

Insights into Feminism Today

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July 16, 2008

Abstract

This research project emphasizes the experiences of the participants to establish perceptions of the phenomenon feminism and gender discrimination. Findings were feminism is diverse and gender discrimination is evident. Utmost, the research revealed conclusively that all participants have experienced gender discrimination. Despite, there was not a universal belief of feminism or a consensus on its necessity. Highlighted were the aspects of nonfeminist and their relationships with their partner at home, the importance of children in the minds of the feminists, and each participant's perceptions of their childhood home. Concluding, the research proposes a modification to the Downing and Roush (1985) model of feminist identity development to include the process of raising children as an element in active commitment, stage V.

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Introduction

Overview of the Topic

“This has always been a man’s world; and none of the reasons hitherto brought forward in explanation of this fact has seemed adequate.” (Parshley, 1989, p. 61) Yet, our nation has the foundation in beliefs of liberty and justice for all. In the 1960s there were movements consisting of groups of people who were questioning our nation’s treatment of minorities. One of the movements was the feminist movement. How far has our society come with regard to the equality of women? Recently, America had Hillary Clinton, a woman, running for President. Yet, consider how many Americans would not have voted for her because she is a woman? Women have not reached wage earning equality (Gibelman, 2003; Perry, 2005-2006), and gender discrimination against women continues in our society’s schools (Love, Owens & Smothers, 2003).

Feminism is the theory of the political, economic, and social equality of the sexes and organized activity on behalf of women's rights and interests (Merriam-Webster, 2007). Feminism is alive in the voices and actions of some. For example, in 2007, Danica McKellar released the book *Math Doesn't Suck*. She wants girls to know that being good in math is not difficult and it is cool (National Public Radio, 2007). The social belief that girls are not good at math can be profound in its negative effects on women. It is a prejudice that has an impact on the beliefs and actions of society and it can stifle the minds of women and girls.

Is there a need for women to unite to eliminate the discrimination of women that is still existent in our society? To explore this phenomenon I have decided to broach the topic of

feminism using qualitative research. My initial Yahoo search of this topic located several foreign terms to me, for example *womanism*, which the computer program Word does not recognize, is a term to identify women of color who are feminist (Hill-Collins, 2001, p.9). I knew that feminist were divided into subgroups, but I was unaware of the multitude of groups.

In general, the websites that I viewed were to explain, to educate, or to provide links for additional information on feminism. For example, the website *Feminism and Women's Studies* provides links to feminist theory, history, and links to other websites (EServer, 1993-2008). In opposing feminism, I found a site with an article stating that feminism is a refusal to accept God-given roles for men and women (Bohlin, 2003, para. 23). Furthermore, Bohlin declared that feminism is rebellion and it goes against God's ordained hierarchy (para. 24).

There seemed to be a multitude of opinions towards feminism. Curiosity lurked inside regarding the experiences the participants may share. What is the status of feminism? Is there a need for it in our society today?

Statement of the Problem

Beauvoir wrote, "When we abolish the slavery of half of humanity, together with the whole system of hypocrisy that it implies, then the 'division' of humanity will reveal its genuine significance and the human couple will find its true form" (Parshley, 1989, p. 731). Beauvoir addressed feminism in whole, and she dissected it and placed some blame on women. She stated that women allowed discrimination to continue, because women are not a minority in number only a minority by acceptance (Parshley, 1989, p. xxiv).

Beauvoir's profound beliefs are relevant today. Women account for 51% of America's population (Wiehl, 2007, p. xii). Yet, according to the US Census Bureau (2006), women earn \$.77 per male \$1.00, with equal job duties and education (p. 6). This is an example of the continued discrimination of women. Further division of women is revealed by the mass of feminist groups.

Diversity is rampant regarding feminism. Feminists are divided by principal beliefs liberal, cultural, and existential feminists (Crawford, Hoffner, & Liss, 2000, p. 280). Womanism is for women of color who have a double minority status. There is no end to the separation of feminism as there is a mass of different classifying feminism groups. Hence, the division continues.

Potential Significance of the Research

The consensus of the information I read is that there is evidence to show that gender discrimination against women still exists (Gibelman, 2003; Perry, 2005-2007; Wiehl, 2007). I believe that there is not a united women's movement. Reenergizing feminism may awaken society to the current and evident effects of the discrimination against women: it could potentially elevate women to their deserved status as equals. The significance of my research is to reach out to women to unite.

According to Marshall and Rossman (2006), "Tacit theory together with formal theory help bring a question, a curious phenomenon, or a problematic issue into focus and raise it to a level at which one might generalize about it" (p. 31). Research takes a theory and potentially evolves it into formal theory, concepts, and models (p. 31).

Purpose of the Research and Research Question

The researcher must state his or her purpose (Marshall & Rossman, 2006, p. 33). I have decided to explore feminism. The word feminism evokes emotion in people. Feminism holds an impression to some positive and to some negative. I decided to use case study methodology. Case studies allow the researcher to explore and decipher the experiences of others (Arthur Lakes Library, 2007, p. 2). The purpose of this case study is to discover the beliefs and feelings of feminism for the participant women at Alaska Pacific University. My research question was; What are the prevailing women's perceptions, beliefs, feelings, and experiences of feminism and gender discrimination?

It is distressing to me that women have not reached equality. I wonder if women are divided and have forgotten the core belief of feminism, due to belief that feminism is negative and it polarizes individuals. My purpose was to find out if women are divided and why, and to unite women.

Review of Related Literature

My research project was to uncover the phenomenon of feminism. An intricate part of the research endeavor is the inquiry of the research of others. According to Marshall and Rossman (2006), “A thoughtful and insightful discussion or related literature builds a logical framework for the research and locates it within a tradition of inquiry and a context of related studies (p. 43). It is fundamental to look closely at the research to see what others have said. Rossman and Wilson (1994) stated that data from different sources can be used to corroborate, elaborate, or illuminate the research in question (Marshall & Rossman, 2006, p. 202).

Milestones of Women’s Rights

Timeline of Legal History of Women in the United States

- 1701 The first sexually integrated jury hears cases in Albany, New York.
- 1920 The Nineteenth Amendment to the U.S. Constitution is ratified. It declares: “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex”.
- 1963 The Equal Pay Act is passes by Congress, promising equitable wages for the same work, regardless of the race, color, religion, national origin or sex of the worker.
- 1964 Title VII of the Civil Rights Act passes including a prohibition against employment discrimination on the basis of race, color, religion, national origin, or sex.

- 1968 Executive Order 11246 prohibits sex discrimination by government contractors and requires affirmative action plans for hiring women.
- 1972 Title IX of the Education Amendments prohibits sex discrimination in all aspects of education programs that receive federal support.
- 1978 The Pregnancy Discrimination Act bans employment discrimination against pregnant women.
- 1994 Congress adopts the Gender Equity in Education Act to train teachers in gender equity, promote math and science learning by girls, counsel pregnant teens, and prevent sexual harassment.
- 1998 Mitsubishi Motor Manufacturing of America agrees to pay \$34 million to settle an Equal Employment Opportunity Commission (E.E.O.C.) lawsuit contending that hundreds of women were sexually harassed.
- 2000 CBS Broadcasting agrees to pay \$8 million to settle a sex discrimination lawsuit by the E.E.O.C. on behalf of 200 women. (National Women's History Project, 2002, p. 1-6)

Feminism of the Sixties

According to MacLean (2006), “of all the movements in the Sixties, those involving gender, enlisted the largest number of participants and produced the deepest transformation in American society” (p. 19). The feminist movement changed the meaning of life for women. MacLean also wrote that because life expectancy is so much

greater for women, they came to want more from men, marriage, education, and themselves (p. 20).

In 1963, Betty Freidan published *The Feminine Mystique*. Anna Quindlen said It changed my life...It changed Freidan's life, too...She founded the National Organization for Women and her name became synonymous with the Equal Rights Amendment and late twentieth-century feminism....Out of Freidan's argument that women had been coaxed into selling out their intellect and their ambitions for the paltry price of new washing machine...came a wave of change in which women demanded equality and parity under the law and in the workplace. (Friedan, 2001, p. x)

Women were inspired to fight for the opportunities that society would not afford them. The inspiration of these women cultivated into a movement called feminism, and the participants were feminists. The participants of both genders shared consciousness in that the discrimination against women was unjust.

Feminism Divided

Cultural Feminism. These feminist believe that women and men are different biologically. According to Stewart (2003), "cultural feminist believe that because of these differences, if women ruled the world there would be no war and it would be a better place" (p. 5).

Existentialist Feminism. This is derived from the book *The Second Sex*, by Simone de Beauvoir (Parshley, 1989), which some account for propelling modern

feminism. Beauvoir based her beliefs in history, sociology, and science. She thought that women could define themselves, rather than contend themselves with a definition from society. This action would emancipate women and free women of patriarchal domination. Beauvoir maintained that women have become the “other” or object of men’s subjectivity. According to Bromberg (1997), speaking of Beauvoir, “In her world-view, the woman is not always powerless and does not always need to be dependent in a male-female relationship. ...Beauvoir appears to exalt all women as possessing the capacity to realize their innate power in the sense of the feminine warrior spirit” (para. 1).

Liberal Feminism. Betty Friedan is an advocate of liberal feminism. The principle that all people are created equal is the core belief. Women have equal mental capacity as men, therefore should be given the same opportunity, furthermore women should have choices in dictating their own lives (Stewart, 2003, p. 3).

