

We should all be feminists | Chimamanda Ngozi Adichie | TEDxEuston

Engelse tekst

My brother Chuks and my best friend Ike are part of the organizing team,

0:19

so when they ask me to come, I couldn't say no.

0:23

But I'm so happy to be here.

0:24

What a fantastic team of people who care about Africa

0:27

I feel so humble and so happy to be here.

0:29

And I'm also told that the most beautiful,

0:33

most amazing little girl in the world is in the audience

0:36

her name is Kamzia Adichie

0:38

and I want her to stand up... she's my niece!

0:41

(Applause)

0:51

So, I would like to start by telling you one of my greatest friend, Okuloma.

0:57

Okuloma lived on my street

0:59

and looked after me like a big brother.

1:01

If I liked a boy, I would ask Okuloma's opinion.

1:06

Okuloma died in the notorious Sosoliso Plane Crash

1:09

in Nigeria in December of 2005.

1:12

Almost exactly seven years ago.

1:16

Okuloma was a person I could argue with, laugh with, and truly talk to.

1:21

He was also the first person to call me a feminist.

1:25

I was about fourteen, we were at his house, arguing.

1:29

Both of us bristling with half bit knowledge from books we had read.

1:33

I don't remember what this particular argument was about,

1:36

but I remember that as I argued and argued,
1:39
Okuloma looked at me and said, "You know, you're a feminist."
1:43
It was not a compliment.
1:46
I could tell from his tone, the same tone that you would use to say something like
1:50
"You're a supporter of terrorism."
1:53
(Laughter)
1:55
I did not know exactly what this word "feminist" meant,
1:59
and I did not want Okuloma to know that I did not know,
2:02
so I brushed it aside and I continued to argue.
2:04
And the first thing I planned to do when I got home
2:07
was to look up the word "feminist" in the dictionary.
2:10
Now fast forward to some years later, I wrote a novel
2:15
about a man who among other things beats his wife
2:17
and whose story doesn't end very well.
2:20
While I was promoting the novel in Nigeria,
2:22
a journalist, a nice well-meaning man, told me he wanted to advise me.
2:29
And for the Nigerians here, I'm sure we're all familiar with
2:32
how quick our people are to give unsolicited advice.
2:39
He told me that people were saying that my novel was feminist
2:43
and his advice to me --
2:45
and he was shaking his head sadly as he spoke --
2:47
was that I should never call myself a feminist because
2:50
feminists are women who are unhappy because they cannot find husbands.
2:54
(Laughter)
2:59
So I decided to call myself "a happy feminist."
3:03

Then an academic, a Nigerian woman told me
3:05
that feminism was not our culture and that feminism wasn't African,
3:08
and that I was calling myself a feminist
3:11
because I had been corrupted by "Western books."
3:14
Which amused me, because a lot of my early readings
3:17
were decidedly unfeminist.
3:19
I think I must have read every single Mills & Boon romance
3:21
published before I was sixteen.
3:24
And each time I tried to read those books
3:26
called "the feminist classics" I'd get bored
3:28
and I really struggled to finish them.
3:30
But anyway, since feminism was un-African,
3:33
I decided that I would now call myself "a happy African feminist."
3:37
At some point I was a happy African feminist who does not hate men
3:42
and who likes lip gloss
3:43
and who wears high-heels for herself but not for men.
3:48
Of course a lot of these was tongue-in-cheek,
3:50
but that were feminists so heavy with baggage, negative baggage.
3:55
You hate men, you hate bras,
3:56
you hate African culture, that sort of thing.
4:00
Now here's a story from my childhood.
4:03
When I was in primary school,
4:04
my teacher said at the beginning of term that she would give the class a test
4:09
and whoever got the highest score would be the class monitor.
4:12
Now, class monitor was a big deal.
4:15

If you were a class monitor,
4:17
you got to write down the names of noise makers,
4:21
which was having enough power of its own.
4:24
But my teacher would also give you a cane to hold in your hand
4:29
while you walk around and patrol the class for noise makers.
4:33
Now of course you're not actually allowed to use the cane.
4:36
But it was an exciting prospect for the nine-year-old me.
4:40
I very much wanted to be the class monitor.
4:43
And I got the highest score on the test.
4:45
Then, to my surprise, my teacher said that the monitor had to be a boy.
4:50
She've forgotten to make that clear earlier because she assumed it was... obvious.
4:54
(Laughter)
4:56
A boy had the second highest score on the test
4:59
and he would be monitor.
5:02
Now what was even more interesting about this
5:05
is that the boy was a sweet, gentle soul
5:08
who had no interest in patrolling the class with the cane,
5:12
while I was full of ambition to do so.
5:16
But I was female, and he was male
5:18
and so he became the class monitor.
5:21
And I've never forgotten that incident.
5:24
I often make the mistake of thinking that
5:26
something that is obvious to me is just as obvious to everyone else.
5:29
Now, take my dear friend Louis for example.
5:32
Louis is a brilliant, progressive man,
5:34

