

The cognitive weight of feminist mental footnotes in the current, social reasoning in Hispanic-America

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Author note

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Abstract

Feminism assumes that there are still some discriminations based on gender in the current society. We can review the evolution of Feminism along History and localize one of the most important and classic text about Feminism that has contributed to transmit feminist ideas among social opinions. The currently of those ideas in the present cognitive processing of individuals is checked. The results showed that some ideas about an allegedly, contemporary inequality spin questionably around the right to abort for women, the irrelevancy of women in society, the fact of that the antifeminist movements are against women, and the origin of women oppression in religion. We rise the question of if these beliefs are based on actual facts.

Keywords: Feminism, Psychology of Thinking, Reasoning, mental footnotes, social movement

According to Katzenstein (1987), Feminism visualizes that women constitute an oppressed group (compared to men). It is proposed that *gender* (a controversial term nowadays) determines structural inequality, rather than individual actions or circumstances (Martin, 1990). Therefore, Feminism allegedly seeks the transformation of social relations based on a supposed asymmetry and assumed oppression of women in both the public and private spheres (e.g., García & Valdivieso, 2005). From this perspective, it is shown as essential for women's rights (regarding equality and personal autonomy) the elimination of inequalities

between sexes (Gamba, 2007), in the social, political, cultural and economic fields (Mueller, 1987; Taylor, 1983).

However, Feminism is claimed to not constitute a dogma or an ideology (Jaggar, 1983; Marx Ferree, 1987) but a political theory and practice that takes many paths (Segal, 1999), taking part in several social movements that are in permanent dialogue with social reality (Montero, 2006). The origin of Feminism took place in the French Revolution (1789) and in its subsequent “Declaration of the rights of man and of the citizen”; based on legal individuality, liberties and political rights (Duarte & García, 2016). Subsequently, Olympia de Gouges claimed that the revolution had forgotten women, promoted the rewriting of the manifesto and renamed it as the “Declaration of the rights of woman and citizen” (exactly the same), demanding equal treatment in all aspects of life: public and private (Rivas, 2014). From then on, four waves of Feminism have been developed (cf. Dean & Aune, 2015; Duarte & García, 2016; Rowbotham, 1989; Threlfall, 1996) in regards to the mobilization for women’s rights (e.g., Cullen & Fisher, 2014). In this sense, in each generation, new approaches, questions, answers, debates, and criticisms are produced (Rushing, 2017).

One of the pioneers of Feminism in the 20th century (and perhaps the best-known feminist) was the French writer, novelist, and Professor Simone de Beauvoir (e.g., López, 2019). Her book *“Le deuxième sexe”* (“The second sex”; Beauvoir, 1949/2011) is considered a classic in Feminism (e.g., Morant, 2018). In this work, the author analyzes the role that women have played in History, especially in French society (e.g., Gamba, 2007). She exposes that the social inequality has been allegedly and traditionally promoted by the state and religion. Therefore, his challenge is to demonstrate that we are not prisoners of our nature; “you are not born a woman, you become one” (Beauvoir, 1949/2011, p. 109). Her postulates would be configured over time as part of the theory and political practice of current Feminism (Cid, 2009).

Regarding the development of Feminism in Hispanic-America, the movement has been developed in a heterogeneous ways and with the integration of women from different origins (e.g., Valdivieso et al., 2016). This diversity is based on the different races (who Spaniards preserved during their discovery of the continent; Sánchez, 1990) and the idiosyncratic cultural backgrounds of

America (Cullen & Fisher, 2014). In this diverse construction of the feminist identity, there is a common vindication (e.g., Vargas, 2008; Álvarez, 2000).

Already in the second half of the 19th century, feminists were concerned with three specific issues: (a) obtaining women's suffrage (e.g., the first Hispanic-American country to grant female suffrage was Ecuador in 1929 and the last one was Paraguay in 1961); (b) constructing protective labor laws; and (c) getting access to education (e.g., Shayne, 2007). However, the decades of 1950-1970 were considered as *years of silence* because of the lack of feminist literary production (e.g., Kirkwood, 1986).

