

Who Cares About Feminism?

Young Adults' Attitudes Towards Feminist Theory

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Abstract

Feminism appears to be in limbo. With aims of the first, second and third waves of the feminist movement having been achieved, young adults are unsure what feminism stands for or refrain from identifying with the label believing it has become a negative image. This study aims to understand if foundational feminist theories continue to account for beliefs of Canadian young adults in regards to gender equality. Employing an online survey, concepts of four feminist theories, liberal, radical, socialist and multiracial feminism, were operationalized to test the extent of agreement with each. Whether or not specific identities also influence agreement with feminist values was also tested. Results indicate that only gender and feminist identification have a significant impact on agreement with all four theories, with males holding lower agreement than females, and feminists holding higher agreement than non-feminists. Overall, there appears to be a convergence of agreement surrounding feminism, and a lack of belief in the need for radical change in society to improve gender equality.

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Table of Contents

Abstract	i
Acknowledgments	ii
Table of Contents	iii
Table of Figures	iv
Table of Tables	iv
Feminist Theories	2
Liberal Feminist Theory	2
Radical Feminist Theory	3
Socialist Feminist Theory	5
Multiracial Feminist Theory	6
Backlash and Decline of Feminism	8
Research Proposal	11
Methods	13
Participants	13
Sampling and Recruitment	14
Survey Design	15
Ethical Considerations	15
Data Collection and Analysis	16
Results	18
Univariate Distributions	18
Statistical Agreements with Feminist Theories	21
Liberal Feminism.....	21
Radical Feminism.....	24
Socialist Feminism.....	26
Multiracial Feminism.....	29
Meanings of Feminism	31
Discussion	32
Conclusion	35
References	37
Appendix	40
Appendix A: Recruitment Paragraphs	40
Appendix B: Questionnaire	41
Appendix C: Letter of information	45
Appendix D: Codes of Qualitative Analysis	47
Appendix E: REB Final Report	48

Table of Figures

<i>Figure 1: Distribution of agreement scores with liberal feminism are skewed to the left, indicating high agreement.....</i>	<i>18</i>
<i>Figure 2: Distribution of agreement scores with radical feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory.....</i>	<i>19</i>
<i>Figure 3: Distribution of agreement scores with socialist feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory.....</i>	<i>20</i>
<i>Figure 4: Distribution of agreement scores with multi-racial feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory.....</i>	<i>21</i>

Table of Tables

<i>Table 1: Distribution of Demographics Amongst the Sample.....</i>	<i>13</i>
<i>Table 2: Levels of Agreement with Liberal Feminism Across Bivariate and Multivariate Regression.....</i>	<i>24</i>
<i>Table 3: Levels of Agreement with Radical Feminism Across Bivariate and Multivariate Regression.....</i>	<i>26</i>
<i>Table 4: Levels of Agreement with Socialist Feminism Across Bivariate and Multivariate Regression.....</i>	<i>29</i>
<i>Table 5: Levels of Agreement with Multiracial Feminism Across Bivariate and Multivariate Regression.....</i>	<i>31</i>

As the youngest of five women in my family, I have had no shortage of strong female role models in my life. Our babysitter was particularly influential and she bore the astrological-derived symbol for woman as a tattoo on her arm. This was the first time I had encountered a woman so openly proud of her gender. As we grew, neither my sisters nor I were ever hindered by our parents in choosing or reaching our aspirations and dreams. I, for example, traveled alone through Europe when I was eighteen, which shocked many people and made them nervous to hear about. I have become a passionate feminist because of my experiences travelling around the world and seeing the disparity between the opportunities afforded men and women. While I faced minimal obstacles getting accepted into post-secondary universities, other women in the world never attend primary school. In Canadian society, I am often shocked by the explicit rejection and even disparagement of feminism, as it is seen as a movement for ‘crazy, ugly, single women’ to complain about their lives. Many of my university colleagues even refute the fact that equality between genders has not yet been achieved in Canada.

Feminists have fought for women’s right to vote, the right to accessible birth control, the right to receive an education and even the right to be considered persons (Epstein, 2002). There have been countless women and men who have stood up against oppression and identified how society could change in order to provide equal access and opportunity in life to all individuals. In North America we have seen three waves of feminism over the last century, each of these comprised of activists and advocates seeking basic rights and empowerment for women (Epstein, 2002). Support for feminism has waxed and waned as feminist theory is critiqued for being too exclusive (Blackwell et. al, 2008). Feminists are confronted with negative stereotypical images in the media

that discourage individuals from identifying as such (Blackwell et. al, 2008). Recently, however, feminism is being revived in the media's lens with events such as Emma Watson's address to the UN, and her explicit, "uncomplicated" identification as a feminist, and Maclean's Magazine's October 6, 2014 front page "Revenge of the Teenage Girl" with extensive articles about teenage girls identifying as feminists. Could it be that society is entering a new, fourth wave of feminism?

Feminist Theories

The following four theories are the primary lines of feminism thought: liberal, radical, socialist and multi-racial. As this study is the first in recent years to establish the attitudes of young adults towards feminism in general, I have chosen these foundational theories to represent the diversity of feminist thought.

Liberal Feminist Theory

Liberal feminism is thought to be the first formal theory of the oppression of women, with the writings of Mary Wollstonecraft and John Stuart Mill connected to the rise of liberalism (Tong, 1989, 2). Encapsulating Enlightenment ideals of autonomy and reason, liberal feminism focuses on the political inequality between the sexes that prevents women from self-determination. Advocating for the freedom of women to join in political, economical and legal spheres, liberal feminists strive to change policies and reform social injustices that stem from patriarchal control (Blackwell et. al, 2008; Bromley, 2012; Evans, 1977; Pateman, 1989). In the early 1900s, suffragettes fought for the right to vote in hopes of influencing and correcting the laws that disadvantaged women (Nye, 1988, 5). Aiming to dismiss assumptions that women cannot think rationally, liberal feminists believe personal and economic independence for women

includes the ability to: own and control property, pursue any career they desire, equally access education, and freely reject or embrace traditional female roles (Enslin, 2003; Evans, 1977, 34; Groenhout, 2002). Liberal feminists argue that the only way to achieve these goals is through political activism and the involvement of women in the existing public sphere (Kensinger, 1997; Pateman, 1989). Liberals want to reform political frameworks so that the state legally protects its citizens while giving them full rights to discover how they want to live their lives. This view holds for both men and women as many liberal theories argue that restrictive societal gender-roles also negatively affect men (Tong, 1989, 4). Liberal feminism is criticized by more radical feminists for not adequately addressing basic power structures, but rather trying to fit women into ‘a man’s world’ (Groenhout, 2002; Kensinger, 1997; Blackwell et. al, 2008).

Radical Feminist Theory

Radical feminists share the belief with liberal feminists that the right to vote in legal and political spheres is a basic right that all people should be able to exercise. However, they do not believe that the acquisition of the right to vote would entirely solve the intense inequality and sexism within social structures and organizations. Radical feminist theory calls for the complete upheaval and destruction of patriarchy and the implementation of new political structures and processes. They argue that men throughout history have dominated women, structuring social systems to define gender roles, which benefit men to the detriment of women (Blackwell et. al, 2008; Eisenstein, 1977; Evans, 1977; Nye, 1988; Tong, 1989). Men have traditionally been seen as the protectors; they are the ones who kill to save their own people, while women are tasked to populate the society the men protect. Radical feminists argue that this so-called

'natural' process has been exploited, as men use female physiology to enforce the division between the private and public sphere. These gender roles have developed into stereotypes that perpetuate female inferiority so much so that women have internalized them as 'truth' or as 'natural order'. Radical feminists advocate not only for legal reforms but also for an entire shift in societal ideologies surrounding gender stereotypes and ideas of what define masculinity and femininity (Daly, 1990; Kensinger, 1997; Tong, 1989).