and we would have conversations and he would tell me,
5:36
"I don't know what you mean by things being different or harder for women.
5:41
Maybe in the past, but not now."
5:43
And I didn't understand how Louis could not see what seems so self-evident.
5:48
Then one evening, in Lagos, Louis and I went out with friends.
5:52
And for people here who are not familiar with Lagos,
5:54
there's that wonderful Lagos' fixture,
5:57
the sprinkling of energetic man who hung around outside establishments
6:01
and very dramatically "help" you park your car.
6:06
I was impressed with the particular theatrics
6:09
of the man who found us a parking spot that evening,
6:12
and so as we were leaving, I decided to leave him a tip.
6:16
I opened my bag,
6:18
put my hand inside my bag,
6:19
brought out my money that I had earned from doing my work,
6:22
and I gave it to the man.
6:25
And he,
6:27
this man who was very grateful, and very happy,
6:30
took the money from me,
6:32
looked across at Louis,
6:34
and said "Thank you, sir!"
6:36
(Laughter)
6:41
Louis looked at me, surprised, and asked
6:45
"Why is he thanking me? I didn't give him the money."
6:48
Then I saw realization dawned on Louis' face.
6:52

The man believed that whatever money I had

6:55

had ultimately come from Louis.

6:59

Because Louis is a man.

7:02

The men and women are different.

7:04

We have different hormones, we have different sexual organs,

7:07

we have different biological abilities,

7:10

women can have babies, men can't.

7:13

At least not yet.

7:15

Men have testosterone and are in general physically stronger than women.

7:20

There's slightly more women than men in the world,

7:24

about 52% of the world's population is female.

7:26

But most of the positions of power and prestige are occupied by men.

7:30

The late Kenyan Nobel Peace Laureate,

7:34

Wangari Maathai, put it simply and well when she said:

7:37

"The higher you go, the fewer women there are."

7:41

In the recent US elections we kept hearing of the Lilly Ledbetter law,

7:46

and if we go beyond the nicely alliterative name of that law,

7:49

it was really about a man and a woman

7:52

doing the same job being equally qualified

7:55

and the man being paid more because he's a man.

7:58

So in the literal way, men rule the world,

8:01

and this made sense a thousand years ago

8:04

because human beings lived then in a world

8:08

in which physical strength was the most important attribute for survival.

8:12

The physically stronger person was more likely to lead,

8:17

and men, in general, are physically stronger.

8:20

Of course there are many exceptions.

8:23

But today we live in a vastly different world.

8:28

The person more likely to lead is not the physically stronger person,

8:32

it is the more creative person, the more intelligent person,

8:35

the more innovative person,

8:37

and there are no hormones for those attributes.

8:40

A man is as likely as a woman to be intelligent,

8:43

to be creative, to be innovative.

8:46

We have evolved; but it seems to me that our ideas of gender had not evolved.

8:51

Some weeks ago I walked into a lobby of one of the best Nigerian hotels.

8:56

I thought about naming the hotel, but I thought I probably shouldn't,

8:58

and a guard at the entrance stopped me and ask me annoying questions,

9:04

because their automatic assumption is that a Nigerian female

9:07

walking into a hotel alone is a sex worker.

9:10

And by the way,

9:12

why do these hotels focus on

9:14

the ostensible supply rather than the demand for sex workers?

9:19

In Lagos I cannot go alone into many "reputable" bars and clubs.

9:25

They just don't let you in if you're a woman alone,

9:27

you have to be accompanied by a man.

9:29

Each time I walk into a Nigerian restaurant with a man,

9:32

the waiter greets the man and ignores me.

9:36

The waiters are products...

9:39

at this some women felt like "Yes! I thought that!"