Among other complex political events, different military regimes alternated with democratization processes during 1970-1990 (Valdivieso et al., 2012). In these circumstances, society mobilized for: (a) motherhood as a social category; (b) the decriminalization of abortion; (c) sexual autonomy; (d) gender violence; (e) gender parity; and (f) right to political participation of women (Gargallo, 2004). The decade of 80's in Hispanic-America (and all over the world) was the key moment for the consolidation of feminist movements (Valdivieso et al., 2016).

At the beginning of the 21st century, institutionalized Feminism received strong criticism because of its real hegemonic view, which marked the emergence of new perspectives that changed the way of thinking about Hispanic-American *Feminisms* (Álvarez, 2009). In this sense, the most relevant aspect about *Feminisms* lies in the *intersectionality* (e.g., Valentine, 2007). This concept refers to the fact that each individual has multiple identifiers that are linked, in turn, to broader structures of inequality (cf. Collins, 1986, 2000). These identities include person's race, gender, class, sexual orientation, and legal status, varying in relevance and notoriety (Brah & Phoenix, 2004; Hopkins, 2017). These particularities configure how individuals experience unequal power relations and give meaning to their environment (Terriquez, 2015).

Feminism continues to be heavily criticized today. However, over time, a critical *theoretical* (not *empirical*) corpus has been formed, which contributes to the attempt of change (Valdivieso et al., 2016). The challenge, that Feminism faces in the 21st century, lies in guaranteeing the fulfillment of its political *agenda* that is configured around the vindication of women's rights and their real and non-formal

effectiveness; in addition to preserving what has already been achieved (Valdivieso et al., 2012).

Research objectives

Social movement, in general, and Feminism, in specific, transmit their postulates, vindications and allegedly *facts* through *propaganda* (in terms of Bernays, 2008). The way to communicate those concepts is in form of *mental footnotes* (in terms of Vilchez, 2019a, 2018, 2016). Mental footnotes are pieces of implicit information that condition and modulate the whole reasoning (cf. Vilchez, 2019b, 2015) and, in turn, guide daily decision making. We want to check the presence of feminist *mental footnotes* in the cognitive system of Hispanic-Americans and to study how far and how deep is their current influence on citizens reasoning. To this aim, we will analyze the work “*El segundo sexo*” (“The second sex”; Beauvoir, 1949/2011).

Method

This study carries out qualitative and quantitative research. In order to extract the most significant feminist *mental footnotes* inserted in the work “*El segundo sexo*” (“The second sex”; Beauvoir, 1949/2011), the frequency of words in the text was counted and the most frequent word was selected (*woman*; qualitative analysis). Subsequently, we measured the weight of those concepts (in form of the *mental footnote* [the whole sentence in which the word was inserted]) in the cognitive processing. In this sense, we used an experimental task (quantitative analysis), in which participants had to decide (before a particular sentence) if the statement presented was *true* or *a lie*.

Qualitative research

Procedure and materials. The most frequent (and, therefore, *relevant*) *mental footnotes* of the text (in its Spanish version, “*El segundo sexo*”; Beauvoir, 1949/2011) was calculated (by using R i386 3.6.1 software). In this sense, every statement in the text with this most frequent word was analyzed. In order to compose the *mental footnote*, sentences before or after those statements were also analyzed, for clarifying their semantics (in order to include those sentences or not). Finally, for the translation of the *mental notes* from Spanish to English, the English version of the “The second sex” (Beauvoir, 1949/2010) was used.

Quantitative research

Participants. Twenty five University students aged 19/27-years-old ($M = 22.52$, $SD = 2.58$; 13 females) participated in this phase of the study. Participants signed the respective informed consent and received no monetary reward for their contribution. All subjects reported normal or corrected-to-normal vision and hearing, and were naïve to the purpose of the experiment.

Stimuli. Eighty two *mental footnotes* were selected (from the qualitative research stage; see Table 1) and presented in the decision task. All sentences were shown centered on a computer screen. The distance to the monitor was approximately 85 cm. Taking into account that the capital letters of the text were 1.06 cm in height, the visual angel for each character was 0.006. After each *mental footnote*, two kinds of statement were presented in red: (a) “this statement is true”; or (b) “this statement is a lie”. The words *true* and *lie* were highlighted in bold in order to help participants to focus on the truth/lie entity of the previous *mental footnote* presented. The aim of this procedure was to isolate participants’ Response Times (RTs); not to analyze their ability to read.

