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WISCONSIN ACADEMY REVIEW

SPECIAL FEATURE FOCUS ISSUE

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Today's movement by women to achieve the full birthright and potential of human beings is a multi-faceted issue. Too often the dimensions are blurred and shrugged off with emotional, simplistic rhetoric ("women's libber," "chauvinist pig") which only serves to end all further communication.

But the topic is too complex and too vital to be callously dismissed. It affects every sphere of public life—from politics, to business, to the sciences, arts, and letters. And it extends into the private aspects of individual lives.

Nor is the problem defineable only in terms of "us versus them." Sex role typing is limiting and debilitating for everyone—men and women. To make less than full use of each person's potential is a loss which society should not condone and cannot afford.

This issue of the *Wisconsin Academy Review* seeks to bring to a focus some of the aspects involved. What are the historical roots? What is the current situation? Where does the future lie—and what must be done to get there?

We have asked people in business, politics, the law, the arts, science, and film history to examine their own areas in relation to these questions. What results is a collage of fact and informed opinion which we hope can cut through the rhetoric and make further discussion not only possible, but productive as well.

—Monica A. Jaehnig
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WISCONSIN ACADEMY REVIEW

Volume 20 Number 2
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CONTENTS

After a hundred years of fighting for the freedom of others, women are coming to the realization that they, too, must have real political participation if they are to become full citizens in their own right.

Has the status of women in American politics really changed? Has all the rhetoric of the women's movement been matched by any substantial gains? Or, as the backlash against passage of the Equal Rights Amendment might indicate, has all the noise actually set back the political progress of women?

Against what do you measure change? Where were women, really, in politics before the uproar of the last three to four years? The history of women in politics is much like the history of blacks—while a few elements have been overemphasized, most areas have been conspicuously neglected. The involvement of women in political action in the last few years has had all the usual stresses of new political movements: the purists denouncing any of their sisters who receive more publicity, attention, position, or prestige—and therefore are suspected of no longer being pure—and the leaders of each of the various feminist groups denouncing and refusing to accept in "their" movement any politically-active women who do not agree with all of their particular goals.

The political aspect of the women's movement is one of several, but to most of the news media it is not the significant part. The advances made in the legal, health, and educational establishments on one hand, and by the superstar writers, theorizers, and members of the arts on the other hand, have grabbed most of the headlines. But in fact, many of the advances in other fields came about because of action by women politicians or by organizations which were politically oriented.

From the beginning, the women's movement has been intertwined with movements for civil rights for other oppressed groups. In 1833, the Philadelphia Female Anti-slavery Society, the first women's club with a political purpose, was formed. Respectable women of the day did not speak in public or organize on behalf of any political cause. At the first convening of the Society, a mob roared outside, and following the meeting the building was burned. Later, during the abolition struggles, led by Sarah and Angelina Grimke, women won the right to speak. These early proponents of womens' rights were exponents of property rights, of wider professional and educational opportunities, of abolition of legal inequalities, as well as of obtaining the franchise. All of these points were included in the "Declaration of Independence of Women" presented at the first Woman's Rights Convention of 1848, called by Elizabeth Cady Stanton. The broad appeal for civil rights and the involvement with other causes sometimes held back the cause of women, either because pushing for women might endanger other groups, or because granting rights to women might also lead to granting those rights to others. Sometimes, however, the broad identification with others served to add new impetus, converts, or rights to the women's movement.

But these early women were particularly involved in the struggle against slavery, supporting the northern cause in the Civil War through the National Woman's Loyal League. Historically, involvement for or against war has often aroused women politically. They have made big gains or suffered

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Jean M. (Mrs. Richard) Westwood was the first woman to serve a national party as its chairman. Mrs. Westwood has worked in politics for nearly thirty years at every level from precinct chairman to co-chairman of a national presidential campaign. She became Utah's national committeewoman in 1967 (a post she still holds) and a member of the National Democratic Executive Committee in 1968. Currently, she is treasurer and a member of the executive and drafting committees of the Charter Commission, which is writing a constitution to be considered at the historic Charter Conference of the Democratic party next December.

The Political Status of Women - 1974

By Jean M. Westwood

setbacks out of that involvement. This first round yielded a setback. After the Civil War, reconstructionists in the Republican party not only excluded women from the provisions of the Fourteenth and Fifteenth Amendments to the Constitution, but also raised the issue of whether women were actually citizens by using for the first time the word "male" rather than the previously-used constitutional definition "people."

These actions brought women to the realization that they must organize and gain the vote if they were to have any effective voice. In 1869, the National Woman Suffrage Association was organized by Mrs. Stanton and Susan B. Anthony, with support from the more conservative American Woman Suffrage Association led by Lucy Stone and her husband, Henry Blackwell. Both organizations were united on obtaining suffrage for women, much as today's organizations such as the National Organization for Women, the Women's Equity Action League, the Women's Political Caucus, the League of Women Voters and others, both more and less extreme, are united on the Equal Rights Amendment. But they differed, as today's groups also differ, on what the other goals of women should be and how they should accomplish their ends.

Nationally, the opposition to women's suffrage came from three sources: business concerns which feared women as a "reform" factor in politics, the southern delegation in Congress which believed that granting women suffrage would open the door to further rights for the Negro, and both men and women who felt threatened by the change in women's traditional role. Today we see these same kinds of opposition to the Equal Rights Amendment and other facets of the women's movement.

Most of the gains for women's suffrage came in the early days in the western states, where men and women worked together against the hardships of nature. Utah and Wyoming (first as territories and

Dev O'Neil Photo

The author confers with delegates on the floor of the 1972 Democratic convention. When the fight to win the California challenge for George McGovern was placed under her direction, it marked a first for women in making political strategy decisions.

then as states), Colorado, and Idaho gave women the vote before 1896. By 1914, all of the Rocky Mountain and Pacific Coast states except New Mexico had given women the vote. But outside that region, only Kansas had made similar provision. It was again women's participation in a war effort, this time World War I, which broke down the barriers. Finally, in 1920, the Nineteenth Amendment was passed.

Farsighted women already realized that the vote was not enough; that if they were really to help determine political issues, they must also run for public and political party offices. Elizabeth M. Cohen of Utah was the first woman's voice heard at a national convention. As an elected delegate to the Democratic convention of 1904, she seconded the nomination of William Jennings Bryan. By 1910, women were serving as national committeewomen, appointed by their state's national com-

mitteemen. From 1914 to 1920, a number of western states were also appointing women to chair their state parties.

Once again the pioneer, Utah was in 1922 the site of the first concerted movement for fifty-fifty representation in party organization when the Democratic convention passed a resolution by Mrs. Charlotte B. Dern, wife of the governor, and Mrs. Harry R. Allen demanding equal recognition of women in the party organization. Shades of 1972! Such an unprecedented demand received nation-wide publicity. Even in 1968 women had only token or appointed positions in many state parties.

Nevertheless, women exerted the most influence at the national committee level in the years between suffrage and the new women's politics of today. A national Women's Division of the Democratic party in 1928 set up regional directors to enlist women in the party. In 1933, this women's division sponsored fifty-fifty political organization in all the states, and inaugurated women's groups to study both candidates and issues. Many of these groups exist today as Democratic Women's Clubs. A recent attempt to organize the survivors and give them official status as the representative organization of Democratic women is spearheaded by Rilla Moran Woods of Tennessee, current president of the National Federation of Democratic Women's Clubs.

Ironically, the promoter and organizer of much of the resistance to the Equal Rights Amendment is Phyllis Schlafly, a past-president of the parallel organization in the Republican party, the full-fledged and flourishing Federation of Republican Women's Clubs. Indeed, the lobbying and political organization operating to defeat the Equal Rights Amendment depends on those same rights of women to speak and organize politically which were gained through the earlier women's political movements—and plays on the same kinds of fears.

Even before they could vote on a national basis, women were running for, and being elected to local offices and to state legislatures. And in 1917, Jeannette Rankin of Montana became the first woman member of the U.S. House of Representatives. But the sad fact is that for most women the right to vote meant a right to vote for men—and often on the advice of men. In the years since 1917, eighty-six women have held eighty-seven congressional or senatorial seats. Of eleven senators, six were Democrats and five Republicans; of the seventy-six House representatives, forty-eight were Democrats and twenty-eight Republicans; they came from thirty-eight of the fifty states and never constituted more than 3.7 percent of the Congressional offices.

But even these sad statistics are misleading. Thirty-one of the women who served in the House and all but one of the women who served in the Senate first went to Congress either as an appointee or as an electee filling out or following the term of a husband or father in the same office. Only Margaret Chase Smith, who first went to the House as a widow, ran and was elected on her own to her first term in the Senate. Some of these "widows" were tokens, serving out the short term and then retiring for a man. But most were capable legislators who earned re-election on their records and who were bitterly candid in acknowledging that it was only the "widow" status which made it possible for them to be elected the first time. Only in the last fifteen years has a majority of women in Congress been elected the first time on each one's own merits.

Similar conditions are true of other offices. In May of 1969, Geri Joseph, then vice-chairman of the national Democratic party, conducted a survey of Democratic women in office. She found only 184 above the local level—including all national and state legislators, all state-wide offices, elected judges, and elected state and county commissioners. We all know the Frances Perkins, Clare Boothe Luce, Eleanor Roosevelt, Esther Peterson kind of records. But it is precisely because so few women have served in significant posts that we do know them so well. While women held party titles and were active in political campaigns at both the national and state levels, it was mostly in organizing women's teas and schedules for the wives of candidates. Better operatives served as secretaries or organized boiler rooms, phone banks, and mail campaigns. Seldom did they have a voice in making policy decisions or in raising or spending money.

The more recent roots of today's women's political movement extend back to the end of World War II when millions of women whose working lives had expanded during the war found themselves out in the cold as the veterans came home and the war wound down. Many either had to work or preferred to work. Many went back to college, and most made sure their daughters did. They resented their exclusions. They became involved in work discrimination issues, in equal pay for equal work. Two generations, mother and daughter, found themselves together in the 1950's civil rights movement, in working for equal education, and in the 1960's Vietnam war protests. A gradual evolution of philosophy and awareness led to the women's liberation movement and the corresponding exasperation of all kinds of women at their non-involvement in real political decision making.

The gains since 1968, when the present day women's movement really began its explosion, can be measured in inches. Much more significant has been the realization of what women did not have and the attempts to organize to attain it. Like most new movements, some of that organizing has either been militant or amateurish. Literally hundreds of local groups have been formed, many to quickly disappear. But the understanding, by both men and women, of the aims of women has changed radically. There is a real battle going on, often quietly, but continuously. Many women are understanding for the first time how to operate in the real political world.

The most successful of the new organizations have been the National Organization for Women (NOW), the Women's Equity Action League (WEAL), and the National Women's Political Caucus (NWPC). All of them share one flaw—they try to be non- or bi-partisan, but are operating in a political framework which is by definition partisan.

Carolyn Litowich Photo

Sissy Farenthold, president of the National Women's Political caucus, past member of the Texas state legislature, candidate for governor and vice-president in 1972. Under her direction, the NWPC is being organized along more practical political lines.

Nevertheless, at this stage they are essential and somewhat successful. NOW and WEAL aim mainly at legislative and court action. The NWPC seeks to gain an equal voice for women in the political process itself.

Three hundred women participated in the organizational convention of the Caucus in July, 1971. Since then, membership has grown to thirty thousand women organized into caucuses which range from small, militant groups to large, organized chapters. Another thirty thousand women involved in more traditional political women's organizations come closer to the aims of the Caucus with every passing month, both as the Caucus itself becomes more politically practical and less rigidly theory-bound, and also as these other women realize that they, too, need policy power, not just coffee duties.

Caucus gains can be measured more by tries than successes, and against terrible frustrations and setbacks. Nevertheless, Caucus participation in the reform movement in the Democratic party did succeed in raising the number of women delegates to the 1972 convention to 40 percent, up from the 13 percent mark in 1968. The publicity surrounding that success and its counterpart push by Republican members of the Caucus increased the representation of women delegates at the Republican convention to 30 percent, up from 17 percent in 1968.

Caucus lobbying efforts moved the Equal Rights Amendment through Congress and got it ratified by many states. Then the backlash to the whole women's movement developed. Now backed by many groups, ranging from the Federated Women's Clubs to the Feminist party, the Caucus' main target is ratification of the Amendment by the balance of the states. The women's movement, particularly its political branches, claims credit for the recent Supreme Court abortion decision. That issue, however, has been perhaps the greatest single source of backlash and the largest cause of division of opinion among politically active women themselves.

Sissie Farenthold's effective campaign for governor of Texas scared a lot of old pros and made her a folk heroine in the women's movement. After her name was placed in nomination for the vice-presidency at the 1972 Democratic convention, she was elected chairman of the Women's Political Caucus, along with many other women politicians rather than the "media stars" of earlier days. They are attempting to organize the Caucus along much more practical political lines.

The 1972 national presidential campaigns saw at least some women reach leadership positions. Shirley Chisholm's own campaign dramatized the unmet needs of both women and minorities. And nearly all of the other Democratic presidential campaigns had women actively involved at the national level. But many of these women complained that, while they were given authority to make technical campaign decisions, to recruit workers, and to organize and run headquarters, they were very seldom consulted on policy decisions. A few such women were Patti Knox in the Hughes campaign; Dorothy Lyons in the Humphrey campaign; Anne Wexler in the Muskie, and later, the McGovern campaign; and myself in the McGovern campaign.

At the 1972 convention, the Democrats did elect a woman vice-chairman with podium duties. They also succeeded in electing a woman, myself, as national chairman, the first time in history a woman has been chairman of a major political party. That victory, and my subsequent defeat, became symbols both to those who desire and those who hate the participation in politics of not only women but other minorities as well.

After the convention, a number of women assumed top political positions in Democratic party politics. Mary Lou Burg, national committeewoman from Wisconsin, is one of two top administrative aides to the new Democratic chairman. Mrs. Donna Kay Smith has been appointed executive director of the Democratic Governors Conference. A former administrative aide to Conference chairman Governor Wendell Ford, Mrs. Smith will be the Washington liaison for all governmental activities of the new office of the Conference. Perhaps more important, the national committeewomen have formed their own caucus, are meeting to discuss votes before national committee meetings, and are demanding greater representation of women on policy task forces.

At the Republican convention, Anne Armstrong called the roll, a first for a Republican convention, and made a keynote speech. She has since been appointed by President Nixon as counselor to the President, with cabinet rank. Jill Ruckelhaus, long active in Caucus affairs, is special assistant to Mrs. Armstrong. At their urging, President Nixon has more than doubled the number of women in high executive posts (GS16 and above), although there are still no women serving as cabinet members. But such women as Virginia Knauer, Helen Bentley, Nancy Hanks, Carol Laise, Dr. Dixy Lee Ray, Charlotte Reid, Marjorie Lynch, Ethel Walsh, and Beatrice Willard serve at high enough levels to make a difference and have an effective voice.

The outlook for women's participation in the 1976 presidential nominating conventions is favorable. The Democrats passed a rule in 1972 which effectively means that a woman will chair the 1976 convention. The chairman of the Delegate Selection Commission for 1976 rules, whom I appointed, Barbara Mikulski, has won the respect of both her friends and her enemies. She has not only kept the essence of the delegate rules, but has added affirmative action requirements by states for full participation by women and minorities in other party affairs.

The Republican 1972 convention approved a call for equal representation by men and women in state delegations, for a chair and co-chair of their National Committee, and for positive action to achieve participation by all groups.

Official White House Photo

Jill Ruckelhaus serves as special assistant to presidential counselor Anne Armstrong. At their urging, President Nixon has more than doubled the number of women in high executive posts.

Official White House Photo

Anne Armstrong is special counselor to President Nixon. At the 1972 Republican convention she called the role and made a keynote speech.

Both parties face a hard and continuing battle with those who would prefer to wish the "woman problem" away and return to pre-1968 politics. The mere mention of "quotas" throws old pros of both parties into hysterics.

But the "problem" will not be wished away. In 1974, literally thousands of women are considering running for every kind of national, state, and local office. Too many of them will again be token campaigns, although the National Women's Political Caucus is trying hard to educate them on tough campaigning. Finances will be their biggest problem. All of them will face the same barriers women have always faced in politics, whether they are trying to get elected to public or party office, or just to get inside those smoke-filled rooms where policies are made, instead of sitting outside answering the telephone.

