights by men and women (Morgan, 1996).

The scale was developed and tested on several samples of college students from the Universities of Pennsylvania and Minnesota. Each of the samples were expected to fill out the different forms of the scale. In establishing reliability, the author used test-retest on a small number of participants (N = 59). Correlations of different forms of the test were reported to be >.80. However, it should be noted that the ethnicities and age range of participants were not reported.

For validity, expert judges, together with empirical testing were used by the author to eliminate irrelevant, ambiguous, and non-specific items. In addition, the author also contrasted

the scores of feminists (individuals from the National Women's Party) with antifeminists (Lutheran ministers). Significant differences were found between these two samples, indicating discriminant validity.

Although several items of this scale may be considered outdated, some of the issues that are included in the scale, more specifically the anti-feminist issues, appear to reflect the societal norms that may still exist in many third world countries today, especially a patriarchal context such as Africa (e.g. "As head of the household, the father should have final authority of his children") (Kirkpatrick, 1936, p.423).

Studies in the late 1970s and 80s which made use of this measure included research on attitudes toward children (Biaggio, Mohan, & Baldwin, 1985; Gold & Andres, 1978); abortion and sex roles (Rosen & Martindale, 1978; 1980) and personality (Lott, 1973; Priestnall, Pilkington, & Moffat, 1978).

### **2.2.2 Attitudes Toward Women Scale (AWS)**

Spence and Helmreich's (1972) Attitudes Toward Women Scale is one of the most commonly used measures of attitudes toward women, and was derived from Kirkpatrick's (1936) scale. It was intended to measure attitudes toward women's rights, roles, and responsibilities within society (Byrne, Felker, Vacha-Haase, & Rickard, 2011). Beere's (1990) review of gender role measures identifies nearly 270 published studies which had made use of this scale prior to 1990. The scale contains items that reflect the rights and roles of women in the following 6 areas: vocational, educational, and intellectual roles; freedom and independence; dating, courtship, and etiquette; drinking, swearing, and dirty jokes; sexual behaviour, and marital relations and obligations. There are three versions of this scale: a 55-item version (Spence & Helmreich, 1972), a 25-item version (Spence, Helmreich, & Stapp, 1973), and a 15-item version (Spence & Helmreich, 1978), which is the most commonly used (Spence & Hahn, 1997). In all three versions of this scale, Spence and colleagues make use of a four-point Likert scale that ranged from *agree strongly* to *strongly disagree*.

Scale development took place with considerable attention to this measures psychometric properties, as Spence and colleagues (1972, 1973, 1978) reported the reliability of the three versions of the AWS. For each version data was collected from several hundreds of



undergraduates and their parents. For the 55-item scale, an exploratory factor analysis revealed a two-factor structure for the female sub-sample, but a three- and four-factor structure for the male sub-sample (Spence & Helmreich, 1972). For both the 15 and 25 item versions, a single factor was consistent across both genders (Spence & Helmreich, 1978; Spence, Helmreich & Stapp, 1973). Spence and colleagues also reported that the 25 and 15 item versions of the scale were highly correlated with the original 55-item version scale (Spence, Helmreich, & Stapp, 1973; Spence & Helmreich, 1978).

As described above, the 15-item version is the most commonly used version of the AWS. To demonstrate discriminant validity, this version was correlated with Spence, Helmreich and Stapps (1975) Personal Attributes Questionnaire (PAQ) Scale. The resulting correlations were low and insignificant. In terms of reliability, a Cronbach's alpha score of .89 was reported.

Although many researchers (e.g. Fassinger, 1994; McHugh & Frieze, 1997) have considered it outdated, associated with a ceiling effect, and susceptible to social desirability influences, this scale continued to be used in feminist identification research (Cowan, Mestlin & Masek, 1992; Liss & Erchull, 2010) and for validity purposes in feminism scale development (Fassinger, 1994; Henley et al., 1998). In local contexts, it has been used to assess gender attitudes in research on abortion (Patel & Johns, 2009) and men and women in danger of HIV transmission (Kalichman et al., 2005). Kalichman et al. (2005) point out that a number of items from this scale are compatible for use in South African contexts, citing how they correspond with the topics found in local research on men, and include defining masculinity in relation to number of sex partners, the sexual desirability of one's partners to other men, and the ability to 'control' girlfriends (p. 301).

### **2.2.3 Attitudes Toward Feminism (FEM) Scale**

Smith, Ferree, and Miller's (1975) Attitudes Toward Feminism (FEM) Scale is a 20-item Likert scale, and is a modification of Kirkpatrick's (1936) scale. This measure relates to a variety of issues, such as marital roles, maternal roles, and stereotypical views of women's personality traits. Each item is accompanied by 5-point response options, ranging from *strongly agree* to *strongly disagree*. The item "Women who join the Women's Movement are typically frustrated and unattractive people who feel they lose out by the current rules of society", is an example of

an original item, while “It is desirable that women be appointed to police force with the same duties as men”, is an example of an item modified from Kirkpatrick’s (1936) scale (Smith, Ferree & Miller, 1975, p.54).

Using two samples of college students, the FEM Scale demonstrated reliability (.91) and revealed a factor (labelled as ‘feminism’) explaining 37% of the variance. Its correlates include activism in the women’s movement and subjective identification.

The FEM Scale was used in a broad range of studies throughout the late 1970s and 1990s. These studies focused on issues such as feminist attitudes (Borges & Laning, 1979), sex roles (Baker & Anis, 1980), dating (Korman, 1983), counselling issues (Epperson & Lewis, 1987), sexual harassment (Jensen & Gutek, 1982; Pryor, 1987) and rape (Krulowitz & Payne, 1978). In addition, Fassinger (1994) also used the FEM Scale in order to establish the convergent validity of her FWM Scale.

#### **2.2.4 Attitudes Toward Feminist Issues (ATFI) Scale**

Brodsky, Elmore, and Naffziger’s (1976) Attitudes toward Feminist Issues was developed by paraphrasing the resolutions of the National Organisation for Women. The result was a 120-item scale that represented feminist issues including human reproduction, marriage and family, employment, politics and legislation, childcare, overcoming self-denigration, consciousness-raising in media, religion and education. The response format used was that of a 5-point Likert scale that ranged from *strongly agree* to *strongly disagree*. High scores were seen as an indication of liberal feminist attitudes, while low scores reflected conservative attitudes. Factor analysis revealed a single factor which accounted for 80% of variance. In addition, the test-retest reliability coefficients were greater than .70 for all but two of the nine sub-scales.

#### **2.2.5 Berryman-Fink and Verderber’s (1985) Scale**

Berryman-Fink and Verderber (1985) developed a semantic differential scale measuring attributions to the term ‘feminist’ using 54 pairs of bipolar adjectives. The items of this scale were developed using empirical research in which 96 college students were asked to indicate what came to mind when they thought of the word ‘feminist’. The resulting words, phrases, and statements were used to generate the first version of this scale. This version was then

administered to a larger sample of college students (N = 796), with their responses subjected to a factor analysis. This analysis revealed five significant factors. Reliability coefficients for each of these factors were reported, and were as follows: General Evaluation (22 items) (.93), Behaviour (20 items) (.86), Political Orientation (7 items) (.60), Sexual Preference (3 items) (.49) and Gender (2 items) (.41).

This semantic differential scale, or sub-sets of it, have successfully been used in feminist identity research to assess evaluations of the feminist label (Liss, O'Connor, Morosky & Crawford, 2001). In addition, Twenge and Zucker (1999) used a modified version of this scale in their research on the evaluations and stereotypes of feminists.

### **2.2.6 Attitudes Toward Feminism and the Women's Movement (FWM) Scale**

As a response to the inadequacies of previous measures, Fassinger (1994) developed the Attitudes Toward Feminism and the Women's Movement (FWM) Scale. This Likert-type scale is a 10-item measure of the affective reactions toward feminism and the women's movement.

The items were taken from unspecified attitudinal scales, books, magazines, and ideas and statements from colleagues and students. Examples of the scale are the following two items: "The leaders of the women's movement maybe extreme, but they have the right idea" and "Feminist principles should be adopted everywhere" (Fassinger, 1994, p. 395).

The FWM was administered to a sample of 117 college students. Cronbach's alpha was .899 for men, .865 for women, and .890 for the total sample. In establishing convergent validity, three gender role scales were used: a 25-item version of Spence, Helmreich and Stapp's (1973) AWS; Smith, Ferree and Miller's (1975) FEM Scale and King and King's (1990) SRES-BB, and two additional one-item scales measuring favourability toward the women's movement. The author reported significant positive correlations between the FWM and all of these scales and items ( $\geq .60$ ). In establishing discriminant validity, the FWM reported low, but significant correlations with the instruments that measured personal attributes, dogmatism, social desirability.

Several studies report the use of the scale (Moradi, Martin & Brewster, 2012; Rudman & Fairchild, 2007; Yoder, Tobias, & Snell, 2011; Zucker, 2004).

### 2.2.7 Liberal Feminist Attitude and Ideology Scale (LFAIS)

Morgan's (1996) Liberal Feminist Attitude and Ideology Scale (LFAIS) is a 60-item Likert-type scale that assesses, as its name states, Liberal feminism, and uses a 6-point Likert-type format, with answers ranging from *strongly agree* to *strongly disagree*. It was a response to the 'feminism scales' developed during the 1970s, which the authors described as lacking an ideological component. The LFAIS includes the following domains: gender role attitudes, goals of feminism, and feminist ideologies.

The items were developed using a combination of deductive (academic research) and inductive approaches (empirical data from a pilot study). For the latter, an undergraduate sample (N = 99) and a group of participants from a women's studies conference (N = 54) were used. The participants of this second sample were predominantly women and self-identified feminists, who responded to four open-ended questions about feminism. The ideas and issues generated during this pilot study, together with items from past scales (e.g. Smith, Ferree, & Miller's FEM Scale, 1975; Spence & Helmreich's AWS, 1972) and academic journals, were used to assemble the first 124-item version of the LFAIS, which reflects three key domains: gender role attitudes, goals of feminism, and feminist ideologies. The latter comprises discrimination and subordination, collective action, and sisterhood as the main themes. After the removal of the weakest items, 60 items formed the final version of the LFAIS.

As a measure of feminist perspectives, the LFAIS is limited in that it only assesses Liberal feminist ideology. However, it is a highly reliable measure that demonstrates excellent concurrent, convergent, and discriminant validity, and has successfully been used in feminist identity research to assess collective action (Williams & Wittig, 1997), and recognition of discrimination (Myaskovsky & Wittig, 1997). Liss et al. (2001) argue that the elements representing the collective action domain are limited in the sense that they represent collective action as involving political protests such as rallies, marches, and radical government and societal restructuring. She argues that this concept of collective action is limited due to the fact that protests are rare, public, and may carry a negative social stigma.

### 2.2.8 Feminist Perspective Scale (FPS)

The Feminist Perspective Scale from Henley et al. (1998) incorporates the feminist perspectives that were prevalent in the United States: Conservative, Liberal, Radical, Socialist, Cultural, and Women of Color/Womanist. There are three versions of this measure, with each making use of a 7-point Likert scale format. The responses to the attitudinal items range from *strongly, moderately, and somewhat disagree*, through to *undecided, somewhat, moderately, and strongly agree*. This scale also contains a behavioral measure with responses ranging from *very untrue of me, moderately untrue of me, and a little untrue of me*, through to *not sure, a little true of me, moderately true of me and very true of me* (Henley et al., 1998).

The 306 items of the first version of the FPS were developed by using prevalent feminist literature on the different theoretical perspectives (e.g. Jaggar & Rothenberg, 1993), as well as in-depth interviews conducted on a diverse set of women about their attitudes relating to women's issues. These items were based on a range of topics (e.g. appearance, battering of women, childcare, pornography, gender roles, sexist language, and sexual orientation). Certain items of the FPS contain compound statements, for example, "Capitalism and sexism are primarily responsible for the increased divorce rate and general breakdown of families" (Henley et al., 1998, p. 347). Neuman (2011) states that scales should not use compound statements as respondents may agree with one part of a statement and disagree with the other. Although traditional methods of scale development require balancing positive and negative items, items from this pool were written in a 'positive' direction for a sub-scale, with agreement with an item indicating an endorsement of that particular sub-scale/perspective.

For the first phase of the development of the scale (FPS1), it was administered to 117 college students, with the purpose of refining the existing 306 items. For the second phase, a reduced version, labelled the FPS2, was tested on three sets of respondents (N = 344). For the composite measures, Femscore (the composite of the five feminist sub-scales), the alpha was .91, with test-retest correlations at .91 after the two weeks, and .86 at four weeks. An 18-item behavioral scale was then constructed, called 'Fembehave', and consisted of 3 Conservative and 15 feminist items. Fembehave performed poorly, with an alpha score of .49, and .40 after two

weeks. However, with a larger sample and longer retest time of four weeks, it demonstrated a much higher correlation of .72.

Validity of the FPS2 was assessed by correlating sub-scales with personal and demographic items assessing religiosity, political identification, degree of feminism, and participation in, and the number of women's studies courses taken. In addition, a sub-set of the student sample completed the 25-item version of Spence, Helmreich and Stapp's (1973) AWS, a liberal scale. Results indicated a negative correlation with the Conservative sub-scale, positive, significant correlations with the Liberal, Radical, and Women of Color/Womanist sub-scales, and positive correlations with Fembehave and Femscore. A factor analysis was performed to confirm the six-perspective structure of the scale. Results revealed a four-perspective structure, as Liberal feminist items did not form a factor, while Radical feminism and Socialist feminism merged together.

Henley, Spalding and Kosta (2000) tested a short version of the FPS (FPS3). This version contained 36 items, and was created by selecting five items from each of the attitudinal sub-scales, and six items from the behavioral sub-scale of the FPS2. Scores on the five feminist sub-scales were combined to create Femscore (now 25-items) and five behavioral items combined to create Fembehave. For reliability, internal consistency and test-retest were reported, with results in the satisfactory range. Validity was established by correlating attitudinal/demographic variables, correlating its sub-scales and composite measures with the FPS2, and in terms of correlations with Spence, Helmreich and Stapp's (1973) AWS and Bem's (1974) Sex Role Inventory (BSRI). The AWS correlated negatively with the Conservative sub-scale and positively with the Liberal and Fembehave sub-scales. Overall, the results indicated that they measured different sets of attitudes.

Henley and colleagues' (1998; 2000) FPS has been used in research on feminist identification to assess feminist beliefs and consciousness (Yoder, Tobias & Snell, 2011; Zucker, 2004; Zucker & Bay-Cheng, 2010). Liss and Erchull's (2010) study appears to be the only one that made use of specific sub-scales (Radical and Socialist) to examine radical forms of feminism amongst their sample.

## 2.3 General observations

The variations in these gender role and feminism scales over the years are a testament to the evolving nature of feminism. As seen above, gender role measures starting with Kirkpatrick's (1936) scale, focused on women's rights and roles, and this was continued by the scales developed in the 1970s (the second wave of feminism), notwithstanding a few modifications as their respective authors recognised that feminism had evolved since the 1930s. The 'feminism' conveyed by the scales in the 1990s (the third wave of feminism) by Morgan (1996) and Henley et al. (1998), were far more complex and went beyond women's rights and roles.

Spence and Helmreich's (1972) AWS, originally developed to measure attitude changes resulting from the feminist activities of the 1960s and 1970s, is the most frequently used measure of gender related attitudes toward women. However, in the context of rapid social change involving societal attitudes toward women's rights, roles and abilities, it is considered outdated in terms of measuring contemporary feminist attitudes (McHugh & Frieze, 1997), and is associated with a ceiling effect, leaning toward Liberal ends of the feminist spectrum (Beere, 1990; Fassinger, 1994; Frieze & McHugh, 1998).

Feminism's evolving nature, the reported liberalization of gender attitudes over the years (Bolzendahl & Myers, 2004; Spence & Hahn, 1997; Twenge, 1999), the inadequacy of previous scales such as Spence and Helmreich's (1972) AWS in measuring contemporary attitudes, and the beginning of third-wave feminism and its focus on diversity and inclusivity, possibly acted as catalysts toward the more complex conceptualisation of feminism seen in the scales of the 1990s.

There are several observations to be made regarding gender role and feminism scales. Researchers have taken for granted and not explained certain aspects and choices made during their respective research processes. This includes, for example, not providing a conceptual definition for feminism, though this appeared to be a fairly recent endeavour since actual feminism scales such as the LFAIS and FPS needed to distinguish between the different type/s of feminism.

### **2.3.1 Definitional inadequacies**

A general observation in feminism scale research is the apparent absence of conceptual definitions of measured variables. Feminism is a continuously evolving (Frieze & McHugh, 1998) and complex concept (Leaper & Arias, 2011), and as such, several scholars describe it as challenging to define (Beasley, 1999; Delmar, 1986; Humm, 1995; Thompson, 2001). In her review of gender role measures, Beere (1990) points out that the terminology used in gender roles research is often undefined, and used interchangeably or inconsistently. For example, Kirkpatrick's (1936) scale used propositions from feminist organizations as reference points, and these clustered around issues relating to women's rights and roles in economic, domestic, social, and political domains.

Definitional inadequacies were less evident in the scales of the 1990s, as there appeared to be a need to distinguish and specify between the different type(s) of feminism being measured. While Fassinger (1994) did not include a definition of feminism, Morgan (1996) used Condor's (1986) description of feminism as the "ideas and actions directed toward ending female social subordination" (p.363). A brief summary of Liberal feminism (by Tong, 1989), differentiating it from Radical and Marxist perspectives, was included in explaining the origins of women's oppression. The FPS of Henley et al. (1998) did not provide a conceptual definition of feminism, but provided concise summaries of the six feminist perspectives derived from the works of Jaggar and Rothenberg (1993).

### **2.3.2 Challenges with item generation**

Researchers stress the importance of a conceptual definition in the context of item generation in order to ensure that the content of the scale remains in the intended domains (DeVellis, 2012). However, this rule can be challenged when applied to an evolving and complex concept such as feminism, which encompasses a variety of ideologies, movements and theoretical perspectives that appear to converge with the belief that women are treated as inferior to men but differ in their goals and methods for achieving these goals. As described above, definitions only emerged in feminism scales of the 1990s.

Researchers have used several methods to generate items for their scales. These have ranged from using items from earlier scales (Spence & Helmreich, 1972), developing items from



feminist charters (Brodsky, Elmore, & Naffziger, 1976; Kirkpatrick, 1936) and using a combination of feminist theory and in-depth interviews with women or feminists (Morgan, 1996; Henley et al., 1998). DeVellis (2003) recommended using both deductive (extensive literature reviews and pre-existing measures) and inductive (information obtained through qualitative research processes) methods of data collection to generate items.

According to Hyde (1998), using both feminist theory and empirical data has caused a dilemma for researchers. She states that on the one hand, researchers could use a “bottom-up” approach in which the research starts with the lived experiences of women, and then use that to generate theory, as opposed to, on the other hand, imposing theoretical frameworks on women’s responses (p. 362). Both the LFAIS and FPS used a combination of both theory and empirical research to develop their item pool. Henley et al. (1998) used interviews with women, though no further information was provided. The pilot study of the LFAIS generated items that mostly reflect Liberal feminism, though a select few, could be associated with other perspectives. For example, the item “A radical restructuring of society is needed to overcome status inequalities between the sexes” (Morgan, 1996, p. 386) can be associated with Radical feminism, but because the pilot study generated ideas and themes that were more closely aligned with Liberal feminism, the scale was labelled as a measure of Liberal feminist ideology.

None of the existing feminism scales use a focus group methodology as a means of item development in the formative stages of the research. Wilkinson (1998, 1999, 2004) claims that focus groups are a useful means to explore individuals understanding of feminism and produce high quality information.

### **2.3.3 The use of college students and the US bias**

Another observation that can be identified is the use of college students in the development and testing of scales. This trend started with the very first gender role measure (Kirkpatrick, 1936) and was continued by those in the 1970s and 1990s. Fassinger (1994) appeared to be the only author who provided a motivation for doing so and justified their use in order to stay consistent with that of previous measures.

Swank and Fahs (2017) describe college as an “incubator of feminist commitments” because it provides women access to courses that discredit gender myths and greater job

prospects (p.2). Studies have also found that college women's studies courses have influenced support and willingness to self-identify as feminist (Bargad & Hyde, 1991; Henderson-King & Stewart, 1999). In addition, women's education results in stronger feminist beliefs and self-identification (McCabe 2005; Peltola, Milkie, & Presser, 2004). However, while higher education provides the opportunity for more progressive thinking, research indicates that college students do in fact differ in their attitudes and willingness to identify as feminist. In research on definitions of feminism, there are always sub-sets of college participants who describe feminism/feminists negatively, using stereotypes and explicit language (Arnold, 2000; Houvouras & Carter, 2008; Suter & Toller, 2006). Furthermore, there are also those who demonstrate support for feminism and its values, yet opt out of identifying as feminists (Abowitz, 2008; Aronson, 2003; Houvouras & Carter, 2008; Liss & Erchull, 2010; Zucker, 2004). Since variations toward college students' attitudes are expected, they make the ideal population to study. College students represent the future of the country, and using them as participants could provide a valuable glimpse into how they understand feminism.

#### **2.3.4 The use of survey research methodology**

Survey research is the most commonly used method of collecting data in the social sciences (Neuman, 2011). It provides a statistical description of the attitudes, opinions, and trends of a population by studying a sample of it (Creswell, 2014). Based on the sample results, the researcher draws inferences to the population. The following can be asked and tested in survey research according to Neuman (2011): attitudes/beliefs/opinions, behaviours, characteristics, expectations, knowledge and self-classification. A main feature of this methodology is standardized questions that allow it to be administered to a large number of respondents and for cross-cultural comparisons (Axinn & Pearce, 2006).

Similar to college students, many authors have failed to explain why they continuously use a survey methodology to assess attitudes toward feminists. According to Morgan (1996), feminism is best represented using survey methodologies, in which participants respond to a collection of items (in the form of statements) and indicate their varying levels of agreement or disagreement. Feminism scales have frequently utilized a Likert format response format to measure attitudes, opinions and beliefs toward the movement (Fassinger, 1994; Henley et al.,

1998). The semantic differential response format is associated with attitude research (DeVellis, 2012), and has been used to identify the attributions associated with feminists (Anderson, 2009; Berryman-Fink & Verderber, 1985). A scale containing a combination of both Likert and semantic differential items will allow for a more comprehensive instrument that contains items that do not only assess an individual's attitudes, beliefs and opinions of feminism, but also the attributions associated with a feminist.

### **2.3.5 The neglect of diversity in scales**

One of the most challenging aspects of scale development is the continuously evolving nature of feminism (Frieze & McHugh, 1998). Many have recognized this, with some choosing to overcome it by focusing on a single perspective (Morgan, 1996), or a sub-set of perspectives (Henley et al., 1998). The FPS appears to be one of the first and only attempts to incorporate the diversity of feminism into its measure. However, due to focusing on perspectives that were specific to the United States, many perspectives were excluded. This included many third-wave perspectives that were emerging at the time, including Black, Lesbian, Postcolonial, and Ecofeminism. Although a Women of Color/Womanist sub-scale was included, the items that it encompassed were very general and not particularly applicable to an African context which is characterized by a range of oppressive mechanisms (Arndt, 2002). This feminism has endeavored to define itself as external to its Western counterpart through its inherent focus on African issues (Amadiume, 2001; Mekgwe, 2008).