9:41

The waiters are products of a society that
9:44
has taught them that men are more important than women.
9:48
And I know that waiters don't intend any harm.
9:51
But it's one thing to know intellectually and quite another to feel it emotionally.
9:55
Each time they ignore me, I feel invisible.
9:57
I feel upset.
10:00
I want to tell them I'm just as human as the man,
10:03
that I'm just as worthy of acknowledgement.
10:06
These are little things,
10:08
but sometimes it's the little things that sting the most.
10:11
And not long ago I wrote an article
10:14
about what it means to be young and female in Lagos,
10:17
and the printers told me "It was so angry."
10:21
Of course it was angry!
10:23
(Laughter)
10:27
I am angry.
10:28
Gender as it functions today is a grave injustice.
10:31
We should all be angry.
10:33
Anger has a long history of bringing about positive change;
10:37
but, in addition to being angry, I'm also hopeful.
10:41
Because I believe deeply in the ability of human beings
10:43
to make and remake themselves for the better.
10:46
Gender matters everywhere in the world,
10:48
but I want to focus on Nigeria and on Africa in general,
10:53
because it is where I know,
10:55

and because it is where my heart is.
10:56
And I would like today to ask
10:58
that we begin to dream about and plan for
11:02
a different world, a fairer world;
11:06
a world of happier men and happier women
11:08
who are truer to themselves.
11:11
And this is how to start:
11:12
we must raise our daughters differently.
11:14
We must also raise our sons differently.
11:18
We do a great disservice to boys on how we raise them;
11:21
we stifle the humanity of boys.
11:24
We define masculinity in a very narrow way,
11:27
masculinity becomes this hard, small cage
11:30
and we put boys inside the cage.
11:33
We teach boys to be afraid of fear.
11:36
We teach boys to be afraid of weakness, of vulnerability.
11:40
We teach them to mask their true selves,
11:42
because they have to be, in Nigerian speak, "hard man!"
11:48
In secondary school, a boy and a girl, both of them teenagers,
11:52
both of them with the same amount of pocket money,
11:55
would go out and then the boy would be expected always
11:58
to pay, to prove his masculinity.
12:02
And yet we wonder why boys are more likely to steal money
12:05
from their parents.
12:07
What if both boys and girls were raised
12:10

not to link masculinity with money?

12:14

What if the attitude was not "the boy has to pay"

12:17

but rather "whoever has more should pay"?

12:21

Now of course because of that historical advantage,

12:23

it is mostly men who will have more today,

12:25

but if we start raising children differently,

12:28

then in fifty years, in a hundred years,

12:30

boys will no longer have the pressure of having to prove this masculinity.

12:35

But by far the worst thing we do to males,

12:39

by making them feel that they have to be hard,

12:41

is that we leave them with very fragile egos.

12:45

The more "hard-man" the man feels compelled to be,

12:49

the weaker his ego is.

12:53

And then we do a much greater disservice to girls

12:56

because we raise them to cater to the fragile egos of men.

13:00

We teach girls to shrink themselves, to make themselves smaller,

13:04

we say to girls,

13:05

"You can have ambition, but not too much."

13:09

"You should aim to be successful, but not too successful,

13:12

otherwise you would threaten the man."

13:15

If you are the breadwinner in your relationship with a man,

13:17

you have to pretend that you're not,

13:19

especially in public, otherwise you will emasculate him.

13:24

But what if we question the premise itself,

13:27

why should a woman's success be a threat to a man?

13:31

What if we decide to simply dispose of that word,
13:35
and I don't think there's an English word I dislike more than "emasculatation."
13:40
A Nigerian acquaintance once asked me if I was worried that
13:44
men would be intimidated by me.
13:46
I was not worried at all.
13:48
In fact it had not occurred to me to be worried because
13:50
a man who would be intimidated by me
13:53
is exactly the kind of man I would have no interest in.
13:57
(Laughter) (Applause)
14:04
But still I was really struck by this.
14:07
Because I'm female, I'm expected to aspire to marriage;
14:12
I'm expected to make my life choices always keeping in mind
14:15
that marriage is the most important.
14:17
A marriage can be a good thing;
14:20
it can be a source of joy and love and mutual support.
14:24
But why do we teach girls to aspire to marriage
14:27
and we don't teach boys the same?
14:31
I know a woman who decided to sell her house
14:33
because she didn't want to intimidate a man who might marry her.
14:38
I know an unmarried woman in Nigeria who, when she goes to conferences,
14:42
wears a wedding ring
14:44
because according to her, she wants the other participants in the conference
14:47
to "give her respect."
14:50
I know young women who are under so much pressure
14:53
from family, from friends, even from work to get married
14:56

and they're pushed to make terrible choices.