Procedure and materials. The experiment followed a decision task paradigm. Participants were seated in front of a computer screen and (after fulfilling the informed consent) were given the instructions of the task, which specified that a number of sentences would be presented until participant’s response (spacebar). Subsequently, the two possible statements of “this statement is true” or “this statement is a lie” would appear. Participants had to decide then (by pressing the key “p” or “q”) if they agreed or disagreed (respectively) to these two kinds of asseveration (once at the time). Figure 1 shows the sequence of trials.

-Insert Figure 1 here-

The experiment began with a practice block of 10 trials, in order to familiarize participants to the task. The practice block contained irrelevant *mental footnotes* such as *people who listen music are happier* or *having a degree makes it easier to work*. The experimental block consisted on the 82 *mental footnotes* (from the previous stage; see Table 1) followed by the statements “this statement is true”

or “this statement is a lie”. Therefore, 164 *mental footnotes* were randomly presented in the experimental block.

The software used to present stimuli and record participants’ responses was OpenSesame™ (Mathôt, Schreij, & Theeuwes, 2012). An HP Intel® Core™ 2 T5500 (1,66Ghz@1,66GHz; 0,99 RAM GB and Mobile Intel® 945 Express Chipset Family screen adapter).

Research design. The first Independent Variable (IV; the presentation of the two kinds of decision statement for each *mental footnote*) was named Reality of mental footnotes (with two levels: “this statement is true”/“this statement is a lie”). By using a cluster analysis of participants’ RTs to each asseveration, two groups were made. This clustering meant the second IV (manipulated “by selection”), which was named Kind of mental footnote (with two levels: “Strong mental footnotes”/“Moderate mental footnotes”). The variables measured (Dependent Variables; DVs) were the count of participants’ choices (agreement or disagreement to asseveration after every *mental footnotes*) and the same participants’ RTs used for the clustering analysis. Therefore, the present study has two descriptive, quasi-experimental designs with: (a) 2 (Reality of mental footnotes) x 2 (Kind of mental footnote) design for the count of participants’ choices (DV); and (b) 2 x 2 (with the same IVs) design for the RTs (DV).

Data analysis. The total number of data rows was 4,100 (164 trials x 25 participants). The RTs were submitted to a *k*-means analysis, in order to cluster *mental footnotes* with equivalent pattern of responses (for creating the second IV). *K*-means is a vector quantization in which every observation belongs to the cluster with the nearest centroid (Mahajan, Nimbhorkar, & Varadarajan, 2009). The centroids are calculated based on the distribution of data, not only the mere mean of RTs. This calculation allows clustering *mental footnotes* that have similar form of response to. In this sense, the two kinds of mental footnotes were clustered: “Strong mental footnotes” and “Moderate mental footnotes” (the two levels of the second IV; Kind of mental footnote).

For the first DV, every choice in the decision task was counted. The aim was to clarify the majority of the decisions taken for each level of the Reality of mental footnotes (first IV) and Kind of mental footnote (second IV) variables. On the other hand (for the second DV), we used Kolmogorov-Smirnov (K-S) test of goodness of

fit to check the normality of the data distribution of RTs for each cluster group. This verification was made to decide the application of a parametrical (Student's *t*) or non-parametrical (Wilcoxon signed-rank) test, in order to analyze the differences in RTs between the two level of Kind of mental footnote in each Reality of mental footnotes level.

Results

Qualitative research

In preliminary analyses, the ten most frequent words in the text were: (a) *woman* (2,247); (b) *man* (1,228); (c) *women* (824); (d) *life* (634); (e) *mother* (515); (f) *men* (447); (g) *husband* (418); (h) *love* (416); (i) *time* (310); (j) *body* (299). Since *woman* was the most frequent word, sentences related to that word (as theoretical concept) were considered. From the 2,247 times that the word *woman* appeared in sentences, the historical facts were excluded (e.g., "At the end of the century, Beccaria, a man of considerable influence in France, pleaded in favor of the woman who refuses to have a child"). On the other hand, cites that refer to other authors (e.g., "'Woman, the relative being' writes Michelet") and rhetorical questions (e.g., "But first, what is a woman?") were also ruled out. After this selection, 82 *mental footnotes* were considered (see Table 1). In the English translation of the text (cf. Beauvoir, 1949/2010), the concept of *woman* might not appear because it is substituted by its plural (*women*; because a general meaning is intended) or its pronoun (*she*) or it is simply omitted, which makes that sometimes the word *woman* does not appear in the translation.