Marxist/Socialist Feminism. Marxist feminism evolved from the doctrines of Karl Marx, whose theory was grounded in the beliefs of a socialist system not in the material aspects of life. According to Bromberg (1997), “Marxist feminists base their arguments of moral right and wrong in reference to the corruption of wage labor that is in itself an expression of class distinctions” (para. 1).

Radical Feminism. These feminists are against gender roles. They believe that a disbandment of patriarchy must occur, because patriarchy is in our society’s core (Stewart, 2003, p. 2).

Womanism. “*Womainist* consciousness, or *womanism*, is defined as the integration of ethnic and feminist consciousnesses among women of color” (King, 2003, p. 19).

According to Patricia Hill Collins (2001), there is debate regarding how the black woman’s position should be labeled between “womanism” and “black feminism” (p. 9).

It is my conclusion from the review of literature that women are divided. Clenora Hudson-Weems (2001) wrote about Toni Morrison’s “Cinderella’s Stepsisters” concerning how women treat each other viciously (p. 137). According to Morrison, “I am alarmed by the violence that women do to each other professional violence, competitive violence, and emotional violence. I am alarmed by the willingness of women to enslave other women” (Hudson-Weems, 2001, p. 137). Hudson-Weems believes that in order to complete a key component of the success of women, women must cultivate a genuine “Sisterhood” (p. 137). This supports Beauvoir’s beliefs from the 1950s. Beauvoir (1952) believed that women fail to unite to fight together; instead, they join with their husbands, fathers, or other men in different units (p. xxv). She states, “They live dispersed among the males, attached through residence, housework, economic condition, and social standing to certain men-fathers and husbands- more firmly than they are to other women” (p. xxv).

Furthermore, the situation of women of color makes the division even more complex. Black women inside and outside the feminist movement have always had their own vision of gender justice (MacLean, 2006, p. 21). According to Kimberly King (2003), “...for individuals whose identities are shaped by simultaneous membership in

two (or more) oppressed groups, the neat separation of ethnicity and gender is a false dichotomy”(p. 18). Statistics show the struggle of the black family is disproportionate to that of other races. According to the U.S. Census bureau (2006), “24.3% of black families live in poverty” (p. 11). According to Skolnick, “Black children are disproportionately likely to live in single-parent families...77 percent of non-Hispanic white children lived in a two-parent household in 2000, while only 36 percent of African American children did” (Trimberger, 2007, p. 86).

Necessity for Feminism

Discrimination against women has changed. It has developed from evident public actions where women knew their perpetrator, into social, systematic, and subtle forms. According to Hope Landrine and Elizabeth Klonoff (1995), “with regard to status differences, women on welfare and wealthy women reported similar experiences with sexist discrimination, and women with doctorate degrees reported experiences similar to those of young women high school students” (p. 466). This was a finding on their research from surveying 631 women ages 18 to 73. Later Jeannine Gibbs, Hope Landrine, and Elizabeth Klonoff, applied their earlier study and stated,

We suspect that the common and/or more subtle types of sexist discrimination (e.g., being called a ‘bitch’, being told a sexist joke, being discriminated against by colleagues, constantly being treated with a lack of respect) assessed by the Schedule of Sexist Events (SSE; Klonoff & Landrine, 1995) erode women’s physical and mental health. (p. 475)

Women Wages

In 1997, Betty Friedan wrote about how women's wages were around 72% of men's, "They are not equal at the top...but women are now represented in all levels below the top" (p. xix). She found it disturbing that the main contributing factor to this diminishing of the earnings gap was from a drop in men's earnings at 66% rather than from an increase in women's earnings at 34% (p. xix).

In 1997, David Colander and Joanna Woos, viewed women and men college professors and concluded that the pay disparity reflects systematic demand-side institutional discrimination (p. 60). They believed that women are withheld institutionally from tenure, because institutions do not offer alternatives to women during their childbearing years (p. 60). They proposed an alternative track toward tenure to eradicate the institutional discrimination (p. 61). In 2005 and 2006, Sandra Perry reviewed case law dealing with the Equal Pay Act as it applied to claims of pay discrimination by faculty in higher education. She found that the women earned 80% to that of the men. According to Perry, the reasons were; women are frequently employed at the lower paid rank of nontenure track or unranked positions and that women are usually employed at associate and baccalaureate colleges (p. 21).

In 2002, Charles Baum researched the effects of work interruptions on women's wages. He used the National Longitudinal Survey of Youth data from 1979 to 1994 with women respondents ages 14 to 21 in 1979 (p. 9). His research found that work interruptions contributed to a 2-3% per year of interrupted work decrease in wages which

mirrored his literature review (p. 29). He separated his sample into mothers who return to their old jobs and mothers who start new jobs; because he found that the type of work the mother returns to appeared to affect wages. Doing this analysis, he found that work interruptions did not have a severe statistical impact on wages of mothers who return to their old jobs. He concluded stating that one of the primary explanations for the wage gap is that many women withdraw from the labor force to give birth, thus he found the wage gap can be diminished in one aspect if the mothers return to work at their pre-birth jobs.

In 2003, Margaret Gibelman stated how our society places significant value on an individual's salary. Gibelman believes the wage gap for female-dominated jobs is connected to continued discrimination. She addresses the issue of gaps of employment as a possible cause for pay disparity, "among college and university admission officers in doctoral and comprehensive institutions, men's median salaries were higher than women's median salaries at every position, even when the years of experience were the same" (p. 23). She stated that women must be more vocal about pay disparities, and women must discuss salaries. In examining the gender wage gap, she found irony in the plight of the social worker who is underpaid and in their personal struggle with gender discrimination while working to cease the struggle of their client.

In 2005, Jamie Fader, Michael Katz, and Mark Stern researched the inequality of women's wages by summarizing well known data from 1940 on and analyzing census data from 1900 to 2000 from the University of Minnesota's Integrated Public Use Microdata Series (IPUMS) database. They found that women managers made less than

male managers. “Women’s lower earnings did not result from less education. At every education level, women earned less than men” (p. 77). They state that women entered into continued established economic and occupational hierarchies among themselves and that women’s group mobility failed to destroy structural inequality regrettably it reinforced it. They believe that this process of differentiation is crucial to the paradox of inequality. According to Fader, Katz, and Stern, “there are powerful lessons in this history of the paradox of inequality. The most obvious is the access-political and civil citizenship-is not enough. Access promotes individual and group interests but does little to diminish the structures of inequality” (p. 83).

Since women’s earnings are at an all time high (\$.77 per male \$1.00), some believe that the issue is resolving itself. According to Mark Doms and Ethan Lewis (2007), the difference in wages between men and women, the so-called “male-female wage gap”, has shrunk substantially- by about half- over the past several decades (p. 1). They believe that society should consider the decline in discrimination and rising skills among women (p. 3), as contributing factors for the decline of the wage gap.

Women and Schooling

Gender discrimination exists still in American schools. In 2003, Fannye Love, Sherry Owens, and Bobbie Smothers, wrote an article focusing the aspects that plague American schools. Through their research they found the greatest discrepancies were identified in math and science (p. 131). According to Scott-Jones (2002), “the ideology of equal access to school for males and females prevails in the U.S., but the vigorous

encouragement of girls in all fields of study remains a challenge. Science, mathematics, and computer science are areas in which females are at a disadvantage” (p. 55). Also, Scott-Jones states that females, children of color, and low-income children have lower achievement and attainment according to research on school achievement.

Women suffered higher drop out rates, because they have less encouragement, which causes their self-esteem to suffer as well as their performance (Bernard, 1988, p. 264). According to Bernard (1988), women experience emotional strain, and at times, unwelcoming treatment. She believes that a development of a positive self image is primary in the education of a woman. This would combat the “Inferiority Curriculum” she believes is responsible for the subtle forms of discrimination against women in all levels of academia (p. 265).

Women Head of House

Women are increasingly becoming the only parent in the home. The fact that women earn less money cripples these women who run households. According to the U.S. Census Bureau (2006), 42.1% of women head of house families live in poverty (p. 13). According to Trimberger (2007), “marriage will not die, but it will no longer play the central institutional role that it has in the past” (p. 82). Trimberger’s derives her proclamation from statistics of the U.S. Census Bureau 1970-2005, and uses these statistics to support her view. She believes the statistics show a radical decline in two-parent, married households. She continues by stating that the number of single-family households has surpassed the number of husband and wife households for the first time

(p. 82). According to Skolnick (2007), “Black children are disproportionately likely to live in single-parent families, a trend that has paralleled the increasing economic difficulties of black men” (Trimberger, p. 86). Among whites, she believes that there is a divide, attributed to the women’s education. She states that the higher numbers of white women who are single mothers have less education, because there has been very little change among women who have graduated from college.

Women’s Self Image

According to Jessie Bernard (1988),

When freed from the limits on them by their low self-image, women will be more able to demonstrate the as yet uncultivated strengths they have to contribute to the human enterprise. Fulfilling this potential is one the other goals of the Feminist Enlightenment. (p. 266)

The question was raised if women who proclaim themselves as feminists feel better about their lives. A study based on an online survey of 691 women addressed this question. Yakushko (2007), who performed a study on women’s feminist self-identification and life functioning. Yakushko wrote that there are greater numbers of women in the US who are embracing feminist values. The conclusion of the study was that feminism has positive influence on women’s lives.