Radical feminism is explicit in stating that patriarchy allows for men to control women's bodies in ways that serve their interests at the expense of women's choices and control over their own bodies. From controlling women's access to contraception, abortion and even their ability to say no to sexual advances, radical feminists see this imbalance of control as rooted in patriarchy (Tong, 1989). Kate Millet, an influential radical feminist, argues patriarchy exaggerates biological differences between men and women to create a societal understanding that men are made to be dominant and women are made to be subordinate (Tong, 1989, 96). Radical views challenge heteronormativity and assume a more fluid view of gender as opposed to a dichotomy. Some radical feminists, such as Charlotte Bunch, believe that to be a true feminist is to be a lesbian, as heterosexuality implies the prioritization of men's needs (Tong, 1989). For many women, heterosexuality is not natural or biological and they risk being oppressed further if they assert non-heterosexual expression. In reality, women and girls are taught not to question their sexuality and are expected to simply abide by the social roles determined for them at birth based on their biological sex, which radical feminists protest (Bromley, 2012; Chantor, 2007; Nye, 1988). To overcome these gender role expectations, radical feminists

advocate for ‘women only’ spaces so women can come together to learn and grow from other women without the overriding presence of males (Evans, 1997).

Socialist Feminist Theory

Both liberal and radical feminism are critiqued for their assumption that all women experience gender oppression in similar ways. Socialist feminist theory addresses class relations and the impact that capitalism has on women’s socioeconomic position. Just as radical feminists think liberal feminists do not get to the root of female oppression, socialist feminists argue that radical feminists treat all women as one class instead of acknowledging the existing differences of class and economic positions. Based on Marxist ideas, socialist feminists aim to understand capitalist class imbalances, and the ways in which women are structurally oppressed as a class (Blackwell et. al, 2008; Bromley, 2012; Eisenstein, 1977). Karl Marx saw women’s oppression rooted in the imbalance of paid and unpaid labour. According to Marx, because women could not own property, they could not have any stake in the production of goods, and thus were used as commodities themselves to produce children and expand families (Bromley, 2012; Eisenstein, 1977). Marx argued that bourgeois women were oppressed and exploited through their marriages, which isolated them in the private sphere and prevented them from personally obtaining any economic wealth.

Today, working class women are exploited through discriminatory practices such as wage disparity. A Statistics Canada study shows that in 2008, families led by single mothers earned approximately 30% less than families led by single fathers (Statistics Canada, 2013). These numbers imply that there continues to be an imbalance between wages of working men and women. Working women are often viewed in relation to their

roles as housekeepers and mothers. For many black female domestic labourers, their private sphere is invisible in relation to their employment, which serves as the foundation for how they are often viewed by their oppressors (Chantor, 2007; Eisenstein, 1977; Nye, 1988; Pateman, 1989; Taylor, 1998). Socialist feminism addresses societal beliefs that consider it a 'natural' characteristic for women to want to have children, stay home and care for those children. At the same time, socialist feminists question why these domestic skills and labour are devalued and considered an outcome of biology that supposedly make all women more suitable for these roles as opposed to men (Bromley, 2012; Grimshaw, 1986; Groenhout, 2002; Tong, 1989).

Although Marx called for total revolution to dismantle capitalism and was focused more on worker oppression than female oppression, socialist feminists advocate for state involvement to ensure all classes and all women have equal access to things such as healthcare, childcare, and legal aid (Blackwell et. al, 2008; Nye, 1989). Socialist feminism can be thought of as a combination-critique of patriarchy and capitalism, as the intersection of gender and class allows for female oppression to be better explored and understood (Tong, 1989).

Multiracial Feminist Theory

Liberal, radical and socialist theories were heavily criticized for only considering white, middle-class women and for ignoring other identities, namely race, that have a role in female oppression. By the third wave of the feminist movement in the 1980's and 1990's, feminism was becoming more inclusive thanks to multiracial feminist theory. A key concept of multiracial feminism is that of intersectionality. This concept involves the examination of how gender, class and race interrelate to one another as a combined

source of oppression. Black feminists in particular promote the idea that a woman's gender may not be her strongest source of oppression, pointing to how the history of slavery and exploitation of African-Americans has denied Black women their femininity (Bromley, 2012; Harnois, 2005; Taylor, 1998). African-American women do not often associate feminism with their struggles for freedom and equality and have therefore coined a new term to account for a wider, more holistic experience: *womanism*.

Alice Walker was the first to speak of womanism and defined it in terms of intersectionality, identifying elements that require "love of culture and self" and the appreciation of women of colour (Taylor, 1998, 26). bell hooks is another influential feminist thinker who argued feminism should strive to diminish oppression rather than gain equality, as equality to one person may not adequately apply to or help another. For example, the way in which family member roles are defined differs between races and cultures. Women of colour have historically been denied the right to motherhood due to unjust domestic employment and slavery and therefore have a unique experience in relation to family and oppression (Bromley, 2012; Chantor, 2007; Taylor, 1998).

In sum, liberal feminism believes equality could and should be achieved through law and policy reform. It aims to discredit notions that women are incapable of being rational and need a man to help them make decisions. Alternatively, radical feminists argue patriarchy must be destroyed because the constraining gender roles it defines perpetuates female inferiority. Socialist feminist theory, based on Marxism, concentrates on wage disparity that places women in a lower class compared to their male counterparts. Marriage is a particular point of concern, which socialist feminists say is exploitive because it isolates women within the devalued, unpaid domestic sphere.

Multiracial theory challenges the blanketing of female experience and oppression and engages the concept of intersectionality, which argues that other identities such as class or race exacerbate the discrimination brought by gender alone. Despite these progressive ideas and concepts, feminism as experienced resistance.

Backlash and Decline of Feminism

Anti-feminists have worked to negate the work of all three waves of feminism throughout the twentieth century and have succeeded in generating a negative reputation for feminism. These debilitating negative stereotypes discourage individuals from identifying as feminists and, in fact, refute the need for feminism at all. Radical feminists are portrayed to society as man-hating lesbians, who advocate for the downfall of all men (Bromley, 2012). Liberal feminists are regarded as exclusive middle-class white women whose work is trivial because equality has already been achieved (Blackwell et. al, 2008; Pace, 2008; Simie, 2010). Socialist feminists receive criticism that they are promoting anti-family values, encouraging women to leave their husbands and work against capitalism (Liss & Erchull 2012). Black feminists are simply disregarded altogether in popular accounts of feminism (Barrett & McIntosh, 1985). As a result, many women of diverse backgrounds reject the identity of feminist (Blackwell et. al, 2008; Bromley, 2012; Enslin, 2003; Scharff, 2011; Taylor, 1998).

As many of the aims of the three feminist movements have been achieved, or at least significantly progressed, young people have found it more difficult to have a clear definition of what feminism presently stands for (Aronson, 2003; Schnittker, Freese & Powell, 2003). Young women feel that they have not directly experienced oppression to the degree that their mothers and grandmothers did and therefore do not relate to certain

political aims of feminism (Aronson, 2003; Scharff, 2011). Ironically, the successes of feminism may have caused many young adults to now reject the movement.

An online survey by Friedman and Ayres (2013) found that undergraduate females perceive individuals who confront sexism less positively than those who do not address the sexism experienced or observed in everyday life. Undergraduate females in a study by Zucker and Bay-Cheng (2010) reflected these results by admitting that they are reluctant to identify with feminism for fear of judgment due to the assumption that others hold negative beliefs towards feminism. It is not that social change is seen as unnecessary but rather that feminism is constructed to only represent particular groups of people. These groups are seen as abrasive, white, middle-class women or unfeminine lesbians who are against cultural and economical values of society (Riley, 2001; Scharff, 2011; Schnittker, Freese & Powell, 2003). Women of colour have expressed that they refrain from engaging with feminism because they feel that they are betraying their racial identity or that they prioritize more salient issues of racism (Aronson, 2003; Scharff, 2011; Schnittker, Freese & Powell, 2003).