### **2.4 Summary of empirical review**

The research literature contains a range of scales that measure gender roles, but few that measure feminism. Feminism scales emerged from the development of gender role scales, as many gender role measures were developed with the intention of measuring feminism. Kirkpatrick's (1936) Belief-Pattern Scale, a gender role measure, was one of the earliest attempts to measure feminism. There was a surge of feminism scales in the 1970s including the widely used Spence and Helmreich's (1972) Attitudes Toward Women Scale; Smith, Ferree, and Miller's (1975) Attitudes Toward Feminism Scale, and Brodsky, Elmore, and Naffziger's (1976) Attitudes Toward Feminist Issues Scale. However, many of these were direct modifications of Kirkpatrick's (1936) scale, and therefore assessed gender roles as opposed to feminism. These

gender role scales tended to conceptualize feminism as a unitary concept, and focused on the same repetitive issues. It was only until the late 1990s, with Henley et al. (1998) devising the Feminist Perspective Scale, that the broad spectrum of feminist attitudes was explored, as this scale attempted to distinguish and differentiate between the many different feminist theoretical perspectives.

A number of observations were made about the gender role and feminism scales included in this chapter. Firstly, they tended to exclude a conceptual definition of feminism. This was prominent in early gender role scales and less prominent in the feminism scales in the 1990s. Secondly, the item pools of gender roles scales were developed using feminist charters/propositions or borrowed from earlier scales, whereas the feminism scales in the 1990s were developed using a combination of feminist theory and empirical research. Thirdly, these scales were emerged from the United States, and were mostly developed and tested on American college students. Fourth, scales tended to heavily utilize a survey methodology, with Likert response formats being used to measure attitudes, opinions, and beliefs toward the feminist movement, whereas semantic differential response formats were used to identify the attributes associated with feminists. Lastly, as a consequence of its Western origin, there was a lack of diversity in these scales, especially in the FPS of Henley et al. (1998), as it included only theoretical perspectives that were prominent in the United States.

## **2.5 Theoretical framework**

According to Neuman (2011), a theoretical framework is “a very general theoretical system with assumptions, concepts, and specific social theories” (p. 85). Feminism tends to be perceived as a monolithic concept associated with more radical elements, rather than the range of different perspectives that it encompasses (Ercole, Gavigan, Gilbreth & Gardner, 2002). This section covers a range of feminist perspectives including Conservatism, Liberal, Radical, Cultural, Lesbian, Marxist, Socialist, Eco, Multicultural, Islamic, Indian, Black and African feminism.

### **2.5.1 The waves of feminism**

In the literature, a wave model is used to describe the chronological history of feminism in the United States (Naidu, 2010). The model consists of four waves. Feminism in the first and

the second wave focuses on the under-representation of women in political spheres, whereas the third wave attempted to be global through its attempts at developing a diverse and representative movement inclusive to all women (Tong, 2009). Feminism in its most recent wave (fourth-wave) uses social media for purposes of gender equality (Trier-Bieniek, 2015).

### **The first wave of feminism**

The first wave of feminism began in the 18th century, according to Trier-Bieniek (2015), and originated in Mary Wollstonecraft's *A Vindication of the Rights of Women* and the women's suffragette movement. This wave was concerned with addressing the social and political inequalities experienced by women in North America and the United Kingdom. It started with the struggle for women's full citizenship and suffrage, and ended with the implementation of the 19th Amendment in 1920, which allowed women the right to vote.



### **The second wave of feminism**

The second wave of feminism occurred during the 1960-1970s, and focused on reproductive rights, birth control and access to contraceptives, pornography, prostitution, violence against women, pay equality, the need for more women in the workforce and in political office, as well as a focus on laws such as the Equal Rights Amendment (Trier-Bieniek, 2015). Despite the range of different issues that second-wave feminists undertook, they were critiqued for not being inclusive of people's differences; as Tong (2009) stated, many scholars "wrote as if all women were white, middle-class, heterosexual, and well educated" (p.204).

Snyder-Hall (2010) describes the second-wave of feminism as being divided over issues relating to sexuality, as feminists were on the opposite sides of debates involving pornography, prostitution, and heterosexuality, with one side seeing evidence of gender oppression, while the other saw opportunities for empowerment and sexual pleasure.



### **The third wave of feminism**

Third-wave feminism emerged in the 1990s as a response to the failings of second-wave feminism (Waters, 2007). It sought to avoid its predecessor's reductionist perspective of feminism which emphasized the experiences of White women from middle to upper-class strata (Oyekan, 2014).

This wave forced feminist thinking in a new direction by embracing diversity and change, as feminists emphasized that women come from diverse backgrounds, and were eager to understand the interlocking sources of their oppression, an issue that was largely ignored by second-wave feminists (Tong, 2009).

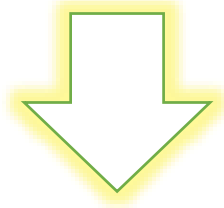
Budgeon (2011) identifies the following as the fundamental features of third-wave feminism: the inclusion of a diversity of people; choosing empowerment over victim mentality, and "...the need for women to define their personal relationship to feminism in ways that make sense to them as individuals" (p.283). Instead of collectively politicising gender, third-wave feminism promotes difference politics, both from traditional feminism and within individuals. Examples include reclaiming previously derogatory terms such as 'bitch' (Tong, 2009; Vinter, 2017) and 'slut' (Attwood, 2007; Healicon, 2013), as well as others such as 'riot girl/riot grrl' and 'girl power', which reject feminine models and challenge gender stereotypes (Wahogo & Roberts, 2012).

Third-wave feminism addresses the issue of sexuality which was earlier described as splitting up its preceding wave. According to Snyder-Hall (2010), sexuality is a central component of third-wave feminism, which respects women's right to decide how to negotiate contradictory desires for gender equality and sexual pleasure. As such, pornography became an area of contention during this wave, pitting pro-porn feminists against anti-porn feminists (Waters, 2007).

### **“Pseudo-feminists” and “Pod-feminists”**

According to Hammer and Kellner (2009), there are conservatives, anti-feminists, and celebrities who adopt the label of third-wave feminists in order to serve their own political interests, and this is done by vilifying second-wave feminists and other forms of feminism. These ‘feminists’ are what Faludi (1995, cited in Hammer & Kellner, 2009) referred to as media-made “pseudo-feminists” or right-wing “pod-feminists” (p.8).

Hammer and Kellner (2009) argue that the influx of “pseudo” and “pod-feminists” into the women’s movement resulted in the creation of a generic, straw-man type of feminism (composed of dogmatic, self-serving women) that they themselves criticize as legitimate feminists. In addition, they argue that these feminists share a deep structural discourse based on a “one-dimensional, reductionist, binary, simplistic, mode of thought which reduces complex relations to either-or imaginary dilemmas which are treated as oppositions and/or opponents” (p.8).



### **The fourth wave of feminism**

In an age where the media is a primary source of information, feminism in its most contemporary wave comprises of a sisterhood of online bloggers and internet communities which makes use of forums, online articles, blogs, social media platforms and online petitions (Wahogo & Roberts, 2012). Examples of some of these online social media networks include Facebook, Twitter, Instagram, and YouTube. Munro (2013) describes the internet as enabling the transition from third-wave to fourth-wave. Trier-Bieniek (2015) credits some of the following people and events as beginning the fourth wave of feminism: Malala Yousafzai’s widespread image and message to girls about education post-assassination; Beyoncé’s glowing *Feminist* sign at the 2014 MTV Video Music Awards; the Disney film *Frozen*, and Lena Dunham’s HBO television series *Girls*.

According to Wahogo and Roberts (2012), fourth-wave is the most inclusionary form of feminism, as its use of digital culture and technology opens up previously unknown spaces for inclusive and wide ranging communication between women from diverse geographical and cultural backgrounds. These online platforms allow women to maintain their anonymity whilst having a voice, a feature that can be viewed as a critique, as the confidence of anonymity can result in women being aggressive or hostile to other individuals.

Fourth-wave feminism is characterised as being entangled with social justice activism, which views all forms of oppression as being linked (Wahogo & Roberts, 2012). Therefore, fourth-wave feminists believe that the fight to end sexism goes together with struggles against racism, body shaming, diabolism, classism, heterosexism, and ageism (Wahogo & Roberts, 2012). According to Trier-Bieniek (2015), fourth-wave activism manifests in the form of websites such as Feminist Frequency, which focuses on the depictions of gender in the media by breaking down gender tropes in video games.

Despite providing an online platform for marginalized women to interact and have a voice across cultural divides, as well as allowing for contemporary forms of organisation, education, and activism, fourth-wave feminism is still in its infancy, and still needs to be further explored (Wahogo & Roberts, 2012).

### **2.5.2 A critique of the wave metaphor**

Many scholars disagree with the wave metaphor, feeling that it is an inaccurate representation of the history of the feminist movement. Harnois (2008) states that by focusing on large-scale public activism from White, middle class feminists (e.g. the suffragette movement), the wave model marginalizes women of colour and poor women whose aims and objectives differed significantly from their White counterparts. She states that the more we learn about the histories and activism of women of colour during these periods, the less acceptable the wave metaphor becomes.

From a local perspective, Goredema (2010) describes the wave metaphor as an ideology that hinges on Western feminism, and therefore has no bearing in an African context. Instead, she states that feminism in Africa uses a time-based scale which is molded by political eras, specifically pre-colonial, colonial and post-colonial Africa.



## **2.6 Feminist perspectives**

The Concise Oxford Dictionary of Current English (1995) defines feminism as the “the advocacy of women's rights on the ground of the equality of the sexes” (p. 495). Based on existing literature, feminism is far more complex than that. Tong (2009) describes feminism as representing a wide range of global ideologies and movements. Although these share many perspectives, including the belief that women are treated less than men in society, their objectives and ways of attaining them differ significantly. What follows is a description of each of these perspectives.

It should be noted that the different branches might differ from author to author; however, the underpinning philosophies remain the same.

### **2.6.1 Conservatism**

Conservatism is often discussed by feminist scholars due to the implications that it has for feminist issues. In essence, conservatism is an ideology that preserves traditional gender arrangements in society, with men occupying dominant, public roles, while women occupy subordinate positions that keep them oppressed and hidden away (Henley et al., 1998). Conservatives explain women's subordination based upon biological and religious justifications. Biological justifications for the subordination of women explain differences in gender as determined by innate factors rather than social conditions (Henley et al., 1998). Therefore, encouraging women to participate in activities that “go against their nature” is harmful to society and unfair to women (Henley et al., 1998, p. 320). Secular versions of conservatism suggest that there are high costs for women who deviate from their biologically engendered norms, as they may experience social inefficiency and human unhappiness (Jaggar & Rothenberg, 1993). The religious justification for women's subordination complements the biological justification, as it states that a supreme being or a God has ordained the biological difference between the sexes (Henley et al., 1998).

### **2.6.2 Liberal feminism**

Liberal feminism is arguably the most renowned perspective in the United States (Charter & Mogro-Wilson, 2018). Liberal feminism is grounded in classical liberal thinking, in which the

key units of society are individuals, and these individuals are essentially rational agents, who are free to develop as they please (Macdonis & Plummer, 2008).

According to Tong (2009), Liberal feminism views the subordination of women as being “rooted in a set of customary and legal constraints that block women’s entrance to and success in a so-called public world” (p. 2). Therefore, liberal feminists critique the customs and legislations which oppress or exclude women, and work toward changing them through political and legal reforms for equality.

A distinguishing feature of this perspective, and one that invites criticism from other perspectives, is its insistence on reformation (rather than a revolution), as liberal feminists accept the basic organisation of society, but simply want the same rights and opportunities that have been afforded to men to be extended to women (Macdonis & Plummer, 2008). Thus, liberal feminists attempt to reform the system, rather than uproot it entirely.

Third-wave feminists have argued that this perspective is based on White, middle class, heterosexual women, largely ignoring women of colour; simply providing equal rights will not eliminate gender inequality (Tong, 2009). This perspective uses a liberal conception of human nature that views individuals as rational, free, and autonomous. As a result, many feminists have argued that human nature is not in fact neutral, but rather male-biased, and that this liberal worldview fosters only the interest of privileged women who are able to think and act like men because of their privilege (Tong, 2009).

### **2.6.3 Radical feminism**

Radical feminism emerged in the 1960s and 1970s from a range of different radical American movements. These included the Redstockings, The Women's International Terrorist Conspiracy from Hell (WITCH), the New York Radical Feminists, and other women's liberation groups that perceived themselves as revolutionaries, rather than reformers (Tong, 2009).

Radical feminism specifically names men as being the primary oppressors of women, as feminists believe that men have control of women’s sexual and reproductive rights, self-respect and self-esteem (Tong, 2009). According to Jaggar and Rothenberg (1993), a distinguishing feature of this perspective is that it views the subordination of women as being primary, not

secondary, to other forms of domination. This is because women's subordination is not dependent on other forms of domination, but rather that other systems of domination have their origin in women's subordination. Therefore, radical feminism targets patriarchy, a system characterized by dominance, competition, hierarchy, and power, which is more widespread than any other system of oppression, and deeply ingrained within the norms and values of most societies. While liberal feminism suggests reforming the system, radical feminists believe that the only way to effectively eliminate patriarchy is to eradicate it and its institutions (Tong, 2009).

Women's bodies are central to this perspective, as radical feminists view the subordination of women as being the result of men's appropriation of the female body. Therefore, radical feminists focus on a range of different issues relating to women's bodies, such as compulsory motherhood; women's apparent lack of control regarding conception and abortion (Tong, 2009); men's control of women's sexuality through institutions such as prostitution, pornography, heterosexuality (Jaggar & Rothenberg, 1993), and the family (Macionis & Plummer, 2008).

The advancement of technology, specifically reproductive technologies allow for extra-uterine reproduction or 'test-tube babies', and are seen by radicals as a development that will result in the demise of motherhood, and ultimately, the end of women's dependence on men (Jaggar & Rothenberg, 1993). Other feminists consider advancing reproductive technologies to be based on patriarchy and male science, and a way to rob women of their reproductive rights (Macionis & Plummer, 2008).

#### **2.6.4 Cultural feminism**

Cultural feminism developed from radical feminist thought, and is often referred to as 'radical-cultural feminism' by certain theorists (e.g. Tong, 2009). According to Tong (2009), Cultural feminists believe that the source of women's oppression is not femininity, but rather the low value that patriarchal societies assign to feminine values (e.g. gentleness, compassion, tenderness, nurturance, sensitivity etc.), and the high value that it ascribes to male or masculine characteristics (e.g. assertiveness, aggressiveness, emotional inexperience). Therefore, Cultural feminists demand for a transformation to be made toward a society that values women, in which their values are praised just as much or even more than men's values.

Since Cultural feminism is based upon the essentialist view that there are differences between men and women, it has received much criticism from feminists, who view it as being counteractive to mainstream feminist discourses, since it reverts to biological justifications of women's inferiority (Lorber, 1997).

### **2.6.5 Lesbian feminism**

According to Lorber (1997), this perspective utilizes a radical view of men, and is based on the premise that heterosexual relationships are coercive and exploitative, and even potentially violent, as men use their physical, social, and sexual power to oppress women. She states that this perspective characterizes women as loving, nurturing, and understanding. Lesbian feminists believe that women should completely renounce men, and should rather seek emotional and sexual support from women

### **2.6.6 Marxist and Socialist feminism**

Marxist and Socialist feminists theorize that it is nearly impossible for women to achieve freedom in a class-based society where the wealth produced by the powerless is always in the hands of the powerful (Tong, 2009). Based on the work of scholars such as Karl Marx, Friedrich Engels, and other nineteenth-century thinkers, Marxist feminism analyses women's subordination through the lens of class. Socialist feminism, in contrast, is influenced by radical feminist thought and broadens Marxist feminisms analysis by introducing another source of women's oppression: patriarchy (Baylis & Smith, 2001).

### **2.6.7 Ecofeminism**

Ecofeminism is a branch of feminism that subscribes to the philosophy that there is a connection between women and nature, and that this connection stems from their shared history of oppression by male-dominated Western societies (Tong, 2009). Since it reproduces normative connections between women and nature (such as "women's nature is to nurture"), this perspective has been critiqued by scholars for being essentialist (Moore, 2004).

### **2.6.8 Multicultural feminism**

According to Tong (2009), Multicultural feminism argues that not all women can be considered equal, and that factors such as age, ethnicity, gender identity, level of education, marital status, occupation, health status, race, religion, and sexual identity affect the way in which women experience their identity and status as women.

She describes Postcolonial feminism as an expansion of Multicultural feminism, which emphasizes the importance of context, and argues that women's oppression will be influenced by their geographical location and its history. She also points out that women from colonised third world countries may have a distinctly complex identity and may react in one of two ways: they may feel the need to re-appropriate the precolonial traditions of their people or resist them even more than their colonizers did.

### **2.6.9 Islamic feminism**

South African scholar Jeenah (2006) defines Islamic feminism as follows:

Islamic feminism is, firstly, an ideology which uses the Qur'an and Sunnah to provide the ideals for gender relationships, as well as the weapons in the struggle to transform society in a way that gender equality is accepted as a principle around which society is structured. Secondly, it is the struggle of Muslim women and men for the emancipation of women based on this ideology (p. 30).

According to Lewis (2001), evaluating this perspective offers a view of the ideological and political complexity of Islam that challenges "...the serviceable construct of a uniform and globally influential patriarchal fundamentalism" (p.6).

### **2.6.10 Indian feminism**

According to Nimsarkar and Dasaradhi (2015), Indian feminism consists of movements that establish and ensure political equality, social rights, and economic independence for Indian women. They state that in the context of a patriarchal society that has experienced both colonialism and nationalism, Indian feminists focus on gender equality, along with contextual issues that are harmful to women. They cite as examples *Sati* (a practice of widow immolation in

which widows are burned alive on the funeral pyres of their husbands); inheritance laws, child marriage, and the ban on the remarriage of upper caste Hindu windows, amongst others.

### **2.6.11 Black feminism**

Black feminism, most commonly referred to as ‘Black feminist thought’, is widely used within literature, but is a difficult concept to define. This perspective was developed by Collins (1991) who viewed feminism as a White, Westernized concept, which had excluded Black women for being dismissive of issues dealing with racial differences. She developed the concept to reflect the experiences, culture and reality of Black women who, she argued, experience interacting systems of oppression such as; discrimination based on sex, as well as race. Therefore, Black women occupy a unique standpoint because of interacting systems of oppression.

According to Tong (2009), the concept of intersectionality is a central component of Black feminism, as structures and systems of gender, race, and culture are inextricably linked with one another. Therefore, Black Feminists argue that it is impossible to focus exclusively on women’s oppression ‘as women.’ Crenshaw (1989) suggests that Black women may be discriminated against in ways that are both different and similar to White women and Black men. Black women, like White women, may experience gender discrimination and share common racial experiences with Black men.

Black feminism focuses on a range of different issues, such as issues pertaining to the control and exploitation of Black women’s bodies through prostitution, pornography, and rape (Collins, 2000).

While Black feminism may seem universally applicable, it is based on the experiences and realities of Black American and Black British women, and is therefore not relevant in African and South African contexts (Naidu, 2010).

- **Womanism**

The term ‘womanist’, as coined by Alice Walker refers to a woman of colour or a Black feminist who is dedicated to the “survival and wholeness of entire people, male or female” (Tong, 2009, p. 216). Walker (reported in Humm, 1995) identified four features of Womanism:

“Black feminism; women who love other women sexually or non-sexually and appreciate and prefer women’s culture, emotions and strength; women who love music, dance and themselves; and a ‘womanist’ is to feminist as purple is to lavender” (p. 305).

A womanist recognizes that in understanding the oppression of women, factors such as poverty, racism, and ethnocentrism, are just as important as sexism (Henley et al., 1998).

### **2.6.12 African feminism(s)**

There is no one African feminism, but many African feminism(s), each of which reflect the diverse social realities, heterogeneous experiences and voices of women on the African continent, a continent that has suffered the most negative consequences of globalization (Mama, 2007), and is a host to a range of oppressive mechanisms such as “...racism, neocolonialism, (cultural) imperialism, socio-economic exclusion and exploitation, gerontocracy, religious fundamentalism as well as dictatorial and/or corrupt systems” (Arndt, 2002, p.32).

- **Characteristics and definitions of African feminism(s)**

Scholars in and around the continent, and even abroad, have attempted to define feminism in their own unique way, though the diversity of Africa and African women’s heterogeneous experiences are described as having complicated attempts to formulate and theorize an ‘African feminism’ (Gatwiri & McLaren, 2016). Based on the literature, two of the more stable characteristics associated with feminism in Africa are that it is not homogenous nor monolithic (Ahikire, 2014; Arndt, 2002; Kolawole, 2002; Kuumba, 2003; Msimang, 2002; Shilaho, 2006), and that it is dynamic. Theorists have used some of the following to describe it: “chameleon-like” (Arndt, 2002, p.43); fluid (Mekgwe, 2008); “...in continuous flux...” (Akin-Aina, 2011, p.69); “...still in a stage of dynamic theorisation...” (Gatwiri & McClaren, 2016, pp. 265-266).

Providing an outsider’s perspectives, American scholar Mikell (1997) defines the emerging African feminism as a slowly emerging entity that is distinctively heterosexual, pro-natal, and concerned with many “bread, butter, culture, and power” issues (p.4).

Nigerian-British scholar and a prominent African feminist theorist, Mama (2005) defines feminism as “...the struggle for the liberation of women, and encompasses epistemologies,

methodologies, theories, and modes of activism that seek to bring an end to the oppression and subordination of women by men” (2005, p.5). She later describes it as involving the need to expose and eradicate the myriad of personal, social, economic and political factors that sustain gender inequality and injustice around the world (Mama, 2011). She describes African feminism, in its truest form, as focusing on a diverse array of politics and achieving more equitable gender relations (Mama, 2005).

Nnaemeka (2004), another Nigerian-born scholar, says:

For African women, feminism is an act that evokes the dynamism and shifts of a process as opposed to the stability and reification of a construct or framework ... Feminism is structured by cultural imperatives and modulated by ever-shifting local and global exigencies (p. 378).

Zimbabwean scholar Goredema (2010) describes African feminism as:

...[an] epistemology and a form of rhetoric that has provided arguments, which validate the experience of women of Africa and of African origin against a mainstream feminist discourse. It is a justice that aims to create a discernible difference between women who were colonised and those who were deemed the colonisers, and a social movement that aims to raise a global consciousness which sympathises with African women’s histories, present realities and future expectations (p. 34).

Kenyan scholar Gatwiri (reported in Gatwiri & McLaren, 2016) sees African feminism as:

...a school of thought and a mode of discourse that attempts to understand the multiple complexities and challenges presented by sexism – a derivative of patriarchy, poverty and at times colonialization – faced by the African woman (p. 267).

In addition, she describes it as an attempt “... to educate, empower and elevate women to a position where they can own their power, not against men but alongside them” (Gatwiri & McLaren, 2016, p. 267).



These descriptions and definitions from African authors around the world reveal the diversity of African feminisms. All of the authors have their own ideas of what African feminism is, though these tend to intersect at it being dynamic and unequivocally inclusive of the diverse experiences and realities of African women.

- **Differences between African and Western feminisms**

Although African discourses on feminism manifest partly as alternatives to Western perspectives, they are similar in some ways but different in others. Firstly, unlike Western feminism which has its origins in bourgeois individualism and male domination over women in capitalist industrializing societies (Mikell, 1997), and has primarily been shaped by the experiences of American and European women (Essof, 2001; Naidu, 2010), African feminism emerges from African women's resistance to Western domination and its legacy within African culture (Mikell, 1997); it is shaped by African women's heterogeneous experiences and social realities (Msimang, 2002; Naidu, 2010; Shilaho, 2006). These, in turn have been moulded by various socio-political factors that exist on the African continent (Arndt, 2002; Kolawole, 2002; Du Plooy, 2005).