Women Gender Roles

In *Gender Remembered: The Ghost of “Unisex” Past, Present, and Future*, Joan Peters (2005), the author, discusses the period from the late 1960s and early 1970s when

women desired to let go of their female self and empower and evoke their male self. According to Peters (2005), “traditional female roles had been an uncomfortable, alienating, and maddeningly (sometimes literally) pervasive reality” (p. 67). The author experienced this conflict in her own life. Peters (2005) wrote “but at night, like Clark Kent, I switched into my power suit. Jeans, oxford shirt, and sneakers transformed me into my masculine half” (p. 67). She argues that in our future some changes must be made to hours worked, number of women in positions of power, and even what we teach our children. Peters wrote, “By accepting the inevitable blending of gender roles, we strengthen our society for ourselves and for all the countries that have been affected by our stalled gender revolution” (p. 82).

According to Gilley (2005), “Believing that the battle fought by women and girls against being forced into traditionally gendered modes of dress, behavior, and occupation has been won, many young feminists are now exercising their right to freely choose these traditionally gendered modes” (p. 190). These traditional modes were hindering. Now characteristics are the decision of the woman, in most, but not all arenas of life. Women have more freedom to characterize themselves. At times, women are unable to choose. For example, women in the military must abide by the mandated attire, and formal attire maintains gender specific.

Mothering

In 2001, JoAnne Banks-Wallace and Lennette Parks did a narrative analysis of the stories of 25 African American women. They stated “living in a racist society profoundly

impacts the maternal thinking and practice of African American women in relation to protecting their daughters” (p. 77). They had participants express how their mother’s simultaneously taught and shielded them of the reality of racism. Their participants expressed concern of the effects on their daughter’s emotions and spirits. Actions of creating an aesthetically pleasing physical and social environment for their daughters were a constant task for their participants. According to Banks-Wallace and Parks, “women felt strongly about ensuring that their children saw positive reflections of themselves and their culture in all settings” (p. 85). They found that the role of mothering is time consuming. Gender was a source of power for their participants. In all they deducted that the women in their study “spent a significant amount of time, energy, and resources trying to protect their daughters from the negative impact of racism” (p. 93).

Feminist Identity Model

During the literature review, there were considerable references to the feminist identity model proposed by Nancy Downing and Kristin Roush. Downing and Roush (1985) developed their model based on a model of black identity development by Cross (p. 696). Believing that the identity development for minorities is pertinent for women, commonalities in minorities and women share some developmental experiences.

Downing and Roush (1985) Model of Feminist Identity

Stage I, passive acceptance, of traditional sex roles and discrimination; belief that traditional roles are advantageous; men are considered superior.

Stage II, revelation, catalyzed by a series of crises, resulting in open questioning of self and roles feelings of anger and guilt; dualistic thinking; men are perceived as negative.

Stage III, embeddedness-emanation, characterized by connectedness with other select women, affirmation and strengthening of new identity. Eventually more relativistic thinking and cautious interactions with men.

Stage IV, synthesis, development of an authentic and positive feminist identity; sex-role transcendence; “flexible truce” with the world; evaluate men on an individual basis.

Stage V, active commitment, consolidation of feminist identity; commitment to meaningful action, to a nonsexist world. Actions are personalized and rational. Men are considered equal but not the same as women.

Downing and Roush stated that women may cycle through these stages during crisis, and that women could become stagnant in a stage. They believe that stage III is especially difficult, because women are so involved in dominant culture through marriage, work, and children it is hard to withdraw. They cite Gurin’s sociological study on group consciousness for women in 1982, “Gurin found that labor force participation, education, and political activism were related to higher level of group consciousness” (p. 703). Downing and Roush relate their model to the women’s movement,

Stage I, passive acceptance 1950’s, Stage II, revelation stage, 1960’s and early 1970’s expressed anger and demanded rights and late 1970’s pride in what it

means to be woman, next step would be emancipation for the movement to master collectively. (p. 706 & 707)

Research of Feminist and Nonfeminist Women

In 2000, Mary Crowword, Carolyn Hoffner, and Miriam Liss sought to discover the relationship between a woman's own feminist ideologies and her views of what the typical feminist believes by surveying 71 women from three colleges. The participants completed a 60-item feminist perspectives scale based on their opinion and then again assuming how the typical feminist would respond. They found that feminist women had higher liberal feminism, radical feminism, socialist feminism, and womanism scores and lower conservatism scores than nonfeminist women. Cultural feminism was the sole ideology that failed to differentiate the feminist and nonfeminist. Their participants viewed feminism as a fusion of ideologies unable to be bound and stereotyped. Furthermore, they found that the participants who had taken classes regarding women's issues were more likely to identify as a feminist.

In 2001, Karen Asquith, Theresa Doyon, and Bernice Lott explored personal experiences of interpersonal sexist discrimination based on the data obtained by undergraduate researchers; the data were survey questions from 262 participants derived from the Schedule of Sexist Events. Their last question asked if the participant felt their life would have been different in the past year if they had not been treated in sexist and unfair ways; they found that age played a significant role; younger respondents believed that their life would have been different. In addition, they found that the younger women

had more experiences with being ridiculed or hit and sexist treatment by teachers, by coworkers/students, by strangers, and by family members, furthermore, these younger women had more frequently the desire to “tell someone off” (p. 318). In contrast the older women experienced more sexist experiences with helping professionals. Overall, their results were that women of different ages and ethnicities experienced sexist treatment by men, spanning across their lifetime the highest consistency were of sexist jokes, sexist names, and unwanted sexual advances. According to Asquith, Doyon, and Lott, “high status in income, education, or employment does not appear to protect a woman from being the target of either subtle or obvious sexist behaviors (p. 310).

In 2001, Mary Crawford, Miriam Liss, Elena Morosky, and Christy O’Connor evaluated the making of a feminist by analyzing the data of 233 women students ages 15 to 25 (p. 126). “Overall 36 women (15.8%) considered themselves to be feminist, 177 (77.6%) did not consider themselves to be feminist, and 15 women (6.6%) did not answer” (p. 127). They contradicted the proposal of Downing and Roush’s (1985) model of feminist identification; they found stage II and III as superior predictors of feminist identification rather than stage IV as proposed by the model. Overall, their research found that self-identified feminism consists of regarding feminism positively, of opposing conservative beliefs, and of endorsing items in the stages revelation and embeddedness/emanation. According to Crawford, Liss, Morosky, and O’Connor, “feminist identification appears to be a complex process that includes both ideological

and evaluative components. Almost half of the women in this study agree with some or most of the feminist movements but do not consider themselves feminist” (p. 133).

In 2004, Alyssa Zucker focused on the conundrum of women who believe in feminist principles, but do not identify as feminist. Surveys were sent to alumnae of the University of Michigan; there were 333 participants. There were three groups studied feminists, nonfeminists, and egalitarians; egalitarians agree with liberal feminist ideologies though do not self identify as feminist. Her research discovered that feminists had more frequent knowledge of someone close or personal experiences with sexism which initiated feminist identification. She believed that feminism has the ability to be an invisible identity,

This study demonstrates that disavowal of feminist identity has consequences for an individual’s behavior. Feminism as a social identity is both concealable and often stigmatized or socially devalued and thus public identification as a feminist is both optional and potentially costly. (p. 432)

Zucker concluded stating how women admit that gender discrimination exists, yet women fail to recognize its structural foundation or believe that individual recourse is necessary. According to Zucker, “the data suggest that if more women adopted the feminist label, this might help promote identification in others and diminish negative perceptions of the social group” (p. 433).

In 2006, Susan Kashubeck-West and Kendra Saunders researched feminist identity and psychological well-being of women by sampling 244 women with ties to a

university in the southwest; one of the instruments used was the Feminist Identity Composite (FIC) scale based on the Feminist Identity Scale by Downing and Roush (1985) (p. 201). There results were:

In terms of self-reported feminism, 16.3% of participants stated that they definitely did not consider themselves a feminist, 36.3% of participants indicated that they probably did not consider themselves a feminist; 15.1% did not know or were unsure, 20.0% indicated that they probably were a feminist, and 11.4% stated that they definitely considered themselves to be a feminist. (p. 203)

Regarding the FIC scale they found participants dispersed as follows: 2.9% stage I, 0% stage II, 12.7% stage III, 78.4% stage IV, and 11.4% stage V (p. 203). According to Kashubeck-West and Saunders,

Regarding the relationship between feminism and psychological well-being, the results revealed that women who scored higher on more advanced stages of feminist identity reported higher levels of overall psychological well-being. In addition, women who scored higher on less developed stages of feminist identity reported less overall psychological well-being. (p. 208)

They derived that the relationship between feminism and psychological well-being is relevant.

In 2007, Abigail Stewart and Alyssa Zucker researched the correlation between women's ages and feminism. There were 333 participants who were alumnae of the University of Michigan in three cohorts: Class of 1951 or 1952, Class of 1972, and Class

of 1990 or 1992 (p. 139). They provided the first empirical evidence in support of Stewart and Healy's (1989) theory, by confirming that the impact of social events in childhood begins to formulate one's conscious identity, individual values, and expectations of the world. They found the youngest cohort held feminist gender-related beliefs as children and adoption of feminist ideologies or identity at an early age, the middle cohort had personal experiences with new opportunities which helped their feminist identification, and the oldest cohort desired the prospect of liberation but came to age during the period of rigid gender roles and remembered feeling the scarcity of personal opportunity. They mention that Betty Friedan's, *The Feminine Mystique* (1963) was released when the oldest cohorts were young adults, but they had previously made life commitments. According to Stewart and Zucker, "studies such as this may help to contextualize generational struggles among feminists and provide greater opportunities to build coalitions across generations" (2007, p. 144).

