

Finally, though my use of upper case letters is normal for the most part, I do not dignify names of religions and religious institutions with upper case letters. Hence, the word 'christian', used either as noun or as adjective, is not capitalized, nor is the word 'church' or 'catholic', etc. On the other hand, I do practice, from time to time, the deliberate reversal of standard typographical politics, and capitalize such words as 'Lesbian'. The occasional use of the plural pronouns 'they', 'them' and 'their' as singular pronouns where a singular and gender-neutral pronoun is needed is also deliberate, and should be chalked up to my politics, not to any weakness of my own or the editor's or proofreader's grasp of standard grammar. The usage of 'they', 'them' and 'their' as singular pronouns is very common in spoken English, and I view it as harmless in the written language.

Marilyn Frye *The Politics of Reality*  
Feminist Theory  
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## OPPRESSION

It is a fundamental claim of feminism that women are oppressed. The word 'oppression' is a strong word. It repels and attracts. It is dangerous and dangerously fashionable and endangered. It is much misused, and sometimes not innocently.

The statement that women are oppressed is frequently met with the claim that men are oppressed too. We hear that oppressing is oppressive to those who oppress as well as to those they oppress. Some men cite as evidence of their oppression their much-advertised inability to cry. It is tough, we are told, to be masculine. When the stresses and frustrations of being a man are cited as evidence that oppressors are oppressed by their oppressing, the word 'oppression' is being stretched to meaninglessness; it is treated as though its scope includes any and all human experience of limitation or suffering, no matter the cause, degree or consequence. Once such usage has been put over on us, then if ever we deny that any person or group is oppressed, we seem to imply that we think they never suffer and have no feelings. We are accused of insensitivity; even of bigotry. For women, such accusation is particularly intimidating, since sensitivity is one of the few virtues that has been assigned to us. If we are found insensitive, we may fear we have no redeeming traits at all and perhaps are not real women. Thus are we silenced before we begin: the name of our situation drained of meaning and our guilt mechanisms tripped.

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But this is nonsense. Human beings can be miserable without being oppressed, and it is perfectly consistent to deny that a person or group is oppressed without denying that they have feelings or that they suffer.

We need to think clearly about oppression, and there is much that mitigates against this. I do not want to undertake to prove that women are oppressed (or that men are not), but I want to make clear what is being said when we say it. We need this word, this concept, and we need it to be sharp and sure.

The root of the word 'oppression' is the element 'press'. *The press of the crowd; pressed into military service; to press a pair of pants; printing press; press the button.* Presses are used to mold things or flatten them or reduce them in bulk, sometimes to reduce them by squeezing out the gasses or liquids in them. Something pressed is something caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict or prevent the thing's motion or mobility. Mold. Immobilize. Reduce.

The mundane experience of the oppressed provides another clue. One of the most characteristic and ubiquitous features of the world as experienced by oppressed people is the double bind—situations in which options are reduced to a very few and all of them expose one to penalty, censure or deprivation. For example, it is often a requirement upon oppressed people that we smile and be cheerful. If we comply, we signal our docility and our acquiescence in our situation. We need not, then, be taken note of. We acquiesce in being made invisible, in our occupying no space. We participate in our own erasure. On the other hand, anything but the sunniest countenance exposes us to being perceived as mean, bitter, angry or dangerous. This means, at the least, that we may be found "difficult" or unpleasant to work with, which is

enough to cost one one's livelihood; at worst, being seen as mean, bitter, angry or dangerous has been known to result in rape, arrest, beating and murder. One can only choose to risk one's preferred form and rate of annihilation.

Another example: It is common in the United States that women, especially younger women, are in a bind where neither sexual activity nor sexual inactivity is all right. If she is heterosexually active, a woman is open to censure and punishment for being loose, unprincipled or a whore. The "punishment" comes in the form of criticism, snide and embarrassing remarks, being treated as an easy lay by men, scorn from her more restrained female friends. She may have to lie and hide her behavior from her parents. She must juggle the risks of unwanted pregnancy and dangerous contraceptives. On the other hand, if she refrains from heterosexual activity, she is fairly constantly harassed by men who try to persuade her into it and pressure her to "relax" and "let her hair down"; she is threatened with labels like "frigid," "uptight," "man-hater," "bitch" and "cocktease." The same parents who would be disapproving of her sexual activity may be worried by her inactivity because it suggests she is not or will not be popular, or is not sexually normal. She may be charged with lesbianism. If a woman is raped, then if she has been heterosexually active she is subject to the presumption that she liked it (since her activity is presumed to show that she likes sex), and if she has not been heterosexually active, she is subject to the presumption that she liked it (since she is supposedly "repressed and frustrated"). Both heterosexual activity and heterosexual nonactivity are likely to be taken as proof that you wanted to be raped, and hence, of course, weren't *really* raped at all. You can't win. You are caught in a bind, caught between systematically related pressures.

