

## Anti-Subordination Feminism

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**Extract 1:** Catharine A MacKinnon, 'Pornography, Civil Rights, and Speech' (1985) 20 *Harvard Civil Rights-Civil Liberties Law Review* 1, 3:

Having power means, among other things, that when someone says, 'this is how it is', it is taken as being that way. When this happens in law, such person is accorded what is called credibility. When that person is believed over another speaker, what was said becomes proof. Speaking socially, the beliefs of the powerful become proof, in part, because the world actually arranges itself to affirm what the powerful want to see. If you perceive this as a process, you might call it force, or at least pressure or socialization or what money can buy. If it is imperceptible as a process, you may consider it voluntary, or consensual, or free will, or human nature, or just the way things are. Beneath this, though, the world is not entirely the way the powerful say it is or want to believe it is. If it appears to be, it is because power constructs the appearance of reality by silencing the voices of the powerless, by excluding them from access to authoritative discourse.

**Extract 2:** Catharine A MacKinnon, 'Difference and Dominance: On Sex Discrimination' (1984) in *Feminism Unmodified: Discourses on Life and Law* (Harvard University Press, 1987)

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To treat issues of sex equality as issues of sameness and difference is to take a particular approach. I call this the difference approach because it is obsessed with sex ... Its underlying story is: on the first day, difference was; on the second day, a division was created on it; on the third day, irrational instances of domination arose. Division may be rational or irrational. Dominance either seems or is justified. Difference just is.

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