Secondly, while Western feminism consists of a wave model (which clearly distinguishes between the first, second, third, and fourth waves), African feminism is shaped by three political eras, namely pre-colonial, colonial, and post-colonial Africa, which differ across the continent as liberation struggle histories differ for each country (Goredema, 2010).

Thirdly, although African feminism is beholden to the global feminist framework, it delineates itself by focusing on inherently African issues (Mekgwe, 2008). Mikell (1997) describes it as focusing on "bread, butter, and power" issues (p.4). In addition, it consists of conventional feminist issues (e.g. equality, rights), and contextual issues that involve: interrogating harmful patriarchal cultures and practices (Arndt, 2002; Kambarami, 2006; Mekgwe, 2008; Steady, 1981); women's bodies (Gouws, 2007); HIV/AIDS (Amadiume, 2001; Bhana & Mthethwa-Sommers, 2010, Dworkin et al., 2012; Helman & Ratele, 2016); corrective rape (Fourie, 2006; Gouws & Hassim, 2014); academia and scholarship (Ahikire, 2014; Gaidzanwa, 2013), and the process of 'naming' (Kolawole, 2002; Mekgwe, 2008; Nkealah, 2016), which will be discussed in more detail below.

Similar to that of Western contexts, feminism in the African context is a highly contested and demonised term (Ahikire, 2014; Essof, 2001), where it is considered the following: un-African (Dosekun, 2007; Gaidzanwa, 2013; Mama, 2005); Western (Ahikire, 2014; Gouws, 2007; Hassim, 2004); anti-culture (Kaboré, 2017; Nkealah, 2006); anti-male/man-haters (Akin-Aina, 2011; Amadiume, 2001; Arndt, 2002); radical (Essof, 2001; Mekgwe, 2008); and a White, middle class, elitist ideology inapplicable to African contexts (Amadiume, 2001; Gouws, 2007; Hassim, 2004; Steyn, 1998). As such, there have been diverse responses to feminism, including attempts by some to argue that feminism, or at least the principles behind it, have existed in Africa long before colonialism and the second-wave of feminism, even providing evidence of strong matriarchal women in Kenya, Uganda and Zimbabwe, who were part of anticolonial resistance movements (Akin-Aina, 2011; Mama, 2005). Since there was no word to describe feminism in African language, African women blindly used this Western term (Goredema, 2010).

In the ongoing questioning of feminism and its relevance to African women, the process of ‘naming’ has become a prominent issue to many African women (Kolawole, 2002; Nkealah, 2016). It involves using alternative concepts that are based on indigenous models that are inclusive of cultural contexts (Kolawole, 2002). Nkealah (2016) describes these models as sharing certain characteristics. Firstly, they contest the term ‘feminism’, as a Western term with Western roots, and attempt to bring the experiences of African woman to the forefront. Secondly, they are reliant on indigenous models derived from African cultures and histories that inform the means needed to provide support for women and educate men. Thirdly, they incorporate "gender inclusion, collaboration and accommodation to ensure that both women and men contribute (even if not equally) to improving the material conditions of women” (p.63). Some of these models/African feminisms are described next.

- Womanism is described as being the most popular amongst the African feminisms (Amadiume, 2001; Kolawole, 2002; Nkealah, 2016). Ogunyemi’s (1985) initial conceptualisation of womanism was a generalised account relating to Black women and their experiences, but was reconceptualised over the years to include African perspectives (Maparyan, 2012), which are less individualistic, more familial, and focused on the distinctiveness of African struggles within a global context (Ogunyemi, 1996). She

defines African womanism as an "...inclusive, mother-centered ideology, with its focus on caring—familial, communal, national, and international” (Ogunyemi, 1996, p.114). She describes it with a sense of awareness that incorporates cultural, economic, national, political, racial, and sexual considerations for all people (Arndt, 2000).

- Avoiding the controversies around the context-less nature of Ogunyemi’s (1985) initial conceptualisation of womanism, Nigerian scholar Molara Ogundipe-Leslie's *Stiwanism* (Social Transformations Including Women in Africa), is described as imbedded in the experiences and realities of African women (Nkealah, 2016). Stiwanism signifies a commitment to the social transformation of African women (Mama, 2005), because it seeks to remedy the current economic disparities between men and women (Mekgwe, 2008). Ogunyemi's conceptualisation of womanism and stiwanism is characterised as adopting an inclusive approach with men (Mekgwe, 2008).
- Nigerian academic Nnaemeka (2004) describes the concept of *Nego-feminism* as the feminism of negotiation and compromise. It acts as a guide for dealing with the struggles occurring on the African continent by considering the implications of African patriarchal traditions and customs, and aims to dismantle and negotiate around these (Akin-Aina, 2011). Nego-feminism resonates with the concept of *ubuntu* and is accessible to South African women who are also involved in feminist activism and scholarship (Nkealah, 2016, p.68).
- Achonulu (1995) theorizes *Motherism* as an African alternative to feminism focused on motherhood’s central role in the African female experience. She characterises it as a maternal form of feminism composing of motherhood, nature, and nurture, which perceives rural women as performing the essential task of nurturing society, viewing them as responsible for the future of humanity. Moreover, as the harmful effects of colonialism remain, motherism encourages men and women to work together to lessen its harmful effects (Nkealah, 2016).

- **Membership**

Men's inclusiveness appears to be a characteristic of African feminism. Mekgwe (2008) states that while African feminism is not opposed to men, it challenges them to be aware of the oppression of women and how it contrasts with the oppression of all Africans. Kolawole (2002), describes men as a necessity in eradicating gender oppression. As policy-makers in African countries, men need to be engaged with in order to make progress in relation to policy changes that affect women. Meer (2013) echoes this, describing men as playing a valuable role in advancing gender equality within a range of male dominated institutions that are inaccessible to women.

Goredema (2010) argues that the inclusion of White women in Africa – as 'African women' - reinforces the perception that feminism is a White Western movement. However, there are many White authors who have contributed to African feminist scholarship (e.g. Amanda Gouws, Anne McClintock, & Jen Thorpe). In contrast, Gaidzanwa (2013) was more inclusive, as according to her, those who may identify themselves as 'Africans' include women whose ancestry derives from Africa but live elsewhere, and women in the US whose ancestors were enslaved by Europeans, Caucasians, including women who have been born and raised in various parts of Africa even though their ancestors may have originated elsewhere.

In West African feminist theory, Nkealah (2016) describes sexual orientation as a basis for exclusion, as heterosexual women are the focal point of feminist politics. She describes lesbian women as being marginalised by indigenous models of feminism in spite of the issues they endure, some of which include corrective rape, physical assault, social insecurity, alienism, ostracism, and psychological torture. She makes the point of African feminism needing to acknowledge them and be more inclusive of lesbian, gay, bisexual, transgender and intersex (LGBTI) women and their feminist praxis.

- **South African feminism**

South African feminism is described as having its origin during the national liberation struggle (Jeenah, 2006), with Kemp et al. (1995) describing it as intersecting class, race and gender issues.

Hassim (2003) provides a description of the South African feminism that emerged during the 1980s:

This incipient indigenous feminism was shaped by the twin but not always compatible needs to address the interplay between gender, race and class identities on the one hand — that is the recognition of complex differences among women — and on the other hand a moral imperative to base women's organisations on the idea of non-racialism — that is, on the notion of some commonality of women's interests that extended beyond apartheid defined identities (p. 57).

The connection between the incompatible needs described above was the ideology of motherhood and the political language of motherism, which appeared to be similar to Achonulu's (1995) conceptualization, as it focused on the centrality of motherhood in the African female experience. Hassim (2003) defined motherism as a “a celebration of women as mothers, a link between women's familial responsibilities and their political work, and an emphasis on this aspect of women's roles as cutting across class and race barriers” (p.57).

Kemp et al. (1995) describe the challenge, especially for Black feminists, to shape South African feminism based on three equally important and inextricably linked assumptions:

First, our identities as women are shaped by race, class, and gender, and these identities have moulded our particular experiences of gender oppression. Second, our struggles as feminists encompass the struggle for national liberation from a brutal white state. Furthermore, the liberation of Black people as a whole is a feminist issue. Third, we have to challenge and transform Black patriarchies even though Black men have been our allies in the fight for national liberation (p. 133).

Feminism has always had an uncomfortable location in South Africa as a result of its Western origin (Gouws, 2010). As described by Hendricks and Lewis (1994), “... its prescriptive, western-centric, middle-class and white orientation drove many South African women activists, students and academics to nationalist discourses and uneasiness with the 'feminist' label” (p. 64). During apartheid, feminism was racialised and branded a White, middle class ideology as a result of the feminist movement being largely dominated by educated and

privileged White middle class woman, which led to the interrogation of its relevance (Steyn, 1998) and racial tension (Hassim, 2003).

Black women have found their own ways to influence feminist spaces and discourses by writing about their experiences with feminism and post-colonialism. South African feminist writer Gqola (2001) describes how Black women define their own terrain by constructing theory in sites "... which are traditionally, under white supremacist capitalist patriarchal logic, assumed to be outside the terrain of knowledge-making", while ensuring that "activism is able to find expression in academe" (p. 11). She describes Black women as imagining feminism as occurring through unconventional means such as creative media which is typically not associated with theory development.

## **2.7 Chapter summary**

In this chapter, the researcher provided a history of gender role and feminism measures and a theoretical framework which distinguished between the different feminist theoretical perspectives.

Feminism was first measured as a multidimensional concept in the 1990s, which saw the development and testing of the FPS by Henley et al. (1999), a scale which incorporated several feminist theoretical perspectives. However, this scale was developed and tested nearly twenty years ago with an American student sample and was limited to a few feminist perspectives relevant to the United States.

In relation to included theoretical frameworks, a plethora of feminist perspectives were discussed, including Conservatism, Liberal, Radical, Cultural, Lesbian, Marxist, Socialist, Eco, Multicultural, Postcolonial, Islamic, Indian, Black feminism, and African feminism(s). African feminism(s) was given more attention as compared to Western perspectives as it is more relevant to the current research, and unlike Western perspectives, appears to still be in the process of theorisation. Different aspects of this feminism were discussed, including definitions and characteristics from African theorists in Africa and the Diaspora, the differences between African feminism and Western perspectives, the question of who gets to identify as an African feminist, and South African feminism.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This chapter provides a description of the research process, which occurred in two separate phases. Phase One included the focus group discussions, and an analysis of existing survey data from three cohorts, while Phase Two involved the development and testing of an item pool.

DeVellis (2012) describes scale development as: identifying what you want to measure, generating an item pool, determining the measurement format, reviewing the item pool, adding validation items, administering items to a pilot sample, assessing items, and finally, constructing the scale.

#### **3.1 Research design**

In order to develop a scale to measure the different feminist perspectives in a South African context, this study used a mixed-method research design with a sequential exploratory strategy. Creswell (2009) states that a mixed-method research design using qualitative and quantitative strategies provides a better understanding of the research issue or problem than either research approach alone. This involves the collection and analysis of qualitative data for exploratory purposes followed by a quantitative survey method with a large sample. Sequential exploratory strategy, according to Creswell (2009), is utilized by researchers to explain a phenomenon and develop an instrument to assess it. The qualitative component (Phase One) consisted of a literature review, two semi-structured focus group discussions and the analysis of existing survey data from three cohorts in order to develop an item pool. This was followed by Phase Two, the quantitative phase that involved the development of the item pool using the main themes emanating from the focus group, the issues elicited from Patel and Reddy's (2017) research on definitions of feminism, and relevant empirical and theoretical literature on the topic. The item pool was used to put together a first draft of the scale. The first draft was pilot tested to pre-test and refine items. Based on the results of this pilot study, the scale was revised before being administered to a sample of 300 university students for further refinement, by exploring preliminary reliability and validity.

### **3.2 Ethical issues**

The study took ethical issues into consideration. Gatekeepers are people with formal or informal authority to control access to a site (Neuman, 2011). In the context of this study, this was the University of Kwa-Zulu Natal Research Office. At the onset of the research process, a proposal was assembled and submitted seeking permission to conduct research using students as participants. The office granted permission and provided the researcher with ethical clearance (see Appendix A) and gatekeeper's approval and permission to conduct research (see Appendix B).

Informed consent is a document that explains the aspects of the study to participants (Neuman, 2011). This document needs to be signed by participants before engaging in research, as it acknowledges that their rights will be protected during the data collection process (Creswell, 2009). Since this was a mixed-method study, informed consent documents were developed for both focus group (see Appendix C) and survey participants (see Appendix D). These forms contain contact information of the researcher and his supervisor; the purpose of the research; a guarantee of anonymity and confidentiality; the assurance that participation was voluntary; and that participants can withdraw at any point during the research process. In addition, these forms ensured that obtained data would be securely stored for five years before being destroyed. As requested by the UKZN Research Office, copies of ethical clearance and gatekeeper's permission were attached and administered with informed consent documents to participants in both phases of the research process. The researcher is expected to go through informed consent documents with participants before giving them a chance to read it themselves, then sign.

Anonymity involves ensuring participants remain anonymous, or nameless (Neuman, 2011). Since it was an element of informed consent, it was taken very seriously. In Phase One, audio recordings of the focus group were stored (and backed up) in a location that only the researcher himself had access to. In addition, to ensure anonymity during the focus group report, the names of participants were replaced with pseudonyms. In Phase Two, and in line with what was assured in informed consent documents, participants were reported as members of a target population. In other words, their names did not go beyond the informed consent documents.



### **3.3 Phase One**

The primary purpose of this phase was the generation of an item pool. According to DeVellis (2003), item generation is one of the most important steps in the process of scale development; he recommends using deductive (extensive literature reviews and pre-existing measures) and inductive (information obtained through qualitative research processes) methods of data collection to generate items. Therefore, Phase One consisted of a literature review, followed by an analysis of existing survey data on the definitions of feminism, with the purpose of identifying key areas and topics that would guide the focus group discussion, and the development of the scale in the second phase of the research.

Focus groups are a legitimate data collection method within qualitative research (Bryman, 2016). They elicit rich information as participants talk to one another, ask questions, exchange stories, and comment on others' perspectives (Barbour & Kitzinger, 1998), in a natural setting where they feel free and comfortable to do so (Neuman, 2011). Focus groups are valuable exploratory tools to generate ideas, and are commonly used in the early stages of scale development in order to learn about the phenomenon of interest in the context of the population of interest, and to identify the key areas associated with it (Groves et al., 2009). In addition, the interaction between participants provides effective means to both generate an item pool and reduce items (Nassar-McMillan & Borders, 2002).

#### **3.3.1 Review of literature**

DeVellis (2012) describes scale development as a complex and systematic process that necessitates theoretical and methodological consistency. He states that the more researchers know about the phenomenon, the theories associated with it, the abstract relationships between hypothetical constructs, and the quantitative tools at their disposal, the better they are equipped to develop reliable, valid and usable scales. In addition, he asserts that a detailed knowledge of the specific phenomenon of interest is one of the most important considerations. In scale development, literature reviews assist in identifying existing measures that can be used as references to create new scales. In the context of the current study, the researcher analysed both local and internal literature on feminism and identified a gap in the literature: the absence of a contemporary and contextually relevant instrument, as the most recent attempt was nearly twenty

years ago, with the Feminist Perspective Scale from Henley et al. (1998), which focused only on five feminist perspectives that were prominent in the United States.

The literature review also revealed how wide-ranging and dynamic feminist theory is internationally, and in contrast, how scarce it is at a local level. Locally, literature on feminism has been largely theoretical, and shepherded by scholars such as Amina Mama, Amanda Gouws, Pumla Gqola, Shireen Hassim, and NGOs such as *Agenda*, while empirical research has increasingly focused on men and masculinities (Dworkin et al., 2012; Ratele, 2008; Van den Berg et al., 2013; Walker, 2005).

### **3.3.2 Survey analysis of cohort data**

The researcher was previously involved in a project that analysed three cohorts of students' definitions of feminism (Patel & Reddy, 2017). These cohorts were from the years 1998/1999, 2005/2006 and 2010, and had been coded, entered into the SPSS (Statistical Package for the Social Sciences) programme, and subjected to descriptive statistical procedures. The data from these cohorts revealed participants' tendency to categorize feminism (e.g. ideology, belief, movement or even a person) before describing it. The researcher also consulted this data and made note of the definitions or descriptions that could potentially be used for the item pool in the second phase of the research.

### **3.3.3 Focus group discussions**

Two semi-structured focus group discussions (consisting of eight and nine participants each) were conducted.

The researcher prepared questions based on local and international literature, identifying the key areas and topics. The researcher needed to be knowledgeable with regard to the different feminist perspectives in order to effectively guide and facilitate the discussion, and therefore made use of the works of popular Western feminist theorists such as Jaggar and Rothenberg (1993), and Tong (2009). Based on local and international literature, the researcher focused on the following areas:

- Understandings of feminism

- Goals of feminism
- Feminist perspectives
- Men and feminism

Researchers emphasize the importance of moderators to facilitate discussion effectively and to obtain good and accurate information from participants (Krueger & Casey, 2000; Morgan, 1997). During both discussions, the researcher acted as the moderator/facilitator for both groups. An overall understanding of the study and feminism was deemed necessary in order to keep participants focused on the issue at hand and ensure that their perspectives were voiced. In addition, both discussions were recorded using audio recorders as the dialogue needed to be transcribed *ad verbatim* for analysis. Since the researcher acted as the moderator/facilitator, an assistant was used as a note-taker. Note-takers record contextual notes from the focus groups that neither the researcher nor the voice recorder capture, such as direct observations of participants' non-verbal actions or reactions to questions (Neuman, 2011).

### **3.3.3.1 Focus Group One**

- **Sampling**

Neuman (2011) defines purposive sampling as “a non-random sample in which the researcher uses a wide range of methods to locate all possible cases of a highly specific and difficult-to-reach population” (p.267), and convenience sampling as “a non-random sample in which the researcher selects anyone he or she happens to come across” (p.242). A combination of both of these non-random sampling techniques were used, as the researcher personally recruited students who were knowledgeable about feminism, as well as those who were easy to reach, convenient, and readily available. The latter were recruited using posters that the researcher had put up around each of the faculties of the Howard College Campus, UKZN. The posters contained information about the study, and the researcher's contact information. Although this proved to be time-consuming, many students responded and agreed to participate. Bryman (2016) states that a major problem faced by researchers during the focus group recruitment process is people who agree to participate, but do not turn up on the day. During the week, and even on the day of the discussion, participants contacted the researcher to inform him

that they were dropping out. Fortunately, the researcher had a contingency plan in place in the form of 'back-up participants,' and managed to keep the number of participants close to the generally accepted requirement of six to eight participants (Krueger & Casey, 2000).

- **Sample description**

The first group (N = 8) consisted of three men and five women, whose ages ranged from 19 to 24 years of age. In terms of race, three of the participants were Indian, two were African/Black, two were White, and one participant did not specify race. Two participants were Hindu, two were Christian, and two were Muslim, while the remaining two participants identified as Agnostic and Deist. Half of the participants were from Humanities while the other half were from Law. Two of the participants were Masters students. One of the participants, a Muslim woman, was from Sudan.

- **Location of Focus Group One**

Barbour and Kitzinger (1998) suggest that researchers should choose a venue easily accessible to the people they wish to include in their research. Therefore, the venue of the discussion was a boardroom at the university. This venue was ideal as it was quiet and comfortable, free of interruption, and protected from observation by non-research participants.

- **Process of Focus Group One**

The focus group started with the researcher introducing himself and outlining the goals of the study to ensure that participants were aware of them. Informed consent documents (see Appendix C) were passed around, along with forms that asked participants to provide basic socio-demographic information, such as age, gender, and contact information. The researcher briefly went through the informed consent documents with participants, emphasizing that the data obtained from this discussion would be treated confidentially and anonymously. The participants were given time to read it on their own before signing.

In an effort to build rapport amongst participants, an icebreaker exercise was performed. Each of the eight participants was asked to get to know the person next to them, and then introduce them to the group. Although participants were strangers to each other, a casual and informal dynamic quickly developed. Once this was completed, the ground rules of the

discussion were briefly established. It was determined that only one participant should speak at a time, with the researcher explaining the problems that may occur with voice recordings when people speak over each other. The discussion then began with the researcher asking participants the questions that he had prepared.

At the end of the discussion, the researcher asked participants for feedback. Suggestions involved better time management and introducing the feminist perspective questions earlier in the discussion. The researcher implemented these suggestions into the second focus group.

### **3.3.3.2 Focus Group Two**

- **Sampling**

A convenience sampling technique was used for the second group, a Masters class of Health Promotions students; as Neuman (2011) describes, they were easy to reach, convenient and readily available.

- **Sample description**

This group (N = 9) consisted of seven women and two men. Participants' ages ranged from 23 to 45 years of age. Seven participants were African/Black and two were Indian. In terms of religion, eight participants were Christian, while one was Muslim. During the discussion, it was revealed that two of the participants were from Zimbabwe and one was from Nigeria.

- **Location of Focus Group Two**

Barbour and Kitzinger (1998) state that the research setting for a focus group discussion should be one that the participants are familiar with; therefore, the discussion took place in the same boardroom in which participants had their seminars. Similar to the boardroom used for the first discussion, this venue was quiet and comfortable, free of interruption, and protected from observation by non-research participants.

- **Process of Focus Group Two**

The process of the second focus group was identical to that of the first, as the researcher briefly introduced himself and outlined the goals of the study to ensure that participants were aware of them. Informed consent documents were passed around along with forms that asked for socio-demographic information. The researcher briefly went through the informed consent documents with participants, emphasizing that the data obtained from this discussion would be treated confidentially and anonymously, before giving them time to read it on their own.

Since participants were already familiar with one another, the icebreaker activity used in the first group was not performed. Participants were asked the same questions as the first group, though the topic of social media, which was prominent in the first group, was introduced into the discussion by the researcher. In contrast to the first group, participants did not have any feedback.

### **3.3.4 Thematic analysis**

In order to effectively manage the data elicited from both groups, and to identify the themes that would inform the item pool, the researcher made use of La Pelle's (2004) technique of using Microsoft Word to manage the data, which involved transcribing the focus group data directly into MS Word tables and using the 'find' function (search) to retrieve codes. Once transcribed, the data was analysed using thematic analysis, an accessible and theoretically flexible technique that enabled the researcher to identify patterns or themes from participants' responses, and to study them using a latent level of analysis (Braun & Clarke, 2006). The researcher followed the six interactive stages of conducting thematic analysis as defined by Braun and Clarke (2006): familiarizing yourself with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing a report.

- **Credibility**

In order to ensure credibility, the researcher documented the research process in order to increase the odds of replication (Yin, 2003 cited in Creswell, 2009). In addition, the researcher regularly checked focus group transcripts to ensure that they did not contain obvious errors that

were made during the transcription process, as well as that there were no coding inaccuracies that may diminish the reliability of the data, and ultimately compromise the second phase of research.

- **Trustworthiness**

In order to ensure trustworthiness, the researcher integrated strategies put forth by Creswell (2009) into the research process. The first was “member checking”, a strategy known to guarantee the accuracy of the focus group transcripts (p.191). Member checks involve sharing findings with the participants and allowing them to analyse and comment on them critically (Creswell, 2007). In the current study, this involved e-mailing the transcripts to the focus group participants in order to increase accuracy. Participants responded by indicating that there was nothing requiring change or removal. To ensure that participants’ perspectives were realistic and valid, evidence that contradicts the identified themes was presented. Since contrary information adds to the trustworthiness of an account, the researcher tried to present negative or discrepant information that ran counter to the themes identified in the focus group discussion.

