

History 106
Contemporary American Women's History
Syllabus/Handbook

El Camino College
Professor Maria A. Brown
Office: SS 202A
Office Hours: M-F 8:30 a.m. – 9:30 a.m.
E-mail: mbrown@elcamino.edu
Web site: www.journeytohistory.com

Washington's Day	College Closed	February 21, 2011
Spring Break	College Closed	April 9-15, 2011
Memorial Day	College Closed	May 30, 2011

The Last day to drop from class with a "W" grade is Friday, May 13, 2011. (It is the student's responsibility to officially withdraw from this course either at the admissions' office or cashier's office. Failure to complete this process will result in unsatisfactory grade.) See Withdrawal from Class section on page 5 of the Spring, 2011. Schedule of Classes

The semester ends June 10, 2011

Note: Please be advised that students are expected to follow the campus policy on student conduct which can be found in the ECC Campus Catalog. In this course students are expected to comply with the following:

1. Absolutely no Cell Phones or Pagers.
2. Gentlemen - no hats, caps, visor, hoods, stocking caps, du-rags or scarfs. (Request)
3. No sagging! (Request)
4. No chewing of gum.

Course Description: This course surveys the historical development the Women's community in the United States from 1870 to the Present.

Student Learning Outcome statement:

Upon the successful completion of this course students will be able to evaluate the validity of American Women's history from the Era of Reconstruction to the present and its relevance for contemporary society. Through assigned readings (primary and secondary), web sites, films and lecture materials, students will be able to identify major thoughts, ideas, and values that have been institutionalized in America customs, traditions, laws and rituals. Comprehension of this material will enable the student to persuasively develop, support, and articulate a cohesive and comprehensive historical thesis, with a sense of and an appreciation for American heritage and culture.

Course Goals:

1. The primary goal of this course is to help student develop their reading, writing, research, analytical and computer skills.
2. To generate student interest in the historical process by providing the student with

both traditional and new historical methodology.

Evaluate the validity of American Women's history and its relevance for contemporary society.

3. Identify major thoughts, ideas, and values of women that have been institutionalized in America customs, traditions, laws and rituals.

4. Develop a sense of and an appreciation for American heritage and culture.

Required Text:

DuBois, *Through Women's Eyes* Vol. 2

Butler, *Kindred*

Chopin, *The Awakening*

Course requirements:

A. There will be three written examinations. ALL readings are to be completed, as examinations will cover film, reading and lecture materials.

B. In this course film when appropriate and possible film and web materials will be used as historical, social, cultural, and political documents. Students are required to complete a critique on each film or documentary assigned. Some of the films will be shown in class. Each critique is to be no less than two (2) typed written pages and is to be submitted examination day. Be sure to follow film critique guidelines. Completion of critiques will constitute an examination grade.

C. In Celebration of Women project. This assignment is worth **two (2)** examination grades. Students are required to choose a woman or man in the American experience from 1870 to the present and make that person their friend. As the student gets to know their friend, several elements must be considered and included in role playing (brief biographical outline) and a final written manuscript. These elements are, a biographical sketch, a thoughtful evaluation of the time period in which the subject lived/lives, the kinds of problems the subject was/is confronted with and how their values are reflected in their actions and their contribution to the positive development of a woman's community and the society as a whole. An explanation must also be given as to why the subject was chosen (why the subject is a role model) and what the student and the subject have in common. **In Celebration of Women project Part 1 (Role Playing)** is to be submitted on **March 30/31, 2011**. (Biographical sketch i.e.,script of chosen subject and **required** participation in Women's History Month event). **Part 2** of (final Written) project is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. Make sure your name is on each one your pages, You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 106 directory on your hard drive.) Part 2 of project is due **April 20, 2011**. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 106 directory on your hard drive.) No late papers..

D. Extra Credit: Credit can be earned by completing eight (8) to ten (10) extracurricular activities during the course of the semester. Such activities include: attending lectures, viewing of documentaries and feature films from list, web sites, museum/library exhibits (please include brochure for library or museum), articles pertaining to the subject matter of this course. All activities must be critiqued according to the guidelines specified in the critique forms provided in this handbook. Eight to ten critiques must be submitted in order to receive extra credit. (8 critiques = B; ten critiques = A) Extra films are limited to the History 18B Video list. Netflix is a good source.