Women are caught like this, too, by networks of forces and barriers that expose one to penalty, loss or contempt whether one works outside the home or not, is on welfare or not, bears children or not, raises children or not, marries or not, stays married or not, is heterosexual, lesbian, both or

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neither. Economic necessity; confinement to racial and/or sexual job ghettos; sexual harassment; sex discrimination; pressures of competing expectations and judgments about *women, wives* and *mothers* (in the society at large, in racial and ethnic subcultures and in one's own mind); dependence (full or partial) on husbands, parents or the state; commitment to political ideas; loyalties to racial or ethnic or other "minority" groups; the demands of self-respect and responsibilities to others. Each of these factors exists in complex tension with every other, penalizing or prohibiting all of the apparently available options. And nipping at one's heels, always, is the endless pack of little things. If one dresses one way, one is subject to the assumption that one is advertising one's sexual availability; if one dresses another way, one appears to "not care about oneself" or to be "unfeminine." If one uses "strong language," one invites categorization as a whore or slut; if one does not, one invites categorization as a "lady"—one too delicately constituted to cope with robust speech or the realities to which it presumably refers.

The experience of oppressed people is that the living of one's life is confined and shaped by forces and barriers which are not accidental or occasional and hence avoidable, but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction. It is the experience of being caged in: all avenues, in every direction, are blocked or booby trapped.

Cages. Consider a birdcage. If you look very closely at just one wire in the cage, you cannot see the other wires. If your conception of what is before you is determined by this myopic focus, you could look at that one wire, up and down the length of it, and be unable to see why a bird would not just fly around the wire any time it wanted to go somewhere. Furthermore, even if, one day at a time, you myopically inspected each wire, you still could not see why a bird would have trouble going past the wires to get anywhere. There is no physical property of any one wire, *nothing* that the closest scrutiny could discover, that will reveal how a bird could be

inhibited or harmed by it except in the most accidental way. It is only when you step back, stop looking at the wires one by one, microscopically, and take a macroscopic view of the whole cage, that you can see why the bird does not go anywhere; and then you will see it in a moment. It will require no great subtlety of mental powers. It is perfectly *obvious* that the bird is surrounded by a network of systematically related barriers, no one of which would be the least hindrance to its flight, but which, by their relations to each other, are as confining as the solid walls of a dungeon.

It is now possible to grasp one of the reasons why oppression can be hard to see and recognize: one can study the elements of an oppressive structure with great care and some good will without seeing the structure as a whole, and hence without seeing or being able to understand that one is looking at a cage and that there are people there who are caged, whose motion and mobility are restricted, whose lives are shaped and reduced.

The arresting of vision at a microscopic level yields such common confusion as that about the male door-opening ritual. This ritual, which is remarkably widespread across classes and races, puzzles many people, some of whom do and some of whom do not find it offensive. Look at the scene of the two people approaching a door. The male steps slightly ahead and opens the door. The male holds the door open while the female glides through. Then the male goes through. The door closes after them. "Now how," one innocently asks, "can those crazy womenslibbers say that is oppressive? The guy *removed* a barrier to the lady's smooth and unruffled progress." But each repetition of this ritual has a place in a pattern, in fact in several patterns. One has to shift the level of one's perception in order to see the whole picture.