Women and slaves were part of this country when its Constitution was written. It took nearly a hundred years for the issue of slavery to bring us to a civil war which supposedly ended with the blacks being free and enfranchised citizens. One hundred years later we are finally beginning to see blacks emerging into real political participation—the only full definition of a citizen in this country. It took a little longer than the first hundred years for women to realize that they were not only fighting against the denial of freedom and the right to vote for slaves, but for themselves as well. Another hundred years later, we are also seeing women realize that they, too, must have real political participation to become full citizens in their own right.

Equal Rights and Responsibilities for Women and Men

A Brief Overview of Proposed Changes to Wisconsin's Laws by Assembly Bills 21, 22, and 23

By Priscilla Ruth MacDougall

On April 20, 1972, in a special session of the Wisconsin Legislature convened by Governor Patrick Lucey, Wisconsin became the fourteenth state to ratify the Equal Rights Amendment to the United States Constitution. The proposed Amendment, which reads in pertinent part, *"Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex"* passed the state legislature with hardly a debate. Only Senator Gordon Roseleip (R- Darlington) was heard in opposition, claiming he was voting against the measure because he wanted his granddaughter to remain "dainty."

In anticipation of imminent ratification of the federal amendment, which by its terms would go into effect two years after approval by 38 states, and with the almost unanimous passage of a comparable state amendment, the Legislature directed the Legislative Council to "study those statutes providing favored treatment for women or extending special protections to them, and to recommend changes that will provide equal protections under the law for both men and women."

A bi-partisan committee of legislators and citizen members (including Senator Roseleip), chaired by aggressive and articulate Representative Marjorie (Midge) Miller (D-Madison), was Appointed to study the state's statutes in detail and present to the Legislative Council a bill implementing this mandate. Wherever possible the Committee attempted to preserve "benefits" now accorded women but not men, and to extend those benefits to men also. After months of public hearings and testimony from experts in the various fields of law affected by the proposed amendment, the Special Committee on Equal Rights presented its recommendations to the Legislative Council in the form of Assembly Bill 23, in the fall of 1972.

The Committee studied over 250 statutes found by a computer to differentiate on the basis of sex. Excepting provisions relating to marriagable age and equal rights to unemployment compensation for pregnant women (which became Assembly Bills 21 and 22), the bill was recommended for passage by the Council. Assembly Bill 23 was passed by the Assembly with some amendments during the 1973 session of the Legislature. [1]

In April, 1973, the state referendum for an equal rights amendment to the state constitution failed (at the same time an amendment legalizing bingo in certain circumstances was approved by Wisconsin voters!). Many reasons have been advanced for the state amendment's failure. Meanwhile in the wake of the amendment's rejection, Assembly Bill 23 was referred to Senator Roseleip's Veterans' Affairs where it remains stalled at this writing. The Senator refuses to release his committee's report on the measure and most observers believe it will not be

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released during the current session of the Legislature.

As of February, 1974, the federal Equal Rights Amendment had been ratified by 33 states, with approval of the five remaining necessary states delayed by unexpected opposition. However, forces supporting the measure have until 1979 to achieve approval of the amendment, and ultimate ratification of the measure is inevitable. The consequences of the same on Wisconsin law must be faced. Assembly Bill 23 attempts to avoid inevitable litigation over blatantly discriminatory laws, and to provide an orderly means of achieving the mandate of the Equal Rights Amendment.

At the outset, it should be noted that Wisconsin was the first state in the nation to enact an equal rights statute.[2] This statute, Sec. 246.15, Wis. Stats., virtually unchanged since its enactment in 1921, reads:

> Women shall have the same rights and privileges under the laws as men in the exercise of suffrage, freedom of contract, choice of residence for voting purposes, jury service, care and custody of children, and in all other respects. The various courts, executive and administrative officers shall construe the statutes where the masculine gender is used to include the female gender unless such construction will deny to females the special protection and privileges which they now enjoy for the general welfare.

Almost since Wisconsin became a state, married women have had, by virtue of the state's "Married Women's Property Act," the rights to hold property, contract, and sue and be sued in their own names, contrary to the general rules of common law otherwise adopted by Wisconsin. Under the common law, with few exceptions, married women and their individual property were subject to the almost unlimited control of their husbands.

Wisconsin has a long feminist and suffragist tradition, boasting historically such distinguished feminist and intellectual leaders such as Carrie Chapman Catt, Ada James, the Reverend Olympia Brown, Fola LaFollette, and Zona Gale, and more recently five of the twenty-eight founders of the National Organization For Women—Gene Boyer of Beaver Dam; Kay Clarenbach, Chairperson of the Governor's Commission on the Status of Women; Edith Finlayson of Milwaukee; Nancy Knaack of River Falls; and the late Ada Allness.

But women in Wisconsin do not share the equal rights and responsibilities with men that the Equal Rights Statute would lead one to believe. Women and men are treated differently in employment laws, domestic laws, criminal laws, military and veterans' affairs laws, taxation laws, public accommodations, and public employee retirement benefit laws, among others. These areas are considered in Assembly Bills 21, 22, and 23.

Until the recent enactment of a statute prohibiting discrimination in the extension of credit on the basis of sex or marital status, women could not be certain of the legal right to obtain credit in their own names although they have had the right to contract since the mid-1880s and have been solely responsible for debts incurred by them, even for necessaries, when contracted for on their own credit.

A woman's right to control her own body by procuring birth control measures, safe and inexpensive abortions, and sterilizations are issues not covered by the Assembly bills, although they are hotly debated in the Legislature and are of vital concern to women today. Pregnant and/or married female students and teachers often find themselves discriminated against whereas married men or fathers do not.[3] Wisconsin has the country's sole law prohibiting the sale of birth control devices to unmarried persons, and the Legislature just passed a law providing for public and private hospitals to refuse to perform abortions and sterilizations regardless of the availability of hospital facilities in the area.

EMPLOYMENT

Wisconsin has come a long way since the Wisconsin Supreme Court in 1875 denied Lavinia Goodell admission to practice law in Wisconsin, stating:

> "The law of nature destines and qualifies the female sex for the bearing and nurture of the children of our race and for the custody of the homes of the world and their maintenance in love and honor. And all life-long callings of women, inconsistent with these radical and sacred duties of their sex, as is the profession of the law, are departures from the order of nature . . . we find no statutory authority for the admission of females to the bar of any court of this state. And, with all the respect and sympathy for this lady which all men owe to all good women, we cannot regret that we do not. We cannot but think the common law wise in excluding women from the profession of the law."

The Wisconsin Equal Rights Statute, passed almost fifty years after these words of the Supreme Court, specifically exempts laws giving females "the special protection and privileges which they now enjoy for the general welfare." Under the guise of this phrase, many discriminatory employment laws, generally referred to as "protective legislation," have been allowed on the books of Wisconsin.

Although the Wisconsin Supreme Court immediately interpreted the Equal Rights Statute to give women full equal rights with men, the Attorney General ruled in 1922 that a law limiting employees of the legislature to men was valid, saying that "legislative service necessitates work during very long and often unseasonable hours" and that the statute was for the "special benefit of women."

Under present laws, therefore, women are guaranteed, for ex-

ample, a minimum wage which men are not. As this wage is now higher than the federal minimum wage, it may well be, says Representative Midge Miller, that men will start protesting this blatant inequality in Wisconsin law. Already this provision is being challenged in federal court by a migrant male worker. Assembly Bill 23 would rectify this inequality by extending the powers of the Department of Industry, Labor and Human Relations (DILHR) to promulgate rules establishing the same minimum wages for men.

Under the guise of "special protection and privileges" many discriminatory employment laws, generally referred to as "protective legislation," have been allowed on the books.

Under Wisconsin law, women are prohibited from working over a certain number of hours per day. This legislation, invalidated for certain employers by an opinion of the Attorney General in 1970 as being in conflict with the 1964 Civil Rights Act, is common throughout the country, and was enacted at a time when employers attempted to take advantage of women workers. Unions, unable to get protection from employers' abuse of laborers, were able to gain the protection for women, but not men. Early challenges to these laws were made by the employers, not women. Today, around the country such laws are being challenged by women who claim they are denied overtime and refused jobs because they cannot thus work the same hours as men. Assembly Bill 23 would empower the Department of Industry, Labor and Human Relations to enact rules on maximum hours applicable to men.

Wisconsin laws presently provide for women to have "rest" periods. Assembly Bill 23 originally provided that this benefit be extended to men also, but this provision was amended from the bill in the Assembly on the basis that DILHR already has the authority to provide rest periods for men on the same basis as women now enjoy them.

Other laws prohibit women from employment in certain occupations (for example, public land appraising). Assembly Bill 23 deletes such prohibitions against women.

Present laws also prohibit pregnant women from obtaining unemployment compensation ten weeks prior to expected delivery and four weeks thereafter. Assembly Bill 23, as recommended by the Committee deleted this discrimination; but the provision was thought too controversial for passage and presented by the Council separately instead as Assembly Bill 22. The statutory provision has already been declared unconstitutional by one circuit court judge, and the provision is being challenged again by Madison attorney Daphne Webb in a class action. A related subject, the right of women employees to use sick leave for maternity reasons, is not dealt with in Assembly Bill 23, although DILHR and the federal government have declared that pregnancy should be treated as a temporary disability as any other illness and the United States Supreme Court has decided to rule on whether pregnancy should be so considered. The United States Supreme Court recently declared it unconstitutional to fire schoolteachers after their first four or five months of pregnancy.

Present laws prohibit girls from being newscarriers at the same age as boys. The Wisconsin Supreme Court is currently considering the constitutionality of this issue which would clearly be in violation of the Equal Rights Amendment. Assembly Bill 23 would equalize the ages at which boys and girls could be newscarriers. Interestingly enough, in the South, girls have long been working as newscarriers at early ages.

DOMESTIC LAWS

The Equal Rights Statute in Wisconsin clearly states that women and men shall have equal rights in the care and custody of their children and in all other respects. But present laws do not treat the marriage relationship as an equal partnership in many respects.

Under the common law, a woman automatically assumes the domicile of her husband as a matter of law, despite her own or her husband's wishes. This rule, which often causes great hardships to couples who maintain separate residences, has in essence been abrogated by the equal rights statute in Wisconsin so that married women can establish separate domiciles. There remains, however, a presumption in the law that she takes her husband's domicile which she must rebut. Wisconsin Representative Esther Doughty Luckhardt is married to an out-of-state resident but has maintained her own separate legal domicile, for example.

However, some statutes which still differentiate on the basis of sex with regard to do icile would be eliminated by Assembly Bill 23.

Under present statutes a female who marries a male resident of Wisconsin automatically becomes a Wisconsin citizen for university in-state tuition purposes even if she has not lived in the state one full year preceding her enrollment, the general requirement for residency. A male marrying a female resident of the state enjoys no such privilege. This provision, while seemingly giving women a benefit, in actuality often works to burden those women who are supporting their families, and who are already at a disadvantage in the job market where they statistically receive less pay than men.

Assembly Bill 23 originally would have required that both males and females establish their residence in Wisconsin for one year before being entitled to the in-state tuition privilege. This section was deleted from the package in the Assembly because of fears that it would be too costly to the state.

A similar section providing that nonresident members of the armed forces stationed in the state, with their wives and children, qualify for in-state tuition will be extended by Assembly Bill 23 to cover female military personnel and their husbands and children as well.

Another area of domestic law in which the sexes are treated differently is that of the age at which persons may marry. Males cannot marry before the age of eighteen, while females may marry at sixteen with the consent of their parents or guardians. When this law, similar to those in other states, was challenged in Milwaukee Circuit Court recently, a judge upheld the statute stating, in language reminiscent of the Wisconsin Supreme Court in Miss Goodell's case in 1875:

> . . . the female achieves emotional and physical maturity earlier than the male. In the United States the male is generally regarded as the bread winner and principal provider for the family. The average American female, as a mother and as a homemaker, is not usually placed in economic competition to the same extent as her husband.

Just as women now practice law, today there are 33 million women in the labor force. From 1940 to 1970 employed women increased from 25 percent to 38 percent of the total working force. Laws based on the presumption that women will remain in the home are outdated, and the real consideration becomes at what age a state feels a couple should be allowed to marry. Some feminists urge that persons be allowed to marry only at eighteen to encourage women and men alike to complete their educations. Assembly Bill 23 provided for the marriagable age to be equalized, extending to males the right to marry at sixteen with parental consent. This portion of the bill was deleted by the Council and made into Assembly Bill 21. The Legislature continues to fight over this issue, bandying about several substitute provisions, including the compromise position that all persons be permitted to marry at seventeen.

Despite the belief that the bill, or the amendment, will make women work and force them to support themselves, Wisconsin laws already provide for men to receive alimony (as do approximately one-third of the states), and a wife's ability to earn a living is taken into account by divorce courts in awarding alimony. Alimony is not considered compensation for work done in the home during the course of the marriage, but financial assistance to persons unable to compete with men in the labor market.

In general, the state does not interfere in a viable marriage. Support only becomes an issue when a marriage is being dissolved. However, under present laws, if a husband abandons his wife, he is subject to civil and criminal penalties for failure to support them if they are in destitute or necessitous circumstances. Assembly Bill 23 provides that wives would equally be subject to such penalties if they were to abandon their husbands and children in such straits.

Names have never been part of the common law marriage contract, although there is a great deal of misconception about this fact. Under the common law, any person can adopt whatever names she/he pleases and can change the same for all legal purposes, without court procedings, as long as there is no intent to defraud. Persuant to common law, a woman upon marriage is not required, in absence of a statute so providing, to take her husband's surname for any purpose.[4] Wisconsin has a strong tradition of married women retaining their birth-given names after marriage. The Reverend Olympia Brown of Racine, one of the major leaders of the nineteenth century feminist movement and one of the country's first female ministers, was as insistent about retaining her own name after her marriage to John Willis in 1873 in Wisconsin as was Lucy Stone, the first American woman to retain her own name at marriage when she married Henry B. Blackwell in 1855.

Similarly Fola LaFollette, daughter of Governor and Senator Bob LaFollette, adamently retained the name LaFollette for all purposes throughout her fifty-six years of married life to George Middleton and until her death in 1970. Zona Gale, Pulitzer Prize winning playright from Portage is internationally known by her own name.

Names have never been part of the common law marriage contract. A woman, upon marriage, is not required to take her husband's surname for any purpose.

Because the number of women and men who are retaining or changing their names at or after marriage has increased so significantly, the Committee recommended a codification of the common law which allows all persons to use whatever names they please, by providing that couples marrying indicate their choice of names on their marriage certificates. Although this section was intended as a record keeping measure, it was amended out of the bill as confusing. The Committee report specifically states that no law requires a woman to use her husband's name now. Likewise,

since there is no requirement that parents name their children in any particular manner, the naming of children was expressly not provided for in the bill.

CRIMINAL LAW

Rape is a subject of much concern to the current women's movement. Under Wisconsin law only men can perpetrate rape, and only women can be the victims of it. Assembly Bill 23 would change the statute to make it a crime for any *person*, regardless of the victim's sex, to sexually assault another who is not his/her spouse (a person cannot rape his/her spouse). Homosexual rape would thus be covered by this change.

The Wisconsin Supreme Court recently upheld the constitutionality of Wisconsin's prostitution law which provides that only females can be prostitutes (expressly avoiding discussing recent United State Supreme Court rulings on sex as a "suspect classification" such as race). Assembly Bill 23 would make it a crime for any *person*, regardless of sex, to engage in offering to have nonmarital sexual intercourse for anything of value, or to patronize prostitutes. This would cover the situation of male prostitutes.

Among other criminal laws affected by Assembly Bill 23 is the minimum sentences law which provides for females to be eligible for parole at the Wisconsin Home for Women at Taycheedah, under certain conditions excepting for crimes mandating a life sentence, immediately upon incarceration. Assembly Bill 23 would extend this benefit of instant parole to men.

OTHER LAWS AFFECTED BY THE BILL

Military and veterans affairs laws, public employee retirement benefit laws, and housing laws treat women and men differently under present Wisconsin statutes. Assembly Bill 23 would make women eligible for service in the National Guard and for membership in the Grand Army Home for Veterans at King. The bill would likewise change the wording of a statute providing that a retired employee and his "widow" receive public employee retirement funds, to make either "surviving spouse" eligible for benefits. Under present law a woman who had worked all her life could not provide her husband with retirement benefits.

Public accommodation laws would be changed to preclude discrimination on the basis of sex, as well as race, creed, color, national origin or ancestry as they presently provide.