Course Outline

Weeks One- Six

Topics: Introduction to the course
Defining terms
Understanding the historical methodology
The feminist perspective of history
The Validity of women's history

Reading: *Through Women's Eyes*, Chapters: 6 and 7
Kindred
The Awakening
Pages 14 through 37 in Syllabus

Film: The Age of Innocence, Grand Isles, Not for Ourselves Alone (part 2)

Topics: One Woman, One Vote
The Victorian Woman and the Gilded Age
Women and the Labor Movement
The Progressive Era and Women
Women and World War I

Films: Annie Oakley, Triangle Fire (video.pbs.org/video/1817898383/)
Around the World in 72 Days, Hawaii's Last Queen
(Lili'uokalani), Iron Jawed Angels, Ida B. Wells.

EXAMINATION 1: Examination file (including critiques) is to be submitted on **March 30, 2011**.

All examinations must be typed, Response to examination question is to be addressed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. USE HEADERS FOR EACH ONE OF YOUR PAGES. You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited.

Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 106 directory on your hard drive.) No late papers.

Weeks Seven-Eleven

Topics: 1920s: Thoroughly Modern Millie
1930s: Women and the Depression
1940s: Rosie the Riveter

Reading: *Through Women's Eyes*, Chapters: 7-9
Knapsack assignment to be posted online.

Films: Female, A League of Their Own, Eleanor Roosevelt, Rosie the Riveter,
Fly Girls

EXAMINATION 2: In Celebration of Women project Part 1 (Role Playing) is to be submitted on **March 30/31, 2011**. (Biographical sketch i.e., script of chosen subject and **required** participation in Women's History Month event). Part 2 of (Written) project is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is

on your pages. You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 106 directory on your hard drive.) **Part 2** of project is due **April 20, 2011**. **(This project constitutes 2 examination grades) No late papers.**

Weeks Twelve-Sixteen

Topics: Women of Courage: The Salt of the Earth:
The Civil Rights Movement
1960 to the Present
The Sexual revolution
Towards a Sisterhood

Reading:

Through Women's Eyes, Chapters: 10-12

Web sites:

The Pill

<http://www.pbs.org/wgbh/amex/pill/>

Tupperware!

<http://www.pbs.org/wgbh/amex/tupperware/>

Films: Salt of the Earth, How to Make An American Quilt, Making Sense of the 60s, Half the People, Fried Green Tomatoes, Joy Luck and Come See the Paradise (Tentative)

EXAMINATION 3: Examination file (including critiques) is to be submitted on **June 8, 2011**.

All examinations must be typed, Each section of examination is to be addressed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. USE HEADERS FOR EACH ONE OF YOUR PAGES. You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 18B directory on your hard drive.) No late papers.

Women in the Age of Progress

Examination file (including critiques) is to be submitted on **March 30, 2011**. All examinations must be typed. Response to examination is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. **USE HEADERS FOR EACH ONE OF YOUR PAGES.** You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 18B directory on your hard drive.) No late papers.

Drawing from your lecture, reading and film materials essay on the following:

The Civil War and Reconstruction Era brought a close to the second stage of development in American civilization. By 1870, America had, indeed, entered a period of transition—a period of change. This period has often been referred to as the Victorian/Gilded Age--the age of progress. The 13th, 14th, and 15th Amendments, the expansion of the west, inventions, revival of the Industrial Revolution, the influx of millions of immigrants, rugged individualism, and more accessibility to what the nation had to offer were all reflections of the change taking place. And yet as America changed, somehow, particularly when it come to the “Women’s Question,” things remained the same.

After careful consideration of the above statement, evaluate the movement of women during the late 19th century. How does their role change? How do women begin to see themselves in relationship to conventional institutions in society? What implication does this period of change in American history have for women? Describe the basic patterns of women’s lives (Class, Race, and Ethnic factor factors must be considered) during this period. Consider *The Awakening* and *The Age of Innocence*. What expectations does 19th society place on women? What about the common woman? What about the expectations of men? Were those patterns altered by the notion of Victorianism or did it reinforce them? What about other political, social, and economic as well as cultural limitations placed on women? Given the circumstances of women, did they make progress? If so, what factors contributed to that progress? How was this progress a testament to the 19th century concepts of feminism? What implication does 19th century feminism have for the 20th and 21st century American woman?

*When you submit your examination don’t forget to include your movie critiques.