The door-opening pretends to be a helpful service, but the helpfulness is false. This can be seen by noting that it will be done whether or not it makes any practical sense. Infirm men and men burdened with packages will open doors for able-bodied women who are free of physical burdens. Men will

impose themselves awkwardly and jostle everyone in order to get to the door first. The act is not determined by convenience or grace. Furthermore, these very numerous acts of unneeded or even noisome "help" occur in counterpoint to a pattern of men not being helpful in many practical ways in which women might welcome help. What *women* experience is a world in which gallant princes charming commonly make a fuss about being helpful and providing small services when help and services are of little or no use, but in which there are rarely ingenious and adroit princes at hand when substantial assistance is really wanted either in mundane affairs or in situations of threat, assault or terror. There is no help with the (his) laundry; no help typing a report at 4:00 a.m.; no help in mediating disputes among relatives or children. There is nothing but advice that women should stay indoors after dark, be chaperoned by a man, or when it comes down to it, "lie back and enjoy it."

The gallant gestures have no practical meaning. Their meaning is symbolic. The door-opening and similar services provided are services which really are needed by people who are for one reason or another incapacitated—unwell, burdened with parcels, etc. So the message is that women are incapable. The detachment of the acts from the concrete realities of what women need and do not need is a vehicle for the message that women's actual needs and interests are unimportant or irrelevant. Finally, these gestures imitate the behavior of servants toward masters and thus mock women, who are in most respects the servants and caretakers of men. The message of the false helpfulness of male gallantry is female dependence, the invisibility or insignificance of women, and contempt for women.

One cannot see the meanings of these rituals if one's focus is riveted upon the individual event in all its particularity, including the particularity of the individual man's present conscious intentions and motives and the individual woman's conscious perception of the event in the moment. It seems sometimes that people take a deliberately myopic view and fill

their eyes with things seen microscopically in order not to see macroscopically. At any rate, whether it is deliberate or not, people can and do fail to see the oppression of women because they fail to see macroscopically and hence fail to see the various elements of the situation as systematically related in larger schemes.

As the caginess of the birdcage is a macroscopic phenomenon, the oppressiveness of the situations in which women live our various and different lives is a macroscopic phenomenon. Neither can be *seen* from a microscopic perspective. But when you look macroscopically you can see it—a network of forces and barriers which are systematically related and which conspire to the immobilization, reduction and molding of women and the lives we live.



The image of the cage helps convey one aspect of the systematic nature of oppression. Another is the selection of occupants of the cages, and analysis of this aspect also helps account for the invisibility of the oppression of women.

It is as a woman (or as a Chicana/o or as a Black or Asian or lesbian) that one is entrapped.

"Why can't I go to the park; you let Jimmy go!"  
"Because it's not safe for girls."

"I want to be a secretary, not a seamstress; I don't want to learn to make dresses."

"There's no work for negroes in that line; learn a skill where you can earn your living."<sup>1</sup>

When you question why you are being blocked, why this barrier is in your path, the answer has not to do with individual talent or merit, handicap or failure; it has to do with your membership in some category understood as a "natural" or

“physical” category. The “inhabitant” of the “cage” is not an individual but a group, all those of a certain category. If an individual is oppressed, it is in virtue of being a member of a group or category of people that is systematically reduced, molded, immobilized. Thus, to recognize a person as oppressed, one has to see that individual *as* belonging to a group of a certain sort.

There are many things which can encourage or inhibit perception of someone’s membership in the sort of group or category in question here. In particular, it seems reasonable to suppose that if one of the devices of restriction and definition of the group is that of physical confinement or segregation, the confinement and separation would encourage recognition of the group as a group. This in turn would encourage the macroscopic focus which enables one to recognize oppression and encourages the individuals’ identification and solidarity with other individuals of the group or category. But physical confinement and segregation of the group as a group is not common to all oppressive structures, and when an oppressed group is geographically and demographically dispersed the perception of it as a group is inhibited. There may be little or nothing in the situations of the individuals encouraging the macroscopic focus which would reveal the unity of the structure bearing down on all members of that group.\*

A great many people, female and male and of every race and class, simply do not believe that *woman* is a category of oppressed people, and I think that this is in part because they have been fooled by the dispersal and assimilation of women throughout and into the systems of class and race which organize men. Our simply being dispersed makes it difficult for women to have knowledge of each other and hence difficult to recognize the shape of our common cage. The dispersal

\* Coerced assimilation is in fact one of the *policies* available to an oppressing group in its effort to reduce and/or annihilate another group. This tactic is used by the U.S. government, for instance, on the American Indians.

and assimilation of women throughout economic classes and races also divides us against each other practically and economically and thus attaches *interest* to the inability to see: for some, jealousy of their benefits, and for some, resentment of the others’ advantages.