### **3.3.5 Summary of Phase One**

In order to generate an item pool, the researcher analysed literature on feminism and survey data from three cohorts of students in order to identify the areas and topics to inform the focus group discussions. The first group consisted of eight diverse students recruited through a combination of convenience and purposive sampling. Based on the feedback, which involved better time management and introducing the feminist perspective questions earlier on in the discussion, the researcher implemented these suggestions in the second focus group.

The second group consisted of a class of nine Masters students from Health Promotions. These students were recruited by the researcher’s supervisor. In order to manage the data from these two focus groups, the researcher made use of La Pelle’s (2004) technique that involved transcribing the discussions into Microsoft Word tables. Once transcribed, the data was analysed using thematic analysis. An initial pool was then developed from the main themes emanating from the focus group, the issues elicited from Patel and Reddy’s (2017) research on student’s definitions of feminism, and relevant empirical and theoretical literature on the topic.

### **3.4 Phase Two**

Phase Two involved the development of the item pool using the main themes emanating from the focus group, the issues elicited from Patel and Reddy's (2017) cohort research on student definitions of feminism, and relevant empirical and theoretical literature on the topic. The item pool was used to put together a first draft of the scale. The first draft was pilot tested to pre-test and refine items. Based on the results of this pilot study, the scale underwent major changes before being administered to a sample of 300 students for further refinement, as well to assess reliability and validity of the scale. A sample of 300 is considered sufficient for analysis (Tabachnik & Fidell, 2007), and large enough to eliminate subject variance (DeVellis, 2003).

#### **3.4.1 Development of the item pool**

As per the recommendations of DeVellis (2012), the item pool was large and contained between 150 to 200 statements that were representative of the following perspectives: Conservative, Liberal, Radical, Marxist, Social, Black, African, Postcolonial, Cultural, and Eco, Lesbian, Muslim/Islamic, and Indian feminism. It should be noted that the number of items representing each perspective was not equally distributed, as more mainstream perspectives such as Liberal and Radical feminism, and contextually relevant perspectives such as African feminisms, contained the most items.

DeVellis (2012) suggests that researchers have their initial item pool reviewed by experts, or those knowledgeable about the content area, as they can identify the relevance of items, evaluate item clarity and conciseness, and point out ways of tapping into the phenomenon of interest that the researcher himself has not considered. The item pool was reviewed by the researcher's supervisor who made suggestions relating to the wording of items and the structure of the scale, and recommended using a semantic differential scale to assess attitudes toward feminists. In addition, a sample of students was approached for their opinions on the clarity and wording of items.

#### **3.4.2 First draft of the scale**

The first draft of the scale consisted of five sections. The first section consisted of questions about participants' demographic information, and asked whether they had taken any



women's studies courses. Section A consisted of three questions: the first was an open-ended question asking participants to define feminism; the second question operationalized feminist self-identification with the close-ended question "Do you identify as a feminist?" with a simple "Yes/No" response format, and the third question asked participants if they knew anyone who was a feminist, and had a "Yes/No" response format. If participants selected "Yes," they were asked to describe the feminist.

Section B contained the different ways that feminism is categorised. A table consisting of eight categories were provided. These categories were some of the most frequently appearing categories from Patel and Reddy's (2017) student cohort data and the focus group discussions. Participants were required, from their point of view, to rank them from 1 (*most appropriate*) to 8 (*least appropriate*),

Section C contained 123 items that were extracted from the item pool and reflected the different feminist theoretical perspectives and issues and topics associated with them. During the analysis of Patel and Reddy's (2017) data, the researcher noticed that participants described feminism in a variety of different ways. Some participants described feminism as a movement or ideology, while others described feminism as being a person. This variability needed to be emphasized, and as a result, the item pool was divided into five subsections with a 5-point Likert response format ranging from *completely disagree* to *completely agree*. The first, presented as "According to feminism, men and women should have...", contained nine items that all focused on equality. The second, presented as "A feminist is...", contained 25 items; "Feminists believe that..." contained 35 items; "Feminist is about..." contained 34 items, and "Feminism is..." contained 20 items.

Section D contained 34 semantic differential items that measured the attitudes toward "a feminist." Items for this section were developed from descriptions of feminists in both Patel and Reddy's (2017) study, the focus group discussions, and previous measures that had used this scaling format (Anderson, 2009; Berryman-Fink & Verderber, 1985; Pierce et al., 2003).

### **3.4.3 Pilot testing the scale**

A pilot study makes it possible to determine the opinions of the respondents and their reactions to each item on the scale, enabling researchers to identify and eliminate potential

problems before the scale is administered to a larger sample (Morgado, Meireles, Neves, Amaral, & Ferreira, 2018). In order to reduce and refine the items of the first draft of the scale, a pilot test was conducted with 70 participants. Participants were individuals that the researcher personally knew, who were either e-mailed a copy of the questionnaire or administered it in person. The researcher then entered the data from the pilot study into the SPSS programme. Frequencies were used to obtain the descriptive statistics for categorical variables and responses to each of the scale items. Scale items that had high neutral response scores were removed.

#### **3.4.4 Revisions made to the scale post-pilot test**

Based on the results of the pilot study, the scale went through several revisions. Firstly, the demographic questions were given the heading of Section A. For Section B (which was previously known as Section A), the feminist identification which was previously operationalized as a “Yes” or “No” question, was changed to a 5-point Likert scale ranging from *Strongly disagree* to *Strongly agree*. The question “What do you think are the top five feminist issues in South Africa?”, was also added to this section.

Section C, which focused on how feminism was categorised, was changed. Previously, participants were presented with eight different terms, which they had to order (from their perspective) from 1 (*most appropriate*) to 8 (*least appropriate*). The current version of the scale retained the eight categories most frequently mentioned, though respondents were now asked to select three that they considered to be the most important, and to rank them from 1 (*most important*) to 3 (*least important*). Furthermore, scale items that focused on the sites and origins of women’s oppression were removed from their previous sections and moved to Section E. Similar to Section C, this section presented participants with ten options that accounted for the source or origin of women’s oppression. Participants were expected to select the three options that they considered to be the most important, and rank them from one to three.

The most significant change that the first draft of the scale went through was the division of scale items (from Section C) into two sections, General feminism (Section D) and African feminism(s) (Section F). General feminism contained 36 items and was made up of three sub-sections. The first sub-section (“According to feminism, men and women should have...”) remained intact from the first draft, with nine items that had focused on equality between men

and women. “Feminism is...” containing 16 items, was the second sub-section, while the third sub-section, “A feminist...”, contained 11 items.

Section F focused on feminism in a South African context and comprised of 3 subsections with 55 items in total. The items from this section were developed from the focus group discussions (mainly the second focus group), the cohort data, and African feminist literature. The first sub-section “In a South African context, feminism is...”, contained 9 items. The second subsection, “In a South African context, feminism is about...”, contained 29 items. The third sub-section “In South Africa, feminists believe that...”, contained 17 items.

The semantic differential sub-scale (now Section G), which previously contained 34 items in the pilot study, was reduced to 23 items. Items such as “Fashionable-Unfashionable” and “Idle-Busy” were removed, because of low loadings on the exploratory factor analysis. The item “Static-Dynamic” was included.

### 3.4.5 Sampling

A convenience sampling technique was used, as students were included based on their availability, convenience, and readiness to take part in the study (Neuman, 2011). Just under 70% of the sample were students from two third year Psychology lectures, while the remaining participants consisted of those obtained through convenience sampling.

### 3.4.6 Sample description

Three-hundred questionnaires were distributed to students at the University of KwaZulu-Natal, Howard College Campus. The frequencies and percentages of the samples demographics are reported in Table 1.

**Table 1**

#### *Participants’ demographic characteristics*

<b>Background Characteristics</b>	<b>Frequency</b>	<b>%</b>
<b>Age (M = 21.20)</b>		
17-20	132	44
21-24	148	49.4
25 and above	20	6.6
Total	300	100.0

<b>Year of study</b>		
1	15	5
2	30	10
3	205	68.3
4/5	13	4.3
Missing	37	12.3
Total	300	100.0
<b>Faculty</b>		
Humanities	291	97
Other	4	1.3
Not provided	5	1.7
Total	300	100.0
<b>Race</b>		
White	29	9.3
Black/African	190	63.3
Indian	56	18.7
Coloured	19	6.3
Other/Not provided	7	2.3
Total	300	100.0
<b>Religion</b>		
Hindu	26	8.7
Christian	209	69.7
Muslim	18	6.0
Other	45	15.1
Agnostic	2	.7
Total	300	100.0
<b>Home language</b>		
English	107	35.7
Zulu	160	53.3
Xhosa	14	4.7
Sesotho	1	.3
Other	13	4.3
More than one	3	1.0
Not provided	2	.7
Total	300	100.0

The sample was predominantly female, with 220 (73.3%) female participants, as compared to 79 (26.3%) male participants. The age of participants ranged from 17 to 48 years of age, with a mean of 21.20. The 21-24 age group contained the highest frequency with 148 (49.4%) participants, closely followed by the 17-20 age group with 132 (44%) participants. Participants' years of study ranged from first to fifth year, with 68.3% of participants coming

from the third year group. Participants were mainly from the Humanities faculty, with 291 participants (97%). More than 60% of the sample was Black/African, followed by 56 (18.7%) Indian participants, 29 (9.3%) White participants, and finally, 19 (6.3%) Coloured participants.

A variety of religions were presented across the sample, ranging from the more commonly known ones such as Christianity, Hinduism, and Islam, to rarer ones such as Omnism and Universalism. Christianity was the most predominant religion across the sample, with 209 participants (69.7%). This group also contained sects of Christianity such as Jehovah's Witnesses, along with religions that are specific to Africa, such as Shembe and Nazareth.

Zulu and English were the most prominent home languages amongst participants. One-hundred and sixty participants (53.3%) were Zulu speaking, followed by English, which was the home language of 107 participants (35.7%). More than 50% of the sample lived at home (as opposed to the campus' residence), and majority (78%) indicated that they had not taken a women's studies or gender course.

### **3.4.7 Data collection process**

The scale was administered to a class of 180 third year Psychology students. The researcher first identified himself to the class, and made participants aware of the goals of the research. He emphasized that there would be no consequences for not participating or withdrawing from the research. The researcher's four assistants then handed out the survey. Once all participants had a survey, the researcher went through the informed consent document (see Appendix D), then gave them a few minutes to read the document on their own, before starting the survey.

The remaining 120 participants consisted of students that the researcher had approached individually or in groups. A procedure similar to the one above was used, as the researcher first identified himself to participants, ensured that they were aware of the aims and objectives of the study, and went through the informed consent documents with them.

### **3.4.8 Data analysis**

The data was entered into the SPSS software programme. Descriptive statistics were used to identify the frequencies of responses to participants' demographic information, feminist

identity, definitions of feminism, descriptions of feminists, the top five feminist issues, the categories of feminism, and origins of women's oppression.

The codes from Patel and Reddy's (2017) research on students' definitions of feminism were used to analyse responses to definitions of feminism/descriptions of feminist (see Appendix E). It should be noted that the descriptor codes *Recognition of diversity/different feminist perspectives* and *Negative characteristics* were included.

The variety of responses to the question "What are the top five feminist issues in a South African context?" was reduced to six generalised themes: *Power/Politics*, *Social issues*, *Cognitive issues relating to feminists*, *Intragroup differences between women*, *Other*, and *More than one issue*.

DeVellis (2012) asserts that item evaluation is second to item development in terms of importance. In order to assess the quality of the items and identify which of them would be included in the scale, exploratory factor analysis and Cronbach's alpha were performed. For the exploratory factor analysis, an orthogonal rotation was used as it is easier to describe, interpret and report results (Tabachnick & Fidell, 2007). The orthogonal technique utilized was the varimax rotation, which is used for the following purposes: to uncover the underlying structure of the items, to refine and reduce the number of items, and to establish construct validity (DeVellis, 2012; Tabachnick & Fidell, 2007). The exploratory factor analysis was executed on each of the three sub-scales until an underlying structure of the items emerged. During this process, items loading below .30, items that cross-loaded, and factors that did not have at least three variables, were eliminated (Tabachnick & Fidell, 2007). As described by DeVellis (2003), an eigenvalue represents the amount of information captured by a factor, and as per his recommendations, only factors with eigenvalues greater than 1.0 and higher were extracted. This resulted in a five-factor structure for the General feminism sub-scale, a seven-factor structure for the African feminism(s) sub-scale, and a two-factor structure for the semantic differential sub-scale.

In addition, internal reliability, a fundamental issue in scale development, was measured by use of internal consistency. DeVellis (2012) describes internal consistency as being concerned with the homogeneity of the items within the scale, with a scale only being internally consistent

to the extent that its items are highly inter-correlated. The internal consistency of the scale was evaluated by calculating the Cronbach's alpha for each of the factors in the General feminism, African feminism(s) and semantic differential sub-scales. Removing the item "Friendly-Threatening" led to an increase in the alpha of the factor and the entire scale.

### **3.4.9 Revisions made to scale items post-administration**

Revisions were made based on the results of the exploratory factor analysis and Cronbach's alpha. Sections A (demographic information), B (open-ended survey questions), C (feminism as a category) and E (origins of women's oppression), were unchanged. Scale items from Sections D (General feminism sub-scale), F (African feminism[s] sub-scale) and G (semantic differential sub-scale), were reduced. Items that cross-loaded, loadings below .30, and those that did not form a factor were eliminated. The item reduction that occurred in these sections is briefly outlined below.

Section D (General sub-scale) was reduced to 21 items. The first sub-section, "According to feminism, men and women should have...", remained unchanged on account of high factor loadings. The second, "Feminism is...", which previously contained 16 items, was reduced to only 3 items, while the third sub-section, "A feminist...", which previously contained 11 items, was reduced to 9 items.

Section F (African feminism[s] sub-scale) focused on feminism in a South African context and comprised of three sub-sections. It previously contained 55 items, but now contained 29. The first sub-section, "In a South African context, feminism is...", which previously contained 9 items, was reduced to 7. The second sub-section, "In a South African context, feminism is about...", which previously contained 29 items, was reduced to 16 items. The third sub-section, "In South Africa, feminists believe that...", which previously contained 17 items, was reduced to 6.

Section G (the semantic differential sub-scale), which previously contained 23 items, was reduced to 9 items after an exploratory factor analysis.

Therefore, the current draft of the scale contained 59-items that demonstrated acceptable reliability (see Appendix G).

### **3.5 Summary of Phase Two**

Phase Two involved the development of the item pool using the main themes emanating from the focus group, the issues elicited from Patel and Reddy's (2017) cohort research on students' definitions of feminism, and relevant empirical and theoretical literature on the topic. The item pool was used to put together a first draft of the scale. The first draft was pilot tested to refine items. Based on the results of this pilot study, the scale underwent major changes before being administered to a sample of 300 university students, who were obtained using a convenience sampling technique. Once entered into the SPSS programme, the data was subjected to descriptive statistics, an exploratory factor analysis, and reliability analysis, reducing the scale to 59-items.

### **3.6 Chapter summary**

This chapter provided a description of the research process which unfolded in two distinct phases. Phase One involved a literature review, focus group discussions, and an analysis of existing survey data from three cohorts. Using the data derived from this, Phase Two involved the development of an item pool, the development and pilot testing of a first draft of the scale for purposes of refinement, and its administration to larger sample of university students. Based on the results of this administration, it underwent further refinement.



## **CHAPTER FOUR**

### **RESULTS**

This chapter contains a summary of the focus group results and participants' responses to the scale. Phase One contains the main themes and sub-themes of the focus group discussions. Phase Two contains the results of the scale administration.

#### **4.1 Phase One**

##### **4.1.1 Focus group report**

For the focus group discussions, the researcher prepared questions based on local and international literature about the key areas of feminism. The focus issues for the discussion included participants' understanding of feminism, the goals of feminism, the different feminist perspectives, and men and feminism.

##### **1. Understandings of feminism**

In response to this question, "What does feminism mean to you?", feminism was described in terms of being a movement, a theory, a process, a person, a mechanism, a school of thought, groups, and women. Participants mentioned equal rights, the diversity of thought feminism encompasses, the need to address women's problems, giving women a voice, something that 'overshadows' African issues and an evolving idea.

##### **2. Goals of feminism**

In response to this question, "What are the goals of feminism?", the achievement of equality emerged as a recurring response. While one participant admitted that she was unclear about the goals of feminism, another warned that in the face of systematic oppression, equity was needed rather than equality. Participants acknowledged that context was crucial in understanding the goals of feminism and referred specifically to Africa's multicultural setting. Most recognized the need to prioritize local issues (for example, health, rape crisis and poverty). Overcoming oppressive systems was identified as a goal of the movement. A male participant believed that feminism should focus on working together with marginalized groups, such as Black people, workers, and those living in developing countries, on issues that affect them.

In fact, patriarchy and male dominance were seen as a central site of women's oppression. Participants linked this to the power and privilege that men have in schools, prisons, and religion. In addition, they described men as using certain tactics to distract women from their oppression so that they can stay in power.

In the context of the family and domestic spheres, women's gender role expectations and children's socialisation were discussed. Several participants stated that children should be socialised using an equal opportunities, gender-neutral approach, where they are all told to participate in domestic issues such as cooking and cleaning.

Women's bodies were also brought up, along with social stigmas (slut shaming, breastfeeding in public), health issues (HIV, Hepatitis, HPV and cervical cancer), and the country's rape crisis. Some discussed how women are socialised to be more concerned about their appearance. Participants discussed male dominance in African cultures and religions, and the need to move beyond these patriarchal confines. Women's lack of education and awareness of their rights were acknowledged as a site of oppression. Capitalism was understood as being complicit in women's oppression, with feminism described as having become a commodity.

The media's role in women's oppression was also raised. A male member indicated that instead of providing diverse depictions of the different feminist theoretical perspectives, the media promoted only radical stereotypes. The media was also described as promoting unrealistic beauty and fashion standards for women.

Conservative women were recognized as a source of oppression, with participants acknowledging that women compete with one another and are unsupportive of each other. Toward the end of the second focus group discussion, a male participant stated that some women are comfortable with their oppression. Women's economic dependence on men was also recognized as being a source of women's oppression. One participant stated that women needed financial freedom, while another stated that women who earn more than men do start to undermine them. A male participant identified and briefly discussed the concept of 'intersectionality,' describing how sources of oppression sometimes work together with regard to oppressing an individual.

On the issue of whether feminism has achieved its goals, participants believed that this has occurred in first world countries, whereas South Africa lags far behind in this regard. They described more needed to be done with regard to women's employment. Oppression under patriarchal conditions was cited as a reason for poor progress.

### **3. Feminist perspectives**

The researcher asked the group "What are the different types of feminism that you are aware of?". As participants named them, they were invited to elaborate on their understanding by the researcher. In the first group, participants introduced the following feminisms to the discussion: Liberal, Radical, Cultural, Marxist, Socialist, Black, Postcolonial, Eco, Indian, and Lesbian feminism, with the researcher introducing African feminism. In the second group, participants introduced Liberal, Radical, Cultural, African, Islamic, and Lesbian feminism to the discussion, while the researcher introduced Black feminism.

For Liberal feminism, participants described it as being based on liberal thinking, which is intrinsically individualistic. A male participant stated that this feminism was about achieving equality and a "fifty-fifty split" in representation. Others described it as being about women's empowerment in the workplace and empowering women to make their own decisions. A male participant described it as being about equality for lesbian women. Participants commented on the inadequacies of this perspective that originate from its individualistic nature, which does not consider factors beyond an individual's control, and the reason why people turn to more radical forms of feminism.

For Radical feminism, participants described it as involving the removal of gender roles, taking men's power away, and focusing on issues relating to women's bodies, such as abortion, prostitution, reproduction and "things that make women, women." Many viewed contemporary Radical feminism as being distorted by those who thrive on promoting misandry. A female participant brought up how radicals cause more problems than they solve, with another participant stating that these feminists need to find a balance. A male participant provided a stereotypical description of a Radical feminist, by describing them as not wearing bras or lipstick, having unshaven armpits, and being anti-social.

Cultural feminism was described as being a celebration of women's values. A female member warned that this essentially encourages a stereotype, stating that this would be harmful to women who choose not to conform to women's values. Another female participant described this perspective as men exploring feminine values, whereas a male participant described it as women exploring masculine values.

Marxist feminism was described as originating from Marxist principles and the Communist Manifesto, with members briefly mentioning private property and capitalism. In the context of Socialist feminism, women's oppression in the workplace was briefly discussed, along with how the economy and consumerism collectively work together to oppress women.

Black feminism was described as global, focusing on the issues that Black women face. Intersectionality and Womanize were briefly mentioned.

Western feminism was seen as not being applicable in Africa, with participant's describing the need for our own feminism. African feminism was described as unique to the African context and its diversities (different cultures, religions, histories etc.), still emerging and needing to be explored, focusing on uplifting women from "cultural shackles"; "empowering women through their culture rather than overturning the entire establishment", and needing to focus on local issues (e.g. women in rural contexts, the rape crises, health, and poverty). A male participant introduced the idea that African people need to be taught that feminism is not an attack on their identity, with a female participant conveying how offended an African woman may feel if a feminist started challenging cultural aspects of her identity. Examples of African feminism included persons such as The Rain Queen, Wangari Maathai, and the End Girl Hate Campaign.

Participants described Postcolonial feminism as focusing on the experiences and issues faced by women in colonized, third world countries. Ecofeminism, as the connection between nature and women, was briefly discussed.

A male Muslim participant brought up both Islamic feminism and Lesbian feminism. For Islamic feminism, issues discussed included the extreme restrictions that Muslim men place on women, women's submissive behavior and compliance with men, and the idea that women who wear a burka and veil are content with the limited power that they have. For Lesbian feminism,

issues raised included corrective rape, gay men discriminating against lesbians, transgender issues and rights, and lesbian women being able to wear whatever they choose.

Social media was described as altering feminism. On the topic of 'Social media feminism,' a variety of issues emerged, including activists, celebrities, social media campaigns, and those who make it more difficult generally for actual feminists through their actions and behaviour, which included antagonizing men, being unnecessarily provocative, using false statistics, and focusing on trivial issues. These feminists were described as being counterproductive and hypocritical.

#### **4. Men and feminism**

In response to "Do men have a place in feminism?", participants across both groups agreed that men do have a place. Some stated that feminism does not address men's issues, and focused too much on women's issues, with one male participant asserting that modern feminism has failed men. Both groups agreed that men need to be included in feminism, but that this could only be possible if men accepted women as their equals and believed that gender roles could be shared, and if feminist discourses and theories stopped 'othering' men. A participant raised the need for a collaborative goal for men and women, mentioning the patriarchal school curriculum. Male feminists needed to educate other men about feminism and use their patriarchal power and privilege to change discriminatory policies.

Participants believed that men needed to be educated about feminism and women's rights. A few participants believed that this should start at an early age. A male participant indicated that men need to have their masculinity deconstructed, whereas a female participant opposed this, stating that education should not be gender-specific, as women should also be educated and willing to have their femininity deconstructed.

A sub-set described how women's arrogance may deter men. A male participant stated that feminist women who truly want equality will be able to attract like-minded men to the movement.

#### 4.1.2 Summary of Phase One

Phase One consisted of two focus group discussions in which the researcher prepared questions based on local and international literature about the key areas of feminism. These included participants' understanding of feminism, the goals of feminism, the different feminist perspectives, and men and feminism.