Upon ratification of the Equal Rights Amendment to the United States Constitution, women will, of course, be subject to the draft. Wisconsin's bill, however, has nothing to do with federal law. As the federal amendment will not affect a person's right to privacy, Assembly Bill 23 did not concern itself with desegregating segregated correctional institutions, wards in hospitals, or sanitary facilities. Although much ado has been made about the so-called "potty" problem neither the federal law nor the state bill will cause men and women to use the same toilets or sleeping facilities.[5]

At its midwinter meeting, the Board of Governors of the State Bar of Wisconsin unanimously voted in favor of the establishment of a Section of Individual Rights and Responsibilities, a committee of which will be devoted to the Rights and Responsibilities of Women and Men. The Assembly has voted favorably on Assembly Bill 23, and the Milwaukee *Journal* has recently editorialized:

> The only reason Wisconsin is stalled on deleting sexism from the language of its statutes appears to be Sen. Gordon Roseleip . . . The bill deserves a chance on the Senate floor. Gone are the objections used to defeat the Wisconsin equal rights amendment. Under this bill, women would not be drafted, would not have to share restroom facilities with men, and would not lose certain privileges. Some privileges, however, would be extended to men . . . If it is true that the Senate put the bill in Roseleip's committee in order to kill it, the public has the right to know that certain lawmakers do not have the political courage to vote their minds publicly and are willing to let Roseleip absorb the heat. The Darlington conservative should let responsibility for the fate of the bill be shared. The only way to do that is to report the measure out of committee and let each senator go on record with the voters as to where he stands.

The day for women and men to share equal rights and responsibilities has come. Wisconsin's Equal Rights Statute has not proved sufficient to guarantee equality of rights to both sexes. Assembly Bills 21, 22, and 23 provide means for the Legislature to eliminate blatant inequalities in the laws immediately and to avoid the inevitable litigation which will be incurred if these laws are not changed. Women should be first class citizens before 1976, the 200th anniversary of our country.

FOOTNOTES

1 Wisconsin Legislative Council Report on Equal Rights to the 1973 Legislature (Feb. 1973)

2 For a history of the passage of this statute, see Mabel R. Putnam, *The Winning of the First Bill of Rights For American Women* (1924).

3 See Hayden, "Punishing Pregnancy," American Civil Liberties Report, 1973, available for $1 from the ACLU Women's Rights Project, 22 East 40th Street, New York, New York 10016.

4 See MacDougall, "Married Women's Common Law Right To Their Own Surnames," Women's Rights Law Reporter, Fall/Winter 1972/1973; "Booklet For Women Who Wish To Determine Their Own Names After Marriage" available for $2 from The Center For A Woman's Own Name, 261 Kimberley, Barrington, Illinois 60010.

5 For an excellent discussion of the need for the federal amendment, see Ginsburg, "The Need For the Equal Rights Amendment," 59 ABAJ 1013 (Sept. 1973).

Taking Measure in the Arts

The Wingspread Conference on Women and the Arts

By Monika Jensen

Poverty and injustice and prejudice are not solved by any man-made system. I want them to be solved by a higher quality of human being who, by his own law of valuation upon human life will not permit such inequalities. In that sense whatever we do for the development of this higher being will permeate all society.
—Anais Nin

All human relations have shifted—those between masters and servants, husbands and wives, parents and children. And when human relations change there is at the same time a change in religion, conduct, politics and literature.
—Virginia Woolf

Milwaukee artists Evelyn Terry and Barbara Manger share their thoughts and reactions during a break. The sculpture, by Marjorie Kreilick of the UW-Madison is entitled "Stone Blossom."

Today, even more than in Virginia Woolf's day, human relations have shifted and are in the process of shifting still more. Nowhere is such shifting more apparent than in those areas of life which are affected by the growing consciousness and activism of women. Ms. Woolf appropriately places her final emphasis on literature and art, for it is here that we search for and hope to find the honest reflections of our psychological and social reality and the inspiration to change that reality, when necessary, to create a more humane society.

The one hundred volunteer and professional women (and some men) in the fields of painting, writing, theatre, dance, arts administration, and arts criticism who recently assembled in Wisconsin for a conference on Women and the Arts represented a diversity of viewpoints and modes of expression. But all agreed with the basic assumption of the conference planners—that the arts are important to human beings, and that at their best they are an articulation of how we function and communicate with each other. Most important to the outcome of the conference was the feeling that we *can* shape our society in a more humane way by using both the techniques and the end results of the creative process.

The conference was designed to look at the issue of women and the arts as it relates to both the inner and outer realities of women. The speeches and workshops moved from a psychological viewpoint to an institutional and social framework, and finally to a philosophical integration of all the elements into a doctrine of feminism-humanism in the arts. The points of emphasis of the conference reflected the joining of feminism, humanism, and the arts: that historical and contemporary images of women are transmitted through the arts and that they influence societal expectations and values; that woman's inner image of herself determines her relationship with the world at large; that social reform is a prerequisite to the creation of new cultural values; and that women must become involved in reforming cultural institutions if those institutions are to become receptive to the needs of all of society's members.

"Is the image the self? Are we only what we seem to be?" asked Elizabeth Janeway, the eminent author of *Man's World, Woman's Place*, in her opening speech and then went on to say that "the assigned image of women acted out in the role behavior ex-

The conference on Women and the Arts was sponsored by the University of Wisconsin-Extension in cooperation with the Johnson Foundation. It was held from September 13-15, at Wingspread, the Johnson Foundation conference center near Racine. Cooperating agencies were: The Wisconsin Arts Council, the Wisconsin Academy of Sciences, Arts and Letters, the Wisconsin Governor's Commission on the Status of Women and the State Historical Society of Wisconsin.

pected of us has not offered us self-fulfillment, but rather has functioned as mask, as screen, as armor—most of all as a barrier between the inner self and the world." In recreating the image of women, it will be necessary to expose the often-hidden real self and use its energy to change our position in society. To accomplish this difficult task Ms. Janeway directs us to "the creative process implicit in art" to help us imagine, and therefore prepare for, the future and to inform us about the reality of other human beings. We need both the gift of a new image and the knowledge that we are not isolated, that our experience is linked to the rest of humanity.

Following Elizabeth Janeway, Ravenna Helson, a psychologist from Berkeley who has done research on sex-related creativity patterns, discussed motivation and creativity in women, documenting meticulously how societal attitudes and especially the attitudes of male peers have affected the self-esteem and consequently the motivation and work done by women artists. Most discouraging were the documented remarks of men affiliated with those cultural institutions which the creative person must deal with in order to advance professionally. She also quoted Bernard Rosenberg and Norris Fliegel who wrote sympathetically in *The Vanguard Artist*: "When the woman artist complains that it is difficult for her to gain a foothold in the art world, she's not simply being paranoid. For all her achievements, she must be prepared to deal with bias, prejudice, or outright hostility—and it emanates from many sources." Ms. Helson pointed out that the realities so aptly recognized by these two male authors can cause confusion, self-doubt and conflict when they clash with a woman's inner sense of reality. She also made clear that, although she was talking about women artists in particular, the problem affects a much larger group.

What Ravenna Helson documented empirically, Grace Glueck, assistant metropolitan editor and arts correspondent of the *New York Times*, went on to clarify still further, drawing on her experience and knowledge of some of our country's most prestigious cultural institutions:

> . . . there is a social need that institutions must respond to and that is the need to heighten our awareness of our own humanity. After all, culture reflects the better side of us—the side that feels, thinks, has a world view as opposed to the side that acts out of expedience, greed, and bodily necessity. To the degree that we experience our common humanity, we become better political animals. In that way cultural institutions do respond to social needs.

Ms. Glueck went on to explain that the way to make cultural institutions responsive to society, and particularly to women, is for women to pressure from within the institution for such concrete advancements as equal pay—using publicity and pressure from women outside the institution when necessary. To her friends who question whether this kind of pressure encourages quality, she responds that she believes in such pressure because it can force the institution to search for talent among groups who have been ignored—blacks, Indians, women—and make institutional resources available to them.

Alternative institutions can challenge the staid assumptions of more established institutions," she pointed out. This can sometimes prod them into action. For this reason alone women should not hesitate to get involved with efforts not sponsored by official organs of culture. Shows for women only, such as the Brooklyn Museum's "Women Choose Women," women's film festivals, women's coalitions, and centers like the Women's Interart Center have been successful in providing evidence to skeptics that women are producing the kind of work to which audiences are attracted. (In the same vein, Perry Miller Adato, successful producer and director of the film *When This You See, Remember Me*, later pointed out that because of certain successful women's film festivals, network moguls can no longer keep women's work out of network production with the excuse that "no women filmmakers have produced anything worthwhile," or even "there are no women filmmakers.")

Ms. Glueck encouraged all of us as women to reject the prejudices of peers and not disassociate ourselves from the subordinate group we belong to, ending her remarks with this thought: " . . . the baggage we bring as women to cultural institutions may bring a touch more of humanity to them."

Throughout the conference, members were challenged by the speeches and then given an opportunity to air their own views in workshops designed to explore the more specific aspects of each main speech. Workshops dealt with such topics as "The Creation of New Social Images as a Prime Concern for the Woman Artist," "Imagery in Public Education and the Communications Media," "Volunteering —Is It Worthwhile?" "Men and Women as Partners in Social Change," "Creativity and Power." Each

Grace Glueck, assistant metropolitan editor and arts correspondent for the *New York Times* discussed the relationship of established cultural institutions to the needs of women and society.

I don't see a basic conflict between the individual and the social group. The self seems to me a piece of the social group that happens to be enclosed in a certain boundary of skin and bone and has incorporated a great many values and ideals of the larger society.

Elvie Moore, playwright from Los Angeles, offers a point for consideration in a workshop session. The participants shared the assumption that the arts are important to human beings and at their best, they are an articulation of how people function and communicate.

workshop leader and rapporteur emphasized the need for specific plans of action. Since all of the women attending the conference had rich experience and a history of active involvement in social issues and the arts, the exchange of ideas was most fruitful.

We found, for example, that at Cornell a group of women formed the Feminist Art Studio. This project, begun as a class funded by the Humanities Division of the school, soon turned into much more than a class, with participants using the studio at any time of the day or night to work on creative projects. Although it was founded by and involves artists, it is open to women of all backgrounds: it is effectively designed for women who have the intention of finding themselves as women within the context of creativity. After one year of operation the women involved with the studio actively pressured for its continuation and the university is now continuing it on a credit basis. It provides an example of how women within an educational setting can work together to create a mutually benefitting creative structure which responds to their needs.

Volunteer women in New York City have been largely responsible for the formation of burrough arts councils. Doris Freedman, who heads the Public Arts Council in New York City, related how this was often done with very little funding but with great knowledge of community needs and resources. She then explained in detail the political process used in establishing such institutions. Not least among the results is the fact that many of these women have in the process created paying jobs for themselves.

Conference participants were not divided into separate categories according to prestige or status, as is so often the case. Old, young, middle-aged; from all parts of the country and of all political persuasions, the conferees communicated with each other, developing early plans to make good use of ideas newly learned. One speaker noted that "thought is action." This was a precept conference members had from the beginning accepted and practiced in a most natural manner.

One recurrent theme running like a worrisome thread through all of the discussions was that women in the arts must deal with the very real conflict between the responsibility of the creative artist to herself and her social responsibility to other women. Expressed at various times was the fear that genuine creative effort could be weakened and possibly even replaced by propaganda if too much emphasis is placed on the social responsibility. It was to this question that Linda Nochlin, professor of art history at Vassar College, addressed herself in her final challenging address:

> I don't see a basic conflict between the individual and the social group. The self seems to me a piece of the social group that happens to be enclosed in a certain boundary of skin and bone and has incorporated a great many values and ideals of the larger society. Even the feelings that one thinks of as being in the raw are ultimately gotten from somewhere. . . . It's the particular historical, social, and cultural institution that one is born into. And in turn, the individual or the self is constantly acting upon and modifying and changing the social group so that self and society or individual and institution are not hard and fast opposing entities but really a kind of process in a constant state of mediation and transaction.

Speaking without notes, her thoughts shaped by the confluence of ideas and women around her, she made clear how inextricably women's opportunities

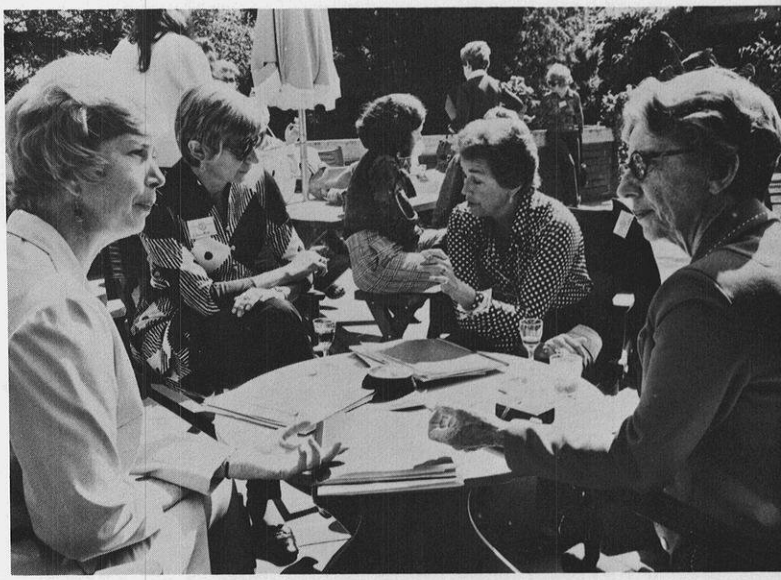
to become artists have been and remain linked to the rules and mores of the society in which they must function. She traced the effect that her research and involvement with feminism has had on her professional thinking. The author of the essay, "Why Have There Been No Great Women Artists," stressed that it is essential to know something about the history of art, for such history has much to do with our conception of female creativity: it has to do with the conceptions others have of us and ultimately how this has affected the institutions which influence our lives. It behooves us to learn simple facts. Historically for example, women were denied access to arts academies and related institutions. In addition, they were not allowed to view nudes, male or female, for drawing purposes. This fact alone could be responsible for the myth which still exists today that women inherently cannot be *great* artists. Add to this the fact that the few women who were able to surmount such obstacles had their work obscured by later generations of art dealers who simply erased the woman's name and substituted that of a male and we have an interesting example of how environment can shape mythology.

Women artists who were successful, *e.g.,* Rosa Bonheur, were invariably able to learn from fathers and brothers who were also artists. But this is not really so strange when we realize that the majority of recognized artists, *male* or *female*, had one or more members of the family in the same profession. Both Picasso's father and grandfather were artists, for example. And if such knowledge doesn't make us question what kind of influence sociological factors have on genius and other *inherent* artistic qualities, perhaps this final observation by Ms. Nochlin will: "What if, in Spain's machismo-oriented society, Pablo had been born Pablita instead?"

The consensus of the conference, summarized Fannie Hicklin in her postlude address, was that women must pool their intellectual and emotional resources in meeting the challenge "to promote the arts and women simultaneously as essential forces in providing the creativity so necessary for social change and the humane development of all people." The specific suggestions for immediate action were:

1. To develop a common understanding of terms such as "feminism," "humanism," "power," "the arts."
2. To continue arousing consciousness in our respective geographic locations and in the various areas of the arts.
3. To avoid the destructive aggression often associated with competition.
4. To increase the number of professional roles for women in schools and universities, museums, industries, and alternative institutions—even if we enter initially only as tokens. We can sensitize people through personal contact.
5. To provide awareness programs on role and career definitions for undergraduate women.
6. To identify and insist on financial aids programs for deserving women.
7. To invite women artists for lectures and programs. Black women especially desire such opportunities, for they can address themselves to both feminism and blackness.
8. To provide a new generation, with new ideas, through innovative instruction and better teachers.
9. To establish a national organization of women in the arts whose objective will be to promote feminism and the arts.

Temporary steering committees for both a national and state organization* of women in the arts have been set up, and the members of each welcome interest in membership and ideas for future planning from the readers of the *Wisconsin Academy Review.* If anyone had previous doubts, the conference made clear that there already exists a network of women in the arts throughout the country willing to share their talents and energies with others.