British and German women of various sexual orientations, classes and races also commented that they did not desire the 'extra label' in addition to those that they already had, such as single-mom or working-class, and felt that these existing labels represented more relevant issues (Scharff, 2011). Many female participants ages 23 and 24 in a study by Aronson (2003) stated that they had never experienced explicit sexism and therefore did not feel they had a need to join a feminist group. Thinking a requirement for feminist identification was man-hating, and having never felt mistreated by a man, some women did not feel any draw towards the feminist movement (Aronson, 2003). In a study of working class males in Glasgow, Scotland, Riley (2001) found that the participants saw

feminism as undermining their own gender and feminists as hypocrites who wanted both equal treatment and special treatment at the same time. Several of these participants held the dominant belief that equal treatment should be given, regardless of the context. This was not seen as something feminism could achieve and therefore these men did not adopt a 'feminist' identity (Riley, 2001).

Gender equality was widely advocated for across studies among various identities of participants, however a definition of feminism seemed to be a point of contention. Friedman & Ayres (2013) found certain feminist issues were addressed as areas that still needed social change, specifically discrimination in the workplace, verbal and sexual harassment and unequal distribution of household and domestic labour (Aronson, 2003; Zucker & Bay-Cheng, 2010). Aronson (2003) also discovered that African American women held more egalitarian views of gender roles, perhaps because historically, women of colour have always worked outside the home and thus shared domestic duties with their partners. However, Aronson's study only included female participants and therefore it is unknown whether African American men share these views. The lack of self-determination over control of a woman's body was also an area of discussion that many women indicated they had experienced or felt restricted by (Zucker & Bay-Cheng, 2010).

These studies reveal important information regarding feminism and how the movement is viewed in today's society, yet, very few included both male and female participants. Further, the majority of studies relied on qualitative methods to gauge what participants thought about feminist issues and allowed the participants to define the values and aims of feminism. The study by Friedman and Ayers (2013) measured the extent of feminist activism that female participants engaged in, however not actual agreement with specific feminist concepts. Overall, the studies reviewed included a

diverse group of participants, including varying races and classes, though they concentrated on either the female or male perspective. The feminist movement has been critiqued for not including the perspectives of a diverse group of people, and therefore it is crucial to represent and understand the beliefs of individuals from different backgrounds towards feminism.

Research Proposal

This study will explore young adults' beliefs on gender equality in relation to existing feminist theories. Through a quantitative analysis, this study aims to explore the role of feminism in society and to understand general perspectives surrounding oppression by gender. The research question guiding the study is to what extent do young adults agree with the concepts of liberal, radical, socialist and multiracial feminism? Further, are there particular demographics that agree more or less with theories?

Independent variables were chosen based on the literature reviewed. Demographic responses constituted the independent variables, which included gender, feminist identification, year of birth, racial identification, employment status, education level, relationship status and whether the participant has children. Agreement levels with liberal, radical, socialist and multi-racial feminist theory variables were the dependent variables. Gender and feminist identification were analyzed with all theories. Further, agreement with liberal feminism was tested for associations with employment status and highest level of schooling completed. Agreement with radical feminism was analyzed with year of birth, highest level of schooling completed, relationship status and whether the participant had children. Agreement with socialist feminism was tested with year of birth, employment status, highest level of schooling completed, relationship status and

whether the participant had children. Multiracial feminism agreement was also tested with visible minority status and relationship status.

I hypothesized that there would be an overall trend towards a higher rate of female agreement with all four feminist lines of thought among the sample. Stereotypes of feminism had led me to infer that men believe the feminist movement has a goal of creating obstacles to the men in an effort to make females superior to males. Those participants who identify as feminists would result in higher agreements with all four theories than those participants who do not. I hypothesized that participants with a higher level of completed education would result in higher agreement with feminism as they may have learned more in-depth about inequality despite not directly experiencing it or are less likely to conform to traditional gender norms. Full-time employment status would have a stronger agreement with its concepts, as I suspected these individuals experience most directly the effects of unequal labor policies.

Overall, I did not expect to find high agreement of any particular demographic with radical feminism. The extremist nature of their advocacy may be too fanatical for contemporary young adults. I predicted those participants in a relationship would also have significantly lower agreement with feminist concepts than single individuals as it is often perceived that feminism promotes women rejecting relationships with men altogether.

As feminism has traditionally omitted the needs of non-white people, I did not predict high levels of agreement amongst this group.

Methods

I conducted a web-based, cross-sectional survey of Canadian young adults regarding their views of gender roles and gender issues as related to feminist lines of thought. This approach allowed description of overall trends and general perspectives of the population of Canadian young adults (Bouma, Ling & Wilkinson, 2012) in an effort to explore if young adults identify with a feminist perspective. Further, as this study is measuring the attitudes of young adults towards feminism, statistical methodology will determine specific associations between gender, or other identities, and perspectives on feminist issues (Bouma, Ling & Wilkinson, 2012). Using a feminist theoretical approach, this analysis is grounded in liberal, radical, socialist and multi-racial feminism (Daly, 1978; Eisenstein, 1977; Enslin, 2003; Taylor, 1998).

Participants

A total of 478 participants completed the online survey. There are 342 (72%) females in the sample and 131 (27%) males, with 5 (1%) indicating non-binary gender identification. Further, 287 (60%) indicated that they would identify as feminists, while only 116 (24%) responded they do not identify as such. Distributions of other demographic characteristics are listed in Table 1.

Table 1: Distribution of Demographics Amongst the Sample

		Percent	Frequency
Gender			
	Male	27	131
	Female	72	342
	Non-binary	1	5
Feminist Identification			
	Yes	60	287
	No	24	116
	Neutral	16	75
Year of Birth			

	1996-1993	40	190
	1992-1990	44	209
	1989-1985	16	79
Racial Identification			
	White	90	429
	Non-White	10	49
Employment Status			
	Full-Time	24	114
	Part-Time	40	190
	Not Employed	36	174
Education Level			
	High School	10	48
	College	8	36
	Some Undergraduate	41	194
	Post-Secondary Degree	42	200
Relationship Status			
	Single	70	333
	Dating	7	32
	Cohabiting	13	62
	Engaged	5	25
	Married	5	26
Has Children			
	Yes	3	14
	No	97	464

Sampling and Recruitment

Convenience sampling, augmented by snowball sampling, facilitated recruitment of participants through web-based means. Recruitment was primarily done through the social media site Facebook as this allowed the widest-reaching and most diverse convenience sample to be obtained (Appendix A). After an initial distribution amongst my personal networks, I included a short request at the end of the survey that encouraged participants to share the survey in their personal networks via their own Facebook page, initiating a snowball sampling technique. In addition to Facebook, I also distributed the

survey among professors at Dalhousie University so that the survey could be advertised on Blackboard Learning, a virtual course management system. Through this method, I was able to reach a greater population outside my personal network (Appendix A). Of the 708 individuals who opened the survey link, 478 completed the questionnaire, making my response rate 68%.

Survey Design

The survey instrument consisted of 41 questions (Appendix B), and took approximately 10 minutes to complete. Questions comprised demographic inquiries, as well as Likert-scale questions related to key concepts derived from each of the four feminist theories described above: liberal, radical, socialist and multiracial. The primary concepts and themes of each theory had been operationalized to format the survey questions. Liberal feminism consisted of variables that represent autonomy, female involvement in the public sphere of society, reformation of laws and policies, and independence. Radical feminism had variables that represent female inferiority, gender roles or stereotypes, control of women's bodies, the need for women-only spaces and heteronormativity. Socialist feminism was represented through the concepts of marriage as exploitive and oppressive, disparity in economic position, females as a subordinate class, and wage gaps. Lastly, multi-racial feminist variables focused on the concept of intersectionality.