To get past this, it helps to notice that in fact women of all races and classes *are* together in a ghetto of sorts. There is a women’s place, a sector, which is inhabited by women of all classes and races, and it is not defined by geographical boundaries but by function. The function is the service of men and men’s interests as men define them, which includes the bearing and rearing of children. The details of the service and the working conditions vary by race and class, for men of different races and classes have different interests, perceive their interests differently, and express their needs and demands in different rhetorics, dialects and languages. But there are also some constants.

Whether in lower, middle or upper-class home or work situations, women’s service work always includes personal service (the work of maids, butlers, cooks, personal secretaries),\* sexual service (including provision for his genital sexual needs and bearing his children, but also including “being nice,” “being attractive for him,” etc.), and ego service (encouragement, support, praise, attention). Women’s service work also is characterized everywhere by the fatal combination of responsibility and powerlessness: we are held responsible and we hold ourselves responsible for good outcomes for men and children in almost every respect though we have in almost no case power adequate to that project. The details of the subjective experience of this servitude are local. They vary with economic class and race and ethnic tradition as well as the personalities of the men in question. So also are the details of the forces which coerce our tolerance of this servitude par-

\* At higher class levels women may not *do* all these kinds of work, but are generally still responsible for hiring and supervising those who do it. These services are still, in these cases, women’s responsibility.

ticular to the different situations in which different women live and work.

All this is not to say that women do not have, assert and manage sometimes to satisfy our own interests, nor to deny that in some cases and in some respects women's independent interests do overlap with men's. But at every race/class level and even across race/class lines men do not serve women as women serve men. "Women's sphere" may be understood as the "service sector," taking the latter expression much more widely and deeply than is usual in discussions of the economy.



It seems to be the human condition that in one degree or another we all suffer frustration and limitation, all encounter unwelcome barriers, and all are damaged and hurt in various ways. Since we are a social species, almost all of our behavior and activities are structured by more than individual inclination and the conditions of the planet and its atmosphere. No human is free of social structures, nor (perhaps) would happiness consist in such freedom. Structure consists of boundaries, limits and barriers; in a structured whole, some motions and changes are possible, and others are not. If one is looking for an excuse to dilute the word 'oppression', one can use the fact of social structure as an excuse and say that everyone is oppressed. But if one would rather get clear about what oppression is and is not, one needs to sort out the sufferings, harms and limitations and figure out which are elements of oppression and which are not.

From what I have already said here, it is clear that if one wants to determine whether a particular suffering, harm or limitation is part of someone's being oppressed, one has to look at it *in context* in order to tell whether it is an element in an oppressive structure: one has to see if it is part of an enclosing structure of forces and barriers which tends to the immobilization and reduction of a group or category of peo-

ple. One has to look at how the barrier or force fits with others and to whose benefit or detriment it works. As soon as one looks at examples, it becomes obvious that not everything which frustrates or limits a person is oppressive, and not every harm or damage is due to or contributes to oppression.

If a rich white playboy who lives off income from his investments in South African diamond mines should break a leg in a skiing accident at Aspen and wait in pain in a blizzard for hours before he is rescued, we may assume that in that period he suffers. But the suffering comes to an end; his leg is repaired by the best surgeon money can buy and he is soon recuperating in a lavish suite, sipping Chivas Regal. Nothing in this picture suggests a structure of barriers and forces. He is a member of several oppressor groups and does not suddenly become oppressed because he is injured and in pain. Even if the accident was caused by someone's malicious negligence, and hence someone can be blamed for it and morally faulted, that person still has not been an agent of oppression.

Consider also the restriction of having to drive one's vehicle on a certain side of the road. There is no doubt that this restriction is almost unbearably frustrating at times, when one's lane is not moving and the other lane is clear. There are surely times, even, when abiding by this regulation would have harmful consequences. But the restriction is obviously wholesome for most of us most of the time. The restraint is imposed for our benefit, and does benefit us; its operation tends to encourage our *continued* motion, not to immobilize us. The limits imposed by traffic regulations are limits most of us would cheerfully impose on ourselves given that we knew others would follow them too. They are part of a structure which shapes our behavior, not to our reduction and immobilization, but rather to the protection of our continued ability to move and act as we will.