Methodology

Introduction

My desire was to study how women feel about feminism. My research question was: What are the prevailing women's perceptions, beliefs, feelings, and experiences of feminism and gender discrimination? This section includes my study's research approach. Beginning with an in-depth description of qualitative research, and ending with detailed information on my research approach and design. According to Creswell (2003), "one of the chief reasons for conducting a qualitative study is that the study is exploratory" (p. 30).

Method

"Everyone should be in support of feminism, because feminism is positive in its core goal of equality of women and men." I can make that statement, and some may believe me, but is it true? Furthermore, why do I believe that? Do I have any proof? Qualitative research embarks on the quest of validity or negation of my statement. My statement is my theory from my personal belief. According to Marshall and Rossman (2006), "Tacit theory together with formal theory help bring a question, a curious phenomenon, or a problematic issue into focus and raise it to a level at which one might generalize about it...Research takes a theory and potentially evolves it into formal theory, concepts, and models" (p. 31). Research can be done quantitatively, qualitatively, or mixed using both. Quantitative research is proof by numbers (Creswell, 2003, p. 18). It

is essential to do qualitative research, because it gives the meaning behind the numbers, by highlighting the lived experiences of the participants (p. 18).

According to Marshall and Rossman (2006), qualitative research is a broad approach to the study of social phenomenon (p. 2). They describe five characteristics of qualitative research: takes place in the natural world, uses multiple methods that are interactive and humanistic, focuses on context, is emergent rather than tightly prefigured, and is fundamentally interpretive” (p. 3). There are qualities of the qualitative research that I will need to envelop. They believe that the researcher must acquire the following traits: views social phenomena holistically, systematically reflects on who she is in the inquiry, is sensitive to her personal biography and how it shapes the study, and uses complex reasoning that is multifaceted and iterative (p. 3). Research is vital since it can evoke positive change. Qualitative research is a systematic approach of discovering, documenting, and explaining the human experience.

Research Approach

According to Tellis (1997), “case studies are multi-perspectival analyses” (p. 5). Tellis (1997) believes that the researcher gives a voice to the powerless or voiceless. Case studies are images of real situations that provide a situation for others to investigate. Case studies typically involve complex issues where there is often no single correct answer- you may be asked to select the “best” answer given the situation (Arthur Lakes Library, 2007, p. 1). Furthermore, Robert K. Yin, a well-known case study researcher says;

Case study methodology, by investigating phenomena in their real-life context, can be a very important tool in opening the “black box” of how interventions and program effectiveness are linked. This is an advantage over traditional experimental and quasi-experimental designs which may measure outcomes and some process variables but fall short in dealing with the dynamic that is inherent in community-based collaborative initiatives. (Anderson & Horsch, 2006, para. 2)

According to Marshall and Rossman (2006), “studies focusing on society and culture in a group, program, or an organization typically espouse some form of case study as a strategy” (p. 55). The phenomenon that I have chosen is feminism. I want to reveal the beliefs of women today. I choose to use the case study methodological approach for my journey in qualitative research.

Research Design

Part of my qualitative research quest began with the process of data gathering and analysis, collecting data, and interpreting the data. There are different paths to qualitative research including case study. “Case Study research is a time-honored, traditional approach to the study of topics in social sciences” (Garson, 2007, p. 1). Based on the work of well-known case study researchers: Robert E. Stake, Helen Simons, and Robert K. Yin: Sue Soy proposes six steps. I decided to follow the steps proposed by Susan Soy. The six steps are:

- Step 1 determine and define the research question

- Step 2 select the cases and determine data gathering and analysis techniques
- Step 3 prepare to collect the data
- Step 4 collect data in the field
- Step 5 evaluate and analyze the data
- Step 6 prepare the report (Soy, S., 1996, p. 1).

Researcher Statement

At the age of 32, I am the oldest of my parent's combined thirteen children. Solely my father raised his nine children. My father is the most honorable, courageous, sentimental, caring, intelligent, and truly amazing person that I know. My father is a black man. My mother is a white woman who is supportive and encouraging. Due to their color, my parents experienced prejudice during their relationship. Unfortunately, sometimes this prejudice was from their families.

Growing up with a single black father, my family was never in line with society's view of a normal family. My father struggled in silence to maintain his family. Additionally, he suffered extreme unmitigated discrimination from the State of Alaska's Child Support Division and Court system. It took years for him to clear his name and to receive some justice. Growing up, I witnessed a bit of the injustice done to my father, but nothing compared to the depth and magnitude of discrimination that he experienced. I used to read my father's drafts of letters to the editor prior to his submission to the Anchorage Daily News. I would to wonder why my amazing father was so misunderstood and abused.

My father instilled several characteristics in me that are pertinent to my choosing this research subject. First, I have an automatic parental instinct; by this, I mean that I have a profound concern for those in my care. Secondly, I encompass an intrinsic desire for equality for all.

Data Collection

Institutional Review Board

When research involves human participants, the researcher must receive authorization from IRB. I applied for and received approval which was a relief.

Population

This study included Alaska Pacific University women who are Anchorage residents and currently enrolled in the Degree Completion Program as the chosen population for my research. I chose these women, because they are my peers and I wanted to know about their experiences and perceptions of feminism and gender discrimination.

Criteria for selection

My participants were women at least 18 years old, spoke English, and had knowledge or experience of the term feminism. I chose a few criteria, because I did not want to limit my selection pool or eliminate candidates. I wanted participants from different generations. Ideally, I wanted to have two participants from these three generations Boomers (1946-64), Xers (1965-83), and Yers (1977-97) (Leebov & Scott, 2002).

I choose to start with the Boomer generation, because these women were alive in the process of the most significant feminism movement. I wanted variety in generations to discover any commonalities in perceptions in each generation or across the generations. I thought that it would be interesting to see if there were any generational difference in what they believe feminism is and what the future of feminism should be.

Process for sample selection

My process of selection was convenience. According to Miles and Huberman (1994), “convenience saves time, money, and effort, but at the expense of information and credibility” (as cited in Marshall & Rossman, 2006, p. 71). A mass email was sent to the students of Alaska Pacific University Degree Completion Program through the director of the program. I have attached the email invitation in Appendix A. Being that participant response was voluntary helps to establish validity and credibility of research. I received six responses, which was my goal. I was able to interview five participants. Due to lack of time in her schedule, my sixth participant was unable to be interviewed.

Instruments

For my research project, I chose to use two instruments a demographic survey and an interview schedule. First, a demographic survey that is included in this document as Appendix B. A demographic survey is a tool to identify my participants in the population. In addition, it is a context to place the individual in my study and individual interviews. The second instrument is an interview schedule and it is included in this document as Appendix C. The interview schedule consists of six questions that I used to guide me

during the individual interviews. The questions are open-ended questions. My goal was to have ideal position questions to bring forth information and opinion (Merriam, 1998, p. 78). According to Marshall and Rossman (2006), “a study focusing on individual lived experience typically relies on an in-depth interview strategy” (p. 55). According to Creswell (2003), “in interviews, the researcher conducts face-to-face interviews with participants...these interviews involve unstructured and generally open-ended questions that are few in number and intended to elicit views and opinions of the participant” (p. 188). Evoking the stories of the participants is my goal.

Room setting and individual interview process

Prior to the interviews, I sent the consent, demographic form, and the interview questions to each participant. The consent is Appendix D. I allowed each participant to select a nickname on the demographic survey. This nickname will assist in keeping their identity unknown and allow my participants to remain confidential. I tried to make my participant as comfortable as possible. We met in personal settings. A few interviews were done in cars, because we were unable to coordinate time at a private location. I was willing to have the interviews at my home or I will go to theirs, but this did not work out. I had a digital recorder positioned closely to record the interviews. I enjoyed the ease of the digital recorder. The one downfall is that it picks up a static signal when cell phones ring, even when they are on vibrate. This static muffled a few moments in each interview.

Once settled, I asked my participants to read and sign the informed consent form (Appendix D) and fill out the demographic survey (Appendix B) if they had not

previously. After forms are completed, I reintroduced my topic. Lastly, I informed participants that I have the recorder solely for the purpose of transcription of the interview, that it should be around 40-60 minutes long, and that I would be sending them the transcript for their review and approval.

According to Marshall and Rossman (2006), “qualitative, in-depth interviews typically are much more like conversations from formal events with predetermined response categories” (p. 101). I maintained eye contact. I did this to make them feel more comfortable. I wanted honest, natural responses. Following, I wrote my field notes.

Later, I went through the grueling process of typing over 72 pages of transcripts from the interviews. I sent each participant their transcript for approval, and I made the necessary corrections. This step creates validity and credibility of my research, because they have approved the transcripts which my research is based on. At the conclusion of my research, I will destroy all consents with participant information and delete the file on my digital recorder.

Data Analysis

After interviewing and typing transcripts, my next step was to begin the process of data analysis. A qualitative researcher has a wealth of options in their decision of how to analyze their data, since there are numerous ways to scrutinize qualitative data. “Qualitative data are exceedingly complex and not readily convertible into standard measurable units of objects seen and heard; they vary in level of abstraction, in frequency

of occurrence, in relevance to central questions in the research.” (Marshall & Rossman, 2006, p. 155).

I decided to use the seven-step process presented by Marshall and Rossman. The steps are 1) organize the data 2) immersion in the data 3) generating categories 4) code the data 5) offer interpretation 6) search for alternative understandings and 7) write the report (p. 156). The foremost step is to organize the data. The data is the transcripts of the individual interviews. Previously, I received the approval of each participant for use of the transcript. Initially, I sorted the data collected into an orderly fashion. In addition, I checked my field notes for possible editing errors. The details of who, what, when, and where of my data were logged for reference. There are software programs available to assist in this process, but this software has its limitations depending on the information given and requested. I have chosen not to use a program.