Ethical Considerations

There were little to no risks for those who participated in this study, which received approval from the Research Ethics Board at Dalhousie University. The Letter of Information (Appendix C) outlined to participants the project's theme and purpose as

well as their role in data collection. Completion of the survey was considered evidence of consent. Respondents did not supply their identity or provide information that could lead to their identification. Due to the sensitive nature of the word feminism (and indeed the backlash often expressed against the term) I did not want to deter participants from taking the survey. I was discreet in the extent to which feminism was discussed in the survey and particularly in the letter of consent. The nature of the questions gave participants a good indication of what I was investigating and if participants became uncomfortable while taking the survey, they could exit the survey window at any time. I received only the answers to the questions to which participants responded. Further, I included options to the questions that allowed participants to refrain from answering.

Data Collection and Analysis

My survey was created with, and data collected through, Opinio Survey Software (ObjectPlanet, 2015), a software package recommended for use and licensed by Dalhousie University. The raw data was stored in this password-protected software to which only I had access. The data was transferred to STATA: Data Analysis and Statistical Software (StataCorp LP, 2013) for cleaning and analysis. I cleaned the raw data to eliminate any invalid responses, such as questions left blank or ones where the participant selected “prefer not to answer”. The open-ended qualitative data of the survey question “What does feminism mean to you?” was analyzed thematically through use of coding (Appendix D). Codes were author-generated as distinct themes presented themselves from responses. The total number of responses under each code was divided by total responses to determine the percentage of participants who hold a particular view of feminism.

For demographic questions, I ran listwise deletion to eliminate participants from the analysis who had any single value missing¹. I then condensed the variables of gender, year of birth, visible minority identification and feminist identification to create categorical, nominal level variables.

Each theory was represented through multiple survey questions of Likert-scale format. I coded items that represented high agreement with the feminist concept with a score of five, and answers that represented low agreement with the concept with a score of one. I then compiled all survey items that represented each of the concepts from each feminist theory into one variable. This resulted in four dependent variables representing liberal, radical, socialist and multi-racial feminism. Each had a different index scoring scale depending on the number of individual survey questions that were compiled together. To standardize these indices, I employed the following equation:

$$\text{Standard Score} = (\text{score} - \text{min}) / (\text{max} - \text{min})$$

I used descriptive statistics through univariate analysis to compare the mean of overall agreement scores amongst all participants with each theory.

Lastly, I ran linear regression for each theory with the designated independent variables to determine whether my hypotheses were correct. I ran regression individually for each independent variable and then in a multivariate regression, controlling for other demographic variables. This allowed me to identify if any particular demographic identities have a strong impact on agreement with feminist ideology.

¹ This determined my sample size.

Results

Agreement scores have been standardized so all scales range from 0.00 to 1.00 with a higher score indicating a higher level of agreement with the values that reflect feminist ideals.

Univariate Distributions

Figure 1. displays the agreement scores toward liberal feminist values. The distribution is skewed to the left, indicating participants tend to have strong agreement with beliefs of liberal feminism. Overall, participants resulted in an average agreement score of 0.714.

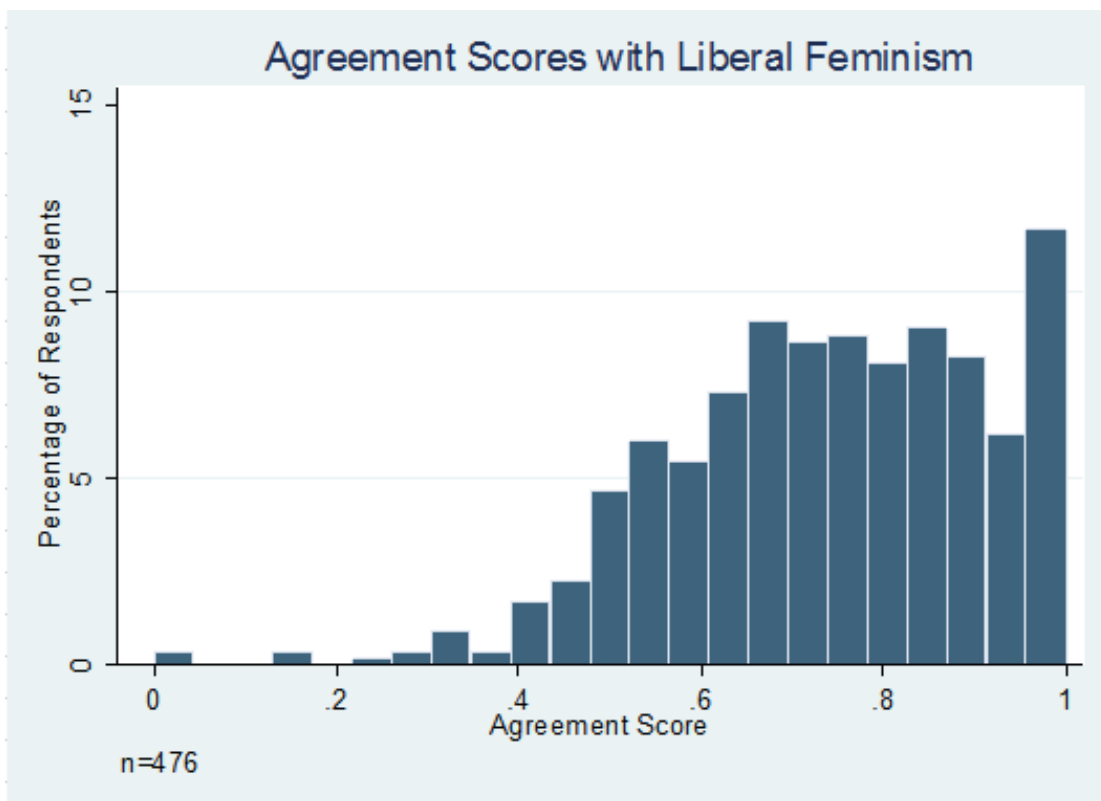


Figure 1: Distribution of agreement scores with liberal feminism are skewed to the left, indicating high agreement

Radical feminism resulted in a fairly normal distribution, as illustrated in Figure 2. Scores are concentrated between 0.4 and 0.8. Overall, respondents show a neutral level of agreement toward radical feminist values with an average score of 0.552.

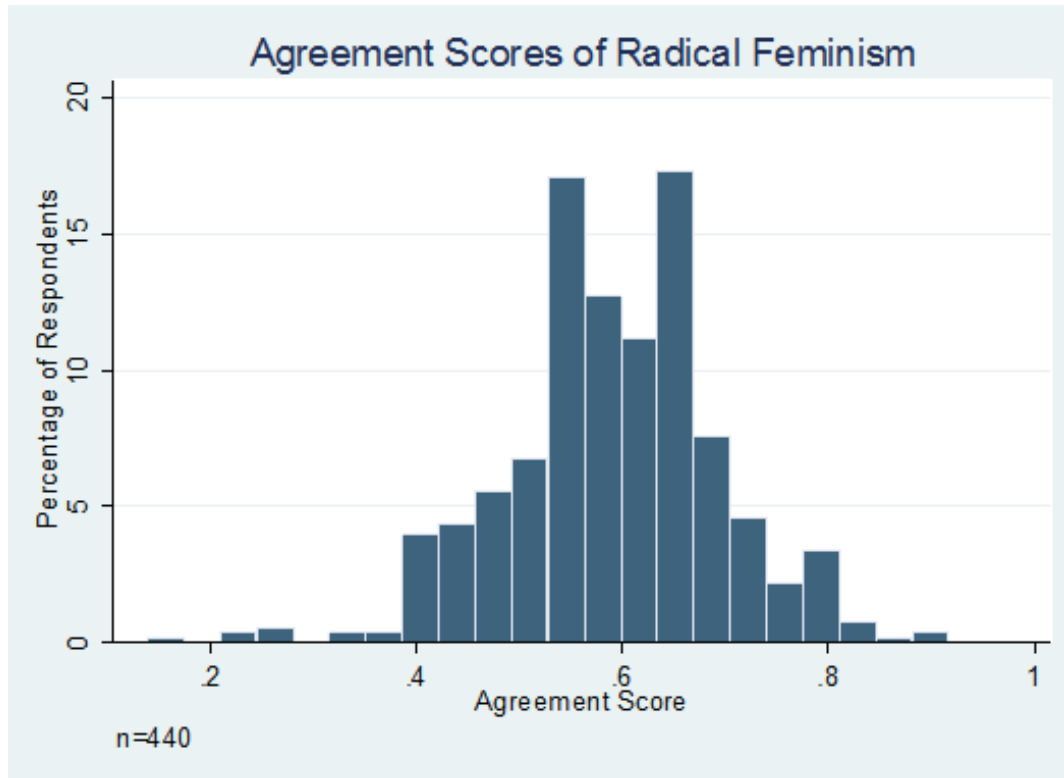


Figure 2: Distribution of agreement scores with radical feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory

Agreement with concepts of socialist feminism also resulted in a normal distribution (Figure. 3). Scores are concentrated within a range of 0.5 -0.7. Participants show impartial levels of overall agreement with socialist feminist values with an average score of 0.519.