Workshops and breaks gave participants opportunity to air their own views of the more specific aspects of the main speeches. Seated, from left to right, are: Marjorie Whitsitt, professor of art at the UW-Superior; Eileen Muth, dance instructor from the UW-LACrosse; Roberta Meyer, artist and instructor at the Madison Area Technical College; and Alice Huck, women's editor for the Appleton *Post-Crescent.*

Monika Jensen served as co-chairperson of the Conference on Women and the Arts. She is associate editor of Arts in Society, *a quarterly published by Research Studies and Development in the Arts, University of Wisconsin Extension.*

* *For more information on the progress of the two organizations please contact this writer at* Arts in Society, *Room 728, University of Wisconsin-Extension, 610 Langdon Street, Madison, Wisconsin 53706. Readers may also be interested to know that the journal* Arts in Society *will devote its Spring-Summer issue to the conference results. Copies may be obtained through subscription to the magazine or on a single copy basis from the address listed above.*

James (kneeling, far right) and the Bloomer Girls demand "Votes for Women." State Historical Society of Wisconsin Iconographic Collections

A Kiss on the Ballot

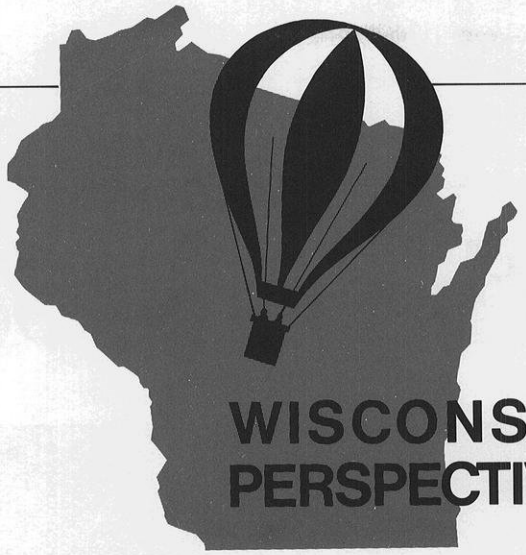
By Paul Vanderbilt

If I had been a woman during any of that period, I should most certainly have wanted to be an active suffragist, organizing, speaking, raising money, parrying ridicule. Ridicule those women received, but I think they also had fun in their pride. Two little girls, on the way to a meeting with their mother, asked whether suffragists were Indians, and was not Mother afraid of them; and if not, were suffragists then crazy? Dr. Max Schlapp of Columbia University publicly charged that suffragists were sexless, prompting the lady speakers in the next few weeks to boast of the numbers of their children. A drunk in the crowd heckled Harriet Grim as she spoke, asking loudly why she was not married. Olaf Olson's wife, in LaCrosse, sued for divorce, saying publicly that women would soon get the vote and that she would then run for governor.

Quite naturally, the suffragists (they claimed there was a world of difference between a suffragette and a suffragist and resented the former term, which the press often preferred and which came closer to sticking) were subjected to all manner of jokes, on and off the vaudeville stage, but not without protest. E. F. Albee of United Booking Offices replied, rather unconvincingly it seems to us, to the president of the New York State Suffrage Association: " . . . it is against the policy of our houses to criticize or burlesque the suffrage movement in any way . . . we would thank you to drop us a line if you find anything on the stage which is against the interest of your cause."

Senator David G. James (father of Ada James, shown in our photograph, kneeling, right end of the foreground group), himself a strong suffrage advocate, got into an argument on a train with a woman who observed that his daughter should not waste time on such nonsense, but should darn her father's socks. Father then and there in the train car removed his shoe and held up his well-darned sock, thanks to daughter Ada, for all to see.

A syndrome of reforms generally attracted the energies of the same women: the abolition of slavery, temperance, women's rights, some manifestations of change in women's clothes. Elizabeth Cady Stanton, one of the founding mothers, issued the Woman's Declaration of Independence in 1848. Her cousin, Mrs. Elizabeth Smith Mil-



WISCONSIN PERSPECTIVE

ler, an active abolitionist, spent her lifetime in search, she claimed, of "comfortable" costume, but, it would seem, with certain feminist, if not exactly political, undertones. In 1851, Mrs. Miller invented "bloomers," which took on the name of her friend Mrs. Bloomer, who first published the loose trousers in the fashion pages of *The Lily,* a paper which she edited. Mrs. Miller wore the bloomers herself for a number of years, even to social events in Washington, D.C., when her father was in Congress, but eventually changed to a modified Quaker style, not notable for its femininity. Years later, bloomers were still a comfortable and exciting trademark for certain suffragist occasions.

In 1911, Lee DeForest, inventor of the audion tube, key element in radio, sued to divorce his wife, and his statement or warning got into the press: "Never marry into a family tainted with suffrage." Mrs. DeForest's mother was Harriet Stanton Blatch (another relative of the founder), president of the Women's Political Union. The Union thereupon went into executive session to prepare a rebuttal. They loved the opportunity, for the women's ability and experience in organization, initiative and expression had been growing steadily ever since the responsibilities they had assumed during the Civil War. Fifty years later they realized, in impressive numbers, that they had a really great issue, great enough to be identified literally with Democracy.

During the First World War, women's offers of help were sometimes coldly received. Governor Philipp replied to one official of the Wisconsin Woman's Suffrage Association: "We have not so far engaged in any preparation for the war that necessitates the cooperation of women. . . . When the time comes, I will communicate with you." The time came. Women eventually turned to many forms of men's work and to committees on registration of aliens, Americanization, food conservation, child welfare, Liberty Bond drives, leadership in the local Councils of Defense, the Red Cross, the Fatherless Children of France, the Women's Overseas Hospital and other efforts.

These experiences in organization also paid off to suffrage: "The Liberty Bond drive, to which many suffragists have been devoting their whole time and energy, is over. Now we have a Liberty Drive of Our Own, a Liberty Drive which has for its object the best suffrage convention ever held in Wisconsin." Or, with some elements of attractive secrecy: "These petitions (in favor of the Federal Amendment, 1917) must be circulated and signed by thousands of the prominent men and women of Wisconsin. Every woman must do her share. It is best that nothing be said in the newspapers about these petitions. Do the work and keep quiet about it."

The early money-raising methods might be called primitive, but they worked in their steady way: selling daffodils, cookbooks, postcards, souvenirs, renting sets of lantern slides, operating suffrage schools, "white elephant" sales, harvest festivals, musicales, "melting pots," teas with silver showers, suppers, luncheons. "For the seven days beginning on August 15, the women are expected to give up many pleasures, including ice cream, cooling drinks, roof garden parties and weekend visits. The money saved will be turned over to the (suffrage) cause." Department stores were asked to place suffrage mite boxes on their counters and girls wearing suffrage (i.e. yellow) sashes were sent to solicit funds from business men and shoppers. A motion picture film, *Your Girl and Mine,* jointly produced in 1914 by Mrs. Medill McCormick and William N. Selig, himself a convinced suffragist, was made with the understanding that all profits were to go to the National Suffrage Association. It was shown at the Hotel Pfister in Milwaukee at the annual suffrage convention with the comment that "though little is said about suffrage, the film is a splendid argument for votes for women."

Then, in 1915, the national association received a bequest of well over a million dollars, the greater part of her estate, from the late Mrs. Frank Leslie, the colorful and eccentric widow of the head of the Time-Life publishing firm of that era. On the assumption that this windfall would be divided, the state organizations promptly began planning what to do with their shares. Indeed, some maturing of the financial management may have had an important bearing on the final push which won the constitutional amendment case in 1919-1920, and from then on, at last, "The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of sex."

Paul Vanderbilt is Curator Emeritus of the Iconographic Collections of the State Historical Society of Wisconsin.

Images on the Silver Screen

By Susan Dalton

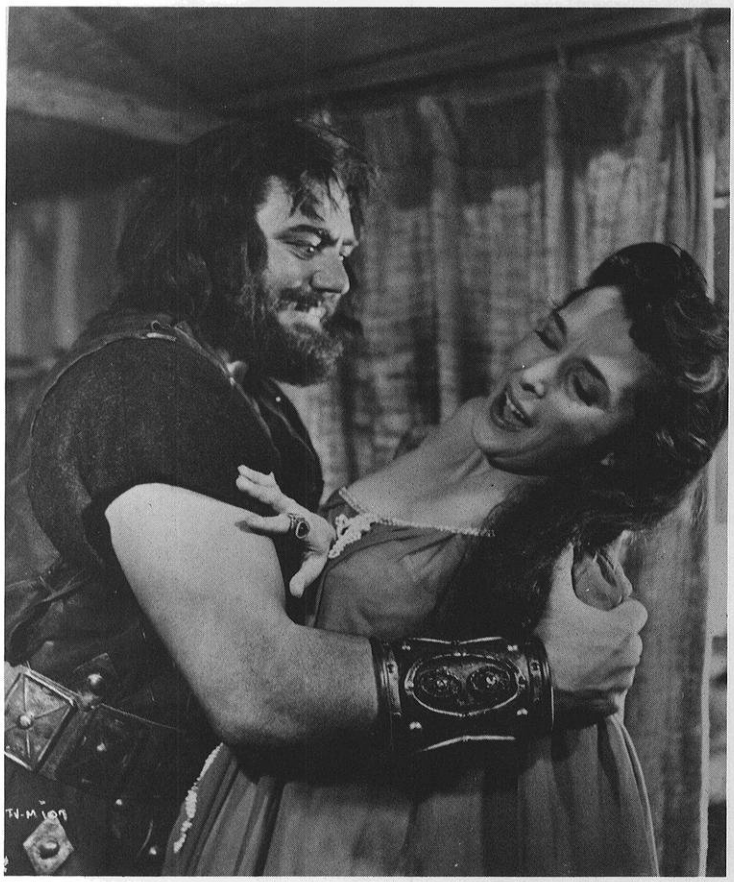
That film is a very powerful medium is not disputed. But for all the hundreds of thousands of films produced in the United States, this power has rarely been employed to examine or question traditional values. Rather, films reinforce and exaggerate attitudes about American culture. For women this has proved particularly unfortunate.

We have most often been portrayed not as people, but as stereotypes, reflecting men's fears about our "power" and their desires to "keep us in our place." We have been shown as love goddesses, remote and unapproachable; seductive vamps; sweet, consoling angels; frail, dependent creatures to be protected or seduced; doting or domineering mothers; sexually frustrated career "girls"; evil bitches; flirtatious ingenues; and, above all, as sex objects to be displayed, gaped at and victimized.

May Allison and Churchill Ross in *The Greater Glory* (1926, First National).

Susan Dalton is a film archivist with the Wisconsin Center for Theatre Research and is co-editor of The Velvet Light Trap, *a quarterly magazine of film research.*

Marlene Dietrich in *Desire* (1936, Paramount).



Top (left to right): Ernest Borgnine and an unidentified woman in *The Vikings* (1958, United Artists). Delores Del Rio and Don Alvardo in *Loves of Carmen* (1927, Fox). Gary Merrill, Gregory Ratoff, and Bette Davis in *All About Eve* (1950, Twentieth Century Fox).

Bottom (left to right): John Wayne, Gail Russell, and Irene Rich in *Angel and the Badman* (1947, Republic). Holmes Herbert and Pearl White in *Any Wife* (1922, Fox). Lee Bowman and Lucille Watson in *Model Wife* (1941, Universal).

Lucy Marlow, Joan Crawford, and Barry Sullivan in *Queen Bee* (1955, Columbia).

Virginia Dale and William Lundigan in *Headin' For God's Country* (1943, Republic).

Joan Crawford and Eve Arden in *Goodbye, My Fancy* (1951, Warner Bros.).

The Un-Woman in Science

By Gwen Schultz

It is interestingly paradoxical that scientists, who pride themselves on their strict precision, often lapse into gross imprecision in matters concerning the human female. In language and deeds they commonly treat her as a masculine or asexual being or as something invisible. So do many science writers, who are expected to be meticulous in the handling of information.

To avoid being guilty of the sin of imprecision scientists will carry out their arithmetic to several decimal places even when not really necessary. They are careful to insert "usually" or "generally" in any statement to which there might somewhere in the galaxy be a possible exception. They would not think of performing an experiment on an animal without recording its sex. Yet time and again they, in essence, call a woman a man and think nothing of it.

This malady of overlooking women afflicts female as well as male scientists and writers. The oversight is usually committed unintentionally and often results from following acceptable patterns of expression, patterns created during the past when science was entirely a man's field.

This type of linguistic error is partly due to the immaturity and restrictiveness of our still-evolving language which is inadequate for the expression of many things and which as yet does not have enough variation or subtlety to let us gracefully and easily differentiate the sexes without running into clumsy grammatical and phraseological complications. On the other hand, we fail to use specific words we do have. Tradition says we do not have to, that we can use the sloppy way for convenience. So we grab the subsuming, general word "man" or "men" to mean just anyone we want to discuss, even children, with the result that the meaning is fuzzy and sometimes ludicrous.

The dictionary does say "man" may mean any human being or all mankind. In many instances such usage is necessary or most fitting. But we lean too often on that liberal definition to justify our being lazily general instead of neatly specific.

Here are some illustrations. Italics are used in the quotations to point out the pertinent words. The reader has undoubtedly noticed even more striking examples.

THE UNISEX LANGUAGE

A writer in *Science* remarks: "The conservation movement is severely handicapped by a shortage of *men* of broad vision."

A National Science Foundation's report, *Weather Modification*, states: "Only in the past few years have *men* come to realize that it may be possible to manipulate the weather. . . ."

On a TV program about an eclipse the commentator recites dramatically, "Few *men* have ever seen a total eclipse of the sun." On a program about pollution: "How much pollution can a *man* take?" In a radio announcement about the hospital ship *HOPE*: "*HOPE* is transmitting medical knowledge from *man* to *man*."

In an April, 1970, *National Geographic* article, "The Vikings":

> For Greenland, the isolation proved fatal. Sometime around 1500 the last Norse remnant . . . died or departed. No *man* knows which: no *man* knows why.

No woman knows either. The effect would not have been lessened by simply saying, "No one knows which; no one knows why."

The Smithsonian Institution calls itself "an establishment for the increase and diffusion of knowledge among *men*."

There has been some improvement in our mode of writing. Things used to be worse. In a chapter on genetics in Andre Missenard's book *In Search of Man* (1957), women got a jolt from this sentence:

> Barring accident, the ovum thus fertilized will produce a *man* two hundred sixty-eight days later.

Later in this book, women had a left-out feeling when they read:

> It is well known that too mild climates do not stimulate the energy of children, while rugged climates do induce their growth into strong and resolute *men*.

Our language and thinking are out-of-date, styled for a world run by men. Somewhere soon we should step over a threshold and acknowledge the fact that

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women are here, in the scientific community and in the world scientists write and talk about. If indeed we are serious about our insistence upon accuracy and truth, we might adjust our terminology and thought processes to accommodate women, just as other segments of society are doing.

Overlooking women is in conformance with customs that developed when science was totally male. But conditions have changed. The National Register of Scientific and Technical Personnel for 1970 showed that nearly 10 percent of the registered scientists in the United States were women. The percentage has probably increased since. This is no longer an infinitesimal number!

The mental block against females may result partly from the "coldness" that characterizes science; there may be a feeling that anything feminine detracts from science's objectivity and solidness. But if terminology is important—and judging by the controversies about it, it is extremely important—then we should recognize that women possess sex to exactly the same degree that men do and discuss them accordingly. Also, it behooves men, in order not to dilute their dignity or weaken their masculinity, to keep "men" from being used as a two-sexed or no-sexed word. When we (females included) talk about men let's talk about *men*!

THE TRANSPARENT FEMALE

Some time ago I received an announcement of an expedition to the North Pole. It began, "Dear Member of the Arctic Institute of North America," and said: "I am inviting you to join a group of twenty distinguished men who will travel North beyond the Arctic Circle to the Pole." What could be more exciting? But I thought that could not mean me, a female, because the particulars went on to say: "Each *man* will be issued special foul weather gear with Expedition Midnight Sun insignia." (The italics continue to be mine.) It sounded as though the trip were for men only —yet I received the letter. Actually some women did take the trip, and I am sure they were given the foul-weather gear too.

Recently on a University of Wisconsin campus a new course, "Ocean Environment," was offered jointly by the departments of biology, chemistry and geology. When the course description was posted it stated: "This course is designed for the *man* with a meager background in biology, chemistry and geology" and so on.

I asked one of the professors associated with the course, "Can't girls take it?"

He looked bewildered. "Naturally. Why do you ask?"

I pointed out that the posted notice specified that the course was for men.

He quickly and contritely explained, "Well, that means women too." Then with a serious, thoughtful look he pondered, "How else could we have worded that? I suppose we should have said '*Homo sapiens*'."

Because he is a thoroughly likeable, well-meaning chap I let the subject drop, but I could have added that "student" or "person" would have served adequately.

When the new Aeronautical Engineering Building was erected on the University of Minnesota campus several years ago it was well planned, as any engineering building would be, but there was an unfortunate oversight. I first heard of it in 1965. Late in 1967 it apparently still had not been corrected because a letter signed by three freshmen coeds appeared in the question-and-answer column of the *Minnesota Daily* asking where the women's restroom was in that building. The answer: "Sorry, but we could not find one either. We suspect the building's architect expected women to use the closest one, which is next door in 220 Mechanical Engineering." Winters are long and cold in Minneapolis. One would think that even if the men designers had not planned for women faculty members, they would have considered the possibility of female students; but even overlooking them, there are secretaries and visitors.