In Celebration of Women

In Celebration of Women project Part 1 (Role Playing) is to be submitted on **March 30/31, 2011.**

(Biographical sketch i.e., script of chosen subject and **required** participation in Women's History Month event). Part 2 of (Written) project is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your pages. You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 106 directory on your hard drive.) **Part 2** of project is due **April 20, 2011. (This project constitutes 2 examination grades) No late papers. In Celebration of Women:**

Possible Guests for Celebration

Ida B. Wells	Betty Friedan
Nellie Bly (Elizabeth Cochrane)	Helen Keller
Linda Ellerbee	Lucille Ball
Joan Baez	Sylvia Plath
Carly Simmon	Mary Cassatt
Victoria Woodhull	Dolores Huerta
Eleanor Roosevelt	Georgia O'Keeffe
Fannie Lou Hamer	Hillary Clinton
Bella Abug	Bill Clinton
Louisa May Alcott	Jackie Kennedy
Maya Angelou	Mary White Ovington
Ella Baker	Nancy Reagan
Clara Barton	Alice Paul
Susan B. Anthony	Madame C.J. Walker
Josephine Baker	Elaine Noble
Barbara Bush	Geraldine Ferraro
Rachel Carson	Margaret Chase Smith
Angela Davis	Jeanette Rankin
Alice Walker	Barbara Jordan
Willa Cather	Barbara Boxer
Carrie Chapman Catt	Wilma Rudolph
Bessie Coleman	Madonna
Bette Davis	Margaret Sanger
Katherine Hepburn	Michelle Obama
Emily Dickinson	Toni Morrison
Rosie the Riveter	Sally K. Ride
Emma Goldman	Jessie Lopez de la Cruz
"Babe" Mildred Didrickson	Connie Chung
Frederick Douglass	Opraha Winfrey
Amelia Earhart	Vicki Ruiz
Francis Perkins	Gloria Steinem
Dorothea Lange	Jane Addams
Mary McLeod Bethune	Dorothy Height
Judy Chicago	
Shirley Chisholm	

The American Woman Comes of Age

EXAMINATION 3: Examination file (including critiques) is to be submitted on **June 8, 2011**. All examinations must be typed. Response to examination is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. **USE HEADERS FOR EACH ONE OF YOUR PAGES.** You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 18B directory on your hard drive.) No late papers.

Drawing from your lecture, reading, web and film materials, essay on the following:

Mari Jo Buhle of Brown University writes:

Women's activism in the years following World War II changed the American society. The Civil Rights Movement challenge the long standing view that segregation could exist in a democratic society. Civil rights activists argued that segregation, be it based on race or gender, created inequality. They called on the federal government to use its force to uphold basic rights and equality for all of America's people. The generation of activists who directly confronted Jim Crow segregation at schools, lunch counters, and on buses discredited the legal doctrine of separate but equal.

The movement to end racial discrimination started a wave of reform movements, including liberal feminism, that reinvigorated debates about equality, opportunity, and democracy for all citizens. Liberal feminists forged political organizations that reassured the government to outlaw gender discrimination, while a generation of women entered state, local and federal government and political parties to make sure that change would come. The movement for women's equality spread out from its activist and reformist roots to reshape every aspect of American life. Women, from the civil rights, labor and women's movements watched as a new group of activists take on the ideas of equality and citizenship and became politically and effectively involved in the struggle.

After careful consideration of the above, critically assess the movement of American women from 1945 to the present. Have Women arrived? Or do they still have far to go?

Women in the Age of Progress

Examination file (including critiques) is to be submitted on **March 30, 2011**. All examinations must be typed. Response to examination is to be completed in no less than seven (7) and no more than ten (10) type written pages, double – spaced in either a size 10 or 12 font. Be sure that your name is on your papers. **USE HEADERS FOR EACH ONE OF YOUR PAGES.** You are allowed to use outside sources, but if you do, all quotations or ideas that are not your own must be cited. Do not use parenthetical footnotes. Use endnotes and include a bibliography. Be sure to attach all assigned film critiques to insure proper credit. (Make sure that you process hard copies of all your work for your record and save copies in a History 18B directory on your hard drive.) No late papers.

Drawing from your lecture, reading and film materials essay on the following:

The Civil War and Reconstruction Era brought a close to the second stage of development in American civilization. By 1870, America had, indeed, entered a period of transition—a period of change. This period has often been referred to as the Victorian/Gilded Age--the age of progress. The 13th, 14th, and 15th Amendments, the expansion of the west, inventions, revival of the Industrial Revolution, the influx of millions of immigrants, rugged individualism, and more accessibility to what the nation had to offer were all reflections of the change taking place. And yet as America changed, somehow, particularly when it come to the “Women’s Question,” things remained the same.