Figure 3: Distribution of agreement scores with socialist feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory

Figure 4. represents the distribution of respondent agreement with multi-racial feminist values. With a mean agreement score of 0.486 (48.6%), results are normally distributed, with a slightly higher concentration of scores below 0.5 units.

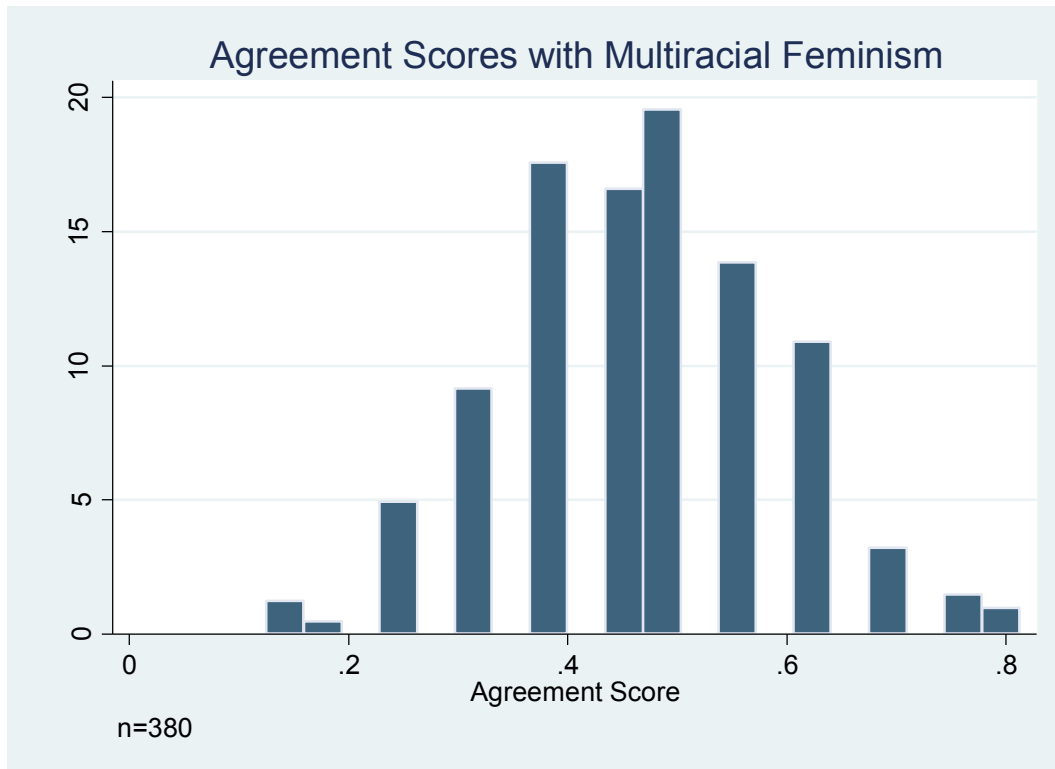


Figure 4: Distribution of agreement scores with multiracial feminism are approximately normal, indicating neither strong agreement nor disagreement with the theory

Statistical Agreements with Feminist Theories

The following tables exhibit relationships between various independent predictor variables with each of the agreement levels with the four feminist theories: liberal, radical, socialist and multiracial.

Liberal Feminism

Table 2 displays the effects of gender, feminist identification, employment status, and education level on the liberal feminism agreement score (n=472).

Bivariate analysis. Non-binary respondents scored an average of 0.184 lower on agreement scores as compared with females. Male respondents scored an average of 0.156 lower as compared to females. In Model 1, gender accounts for 18% of the total explained variance in agreement with liberal feminism and the effect of gender is significant. Those who identified as feminists show a positive impact on agreement with

liberal feminism compared to those who do not, with a mean score 0.164 higher. Model 2 shows that feminist identification accounts for 18% of the total explained variance.

Overall Model 2 is significant. There was no evidence of a statistically significant linear relationship between employment status or education level and agreement with liberal feminist thought.

Multivariate analysis. After controlling for the other independent variables, there is a -0.201 difference in mean agreement scores of non-binary gendered participants compared to females and a -0.123 difference in mean agreement scores of males compared to females. There is a 0.125 difference in mean agreement score between feminists and non-feminists and a 0.035 difference in mean agreement score between neutral participants and non-feminists. These mean scores are statistically significant and show that gender has a negative direction of effect and feminist identification has a positive direction of effect when controlling for employment status and education level. The differences of these mean scores from bivariate results all become smaller except for those participants who identify as non-binary. The optimally weighted combination of the independent variables accounts for 29% of the total explained variance amongst participants in their agreement with liberal feminism, which is statistically significant.

Table 2: Levels of Agreement with Liberal Feminism Across Bivariate and Multivariate Regression

	Bivariate						Multivariate	
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 4	Model 5	
	Coef.	Std. Err.	Coef.	Std. Err.	Coef.	Std. Err.	Coef.	Std. Err.
Gender								
Non-binary	-0.184	0.062 ***					-0.201	0.059 ***
Male	-0.156	0.015 ***					-0.123	0.015 ***
Female	Ref.						Ref.	
Feminist Identification								
Yes			0.164	0.016 ***			0.125	0.016 ***
Neutral			0.067	0.022			0.035	0.021 *
No			Ref.				Ref.	
Employment Status								
No Employment					0.006	0.02		
Part-Time					0.028	0.019		
Full-Time					Ref.			
Education Level								
High School							Ref.	
College							-0.065	0.037 *
Some Undergraduate							-0.012	0.027
Post-Secondary Degree							0.005	0.027
Intercept	0.774		0.621		0.716		0.743	
N	476		476		476		476	
Adjusted R2	0.179		0.176		0.001		0.002	
F (D1, D2)	53.58(2,473)***		52.86(2,473)***		1.57(2,473)		1.38(3,472)	
p-value<0.01***, p-value<0.05**, p-value<0.1*								

Radical Feminism

Table 3 displays the effects of gender, feminist identification, year of birth, education level, relationship status and whether the participant has children on the radical feminism agreement score (n=437).

Bivariate analysis. Male respondents have a mean score difference of -0.039 as compared to female respondents. In Model 1, gender accounts for 2.5% of the total explained variance in agreement with radical feminism and the effect of gender is significant. Those who identify as feminists hold a positive mean score difference of 0.093 as compared to non-feminists. Model 2 shows that feminist identification accounts for 16% of the total variance explained. Respondents who are married resulted in a significant negative impact with agreement scores towards radical feminism (-0.058). Model 5 shows that relationship status accounts for 1.2% of the total variance explained, and the effect of relationship status is significant.