The first-floor wall directory in a campus science building held another example of women's "transparency." In this building was an office shared by two faculty members—a man and a woman. She was on the scene regularly, whereas he was on the staff of a different, out-of-town university and was present only occasionally for conferences. Whose name appeared on the first-floor directory for that room? Only the out-of-town man's. The woman was not even listed.

Departments like geography and geology which conduct numerous student field trips often fail to plan formal rest stops, or plan too few. (This is not a reflection on our local institutions, for the practice is widespread.) The trips start early in the morning and are almost always led by a man. At various rural stops the males disappear individually from the group while the well-behaved girls do not stray away. The students eat their bag lunches together alongside a babbling brook or in a quarry and, unless the leader is reminded, it may be afternoon before he realizes why the girls are restless. A physiological fact often forgotten is that girls need restrooms for more reasons than boys do. It may be necessary to resort to primitive practices in a remote place many miles from restrooms, but not in a populated countryside.

Even female professors may be expected to go restroomless. I recall one field trip on a cold, windy fall day. The tour leader had told us to bring plenty of hot coffee to keep us warm, and we did. There were several hiking stops during the long morning, but no "rest" stops. It was after we had eaten our noon picnic lunches by a bleak rock outcrop that the leader came to where two of us women were uncomfortably huddled and ever so kindly and solicitously said he would keep the fellows together over yonder so we could privately retreat to a place he indicated

behind some boulders (which was in sight of the highway and a farm house). We asked him whether we were not soon to reach a real restroom. That was not in the itinerary. But a detour was arranged and we arrived at a humble one some time later. It would seem that tour leaders should think of such stops as they plan their trips. Some males would undoubtedly appreciate the convenience too.

Women attending scientific conventions often find registration confusing. There may be one set of registration instructions for members (which they are) and another set for ladies (which they also are). The registration fee for ladies may be lower than that for members, but ladies have to be accompanied by member husbands to honestly take advantage of the lower fee. There are convention "activities for ladies" consisting of sightseeing tours, fashion shows and teas. Often there is no recognition of the fact that a woman might be a member, or that she might be accompanied by her nonmember husband. When one husband of a woman scientist accompanied his wife to her meetings, he engaged in the "ladies' activities" to fill his time. On tours he took, the leaders constantly addressed the group as "ladies." The husband related this new experience with humor and as a good sport. Perhaps men will begin to realize what good sports women have been all these years, who countless times have been addressed as "gentlemen" at gatherings and in form letters.

But if terminology is important—and judging by the controversies about it, it is extremely important—then we must recognize that women possess sex to exactly the same degree that men do and discuss them accordingly.

PREHISTORIC UN-WOMEN

Anthropologists and archaeologists make frequent references to un-women because they do a lot of writing about people. The term "early man" is an unfortunate choice of words. "Early people" is a much truer term. Females outnumber males today and may have outnumbered them even more in the distant past. They may well have outlived men, considering the dangers of hunting and the intense fighting men must have engaged in in those prehistoric lawless days. Women certainly were important molders of the culture, and some may have been tool-makers, hunters or even leaders. No one knows. Children were a sizable segment of the population too. Yet the term "early man" is used to cover all prehistoric people; and artists' pictures of them usually show only, or mostly, men—to avoid censorship in some cases. All in all, the male image dominates prehistory. It is transferred from the professionals to the public which accepts it without question. For example, even a knowledgeable person like Admiral Richard E. Byrd, when telling in *Alone* how he envisioned the Ice Age ending, wrote: "And along the edges of the land in Europe and Asia I could see *men* with primitive tools laying the foundations of history."

We all know how certain types of prehistoric people are labeled as men: Java Man, Peking Man, Neanderthal Man, and so on. But then there is Minnesota Man, and "he" happens to have been an Archaic Indian *girl.* When about fifteen years old, she drowned in a Minnesota lake and there her skeleton was preserved for thousands of years. Occasionally she is referred to as Minnesota Woman or Minnesota Girl, but generally in texts and other writing she has been, and is, Minnesota Man.

Steinheim Man and Swanscombe Man are also often mentioned in archaeological literature. The British archaeologist Ian Cornwall in *Ice Ages: Their Nature and Effects* enlightens the reader thus:

> The two principal fossil skulls in Europe, those of Steinheim, near Stuttgart, and of Swanscombe, Kent, are of men (or rather of women, for both are considered to be female) of considerably larger brain-capacity than the various known specimens of *H. erectus.*

As was said earlier, nonrecognition of feminine beings is not the failing of men only. Jacquetta Hawkes in her book *Prehistory* made the traditional slip as she figured how many prehistoric people may have lived together in a band. She wrote: "(M)en might well have lived either in solitary pairs, or in groups . . . ."

DROPPED FROM THE RECORD

If you were asked who discovered famous *Zinjanthropus* you would probably say Dr. Louis S. B. Leakey because many writers do not even let the reader know that the remains of Zinj were found by Leakey's wife, Mary, a professional anthropologist in her own right. It was she who discovered the ancient skull of equally famous *Proconsul* too, but you probably have not been told that either. There is a tendency to gradually erase women's names from scientific literature and attribute their contributions to the nearest male—in this case, her husband.

The National Geographic Society, which sponsored the Zinjanthropus dig, correctly gave Mary credit in *National Geographic* (vol. 127, no. 2):

> Mary's most significant contributions to prehistory still stand as the uncovering of *Zinjanthropus* at Olduvai in 1959 and the 1948 discovery of the skull of *Proconsul* at Rusinga.

The Associated Press also correctly reported that Mary was the finder of Zinj. However—

with its syndicated article was a photograph of *Mr.* Leakey measuring the skull, and the caption read: "What is believed to be the oldest human skull ever found was measured by its discoverer, L. S. B. Leakey, noted British archeologist." What happened to Mary?

True, the Leakeys were working together on this expedition and Mr. Leakey may be considered its leader, but if another man in that party had found Zinj, L. S. B. Leakey would never have been credited with the discovery. Yet read what has been written.

A New York *Times* reporter gave full credit to Mr. Leakey:

> The British anthropolo- Louis S. B. Leakey . . . believes that a skull and shinbone that *he* discovered in East Africa in July is more than 600,000 years old.

Even a woman writer betrayed her sex. Sonia Cole in *The Prehistory of East Africa* wrote of "Dr. Leakey's famous *'Zinjanthropus'*."

In *Mankind in the Making* William Howells gave credit where it was due on page 119: "In 1959 Mrs. Leakey found the well-preserved fossil skull of a new kind of *Paranthropus* . . . ." But by page 152 her name was gone: "We could hardly concentrate on South Africa as the actual scene of man's origin. Then Leakey produced 'Zinjanthropus' and showed what everyone expected." One could say that "Leakey" might mean "Mrs. Leakey" as well as "Mr. Leakey" for in science writing it is customary to use just last names; but had there been two *male* Leakeys, science writers would have carefully differentiated by initial if nothing else.

Carleton S. Coon in *The Story of Man* told of the find:

> Back in Olduvai Gorge, Tanganyika, Lewis Leakey, who has been digging there for over thirty years, found, in 1959, the skull of one of the large man-apes . . . . He called the specimen Zinjanthropus, or East African man.

Mrs. Leakey's name is not even in the index.

If top people in the field like Howells and Coon let Mary slip into obscurity, what hope is there for her fame to survive?

Another slighted woman scientist is Marie Tharp. You probably never heard of her, but she made a discovery that helped bring on a modern revolution in geological thinking. In the early 1950s at Columbia University's geological observatory she was sketching the pattern of soundings of the Atlantic Ocean bottom, and she noticed and reported what seemed to her to be a deep canyon running through the peaks of a mountain chain on the ocean floor. It is said her superiors scoffed at her interpretation of the data. But later when a search was made for breaks in undersea cables, it was noticed that earthquake centers coincided with her canyon. Her observation and interpretation led to the discovery that similar canyons exist in mountain chains in other oceans, and eventually to the revelation of the phenomenon of sea-floor spreading whereby continents and sections of the earth's crust split and move about as separate plates. Will Marie's discovery be recorded in geologic literature? It has all but disappeared already.

Men who have suffered the same non-recognition when their discovery or work was credited to someone else can sympathize.

There are other women of science whose discoveries are submerged and unpublicized, and there are men who can sympathize with them—those who have suffered the same non-recognition when their discovery or work was credited to someone else.

ATTITUDES IN TRANSITION

On a field trip of the Geological Society of America we stopped at a lunchroom where the coffee urn was on a counter and bag lunches were on the tables. Our group was one-tenth women. As we entered, the leader said, "OK, fellows, get your coffee at the counter and each man take a bag lunch." The women chuckled at their new "equality." More and more, we are referred to as "fellows" and "guys," for convenience, and we don't mind.

At the national meetings of the Association of American Geographers I was exchanging greetings with a gentleman geographer I hadn't seen in some years, and he asked whether I was in the cultural or physical branch of geography, the better to know what to converse about. I told him what I was doing then and he responded, "Oh, you're a physical man." Oddly, one accepts this.

All things considered, one can understand why a past president of the AAG, Wilbur Zelinsky, felt prompted to write "The Strange Case of the Missing Female Geographer" (*The Professional Geographer*, May 1973), calling upon men geographers to recognize the equal status of their women colleagues.

Still, despite the many female-male complications and ambiguities, a friendly spirit prevails.

One day I was shopping in downtown Milwaukee. There was nothing professorial about my appearance. With my shopping bag I looked like, and was, an average woman shopper. As I was about to enter a department store, three jolly fellows wearing sweatshirts bearing the name of nearby Marquette University approached the door too. One young man was on crutches. His classmates hurried inside without thinking to hold the door open, so I held it for him. As he hobbled through he thanked me with a catchy remark that students pick up quickly and delight in using —probably the first words that flashed into his mind. Jovially he said, "You're a gentleman and a scholar." This un-woman took that as a compliment.

The Poet's Cat

By Frances May

Who dreamed Wooly Bear to be the Dantean cat
when he was sharing digs with T. S. Eliot?
Looking through glass while the Inferno was sifted,
did the oriental sensual transmogrify
from dust off that sieve, mirror devil
with coal-fire eyes and a taste for feathers;
from his cactus land, a wise-man warning
while gutwires hummed for a season of mischief,
memoranda that alley entrance is requisite?
An old wisdom of cat comings and goings
blows across the dead ashes of tubemen,
but poet and animal define each other
in mutual sense of the fitness of things;
snapping from the cruel yellow eye to hearth
and the unfeathering of sky-blue angels.

When Minnaloushe stared at the moon with Yeats
stalking peat bogs between his here and there
lunar mists were spooned for Lady Gregory;
cat unstrung for rattling teacups, arrested.
What few caves left covered, halls unswept,
will give up their dried bones to grave beggars
with the red blood code haunting their heels,
and only the suspect able to vision what the cat sees,
ever present dangers of being too well understood,
the fat beast sleek and beautiful in beguilement,
tender birds drummed inside his dark boneyard?

Whatever assigns cats, it is calendared fact
that Dante was disposed on the fourteenth of September,
natal day for a seventh-decade, twentieth century mystic.
Who can say how many moons and what visitations
the messenger made under the round river
before he joined forces with a crossroads Virgo?
Nocturnal tiger, antithesis of his hairy interlude,
signal in transit, caterpillar creeping toward God
in all his retractible manifestations;
bible of animal imagery ordered for head beasts
munching a gallery under the bark of the long tree;
like the moth, poet codified in darkness.

In bloody times, this latest cosetting of the cat
stinking from the chimerical waters of Chaos,
grinning his cheshire bones out of foxholes
to a country singer's green plateau.
Linen deep in recurrent dream, she embroiders
the vision into samplers of her own times
with the stalker breathing frost on the panes,
lights and deeps of love across the loom of days.
Who are we in the galleries, in cocoon
waiting tiger wings in the god brocade of essence,
infinitely shifting sameness that can sleep around
the body of violence into the next renascence of peace?
How is the library of bone wisdom
locked into one worm riddled trunk?
Alphabet blocks, babels between men and other beasts
tumbled with the flick of a tail—

T. S. Eliot buried Wooly Bear under a tree;
the more recent earth body under Edna Meudt's giant oak.
When the times and the need coincide
will the Dantean cat and his poet live again
in who knows how many comings?

Frances May is president of the Wisconsin Fellowship of Poets.

Myths That Hold Back Miss, Ms., and Mrs.

By Mary Ralston

During the time I worked as a personnel executive with thousands of women, I learned that they are individual human beings.

You may say, "Well, everyone knows that." Wrong. If all people know this, evidently many still have a hard time admitting it. The fact that many employers and others continue to judge women *as a group* rather than as individuals has given rise to myths that still hold back women's progress.

In its 1973 booklet, *Careers for Women in the 70's,* the Women's Bureau of the U.S. Department of Labor writes, "Possibly one of the most difficult areas to deal with is the need to change attitudes with respect to women's roles and desire to work. Perhaps the overriding factors in this regard are the myths that employers, policymakers, and others in our society have unfairly associated with the worklife patterns of women."

And what are these myths? Developing your own list would probably present no problem; they are commonly known. Those encountered most frequently include:

Myth 1. Women are temporary workers. They work just for pin money. Of the 33 million women in the labor force, more than half work because of pressing economic need. These women comprise a group who are either single, widowed, divorced, separated, deserted, or married to men with incomes of less than $5,000 a year. Women head one out of nine households in this country. But the average salary of a working woman here is about 60 percent that of a man—even among professional workers with five years or more of college. Yet there are among us many who believe all women have the option to work or stay home, and who on that basis justify inequities in salary.

Myth 2. Women are emotional. Everyone has emotions. Some women show their emotions more than men, but not always. While tears may be a symptom of feeling, the lack of tears does not necessarily indicate emotional stability. Some persons get ulcers or become alcoholics. Since we are not machines, we cannot mask every emotion; a man should not be disparaged if he occasionally sheds a tear.

Sometimes it would seem that women are made to appear "temperamental." For example, a woman in charge of the special library in a new building found the lighting woefully inadequate. To her repeated complaints, the building manager responded, "You just have a psychological complex because there aren't any windows in the new library." Finally he agreed to call in a lighting expert (who apparently had been warned that the librarian had a "complex about no windows"). When the lighting expert saw the library, he said, "I can tell without even measuring the light that you don't have a psychological problem. You have a lighting problem." Upon measuring the light, he found only sixty foot-candles, well below the one hundred foot-candles required. He added, "The tops of your bookcases are well lighted, but that doesn't do much to help you see the books, does it?"

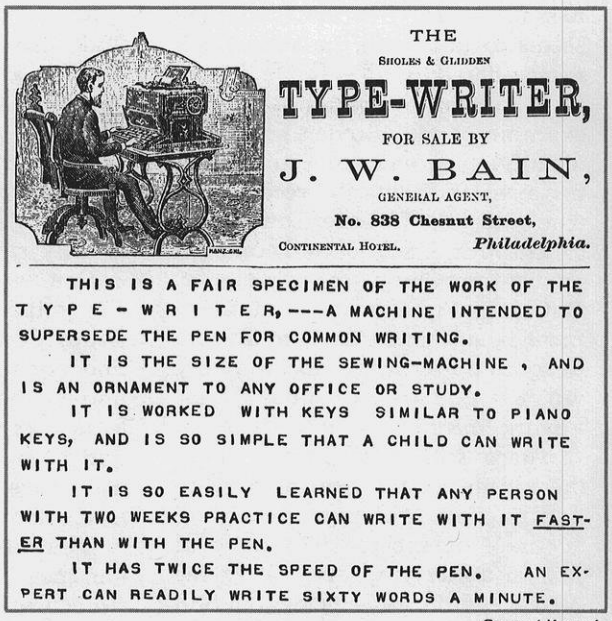
Myth 3. Job turnover is higher for women than men. Job turnover is chiefly related to job level rather than to sex. The more unskilled the job, the higher the rate of turnover. Far more women than men are in low level jobs. Repeated studies show that in better jobs the turnover rate is no higher for women than for men.

Myth 4. No one wants to work for a woman. Many surveys have shown that competence is the answer. Mature adults respect this. I have trained many women supervisors and have observed women managers whose staffs include men. Women managers are not all perfect; neither are men—it depends on the individual. Trained observers feel it is the insecure person, male or female, who is most likely to object to working for a woman.