14:59

A woman at a certain age who is unmarried,

15:02

our society teaches her to see it as a deep, personal failure.

15:06

And a man at a certain age who is unmarried

15:10

we just think he hasn't come around to making his pick.

15:12

(Laughter)

15:14

It's easy for us to say,

15:16

"Oh but women can just say no to all of this",

15:18

But the reality is more difficult and more complex.

15:21

We're all social beings.

15:23

We internalize ideas from our socialization.

15:25

Even the language we use

15:28

in talking about marriage and relationships illustrates this.

15:31

The language of marriage is often the language of ownership

15:34

rather than the language of partnership.

15:36

We use the word "respect"

15:39

to mean something a woman shows a man

15:42

but often not something a man shows a woman.

15:46

Both men and women in Nigeria will say -

15:48

this is an expression I'm very amused by -

15:51

"I did it for peace in my marriage."

15:54

Now when men say it,

15:56

it is usually about something that they should not be doing anyway.

15:59

(Laughter)

16:01

Sometimes they say it to their friends,

16:04

it's something to say to their friends in a kind of fondly exasperated way,
16:07
you know, something that ultimately proves how masculine they are,
16:10
how needed, how loved --
16:12
"Oh my wife said I can't go to club every night,
16:15
so for peace in my marriage, I do it only on weekends."
16:18
(Laughter)
16:20
Now when a woman says, "I did it for peace in my marriage,"
16:23
she's usually talking about having giving up a job,
16:27
a dream,
16:28
a career.
16:30
We teach females that in relationships,
16:33
compromise is what women do.
16:36
We raise girls to see each other as competitors
16:39
not for job or for accomplishments, which I think could be a good thing,
16:43
but for attention of men.
16:46
We teach girls that they cannot be sexual beings
16:48
in the way that boys are.
16:51
If we have sons, we don't mind knowing about our sons' girlfriends.
16:54
But our daughters' boyfriends? God forbid.
16:56
(Laughter)
16:58
But of course when the time is right,
17:00
we expect those girls to bring back the perfect man to be their husbands.
17:04
We police girls,
17:05
we praise girls for virginity,
17:07
but we don't praise boys for virginity,
17:09

and it's always made me wonder how exactly this is supposed to work out

17:12

because... (Laughter)

17:15

(Applause)

17:24

I mean, the loss of virginity is usually a process that involves...

17:28

Recently a young woman

17:30

was gang raped in a University in Nigeria,

17:32

I think some of us know about that.

17:34

And the response of many young Nigerians,

17:36

both male and female,

17:38

was something along the lines of this:

17:40

"Yes, rape is wrong.

17:42

But what is a girl doing in a room with four boys?"

17:47

Now if we can forget the horrible inhumanity of that response,

17:52

these Nigerians have been raised to think of women as inherently guilty,

17:57

and have been raised to expect so little of men

18:01

that the idea of men as savage beings without any control

18:04

is somehow acceptable.

18:06

We teach girls shame.

18:09

"Close your legs", "Cover yourself".

18:11

We make them feel as though by being born female

18:13

they're already guilty of something.

18:16

And so, girls grow up to be women

18:18

who cannot see they have desire.

18:20

They grow up to be women who silence themselves.

18:25

They grow up to be women who cannot see what they truly think,

18:28

and they grow up -

18:30

and this is the worst thing we did to girls -

18:32

they grow up to be women who have turned pretense into an art form.

18:36

(Applause)

18:42

I know a woman who hates domestic work,

18:46

she just hates it,

18:47

but she pretends that she likes it,

18:50

because she's been taught that to be "good wife material"

18:54

she has to be -- to use that Nigerian word -- very "homely."

18:59

And then she got married,

19:00

and after a while her husband's family

19:02

began to complain that she had changed.

19:06

Actually she had not changed,

19:08

she just got tired of pretending.

19:10

The problem with gender,

19:13

is that it prescribes how we should be

19:16

rather than recognizing how we are.

19:19

Now imagine how much happier we would be,

19:22

how much freer to be our true individual selves,

19:25

if we didn't have the weight of gender expectations.

19:29

Boys and girls are undeniably different biologically,

19:34

but socialization exaggerates the differences

19:37

and then it becomes a self-fulfilling process.

19:39

Now take cooking for example.

19:42

Today women in general are more likely to do the house work than men,

19:45

the cooking and cleaning.

19:47

But why is that?

19:48

Is it because women are born with a cooking gene?