“Qualitative data analysis is a search for general statements about relationships and underlying themes; it builds grounded theory” (Marshall & Rossman, 2006, p. 154). To immerse oneself into data is to plunge into it. At this step, I read and reread the transcripts. The voices of my participants will be in my mind. Their voices are their quotes and statements. I was searching through this data to retain and to interpret further. “The process of category generation involves noting patterns evident in the setting and expressed by participants” (p. 159). This step involves sifting through the data to develop themes from the statements made by the participants. I was attempting to connect the participant’s statements. From the voices of my participants, I developed a list of themes

and sub-themes. The most fundamental operation of data analysis is the linking of the relevant classes of subjects to the properties that characterize them (p. 156).

The next step was coding the data is the process of labeling the data with codes. Initially, I tried to code with different colored highlighters, but this was time consuming and a nuisance. Therefore, I developed a coding scheme. My coding schemes were abbreviations. Once the schemes were determined, I went through the data and placed the codes. The interview questions were in order for all interviews except for one, which allowed ease in locating answers. “As the researcher codes the data, new understandings may well emerge, necessitating changes in the original plan” (Marshall and Rossman, 2006, p. 161). “Raw data have no inherent meaning; the interpretive act brings meaning to those data and displays that meaning to the reader” (p. 157). “Qualitative analysis requires some creativity, for the challenge is to place the raw data into logical, meaningful categories; to examine them in a holistic fashion; and to find a way to communicate this interpretation to others” (Hoepfl, 1997, p. 6). Using the voices of my participants, I have offered my analysis. My analysis is my succinct interpretation of the emerged themes.

Findings

This section includes a description of the demographics of participants and the themes discovered during the analysis of the transcripts. The major themes in this section were: gender discrimination, childhood home for all participants. The theme for the feminists was children. Having a 50/50 domestic responsibilities split relationship at home was the theme for the nonfeminists. There were 5 solid questions with 2 possible back up questions: How would you describe your past experiences concerning feminism or gender discrimination (in school, work, leisure, home, or other), who was the most influential person in your past and why, how would you describe the current situation of the women in America, tell me about a current experience with regard to feminism or gender discrimination, what do you believe the goals of feminism have been and/or should be, how would you describe feminism, what was the structure and dynamics of your childhood home, and what are the dynamics of your home with your partner. The back up questions were asked during the first interview, therefore I continued to ask them for consistency.

Demographic and Background Information

Demographic Information

Table 1

Demographic Table of Participant Responses

Participants	-----Feminists-----			--Nonfeminists--	
	Pina	Ann	Betty	Marie	Annie
Married	No	Yes	Yes	No	Yes
Age	27	49	60	26	55
Family Size	2	6	4	2	5
Education Current Level	Senior	Senior	Senior	Senior	Some College
Attend college immediately after high school?	No	No	Yes	Yes	No
Intermissions in obtaining college education	Yes	Yes	Yes	Yes	Yes
Are men and women treated equal in the U.S.?	No	No	No	Yes	Yes
Are men and women wages equal in the U.S.?	No	No	No	No	No
Is feminism alive today?	Yes	Yes	Yes	Yes	Not sure
Is there a necessity for feminism today?	Yes	Yes	Yes	No	No
Are women united or divided	Divided	Divided	Divided	Divided	Don't know
If you are a feminist, do you believe this empowers you?	Yes	Yes	Yes Definitely	N/A	N/A

Participants ranged from 26 to 60. There were two participants from Generation Xers and three Boomers. All participants are in a relationship, the Boomers are all married. Initially, the position of employment was included on the demographics, but it was removed to assist in the anonymity of participants. The Generation Xers do not have children, and all three Boomers have children, one has children at home. Each mentioned that they had interruptions in obtaining their college education. The single consensus belief was that they all believe that men and women wages are not equal in the U.S.. The participants consisted of three feminists; Pina, Ann, and Betty, and two nonfeminists; Marie and Annie. Age did not play a factor in this grouping. The nonfeminists stated in the demographics that men and women are treated equally in the U.S., and they said there is no need for feminism today. They believe that feminism succeeded and that there is no longer a requirement for feminism in our society today. The three feminists believe that men and women are not treated equally in the U.S., that there is a need for feminism, and that being a feminist empowers them. The feminists feel that there is a need for feminism with statements regarding feminism as a celebration and as a feeling and of the goals as encouragement to attain and empowerment. The following are selected demographic questions and answers to provide a context of the participant's opinion of feminism. The grouping continued with the answers of these questions.

What do you believe to be the goals of feminism?

Equal pay and treatment for women. -Pina

For women to be permitted and encouraged to attain success in employment, social circles, and family life with no barriers. -Ann

Empower women to take charge of their lives. -Betty

To advocate equality for women. -Marie

At first, I thought it was to be treated equally and to be paid the same amount for the same work. Now, I'm not so sure what the goals of feminism are. There seem to be a lot of angry women who want to be men that are involved in the feminist movement and have some sort of agenda. -Annie

How do you feel about feminism?

I feel that it is important for all women to be treated equal. -Pina

I believe that this is too much emphasis in the media on equality for women and men rather than celebrating our differences. -Ann

Still have a long way to go. It's a man's world. All women really are feminists at heart "naturally". -Betty

I am thankful for what it has done, but I believe that society has basically reached a point where it is no longer needed. -Marie

I don't feel I want to be associated with feminism. I think, for the most part, the movement has already accomplished what it set out to do. In some instances women are still not treated equally or paid equally, but because of their influence

in changing laws, things are much better than before. I don't think men and women will ever be treated totally equal in the business environment. -Annie

How do you feel about women with the opposing opinion of feminism?

I am for feminism. They should be more educated. -Pina

They are entitled to believe whatever they want, but I feel they need to be careful to ensure that their actions and opinions strengthen women and do not distract from the point of equality. -Ann

Women are very defensive about their life choices. Some women have more options. -Betty

I believe that it has brought women to their current position, and there is no longer much need for it. -Marie

I don't know many personally. The ones I observe in the media seem angry and I'm not sure what they want to accomplish. I do not believe in some of the women's rights that feminism is trying to promote. -Annie

Define Feminism

Ceasing the unequal treatment of women. -Pina

The celebration of women and womanhood. -Ann

A feeling of liberation from men's control. An empowerment. -Betty

Movements and theories that are concerned with gender differences and to advocate equality for women. -Marie

Organized activity on behalf of women's rights and interests. -Annie

Background Information

During the interview, the participants were asked to describe the current situation of women in the U.S.. This is included to provide a foundation of the views amongst the participants. They expressed how women holding themselves down, women approaching the world, women situation at home, women will always be unequally paid, and women need to support each other.

The women are the ones that usually have to juggle their career and their baby at the same time. I think that usually the woman is the one that has to call in and say that their baby is sick. The man does not usually call in to say my baby is sick, and I need to take care of the baby. Usually the mom has to do that. It is easier for men with their careers. -Pina

Now, it is more respectable for a woman to be home with her children, but she still wants something else. It is cyclical. It is ok to be at home with the kids and then it is not ok to be at home with the kids. It is ok to be in the workplace, and then it is not...In looking at how that works within our culture, I think that we have a level of responsibility. It is not only would men wake up and realize that we want to have a voice. We need to figure out how to conduct ourselves in our lives to make those things happen. Nobody is going to give it to us. It is finding a way to be feminine, to have good character, and to have strength that we want, but to be able to find a way to also be respected without demanding it. It is how we are approaching the world. It is our responsibility more than culture or society, and the expectation of how they should be treating us. It is how we need to act. -Ann

I think that a lot of feminism is the whole idea that women need to get together, and be in it for each other...I think that the reason women get paid so little is that we let people pay us so little. It started out that we never got any money, and it has never really changed in these positions...We have to be concerned about the woman down there who really has a tough life. I do not know if it will happen... I think that women need to support women more. We have women who are governors to women who are abused at home. Sometimes they are one in the same. -Betty

Women are still considered the weaker sex...I am very pro women, but I see how they exclude themselves. But in a sense, they do it to themselves. I have never seen a woman not succeed, if they really wanted to. I cannot say that I have seen many women held back, because if they really wanted to do it they can. It is motivation. I think that we have gotten over the hump of equality. I think that we are at the point that it is up to the individual. It goes for men too. If they do not want to do it, they will not. They do not get it automatically, because they are a man. They have to work for it. -Marie

I do not pay that much attention, honestly. I think that there a lot of women, being treated fair. At least that is how it appears. Salaries are not equal, but they are closer. I do not know that they will ever be equal. I would hope that someone else would care enough about it to do something about it, because I do not. -Annie

In looking at her past high school and college years, Betty explains her sentiments of her experience in the 1960s.

When I was in high school, all we cared about was what color eye shadow that we had on, and who we were going out with. In those days, the best thing you could do was be a housewife. We all aspired to be housewives. That was all that we ever hoped for, and the only reason for going to college was to find a man and to get married.

All participants were asked about their role model. This is included in the research, because I believe that it provides a foundation for each participant personal reflection of their lives and of their declaration of who they deem as their role model, the most influential people in their lives.