Myth 5. Women are not suited to men's jobs. Little more than a century ago, when the first marketable typewriter was invented in Milwaukee, all stenographers and secretaries were men. Women's work in offices was to fill and haul coal scuttles, sweep, dust, and empty spittoons.

After typewriters appeared in offices, eight young women ventured

As assistant personnel director of the First Wisconsin National Bank of Milwaukee, Mary Ralston interviewed thousands of women who wished to return to work and trained many women for supervisory positions. Her book How to Return to Work in an Office *is based on that experience and was published in 1973 by Harper & Row.*



State Historical Society of Wisconsin Iconographic Collections

Is this the machine that will cause the collapse of "incompetent females"? At left is a portion of an 1875 advertisement for the typewriter. By the turn of the century, women had begun to take their place alongside men typists in offices, as here in the Minneapolis-St. Paul office of the Chicago, St. Paul, Minneapolis, and Omaha Railway Company.

in 1881 to take a typing class in a New York YWCA. Employers thundered that "incompetent females would collapse under the strain" and declared the YWCA was misguided to offer such a course to women when these jobs were suited only for men.

So much for "men's jobs" and "women's suitability."

It takes time to dislodge these myths, but when money talks, business listens.

Early in 1973, the Equal Employment Opportunity Commission (EEOC) and the American Telephone & Telegraph Company reached a landmark settlement when AT&T agreed to distribute $38 million in back pay and restitution charges to thousands of employees, mostly women. William H. Brown III, then chairman of EEOC, said, "Beyond its importance to the employees involved, this agreement could have far-reaching significance to the entire business world. We expect the AT&T settlement to have a considerable ripple effect. The EEOC lawsuits are designed to turn the ripples into waves where necessary."

The EEOC, with its vastly expanded investigative powers and sanctions, has set up "Target 1" and "Target 2" priorities to attack discrimination in the country's five hundred companies. Several major laws form the basis for fighting discrimination against women on the job:

1. *The Equal Pay Act of 1963* requires almost every employer to pay equal salaries for equal work, without regard to sex.
2. *Title VII of the Civil Rights Act of 1964* applies to all phases of employment, and prohibits discrimination because of race, color, religion, sex and national origin. It is administered by the EEOC. The law was amended and strengthened in 1972 by the *Equal Employment Opportunity Act* which gave the EEOC enforcement powers and the right to take a charge to court.
3. *Executive Order 11246, Revised Order 4,* became effective April, 1972. An employer of more than fifty persons who contracts for more than $50,000 worth of business with the federal government must not discriminate against women or any minority group. Such federal contractors include sixty-three types of businesses, among them banks, utilities, insurance companies, real estate firms, etc. Unfortunately, many women don't realize they work for a federal contractor who is required to prepare an affirmative action program with specific goals and timetables to upgrade women and minorities. Revised Order 4 specifies that employers apprise employees of provisions of the affirmative action program.
4. The *Age Bias* law passed in June, 1967 prohibits discrimination against those in the 40-to-65 age bracket.

Some employers apparently thought the women's rights movement was an aberration, a fad that would go away. They used the hand-flapping approach again as they had done early in the black movement. "We'd be glad to hire more blacks (women), but none ever applies." Or, "None is qualified to do our work." Plain inertia led to remarks such as "It's just easier to fill a job with a white male than to go out of your way to find a qualified woman." Other firms applied what blacks long ago called "the bandaid approach" and elected a highly visible woman to the board of directors, a "token" to be displayed in a showcase setting.

None of these excuses or devices is acceptable now. Since the EEOC was strengthened in 1972 and since the advent of Revised Order 4 in 1972, more employers are coming to realize just how expensive discrimination can be, not only because they may be sued and have their public image tarnished, but also because an increasing number realize how shortsighted it is to exclude half the population when in search of the best available talent for their jobs.

Some have gone in search of the "Superwoman," just as they did for the "Superblack," but this approach does nothing for internal

morale. A truly effective affirmative action program is described in some detail in Barbara Boyle's article "Equal Opportunity For Women Is Smart Business" published in the May-June, 1973 issue of the *Harvard Business Review.*

Just before Revised Order 4 went into effect in 1972, I heard Ms. Boyle speak at a conference sponsored by the Urban Research Corporation in cooperation with the International Business Machines Corporation; Cummins Engine Company, Inc.; Illinois Bell Telephone Company; Sears, Roebuck & Company; and the First National Bank of Chicago.

Ms. Boyle, one of IBM's top women managers, was asked to take leave of her marketing work in 1970 to help develop and coordinate IBM's highly successful affirmative action program. At the conference, she described the program and showed the IBM film, *The 51%.*

Her presentation particularly impressed the more than six hundred personnel executives, government officials and others in attendance. Among other things, she stressed developing and upgrading objectives for those already on the staff as matters of primary importance. This method, of course, does far more for morale than recruiting outside superwomen to fill all the best jobs. True, it takes time, a good deal of effort, and cooperation. Not all the jobs can be filled this way, but it's worth a try.

A thorough analysis of the work force can also save the firm money, Ms. Boyle pointed out. One company had established a large recruiting budget for college graduates; but when it thoroughly analyzed its own work force, it discovered that more than 20 percent of the secretaries had college degrees appropriate to the business. Moreover, the secretaries had the advantage of knowing the business in a way a recent college graduate wouldn't.

One problem personnel executives often encounter is that women already on the staff have been culturally conditioned not to want the responsibilities of higher positions, or they have been afraid to ask for them. But that hesitancy seems to fade with the encouragement offered by an effective affirmative action program. A typical example of Ms. Boyle's success in identifying women to promote on her own staff was the receptionist who told her, "I never saw a need to go back to school and complete credits necessary for my degree. But now I'm convinced management is sincere in the commitment to equal opportunity, so I'm really working hard to qualify for advancement."

There still exist doubts about the ability of the existing legislation to produce change. According to the November, 1973 issue of *Ms.* magazine, even after the AT&T landmark settlement of $38 million "there's evidence that blatant discrimination still occurs in the reformed Ma Bell." One woman reported, "My boss told me flatly he doesn't believe in affirmative action. Later when I asked about a transfer to a line job, he told me women don't like that kind of work!"

Another woman who was quoted expressed a common sentiment: "What's written on a piece of paper isn't what's important, and what people at the top say doesn't matter all that much. This plan is going to work only if it is followed through, and that depends on a lot of white males down the ranks."

Women have told me, too, about how often they have been given the work and job responsibilities but never the title or salary men get for the same jobs. Again they feel the firm gives only lip service to equal opportunity because it shows no real commitment to encourage individuals to advance.

Signs of change do show up in corporation annual reports which often include a statement about what they do to hire and upgrade minorities, including women. However, here one sometimes finds what Bernice Sandler calls "the qualified woman shortage myth." It is reflected in such statements as, "A serious problem in finding career-oriented women employees is the shortage of candidates in the graduate and postgraduate fields business needs. In spite of intensive recruiting, we find enrollments of women students in graduate business schools and accredited engineering schools account for less than one percent of total enrollments. Women students entering and doing well in such fields will be assured of unusually strong employer interest."

One woman said, "Some day I'm going to look up 1880's back issues of the *New York Times* to find out what employers said then about 'the shortage of qualified female typists,' since only eight had been encouraged to take that first class where they could learn how to do 'men's jobs'."

Despite supportive legislation and new opportunities, many women are still afraid to file complaints about discrimination, according to the Equal Rights Division of the State Employment Service. The word goes around, "Don't rock the boat. You'll be eased out or given a job in outer Siberia."

Nevertheless, one finds more and more women banding together to complain about salary and job inequities. They find it works better to do this as a group. For example, thirteen women bookkeepers and tellers of a southern bank recently received restitution in back wages on a job discrimination charge upheld in court. The circumstances were that a man hired in October, 1969 as a management trainee for $400 a month trained in the bookkeeping department alongside a woman paid $280 per month. Later he had teller training under a woman teller earning $320 a month. He was discharged after three-and-a-half months because he proved unable to learn the work.

During the Labor Department investigation, the bank told a compliance officer that the differentiation in pay was justified on the grounds that, because the women were more experienced at the work, the male employee had to put forth more effort to do the job. They also said the trainee wouln't leave to go back to school or get pregnant. But management trainees do leave. Turnover among them has been estimated as high as 36 percent. The average

young man may change jobs six or seven times in the course of a career.

Some women refrain from complaining because they have been influenced by the ridicule and distorted images of the women's rights movement when it emerged as a significant protest voice in the 1960's. That much of this reporting is not accurate doesn't seem to convince some who say, "I saw a real kook on TV. I don't want anyone to think I'm a 'women's libber'."

Those whose only knowledge of the women's rights movement is gained from put-downs glimpsed on talk shows, or who think that all in favor of women's rights are wild-eyed radicals in dirty sweat shirts should take note. In November, 1973, Federal Judge Aubrey Robinson found Northwest Airlines guilty of practicing widespread discrimination among its flight attendants because it favored male pursers over female stewardesses in hiring, pay, promotions, and working conditions. The ruling could mean retroactive pay increases for about eleven hundred Northwest stewardesses. The suit was filed by forty Northwest stewardesses in July, 1970. Since then other stewardesses have joined in the case.

Stewardesses also took action against an author they felt maligned them. Cornelius Wohl, author of *How to Make a Good Airline Stewardess,* cancelled the promotional tour for his book when two stewardesses' rights organizations said that in every city he visited they would demand equal time with him on interviews. The two groups, Stewardesses for Women's Rights and the Stewardess Antidefamation League, protested the negative sex-object image projected on stewardesses by both the airlines and by "books and movies making a dollar by slandering us."

All the women in the foregoing have banded together to secure better jobs, pay, and working conditions—benefits that will pass on to those who follow them—so that today it is not uncommon to hear of a woman hired for a tradition-

Western Women

By Cathy Camper

Women who smell like lavender
And sun-scented grasses
Wander through your prairie nightmares
Like covered wagons.
You give them names like
Constance and Patience,
Sleeping Cloud
And Fragility.

Their hair rides dull as dust across prairie waves.
Their muscles ripple smoothly through the sheaths of grass,
They have brought you west.
Here where the sky suckles you.
This land where the mountains bend over backwards for you.

You have no patience or continuity now
To soothe the railroad scars and the oilwell wounds,
Before you go to bed.

The Navaho woman with her turquoise song
    and soft dry hands,
She is there beneath your pillow,
Grinding corn in spite of you.

How many shawls and beads and mirrors
How many chocolates, flowers and rings
Did we get for the time that we gave?

It was always a barter
        and
Constance got married
        and
Patience got cared for
        and
Sleeping Cloud got pregnant,
And all washed the dishes or the clothes or the floor.

As frightening as the blizzards of locusts
    which descend on you,
We come down to you now.
As rich and blackened as the soil
We come to you now with our plowed culture.
We wail to the moon in despair,
    and wait warily,
        For an uncertain answer.

Cathy Camper is a student at West High School in Madison. "Western Women" was her entry in last year's spring Festival of Sciences, Arts and Letters sponsored by the Wisconsin Junior Academy. For her entries, she was awarded a scholarship to the Carthage College Poetry Seminar.

ally all-male job. But some seem to have forgotten entirely that many, many hands before them helped open the doors, and endured ridicule and job discrimination. Through court suits and demonstrations, women's rights groups have been effective in prodding companies to action.

To the tiresome question, "And what do you think of the women's liberation movement?" a Miss Come-lately replies, "I'm not a women's libber," a derogatory term for what is a serious human rights movement to help others—both men and women. Seasoned personnel executives are amazed when Miss Come-lately continues, "I was not discriminated against at all. I was hired solely for my ability to do the job." Said one executive, "I wonder if she knows she wouldn't have got her foot in the door even to fill out an application a few years ago when women more qualified than she were turned away with 'Sorry. This job is only for men'."

A distinguished businesswoman cautioned, "Anything that has been left by others isn't yours unless it's earned anew and unless one helps the women who come after you."

In taking steps to remove the myths, there is no doubt that women need to acquire more readily-marketable skills. Many are doing just that. More women are entering schools of business administration. The number of women students enrolled in law schools in the fall of 1971 was six times greater than in 1961—an increase from 1,497 to 8,914. Many law schools now bar recruiters who say they will interview men only.

Because I interviewed so many middle-aged widows or divorcees who had been plunged suddenly into having to earn a living with no adequate preparation for a job, I believe that, more than anything, women need to take a lifetime view of themselves. It is not realistic to suppose that men will furnish all women with a lifetime guaranteed annual income. The number of persons above sixty-five in the United States has more than doubled since 1930. In all probability a wife will outlive her husband, and there is a 25 percent likelihood she will outlive her male children. How will she finance her widowhood?

In *Careers for Women in the 70's,* the Women's Bureau writes, "Women need better career planning and counseling. They should be encouraged to develop personal goals based upon occupational information that will enable them to compete for good jobs in light of their abilities, desires and training. Career guidance should begin at the junior high school level, or even at the elementary school level, with the assistance of counselors, teachers and parents." Actually, the counseling should start much sooner—in early childhood.

In "The Impact of Sexism in School" *(Wisconsin Academy Review,* March, 1973) Myra and David Sadker analyze how existing practices in education subtly force girls into stereotyped career choices. Often, I have had occasion to observe the effects of this conditioning in interviews with college graduates who had majored in home economics or teaching, only to find they didn't want to pursue these careers. Asked why, then, did the choose these fields, they would respond, "Oh, everybody said it would be a good major for a girl."

Fortunately, women of all ages are beginning to speak up for themselves. In a recent letter to the president of the Lionel Train Company, a little girl wrote, "I like trains. Don't you like little girls? I never see any in your ads." There is now a television commercial advertising Lionel trains for little girls.

And when the little girls of today become the women of tomorrow, will our society then acknowledge them as individual human beings? Will it judge them accordingly, even as men are now judged? Let us hope that this can be so, and let us work toward the realization of that hope.

FOR MORE INFORMATION...

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POINT OF INFLECTION

A GUEST COLUMN OF VIEWS ON THE ENVIRONMENT

By C. D. Besadny

The Wisconsin Environmental Policy Act

The Wisconsin Environmental Policy Act (WEPA), Wisconsin Statutes sec. 1.11 (Chapter 274, Laws of 1971), became effective on April 29, 1972. This act established a state policy which will "encourage productive and enjoyable harmony between man and his environment; promote efforts which will prevent or eliminate damage to the environment and biosphere and stimulate the health and welfare of man; and enrich the understanding of the important ecological systems and natural resources."

Praised by some, cursed by others, the new environmental policy evolved from reactions to the weakness of the economic approach to decision making. Although confronted with growing pains, WEPA is beginning to have its impact. It is perhaps one of the most significant pieces of legislation ever enacted in Wisconsin. It has instilled a new sense of environmental awareness in both government and the public, opened doors for better interagency communication, and has provided the public with new direction and purpose.

To achieve the policy goals, WEPA provisions establish action-forcing procedures for state agencies. Specifically, all agencies of the state must prepare detailed environmental impact statements (EIS) on proposals for legislation and on other major actions (management functions and regulatory activities) which may significantly affect the quality of the human environment. Agencies are also required to study, develop, and describe appropriate alternatives to proposed actions and to utilize ecological information in the planning and development of resource-oriented projects. These procedures are designed to compel all state agencies to consider and evaluate the potential environmental consequences of their major actions.

WEPA provisions are similar to those of the National Environmental Policy Act (NEPA) which became effective in 1970. However, WEPA contains two unique features: each environmental impact statement must also contain details of the short- and long-term beneficial aspects of the proposed action and the economic advantages; and each proposed major action and EIS must also receive a public hearing.

This new legislation directs all state agencies to conform their policies, regulations, and programs to the new environmental policy goals. It requires state agencies to prepare a detailed EIS and to circulate it to other agencies and the public for review and comment. Prior to preparing the statement, the initiating agency is required to consult with other agencies which have jurisdiction or special expertise with respect to any environmental impact involved in the proposed action. The EIS and other agency comments must accompany each proposed major action throughout the entire agency review process. Copies of the EIS are made available to the governor, the Department of Natural Resources, and the public.

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Shortly after the passage of WEPA, Governor Patrick J. Lucey provided each state agency with guidelines to implement the new law. It soon became evident, however, that the language of WEPA (like NEPA) was broad and subject to a wide degree of interpretation by the administrative agencies, the courts, and the public.

Thus, in November, 1972 Governor Lucey established the Interagency Environmental Impact Coordinating Committee to refine the guidelines and to establish a uniform approach for implementing WEPA. This committee has spent considerable time reviewing the legislative history of WEPA and evaluating pertinent case law relating to NEPA. Efforts were made to streamline statement preparation and review procedures without compromising the environmental policy goals and objectives. New guidelines which reflect a year of experience with WEPA have recently been issued.