19:51

(Laughter)

19:53

Or because over years they have been socialized to see cooking as their rule?

19:57

Actually I was going to say that maybe women are born with a cooking gene,

20:00

until I remember that the majority of the famous cooks in the world,

20:04

whom we give the fancy title of "chefs,"

20:06

are men.

20:09

I used to look up to my grandmother

20:10

who was a brilliant, brilliant woman,

20:12

and wonder how she would have been

20:14

if she had the same opportunity as men when she was growing up.

20:19

Now today, there are many more opportunities for women

20:21

than there were during my grandmother's time

20:23

because of changes in policy, changes in law,

20:26

all of which are very important.

20:28

But what matters even more is our attitude, our mindset,

20:32

what we believe and what we value about gender.

20:36

What if in raising children

20:38

we focus on ability instead of gender?

20:41

What if in raising children

20:43

we focus on interest instead of gender?

20:47

I know a family who have a son and a daughter,

20:49

both of whom are brilliant at school,

20:51

who are wonderful, lovely children.

20:53

When the boy is hungry, the parents say to the girl

20:55

"Go and cook Indomie noodles for your brother."

20:58

Now the daughter doesn't particularly like to cook Indomie noodles,

21:02

but she's a girl, and so she has to.

21:05

Now, what if the parents,

21:07

from the beginning,

21:08

taught both the boy and the girl to cook Indomie?

21:14

Cooking, by the way, is a very useful skill for boys to have.

21:17

I've never thought it made sense to leave such a crucial thing,

21:21

the ability to nourish oneself,

21:25

in the hands of others.

21:27

(Applause)

21:32

I know a woman who has the same degree and the same job as her husband,

21:35

when they get back from work she does most of the house work,

21:38

which I think is true for many marriages,

21:40

But what struck me about them was that

21:42

whenever her husband changed the baby's diaper,

21:45

she said "thank you" to him.

21:49

Now what if she saw this as perfectly normal and natural

21:53

that he should, in fact, care for his child?

21:59

I'm trying to unlearn many of the lessons of gender

22:03

that I internalized when I was growing up.

22:05

But I sometimes still feel very vulnerable

22:08

in the face of gender expectations.

22:11

The first time I taught a writing class in graduate school

22:14

I was worried.

22:15

I wasn't worried about the material I would teach because I was well-prepared

22:19

and I was going to teach what I enjoy teaching.

22:21

Instead, I was worried about what to wear.

22:24

I wanted to be taken seriously.

22:27

I knew that because I was female

22:29

I will automatically have to prove my worth.

22:33

And I was worried if I looked too feminine

22:35

I would not be taken seriously.

22:37

I really wanted to wear my shiny lip gloss and my girly skirt,

22:41

but I decided not to.

22:43

Instead, I wore a very serious,

22:45

very manly, and very ugly suit.

22:50

Because the sad truth is that when it comes to appearance

22:52

we start off with man as the standard,

22:54

as the norm.

22:56

If a man is getting ready for a business meeting

22:58

he doesn't worry about looking too masculine

23:00

and therefore not being taken for granted.

23:03

If a woman has to get ready for business meeting,

23:05

she has to worry about looking too feminine, and what it says

23:10

and whether or not she will be taken seriously.

23:14

I wish I had not worn that ugly suit that day.

23:17

I've actually banished it from my closet, by the way.

23:20

Had I then the confidence that I have now to be myself
23:25
my students would have benefited even more from my teaching,
23:28
because I would have been more comfortable,
23:30
and more fully and more truly myself.
23:33
I have chosen to no longer be apologetic for my femaleness
23:38
and for my femininity.
23:40
(Applause)
23:46
And I want to be respected in all of my femaleness
23:49
because I deserve to be.
23:52
Gender is not an easy conversation to have.
23:55
For both men and women,
23:57
to bring up gender, sometimes encounters almost immediate resistance.
24:01
I can imagine some people here are actually thinking
24:04
"Women, true to selves? "
24:08
Some of the men here might be thinking
24:10
"Okay, all of this is interesting,
24:12
but I don't think like that."
24:14
And that is part of the problem.
24:16
That many men do not actively think about gender
24:20
or notice gender,
24:21
is part of the problem of gender.
24:23
That many men, say, like my friend Louis,
24:26
that everything is fine now.
24:28
And that many men do nothing to change it.
24:32
If you are a man and you walk into a restaurant with a woman
24:34

and the waiter greets only you,

24:37

does it occur to you to ask the waiter

24:39

"Why haven't you greeted her?"