I do not have one that was most influential. My mom does not really know the culture. I guess, one would have to be my boss. The one that did not want me to embarrass her, but we got along really well. It kind of made me mad that she said that, but she was a mother figure. I would go and talk to her about problems. -Pina

That has always been difficult for me, because even from my childhood, I cannot think of anyone that I always looked up to, other than God. I look back, and I see where God saved me along the way without me even knowing it. It took me a

long time to figure out that was my saving grace. So, as far as a person, probably my husband, my husband is a good man with strong morals. -Ann

First of all, it was my mother, because my mother was very independent, but I saw her independence and personality shriveling up, because of the way she lived and the decade that she lived in. I do not think that my mother wanted to stay home. I think that she would have been happier going out to work. She did not drive. I think that she was very independent as a young girl. She used to run across bridges when the bombs were going off. My mother was gutsy, so you went from that to someone who was totally overshadowed by her husband in this little house. So, I knew that I did not want to be like that. So, she really impressed me... The other person that has really impressed me is my dear friend who is a teacher. She is the one that told me to go back to school. She told me that I need to do it. I look at what she does and she is amazing. She teaches French and English. She is constantly going. She really cares about women, and girls. -Betty

As far as work goes my father, I am a lot like him. I am a hard worker as he is, and he has done well for himself. He has shown me that hard work can pay off, and you can go far by putting in the work. Both of my parents, they encouraged me to get the college education. -Marie

My sixth grade teacher because she believed in me. She recognized my talent. I loved to sing and I sang in the choir. I never thought that I could sing a solo. She would always push me to try different things and to step out of my comfort zone. Try singing a solo; you did a really good job. Your voice is great it is not as strong as other people's voices. So here is a microphone, it will take care of that. Do not be afraid. Now, my husband supports me in whatever I want to do. He always tells me that I am doing a good job. He is proud of me for going back to school. I cannot get enough of that. -Annie

*Themes**Experiences of Gender Discrimination*

Profoundly, the research shows that gender discrimination has many forms and is alive in society still. All participants have had past and or present personal experiences of gender discrimination, with the exception of Marie who did not discuss any past

Table 2

Theme Index

Description
Experiences of Gender Discrimination
Childhood Home
Situations with and Feelings towards Men
Feelings towards Women
Children

experiences. Currently, the nonfeminists are experiencing gender discrimination at work, but they deal with it or they believe that it is based from a religious perspective. Annie, a nonfeminist has had significant past experiences in a multitude of settings, accepts that women will never be equal. The nonfeminists despite gender discrimination are content with their lives.

The situations are divided by environment: home, work, school, and other by past and present.

In home past. Annie discusses her previous marriage.

I was responsible for everything in the house, children, cooking, housework, and laundry. He did yard work, shoveled snow, and fixed things. It was never equal. He tried, because I complained. -Annie

When I got pregnant, he did not want me to work. So, I thought why work when he will take care of me, and I can stay home with the kids. I stayed home with my kids the whole time that I raised them. I went back to work for about a year and he could not take it. We were not ones to share any duties when it came to housework or children. That was not his idea, he did not want to do it, and he had a stressful job. -Betty

In home present.

I feel that I am the keeper of the house. I am responsible for the meals and for taking the children where they need to go, falls more on me than on him. The bulk of all domestic responsibilities still fall on my shoulders. -Ann

My husband expects to be waited on hand and foot no doubt about it. They might pretend, and say they do not. Even his friends are pretty much the same. -Betty

In work past.

When I started working, you were pretty much a secretary. Most everyone was going to college, but the jobs that women went after were not professional. For me career wise, I did ok without a college degree. -Ann

I felt in the workplace I got many mixed messages. I think that men were not at a place yet to know what to do with women in the workplace. Women were ready to go. Men had a hard time viewing us, not as equals, but as worthy of taking over some of their roles, and challenging their opinions. -Ann

I can remember two men specifically that I worked with that were the upstanding Christian men that you would never think, because they were the good husbands, they did not participate in all of the partying with the hookers. Yet in the hallway, they would stop me and they would say the most outrageous sexual things to me. If I had told anyone, no one would have believed me. This got creepy. I felt that I did not have any recourse. I did not have anything that I could do about it, so, I felt trapped. -Ann

I got a job as a tax secretary, because I had always been a secretary. It was a very sexist era; there is no doubt about it. If you could work in you cute little pumps and your dress, you were hired immediately. You were just another slave, but instead of at home you were in the office. -Betty

In work present.

I think that at work they do not treat the women the same as they treat the men... I know that I have been passed over for promotions a couple of times. In general, I think that it was because I am young. I am a young female that they do not think is capable of moving up to where I need to move up to. So, I had to fight to move up. -Pina

For work, I would say that as far as feminism goes it is more on a religious standpoint. We have a lot of Mormon people in our organization. In their beliefs, it is seldom that you see women in positions of power. They feel that women should be at home with children. I have not seen a lot of women move up in the ranks in my place of employment. They tend to hire more Mormon men. I have not seen a woman be promoted. It is all men. -Marie

Every now and then, I do, because I am in management administration. The CEO does not always support me and back me up. It makes my job more difficult, but not enough to make me find another job. -Annie

In dealing with her current situation at work with a lack of support from her boss

Annie debates internally about the situation and decides to deal with it.

I try to analyze when I ask him, because I should be expecting it. But most of the time, I think is it that important. Can I be flexible? Yes, I can. I have learned to live with it. Until the time I do not like it anymore, I will put up with it. -Annie

In school past.

My fourth grade teacher in Catholic school was a nun and she did not like girls. The class was 48 children, 11 girls. If anything went wrong, it was one of us that did it. I do not know where this came from. I remember that she would pick on us. She would stand us up in front of the class and ridicule us until we cried and the rest of the class was laughing at us. One time she called my mother told her some things about me. When I got home, I got a spanking. -Annie

Other past.

I was on the leadership board and I was leader of the prayer group. Yet, my pastor treated me as if I did not matter, because I was single and I was a woman. I felt this strongly from him. I thought it was strange that he would have me in a

position of leadership. I did not have what he would consider standing in the community, because I was a single woman. -Annie

Other present.

I know that one thing that I do is when I go to the mechanic, I make sure a male is with me, because, I have been gypped a couple of times when I was by myself. They think that I do not know what I am doing, because I am a woman. Later, when I brought a guy in there they told them a different story. -Pina

I do not pay that much attention to prejudice against me unless it is blatant. I am a very private person. I do not get those kinds of reactions to me. -Annie

Childhood Home

This is the second and last universal finding with all participants. Each are products of a childhood home that they did not want to replicate, from watching a submissive complaining mother, being the caretaker of siblings at the age of five, to having a manipulative mother. Ann was the sole participant who was raised in a single parent home; all other participants were raised in a two parent mother and father home. I have chosen a quote from each participant to give examples.

I would say 80/20. My dad did nothing. He made all of the money. It was definitely a male/woman role relationship as far as the chores. I think that she felt that since he made all of the money, he could sit on his butt and do nothing. I do not think that she liked it, but she is not very strong. She gripes about it, but she does not do anything to change it. I thought that was normal. I realized that I did not like it. -Marie

I think that molded my perceptions. My dad was sweet to me, but with my mom I think that he was a dominating man. He wanted my mom to stay at home, and she was the one who was supposed to cook and clean and do all of that stuff. He was the one who was supposed to work. I think that this from their culture. She worked too, because they did not have enough money. She worked, and stayed at home to watch us too. He expected her to take care of the home too, with no help from him. -Pina

So, I had a very strong female influence. It was not favorable. My mom was a working mom who was very unstable. She used her womanhood. She had several husbands and several boyfriends. She manipulated men to get what she wanted. So, I had that influence. From that, instead of going that route, I took that, as that was not the route that I wanted to go. -Ann

6 daughters, no sons. Mom did nothing and we did all of the housework. Mom and dad were both at home. Dad did a lot of chores. Mom worked, but not until I was 12. When I was 5, I was made responsible for my little sisters. Watch them and keep them out of mom's hair or she would yell a lot. I can remember my mom would complain, so dad started to do laundry. He needed clothes for work and she was not doing anything. -Annie

My mother never worked outside of the home. I think she battled with a lot. It was the day when the woman would have an apron on and give the Father the martini take his shoes off and say oh dear you had such a hard day at work. It was not acceptable for a woman to work outside the home. I do not think that my mother wanted to stay home. I think that she would have been happier going out to work... I saw a very frustrated woman...overshadowed by her husband in this little house. So, I knew that I did not want to be like that. -Betty

Situations with and Feelings towards Men

All participants are in relationships. The theme presented was having a 50/50 relationship with their partner at home by both nonfeminists. Marie has demanded that the relationship be 50/50 and she feels that her partner is accustomed to this situation, because she has not allowed it to be different. Annie's relationship is 50/50. She feels that it is a joint effort and it has been their entire relationship.

It is completely equal, if not he does more. I would say that he does more house work than I do. I cook meals, because I have more experience and it tastes better. I have never allowed him to be in that type of environment where I do all of the "woman chores". So, he has never thought that was normal in our relationship. Therefore, he does not expect it. I haul in the groceries and take out the trash the so called "man chores" too. I contribute too. We both do it. It is equal, and that is how I think that it should be...I am a very strong woman. If I start feeling at all

taken advantage of or that he does not own up to his part, I definitely say something. -Marie

It is equal. We both take care of the kitchen. We both cook, but because of the kind of job that he has when he is at work he is gone. When he is home, he has dinner ready for me when I walk in the door. Sometimes, I will call him when I am on my way. He will ask me what I want, and he has it ready when I come home. I cannot believe it. We share housework. He hates doing the bathrooms, so I do it. He does not mind vacuuming; I do not like vacuuming, so it works well for us. We both do laundry. We do it together. -Annie

Feelings. The participant's perceptions varied. Marie sees strength in male behavior, and Ann recognizes the power of the ego. Betty has current experiences with men that have remained in the 60's mentality.