Multivariate analysis. Holding the other independent variables in the model constant, male respondents had a smaller mean agreement score (-0.02) as compared to females. Those who identified as a feminist had a mean agreement score of 0.087 higher on the agreement scale compared to those who did not. Participants who were married had a lower mean agreement score by 0.051 compared to those who were single. These effects were all statistically significant and resulted in positive direction effect when control variables were held constant compared to bivariate results. Model 7 indicates that 17% of the total variance in agreement with radical feminism is explained when gender, feminist identification, year of birth, education level, relationship status, and whether participants have children were controlled, which is statistically significant.

Table 3: Levels of Agreement with Radical Feminism Across Bivariate and Multivariate Regression

	Bivariate														Multivariate	
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 1	Model 2
	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error
Gender																
Non-Binary	-0.034	0.051													-0.073	0.046
Male	-0.039	0.011	***												-0.02	0.011 *
Female	Ref.														Ref.	
Feminist Identification																
Yes	0.093	0.01	***												0.087	0.011 ***
Neutral	0.021	0.014													0.012	0.015
No	Ref.														Ref.	
Year of Birth																
1996-1993															Ref.	
1992-1990															0.006	0.012
1989-1985															0.013	0.017
Education Level																
High School															Ref.	
College															-0.011	0.023
some UG															-0.004	0.016
Post-Secondary Degree															-0.018	0.018
Relationship Status																
Single															Ref.	
Dating															-0.004	0.021
Cohabiting															0.006	0.014
Engaged															-0.034	0.023
Married															-0.058	0.022 **
Has Children																
Yes															-0.04	0.029
No															Ref.	
Intercept	0.604														0.594	
N	440														440	
Adjusted R2	0.025														0.004	
F (D1, D2)	8.39(2,437)***														3.04(4,438)*	
															7.41(14,425)***	

p-value<0.01***, p-value<0.05**, p-value<0.1*

Socialist Feminism

Table 4 displays the effects of gender, feminist identification, year of birth, employment status, education level, relationship status and whether the participant has children on the socialist feminism agreement score (n=434).

Bivariate analysis. Non-binary respondents had a lower mean socialist feminist agreement score compared to females of 0.142. Male respondents also had a negative mean agreement score of 0.098 as compared with females. In Model 1, gender accounted for 9.5% of the total explained variance in agreement with socialist feminism and the effect of gender was significant. Feminists had a mean score 0.145 higher than non-feminists. Those who were neutral about their feminist identity also had a mean score of 0.053 higher than non-feminists. . In Model 2, feminist identification accounts for 19.5% of total variance in agreement with radical feminism explained and the effect of gender is significant. Although employment status was not a statistically significant model, part-time employees had a mean agreement score that was higher than full-time employees (0.036). Participants who were engaged had lower mean agreement levels as compared to singles (-0.04). Model 6 did not have a statistically significant impact on agreement levels with socialist feminism.

Multivariate analysis. Male respondents' mean agreement score was 0.072 less than females controlling for other factors. Non-binary gendered respondents' mean agreement score differed by - 0.131 compared to females. Feminists had a mean agreement score of 0.121, compared to non-feminists. Engaged participants score a mean difference in agreement of -0.014 compared to those who are single. The direction of effect is positive when keeping other independent variables constant. When the independent variables of gender, feminist identification, year of birth, employment status,

education level, relationship status and whether the participant has children are optimally weighted, 23% of the total variance is accounted for in Model 8.

Table 4: Levels of Agreement with Socialist Feminism Across Bivariate and Multivariate Regression

	Model 1		Model 2		Model 3		Model 4		Model 5		Model 6		Model 7		Model 8	
	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error
Gender																
Non-Binary	-0.142	0.068 **													-0.131	0.06 **
Male	-0.098	0.014 ***													-0.072	0.014 ***
Female	Ref.														Ref.	
Feminist Identification																
Yes			0.145	0.014 ***											0.121	0.015 ***
Neutral			0.053	0.02 ***											0.033	0.02
No			Ref.												Ref.	
Year of Birth																
1996-1993					Ref.										Ref.	
1992-1990					0.011	0.015									0.023	0.016
1989-1985					0.001	0.019									0.034	0.023
Employment Status																
No Employment							0.016	0.018							0.003	0.017
Part-Time							0.036	0.017 **							0.021	0.017
Full-Time							Ref.								Ref.	
Education Level																
High School									Ref.						Ref.	
College									0.003	0.033					-0.008	0.031
some UG									0.013	0.024					-0.002	0.022
Post-Secondary Degree									0.021	0.025					0.007	0.025
Relationship Status																
Single											Ref.				Ref.	
Dating											0.004	0.027			-0.011	0.024
Cohabiting											0.003	0.02			-0.018	0.019
Engaged											-0.059	0.031 *			-0.014	0.034 *
Married											-0.040	0.029			-0.014	0.034
Has Children																
Yes															-0.045	0.041
No															Ref.	
Intercept	0.621		0.498		0.587		0.572		0.577		0.597		0.593		0.523	
N	437		437		437		437		437		437		437		437	
Adjusted R2	0.095		0.195		-0.003		0.005		-0.002		0.003		0.001		0.233	
F (D1, D2)	24.77(2, 434)***		54.43(2, 434)***		0.30(2, 434)		2.16(2, 434)		0.34(3, 433)		1.38(4, 432)		1.39(1, 435)		9.26(16, 420)***	

p-value<0.01***, p-value<0.05**, p-value<0.1*

Multiracial Feminism

Table 5 displays the effects of gender, feminist identification, relationship status and race on the multiracial agreement score (n=380).

Bivariate analysis. Non-binary gender respondents had a negative impact on agreement scores with multi-racial feminism with a mean difference of 0.166 compared to females. Males showed a positive mean difference score of 0.041 on agreement scores compared to females. In Model 1, gender accounted for 3% of the total explained variance in agreement with socialist feminism and the effect of gender is significant. Those who identified as feminists scored a mean difference of -0.044 compared to respondents who did not and neutral feminist identifiers showed a negative impact mean difference of -0.047 compared to non-feminists. In Model 2, feminist identification explained 2% of the total variance in agreement with multi-racial feminism, which is statistically significant. Relationship status and race models are not statistically significant.

Multivariate analysis. After controlling for other variables, non-binary respondents held a mean difference of -0.174 compared to females. Male respondents resulted in a mean difference of 0.029 compared to females. Those who identified as feminists had a mean score difference of -0.03 compared to those who did not. Those who identified as neither a feminist nor a non-feminist differ by a mean of -0.04 compared to non-feminists when controlling for other factors. The direction of effect is overall positive from bivariate to multivariate results. When combined and optimally weighted, gender, feminist identification, relationship status and race accounted for 3% of the total variance in agreement with multiracial feminism.

Table 5: Levels of Agreement with Multiracial Feminism Across Bivariate and Multivariate Regression

	Bivariate					Multivariate				
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 1	Model 2	Model 3	Model 4	Model 5
	coef.	std error	coef.	std error	coef.	std error	coef.	std error	coef.	std error
Gender										
Non-Binary	-0.166	0.071 **							-0.174	0.073 **
Male	0.041	0.014 ***							0.029	0.015 *
Female	Ref.								Ref.	
Feminist Identification										
Yes			-0.044	0.015 ***					-0.03	0.016 *
Neutral			-0.047	0.02 **					-0.04	0.021 **
No			Ref.						Ref.	
Relationship Status										
Single					Ref.				Ref.	
Dating					-0.027	0.027			-0.017	0.026
Cohabiting					-0.023	0.021			-0.018	0.021
Engaged					0.023	0.028			0.025	0.028
Married					-0.001	0.027			0.01	0.028
Race										
White									Ref.	
Non-White					0.007	0.019			0.005	0.019
Intercept	0.458		0.5		0.47		0.466		0.486	
N	380		380		380		380		380	
Adjusted R2	0.031		0.019		-0.003		-0.002		0.033	
F (D1, D2)	7.08(2, 377)***		4.79(2, 377)***		0.16(1, 378)		0.75(4, 375)		2.45(9, 370)**	
			p-value<0.01***, p-value<0.05**, p-value<0.1*							

Meanings of Feminism

A total of 390 participants responded to the question “what does feminism mean to you?” Of the 390 responses, 322 (83%) contained words and phrases such as ‘equality’, ‘equal rights’, ‘equal opportunity’ or ‘same rights’ in regards to men and women, or all genders. Some respondents elaborated as to the contexts in which this equality applied, for example:

“That women and men are equal in all aspects, opportunities, careers, families and societies as a whole.”