24:43

Because gender can be...

24:47

(Laughter)

24:55

Actually we may repose part of a longer version of this talk.

25:00

So, because gender can be a very uncomfortable conversation to have,

25:03

there are very easy ways to close it, to close the conversation.

25:06

So some people will bring up evolutionary biology

25:10

and apes,

25:11

how, you know, female apes bow down to male apes

25:14

and that sort of thing.

25:16

But the point is we're not apes.

25:18

(Laughter) (Applause)

25:25

Apes also live on trees and have earth worms for breakfast

25:30

but we don't.

25:32

Some people will say,

25:33

"Well, poor men also have a hard time."

25:36

And this is true.

25:38

But that is not what this... (Laughter)

25:41

But this is not what this conversation is about.

25:45

Gender and class are different forms of oppression.

25:49

I actually learned quite a bit about systems of oppression

25:52

and how they can be blind to one another

25:55

by talking to black men.

25:58

I was once talking to a black man about gender
26:01
and he said to me,
26:02
"Why do you have to say
26:04
'my experience as a woman'?
26:06
why can't it be
26:07
'your experience as a human being'?"
26:10
Now this was the same man who would often talk about
26:13
his experience as a black man.
26:18
Gender matters. Men and women experience the world differently.
26:22
Gender colors the way we experience the world.
26:24
But we can change that.
26:27
Some people will say,
26:29
"Oh but women have the real power,
26:31
bottom power."
26:33
And for non-Nigerians, bottom power is an expression which --
26:36
I suppose means something like
26:37
a woman who uses her sexuality to get favors from men.
26:41
But bottom power is not power at all.
26:46
Bottom power means that a woman
26:50
simply has a good root to tap into, from time to time,
26:53
somebody else's power.
26:56
And then of course we have to wonder
26:57
what happens when that somebody else is
26:58
in a bad mood,
27:00
or sick,
27:01

or impotent.

27:03

(Laughter)

27:07

Some people will say that a woman being subordinate to a man is our culture.

27:13

But culture is constantly changing.

27:15

I have beautiful twin nieces who are fifteen

27:18

and live in Lagos,

27:19

if they had been born a hundred years ago

27:22

they would have been taken away and killed.

27:25

Because it was our culture, it was our culture to kill twins.

27:29

So what is the point of culture?

27:32

I mean there's the decorative,

27:33

the dancing...

27:35

but also, culture really is about preservation and continuity of a people.

27:40

In my family,

27:41

I am the child who is most interested in the story of who we are,

27:44

in our tradition,

27:45

in the knowledge about ancestral lands.

27:48

My brothers are not as interested as I am.

27:50

But I cannot participate,

27:53

I cannot go to their meetings,

27:54

I cannot have a say.

27:56

Because I'm female.

27:58

Culture does not make people,

28:00

people make culture.

28:05

(Applause)

28:09

So if it's in fact true that the full humanity of women
28:12
is not our culture, then we must make it our culture.
28:17 I think very often of my dear friend Okuloma,
28:22 may he and all the others that passed away in that Sosoliso Crash
28:26 continue to rest in peace.
28:29 He will always be remembered by those of us who loved him.
28:33 And he was right that day many years ago
28:36 when he called me a feminist.
28:38 I am a feminist.
28:40 And when I looked up the word in the dictionary that day,
28:42 this is what it said:
28:43 Feminist,
28:44 a person who believes in the social, political
28:47 and economic equality of the sexes.
28:51 My great grandmother,
28:52 from the stories I've heard,
28:54 was a feminist.
28:55 She ran away from the house of the man she did not want to marry,
28:59 and ended up marrying the man of her choice.
29:02 She refused, she protested, she spoke up
29:05 whenever she felt she's being deprived of access, or land, that sort of thing.
29:10 My great grandmother did not know that word "feminist,"
29:13 but it doesn't mean that she wasn't one.
29:17 More of us should reclaim that word.
29:20 My own definition of feminist is:
29:24 a feminist is a man or a woman
29:26 who says -
29:28 (Laughter) (Applause)
29:37 a feminist is a man or a woman who says
29:40 "Yes, there's a problem with gender as it is today,
29:44 and we must fix it.
29:45 We must do better."
29:48 The best feminist I know
29:50 is my brother Kenny.
29:53 He's also a kind, good-looking, lovely man,
29:57 and he's very masculine.
30:00 Thank you.
30:01 (Applause)