Another example: The boundaries of a racial ghetto in an American city serve to some extent to keep white people from going in, as well as to keep ghetto dwellers from going

out. A particular white citizen may be frustrated or feel deprived because s/he cannot stroll around there and enjoy the "exotic" aura of a "foreign" culture, or shop for bargains in the ghetto swap shops. In fact, the existence of the ghetto, of racial segregation, does deprive the white person of knowledge and harm her/his character by nurturing unwarranted feelings of superiority. But this does not make the white person in this situation a member of an oppressed race or a person oppressed because of her/his race. One must look at the barrier. It limits the activities and the access of those on both sides of it (though to different degrees). But it is a product of the intention, planning and action of whites for the benefit of whites, to secure and maintain privileges that are available to whites generally, as members of the dominant and privileged group. Though the existence of the barrier has some bad consequences for whites, the barrier does not exist in systematic relationship with other barriers and forces forming a structure oppressive to whites; quite the contrary. It is part of a structure which oppresses the ghetto dwellers and thereby (and by white intention) protects and furthers white interests as dominant white culture understands them. This barrier is not oppressive to whites, even though it is a barrier to whites.

Barriers have different meanings to those on opposite sides of them, even though they are barriers to both. The physical walls of a prison no more dissolve to let an outsider in than to let an insider out, but for the insider they are confining and limiting while to the outsider they may mean protection from what s/he takes to be threats posed by insiders—freedom from harm or anxiety. A set of social and economic barriers and forces separating two groups may be felt, even painfully, by members of both groups and yet may mean confinement to one and liberty and enlargement of opportunity to the other.

The service sector of the wives/mommas/assistants/girls is almost exclusively a woman-only sector; its boundaries not only enclose women but to a very great extent keep men out. Some men sometimes encounter this barrier and experience it as a restriction on their movements, their activities, their

control or their choices of "lifestyle." Thinking they might like the simple nurturant life (which they may imagine to be quite free of stress, alienation and hard work), and feeling deprived since it seems closed to them, they thereupon announce the discovery that they are oppressed, too, by "sex roles." But that barrier is erected and maintained by men, for the benefit of men. It consists of cultural and economic forces and pressures in a culture and economy controlled by men in which, at every economic level and in all racial and ethnic subcultures, economy, tradition—and even ideologies of liberation—work to keep at least local culture and economy in male control.\*

The boundary that sets apart women's sphere is maintained and promoted by men generally for the benefit of men generally, and men generally do benefit from its existence, even the man who bumps into it and complains of the inconvenience. That barrier is protecting his classification and status as a male, as superior, as having a right to sexual access to a female or females. It protects a kind of citizenship which is superior to that of females of his class and race, his access to a wider range of better paying and higher status work, and his right to prefer unemployment to the degradation of doing lower status or "women's" work.

If a person's life or activity is affected by some force or barrier that person encounters, one may not conclude that the person is oppressed simply because the person encounters that barrier or force; nor simply because the encounter is unpleasant, frustrating or painful to that person at that time; nor simply because the existence of the barrier or force, or the processes which maintain or apply it, serve to deprive that

\* Of course this is complicated by race and class. Machismo and "Black manhood" politics seem to help keep Latin or Black men in control of more cash than Latin or Black women control; but these politics seem to me also to ultimately help keep the larger economy in white male control.



person of something of value. One must look at the barrier or force and answer certain questions about it. Who constructs and maintains it? Whose interests are served by its existence? Is it part of a structure which tends to confine, reduce and immobilize some group? Is the individual a member of the confined group? Various forces, barriers and limitations a person may encounter or live with may be part of an oppressive structure or not, and if they are, that person may be on either the oppressed or the oppressor side of it. One cannot tell which by how loudly or how little the person complains.

## IV

Many of the restrictions and limitations we live with are more or less internalized and self-monitored, and are part of our adaptations to the requirements and expectations imposed by the needs and tastes and tyrannies of others. I have in mind such things as women's cramped postures and attenuated strides and men's restraint of emotional self-expression (except for anger). Who gets what out of the practice of those disciplines, and who imposes what penalties for improper relaxations of them? What are the rewards of this self-discipline?