“Feminism is an act of soliciting for equality between men and women in the different aspects (social, political and economical) of our society.”

Only 24 of the 390 responses (6%) acknowledged that feminism includes consideration of different classes and races. Even fewer mentioned the word intersectionality. Examples of these responses are:

“Equal rights for all genders, races, sexual orientations, nationality creeds”

“Feminism supports all orientations, races and classes”

“Equity, intersectionality, challenging social constructions”

Fifty-three responses (14%) reflected upon their definition of feminism in a positive light, however said something other than ‘equality’. Many of these responses touched upon challenging gender roles or stereotypes and “breaking down barriers” women have traditionally faced. Others commented:

“Eliminating double standards, and reducing the objectification of women”

“Strongly believing in the power of women and the changes they can make in the world. Advocating for their chance to speak and their voices to be heard over the majority”

“No more gender roles. Everyone would be free to be who they want to be, no more social pressure to conform to social roles”

Not all participants felt feminism was a positive movement. Fifty-three (14%) responses referred to common stereotypes, such as “hating men” or “irrelevant; women have equal rights”. The most common negative response was in relation to man-hating or creating inequality for men in efforts to put women in the position of power. Many seemed to think feminism was a legitimate movement at one point, but that it has gone too far. Some examples are:

“A term to describe individuals who hate men but like to hide behind the long forgotten noble cause”

“Spreading lies and half truths to create female victims and ‘evil men’”

“A label that has become more of a synonym for misandry”

Other negative comments either perpetuated negative images of what a feminist is, or simply disagreed entirely with the cause:

“Single women over the age of 40 trying to explain away why they aren’t married yet, or why they are divorced”

“Feminism is when women are out of control to protect their rights. Women should not be the head of the household or play football” (which was followed by a sentence saying “women should have the same rights though”)

“A waste of time”

Discussion

Although issues regarding gender equality appear to be of importance amongst young adults, the idea that there are *feminisms* (Scharff, 2011), rather than a narrow set of

concepts within one feminist theory, is particularly salient. Certain aspects of a particular theory may be more valued than others, lending support to the conclusion that a society needs to combine elements of past theories with contemporary attitudes toward feminism and gender issues in order for feminism to progress into a more widely embraced cause. The majority of participants in this study expressed a basic understanding that the overall aim of feminism is to strive for gender equality in treatment and opportunity. Several stereotypes and negative representations of the feminist movement continue to exist indicating that there continues to be particular shortcomings in the ways feminism is either presented or interpreted.

The hypotheses that women and those with a feminist identity would hold higher agreement towards the values of liberal, radical and socialist feminist theories were supported by the results. Although males still hold attitudes on the higher end of the agreement scale, females consistently scored higher on average. Understandings that there are multiple feminisms, rather than a single definition, are becoming common in lay society, which could heighten the awareness that males can benefit from the feminist movement. Stereotypes and beliefs that feminism is focused on the downfall of men, rather than the empowerment of women (Blackwell et. al, 2008), could be a central reason for negative male attitudes towards feminist theories. It is reassuring to see that those who identify as feminists also agree with concepts of feminist theories. However, the fact that results were far from a full agreement with the theories speaks to the idea that either existing theories must be reexamined to better accommodate the attitudes and dynamics of our modern society or that society is moving further from gender equality and needs to be challenged, as it has been in the past.

Multiracial feminist theory was the only theory that did not result in expected agreements, neither in overall scores nor with individual identities. Males and non-feminists agreed more with the values of this theory than females and feminists. As only 10% of the sample identified as non-white, results may not be representative of those people to whom multiracial theory primarily speaks to. It could also suggest that this is the least known theory, as supported by the lack of inclusion of race and class issues in definitions of feminism by participants. It may also speak to a more systemic problem that black feminists speak about their oppression, but what they say is not really heard or at least not absorbed by the majority of the white population (Barrett & McIntosh, 2005).

Overall, the level of education an individual has completed is not a significant factor in how young adults view feminism. This could be attributed to feminism becoming more mainstream and not just a topic discussed in post-secondary courses. With public figures such as Emma Watson generating dialogue about feminism that is accessible to people of all education levels, we see that the media plays a larger role than academia when it comes to promoting feminism. Employment status also has an insignificant role in determining agreement towards feminist issues. Whether this is because wage disparity is being reduced, or that individuals are not aware of gender discrimination in this context, is beyond the scope of this research. Future research could investigate if attitudes vary between different careers that have traditionally been dominated by men or women. Lastly, the hypothesis that participants in a relationship would have lower agreement towards feminism was supported by the results, although not to a significant extent. Perhaps understandings that feminism is becoming more encompassing in what an 'independent woman' looks like are on the rise.

This project had certain limitations that may impact the generalizability of the findings. The convenience sample was not representative of the entire population of study. For example, racial minorities and parents were not well represented and therefore these results may have low generalizability. Further, as the survey was author-generated to represent the concepts of each theory, the variables may not have high validity and could be refined to better encompass the concepts and aims of feminism. Key identities were excluded from the survey, such as sexual orientation, which could have given insightful results as to whether minority groups do find feminist sites as an area of empowerment (Friedman & Ayres, 2013). The recruitment strategy was also limiting as I relied on my own social network and therefore was not able to reach a large portion of the population. As I used my own social network as a launch point, snowball sampling only continued so far and reached a narrow group of people, which demonstrated the need to infiltrate various networks. Despite these limitations, the study does provide insightful knowledge into the attitudes of Canadian, young adults, of which it is the first to include males, females and individuals who have a non-binary gender identity.

Conclusion

Feminism is certainly not dead. It might not package perfectly into one theory, however it might be better if it does not. Individuals should be able to define what feminism means in the context of their life, without having to align with a particular theoretical construct. I am not suggesting we do away with theory, as theory is invaluable in being able to make sense of our complex world. However, future research could work to build a new feminist theory that better encompasses contemporary society while discovering what elements from past theories to include, and which to reform. This may

pose a challenge to a large-scale social movement of this nature that we have seen in the past, if evidently everyone has a different aim in mind of what needs to be achieved and changed. A fourth wave of the feminist movement may not come soon, as this study has enlightened us to the view that a structural overhaul is not what is deemed necessary. We must start somewhere though. Perhaps Emma Watsons' HeforShe campaign, a solidarity movement for gender equality funded by the UN, is the beginning. The way gender issues are presented and interpreted could aid in reminding our population that although women may not be formally restricted in participating in society in the same ways as men, there continues to be disparity in how women are treated, viewed and valued.

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Appendix

Appendix A: Recruitment Paragraphs

Facebook:

Calling all young adults ages 18-29! I am a fourth year undergraduate sociology student and for my honours research project I want to know your perspective on gender roles and gender issues. If you willing to take 10 minutes to answer a survey regarding your opinions, please click on the link below!

Thanks,
Grace Grundy, Dalhousie University

E-mail to Professors:

To the Faculty of Dalhousie University:

I am a fourth year undergraduate sociology student and for my honours research project I am conducting an online survey questionnaire of young adults' perspectives on gender roles and gender issues. I would like your help in distributing the survey to students of Dalhousie, and am wondering if you would be willing to post the below link with the attached recruitment paragraph to your BBLearn site, and possibly mention it to students in class. Any help in this regard would be very much appreciated. If you have any questions regarding the project, please do not hesitate to contact me at grace-grundy@dal.ca

Thank you for your consideration,

Grace Grundy

Calling all young adults ages 18-29! I am a fourth year undergraduate sociology student and for my honours research project I want to know your perspective on gender roles and gender issues. If you willing to take 10 minutes to answer a survey regarding your opinions, please click on the link below!