Men do not gang up with each other against other men. I think that men can function in high stress situations, and not be nasty...I have seen men before who are all up for the same position but they are still friends. One of them gets it, and there may be a couple of hurt feelings, but they get over it. Women on the other hand would be enemies. -Marie

I think that there is a lot of ego involved from a man's perspective. A man needs a lot more emotional support. They need to be stroked, to be reminded, to be rewarded, and to be acknowledged. -Ann

My husband will get together with some of his older friends, and some of those relationships I look at. I cannot stand some of those guys, because they are still thinking in the 60s type of mentality. They are demeaning. There is one couple, his wife is like a slave, and it drives me crazy. He says, "Hey Linda, get me a drink". Well get yourself a drink... I have such a hard time with some of my friends. They say well my husband is home tonight so I better get home. I think who is running your life...I do not think that most men ever change. I do not think that men have changed at all. The guys were out having a good time, and I think guys still do that now. -Betty

Feelings about Women

There seemed to be strong beliefs about women based on personal experiences and witnessing the experiences of others. Marie had several negative experiences with women at work. She believes that women are lead by emotion which is a sign of weakness and not a characteristic of leaders. Furthermore, she believes that women waste time and energy with their negative behaviors and that women maintain their lower position with their lack of concern and fighting each other. Being a young woman, Pina was over looked for promotions at work. In fact, she had to demand advancement. Ann believes that women are task oriented and do not require excessive praise and that women are not emotional, but often are labeled that way. She feels that women are developing a stronger voice. Betty has witnessed how women in power use it over women in lower positions at work. She had recently attended a party where all of the women were trying to impress each other as if it were a competition, and she does not agree with or understand this behavior which she feels may be linked to insecurity. Furthermore, she believes that women are saying that they are liberated, but women are working twice as hard working at home and at their job.

I think that women are highly emotional. Emotion as in crying or emotion as upset; women wear their emotions on their sleeves...I recently got out of a discrimination case. We had 2 women that worked in the office that I work in that said that I had special treatment. Yet, it was how they behaved. -Marie

In my prior position, I had 3 women that did not like me, because they thought that I was always striving to be #1. I could have easily had them fired...I think that women naturally keep themselves down and each other down, because they

are to busy feuding and attacking each other rather than trying to strive or encourage. -Marie

When I was at the bank they did not want me to move to corporate. She was afraid that I was going to embarrass them, because I was a young girl. I think that it is mostly young girls like me that get that reaction. -Pina

I think that a woman can do the same things a man can without the emotion. Yet, we are tagged as the emotional ones, but we do not need all of the ego boosting stuff that a man needs. -Ann

I do believe that women feel that they have a voice more. Whether it is political party, within an organization, in a relationship, or in our day to day lives, I think that voice is getting stronger. -Ann

I noticed it when I was court reporting, there were not many women attorneys, but they were the worst people in the world to deal with. They had the biggest chip on their shoulder. They were the most condescending people in the world to other women. It was like that had to prove something. The men did not think they were good enough. So they would show the women. -Betty

One thing that I do see is that the support staff which is obviously women. I see women who treat other women rudely. They are critical to the functioning of the place, but nobody treats them as so. I think that our only hope is that women support other women. I think that is the key to it. Often times, it is not the case. Like in organizations, women in power take advantage of it. If they do not have that power over men, they use it towards other women who are in lower positions than they are. -Betty

I see that with women all of the time, very insecure about where they are, and trying to prove themselves. I think that a lot of the time when they get dresses up that it is for other women. I think that the way that we are all going to make it is to bond together, and be there for each other. -Betty

We are not in some big challenging contest, but women are always in some kind of contest. We do not have anything to prove to each other. -Betty

Women think that they are liberated now, but they still go out and work. Most of the time, they have the responsibility of the kids. I think that the woman carries the brunt of all the responsibility. She has a job and she works, but now she does twice as much as she did before. The men do not seem to be doing twice as much.

I hear these stories about he is so helpful. Maybe they lucked out, but I refuse to believe it. -Betty

I know their husbands dictate what they do. They are not independent at all. - Betty

Children

This theme was universal for the feminist participants, because all three feminists mentioned children in their discussion. Pina does not have children, but she is concerned with how to arrange her life when she decides to have children. Currently, Ann is raising two daughters and she is concerned about the proper method to raise a daughter in our society. Betty reflected on her experience raising her son and daughter, and their differences. She has views on society's troubles in how we raise our sons. Also, she thinks that we should be raising our daughters by example.

I am not sure when I graduate; it will be my child bearing years. So, when I graduate, it will be the time that I wanted to start having a family. I already know that I am going to take a year off. I set that for myself. So, I am not sure if I need to quit my job, or what I am going to do about my career. If I start my career, I am going to have to take a year off, because FMLA is only 12 weeks. -Pina

I think about how I raise a daughter in this age. That is independent, smart, beautiful, sexual, feminine and all of the things that I want them to be, because again I think, that society will permit them to be those things. I want them to go to the best school that they want. I want them to have great careers, to have loving families, or to go sit on the street corner of Paris, if they choose. I want them to have every opportunity, but how do I raise them to feel that they do. Maybe they do. Maybe feminism is changing, so that they do feel more equality. -Ann

Oh, I will tell you with the men. It is how we raise our sons. I found myself falling into the same trap that my mom did with my brother. You tend to bend over backwards for your son, but have high expectations of your daughter. -Betty

With schoolwork, they are like that. My son would do what he needed to do to get the good grade. She would study all night...She does not have the expectations of having us take care of her like he does. I do not know if men will change. Society is a certain way. Boys look around and see it. -Betty

I think that the key to it is raising our daughters to expect more and to be sure of themselves. The only way we can do that is if we expect a lot of ourselves and show them that this is possible... I want her to be very secure and make a lot of money. To have the ability to do it and not to depend on anyone else to take care of her, I just do not want that. -Betty

My Interpretations

Betty Friedan (1997) wrote about the condition of society two generations post *The Feminine Mystique*. She wrote;

Many women's jobs, especially those contingency jobs, are not brilliant careers, but poll after poll shows women today feeling pretty good about their complex lives of job, profession, and their various choices of marriage and motherhood. Women feel that zest still, with so many more choices than their mothers had, since they broke out of the feminine mystique (p. xix).

Each participant expressed this, for example Ann stated,

I think that women, in general, are getting stronger in having a voice. Whether it is political party, within an organization, in a relationship, or in our day to day lives, I think that voice is getting stronger.

The condition of women is better. Thought, the research showed that in the minds of the nonfeminist participants there is acceptance of the fact that women have not reached the status as equals, the view of a boomer and a Xer. In contrast, the feminist believe that

there should be equality, the views of two boomers and one Xer. Betty stated, “It is amazing how far women have come, but I still think we have a long way to go.”

The consensus of the research was that women are not protected from gender discrimination. All participants had experiences with gender discrimination which correlates with the literature (Asquith, Doyon & Lott, 2001; Klonoff & Landrine, 1995). Correlation was found with Zucker (2004), in that some women fail to see a need for action. Yet, unlike the findings of Zucker (2004) and Stewart and Zucker (2007), personal experience at any stage of development may not always be a motivator of forming a feminist identity. All participants appeared to have a positive well-being, which may support the belief that a feminist identity is connected to a positive well-being as in the research by Kashubeck-West and Saunders (2006) and Yakushko (2007). Connection was found with the research of Crawford, Liss, Morosky, and O’Connor (2001), in women might agree with some of the goals of feminism, but do not label themselves as feminist.

The research revealed the prevailing beliefs of the participants concerning feminism and women, and there were an assortment of views. This connects with the findings of Crawford, Hoffner, and Liss (2000) that feminism is complex. Furthermore, they found that a woman who is unsure of her feminist identity is an enigma (p. 282), as did the research. Unlike their research, there was no mention by the feminist that they had women’s studies course work and that it was a contributing factor to their feminist identity.

Possibly there is a need to educate on a broad scale the experiences of women to show that gender discrimination remains a part of our society. This education may elevate the stressors and competition that have been experienced by the participants. The participants views of other women were not always positive as expressed by Marie “I think that women naturally keep themselves down and each other down, because they are too busy feuding and attacking each other rather than trying to strive or encourage.” She had personal experiences with malicious women at work which unites Clenora Hudson-Weems (2001) discussion of Toni Morrison’s statements of how women treat other women cruelly everyday (p. 137). The research showed that the participants have been mistreated or have witnessed the foul treatment of women by women which shows that there is a lack of concern and unity amongst women.

Stewart and Zucker (2007) found that that women in their middle cohort felt the change of society in their experiences of new opportunities for women (p. 142). This sentiment was expressed by participant Ann’s statement,

I started in the workforce in the 1980s. I think that was a time where women were breaking down those barriers, and having the opportunity to attain success in business. Women were able to work hard and get out there. I think that molded my thinking of feminism, because that is how I felt. I felt incredibly excited to be working and to be able to do great things with my life.

In addition, this research correlates in the fact that some women were not able to make change in their life, but they believe that change is necessary (p. 143). The research found that the home life may not be ideal; however it is better than their childhood home.