For the theme *Understandings of feminism*, participants described feminism as a movement, a mechanism, a school of thought, a theory, a process, a person, groups, and as women. Participants mentioned equal rights, the diversity of thought feminism encompassed, the need to address women's problems, giving women a voice, something that 'overshadows' African issues, and an evolving idea.

For the theme *Goals of feminism*, equality emerged as a recurring response by both groups, though a participant in the first warned that in the face of systematic oppression, equity was needed rather than equality. Participants acknowledged that context was important in understanding the goals of feminism and the need to prioritize local issues. On the issue of whether feminism has achieved its goals, participants viewed feminism in first world countries as achieving its goal, whereas South Africa lagged far behind, with much more to be done with regard to women's oppression and employment.

The sites of women's oppression that emerged during the course of the discussion included patriarchy and male dominance; family and domestic spheres; women's bodies, culture and religion; women's lack of education and awareness regarding their rights; capitalism; the media; conservative women; women's economic dependence and intersectionality.

In terms of the feminist perspectives discussed, these included Liberal, Radical, Cultural, Marxist/Socialist, Black, African, Postcolonial, Eco, Indian, Islamic, Lesbian, and 'Social media' feminism.

For the theme *Men and feminism*, it was agreed that men did have a place in feminism. Feminism was described as focusing too much on women's issues, and not addressing those of men's. Feminism was viewed as needing to make a shift to include men, though this would only be possible if men accepted women as their equals and feminist discourses and theories stopped

‘othering’ men. The role of male feminists was discussed and included educating men and using their power and privilege to change discriminatory policies.

## 4.2 Phase Two

As mentioned in Chapter Three, Phase Two focused on instrument development and administration. Data from the first phase of the study was used to develop an item pool, and formed the basis for the first draft of the scale. This draft was subjected to a pilot test and underwent several reviews before being administered to a sample of 300 university students. The results of Sections B, C, and E are presented below followed by the results of the scale items (Sections D, F, G).

### 4.2.1 Definitions of feminism

Participants’ definitions of feminism were assessed by the question “Please define feminism as you understand it.” As stated in Chapter Three, codes were borrowed from Patel and Reddy’s (2017) research and responses were broken up into the groups’ “categories” and “descriptors” (seen in Appendix E). Categories contained the nouns used to identify what feminism is, while descriptors contained the adjectives used to describe it. Table 2 presents the distribution of participant’s responses to the question:

**Table 2**

#### *Participants’ definitions of feminism*

<b>Definitions of feminism Category</b>	<b>Frq*</b>	<b>%</b>
Ideology/theory/process/philosophy/culture/women’s liberation or empowerment/advocacy/doctrine/body of work	97	32.3
Ideal/opinion/behaviour/treatment/belief/feeling/being/traits/ characteristics/about/concerned with/aware	81	27.0
Movement/group/women as a group/representing/stand	66	22
Women/females	22	7.3
More than one	15	5.0
Person/people/someone	9	3.0
Other/No response	10	3.3
Total	300	100

<b>Descriptor</b>		
Multiple	147	49.0
Equality/inequality/rights in workplace or home	113	37.7
Miscellaneous	15	4.8
Unique	13	4.3
Empowerment/liberation/emancipation/education	9	3.0
No response	3	1.0
Total	300	100.0

\*FRQ – Frequency

#### **4.2.1.1 Category**

For this section, *Ideology...* was the most frequently used category in participants' definitions, and was used by a 97 (32.3%) participants, followed by *Idea...* with 81 (27.0%) participants, and *Movement/group...* with 66 (22%) participants. *Women/females* showed 22 (7.3%) participants, and the *More than one* category with 15 (5%) participants.

#### **4.2.1.2 Descriptor**

As seen in Table 2, participants used a variety of adjectives to describe feminism. Nearly half of the participants (147; 49.0%) used multiple descriptors (many of which mentioned equal rights) to describe feminism. One hundred and thirteen (37.7%) participants described feminism as involving equality. The *Miscellaneous* descriptor was used by 15 participants and contained the following codes: *Pro-female/women's interest*; *Essence of womanhood/traditionalism*; *Woman power/strength/independence/superior*; *Gender sensitivity/acknowledgement/women's point of view*; *Women's oppression*; *Standing up/speaking out*; *Fight for/struggle*; *Challenging the status quo* and *Recognition of diversity/different feminist perspectives*.

#### **4.2.2 Feminist identification**

Feminist self-identification was measured using the statement "I consider myself a feminist", where participants indicated their level of agreement on a 5-point Likert scale that ranged from *Strongly disagree* to *Strongly agree*. Since the focus of the study was not feminist identification, SPSS was used to reduce the information from the Likert scale into *Disagree*,



*Neutral* and *Agree* and then Crosstabs were used to compare the relationship between feminist identification and gender, the results of which can be seen in Table 3.

**Table 3**

***Cross tabulation of Gender \* Feminist Identity***

		<b>Feminist Identity</b>			
<b>Gender</b>		<b>Disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>Total</b>
	Female	21 (9.7%)	61 (28.2%)	134 (62%)	216 (73.7%)
	Male	15 (19.7%)	32 (42.1%)	29 (38.2%)	76 (25.9%)
	Other	0	0	1 (0.3%)	1 (0.3%)
<b>Total</b>		36 (12.3%)	93 (31.7%)	164 (56%)	293 (100%)

In response to the question “I consider myself a feminist”, 164 (56%) agreed, 93 (31.7%) were neutral, and 36 (12.3%) disagreed. From the 216 (73.7%) female participants, 21 (9.7%) did not identify as a feminist, 61 (28.2%) were neutral, and 134 (62%) identified as a feminist. From the 76 (25.9%) male participants, 15 (19.7%) did not identify as feminist, 32 (42.1%) were neutral, and 29 (38.2%) identified as feminist.

#### **4.2.3 Contact with feminists**

The question “Do you know anyone who is a feminist?”, identified whether participants had contact with feminists. In their response to the question, 175 (58.3%) participants revealed that they knew a feminist, while 119 (39.7%) participants did not know a feminist. The remaining six (2%) participants did not answer the question.

#### **4.2.4 Description of feminists**

If participants responded with “Yes” to the previous question, they were asked to describe the feminist. *Multiple* descriptors were used by majority of the participants (121; 40.3%), though it should be noted that many of these multiple descriptors included equality or rights, amongst other descriptors. An equal number of participants had also provided no response to the question.

### 4.3 Feminist issues in a South African context

Participants' responses to the open-ended question, "What are the top five feminist issues in South Africa?" extracted a range of different responses. These responses were reduced to six themes.

The *Power/Politics* theme included the following issues: equality/equal rights, gender roles and socialisation, patriarchy/male dominance, women's empowerment, gender /domestic violence, rape, employment issues, political issues. These were found in just over 60% of responses.

*Social issues* encompassed issues relating to women's health, harmful or outdated cultural and religious beliefs and practices (e.g. female circumcision, polygamy, and forced marriage), education, the family, and women's bodies. These were found in just over 25% of responses.

The theme *Cognitive issues relating to feminists* included issues relating to the media/social media; information and awareness of feminism; perceptions of feminism/feminists; the prevention of stereotypes; the interference of Western feminism in African contexts; feminist issues not getting enough attention from the public and government, and men's lack of understanding of feminism. These were found in less than 5% of responses.

The theme *Intragroup differences between women* focused on the divisions and differences of women in terms of race, sexuality and class. These issues accounted for less than 4% of participants' responses.

The *Other* theme contained general, non-specific responses such as "barriers" or "driving", and these issues were found in less than 3% of responses.

As its name suggests, the theme *More than one issue* contained responses that included more than one issue in a given space. These accounted for less than 2% of responses.

### 4.4 Selection and ranking of categories

In order to identify how feminism was categorized, participants were given a list of the following eight categories: Mechanism, Theory, Process, Ideology, Movement, Struggle,

Organisation and Belief. Participants were required to select three and rank them in order of importance. Table 4 presents the distribution of participants' responses to the question:

**Table 4**

*Categories of feminism*

Category	Ranking 1	Ranking 2	Ranking 3
Movement	87 (30.1%)	72 (24.9%)	56 (19.4%)
Ideology	84 (29.1%)	54 (18.7%)	45 (15.6%)
Belief	47 (16.3%)	45 (15.6%)	45 (15.6%)
Struggle	25 (8.7%)	43 (14.9%)	46 (15.9%)
Process	10 (3.5%)	31 (10.7%)	42 (14.5%)
Theory	23 (8.0%)	19 (6.6%)	23 (8.0%)
Mechanism	8 (2.8%)	11 (3.8%)	17 (5.9%)
Organisation	5 (1.7%)	14 (4.8%)	15 (5.2%)
Missing	11	11	11
Total	300 (100.0%)	300 (100.0%)	300 (100.0%)

Based on participants' responses, the categories of Movement, Ideology and Belief had the highest frequency across all ranks. Movement had the highest frequency across all three ranks, with 87 (30.1%) participants in the first, 72 (24.9%) in the second, and 56 (19.4%) in the third rank. Ideology had the second highest frequency in both the first and second ranks, with 84 (29.1%) and 54 (18.7%) participants respectively, and the third highest frequency in the third ranking with 45 (15.6%) participants. Belief had the third highest ranking across all three categories, with 47 (16.3%) participants in the first, 45 (15.6%) in the second, and 45 (15.6%) in the third rank.

#### **4.5 Origins of women's oppression**

Participants were given a list of the following eight options: Capitalism; Women's bodies; The media; The family; Heterosexuality; Culture/Religion; The law/legislation; Patriarchy, Western domination, and Class, Gender & Race. They were required to select three

of these options, and rank them in order of importance. Table 5 presents the distribution of participants' responses to the question

**Table 5**

***Rankings of the origins of women's oppression***

<b>Origins of oppression</b>	<b>Rank 1</b>	<b>Rank 2</b>	<b>Rank 3</b>
Patriarchy	104 (36.6%)	66 (23.1%)	40 (14.1%)
Culture/Religion	79 (27.8%)	83 (29.0%)	41 (14.5%)
Class, Gender & Race	31 (10.9%)	38 (13.3%)	51 (18.0%)
The media	16 (5.6%)	22 (7.7%)	43 (15.2%)
Women's bodies	17 (6.0%)	13 (4.5%)	23 (8.1%)
The family	11 (3.9%)	17 (5.9%)	20 (7.1%)
Miscellaneous	26 (9.2%)	47 (16.4%)	65 (23%)
Missing	16	14	17
Total	300 (100.0%)	300 (100.0%)	300 (100.0%)

Based on participants' responses, Patriarchy, Culture/Religion, and Class, Gender & Race had the highest frequency across all ranks. Patriarchy had the highest frequency in the first rank with 104 (36.6%) participants, the second highest frequency in the second rank with 66 (23.1%) participants, and the fourth highest frequency in the third rank with 40 (14.1%) participants. Culture/Religion had the second highest frequency in the first rank with 79 (27.8%) participants, the highest in the second rank with 83 (29.0%) participants, and the third highest in the third rank with 41 (14.5) participants. Class, Gender & Race had the third highest frequency in both the first and second ranks with 31 (10.9%) and 38 (13.3%) participants respectively, and the highest in the third rank with 51 (18.0%) participants.

## 4.6 Scale items - A Measure of Feminist Perspectives

### 4.6.1 Exploratory factor analysis and internal consistency

As mentioned in Chapter Three, exploratory factor analysis was used by the researcher for purposes of item reductions, as well as to uncover the underlying structure of a large set of variables.

In addition, reliability, a fundamental issue in scale development, was measured by use of internal consistency. DeVellis (2012) describes internal consistency as being concerned with the homogeneity of the items within the scale, with a scale only being internally consistent to the extent that its items are highly inter-correlated. The internal consistency of the scale was evaluated by calculating the Cronbach's alpha for each factor.

The results obtained from the exploratory factor analysis and Cronbach's alpha, as seen below, provide reasonable justification for the construct validity and internal consistency of the scale.

#### 4.6.1.1 General feminism items

The General feminism section of the questionnaire contained 21 items. An exploratory factor analysis revealed five factors which accounted for 64.1% of the total variance, each of which is presented in Table 6. These factors are named with regard to the item groups that form the common themes.

**Table 6**

*Factor loadings and Cronbach's alpha of General feminism scale items*

Items	% of total variance	Loading	$\alpha$
General items	64.1%		
<b>Factor One - Gender Equality</b>	30.53%		.938
According to feminism, men and women should have:			
5. equal economic independence.		.918	
3. equal access to property.		.914	

4. equal representation in politics.		.882	
6. equal access to education.		.844	
9. the same job opportunities.		.843	
2. the same rights.		.823	
1. equal representation in the media.		.808	
7. an equal say in what happens to their children.		.748	
8. the same domestic duties.		.691	
<b>Factor Two - Negative Stereotypes</b>	14.62%		.710
A feminist is:			
1. a woman who burns bras.		.801	
4. a woman who doesn't shave her armpits.		.746	
8. a bitch.		.735	
<b>Factor Three - Gender-Neutral</b>	8.24%		.612
A feminist is:			
7. a woman who is not afraid to explore her masculine side.		.779	
2. a man who is not afraid to explore his feminine side.		.727	
3. a person who puts environmental needs on the same level as human needs.		.606	
<b>Factor Four - Spectrum</b>	5.54%		.591
Feminism is:			
1. about making people see that rape is a manifestation of racial terror.		.809	
2. replacing capitalism with socialism.		.736	
3. the celebration of the softer side of women.		.639	
<b>Factor Five - Resistance</b>	5.17%		.580
A feminist is:			
5. stereotyped by the media.		.802	
6. against pornography.		.709	
9. a woman who can do whatever she wants with her body.		.606	

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Factor One (Gender Equality) contained 9-items and accounted for 30.53% of the total variance. These factors loadings ranged from .691 to .918, with seven of the nine items loading higher than .80, with the exception of Item 7 (“an equal say in what happens to their children”) and 8 (“the same domestic duties), which scored a .748 and .691 respectively.

Factor Two (Negative Stereotypes) contained three items and accounted for 14.62% of the total variance. These items had loadings higher than .70, with the item “a woman who burns bras” scoring the highest with a .801.

Factor Three (Gender-Neutral) contained three items from Cultural and Ecofeminism perspectives and accounted for 8.24% of the total variance. The two Cultural items (“a man who is not afraid to explore his feminine side” and “a woman who is not afraid to explore her masculine side”), had scores higher than .70, while the Ecofeminism item (“a person who puts environmental needs on the same level as human needs”), had a score of .606.

Factor Four (Spectrum) contained three items from the Black, Cultural and Marxist perspectives that describe feminism as a spectrum. This factor accounted for 5.54% of the total variance. The Black feminism item (“about making people see that rape is a manifestation of racial terror”), had the highest loading with .809, followed by the Marxist feminist item (“replacing capitalism with socialism”) with a .736, and the Cultural item (“the celebration of the softer side of women”), with .639.

Factor Five (Resistance) contained three factors and accounted for 5.17% of the total variance. Item 5 (“stereotyped by the media”) had the highest loading with .802, followed by Item 6 (“against pornography”) with .709, and Item 9 (“a woman who can do whatever she wants with her body”), with .606.

For the General sub-scale, Cronbach’s alpha scores were as follows: Gender Equality ( $\alpha = .938$ ), Negative Stereotypes ( $\alpha = .710$ ), Gender-Neutral ( $\alpha = .612$ ), Spectrum ( $\alpha = .591$ ), Resistance ( $\alpha = .580$ ).

#### **4.6.1.2 African feminism(s) items**

The African feminism(s) section contained 29 items. An exploratory factor analysis revealed seven factors which accounted for 56.76 % of the total variance, and can be viewed in Table 7.

**Table 7*****Factor loadings and Cronbach's alpha of African feminism(s) scale items***

<b>Items</b>	<b>% of total variance</b>	<b>Loading</b>	<b><math>\alpha</math></b>
<b>African feminism(s) items</b>	56.76%		
<b>Factor One - Women's Upliftment</b>	18.79%		.857
In a South African context, feminism is about:			
3. creating women's independence.		.826	
4. building female leadership.		.761	
1. empowering women.		.711	
2. educating women.		.710	
8. liberating women.		.614	
12. recognising the accomplishments of African women.		.612	
14. gender sensitivity.		.522	
5. giving African women a voice.		.502	
<b>Factor Two - Local Feminist Issues</b>	9.09%		.789
In a South African context, feminism is about:			
13. providing health care to areas with limited resources.		.832	
11. providing rural areas with access to clean water and housing.		.807	
16. reducing high HIV infection rates for women.		.723	
15. men using their institutional power to change sexist policies.		.682	
<b>Factor Three - Overturning Patriarchal Tradition</b>	7.68%		.665
In a South African context, feminism is about:			
6. rejecting patriarchal ideologies and practices.		.779	
9. deconstructing traditional gender roles.		.676	
7. re-appropriating traditional cultures.		.660	
10. breaking the mould set by a male-dominated society.		.559	



<b>Factor Four - Anti-feminism</b>	6.82%	.673
In a South African context, feminism is:		
1. un-African.		.778
4. a white, middle class movement.		.738
2. an attack on the feminine identity.		.610
3. insensitive to cultural norms and values.		.606
<b>Factor Five - Hostility</b>	5.36%	.582
In South Africa, feminists believe that:		
6. men should be shipped off to a remote island.		.760
3. all men are bastards.		.695
4. only those who have experienced exploitation and sexism should be able to write about it.		.637
<b>Factor Six - Sex Stereotypes</b>	4.74%	.618
In South Africa, feminists believe that:		
1. women with multiple sexual partners are not sluts.		.809
2. men should be liberated from sex-role stereotypes.		.697
5. women should be able to dress as provocatively as they want.		.672
<b>Factor Seven - Local Meaning</b>	4.26%	.584
In a South African context, feminism is:		
5. another word for ‘the women’s movement.’		.776
7. a result of national liberation negotiations.		.683
6. unique to Africa.		.631

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Factor One (Women’s Upliftment) contained eight items and accounted for 18.79% of the total variance. Item 3 (“creating women’s independence”) had the highest loading with .826. The other items, which focused on women’s empowerment, education, liberation, in addition to building female leadership and recognizing the accomplishments of African women, all scored higher than .60.

Factor Two (Local Feminist Issues) contained four items and accounted for 9.09% of the total variance. The items involving providing rural areas with access to clean water and housing; providing health care to areas with limited resources, and reducing the high HIV rate of women, all scored higher than .70.

Factor Three (Overturning Patriarchal Tradition) contained four items and accounted for 7.68% of the total variance. Item 6 (“rejecting patriarchal ideologies and practices”) had the highest loading with .779. Items 7 (“re-appropriating traditional cultures”) and 9 (“deconstructing traditional gender roles”) scored .660 and .676, respectively. Item 10 (“breaking the mould set by a male-dominated society”) had the lowest loading of .559.

Factor Four (Anti-feminism) contained four items that rejected feminism in a South African context. It accounted for 6.82% of the total variance. Item 1 (“un-African”) scored the highest loading with .778, followed by Item 4 (“a white, middle class movement”) with .738. Items 2 (“an attack on the feminine identity”) and 3 (“insensitive to cultural norms and values”) had scores of .610 and .606 respectively.

Factor Five (Hostility) contained three items about South African feminists’ beliefs about men and outsiders. It accounted for 5.36% of the total variance. Item 6 (“men should be shipped off to a remote island”) had the highest loading with a score of .760, while Item 3 (“all men are bastards”) had a score of .695. Item 4 (“only those who have experienced exploitation and sexism should be able to write about it”), had a score of .637.

Factor Six (Sex Stereotypes) contained three items that focused on women’s sexuality and men’s sex-role stereotypes. It accounted for 4.74% of the total variance. Item 1 (“women with multiple sexual partners are not sluts”) had the highest loading with a .809, Item 2 (“men should be liberated from sex-role stereotypes”) had a score of .697, with Item 5 (“women should be able to dress as provocatively as they want”), scoring .672.

Factor Seven (Local Meaning) contained three items embracing feminism and accounted for 4.26% of the total variance. Item 5 (“another word for ‘the women’s movement’”), had the highest loading with a .776. Item 7 (“a result of national liberation negotiations”) had a loading of .683, while Item 6 (“unique to Africa”) loaded at .631.

For African feminism(s) sub-scale, Cronbach's alpha was as follows: Women's Upliftment ( $\alpha = .857$ ), Local Feminist Issues ( $\alpha = .789$ ), Overturning Patriarchal Tradition ( $\alpha = .665$ ), Anti-feminism ( $\alpha = .673$ ), Hostility ( $\alpha = .582$ ), Sex Stereotypes ( $\alpha = .618$ ), and Local Meaning ( $\alpha = .584$ )

#### 4.6.1.3 Semantic differential items

This section contained 9 items that were used to assess the attributes associated with "a feminist." In the scale, participants were expected to choose where their position lies on a scale between two polar adjectives. An exploratory factor analysis revealed two factors that were consistent with the dimensions described by Osgood, Suci, and Tannenbaum (1957) and accounted for 58.3% of the total variance. These dimensions are typically evaluation, activity and potency, though in the context of this study the activity and potency items merged into what Osgood et al. (1957) refers to as "Dynamism" (p. 74).

**Table 8**

#### *Factor loadings and Cronbach's alpha of semantic differential scale items*

Items	% of total variance	Loading	$\alpha$
<b>Semantic items</b>	58.3%		
<b>Factor One - Evaluation</b>	42.15%		.832
4. Militant – Peaceful		.800	
2. Tense – Relaxed		.751	
9. Negative – Positive		.727	
8. Intolerant – Tolerant		.686	
3. Irrational – Rational		.676	
1. Closed-Minded – Open-minded		.647	
<b>Factor Two - Dynamism</b>	16.12%		.674
5. Fascinating – Boring		.775	
6. Energetic – Lethargic		.749	
7. Potent – Impotent		.745	

Factor One (Evaluation) contained six items and accounted for 42.15% of the total variance. Loadings ranged between .647 to .800. Items 2 (“Tense – Relaxed”), 4 (“Militant – Peaceful”) and 9 (“Negative – Positive”) all scored higher than .70. Items 1 (“Closed-Minded – Open-minded”), Item 3 (“Irrational – Rational”) and Item 8 (“Intolerant – Tolerant”), all had scores between .647 and .686.

Factor Two (Dynamism) contained three items and accounted for 16.12% of the total variance. All three of the items had loadings higher than .70.

For the semantic differential sub-scale, the respective Cronbach’s alphas scores were .832 for Evaluation and .674 for Dynamism.

#### **4.7 Summary of Phase Two**

In terms of feminist identification, more than half of the sample identified as feminists, under 40% were neutral, and just more than 10% did not identify as a feminist. Just under 60% of the sample had contact with or knew a feminist. Similar to their definitions of feminism, participants described feminists using multiple descriptors.

Participants’ responses to the top five feminist issues in South Africa resulted in a range of different responses and were reduced to six themes. Of these themes, *Power/Politics*, *Social issues* and *Cognitive issues relating to feminists* had the highest frequencies. For categories of feminism, Movement, Ideology, and Belief were given the highest ranking. As noted in Table 5, concerning the origins of women’s oppression, Patriarchy, Culture/Religion, and Class, Gender & Race were the highest-ranking.

The exploratory factor analysis revealed five factors for the General feminism sub-scale which had a total variance of 64.1%. Each of these items had good to high loadings. The Cronbach’s alpha for each of these factors ranged from .580 to .938. The exploratory factor analysis revealed seven factors for the African feminism(s) sub-scale which had a total variance of 56.76%. Item loadings could be described as average to high. The Cronbach’s alpha for each of these factors ranged from .582 to .857. The semantic differential sub-scale loaded on two factors which had a total variance of 58.3%. Item loadings could be described as average to high. The Cronbach’s alpha for the two factors was .832 and .674, respectively.

