

1. Keeping women down was mainly, though not entirely, a bad idea. Give any movement a few years and its ambiguities begin to surface, its seams separate into seaminess, its hubris incites the oppressor (i.e., those the movement is against) to counter-arrogance (one of the meanings of "Give them enough rope and they'll hang themselves"). In short, freedom being opportunity to do good and evil (as Gen. 3), female viciousness and virtue now the more abound outside "the home." At this point in time, we can't know whether the overall social result will be more good than evil: I think so and pray so. But to treat the women's movement as an unambiguous good is romantic, sentimental, fatuous, moralistic, simplistic, and ahistorical (as every "liberation" has increased the weight of overt evil in the world).
2. Trouble is, rational analysis of a hot liberation-movement cresting strikes movement types as antiliberationist, atavistic, unfair; and reason does have a depressant effect on passion, which is the central energy of movements. I am antisexist, but this 8th "Sexism" thinksheet will be read by almost all as woman-hating or at least sociomisogynist (hating what women cook up in groups).
3. Women, I think, are not becoming more dangerous, but are becoming more dangerous in public. The "I think" should apply only to the first clause; the second clause is a matter of fact (e.g., the DAILY NEWS June/74 series on "Women and Violence"--esp. the crime statistics on p.42, the 17th).
4. I did a thinksheet on liberation illusions (#440): I should do one on liberation myths--myths being one root of illusions. The most dangerous myth in a liberation movement is that "the victims" are more moral than "the oppressors." God damns this assumption, as even a cursory Bible-reader would know. Indeed, Deut. makes the point that the oppressors (Israelites) will be punished if they become as immoral as are those whom God's using the Israelities to oppress (viz., the Canaanites)! It's complicated, especially when one adds the notion that bodiless consciousnesses (demons, gods, YHWH, spirits, angels) are doing their thing within the intrahuman struggles. Yet, for liberationists, the temptation to angelism is almost irresistible: the underlings are innocent (i.e., good) and the overlings guilty (i.e., evil). The notion that God has given men more ways of being evil toward men than vice versa is an insult to women and therefore to God; on balance (and I believe the female/male potential for being good/evil vis-a-vis the opposite sex is equal), females are more vicious in nonneuromuscular ways (whether by nature or nurture or both, we can't, it seems, know). Of course men, being superior in footpoundage of force, have more abused the bodies of women by this kind of force than vice versa: potential becomes actual. But of course physical force is not more evil than other kinds of force; yet, because dramatic, it seems so--and this is one of the nonmythic-based illusions tempting women liberationists.
5. The women's movement has a sad "me-too" quality from the huge extent to which the movement has taken both impulse and shape from the black movement. Myths-illusions in black-movement thinking ("black sociology," "black theology," etc.) have leaked into the women's movement, compounding the later movement's myths-illusions. This has been easier because, as yet, we have no adequate critique of the black movement: blacks are still too rhapsodic, and by dogma whites are disqualified. (I have more fear of thinking out loud in public on race and being called a "racist" than of doing the same on sex and being called a "sexist," a 1970 term built on "racist"--though of course I haven't much fear of either.) The gospel asks us to identify with the poor and oppressed, and I'm slightly loath to use my brain to confuse the identification by rational analysis that would appear to compromise the identification: revolution now, rationality later--but Jesus was at least ambivalent about, and probably against, zealotry--so I am torn, and seek to assuage conscience by thinksheets (and in other ways).
6. A few sobering quotes on women's evil-potential: MARGARET MEADE: "Females have been accustomed over the centuries to fight only to save their young, and so they fight to kill. They have no built-in chivalry. They will actually be fiercer than males, less amenable to rules, more likely to carry the fighting to deadlier lengths..."ASHLEY MONTAGUE: "Liberated women have the aspiration and gumption to outdo men in crime. They are smarter." (ibid.)