Expanding on the principle of change, the research has shown that feminists desire a change for their daughters. It has been said that the plight of the women has similar developmental experiences of the minority group African Americans (Downing & Roush, 1985, p. 696). The feminist participants who are mothers shared the thinking of the mothers concerned with racism directly correlating to the findings of Banks-Wallace and Parks (2001); they were conscious, concerned, and proactive in ensuring their daughters have a different experience. This is expressed by participant Betty's statement,

I think that the key to it is raising our daughters to expect more and to be sure of themselves. The only way we can do that is if we expect a lot of ourselves and show them that this is possible.

Assessing the feminist participants using Downing and Roush (1985) model of feminist identity, deducting from the experiences and beliefs that they shared, they would be in stage IV, possibly stage V if they are performing some action regarding feminism in society. Profoundly exposed in the research was the importance of raising children and thoughts of childrearing to the feminist participants. Consequently, I believe that the model should include raising children as a potential aspect of Stage V, active commitment. In that some women have knowledge of the context of society and are concerned and engaged in ensuring they encourage, teach, and model positive behavior for their children. The research has shown that in two participants the process of raising children exemplifies characteristics of this stage. In addition, regarding the Downing and Roush model, the literature review and the research has shown that feminist lack cohesiveness and collective action which would show that society remains in stage III.

Opposing View

At this point, I have written my interpretation of the data. It is now time to question it. The search for negative instances and patterns is important. According to Marshall and Rossman (2006)”, Alternative explanations always exist, and the researcher must identify and describe them, and then demonstrate how the explanation she offers is most plausible.” (p. 162).

Gender discrimination was shown in the literature review. Profoundly, this research confirmed that women continue to suffer at the hand of gender discrimination. The alternative views could be that is how God intended it, that it is acceptable, or that the participants mistook or misread the situations.

Discussion

Limitations of the Study

The limitations to this study are that it cannot be generalized towards a universal society belief, due to the number of participants. There were five participants who are all educated, no single parent participants, and one minority, and this research analyzed the experiences and feelings of these participants.

Recommendations and Conclusions

Hindsight remains superlative. If I had it to do all over, I would have given an internet based questionnaire to the entire DCP women student body to obtain a broader base of opinions and feminist identity. The transcription of interviews is strenuous, but I would have attempted to add 4 more individual interviews. Adding 1 Xer, and 3 Yers would give equal representation of each generation. Primary relationships would have been a potential focus, because I am curious if that is the primary source of feeling, belief, and control for the nonfeminist. Moreover, I would have asked more detailed questions to participants with children; it was evident in the feminist participants that children were a supreme part of their lives. Lastly, one of the internet based questionnaires would have been reflective of a scale proposed from Downing and Roush (1985) to evaluate participants regarding feminist identity development.

This research has evoked many questions for me, and I believe that there should be research in the following:

- 1) What can be done about the double work of some mothers, i.e. working both inside and outside the home?
- 2) What are the current perceptions of generation Yers?
- 3) What can be done to assist the current condition of single parents and children living in poverty?
- 4) What is the current status of women of all ages regarding education?
- 5) What can be done regarding the negative behaviors of various women toward other women at work?

Despite the statements of my children “mommy you do homework all of the time”, I have thoroughly and painstakingly enjoyed my qualitative research quest. Blessed with amazing participants with interesting experiences, the interviews were thrilling and professors who guided me though with their encouragement, inspiration, and insightfulness. During this process, I was motivated to change my desired master’s degree major from business to psychology. Certainly, this would be after my children’s most desired and deserved vacation.

As an adult and parent of a son and a daughter, I am partially mirroring the role that I witnessed my father live as a single black parent. Compelled to seek equality for my sisters, my daughter, and other women, I question the situation of women in America today. I believe that women still suffer from inequality. Our society is flawed in its plague of discriminatory treatment of women, and that this suffering is not due to a

majority decision, because women are not a minority by number. The notion that equality has been reached is a fallacy, obviously some can accept.

“Every woman should be a feminist. Everyone should believe in feminism”. This is what I believe to be true. In my humble opinion, feminism is fundamentally a belief and desire for equality of the sexes with focus on financial and education. Everyone should have a positive view of feminism, because in its purest form it is for the enrichment of the lives of women. I have personal experience and family experiences that demonstrate that women are under paid, educated later, and live a dual responsibility juggling work and family life.

The research showed that gender discrimination does not choose its victims, in that all participants have experienced gender discrimination. Although nonfeminist participants were able to overlook the continuation of gender discrimination, in all, I believe that women must unite to insist on change. Possibly educating nonfeminist to the current condition and experiences of other women would enable them to have a positive view of feminism and a desire to want equality for all women.

Regrettably, women continue to be stagnated by division. Optimistically, these differences can be abolished if women sought to formulate consensus of feminism and its goals. If the women will lead, in time, the men will follow and society would change. Cultivated in the individual ought to be the desire to succeed, consequently the individual must take the necessary steps. Society has opened some doors, but not all; true equality remains a desire, not a reality. In essence, change begins with the individual, but the

power is in the cohesiveness of a universal consciousness, because there is strength in numbers.

If our nation consisted of women changing first within and applying this process in raising their children, potentially this could ensure that these children will not experience or perpetuate gender discrimination. Solely based on the fact that gender discrimination remains woven into our society, there remains a need for feminism. I believe that I am part of the change in the way that I raise my children, and I hope that women can finally set aside our differences and unite on the basis of elevating all to our justifiable role as equals.

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Appendix A

Email Invitation

Dear Future Participants,

My name is Tiana Mikes. I am a fellow degree completion student at Alaska Pacific University. I am currently working on my senior project called insight of feminism today. The purpose of this case study is to discover the beliefs and feelings of feminism for the participant women at Alaska Pacific University. My research question is what are the prevailing women's perceptions, beliefs, feelings, and experiences of feminism and gender discrimination?

If you meet the following criteria, please contact me directly.

- 1) Woman
- 2) Alaska Pacific University, DCP student
- 3) Anchorage resident
- 4) Over 18 years old
- 5) Speak English
- 6) Knowledge or experience of the term feminism
- 7) In generation Boomers (1946-64), Xers (1965-83), or Yers (1977-97)

If you have any interest in being part of my qualitative research project and you meet the criteria above, please contact me directly: 830-3662 or tmikes@alaskapacific.edu. Thank you for your time and consideration.

Sincerely,
Tiana Mikes

Appendix B
Demographic Survey

Study Nickname_____

Married Yes No

Age_____

Family Size_____

Profession_____

Education Highest Level_____

Education Number of Years_____

1) Did you go to college right after high school? Yes No

2) Were there any intermissions in obtaining your college education? Yes No

If yes, what were they?_____

3) Where did you obtain your knowledge of feminism? _____

4) Do you believe men and women are treated equally in the United States? Yes No

5) Do you think men and women are paid equal wages in the United States? Yes No

6) What do you believe to be the goals of feminism? _____

7) Is feminism alive today? Yes No

8) Is there a necessity for feminism in 2008? Yes No

9) Do you believe that women are united or divided in the feminism? Yes No

10) How do you feel about feminism? _____

11) How do you feel about women with the opposing opinion of feminism?

12) If you are a feminist, do you believe this empowers you? Yes No

13) Define feminism _____

Appendix C

Interview Questions

- 1) How would you describe your past experiences concerning feminism or gender discrimination (in school, work, leisure, home, or other)?
- 2) Who was the most influential person in your past and why?
- 3) How would you describe the current situation of the women in America?
- 4) Tell me about a current experience with regard to feminism or gender discrimination.
- 5) What do you believe the goals of feminism have been and/or should be?
- 6) Preface I will state, “Now that we have had this discussion of subjects relating to feminism... How would you describe feminism?”

Possible back up questions

- 7) What was the structure and dynamics of your childhood home?
- 8) What are the dynamics of your home with your partner?

Appendix D

LETTER OF CONSENT TO PARTICIPATE

Insight into Feminism Today

I am currently a student at Alaska Pacific University (APU) conducting a Senior Project over the coming five months. I would like to secure your voluntary participation in my research. You may choose to stop your participation at any time without penalty. All information will be handled in a confidential manner and identifiers will be removed in any materials that are circulated beyond the investigators. I expect that your participation will take approximately sixty minutes to do an individual interview.

I have decided to explore feminism. The word feminism evokes emotion in people. Feminism holds a stigma to some positive on to some negative. The purpose of this case study is to discover the beliefs and feelings of feminism for the participant women at Alaska Pacific University. My research question is what are the prevailing women's perceptions, beliefs, feelings, and experiences of feminism and gender discrimination?

Qualitative research is a systematic approach of discovering, documenting, and explaining the human experience. I choose to use the case study approach methodological approach for my journey in qualitative research. I would like to have two participants from these three generations Boomers (1946-64), Xers (1965-83), and Yers (1977-97). A total of six participants will have an individual interview. I will have a transcript made of the interview. This transcript will be completed and sent to each participant for review. At the conclusion of my research, I will destroy all interview tapes and consents with participant information.

A copy of this letter with the investigator's signature is yours to keep. If you have any questions about how this investigation is to be conducted please contact me: Tiana Mikes, 830-3662, tmikes@alaskapacific.edu, 7410 East 4th Avenue, Anchorage, AK 99504 or if you require addition information please contact my Faculty Advisor: Carole L. Lund, EdD, 564-8212, clund@alaskapacific.edu, 4101 University Drive, Anchorage, AK 99508.

I _____ (print name) agree to participate in the project as described to me.

_____ (signature) _____ (date)

_____ (sig. of Investigator) _____ (date)