#### **4.8 Chapter summary**

This chapter presented a summary of the focus group findings and participants' responses to the scale. Phase One contained a report of the main themes and sub-themes of the focus group discussions. Phase Two contained the results of the scale administration, in which the researcher described the factors emerging from the General feminism, African feminism(s), and semantic differential sub-scales, and reported their respective factor loadings and Cronbach's alpha scores.

## **CHAPTER FIVE**

### **DISCUSSION**

This study was an attempt to develop a contemporary measure of feminism inclusive of South African perspectives. Although every attempt was made to follow recommendations from the literature regarding scale development (DeVellis, 2012; Hinkin, 1998; Oppenheim, 2000), the endeavor was not without its challenges. In their evaluation of over 100 studies of scale development, Morgado et al. (2018) describe a similar range of difficulties faced by researchers, as evident in the present study. Their analysis was conducted in relation to the three basic steps that scale development is ideally meant to follow: item generation, theoretical analysis and psychometric analysis. Miller et al. (2009) observe that research reports tend to focus on the last step, the psychometrics of the final measure, while neglecting the initial stages of scale development. The discussion that follows will endeavor to cover the process as undertaken, from item generation to a basic psychometric analysis of the scale developed.

#### **5.1 Item generation**

Morgado et al. (2018) mention the use of both deductive (extensive literature reviews and pre-existing measures) and inductive (information collected through qualitative research processes) methods of data collection to generate items as the first step in scale development. In the present study, one of the main challenges with the deductive approach in developing an item pool for the construction of the measure was the absence of appropriate measuring instruments and the lack of African and South African empirical research on the topic. As a result, sources relied on to add to the item pool included conceptual and theoretical papers dealing with African and South African feminism, measures developed in the United States, and international empirical research. Although they are more than twenty years old, measures such as Morgan's (1996) LFAIS and Henley et al. (1998) FPS, contained issues and topics that could be described as contemporary in the South African context. The only relevant empirical data that was available was that of an unpublished study (Patel & Reddy, 2017) of student definitions of feminism from three cohorts, specifically from the years 1998/1999, 2005/2006 and 2010. This provided some idea of South African students' thoughts on the issue.

Miller et al. (2009) highlight the importance of a sound conceptual definition in developing sound measures which “...are considered proxies ...” for the phenomena of interest (p. 21). As detailed in the review of literature, variations in the ways in which feminism is defined, and differences in emphasis depending on the context in which it is written, added to the difficulty of the task at hand.

During item construction, the researcher experienced similar challenges to that of Henley et al. (1998) about which theoretical perspectives to include in the item pool. Henley et al. (1998) chose to focus on the theoretical perspectives prevalent in the United States. Since the current scale was meant to introduce African perspectives and potentially be of use in the South African context, it needed to be authentic in its representation of South African perspectives of feminism. To this end, greater significance was attached to the focus group issues, students’ definitions of feminism and the theoretical and conceptual papers on African feminism.

Morgado et al. (2018) also mention other considerations in setting up the scale, namely, the scale format and display, instructions to participants, and general principles of item wording. For example, items need to be simple, short, and as unambiguous as possible, addressing only a single issue, without the use of compound statements (DeVellis, 2012; Hinkin, Tracey, & Enz, 1997). This made it difficult to capture the more complex aspects of feminist theory. During item pool construction, these recommendations were somewhat overlooked, though not to the extent of Henley et al. (1998) in the FPS, in which all the items were double-barreled. As seen by the items from the current draft of the scale, items containing compound statements were mostly from the African feminism(s) sub-scale and in retrospect, some of these could very easily have been separated into single-issue items.

The rule that items containing jargon should be avoided (Oppenheim, 2000) made it difficult to incorporate the social media-driven perspectives discussed in the focus groups. Terms such as ‘keyboard warrior’, ‘slacktivism’ and ‘male tears’ all had underlying meanings and could effectively have been used as items. Instead of using the jargon encountered in literature and the focus groups, the researcher considered it more appropriate to tap into the issues by rephrasing them in simpler terms.

Using focus group methodology, the researcher was able to fulfil the recommended inductive method to generate items. Feminist researchers have previously used focus groups to explore feminist self-identification and labelling (Cooperstock, 2010; Trier-Bieniek, 2007). Recruiting focus group participants was one of the more challenging endeavors experienced during the research process. In her study of feminist identification, Trier-Bieniek (2007) experienced challenges with the recruitment of her two focus groups. She originally intended to include more lesbians and women of colour and contacted the relevant student organisations. Eventually, she had to change her recruitment strategy, as the obtained responses were not enough to complete two focus groups. In the current study, the researcher had to change the sampling style. Initially, the intention was to use purposive sampling choosing those knowledgeable about feminism. In the first focus group, many individuals showed an interest and made verbal commitments, yet later changed their minds, resulting in the researcher using a combination of purposive and convenience sampling in order to meet the generally accepted requirement of six to eight participants (Krueger & Casey, 2000).

The composition of both groups had an undeniable effect on the issues that emerged and on the quality of the data. As seen in the Results chapter, the first group was more diverse in terms of race, faculty and year of study, while the second post-graduate group, a Health Promotions Master's Class, were on average older than the first group. In addition, both groups contained participants from other African countries, therefore including more than just South African perspectives. The development of the scale was partially influenced by the perspectives and experiences of those who were, perhaps, more knowledgeable about feminism and had a more advanced and critical understanding of the concept. Swank and Fahs (2017) described college as an “incubator of feminist commitments” because higher education provides women with greater job opportunities and access to classes that debunk gender myths (p.2). By this logic, as post-graduate students proceed through the academic year and increase their academic knowledge, one expects them to have a relatively advanced understanding of, and ability to think critically about, feminism. This appeared to be the case, as the issues that emerged from the focus group were far more varied as compared to those from the survey where the more popular definitions (equality, women's rights etc.) were used. On the other hand, this could have been a function of the difference in method as focus groups stimulate ideas leading to more in-depth



responses (Krueger & Casey, 2015), compared to individual responses to an open-ended request asking for a definition of feminism. Nevertheless, it is assumed that the responses of almost 1000 students comprising the cohort data, compared to those of under twenty focus group participants, played a greater role in the type of items generated in this phase of the process.

## **5.2 Theoretical analysis**

The second step, the theoretical analysis involves examining the content validity of the scale using expert judges and potential users of the scale. Unfortunately, apart from the feedback of the supervisor, no other judges' opinions were sought. However, a sample of students was approached for their opinions on the clarity and wording of the items. Although this step was not fully exploited, these efforts did elicit some useful feedback and suggestions.

The next section contains a discussion of the final phase of this research project, that is, reducing the pool of items generated and examining the basic psychometric properties of the current version of the scale. The current draft is divided into a 'General feminism' section and an 'African feminism(s)' section.

## **5.3 Sample self-description, item reduction, and basic psychometric analysis**

### **5.3.1 Sample self-description**

In response to the question "I consider myself a feminist", 56%, agreed, 31.7% were neutral, and 12.3% disagreed. Although the unpublished cohort study (Patel & Reddy, 2017) used a "Yes/No" response format to the question "Do you consider yourself a feminist?", the pattern of responses was similar to that of the present study: Cohort One 57% and Cohort Two 56%, with a slight drop in Cohort Three at 51%, of students who self-identified as feminist. In addition, the gender breakdown was similar with about a third of the female students identifying as feminist and a third of the males doing likewise.

The finding of about a third of the present sample opting for the 'neutral' category offers an opportunity for speculation about the choice to remain on the fence. It is consistent with previous research which also documented the existence of a third distinct group of women who embrace some feminist principles, but who avoid self-identification as feminists. This group has variously been called "precarious feminists" (Buschman & Lenart, 1996, p. 67), "pro feminist

orientation” (Williams & Wittig, 1997, p. 888), “fence-sitters” (Aronson, 2003, p. 912), “egalitarians” (Zucker, 2004, p. 424; Zucker & Bay-Cheng, 2010, p. 1903), and “weak feminists” (Duncan, 2010, p. 500).

In the current sample, the changeable nature of feminism, the different conceptions of what it is, or ought to be, or is not, coupled with an absence of an established/agreed upon definition, could have possibly impacted levels of identification (Madison et al., 2014). In addition, the presence of stereotypes could have possibly influenced levels of identification, as scholars report that they hinder feminist self-identification (Buschman & Lenart, 1996; Leaper & Arias, 2011; Roy, Weibust & Miller, 2007; Rudman & Fairchild, 2007; Swirsky & Angelone, 2014; Williams & Wittig, 1997). Furthermore, neutral responses could also possibly result from the Western connotations attached to the word in local contexts, where feminism is considered un-African (Dosekun, 2007; Gaidzanwa, 2013; Mama, 2005); anti-culture (Kaboré, 2017); anti-male/man-haters (Amadiume, 2001; Akin-Aina, 2011; Arndt, 2002); radical (Essof, 2001; Mekgwe, 2008), and a White, middle class, elitist ideology (Gouws, 2007; Hassim, 2004).

Previous research confirms the existence of ‘The Feminist Paradox’ in which individuals are in agreement with feminist ideals and values, but are reluctant to adopt a feminist identity (Abowitz, 2008; Aronson, 2003; Houvouras & Carter, 2008; Williams & Wittig, 1997; Zucker, 2004; Zucker & Bay-Cheng, 2010). Based on the number of positive definitions of feminism and the relatively low levels of identification, the current study does give some credence to the presence of a paradox.

### **5.3.2 Psychometric analysis**

Morgado et al. (2018) identify psychometric analysis as the last step in scale development, describing it as involving construct validity and reliability. The current study used exploratory factor analysis, more specifically principal components analysis, to uncover the underlying structure of the items, for purposes of item reduction, and to explore construct validity. Beere (1990) observed that factor analyses have been prominently used in gender and feminist scale research since the 1970s. They have been used to understand the relationship between variables (Brodsky, Elmore, & Naffziger, 1976; Smith, Ferree & Miller, 1975), for purposes of item reduction (Anderson, 2009; Berryman-Fink & Verderber, 1985; Pierce et al.,

2003), and to distinguish between feminist theoretical perspectives (Henley et al., 1998). More recently, Byrne et al. (2011) used it on Spence and Helmreich's (1972) Attitudes Toward Women Scale and Smith, Ferree and Miller's (1975) Attitudes Toward Feminism Scale.

The process of interpreting and naming of the factors is easily the most challenging aspect of factor analysis (Yong & Pearce, 2013). The research of Henley et al. (1998) is an example of how the same results could be interpreted in different ways, illustrating the difficulty with this stage of the process, where a few of the factors proved difficult to interpret and name. Naming is a creative process, involving both art and science (Tabachnick & Fidell, 2007), and is ultimately subjective (Pett, Lackey, & Sullivan, 2003). With this in mind, the researcher attempted to appropriately name the factors that emerged from the exploratory factor analysis of scale items.

## **5.4. Scale items**

### **5.4.1 The 'General feminism' section**

A five-factor solution, accounting for 64.1 % of the total variance, emerged from the analysis of the general feminism items, namely: Gender Equality (Factor One) with 30.53%, Negative Stereotypes (Factor Two) with 14.62%, Gender-Neutral (Factor Three) with 8.24%, Spectrum (Factor Four) with 5.54%, and Resistance (Factor Five) with 5.17%. The last two factors posed a challenge in that while they had high loadings on the relevant factors, it was difficult to see what made them 'hang' together.

#### **5.4.1.1 Gender Equality (Factor One)**

That feminism is about equality between males and females in a wide range of settings, from the home, work, economic independence, through to politics, was evident from this factor. This result was not surprising, since 'equality' was a recurring theme throughout the research process, and was therefore considered a central component of feminism for the student sample. In the first phase of the study, 'equality' was a dominant theme in the focus groups, having been used by members to describe their understanding of feminism, the goals of the movement, and as a central component of Liberal feminism.

This trend was also evident in the second phase of the study in which participants defined feminism and feminists as being about equality and equal rights for women. ‘Equality’ appeared to be a baseline response in their descriptions. Equality or equal rights are commonly associated with feminism and feminists (Arnold, 2002; Duncan, 2010; Houvouras & Carter, 2008; Patel & Reddy, 2017; Suter & Toller, 2006), and considered central to feminism, to the point that once it has been achieved, feminism is considered unnecessary (Aronson, 2003; Cooperstock, 2010; Swirsky & Angelone, 2014).

Equality is important to feminism and is described as a watchword for Liberal feminism (Konek & Kitch, 1994). Liberal feminism is arguably the most popular form of feminism and is focused on equality and ensuring that women have access to the same societal structures as men, some of which include education and employment (Charter & Mogro-Wilson, 2018). In comparison to previous scales measuring Liberal feminism, such as the FPS of Henley et al. (1998), Morgan’s (1996) LFAIS, and Spence and Helmreich’s (1972) AWS, the items in this factor did not go beyond the concept of equality.

Henley et al. (1998) reported their difficulty with Liberal items, which did not load on any factors. It is not surprising that they performed poorly, especially since the use of double-barreled phrases most likely led to differences in interpretation. In this study, items were clear and concise, and phrased as general issues that fundamentally represented feminism in its most basic form.

#### **5.4.1.2 Negative Stereotypes (Factor Two)**

Negative stereotypes consisted of three items that describe a feminist as a woman who burns bras, does not shave her armpit, and a bitch. A feminist being a “bra burner” is arguably one of the most common feminist stereotypes, having its origin in the anti-feminist backlash, where during a protest at the Miss America Pageant in 1968, bras were thrown into a trashcan (Dow, 2003). Despite the fact that no bras were actually burned, Dahl Crossley (2010) stated that the media continuously reported on it to the point that even fifty years later, it is still used to trivialise feminism and has been used in other recent studies to describe feminists (e.g. Houvouras & Carter, 2008; Suter & Toller, 2006). In Dahl Crossley’s (2010) research on feminist identities, “bra burner” was utilised by 13 women from varying geographical and

cultural locations (e.g. India, Norway, Singapore, the United States, Germany, etc.), indicating how widely it is used. Dosekun (2007) describes stereotypes such as this, as the reason why feminism is dismissed by African critics. She states that these actions are unlikely to be found here in Africa, though there are traditions of East Nigerian women tearing off their clothes as a sign of protest.

Feminists are typically defined in terms of their appearance and described as physically unattractive (Duncan, 2010; Houvouras & Carter, 2008; Suter & Toller, 2006). Although this stereotype has negative connotations, in the context of feminism it may be seen as a symbol of resistance, especially since some feminists resist beauty standards, viewing them as harmful to women and subservient to men (Rhode, 2016). Hillman (2013) describes unshaven legs as a symbol of liberation.

The term ‘bitch’ was used in Houvouras and Carter’s (2008) research to describe the personal characteristics of feminists and had negative insinuations. Although the term has traditionally been used to invalidate, dismiss, and degrade women who fight for control over their sexuality and body (Carr, 2013), scholars describe how it is viewed as empowering by factions due to its androgynous connotations (Tong, 2009; Vinter, 2017), and how the term can be transformed into alternative femininity, and celebrated through appearance and dress style (Healicon, 2013).

In addition, it should be noted that *Bitch* was also the name of a feminist magazine developed during the third-wave, which focused on women’s accomplishments, artwork (Johnson, 2017), and critically examined aspects of popular culture from a feminist perspective (Reger, 2015).

Previous scales, such as Morgan’s (1996) LFAIS, incorporated stereotypes, though not explicitly. One of the items “Stereotypes of men and women hurt everyone” focused on the goals of feminism, and did not explicitly tap into any of the stereotypes themselves (Morgan, 1996; p.385). Stereotypes have typically been the domain of semantic differential scales where evaluations of feminists were mostly neutral to positive and have accounted for different evaluations between male and female feminists (Anderson, 2009; Berryman-Fink & Verderber,

1985; Pierce et al., 2003; Twenge & Zucker, 1999). In the current sample, a ‘feminist’ was evaluated as open-minded, relaxed, rational, peaceful, tolerant, and positive.

#### **5.4.1.3 Gender-Neutral (Factor Three)**

According to Odrowąż-Coates (2015), gender-neutral is a “gender-blindness” policy that involves treating everyone equally irrespective of gender (p.121). It has no preferences and makes no assumptions about gender roles and norms. As a factor, Gender-Neutral contained three items depicting a feminist as a man not afraid of exploring their feminine side, a woman not afraid of exploring her masculine side (both Cultural perspectives) and a person who is not afraid to put environmental needs on the same level as human needs (Ecofeminism). The factor was similar to Factor One (Gender Equality) in which feminism was described as being about women’s right to equality with men in various domains, though this factor appeared to be about men and women having a sense of liberty in terms of expressing gender roles typical of the opposite sex. This is consistent with previous literature which describes gender-neutrality as a means of gender equality (Lindsmyr, 2016; Odrowąż-Coates, 2015; Verloo & Lombardo, 2007). In Lindsmyr’s (2016) research on the Swedish Armed Forces, gender equality was described as a gender-neutral environment in which men and women can develop to their full potential, irrespective of gender.

In the focus groups, gender-neutrality was discussed in relation to boys’ and girls’ domestic duties. In the Odrowąż-Coates (2015) study on gender neutrality in Swedish education, participants, comprising of academics, teachers, nurses, and others, described the need to create a diverse, reflexive, and gender-neutral environment, allowing for children, irrespective of their gender, to act more masculine or feminine depending on the context, and to feel comfortable about it. As participants from the current study suggested gender-neutral ways to raise children, so did participants (nursery managers) in the Odrowąż-Coates (2015) study, as they described how these could be implemented in the context of a nursery school (e.g. gender free dolls).

The focus group descriptions of encouraging male children to get involved with domestic duties coincided with the findings of local research programmes which encourage boys and men to broaden their masculinities (Dworkin et al., 2012; Van den Berg et al., 2013) and get involved in domestic duties and other work traditionally seen as feminine (Van den Berg et al., 2013). In

addition, Cultural feminism was understood in relation to radical-libertarian feminism, with participants describing it as involving men expressing feminine values and women expressing masculine values. Radical-libertarian feminism views androgyny – the exhibition of feminine and masculine qualities – as the answer to gender equality (Tong, 2009).

The topic of men and women exploring opposing attributes traditionally associated with the opposite sex taps appears to tap into stereotypes. Feminist women are characterised as masculine (Bullock & Fernald, 2003; Pierce et al., 2003; Suter & Toller, 2006), and because the feminist label is associated with woman (Williams & Wittig, 1997), there is a large body of research accounting for how male feminists are seen as feminised, non-masculine or homosexual (Anderson, 2009; Toller, Suter & Trautman, 2004; Trier-Bieniek, 2007; Twenge & Zucker, 1999). Odrowąż-Coates (2015) describes gender-neutrality as challenging gender stereotypes, in order to make people susceptible to perspectives that challenge their traditional views of gender roles.

#### **5.4.1.4 Spectrum (Factor Four)**

Offen (1988) describes feminism as incorporating a broad spectrum of ideas, and this theme consisted of items focusing on rape as a manifestation of racial terror, replacing capitalism with socialism, and celebrating the softer side of women, each of which respectively corresponded with Black, Socialist and Cultural feminist perspectives. Although rape is a universal feminist issue (Oyekan, 2014), the perception of it being a “manifestation of racial terror” is seen as a Black feminist issue (Crenshaw, 1989, p. 159). Based on the literature, rape is an issue of utmost concern in South Africa, where sexual violence is of epidemic proportions (Peacock & Levack, 2004; Vetten, 2017). Rape has been represented in previous measures, including that of Henley et al. (1998). Their Women of Color/Womanist sub-scale items are based on the experiences of Black American women who have their own unique experiences and struggles with gender and racism. In African contexts, especially as of late, corrective rape is an issue afflicting mainly Black lesbian women (Fourie, 2006).

The system of “replacing capitalism with socialism” is conveyed by Socialist feminists (Lorber, 1997; Tong, 2009) and was included in the FPS of Henley et al. (1998). In a patriarchal context with gendered divisions of labour, where women and the young girls are burdened by

taking care of the young, elderly and sick, resulting in class and power implications (Fourie, 2006), a topic such as this is not only relevant, but important. Only a few students in the current sample described capitalism and class as feminist issues.

Spectrum captures the intricacies of attempting to measure a complex, heterogeneous, fractured, contextual, and constantly evolving concept as feminism. The process of interpreting and naming was difficult for this factor, as items initially appeared unrelated. Pett, Lackey, and Sullivan (2003) describe a series of criteria for naming factors, involving several factor loadings exceeding .60, and common groupings within the items. Although the three-item factor contained loadings ranging from .639 to .809, it was unclear as to what underlying theme brought these issues together. However, since naming is a creative and subjective process (Tabachnick & Fidell, 2007), Spectrum was decided on as it reflected the varying nature of the items.

#### **5.4.1.5 Resistance (Factor Five)**

Resistance was represented by three items describing a feminist as stereotyped by the media, as someone against pornography, and a woman who has freedom with her body. Feminism is broadly described as an act of resistance towards women's oppression. In response to the open-ended question on feminist issues, participants described issues relating to women's physical agency, in addition to the need to address/change the stereotyping of feminists by the media.

The media has a profound impact on influencing ideas, identities, and public opinion (Bordo, 1993; Denis, 2007). Dahl Crossley (2010) describes it as having shaped perceptions of feminism since the 1970s. Several authors, probably the most famous of which is Faludi (2006), have accounted for the media's role in the anti-feminist backlash. She described how the media manipulated statistics to blame the women's liberation movement for the problems afflicting women.

The topics represented in this theme are mainly those of third-wave feminism and have therefore been included in scales from the 1990s. The media was included in previous measures in relation to consciousness raising (Brodsky, Elmore & Naffziger, 1976) and women's representation on television (Morgan, 1996). Pornography was also included in Morgan's (1996)



LFAIS and the Radical sub-scale of Henley et al's (1998) FPS. Women's physical agency is essential to feminism, and was included in both of the aforementioned scales.

Apart from women's physical agency, these issues are rarely mentioned in African/South African contexts. Although the media has been prevalent throughout the research process, it is largely absent from the African feminism literature. Likewise, pornography has been central to Western feminism, as it was an area of contention during the third-wave, pitting pro and anti-porn activists against one another (Snyder, 2008; Waters, 2007). In South African contexts, pornography has been largely absent from political and feminist agendas since the 1990s (Artz, 2012).

#### **5.4.2 The 'African feminism(s)' section**

A seven factor-solution that accounted for 56.76% of variance emerged from the African items: Women's Upliftment (Factor One) with 18.79%, Local Feminist Issues (Factor Two) with 9.09%, Overturning Patriarchal Tradition (Factor Three) with 7.68%, Anti-feminism (Factor Four) with 6.82%, Hostility (Factor Five) with 5.36%, Sex Stereotypes (Factor Six) with 4.74%, and Local Meaning (Factor Seven) with 4.26%.

##### **5.4.2.1 Women's Upliftment (Factor One)**

Women's Upliftment consisted of eight items involving women's empowerment, liberation, independence, education, leadership, recognizing their accomplishments, giving them a voice, and gender sensitivity.

In the first phase, focus group members understood feminism as addressing women's issues, describing empowerment, representation, acknowledging women, and getting them (women) more involved in business and politics. In the second phase, and similar to the responses in Patel and Reddy's (2017) research, many in the current sample defined feminism and feminists using a range of terms that involved elevating women (e.g. 'empowerment', 'liberation', 'independence', and 'women's power'). The results were no different to those in previous Western studies, which describe feminism as improving women's positions and characterising feminists as independent and empowered (Duncan, 2010; Suter & Toller, 2006).