-Insert Table 1 here-

Quantitative research

Cluster groups. Regarding "this statement is true" (from the variable Reality of mental footnotes), the *k*-means test showed the two groups of mental footnotes (Strong mental footnotes/Moderate mental footnotes). Seventy one *mental footnotes* were moderate and 11 were strong (see Table 2). Regarding "this statement is a lie" (from the variable Reality of mental footnotes), there were only 1 Strong mental footnote.

Participants' choices. Regarding "this statement is true" (the only one with significant difference of RTs; see following section), Table 2 shows that the strongest mental footnotes--that people mostly think they are true--are: (c), (e), (f),

(g), and (k). The rest of them have practically an even count of agreements/disagreements or it has a majority of disagreement (cf. [h]). The only mental footnotes that have unanimity is (f); i.e., *So-called criminal abortion is as familiar to all social classes as the contraceptive policies accepted by our hypocritical society. Due to the fact that the operation is often carried out in disastrous conditions, many abortions end in these women's deaths.* This sentence is referred to the killing that means abortion and to a supposed risk for the *mother*. The rest of Strong mental footnotes (that participants mainly think they are true) spin also around the allegedly irrelevancy of women in society (e and g), the imaginary aim of antifeminist movements to keep oppressing women (k) and the hypothetical fault of religion in promoting the women domination (c). Regarding the Strong mental footnote (that subjects mainly think it is *not* true) spins around the fact that women are objects and their aim in life is to pleasure men (h).

Comparisons in RTs between Moderate mental footnotes and Strong mental footnotes. First of all, with regards to “this statement is true”, for both the Moderates mental footnotes, $Z(25) = 0.12$, $p = .2$, and Strong mental footnotes, $Z(25) = 0.13$, $p = .2$, the data distribution of RTs follows a normal distribution. Regarding “this statement is a lie”, likewise, for both Moderates mental footnotes, $Z(14) = 0.14$, $p = .2$, the data distribution of RTs fits to a normal distribution. However, for Strong mental footnotes, it does not follow a normal distribution, $Z(14) = 0.22$, $p < .004$.

Secondly, with regards to “this statement is true”, there is a significant difference between both groups of *mental footnotes* in their RTs, $t(24) = 3.06$, $p < .006$; the highest RTs are for the Strong mental footnotes ($M = 2,051.13$ ms, $SD = 689.5$) in comparison to the RTs for the Moderate mental footnotes ($M = 1,647.22$ ms, $SD = 550.81$; see Figure 2). Regarding “this statement is a lie”, there is non-significant difference between the Moderates mental footnotes and Strong mental footnotes for their RTs, $t(24) = 0.64$, $p = .528$.

-Insert Figure 2 here-

Conclusions

Propaganda is a manner of communication that influences on the masses through *colloquial* ideas. We can find examples in the recent human history in the form of the way of transmitting political information from the National Socialist Party (Ruiz, López-López, & Chavero, 2019). In this sense, Joseph Goebbels inserted plain concepts in the common people consciousness that were likely to assimilate and reproduce. In this sense, propaganda means a “discipline in the public mind as much as an army imposes discipline on the bodies of its soldiers” (Bernays, 2008, p. 33).

¿Are the fair vindications for the *real* equality between women and men properly conceptualized and transmitted by Feminism? Social communication *constructs* individuals’ conceptual structures (*mental schemas* in terms of Piaget, 1928) that mean a cognitive framework to reason (Lakoff, 2010). Precisely, when the facts do not fit those frames, frames are kept and facts are ignored. ¿Is it not this case of denying one of the most basic human right (such as the right to live) to a non-born child just because “it is not a life”, “it is a women’s right to abort” or (in the case of the analyzed text) because “we live in a *hypocritical society*”? In this sense, one of the most effective variables in propaganda is the use of emotions and stereotypes (Bernays, 2008). They are the same stereotypes that divide women and men and the same emotions that demonize men against women (appealing the instinct of *war* by presenting the enemy [men] as evil; Bernays, 2000). The emotion was already used by the sophists to convince others’ weak mind (e.g., Aristotle, 2019).