Thanks,
Grace Grundy, Dalhousie University

Appendix B: Questionnaire

Please indicate the extent to which you agree or disagree with the following statements.

1. I have worked at places where male workers' contributions were appreciated more than female workers' contributions.
2. There should be more "women-only" places such as gyms, coffee shops, or apartment buildings.
3. Society would benefit from having a higher percentage of women in influential positions of upper management (CEOs, CFOs, Senior Executives, etc.).
4. Society would benefit from having a higher percentage of women in government.
5. We need to make changes in current laws and policies in order to make society more equitable for people of all genders.
6. In certain positions it is acceptable for women to be paid less than their male coworkers who perform a similar job.
7. Women are mentally weaker than men.
8. Only women should have a vote in the decision to legalize abortion.
9. It should be legal for all persons of any gender to go shirtless in public places.
10. There are certain careers that should be reserved for women and others for men.
11. Men have a duty to protect women from harm
12. A man should not need another man to protect him, but be able to defend himself
13. Women are physically weaker than men.
14. Women should expect to have a greater responsibility than men in rearing children within marriage
15. Unpaid domestic labour should be more highly valued in society

16. It is harder for a woman to be a single parent than for a man to be a single parent
17. The tradition of the woman taking the man's last name in a marriage should be discouraged
18. There should be additional labels to "Man" and "Woman" when discussing gender
19. Women should consult others before making important life decisions
20. Men should be self-sufficient in making decision-making
21. Women are emotionally weaker than men
22. My gender is the primary source of the oppression that I experience
23. I have experienced discrimination because of the following (Check all that apply)
 - a. Gender
 - b. Sexual orientation
 - c. Race
 - d. Class
 - e. Religion
 - f. Other: _____
24. Sexism is a bigger problem for me than racism
25. I have more in common with **OR find it easier to relate to** people of my own race than people of my own gender.
26. Women of colour have more in common with men of colour than with white women
27. I identify as a feminist
28. What does feminism mean to you? (Open question. Max. 200 characters)
29. Please rank the following list of activities you believe women should perform (1 indicates highest priority, 6 indicates lowest priority)
 - a. Reproduce
 - b. Ensure their partners' needs are met at home (cooking, sexual satisfaction, emotionally...)
 - c. Work to provide for themselves and/or family
 - d. Try to get a promotion at work
 - e. Find a suitable partner to marry

- f. Learn self-defense
30. Please rank the following list of activities you believe men should perform (1 indicates highest priority, 6 indicates lowest priority)
- a. Reproduce
 - b. Ensure their partners needs are met at home (cooking, sexual satisfaction, emotionally...)
 - c. Work to provide for themselves and/or family
 - d. Try to get a promotion at work
 - e. Find a suitable partner to marry
 - f. Learn self-defense
31. What is your gender? (Open question)
32. What year were you born?
- a. Options range from 1985-1996
33. Do you identify as 'white'?
- a. Yes
 - b. No
 - c. Prefer not to answer
34. Do you identify as indigenous? (E.g. Native American, Aboriginal, First Nations, Métis)
- a. Yes
 - b. No
 - c. Prefer not to answer
35. What is your nationality?
36. Which religion do you practice?
- a. Buddhism
 - b. Christianity (Including Catholicism, Protestantism and other Christian denominations)
 - c. Islam
 - d. Hinduism
 - e. Judaism
 - f. Sikhism
 - g. Other: _____
 - h. None
37. What is your current employment status
- a. Employed, full-time
 - b. Employed, part-time
 - c. Not employed

38. Are you currently a student?

- a. Yes
- b. No

39. What is the highest level of schooling you have completed?

- a. Some High School
- b. High School
- c. Diploma or Certificate through college
- d. Some undergraduate schooling
- e. Undergraduate degree
- f. Professional degree (eg. Doctor, dentist, lawyer)
- g. Master's degree
- h. PhD

40. What is your current marital status?

- a. Single
- b. Married
Cohabiting/Common-law
- c. Engaged
- d. Divorced
- e. Other:

41. Do you have a child/children?

- a. Yes
- b. No

Appendix C: Letter of information



*Faculty of Arts and
Social Sciences*

Exploring Young Adults' Perspectives on Gender and Gender Issues

You are invited to take part in research being conducted by me, Grace Grundy, an undergraduate student in Sociology, as part of my honours degree at Dalhousie University. The purpose of this research is to understand general sentiments among young adults aged 18-29 in regards to gender issues, and traditional gender roles. Through use of a survey, I will investigate how various identities influence these attitudes. I will write up the results of this research in a paper for my class, called the honours thesis.

As a participant in the research you will be asked to answer 38 questions about your beliefs surrounding gender as well as how you identify yourself in a survey conducted over the internet using Opinio software. All responses will be saved on a secure Dalhousie server and processed using Stata Statistical software. The survey does not ask for your name or contact details.

Your participation in this research is entirely voluntary. You do not have to answer questions that you do not want to answer, and you are welcome to stop the survey at any time if you no longer want to participate. After the completion of the survey, I will not be able to remove the information you provided as there is no way for me to identify which data belongs to you. However, the information will not be used in any other research.

Information that you provide to me will be kept private and will be anonymous, which means that no identifying details such as your name or contact details will be recorded. Only the honours class supervisor and I will have access to the unprocessed information you offer. I will describe and share general findings in a presentation to the Sociology and Social Anthropology Department and in my honours thesis. I will keep the anonymous information so that I can learn more from it as I continue with my studies.

The survey will take approximate 10 minutes to complete, however there is no time limit for completion, so you may come back to it at any time. If you wish to come back to the survey, you can choose to receive a link by email so that you can continue at a later time. Your email address will not be retained and will not be linked to your responses once you have completed the survey.

There will be no direct benefit to you in participating in this research and you will not receive compensation. The research, however, will contribute to new knowledge on the value gender issues, gender equity and other issues of oppression have for today's young adults. If you would like to see how your information is used, please feel free to contact me and I will send you a copy of my honours thesis after April 30.

If you have questions or concerns about the research, please feel free to contact me or the honours class supervisor. My contact information is grace-grundy@dal.ca. You can contact the honours class supervisor, Dr. Martha Radice, at the Department of Sociology and Social Anthropology, Dalhousie University on (902) 494-6747, or email martha.radice@dal.ca.

If you have any ethical concerns about your participation in this research, you may contact Catherine Connors, Director, Research Ethics, Dalhousie University at (902) 494-1462, or email ethics@dal.ca.

Participant's consent:

I have read the above information and by clicking on the 'Continue' button below, I agree to participate in this study.

Please click Continue in order to begin the survey.

Appendix D: Codes of Qualitative Analysis

1. Use of the term 'equality', 'equal rights' or 'same rights'
2. Other positive sentiments of feminism that elaborated more than just equality in rights
3. Acknowledgement of intersectionality or including the words like 'race', or 'class'.
4. Negative expression of feminism

Appendix E: REB Final Report

STUDY COMPLETED

When did the study end? April 15, 2015

How many participants participated? 478

3. PROJECT HISTORY

i. Have you experienced any problems in carrying out this project?

Yes No

If yes, please elaborate (attach additional pages as necessary).

ii. Have participants experienced any harm as a result of their participation in the study?

Yes No

If yes, please elaborate (attach additional pages as necessary).

iii. Has any study participant expressed complaints, or experienced any difficulties in relation to their participation in the study?

Yes No

If yes, please elaborate (attach additional pages as necessary).

iv. Since the original approval, have there been any new reports in the literature that would suggest a change in the nature or likelihood of risks or benefits resulting from participation in this study?

Yes No

If yes, please elaborate (attach additional pages as necessary).

I certify that the above is true and accurately portrays the status of my project with respect to ethical review.

Signature (Principal Investigator)

Print Name

Date