The provisions of WEPA are having a pronounced effect on state government. Many agencies have been forced to establish special organizational units to direct and coordinate the EIS procedure, provide new methods to guide internal operations and practices, and formulate new policies to implement the requirements of the law. Some agencies have become entangled in court review procedures of proposed actions exposed by impact statements.

Unfortunately the legislature did not appropriate funds to state agencies to administer this new

Unfortunately, the law may become better developed than the analytical tools needed to satisfy the intent of the law. At present, environmental impact analysis is more an art than a science.

and far-reaching environmental impact law, forcing all governmental units to initiate this activity with existing resources. Several agencies were able to initiate the program by shifting funds and personnel from other activities. Others have ignored the law, creating interagency administrative problems.

Agencies are finding the new procedure costly in terms of direct expenditures, time delays, and more expensive alternatives to proposed actions. However, government and the public will simply have to accept this as a necessary cost of protecting a finite environment.

The major concerns relating to EIS procedures result mainly from the provisions of WEPA which impose potentially severe constraints on the performance of state agencies pursuant to their primary statutory mandates. These restrictions have created technical problems in efforts to work out procedures which will satisfy the diverse programs of government and the broad WEPA mandate calling for protection of a complex assortment of competing environmental interests. Intervention and interpretation by the courts will probably intensify the existing constraints.

Nevertheless, it appears what WEPA infused into the agency decision-making process was a directive by the legislature for intensive interagency coordination; a comprehensive approach to environmental management; and a determination to face problems of environmental degradation while they are still of manageable proportions and while alternative solutions are still reasonably available.

It appears that WEPA was specifically established to change the method of government decision making and the legal framework within which environmental problems are solved. It undoubtedly was the legislative intent to require all state agencies to be more responsive to the environment in their decision-making process. However, because the legislature failed to specify how the act should be implemented, the courts (as in the case with NEPA) will undoubtedly impose judgements which will give WEPA a much broader scope. Since WEPA has had limited court review, the full impact of this new law lies in the future.

It has been assumed that the "agencies of the state" referred to in the act are those agencies, boards and commissions identified in Chapter 15 of the Statutes. A recent Dane County Circuit Court decision has specifically ruled out municipalities as governmental units which must comply with the provisions of WEPA. Nevertheless, county and city governments in Wisconsin are considering the implementation of EIS procedures. Although these considerations are in the preliminary stages, it appears as though several local governmental units will soon require some form of impact statement for major developments under their jurisdiction.

Even in the absence of EIS requirements by local governments, several private organizations wishing to reduce environmental conflicts have already prepared impact statements and submitted them to appropriate regulatory bodies. These private groups seem to realize that an environmentally conscious design is necessary for public acceptance and economic success of certain projects. The public is far more sophisticated and environmentally concerned than it was ten or even five years ago. People are becoming increasingly reticent to invest in projects which would result in significant negative impact on the environment. The entrance of local governments and private developers into the environmental impact statement arena is an important step in the right direction.

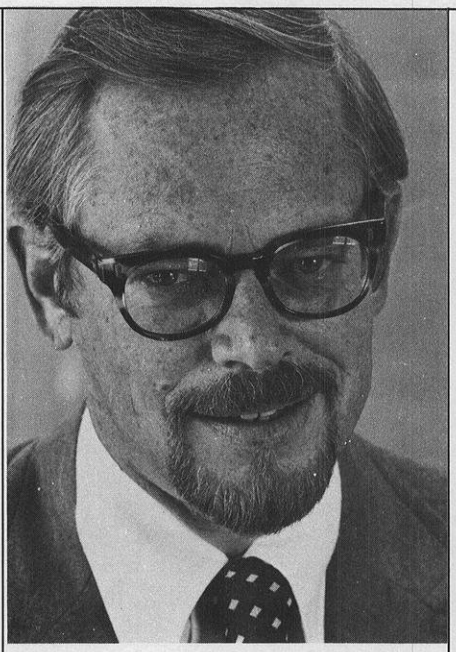
People are becoming increasingly reticent to invest in projects which would result in significant negative impact on the environment.

The various aspects of WEPA —its declaration that a detailed impact statement be prepared, that all reasonable alternatives be considered, that the public be fully involved, and that the environmental impact statement carry its full weight throughout the agency decision-making process—form the basis for a new approach to environmental problem solving.

Unfortunately, the law may become better developed than the analytical tools needed to satisfy the intent of the law. It will be some time before government becomes really adept at environmental impact analysis, which at present is more an art than a science. However, there is no doubt that the EIS procedure will remain an integral part of the decision-making process in government.

While there are technical and financial problems which must be resolved to make the program fully effective, the EIS procedure is beginning to pay environmental dividends. Many public and pri-

vate projects have been modified to protect the environment, and plans for several major activities have been canceled. The EIS procedure has been especially effective in agency planning processes with the objective being to prevent deleterious actions from occuring. The impact statement procedure has provided a new and better means of interagency communication and it has strengthened agency working relationships. But more importantly, it has provided the public with a new opportunity to become directly involved in government decision making.



Vis-a-Vis

By James R. Batt, executive director of the Wisconsin Academy.

My lighter-side reading of the daily press reveals that the leading figure of that single-frame cartoon, "Our Boarding House," has once again come upon hard times.

When last I looked, Major Amos P. Hoople and his cronies were confronted by a new challenge: a tenacious, albeit attractive, young "women's libber" bent on the sexual integration of that bastion of masculinity, the Owls Club.

O tempora! O mores!

But it should be proudly noted, that bridge was crossed by the Academy nearly a century ago. The Wisconsin Academy had held a meeting on 23 July 1878, at what was then popularly called the "Female College" of Milwaukee (Milwaukee-Downer). In his report to Wisconsin Governor William E. Smith, Dr. P. R. Hoy, second president of the Academy, explained:

> At the Milwaukee meeting, a number of ladies were elected members, several of whom are not unknown to science and literature. In electing these ladies, the Academy has gained valuable working members and has added not a little to its well-being, intellectually as well as socially. The society acted on the broad principle that science and letters have neither country, color or sex. The straight-jacket of superstition and bigotry no longer cramps and cripples investigation in any (Academy) department of knowledge.

Interestingly enough, two of the scholarly papers featured at an afternoon session of that same meeting were presented by a pair of the initiates: Miss Ella Giles of Madison addressed herself to a topic titled, "Mental Hospitality," while Mrs. A. W. Bate of Milwaukee enlightened her audience on the subject of "Scientific Housekeeping."

It was a start—though perhaps not as intriguing as Hoy's own contribution, presented at an earlier meeting, in which he " . . . read a paper upon an elephant's tooth containing an iron bullet. He explained how the bullet sank into the pulp and appeared in another part of the tooth three feet off."

The "affirmative action" by the Wisconsin Academy was really quite remarkable for its time. It came during the same period that Dr. Edward H. Clarke, a professor at Harvard, was arguing in his *Sex in Education, or, A Fair Chance for Girls* (1874) and *Building a Brain* (1880) that women were such delicate creatures, so different in mental as well as physical make-up from men, that they would never be able to survive the prolonged intellectual effort of advanced training. And his was not an isolated case.

Wisconsin's own Thorstein Veblen took a differing view, expressed in his book, *Theory of the Leisure Class* (1899). According to Veblen, the deep-seated hostility to the higher education of women might have been based on the thought patterns of a period when learning was the absolute prerogative of a priestly and leisure class, predominantly male. College education for women was seen as a threat to the honorific position of the dominant class, so all knowledge of a serious, nondilettante, nonvicarious nature was thought by many to be "unfeminine."

Women in the Wisconsin Academy have done well for themselves —and for the Academy. We've not taken a membership census by sex, but a cursory check of the roll seems to indicate significant representation on their part. They have held nearly every elected position in the Academy, although only one (Prof. Katherine G. Nelson, now of UW-Milwaukee) has ever been president. In the past several decades, far more women have served as a vice-president for sciences, arts or letters than have been named to the position of secretary.

By definition, "rights" are not to be awarded; they are to be freely and responsibly exercised, regardless of color, creed or sex. That requires mutual understanding and acceptance, and it requires the freeing of one's own heart and mind, something which no amount of legislation can guarantee.

I know not what course Major Hoople and the Owls Club may have taken by the time these words are published; but as for the Wisconsin Academy of Sciences, Arts and Letters, that matter was long ago settled. Dr. Hoy and his colleagues said, in effect, come and serve and learn where there shall forever be no "straight-jacket of superstition and bigotry."

On behalf of the Academy, we await you, all.

SENDING & RECEIVING

A COLUMN ABOUT COMMUNICATION

By Arthur Hove

Pygmalion's Pedestal

Daumier's *Pygmalion*, 1842. From the Carl Zigrosser Collection, Philadelphia.

In these often contentious times everyone has a different impression or opinion about what being a woman actually means. Conveying a reasonably complete understanding of the condition represents an interesting (and classic) problem in communications. It is not easy to produce a concise and acceptable taxonomy of women. The articles in this issue of the *Review* illustrate the variety of considerations necessary for establishing a perspective.

Ask men about women and they will usually respond with a gonadotropic inspired generalization. A prototypic reaction is Captain MacHeath's exclamation—"Women, I love the sex!" Another conditioned reflex can be seen in the historical affinity men have shown for using the feminine gender in referring to their sailing vessels and their countries. Pygmalion went so far as to put woman on a pedestal. Hugh Hefner has used her to build an empire devoted to the pursuit of sexual hedonism.

There are other examples, but the basic text for understanding the prevailing relationship between men and women is *Lysistrata.* It is the classic battle of the sexes. No favors from the women of Athens until their warrior husbands sue for peace. The ultimate weapon!

Things haven't changed much. Wars still go on. The struggle between the sexes is a continuous, if subtly varied, conflict. A number of today's women have taken to the streets, burned their unmentionables, and vociferously proclaimed that their body is theirs to use as they please.

Aristophanes would hardly consider himself a stranger in our midst. He would be racing for his typewriter to get it all down. Hopefully, the current tension between the sexes will produce a work of literature more lasting than the tracts and polemics that cascade around us. The odds do not seem particularly favorable.

In any event, there are other interesting periods in history that invite comparison with the present. A quick glance at what has gone before can be informative. As we all know, after the Grecian warriors of Athens caved in to the demands of their women, Imperial Rome disintegrated following a series of frequent and unprecedentedly lascivious orgies. The party was over. A Dark Age descended upon Western Civilization, and it was virtually every man (and woman) for him(her)self. Civilization survived this long night, but, as Kenneth Clark has pointed out, "In so far as we are the heirs of Greece and Rome, we got through by the skin of our teeth."

Light appeared at the end of the tunnel with the dawn of the Medieval World. A form of relative stability and consolidation spread throughout Europe. Attitudes which have since had an important influence on the conduct of relationships between men and women began to emerge. In one instance it was felt that women were to be idolized. They were to be set on Pygmalion's pedestal and treated according to a formalized set of rules on courtly love. Others pursued a different truth. Peter Abelard, much to the dismay of the Church, founded a cult based on the qualities exemplified by Mary Magdalene. Also, a portion of the enduring literature of the time deals with the intensity of feeling which existed between such couples as Dante and Beatrice, Troilus and Criseyde, Tristan and Isolde.

Yet the lot of the common woman was hardly an idealized state; it was not the stuff that a highly formalized literature is made of. As historian Friedrich Heer has noted, "The position of medieval woman is much less easily defined in general terms than that of the Jew. There was much less uniformity about her status, which varied according to class and also according to place and time. But by the close of the Middle Ages one social axiom had become established and was long to remain in force: 'Woman's voice is not to be heard in public.'"

Maybe so, but there was invariably a Wife of Bath somewhere in the neighborhood to shatter the quiet and advise her sisters:

> Now herkeneth hou baar me properly,
> Ye wise wyves, that kan understonde.
> Thus shulde ye spek and bere hem wrong on honde:
> For half so boldly kan there no man
> Swere and lyen, as a woman kan.

The oscillating ambivalences of the Middle Ages appear again in the eighteenth century. Change was accelerating. The world was growing smaller. Science, inspired by the brilliant achievements of Newton, was in the ascendance. Western society had reached the threshold of that great technological/social event—the Industrial Revolution. The modern world was about to come chugging in, all thunderous and exuding clouds of vapor like one of J. M. W. Turner's juggernauts.

Tremendous new forces were changing political and social alignments. What better way to point up the exigencies of the age than to show the withering impact these forces had on innocence? The world was a grim, harsh place until you learned how to cope. Society was composed of opportunists who greedily fed on such innocents as Moll Flanders, Roxana, Clarissa Harlowe, Pamela, and Hogarth's ingenuous harlot.

Women were the ultimate victims of the wiles of society, yet they endured. In most cases, their innocence protected them from the wickedness that swirled around them. Their innocence provided them with an incredible resilience. It was something that saved them from the horrors of Bedlam.

There was another factor, and it is a particular irony to see it as a substantial influence in the so-called Age of Reason. Women—the Moll Flanders, the Clarissa Harlowes — possessed an abundance of sentimentality, a notably feminine quality. It was their sentimentality that helped to identify and call attention to the tremors that were shaking society. Mrs. Malaprop, in her slightly discordant way, summarized the situation: "Ah! few gentlemen, now-a-days, know how to value the ineffectual qualities in a woman!" It will take a generation or two for the Romantics to appear on the scene and adjust the balance.

It was Napoleon's megalomania that served as a major influence and inspired the growth of romantic exaggeration in the arts. The delineation of women became idealized in ways similar to conventions which were characteristic of the High Middle Ages. One example is the cool, neo-classicism of Ingres and David. Another is the passionate, flowing-robed work of a Delacroix. It is dangerous, yet tempting, to make the generalization that the archetypal figure representing the heroic nationalism stirring Europe at the onset of the Industrial Revolution is Delacroix's bare-breasted "Liberty Leading the People." She is a modern day Joan of Arc come to lead the masses against the tyranny of monarchical rule.

An attenuated version of the heroic pageantry found in this tableau appears a short time later in the filigreed, tapestry-like creations of the pre-Raphaelites. Gorgeous, pristine women dominate the mannered recreations of medieval set pieces by such artists as Rossetti and Burne-Jones. Their curious allegories give rise to the libidinous dream world of Aubrey Beardsley. His erotic, two-dimensional delineations of women are later repeated in the work of such widely varied contemporary graphic artists as Pablo Picasso and Peter Max. It is Picasso, in fact, who is the irrepressible satyr. He presents us with a comprehensive graphic history of women as they appear in art through the ages. Modern art is still recoiling from the impact of his *Les Desmoiselles d'Avignon.*

As class lines deteriorated and social taboos were overcome, the twentieth century has seen a full-scale resurgence of the battle of the battle of the sexes first articulated by Aristophanes. Contrary to what today's militant feminists proclaim, man hasn't fared too well. The tremendous energies that led to the awakening of new continents and new societies in this century have also proved to be an unprecedentedly liberating force for women. Even more powerful forces seem to be at work. Most of them tend to pull man down rather than lift him up. It is Dagwood Bumstead, not Prometheus, who seems to be the man of the century if one is to judge by the way men are depicted in a substantial segment of contemporary literature—and certainly if one is to use our erstwhile television situation comedies as a benchmark.

The result is that man, the gender, is a rather pathetic creature—someone who can do little about his life other than slither around in something like Samuel Beckett's primordial slime. Against women he is all but helpless. James Thurber explained why: "Professors Radner and Gruber, in their monumentally depressing treatise *The Female of the Species,* list a total of 1,113 possible involvements with a woman, all but eight of them range from the untoward to the inextricable."

The odds are overwhelming. Well, almost. Man has a faint hope—his capacity for intellectual sleight-of-hand. Women, we have been told, are primarily creatures of emotion. Men, on the other hand, have the gift of imagination. It often provides some useful leverage. One of Thurber's little fables suggests that the only weapon man possesses in the war between men and women is his capacity to see a unicorn in the garden eating roses while his wife insists that the unicorn is a mythological beast which does not exist in real life. It is the wife who gets hauled off to the booby hatch for her unequivocal assertions.

The triumph is perhaps illusory, like the unicorn. The whole matter is obviously something which is of only casual interest to the new Mrs. Pankhursts who have come stomping into our rose gardens.

In the meantime, it is worth offering the contention that the quintessential modern woman is not Gloria Steinem, Germaine Greer, Kate Millet, Midge Decter, or those other "free spirits with prominent nipples" as British critic George Melly called them. It is, instead, Molly Bloom. Her rambling, late-night monologue that comes at the end of James Joyce's *Ulysses* is an incomparably orchestrated synthesis of the social and sexual concerns that push and pull against modern women.