In this case, the results show that the most relevant mental footnotes in the cognitive system and in the current social consciousness spin around the abortion as a women right (f), the more-than-questionable irrelevancy of women in society (e and g), the supposed antifeminist movements against women (k), and the questionable origin of women oppression coming from religion (c). We have been able to check experimentally that those concepts are strongly present in the cognitive way of processing information for the current Hispanic-American society. The significant, relevant and real questions are: ¿are those transmitted concepts plausible?, ¿are they true?, ¿do they match reality? Future research will be aim to solve the question of if these concepts are currently well-based on realistic facts.

Conflict of interest statement

The author declares no conflict of interests.

Data Availability Statement

Data available on request from the authors.

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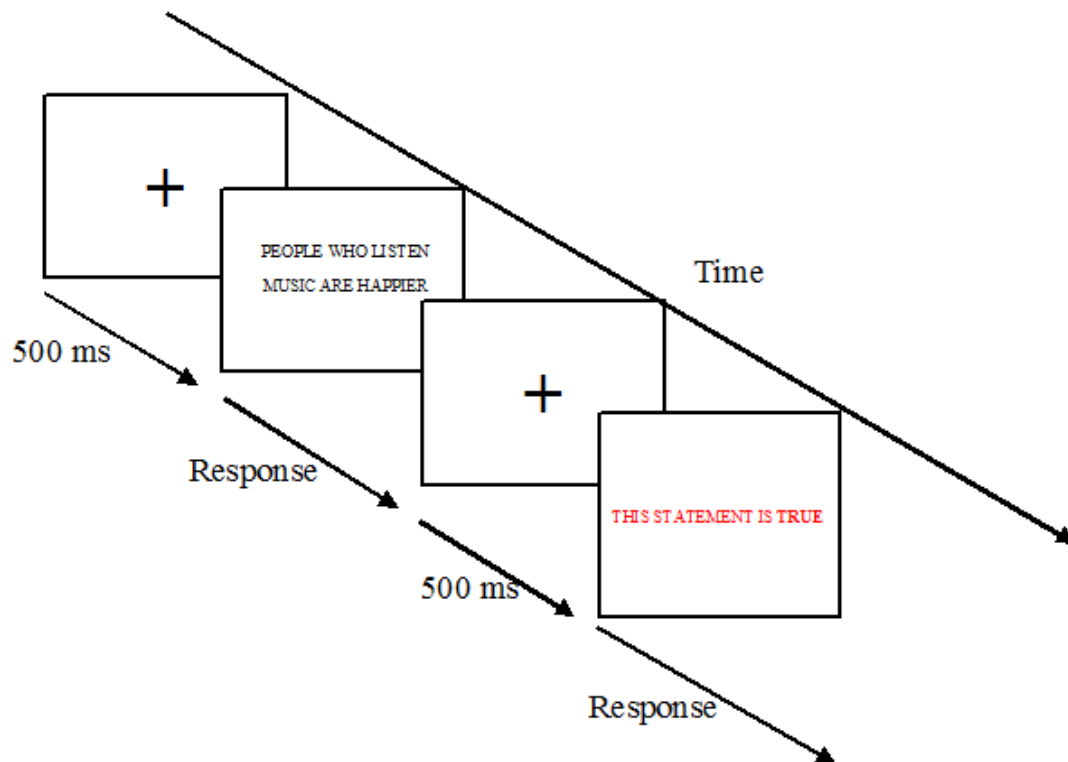
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Figure 1. Schematic of the decision task.



Note. Presentation sequence of the task: fixation point, mental footnote, fixation point, agreement/disagreement to the statement presented.

Figure 2. Means of Response Times (RTs) for each group for “this statement is true”.