Can men cry? Yes, in the company of women. If a man cannot cry, it is in the company of men that he cannot cry. It is men, not women, who require this restraint; and men not only require it, they reward it. The man who maintains a steely or tough or laid-back demeanor (all are forms which suggest invulnerability) marks himself as a member of the male community and is esteemed by other men. Consequently, the maintenance of that demeanor contributes to the man's self-esteem. It is felt as good, and he can feel good about himself. The way this restriction fits into the structures of men's lives is as one of the socially required behaviors which, if carried off, contribute to their acceptance and re-

spect by significant others and to their own self-esteem. It is to their benefit to practice this discipline.

Consider, by comparison, the discipline of women's cramped physical postures and attenuated stride. This discipline can be relaxed in the company of women; it generally is at its most strenuous in the company of men.\* Like men's emotional restraint, women's physical restraint is required by men. But unlike the case of men's emotional restraint, women's physical restraint is not rewarded. What do we get for it? Respect and esteem and acceptance? No. They mock us and parody our mincing steps. We look silly, incompetent, weak and generally contemptible. Our exercise of this discipline tends to low esteem and low self-esteem. It does not benefit us. It fits in a network of behaviors through which we constantly announce to others our membership in a lower caste and our unwillingness and/or inability to defend our bodily or moral integrity. It is degrading and part of a pattern of degradation.

Acceptable behavior for both groups, men and women, involves a required restraint that seems in itself silly and perhaps damaging. But the social effect is drastically different. The woman's restraint is part of a structure oppressive to women; the man's restraint is part of a structure oppressive to women.

## V

One is marked for application of oppressive pressures by one's membership in some group or category. Much of one's suffering and frustration befalls one partly or largely because

\* Cf., *Let's Take Back Our Space: "Female" and "Male" Body Language as a Result of Patriarchal Structures*, by Marianne Wex (Frauenliteraturverlag Hermine Fees, West Germany, 1979), especially p. 173. This remarkable book presents literally thousands of candid photographs of women and men, in public, seated, standing and lying down. It vividly demonstrates the very systematic differences in women's and men's postures and gestures.



one is a member of that category. In the case at hand, it is the category, *woman*. Being a woman is a major factor in my not having a better job than I do; being a woman selects me as a likely victim of sexual assault or harassment; it is my being a woman that reduces the power of my anger to a proof of my insanity. If a woman has little or no economic or political power, or achieves little of what she wants to achieve, a major causal factor in this is that she is a woman. For any woman of any race or economic class, being a woman is significantly attached to whatever disadvantages and deprivations she suffers, be they great or small.

None of this is the case with respect to a person's being a man. Simply being a man is not what stands between him and a better job; whatever assaults and harassments he is subject to, being male is not what selects him for victimization; being male is not a factor which would make his anger impotent—quite the opposite. If a man has little or no material or political power, or achieves little of what he wants to achieve, his being male is no part of the explanation. Being male is something he has going *for* him, even if race or class or age or disability is going against him.

Women are oppressed, *as women*. Members of certain racial and/or economic groups and classes, both the males and the females, are oppressed *as* members of those races and/or classes. But men are not oppressed *as men*.

... and isn't it strange that any of us should have been confused and mystified about such a simple thing?

## NOTES

1. This example is derived from *Daddy Was A Number Runner*, by Louise Meriwether (Prentice-Hall, Englewood Cliffs, New Jersey, 1970), p. 144.

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The first philosophical project I undertook as a feminist was that of trying to say carefully and persuasively what sexism is, and what it is for someone, some institution or some act to be sexist. This project was pressed on me with considerable urgency because, like most women coming to a feminist perception of themselves and the world, I was seeing sexism everywhere and trying to make it perceptible to others. I would point out, complain and criticize, but most frequently my friends and colleagues would not see that what I declared to be sexist was sexist, or at all objectionable.

As the critic and as the initiator of the topic, I was the one on whom the burden of proof fell—it was I who had to explain and convince. Teaching philosophy had already taught me that people cannot be persuaded of things they are not ready to be persuaded of; there are certain complexes of will and prior experience which will inevitably block persuasion, no matter the merits of the case presented. I knew that even if I could explain fully and clearly what I was saying when I called something sexist, I would not necessarily be able to convince various others of the correctness of this claim. But what troubled me enormously was that I could not explain it in any way which satisfied *me*. It is this sort of moral and intellectual frustration which, in my case at least, always generates philosophy.