Based on this, we can assume that irrespective of context, ‘women’s upliftment’ is a vital component of feminism. This is also evident in previous measures.

The LFAIS of Morgan et al. (1996) included topics relating to women’s leadership, education, respect, independence and other issues. However, this scale was based on the experiences of women in a Western context, where many view feminism as having peaked, since women have equality and empowerment (Aronson, 2003; Cooperstock, 2010; Swirsky & Angelone, 2014). In contrast, African literature highlights the heterogeneity of women and their conditions. Despite the achievements of the women’s movement, many women are described as currently occupying an ambiguous gender position. Frenkel (2008) describes women as “empowered and victimised, seen and unseen, and included and excluded in different ways” (p.2). Black women, in particular, are described as being the most vulnerable group (Amadiume, 2001; Jagwanth & Murray, 2002), and in need of the most ‘uplifting’.

Education is described by Swirsky and Angelone (2014) as one of ways which feminism changes the conditions of women. As seen in the results, “educating women” was one of the issues represented by this theme. In African contexts, education is a means to fight bigotry (Gqola, 2002) and a means for women to escape male dominated African culture (Sebola, 2014). However, several theorists describe how education has become a purveyor of patriarchy (Akala & Divala, 2016; Coetzee, 2001; Sebola, 2014).

#### **5.4.2.2 Local Feminist Issues (Factor Two)**

Although African feminism is part of the global feminist framework, it delineates itself by focusing on inherently African issues (Mekgwe, 2008). For example, this four-item factor includes: the provision of basic resources (such as water, housing and health care), sexist policies, and reducing the HIV infection rate for women.

In the focus groups from the first phase, African feminism was described as needing to home in on local issues. In the second phase, the question, “What are the top five feminist issues in South Africa?” provided a snapshot of what the main sample considered feminist issues. As seen in the results, responses ranged from general to local, and contained some of the issues represented by scale items (though in vague terms), including HIV, rural areas, healthcare, and men.

African feminism is characterized as focusing on African issues (Mekgwe, 2008). Women's health emerges as a recurring issue in gender and feminist literature, with HIV being a prevailing concern (Amadiume, 2001; Bhana & Mthethwa-Sommers, 2010; Dworkin et al., 2012; Helman & Ratele, 2016), especially in the context of women's biological susceptibility to infection (Fourie, 2006; Jagwanth & Murray, 2002). A characteristic of African feminism is its focus on unconventional issues, and these include access to basic resource such as clean water, housing, healthcare (Kemp et al., 1995), all of which are present in the scale items.

The item "men using their institutional power to change sexist policies" was not expected to 'hang', in colloquial terms, or fit in with the items of this theme. Nonetheless, it resonates with local feminists' affirmation that men's involvement is necessary for African feminism to succeed (Essof, 2001; Gatwiri & McLaren, 2016; Mekgwe, 2008), and is further validated through local research that reveals men as potential feminist allies (Dworkin et al., 2012; Van den Berg et al., 2013).

#### **5.4.2.3 Overturning Patriarchal Tradition (Factor Three)**

As evident by this four-item factor, feminism is the rejection of tradition by focusing on overturning the patriarchal ideologies, practices, cultures, and gender roles that characterize it. Based on the wording (e.g. 'rejecting', 'deconstructing', 're-appropriating') of these items, there is an underlying correspondence with Radical feminism which aims to overthrow patriarchy and the institutions that are entrenched in it (Jaggar & Rothenberg, 1993; Tong, 2009). Radical feminists claim that culture restricts women, resulting in their subordination (Kambarami, 2006).

In the focus groups, culture and religion were described as a sites of women's oppression, with African culture being identified as male dominant. Members expressed the need to move beyond the patriarchal confines of culture. In addition, African feminism was described as needing to empower women through their culture, rather than uproot it entirely. In the second phase, in response to "What are the top five feminist issues in South Africa?", harmful cultural and religious beliefs and practices were mentioned in a general capacity. The responses lacked the action component that form the essence of this factor, as they consisted of brief or one-word answers (e.g. "harmful cultural practices", "culture", "religion").

Sebola (2014) describes culture as encompassing “...customs, traditions, beliefs, behaviour, dress, language, works of art and craft, and one’s attitude towards life” (p.10). African culture is engrained in patriarchy, as men experience more privilege than women, starting from youth and continuing until adulthood, infiltrating structures and institutions such as education, marriage, sexuality, religion and even the economy (Kambarami, 2006; Sebola, 2014). As expected, this puts culture in direct conflict with feminism, which aims to dismantle patriarchy in its many forms and manifestations (Gatwiri & McLaren, 2016).

#### **5.4.2.4 Anti-feminism (Factor Four)**

The factor Anti-feminism consisted of four items describing feminism as un-African, a White, middle class movement, an attack on the feminine identity, and culturally insensitive.

Although African feminism is described as challenging the hegemonic nature of Western feminism (Kuumba, 2003) and the many manifestations of patriarchy (Gatwiri & McLaren, 2016), many African thinkers are reported to describe it as ‘un-African’ (Mama, 2005; Dosekun, 2007; Gaidzanwa, 2013; Kaboré, 2017). The term ‘un-African’ is rooted in culture, with the argument that feminism is non-indigenous, irrelevant, and harmful to African values (Dosekun, 2007). ‘Un-African’ appears to have been brought to mainstream discourses through Nigerian novelist Adichie’s (2014) essay developed from her TEDx Talk. In it, she describes how she was told the following by a fellow Nigerian woman who was an academic: “...feminism was not our culture, that feminism was un-African and I was only calling myself a feminist because I had been influenced by western books” (Adichie, 2014, pp. 9-10).

Being viewed as a White, middle class, elitist/privileged ideology that is exclusionary seems to be a consequence of feminism’s Western origin (Amadiume, 2001; Gouws, 2007; Hassim, 2004; Steyn, 1998; Wolpe, 1998). During apartheid, it was these connotations that resulted in Black women viewing feminism as irrelevant to them (Hassim, 2004). It did not help that women’s movements was mainly advanced by well-educated White women and few Black women (Kemp et al., 1995; Steyn, 1998). It appears that feminism in Africa is still perceived this way, as many writers highlight the need for it to be more intersectional. Many Western scholars argue that feminism must be intersectional in order to remain relevant (Carbado, Crenshaw, Mays & Tomlinson, 2013; Mohanty, 2003).

#### **5.4.2.5 Hostility (Factor Five)**

The theme Hostility contained three items. Two items were anti-male (“all men are bastards” and “men should be shipped off to a remote island”), and one related to personal experience as authority (“only those who have experienced exploitation and sexism should be able to write about it”).

In the first phase, feminists were described as antagonistic and hostile toward men, a stereotype also reported in the empirical literature (Aronson, 2003; Duncan, 2010; Hoskin, Jenson & Blair, 2017; Houvouras & Carter 2008; Suter & Toller, 2006). As with the bra burning stereotype from the General sub-scale, the anti-male stereotype appears to be fabricated by the media which portrays the feminist identity as dependent on hostility towards men (Anderson et al., 2009). Nonetheless, many African thinkers describe this stereotype as being the basis for feminism’s rejection (Akin-Aina, 2011; Nkealah, 2006; Tegomoh, 2002).

#### **5.4.2.6 Sex Stereotypes (Factor Six)**

Sex stereotypes was a three-item factor which included the following: “women with multiple sexual partners are not sluts,” “men should be liberated from sex-role stereotypes” and “women should be able to dress as provocatively as they want.” Its presence was not surprising, given the prevalence of topics relating to women’s’ bodies and sex roles throughout the research process, as across both phases, participants expressed the issue of sexual freedoms. The literature associates sexual freedom with third-wave feminism (Healicon, 2013; Snyder-Hall, 2010), and describes it as an essential component of women's freedom (Srivastava, Chaudhury, Bhat & Sahu, 2017).

Although items from this factor were developed from scales two decades old, they reflect contemporary feminist debates, where ‘slut’ is not associated with shame, and is instead used to express sexual agency, viewed as a point of celebration, and a banner for political action (Attwood, 2007). ‘SlutWalks’ emerge from this discourse, and are described as transnational movements protesting misogynistic culture which promotes dress/sexuality codes to differentiate “good girls” from “bad girls” (Carr, 2013, p. 25). Having occurred in the South African context, SlutWalks were raised in the focus groups, where members viewed them as inapplicable to South

African contexts. In contrast to this, Mendes (2015) describes them as relevant, since sexual assault, rape myths, and victim blaming are universal issues experienced by local women.

Sexual liberation appears to be more important to Western feminism, having been integral to the third-wave (Snyder-Hall, 2010; Healicon, 2013). Literature describes sexuality as a source of patriarchy and subsequently a restraint to African women (Kambarami, 2006; McFadden, 1994). As McFadden (1994, p. 56) describes: “African sexuality is male sexuality.” African cultures demonstrate a leniency toward male sexual behavior, allowing men to experiment, have multiple wives, and even affairs (Kambarami, 2006), whereas women are expected to be sexually passive and to satisfy their husband’s needs (Sebola, 2014). If married women behave like men, they are considered ‘loose’ (Kambarami, 2006). Instead of focusing on women’s right to express and explore their sexuality, discourses surrounding women’s sexuality have primarily been focused on women’s health (Arnfred, 2004; Gaidzanwa, 2013).

The loading of “men should be liberated from sex-role stereotypes” with items relating to women’s sexual freedom is interesting, as it could mean that men should also be free from sex stereotypes. In a context where “African sexuality is male sexuality” (McFadden, 1994, p. 56), men are expected to continuously engage and affirm their status as ‘real men’ through promiscuity (Lynch, Brouard, & Visser, 2010; Meyer, 2017). Meyer’s (2017) focus group research revealed that sex is used to confirm men’s masculinity and manhood. In it, participants (teenage boys) describe being encouraged to have multiple sexual partners in order to gain respect. In a South African study focusing on heterosexual Black men living with HIV, Lynch et al. (2010) found that gay men and those who do not demonstrate ‘sufficient’ interest toward women are viewed as ‘problems’ and endure interventions by elders/traditional healers. One of the participants described healers as encouraging men to have sex with women to ‘re-activate’ their interests. Contexts such as this may make it increasingly difficult for men to be liberated from sex stereotypes.

#### **5.4.2.7 Local Meaning (Factor Seven)**

That feminism has special significance in South Africa, was evident by this three-item factor which described feminism as being a result of the national liberation negotiations, unique to Africa, and another word for ‘the women’s movement.’ As Essof (2001) writes, “feminist

theory in Africa needs to register a sensitivity to context and practice, otherwise it is likely to remain impoverished, rehearsing jargon either emanating from western-centric frameworks or developing facile generalisations” (p.125). In order to remain autonomous and separate from the global feminist struggle, African feminism has had to separate itself not only from the West, but has had to “break itself into pieces and fragments” in order to be representative of the variety of cultures and societies within Africa (Oyekan, 2014, p.8). One of the ways in which it has successfully separated itself from Western feminism is through the many forms of African feminism (e.g. stiwanism, womanism, nego-feminism etc.), which are conceptualised with cultural specificity through their use of indigenous models (Arndt, 2002).

Despite scholars describing feminist and women’s movements as distinct concepts (Beckwith, 2000; McBride & Mazur, 2008), feminism has become synonymous with the term ‘women’s movement.’ This is most likely because of feminism’s origin involving the women’s suffragette movement, followed by its continuous associations with several other women’s movements during second-wave feminism (Tong, 2009). Beckwith (2000) describes this conflation as occurring in contexts such as South Africa, where feminist and women’s movements have only recently emerged.

As conveyed by the scale items, feminism in South Africa has its origin in the national liberation struggle (Jeenah, 2006). Hassim (2004) describes feminism as being a type of women’s movement, with feminist thought providing a sense of an ideological foundation. Women’s movements did not only consist of ‘traditional’ political organisations, but also unique, non-political ones that did not fit conventional first-world definitions of feminisms, such as, stokvels, religious groups, and burial societies (Hassim, 2004).

### **5.4.3 Commentary on sub-scales**

Both the General and African sub-scales included a variety of feminist perspectives and issues. The General sub-scale was reflective of these theoretical perspectives to a certain extent: Gender Equality represented a basic version of Liberal feminism; Negative Stereotypes represented a sense of conservatism and anti-feminism; Gender-Neutral represented Cultural and Ecofeminism; Spectrum contained items from Black, Socialist, Cultural perspectives, and

Resistance, through its inclusion of the media and women's sexual agency, can be linked with third-wave feminism.

Once combined, factors Gender Equality and Gender-Neutral could be described as representing an 'ideal' feminism, while Negative Stereotypes and Resistance represented the challenges for feminism and feminists. In comparison to the scales of Henley et al. (1998) and even the Morgan (1996), the General feminism sub-scale did not include more contemporary feminist concerns, such as intersectionality, social media and LGBT issues.

The African feminism(s) sub-scale is essentially the novel component of this scale. It reflects the state of contemporary African feminism, which is described as being part of a global feminism, but delineates itself by focusing on inherently African issues (Mekgwe, 2008). It is inclusive of general issues relating to women's empowerment, appearance, bodies, clothing, and sexuality, all typical of Western feminism, and present in previous measures (e.g. Brodsky, Elmore, & Naffziger, 1976; Henley et al., 1998; Morgan, 1996). In addition, indigenous issues are seen in the following themes: Local Feminist Issues, Anti-feminism and Local Meaning.

In the same way that the General sub-scale could be combined to represent certain aspects of feminism, so could certain factors from the African sub-scale. Research describes the feminist identity as being associated with action and activism (Arnold, 2002; Aronson, 2003; Swirsky & Angelone, 2014). The factors Women's Upliftment and Overturning Patriarchal Tradition possessed an action component as they refer to direct action having to be taken. Similarly, Sex Stereotypes implies action and a need for change, though this was at an attitudinal level. The factors Negative Stereotypes and Resistance from the General feminism sub-scale, and the African factors Anti-feminism and Hostility represented challenges toward feminism, as they were both based on negative perceptions toward feminists. The factors Local Feminist Issues and Local Meaning could be seen as positive perceptions of feminism, since they are viewed in relevant contexts.

Although it does account for several aspects of African feminism, the current version of the scale does not include issues relating to its dynamic nature, an aspect constant in characterizations by African theorists (e.g. Amadiume, 2001; Mama, 2005; Mekgwe, 2008; Frenkel, 2008). In the draft administered to the sample of 300 students, the item "In a South



African context, feminism is still evolving” attempted to capture this. However, it was eliminated because it had low, insignificant correlations with other items. Corrective rape is described as an issue facing lesbian women (Fourie, 2006; Gouws & Hassim, 2014), and was encompassed in the initial item pool. The item was cross-loaded and eliminated. The absence of many of these important issues could be a consequence of having few items representing them in the original item pool.

## **5.5 Chapter summary**

The purpose of this research was to develop a contemporary scale that measured the different feminist perspectives in the South African context. Scale development occurred over two phases, the first of which involved a literature review, focus group discussions, and an analysis of existing survey data on students’ definitions of feminism. This was to inform the second phase of the research, which involved developing an item pool, assembling a first draft of the scale, pilot testing it, and making several revisions to it before it was administered to a large sample of students to assess its reliability and validity. After further revision, a 59-item scale emerged that included a General feminism (21 items) sub-scale, an African feminism(s) (29 items) sub-scale, and a semantic differential sub-scale (9 items).

The General feminism sub-scale contained five factors that focused on a range of different issues and topics. Gender Equality described equality between men and women in a wide range of settings. Negative Stereotypes included some of the more prevalent stereotypes associated with feminism. Gender-Neutral comprised Cultural and Ecofeminism items, and involved men and women expressing characteristics opposite to their gender. Spectrum described feminism as incorporating a range of ideas, including rape as a manifestation of racial terror, replacing capitalism with socialism, and women’s values. Resistance included issues relating to feminists being stereotyped by the media, pornography, and women’s freedom with their bodies.

African feminism(s) comprised of seven factors and was inclusive of both general and indigenous issues. Women’s Upliftment included different aspects of women’s empowerment. Local Feminist Issues included the provision of basic resources (e.g. water, housing and health care), reducing the HIV infection rate for women, and men using their institutional power to change sexist policies. As its name suggests, Overturning Patriarchal Tradition described

feminism as rejecting tradition by upending patriarchal practices. Anti-feminism rejected feminism by describing it as un-African, a White, middle class movement, culturally insensitive, and an attack on the feminine identity. Hostility portrayed feminists as anti-male and against those who write about exploitation and sexism. Sex Stereotypes assessed beliefs regarding men and women's sexual freedoms. Local Meaning contextualised feminism, describing it as unique to Africa, having its origin in the national liberation struggle, and being synonymous with the term 'the women's movement.'

The scale development process was not an easy undertaking. In the first phase, difficulty was experienced in terms of recruiting focus group participants to the extent that the researcher had to change his sampling technique. In the second phase, difficulty was experienced during item construction, as the researcher had to consider the different ways feminism is defined and conceptualized and decide on how best to represent the theoretical perspectives. In addition, capturing the more complex aspects of feminism proved challenging, especially in the context of the general principles recommended for wording items. During the exploratory factor analysis, the process of interpreting and naming factors proved challenging, especially for factors such as Spectrum and Resistance.

## CHAPTER SIX

### CONCLUSIONS, LIMITATIONS, AND RECOMMENDATIONS

This chapter provides an overview of the research process and the current version of the scale, before describing the challenges and limitations experienced during scale development. Based on these, recommendations for future research and conclusions are made.

#### 6.1 Overview of the study

In the absence of a contemporary and contextually relevant scale, as the most recent attempt to measure the different feminist perspectives was twenty years ago, the purpose of this study was to develop a contemporary measure inclusive of South African perspectives of feminism. It occurred over two phases, the first of which involved a combination of deductive and inductive methods for the purposes of item generation and involved the use of a literature review, focus groups discussions, and an analysis of previous cohort data on feminist definitions. Using the themes originating from these, the second phase involved item pool construction, survey development, pilot testing, and the implementation of the scale to a large sample of university students. The data was entered into the SPSS software programme where descriptive statistics, an exploratory factor analysis and internal consistency were conducted. After revisions, the current version of the scale contains seven sections.

- Section A involves demographic information.
- Section B focuses on definitions of feminism, descriptions of feminists, feminist identification, and feminist issues in the South African context.
- Section C contains a table relating to categories that have commonly been used to describe feminism.
- Section D is the 21-item General feminism sub-scale which contained the following five factors:
  - Gender Equality
  - Negative Stereotypes
  - Gender-Neutral
  - Spectrum, and

- Resistance.
- Section E contains a table relating to the origins of women's oppression.
- Section F is the 29-item African feminism(s) sub-scale which contained the following seven factors:
  - Women's Upliftment
  - Local Feminist Issues
  - Overturning Patriarchal Tradition
  - Anti-feminism
  - Hostility
  - Sex Stereotypes, and
  - Local Meaning.
- Section G is the semantic differential sub-scale which measures evaluations toward "a feminist" and encompasses two factors: Evaluation and Dynamism.

## **6.2 Challenges and limitations**

The study responded to the research problem of the absence of an appropriate feminism scale, by attempting to develop one that is inclusive of South African feminist perspectives. However, in the course of doing so, certain challenges and limitations are reported.

### **6.2.1 Challenges**

The scale development process did not go without its challenges. In the first phase, difficulty was experienced with recruiting focus group participants to the extent that the researcher had to change his sampling technique from purposive to convenience. In retrospect, it is difficult to say whether this affected the data, especially given the diversity of issues and topics that were produced. In addition, these groups contained participants from other African countries and brought more than just South African perspectives to the discussion.

A number of challenges were experienced during the second phase of the study, specifically during item construction. DeVellis (2012) emphasized the importance of a conceptual definition in order to ensure that the content of the scale remains in the intended domains. However, this rule can be challenging when applied to an evolving, complex, and all-

encompassing concept such as feminism. Difficulty was experienced in terms of which theoretical perspectives to include in the item pool, though ultimately, the emphasis was given to African perspectives. This decision possibly had implications for the General sub-section and is revisited later in the chapter. The African feminism(s) sub-scale, however, may be considered a moderately authentic representation of African perspectives.

The general principles recommended for wording items made it difficult to incorporate some of the focus group issues pertaining to social media, especially since they could be considered jargon. Although the researcher did try to tap into some of these issues by using simpler terms and phrases, none of these are included in the current version of the scale.

During the exploratory factor analysis, the process of interpreting and naming factors also proved challenging. Factors 'Spectrum' and 'Resistance' proved to be the most difficult to name. In light of the fact that this is not the final version of the scale, these names may be considered provisional.

### **6.2.2 Limitations**

Since convenience sampling was used, the findings from this non-random, homogenous sample of students cannot be generalised to the general public or to other cultural contexts. In addition, the gender breakdown of the sample was not exactly balanced, as participants were predominantly female (73.7%), with men accounting for just under 27%. However, it is possible that anti-male stereotypes had an effect on men's willingness to participate.

Presented in this study is not the final version, but only the first attempt at a broader study attempting to develop a feminism scale inclusive of South African perspectives. As such, limited psychometric analysis with only the results of an exploratory factor analysis and Cronbach's alpha are reported. The scale includes a range of issues and topics across both the General feminism and African feminism(s) sub-scales. Aside from being developed in a South African context, the General sub-scale has certain shortcomings. If this section had included perspectives relating to social media, a prevalent issue in the first phase, it would have added a contemporary aspect to this sub-scale. Since social media was such a prominent theme in the first phase, more items reflecting it should have been included during item pool construction.

The African feminism(s) sub-scale could be considered the novel component of this scale. Based on its content, it could be described as representative of the feminisms on which it is based. However, it did not assess African feminism's dynamic nature, which is a common characteristic across African authors' descriptions and definitions (Akin-Aina, 2011; Arndt, 2002; Gatwiri & McLaren, 2016; Mekgwe, 2008; Msimang, 2002). Although the African feminism(s) sub-scale included perspectives explicitly accepting (Local Meaning) and rejecting of feminism (Anti-feminism and Hostility), it did not reflect an 'intermediate' perspective. For example, those that embrace indigenous and traditional models, such as stiwanism, motherism, nego-feminism, and womanism, amongst others, are not included.

### **6.3 Recommendations**

Based on the main findings and limitations of the current study, the researcher outlines what needs to be done in the next phase of the research process, and suggests issues for further research. Since feminist research emerges from many disciplines (Bennett, 2016), some of the suggestions are interdisciplinary.

The testing of the scale needs to occur on a more representative sample, the results of which may provide further psychometric evidence. In terms of validity, only the results of an exploratory factor analysis are reported. DeVellis (2003) recommends the use of both exploratory and confirmatory factor analyses. The latter is used to validate the underlying structure of the scale and confirm its factorial validity (Samuels, 2016). In other words, this technique would serve the purpose of evaluating the theorised structures that emerged from the sub-scales, and confirming them. In scale development, convergent and discriminant validity are commonly reported forms of construct validity (Morgado et al., 2018). These could be examined in future studies.

DeVellis (2012) describes the coefficient alpha as one of the most important indicators of a scale's quality. At present, it was the only form of score consistency assessed for the current sample. Morgado et al. (2018) describe the minimum acceptable alpha as being at least .70. Several factors across the sub-scales had alpha values below .70. However, this could be due to the low number of items encompassed in these factors, as scales with more items have higher alpha values (DeVellis, 2003).

Test-retest reliability, which accounts for temporal stability, is a frequently reported reliability technique in scale research that needs to be assessed, as it reveals both the nature and measurements of a phenomenon (DeVellis, 2012). Feminism has already been established as a continuously evolving phenomenon (Frieze & McHugh, 1998). Nonetheless, attempting to establish test-retest reliability will allow the researcher to determine how stable South African attitudes are across a given sample.