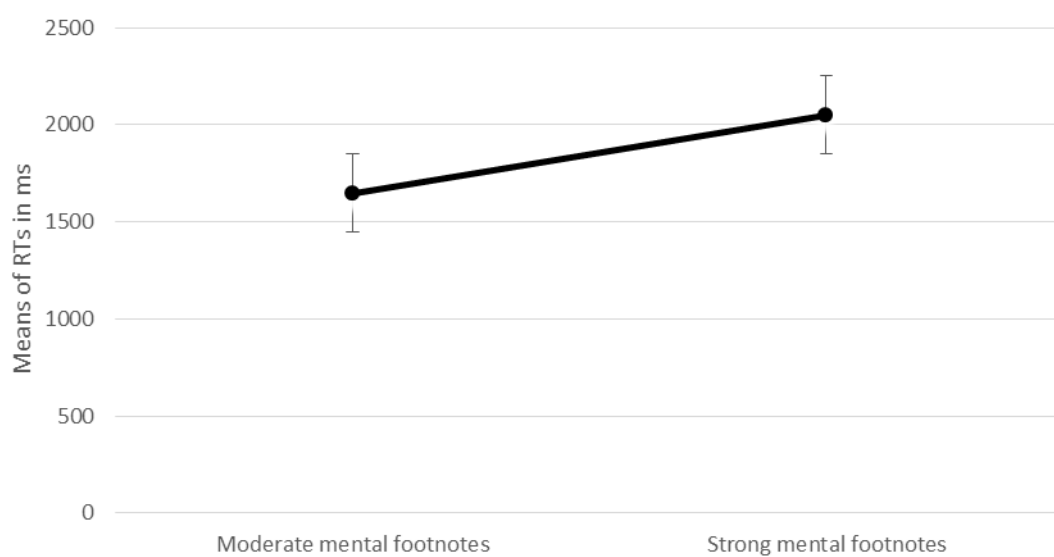


Table 1.

Mental footnotes obtained in the qualitative research.

Mental footnotes related to <i>woman</i>
Woman? Very simple, say those who like simple answers: She is a womb, an ovary; she is a female: this word is enough to define her.
Woman, the most individualized of females, is also the most fragile, the one who experiences her destiny the most dramatically and who distinguishes herself the most significantly from her male.
The woman's vitality takes root in the ovary, that of the man in the testicles.
The term "female" is pejorative not because it roots woman in nature but because it confines her in her sex.
Gestation is tiring work that offers woman no benefit as an individual but that demands serious sacrifices.
It is evident that maternity can be very advantageous psychologically for a woman, just as it can also be a disaster.
It is sometimes said that older women form "a third sex"; they are not males, but they are no longer female either; and often this physiological autonomy is matched by a health, balance, and vigor they did not previously have.
The woman's body is one of the essential elements of the situation she occupies in this world. Biology alone cannot provide an answer to the question that concerns us: why is woman the Other?
*The burdens that come with maternity vary greatly depending on customs: (a) they are overwhelming if numerous pregnancies are imposed on the woman and if she must feed and raise her children without help, (b) if she procreates as she wishes and if society helps her during her pregnancies and provides child care, maternal duties are lighter and can be easily compensated for in the realm of work.
Woman cannot be emancipated unless she takes part in production on a large social scale and is only incidentally bound to domestic work.
**It is unclear if private property necessarily led to the enslavement of woman.
*It is impossible to deduce woman's oppression from private property.
To demand for woman all the rights, all the possibilities of the human being in general, it is necessary to go beyond historical materialism, which only sees man and woman as economic entities.
To give birth and to breast-feed are not activities but natural functions; they do not involve a project, which is why the woman finds no motive there to claim a higher meaning for her existence.
Motherhood relegates woman to a sedentary existence; it is natural for her to stay at home while men hunt, fish, and go to war.
Woman on earth is surrounded by taboos like all sacred beings, she is herself taboo.
The great patriarchal periods conserve in their mythology, monuments, and traditions the memory of times when women occupied very high positions.
Women have thus never constituted a separate group that posited itself for-itself before a male group; they have never had a direct or autonomous relationship with men.
The relationship of reciprocity which is the basis of marriage is not established between men and women, but between men by means of women, who are merely the occasion of this relationship.
She is always under men's guardianship; the only question is if, after marriage, she is still subjected to the authority of her father or her oldest brother, authority that will also extend to her children.
Periods that regard woman as other are those that refuse most harshly to integrate her into society as a human being.

The discovery of the bronze tool could not have brought about woman's oppression. Nor does Engels account for the specific character of this oppression.

Woman acquires ever greater rights.

Christian ideology played no little role in women's oppression.

*Through Saint Paul the fiercely antifeminist Jewish tradition is affirmed. Saint Paul commands self-effacement and reserve from women; he bases the principle of subordination of women to man on the Old and New Testaments.

For the husband is the head of the wife, even as Christ is the head of the church.