> I dont care what anybody says itd be much better for the world to be governed by the women in it you wouldnt see women going and killing one another and

slaughtering when do you ever see women rolling around drunk like they do or gambling every penny they have and losing it on horses yes because a woman whatever she does she know where to stop sure they wouldnt be in the world at all only for us they dont know what it is to be a woman and mother how could they where would they all of them be if they hadnt all a mother to look after them . . .

As Molly drifts off to sleep, her final thought is an affirmation, of women, of sex. " . . . I put my arms around him yes and drew him down to me so he could feel my breasts all perfume yes and his heart was going like mad and yes I said yes I will Yes."

Meanwhile, in the background one can hear the faint raspings of Henry Higgins as he asks, "Why can't a woman be more like a man?"

Pygmalion again.

BOOK REVIEWS

Great Beginnings

THE HISTORY OF WISCONSIN, VOLUME I, FROM EXPLORATION TO STATEHOOD by Alice E. Smith; The State Historical Society of Wisconsin, Madison, 1973. 753 pp. $15.00.

Here is Wisconsin history as Wisconsinites love to read it. Alice Smith, in this first of a scheduled six volumes (each by a different author), has covered the story of our state from the time of the first explorers until that seemingly endlessly delayed day in 1848 when President Polk's signature made Wisconsin's admission to the Union official.

Miss Smith demonstrates a unique skill in presenting meticulously objective historic detail in an intimate narrative style. Without sacrificing even a smidgen of authenticity to make the history palatable, she has succeeded in capturing the romance that makes our past exciting and relevant to today. .

The "technique" of this prime volume rests beautifully (like a three-legged stool) upon three crucial ingredients. First, Miss Smith has lived and loved her subject. Born in Grantsburg, she invested some thirty-five years of her professional career in varying important capacities with the State Historical Society of Wisconsin. Thus, she has had not only access to, but intimacy with, the journals, letters, and other historical memorabilia essential to the in-depth research that this project represents.

Secondly, Miss Smith has read, digested, and distilled every significant source of pertinent information necessary for a comprehensive record of Wisconsin's exciting beginnings. The bibliography of this volume is immense. There can be no doubt that many members of the Wisconsin Academy who lovingly digest this book will have previously read not only the easily accessible documents of recorded history, but also many of the private treasures of our state plus the less available material in guarded archives.

The reader can, therefore, use this volume as a springboard to further exploration of our state's beginnings and, perhaps, as an acquisition list of essential volumes for a library of significance to the "initiated."

The third support of this remarkable volume is the very breath of life with which Miss Smith has endowed those persons, familiar to us all, who created a great state from an international battleground. We see the actions and motivations behind them that created the significant careers of men like James Duane Doty and Henry Dodge. The technique, used throughout the book, of quoting from journals, diaries and letters, gives us contact with human beings and their motivations, rather than just with historical allusions to the unconscious actors in a Frederick Jackson Turner drama.

Wisconsin Academy members will find several specific references to published papers of its members —but not in the index at the back of the book. Instead of being dismayed, I am really delighted, for to find the involvement of the Academy in our state's history as recorded in this book, it means that you, dear associates, must take the volume in hand and read it! One of the many delights I received from my reading of the book was to discover a quotation from *Architecture of Wisconsin,* a book by our current WASAL president, Richard W. E. Perrin.

Frosting on the cake is applied to this volume by way of numerous pictorial illustrations and (even more important) maps chronologically appropriate to their place in the book. Certainly we can picture in our mind's eye the settlements of Green Bay, Milwaukee, and Prairie du Chien. But the mobile perimeters of Michigan, Illinois and Iowa territories are essential reference points in the struggle for statehood. Here we have them illustrated as we need them and in appropriate detail.

Wisconsin citizens have never outgrown the romantic period that invested our great land in the early nineteenth century. We still exist in a transcendental state similar to that which inspired Emerson and Thoreau to write of nature's bounty and man's unity with God and his environment. Almost mysteriously, Wisconsin separated from surrounding territories and became the vigorous, prosperous, progressive state we know today. Our sincere thanks belong to Alice Smith for portraying the interaction of economic, political, religious, and social forces that made it all happen.—*Norman C. Olson, Milwaukee.*

The Journalist as Visigoth

THE UNDERGROUND PRESS IN AMERICA by Robert J. Glessing; Indiana University Press, Bloomington, 1970. 207 pp. $6.50 cloth, $2.95 paper. THE NEW JOURNALISM with an anthology edited by Tom Wolfe and E. W. Johnson; Harper and Row, New York, 1973. 394 pp. $10.95. COMMUNICATION IS POWER by Herbert Brucker; Oxford University Press, New York, 1973. 385 pp. $9.50.

Journalists, like most of us, want to be loved. Some even want to be taken seriously. These books are helpful in understanding why.

Mr. Glessing's book was obviously constructed and published at a time when the underground or so-called alternative press seemed as though it were going to engulf us all in a pyrotechnic explosion of newly perceived truth. The book itself has endured and remained in print considerably longer than most of the publications it describes.

Although there is a great deal of optimism expressed about the vitality of the underground press and the fact that it "is in part a reaction to the social phenomenon of declining individualism in this country," there is a grudging acknowledgement of the underground press's major shortcomings:

"The underground press does suffer from some serious faults. For one thing, the underground papers openly practice deliberate bias as an integral part of their creed. The facts are often marshaled to fit the theory, whether or not they represent a full and balanced picture, and whether or not they check out. Furthermore, known facts sometimes are deliberately withheld because they might contradict the theory. For another thing, many of the underground papers fail to focus on given issues. Instead, free love, Vietnam, pollution, and the dirty speech movement are all mixed into the same article. Too often, none of the issues comes across with any depth or acumen."

If this bill of particulars is not enough to understand why the underground press declined almost as rapidly as it appeared, the book later alludes to its greatest failing—a poverty of language. "A willingness to express feeling along with content and a tendency to use obscenity as a shock tactic to awaken an insensitive monolithic adult society have been characteristic of the underground press's assault on the establishment's language bank."

Anyone who underwrites the sentiment expressed in that sentence will never understand that the whole business was more properly a beautiful example of Gresham's Law at work in the free market of language.

"New Journalism," as practiced by Tom Wolfe and his colleagues has a much better life expectancy. The new journalists believe in language. They put it to work. They stretch it and stomp on it and bend it back and forth to test its resiliency.

Like all effective journalists, however, they ultimately believe in the sanctity of accuracy. Oh, they might turn a phrase now and then to make a point, or indulge in a flight of subjectivity that skirts perilously close to fiction. But they all understand that journalism's ultimate impact depends on the reliability of the facts. The new journalists' argument with the "straights" has more to do with how one perceives and presents the facts rather than quibbling about their value.

Tom Wolfe's introductory essay is a concise explanation of the style and content of New Journalism. It is also a kind of whistling-in-the-dark exercise. Its main contention is that today's novelists—who Wolfe claims are basically involved in producing "Neo-Fabulism"—are superfluous because they are too far removed from The People. "I must confess," he says, "that the retrograde state of contemporary fiction has made it far easier to make the main point of this book: that the most important literature being written in America today is nonfiction, in the form that has been tagged, however ungracefully, the New Journalism."

In spite of his boasting about the New Journalism Visigoths overwhelming the effete literati, I'm sure Tom Wolfe would prefer to be remembered as the author of something like *The Red Badge of Courage* rather than as some journalistic carpetbagger who has come hustling into the editorial room with a Kandy-Kolored Tangerine-Flake account of Sherman's march to the sea.

Whatever the case, the collection he and E. W. Johnson have put together is good reading by any standards.

The subtitle of Herbert Brucker's book—"Unchanging Values in a Changing Journalism"—points up his bias on the broad question of the power and influence of communication.

Brucker documents how and why the technology of communication is changing and what impact it has on the communicator. He maintains that even with the dazzlingly swift changes in communications technology there is no substitute for the integrity and ability of the industrious reporter. His book, therefore, is more of a finger-wagging manual for professionals than it is an indispensible contribution to understanding the "power," or lack of it, inherent in a free press. His strictures are more about journalistic performance than they are about the use of power.

His arguments, too, are a kind of whistling-in-the-dark by a lifetime newspaper and print media man. "Fortunately, print is too valuable to disappear," Brucker claims. In the meantime, (and there is a thorough discussion of this in the book) we learn that developments in electronic technology are having an increasingly large influence on the way newspapers are written, edited, and printed. In addition, the broadcast media continue to grow as the primary source of news for a larger and larger percentage of our society.

But there is still a place for print. Brucker notes that: "In the

future, print can make its greatest contribution as a social antidote to the mesmerizing of mass man inherent in television."

Perhaps. But then Mr. Brucker probably hasn't read any mesmerizingly dull books, newspapers, or magazines lately.—*A. H.*

The Animal Within

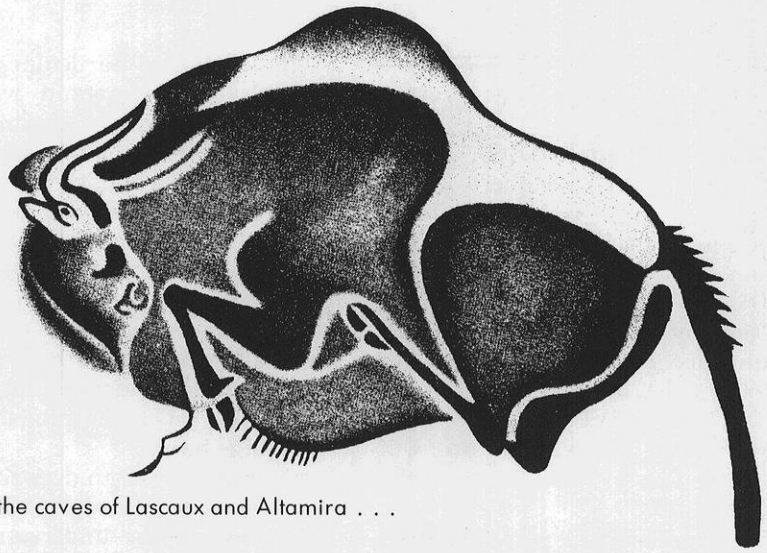
ANIMALS IN ART AND THOUGHT: TO THE END OF THE MIDDLE AGES by Francis Klingender; The MIT Press, Cambridge, Mass., 1972. 580 pp. $25.

The late Francis Klingender has noted in this posthumously published book that "the animal within us is our abiding heritage." The book, edited by Evelyn Antal and John Harthan from his typescript and notes, helps us understand the amazing extent of this heritage.

Even though it was incomplete when he died in 1955 at the age of forty-seven, Prof. Klingender's study stands as a work of industrious scholarship, made more substantial by the editors who have prepared it for publication. Klingender has built his argument brick by scholarly brick, piecing together commentaries and discoveries of artists and other scholars, while adding his own mortar of careful analysis to produce a work that will certainly stand as a definitive text for a long time.

Some readers may find Prof. Klingender's scholarship a little too prodigious. His prose style is deliberate and workmanlike. He does not indulge in felicitous turns of phrase. There are no thunderbolts of revelation in his pages. Instead, he presents his evidence in the same way a prosecuting attorney unveils what he knows to be an open-and-shut case, using exhibit after exhibit, calling witness after witness to the stand.

Throughout his pages, Prof. Klingender uses examples wherever he can find them—from the caves of Lascaux and Altamira to the capitals and misericords of romanesque and gothic churches. Although he focuses primarily on the visual and plastic arts, Klingender includes literary texts wherever appropriate. But his major concentration is on the visual arts, primarily because this proved to be the most effective vehicle for communication in the ancient and medieval world—"animal pictures became a kind of pictorial shorthand, a reminder of the . . . truths embodied in every creation of the natural world."



From the caves of Lascaux and Altamira . . .

Prof. Klingender's text traces the growth of animal art from the cave to the cathedral. One is tempted to conclude that his study follows the linear progression of animal art and thereby underwrites the concept that there is a qualitative evolution from the primitive toward the sublime, from the profane to the sacred. But Klingender reveals that each age has its own unique and intrinsic quality. There is no real evolution, merely shifts in emphasis, perception, and perspective. The cave paintings of ten thousand years ago have the same innate beauty as the most glorious examples of medieval art.

The book contains a generous number of illustrations, but it is a disappointment that all the illustrations are in monochrome. We have grown too used to having color in our lives to accept anything on completely monochromatic terms. Television and contemporary magazines have conditioned us to accept the fact that no art can be totally appreciated or understood unless it is perceived in color. Current coffee table books, many of them costing less than this volume, often compensate for textual weaknesses through the use of gorgeous color illustrations. While the illustrations in this book are fascinating—in the way they supplement the text and because the works included have their own particular attraction—they would have been more memorable if some had been printed in color.

Nevertheless, anyone curious about the subject embraced in the book's title must consult Klingender for enlightenment or comparison.—*A. H.*

Coming in the June REVIEW...

- *"The Humanities: Where Do We Go Now?" by Robert Najem*
- *"Future Alternatives in Teacher Education" by Robert Heideman*
- *"New Deal Art in Wisconsin" by Frank DeLoughery*
- *"An Environmentalist's Manifesto" by Kent Shifferd*
- *"Wisconsin's Stovewood Architecture" by Richard W. E. Perrin*
- *"The Current State of Black Arts" by Cheryl Birtha*
- *"The Citizen's Conference on State Legislatures Reports on the Wisconsin Legislature" by Kristin Hall*
- *"Foraging for Wild Foods" by Larry Monthey*

This summer, the Wisconsin Junior Academy of Sciences, Arts and Letters will offer its fourth season of Summer Institutes. The Institutes, designed for students currently in grades 9-12, provide guided study and unique small-group outdoor experiences on an "at cost" basis. Application forms and further information are available by writing: LeRoy Lee, Director
The Wisconsin Junior Academy of Sciences, Arts and Letters
1922 University Avenue
Madison, Wisconsin 53705

Completed application forms must be post-marked not later than May 1, 1974 for priority consideration.

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The Wisconsin Junior Academy

SUMMER INSTITUTES

For High School Students

Northeastern Seashore Field Trip

June 10-25 **$180**

The focus of the Northeastern Seashore Field Trip will be Acadia National Park's Mount Desert Island where a base camp will allow several days for studies of tidal pools, bogs, and glacial geology. A charter fishing trip will provide an opportunity to study a wide variety of marine life, from sea potatoes to sharks. In the Presidential Range of the White Mountains of New Hampshire, participants will hike the Appalachian Trail and study alpine vegetation. The return trip will feature stops at a granite quarry, antique shops, Niagara Falls, and the Lake Michigan sand dunes. Local history, cuisine, and culture will be important aspects of this trip.

Wilderness Canoe Experience

June 15-28
June 29-July 12 **$160**
July 14-27

This Institute, offered in cooperation with the UW-Superior, is designed to develop camping and canoeing skills and a positive attitude toward wilderness areas. In addition, the Institute will attempt to achieve an understanding of the geology, ecology, and cultural history of the Quetico-Superior Wilderness Area. Two days of training sessions will be held on the UW-Superior campus prior to entering the wilderness area.

Central Rocky Mountain Field Trip

July 6-20 **$170**

The geologic history and ecological life zones of the Gallatin Mountains near Bozeman, Montana, will be the main topics of the Central Rocky Mountain Field Trip. Following the stay in the Gallatins, additional study areas will include Yellowstone National Park, the Black Hills National Forest, and Badlands National Monument.

Isle Royale Field Trip

July 27-August 6 **$140**

Isle Royale National Park, a roadless land of unspoiled forests, lakes, and scenic shores will be the setting for this Institute which will emphasize the skills of backpacking. Participants will meet on the campus of Lawrence University in Appleton where training sessions will be held to provide basic skills of backpacking. Informal discussion sessions and hikes will focus on the unique natural history of the area.

Colorado Rocky Mountain Field Trip

August 3-15 **$170**

In Rocky Mountain National Park in Colorado, a series of life zones equivalent to many hundreds of miles of north-south travel can be found in a relatively short vertical distance. Through hikes and fieldwork experiences, participants will have the opportunity to explore these life zones and study the adaptations of plants and animals to the environmental forces which shape each zone. Contrasting ecosystems will be shown in stops at the Oglala National Grasslands, Scotts Bluff National Monument, and the Black Hills National Forest. The Institute will also tour Denver area historical and cultural museums and will follow a portion of the Oregon Trail.

WISCONSIN ACADEMY REVIEW

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