As described in the earlier section on limitations of the study, the inclusion of items relating to social media would have given the General sub-scale a contemporary ‘edge.’ Given its prominence in the first phase and how integral it is, fourth-wave feminism and items relating to social media should be included in the next draft of the scale. In addition, given their prominence in the African literature, African feminism’s dynamic nature and the feminisms that embrace indigenous and traditional models (e.g. *stiwanism*, *nego-feminism*, and *womanism*), need be incorporated into the African feminism(s) sub-scale. Although it may appear impossible to represent these given their respective terminology, it is entirely possible to tap into what they represent. For instance, as noted, *stiwanism* represents redressing economic equality between men and women (Mekgwe, 2008); *nego-feminism* considers implications of patriarchal traditions and aims to dismantle and negotiate around them (Akin-Aina, 2011), and *womanism* represents inclusivity with men (Kolawole, 2002; Mekgwe, 2008). Adding more items may address the alpha scores of certain factors, as scales with more items have higher alpha values (DeVellis, 2003).

It is recommended that more researchers engage in empirical research on feminism. A suggested point of departure would be feminist identity and definitions of feminism. The findings of the survey preceding the scale items indicated that more than half of the sample identified as feminists; understood feminism as a multifaceted concept rooted in equality and equal rights; indicated their proclivity for using multiple descriptors when defining feminism and describing feminists, and identified a plethora of feminist issues in the South African context. The next logical step would be to extend these areas of research to non-students and the broader public to obtain a glimpse of their understandings of feminism.

A range of issues and topics that emerged throughout the research process would benefit from further research. The most prevalent of these is the previously-mentioned role and impact of social media. As seen in Chapter Four (Results), focus group participants described the feminists they encountered on social media in a negative capacity. Disciplines such as Psychology and Media Studies could look into which social media platforms (e.g. Facebook, Instagram, Twitter etc.) university students use to obtain their information about feminism and the types of content they encounter. This research could be of significance to feminist organisations, as it may have implications for how they disseminate information as part of their consciousness raising efforts.

Feminism in Africa is highly contested, as it is labelled ‘un-African’ because of its Western origins. This complex issue warrants further discussion. The researcher recommends using focus group discussions, where members can actively interact and engage with one another. This topic has primarily been discussed by African theorists in the confines of academia, and it would therefore be interesting (and of value) to see what perspectives emerge, and to gain a deeper understanding of and interrogate why, some may contest it beyond the issues described in the literature.

#### **6.4 Concluding comments**

The intent of this research was to develop a scale inclusive of South African perspectives of feminism. However, this version of the scale should not be treated as the final product, but as one step closer to devising such a scale. There is a great deal more that needs to be done in relation to the psychometric properties and content of this scale-in-the-making. While a psychometrically sound instrument could be of use to gender researchers, gender organisations and gender activist groups, it is crucial that adjustments and revisions are made in line with other social changes and developments.

The researcher thus hopes that the development of this scale will act as a stimulus or starting point for further research on feminism.



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## APPENDICES

### Appendix A: Ethical clearance certificate from the UKZN Research Office



04 November 2015

Mr Vishad P Reddy 211533732  
School of Applied Human Sciences  
Howard College Campus

Dear Mr Reddy

Protocol reference number: HSS/1510/015M  
Project title: Development of a Scale to Measure Feminist Perspectives

Expedited Approval

In response to your application dated 19 October 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)

/px

cc Supervisor: Cynthia Patel  
cc Academic Leader Research: Professor D McCracken  
cc School Administrators: Ms Ayanda Ntuli

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za) / [snymanm@ukzn.ac.za](mailto:snymanm@ukzn.ac.za) / [mohunp@ukzn.ac.za](mailto:mohunp@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)



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Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

## Appendix B: Gatekeepers' permission from the UZKN Research Office



1 October 2015

Mr Vishad Purshottama Reddy (SN 211533732)  
School of Applied Human Sciences  
College of Humanities  
Howard College Campus  
UKZN  
Email: [reddv06@gmail.com](mailto:reddv06@gmail.com)

Dear Mr Reddy

### RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN) towards your postgraduate studies, provided Ethical clearance has been obtained. We note the title of your research project is:

*"Development of a Scale to Measure Feminist Perspectives".*

It is noted that you will be constituting your sample by administering surveys, performing interviews and/or focus group discussions with students the Howard College Campus.

Please ensure that the following appears on your notice/questionnaire:

- Ethical clearance number;
- Research title and details of the research, the researcher and the supervisor;
- Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire;
- gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book.

Data collected must be treated with due confidentiality and anonymity.

Yours sincerely

  
PROFESSOR D JAGANYI  
REGISTRAR (ACTING)






#### Office of the Registrar

Postal Address: Private Bag X54001, Durban, South Africa

Telephone: +27 (0) 31 260 8005/2206 Facsimile: +27 (0) 31 260 7824/2204 Email: [registrar@ukzn.ac.za](mailto:registrar@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)



Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

## Appendix C: Informed consent for focus group members

Discipline of Psychology  
School of Applied Human Sciences  
University of KwaZulu-Natal,  
Howard College Campus

Dear Participant

### **INFORMED CONSENT LETTER**

My name is Vishad Reddy and I am a Psychology master's candidate studying at the University of KwaZulu-Natal, Howard College campus, South Africa.

I am interested in developing a scale to assess individuals understanding of feminism, and to do so, I need to gather information in the form of a focus group. This letter is an invitation for you to be part of the focus group, along with nine other individuals.

Please note that:

- The research aims to develop a scale that assesses an individual's understanding of feminism.
- Participating in this study is not mandatory, and therefore declining this invitation will not result in you experiencing any punishment or prejudice. The same rules apply if you choose to participate in the study, and withdraw at a later stage. During the final write up, any information that may link you to this study will be erased.
- There is a chance that other participants may discuss issues covered in the focus group and may inform others outside of the focus group of your participation. As the researcher, I therefore ask that you to please refrain from discussing or disclosing the identities of other participants outside of the focus group.
- The focus group may last for about an hour and a half. Refreshments will be provided.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.

- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- Feedback will be provided to you in the form of an e-mail. You are also invited to participate in a discussion of the results which will occur at a later stage, in a tutorial or seminar room at the university.

If you are willing to be part of the focus group, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: reddv06@gmail.com

Cell: 083 636 2555

My supervisor is Cynthia Patel who is located in the Discipline of Psychology, School of Applied Humans Sciences, Howard College Campus of the University of KwaZulu-Natal.

Contact details:

Email: patelc@ukzn.ac.za

Tel: 0312607619

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thanking you in anticipation of your contribution to this research.

Name:

---

Signature:

---

## **Appendix D: Informed consent for survey participants**

Discipline of Psychology  
School of Applied Human Sciences  
University of KwaZulu-Natal,  
Howard College Campus

Dear Participant

Project title: Development of a Scale to Measure Feminist Perspectives

Ethical clearance: HSS/1510/015M

### **RE: INFORMED CONSENT LETTER**

My name is Vishad Reddy and I am a Psychology master's candidate studying at the University of KwaZulu-Natal, Howard College Campus, South Africa.

I am interested in developing a scale to assess individuals' understanding of feminism, and to do so, I need participants in order to test its reliability and validity.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a member of the target population.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- Feedback can be provided to you by email. You are also invited to participate in a discussion of the results which will occur at a later stage, in a tutorial or seminar room at the university. Please include your email address if you would like to have feedback.



**My contact details:**

Email: reddv06@gmail.com

Cell: 083 636 2555

My supervisor is Cynthia Patel who is located in the Discipline of Psychology, School of Applied Humans Sciences, Howard College Campus of the University of KwaZulu-Natal.

**Supervisor's contact details:**

Email: patelc@ukzn.ac.za

Tel: 031 260 7619

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557

E-mail: mohunp@ukzn.ac.za

Thanking you in anticipation of your contribution to this research.

Name:

---

Student number:

---

Signature:

---

Date:

---

E-mail:

---

## **Appendix E: Codebook for survey**

### **Section A (Demographic information)**

- 1) Age
- 2) Year of study
- 3) Faculty
  1. Humanities
  2. Law
  3. Not provided
- 4) Race
  1. White
  2. Black/African
  3. Indian
  4. Coloured/Mixed
  5. Not provided
  6. Other
- 5) Religion
  1. Hindu
  2. Christian/Nazareth/Shembe/Jehovah's Witness
  3. Muslim
  4. Atheist/None
  5. Agnostic
  6. Other
  7. Not provided
- 6) Home language
  1. English
  2. Zulu
  3. Xhosa
  4. Tsonga

5. Sesotho
  6. Other
  7. More than one
  8. Not provided
- 7) Gender
1. Male
  2. Female
  3. Other
- 8) Accommodation
1. Residence
  2. Home
  3. Other
- 9) Women's studies/gender courses
1. Yes
  2. No
  3. Other

## **Section B (Open-ended survey questions)**

- 10) Definitional categories
1. Movement/group/women as a group/representing/stand
  2. Ideology/theory/process/philosophy/culture/women's liberation or empowerment/advocacy/doctrine/body of work
  3. Ideal/opinion/behaviour/treatment/belief/feeling/being/traits/characteristics/about/concerned with/aware
  4. Other
  5. No response
  6. Person/people/someone
  7. Women/females
  8. More than one

11) Definitional descriptors

1. Equality/inequality/rights in workplace or home
2. Woman power/strength/independence/superior
3. Gender sensitivity/acknowledgment/women's point of view
4. Empowerment/liberation/emancipation/education
5. Essence of womanhood/traditionalism
6. Subordination/oppression/ domination/exploitation/discrimination/disadvantaged/marginalisation
7. Standing up/speaking out
8. Fight for/struggle
9. Miscellaneous
10. Multiple
11. No response
12. Dislike of males
13. Challenge status quo
14. Pro-female/women's interests
15. Non-traditional/unmarried
16. Unique
17. Recognition of diversity/different feminist perspectives
18. Negative characteristics

12) Feminist Identity

1. Strongly disagree
2. Disagree
3. Neutral
4. Agree
5. Strongly agree

13) Do you know any feminists?

1. Yes
2. No

3. Not answered

#### 14) Feminist Description

1. Equality/inequality/rights in workplace or home
2. Woman power/strength/independence/superior
3. Gender sensitivity/acknowledgement/women's point of view
4. Empowerment/liberation/emancipation/education
5. Essence of womanhood/traditionalism
6. Subordination/oppression/domination/exploitation/discrimination/disadvantaged/marginalisation
7. Standing up/speaking out
8. Fight for/struggle
9. Miscellaneous
10. Multiple
11. No response
12. Dislike of males
13. Challenge status quo
14. Pro-female/women's interests
15. Non-traditional/unmarried
16. Unique
17. Recognition of diversity/different feminist perspectives
18. Negative characteristics

#### 15) Gender Mentioned

1. Not mentioned
2. Females
3. Males and females/gender
4. Male (negative)
5. No response
6. Male positive

## 16) Feminist Issues

### 1. Power/Politics

- equality/equal rights/equal resources in different spheres/social institutions
- gender roles/socialisation of children into gender roles/girl child issues
- patriarchy/male dominance/misogyny/male privilege/male dominance in all spheres
- women empowerment/giving power back to women/liberation/independence/respect/giving women a voice/understanding women's needs
- gender violence/domestic violence
- rape/sexual abuse/corrective rape/rape crisis/victim blaming/trafficking
- employment/professions/occupational opportunities for women/male dominance at work/work prejudice/unequal pay/maternity leave/sports issues
- economic/financial freedom
- political issues/need for strong women in politics/human rights/legal estates/public policies/female president
- power relations
- women's problems/discrimination/oppression/women being undermined/women's lack of drive/motivation to change/women's feeling of inferiority/women's silence/feelings of inferiority

### 2. Social issues

- women's health/HIV/provision of pads/reproductive rights/child bearing/abortion/breastfeeding
- harmful cultural or religious practices/female circumcision/polygamy/forced marriage/outdated cultural beliefs and practices/traditional or conservative views/people being stuck in their ways
- education/providing education to women/skills development for women
- the family/domestic duties/women sacrificing dreams for family/division of domestic labour/women staying at home/women's dependency on men in marriage
- prostitution
- social issues/social standards/social status/social support/social inequalities/social beliefs/women's safety/beauty standards/societies views and expectations of women/stigma women face

- women's bodies/body shaming/body image/women being able to wear whatever they want
  - poverty
  - self-identity/individual background
3. Intragroup differences between women
    - LGBT issues/heteronormativity/empowerment of LGBT/sexuality
    - racial issues/discrimination of different races/women of colour issues/oppression of women of colour/intersectionality/rural areas
    - capitalism/class issues/domestic workers
  4. Cognitive issues relating to feminists
    - the media/social media/stereotyping by the media/social media campaigns
    - information or awareness about feminism/misuse of feminism/interference by Western feminism/perceptions about feminists preventing stereotypes of feminists/feminist issues not getting enough attention from public and government/men's lack of understanding of feminism
  5. Other
  6. More than one issue

### **Section C (Feminism as a category)**

1. Mechanism
2. Theory
3. Process
4. Ideology
5. Movement
6. Struggle
7. Organisation
8. Belief

### **Section D (General feminism sub-scale)**

1. Completely disagree



2. Partially disagree
3. Neutral
4. Partially agree
5. Completely agree

**Section E (Origins of women's oppression)**

1. Capitalism
2. Women's bodies
3. The media
4. The family
5. Heterosexuality
6. Culture/Religion
7. The law/legislation
8. Patriarchy
9. Western domination
10. Class, Gender & Race

**Section F (African feminism[s] sub-scale)**

1. Completely disagree
2. Partially disagree
3. Neutral
4. Partially agree
5. Completely agree

## Appendix F: Examples of PCA and internal reliability output

### Principal Component Analysis of General feminism subscale

Component	Initial Eigenvalues			Total Variance Explained			Rotation Sum of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.412	30.532	30.532	6.412	30.532	30.532	6.319	30.089	30.089
2	3.070	14.621	45.153	3.070	14.621	45.153	1.949	9.279	39.368
3	1.731	8.243	53.396	1.731	8.243	53.396	1.762	8.389	47.757
4	1.165	5.546	58.943	1.165	5.546	58.943	1.736	8.265	56.022
5	1.087	5.174	64.117	1.087	5.174	64.117	1.700	8.095	64.117
6	.896	4.265	68.382						
7	.772	3.675	72.056						
8	.726	3.456	75.513						
9	.703	3.346	78.859						
10	.628	2.992	81.851						
11	.601	2.860	84.711						
12	.537	2.558	87.268						
13	.484	2.303	89.571						
14	.455	2.168	91.739						
15	.390	1.859	93.598						
16	.386	1.838	95.436						
17	.314	1.493	96.929						
18	.238	1.133	98.062						
19	.202	.963	99.025						
20	.112	.531	99.556						
21	.093	.444	100.000						

Extraction Method: Principal Component Analysis.

### Rotated Component Matrix<sup>a</sup>

	Component				
	1	2	3	4	5
EqualRepMedia	.808	-.072	.149	.002	.039
SameRights	.823	-.036	.041	.017	.026
EqualAccessProperty	.914	.033	-.034	.001	.075
EqualRepPolitics	.882	-.071	.072	.023	.031
EqualEconomicIndependence	.918	-.004	-.013	-.012	.066
EqualAccessEducation	.844	-.047	-.032	-.004	.077
EqualSayChildren	.748	-.051	.075	-.059	-.102
SameDomesticDuties	.691	.107	.082	-.031	.108
SameJobOpportunities	.843	.007	-.034	-.032	.081
WomenBurnsBras	-.004	.801	.078	.065	.031
AWomanWhoDoesntShaveArmpits	-.032	.746	.206	.022	.241
Bitch	-.074	.735	.106	-.017	.122
ManNotAfraidToExploreFeminineSide	.038	.050	.727	.111	.138
PersonWhoPutsEnvironmentalNeedsOnSameLevelHumanNeeds	.071	.165	.606	.272	.076
WomanNotAfraidToExploreMasculineSide	.067	.171	.779	-.072	.120
MakingPeopleSeeThatRapeManifestationRacialTerror	-.041	-.023	.123	.809	-.104
ReplacingCapitalismWithSocialism	-.126	-.130	.140	.736	.096
CelebrationSofterSideOfWomen	.093	.222	-.026	.639	.079
StereotypedByTheMedia	.127	.098	-.030	.005	.802
AgainstPornography	-.004	.113	.185	.144	.709
WomanWhoCanDoWhateverSheWantsWithBody	.114	.185	.288	-.088	.606

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.<sup>a</sup>

a. Rotation converged in 6 iterations.

## Reliability output of Factor One (Gender equality) from the General feminism subscale

### Reliability Statistics

Cronbach's Alpha	N of Items
.938	9

### Item Statistics

	Mean	Std. Deviation	N
EqualRepMedia	4.5556	1.00561	297
SameRights	4.6835	.87040	297
EqualAccessProperty	4.7643	.78736	297
EqualRepPolitics	4.6330	.97433	297
EqualEconomicIndependence	4.7239	.82887	297
EqualAccessEducation	4.8653	.64361	297
EqualSayChildren	4.6768	.81987	297
SameDomesticDuties	4.1852	1.14316	297
SameJobOpportunities	4.7003	.86276	297

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
EqualRepMedia	37.2323	33.206	.772	.931
SameRights	37.1044	34.418	.783	.930
EqualAccessProperty	37.0236	34.496	.871	.926
EqualRepPolitics	37.1549	32.827	.841	.927
EqualEconomicIndependence	37.0640	33.993	.878	.925
EqualAccessEducation	36.9226	36.660	.782	.932
EqualSayChildren	37.1111	35.795	.683	.936
SameDomesticDuties	37.6027	33.470	.634	.943
SameJobOpportunities	37.0875	34.472	.785	.930

### Scale Statistics

Mean	Variance	Std. Deviation	N of Items
41.7879	43.168	6.57021	9

## Appendix G: The scale

### A MEASURE OF FEMINIST PERSPECTIVES

#### SECTION A

Age: \_\_\_\_\_

Year of study: \_\_\_\_\_

Faculty: \_\_\_\_\_

Race: \_\_\_\_\_ (for statistical purposes only)

Religion: \_\_\_\_\_

Home language: \_\_\_\_\_

(Please tick the following):

Gender:

Male	
Female	
Other	

Accommodation:

Residence	
Home	
Other	

Have you ever taken any women's studies or gender courses?

Yes	
No	
Other	

## SECTION B

1. Please define feminism as you understand it.

---

---

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2. Please indicate with a tick the extent of your agreement with the following statement:

*'I consider myself a feminist'*

Strongly disagree	Disagree	Neutral	Agree	Strongly agree
-------------------	----------	---------	-------	----------------

3. Do you know anyone who is a feminist?

Yes	
No	

4. If 'Yes', describe them:

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---

---

5. What do you think are the top five feminist issues in South Africa?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## SECTION C

Feminism has been categorised in various ways. The list below contains the more popular labels. In terms of your (personal) understanding of feminism, which **three** categories do you consider the most important?

Please rank them in order from 1 to 3.

Feminism is a:

Mechanism		Movement	
Theory		Struggle	
Process		Organisation	
Ideology		Belief	

## SECTION D

As with the categories listed in the previous section, feminism has been described in different ways. The following statements have been generated through focus group discussions, informal discussions, and responses from undergraduate students.

Please mark the block which matches your agreement or disagreement with the statements that follow.

**CD = COMPLETELY DISAGREE**

**PD = PARTIALLY DISAGREE**

**N = NEUTRAL**

**PA = PARTIALLY AGREE**

**CA = COMPLETELY AGREE**

According to feminism, men and women should have:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. equal representation in the media.					
2. the same rights.					
3. equal access to property.					
4. equal representation in politics.					
5. equal economic independence.					
6. equal access to education.					
7. an equal say in what happens to their children.					
8. the same domestic duties.					



9. the same job opportunities.					
--------------------------------	--	--	--	--	--

Feminism is:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. about making people see that rape is a manifestation of racial terror.					
2. replacing capitalism with socialism.					
3. the celebration of the softer side of women.					

A feminist is:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. a woman who burns bras.					
2. a man who is not afraid to explore his feminine side.					
3. a person who puts environmental needs on the same level as human needs.					
4. a woman who doesn't shave her armpits.					
5. stereotyped by the media.					
6. against pornography.					
7. a woman who is not afraid to explore her masculine side.					
8. a bitch.					
9. a woman who can do whatever she wants with her body.					

## SECTION E

The origins of women's oppression have been accounted for in many different ways. The list below accounts for a few of these.

Choose the **three** options that you consider to be the main sources of women's oppression and rank them in order from 1 to 3.

Capitalism		Culture/Religion	
Women's bodies		The law/legislation	
The media		Patriarchy	
The family		Western domination	
Heterosexuality		Class, Gender & Race	

## SECTION F

Feminism in South Africa has been described in a number of different ways. The following contain statements that have been generated through focus group discussions, informal discussions, and responses from undergraduate students.

Please mark the block which matches your agreement or disagreement with the statements that follow.

**CD = COMPLETELY DISAGREE**

**PD = PARTIALLY DISAGREE**

**N = NEUTRAL**

**PA = PARTIALLY AGREE**

**CA = COMPLETELY AGREE**

In a South African context, feminism is:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. un-African.					
2. an attack on the feminine identity.					
3. insensitive to cultural norms and values.					
4. a white, middle class movement.					
5. another word for 'the women's movement.'					
6. unique to Africa.					
7. a result of national liberation negotiations.					

In a South African context, feminism is about:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. empowering women.					
2. educating women.					
3. creating women's independence.					
4. building female leadership.					
5. giving African women a voice.					
6. rejecting patriarchal ideologies and practices.					
7. re-appropriating traditional cultures.					
8. liberating women.					
9. deconstructing traditional gender roles.					
10. breaking the mould set by a male-dominated society.					
11. providing rural areas with access to clean water and housing.					
12. recognising the accomplishments of African women.					
13. providing health care to areas with limited resources.					
14. gender sensitivity.					
15. men using their institutional power to change sexist policies.					
16. reducing high HIV infection rates for women.					

In South Africa, feminists believe that:

	<b>CD</b>	<b>PD</b>	<b>N</b>	<b>PA</b>	<b>CA</b>
1. women with multiple sexual partners are not sluts.					
2. men should be liberated from sex-role stereotypes.					
3. all men are bastards.					
4. only those who have experienced exploitation and sexism should be able to write about it.					
5. women should be able to dress as provocatively as they want.					
6. men should be shipped off to a remote island.					

## SECTION G

Please read each pair of adjectives below and then tick the blank space that is closest to your first impression/feeling of **a feminist**. There are no right or wrong answers

- |                  |                             |             |
|------------------|-----------------------------|-------------|
| 1. Closed-minded | ___:___:___:___:___:___:___ | Open-minded |
| 2. Tense         | ___:___:___:___:___:___:___ | Relaxed     |
| 3. Irrational    | ___:___:___:___:___:___:___ | Rational    |
| 4. Militant      | ___:___:___:___:___:___:___ | Peaceful    |
| 5. Fascinating   | ___:___:___:___:___:___:___ | Boring      |
| 6. Energetic     | ___:___:___:___:___:___:___ | Lethargic   |
| 7. Potent        | ___:___:___:___:___:___:___ | Impotent    |
| 8. Intolerant    | ___:___:___:___:___:___:___ | Tolerant    |
| 9. Negative      | ___:___:___:___:___:___:___ | Positive    |