In a religion where the flesh is cursed, the woman becomes the devil's most fearsome temptation.

Acting against divine right and violating natural law with impunity, the tyranny of men has deprived women of the freedom they receive at birth.

With the utopian socialism of Saint-Simon, Fourier, and Cabet is born the utopia of the "free woman."

At the beginning of the nineteenth century, woman was more shamefully exploited than workers of the opposite sex.

It is through labor that woman won her dignity as a human being; but it was a singularly difficult and slow conquest.

*It is only when women were integrated into unions that they could defend their own interests and cease endangering those of the working class as a whole.

In Latin and Eastern countries woman was oppressed by customs more than by laws.

Women's entire history has been written by men.

Women's education is mainly a feminine conquest.

Abstract rights are far from being wholly granted to women.

The burdens of marriage are still much heavier for woman than for man.

Child care, like housekeeping, is still almost exclusively the woman's burden.

Woman has a harder time reconciling her family and work life.

The woman who seeks her independence through work has far fewer possibilities than her masculine competitors.

Men and women alike are loath to work under a woman's orders.

In the patriarchal regime, man became woman's master.

*In bourgeois society, one of woman's assigned roles is to represent: her beauty, her charm, her intelligence, and her elegance are outward signs of her husband's fortune.

It is more than simply individualistic will that makes him a jailer: society itself, in the form of father, brother, and husband, makes him responsible for the woman's behavior.

From the moment the woman is free, her only destiny is one she freely creates for herself. So, the relation between the two sexes is a relation of struggle.

One is not born, but rather becomes, woman. No biological, psychic, or economic destiny defines the figure that the human female takes on in society; it is civilization as a whole that elaborates this product called feminine.

The passivity that essentially characterizes the "feminine" woman is a trait that develops in her from her earliest years. But it is false to claim that therein lies a biological given; in fact, it is a destiny imposed on her by her teachers and by society.

For the woman there is, from the start, a conflict between her autonomous existence and her "being other"; she is taught that to please, she must try to please, must make herself object; she must therefore renounce her autonomy.

As long as perfect economic equality is not realized in society and as long as customs allow the woman to profit as wife and mistress from the privileges held by certain men, the dream of passive success will be maintained in her and will hold back her own accomplishments.

Man's "anatomical destiny" is profoundly different from woman's. Their moral and social situations are no less different.

Patriarchal civilization condemned woman to chastity; the right of man to relieve his sexual desires is more or less openly recognized, whereas woman is confined within marriage: for her the act of the flesh, if not sanctified by the code, by a sacrament, is a fault, a fall, a defeat, a weakness

Man today represents the positive and the neuter-that is, the male and the human being-while woman represents the negative, the female. Every time she behaves like a human being, she is declared to be identifying with the male.

Woman feels undermined because in fact the restrictions of femininity undermine her.

The destiny that society traditionally offers women is marriage. Even today, most women are, were, or plan to be married, or they suffer from not being so. Marriage is the reference by which the single woman is defined, whether she is frustrated by, disgusted at, or even indifferent to this institution.

Marriage has always been presented in radically different ways for men and for women. The two sexes are necessary for each other, but this necessity has never fostered reciprocity.

In circles that accept woman's liberation, girls are granted the same sexual freedom as boys.

Virginity has taken on a moral, religious, and mystical value, and this value is still widely recognized today.

Marriage usually subordinates the wife to the husband, the intensity of the problem of conjugal relations rests mainly on her.

The husband married a "good woman"; by nature, she is virtuous, devoted, faithful, pure, and happy. They are guaranteed by society.

Many women do not let themselves "be themselves" except in their husbands' absence.

Woman who works cannot keep the couple at the same level as the man.

It must be pointed out that the same society so determined to defend the rights of the fetus shows no interest in children after they are born; instead of trying to reform this scandalous institution called public assistance, society prosecutes abortionists.

This fervor on the part of some men to reject everything that might liberate women shows how alive antifeminism still is.

*So-called criminal abortion is as familiar to all social classes as the contraceptive policies accepted by our hypocritical society. Due to the fact that the operation is often carried out in disastrous conditions, many abortions end in these women's deaths.

Birth control and legal abortion would allow women to control their pregnancies freely.

*It is a criminal paradox to deny women all public activity, to close masculine careers to them, to proclaim them incapable in all domains, and to nonetheless entrust to them the most delicate and most serious of all undertakings: the formation of a human being.

Society even requires woman to make herself an erotic object.

*In her evening dress, the woman is disguised as woman for all the males' pleasure and the pride of her owner.

In our civilization of enduring patriarchal traditions, marital infidelity is still more serious for the woman than for the man.

*It is claimed that woman needs sexual activity less than man: nothing is less sure. In any case, even if her desires were more infrequent, there is no reason to consider it superfluous for her to satisfy them.

For woman, the love act is still considered a service woman renders to man, thus giving him the status of master.

Society confuses the free woman and the loose woman.

For as long as this equality is not universally recognized and concretely realized, it is very difficult for a woman to act as an equal to a man.

Today women are still a powerful asset in the hands of the Church; it is why the Church is so hostile to any measure that might facilitate their emancipation. Women must have religion; there must be women, "real women," to perpetuate religion.

The kept woman is not freed from the male just because she has a ballot paper in her hands; while today's customs impose fewer constraints on her than in the past, such negative licenses have not fundamentally changed her situation.

*For the married woman, her salary usually only means extra income; for the "woman who is helped," it is the man's protection that seems inessential.

*Antifeminists maintain that today's emancipated women do not accomplish anything important, and that besides they have trouble finding their inner balance.

Even the woman who has emancipated herself economically from man is still not in a moral, social, or psychological situation identical to his.

To be a complete individual, equal to man, woman has to have access to the male world as man, but the demands of the other are not symmetrical in the two cases.

Thus, the independent woman today is divided between her professional interests and the concerns of her sexual vocation; she has trouble finding her balance; if she does, it is at the price of concessions, sacrifices, and juggling that keep her in constant tension.

The restrictions that education and custom impose on woman limit her grasp of the universe.

The "emancipated" woman, on the contrary, wants to be active and prehensile and refuses the passivity the man attempts to impose on her.

Note: *Strong mental for the phrase "this statement is true". **Strong mental for the phrase "this statement is a lie".

Table 2.

Choices for “this statement is true” and “this statement is a lie”.

“this statement is true”		
Strong mental footnotes	Count of agreements	Count of disagreements
(a) The burdens that come with maternity vary greatly depending on customs: (a) they are overwhelming if numerous pregnancies are imposed on the woman and if she must feed and raise her children without help, (b) if she procreates as she wishes and if society helps her during her pregnancies and provides child care, maternal duties are lighter and can be easily compensated for in the realm of work.	15	10
(b) It is impossible to deduce woman’s oppression from private property.	16	9
(c) Through Saint Paul the fiercely antifeminist Jewish tradition is affirmed. Saint Paul commands self-effacement and reserve from women; he bases the principle of subordination of women to man on the Old and New Testaments.	21*	4
(d) It is only when women were integrated into unions that they could defend their own interests and cease endangering those of the working class as a whole.	14	11
(e) In bourgeois society, one of woman’s assigned roles is to represent: her beauty, her charm, her intelligence, and her elegance are outward signs of her husband’s fortune.	23*	2
(f) So-called criminal abortion is as familiar to all social classes as the contraceptive policies accepted by our hypocritical society. Due to the fact that the operation is often carried out in disastrous conditions, many abortions end in these women’s deaths.	25*	0
(g) It is a criminal paradox to deny women all public activity, to close masculine careers to them, to proclaim them incapable in all domains, and to nonetheless entrust to them the most delicate and most serious of all undertakings: the formation of a human being.	22*	3
(h) In her evening dress, the woman is disguised as woman for all the males’ pleasure and the pride of her owner.	8	17*
(i) It is claimed that woman needs sexual activity less than man: nothing is less sure. In any case, even if her desires were more infrequent, there is no reason to consider it superfluous for her to satisfy them.	13	12
(j) For the married woman, her salary usually only means extra income; for the “woman who is helped,” it is the man’s protection that seems inessential.	15	10
(k) Antifeminists maintain that today’s emancipated women do not accomplish anything important, and that besides they have trouble finding their inner balance.	17*	8
“this statement is a lie”		
Strong mental footnotes	Count of agreements	Count of disagreements
l) It is unclear if private property necessarily led to the enslavement of woman.	15	10

Note. *Great majority of agreements/disagreements in each mental footnote.