After careful consideration of the above statement, evaluate the movement of women during the late 19th century. How does their role change? How do women begin to see themselves in relationship to conventional institutions in society? What implication does this period of change in American history have for women? Describe the basic patterns of women’s lives (Class, Race, and Ethnic factor factors must be considered) during this period. Consider *The Awakening* and *The Age of Innocence*. What expectations does 19th society place on women? What about the common woman? What about the expectations of men? Were those patterns altered by the notion of Victorianism or did it reinforce them? What about other political, social, and economic as well as cultural limitations placed on women? Given the circumstances of women, did they make progress? If so, what factors contributed to that progress? How was this progress a testament to the 19th century concepts of feminism? What implication does 19th century feminism have for the 20th and 21st century American woman?

*When you submit your examination don’t forget to include your movie critiques.

GUIDELINES FOR ESSAY EXAMINATIONS WORKSHEET,

What is important in taking essay exams, especially in History and English classes, is integrating the material presented in lecture and the textbook(s) into a cohesive argument. Specifically, your essay should have a point or view; it should sway the reader into believing your assertions.

How do you do this effectively?

- 1) On the text itself, you will be presented with a series of questions/points about the given era, i.e. "The Gilded Age." It isn't critical that each point be examined in excruciating detail. Rather, devise a central argument or thesis, that the different points lead towards, i.e. "The Gilded Age ultimately had a negative affect on society." (NOTE: Put thesis at beginning or end of your first paragraph.)
- 2) Take a few minutes to think about your thesis statement and break it up into various sections, or topic sentences, i.e. "How did the Gilded Age affect the individual? How did the Gilded Age affect industry?", etc. Each of these supporting topics paragraphs should consist of a well-developed thought that can be substantiated by a few details/facts (Dates are fine, but don't waste time memorizing countless dates because they won't turn a "B" paper into an "A"). The details/facts should come from the lecture, readings, films, discussion, or all. But, **AVOID GIVING YOUR OWN OPINION FOR ANY GREAT LENGTH OF TIME**, unless specifically solicited.
- 3) Time constraints are an obvious and acknowledged consideration. Consequently, I can't expect essays that are poetic and perfectly created. Instead, try to develop a cohesive introduction and body with sound logical analysis. If it doesn't make sense to you when you write it, it won't make sense to me when I read it. Try to write legibly, and if you have a genetic predisposition towards sloppiness, skip a line...please!
- 4) Understand the difference between there ("over there"), their ("Their car"); and it's ("it is a hard test") and its ("the dog lost its collar"). Granted, the distinction is obvious. But, if last year is any indication, people ignore the obvious (in large quantities!)
- 5) The conclusion shouldn't merely restate the thesis word for word. Rather, it should touch on the thesis in light of the supporting evidence that you have hopefully presented.

FILM CRITIQUE WORKSHEET*

Title of film: _____
(Before viewing the film, consider the title, and what you think you will see in this film?)

VIEWING:

Film Classification (choose all that apply):

- | | |
|---|---|
| <input type="checkbox"/> Fiction | <input type="checkbox"/> Documentary |
| <input type="checkbox"/> Newsreel | <input type="checkbox"/> Propaganda |
| <input type="checkbox"/> Theatrical short subject | <input type="checkbox"/> Training film |
| <input type="checkbox"/> Combat film | <input type="checkbox"/> Animated cartoon |
| | <input type="checkbox"/> Other |

Physical qualities of the film (choose all that apply):

- | | |
|--|---|
| <input type="checkbox"/> Music | <input type="checkbox"/> Narration |
| <input type="checkbox"/> Special effects | <input type="checkbox"/> Color |
| <input type="checkbox"/> Live Action | <input type="checkbox"/> Background noise |
| <input type="checkbox"/> Animation | <input type="checkbox"/> Dramatization |

What is the mood or tone of the film? (Consider how camera angles, lighting, music, narration, and/or editing contribute to creating an atmosphere in this film)

Does the film effectively convey its message? As a tool of communication, what are its strengths and weaknesses?

How do you think the film maker wanted the audience to respond?

Does this film appeal more to the viewer's reason or emotion? How does it make you feel?

What does this film tell you about life in the United States at the time it was made?

What questions do you have that were left unanswered by the film?

What information have you gained about the event or subject matter under discussion that would not be conveyed by a written source?

What is the central message of this film?

Would you recommend this film as an effective study tool?

Critique is to be no less than 2 typewritten (doubled spaced) pages in length and 10 or 12 font only.

WEB SITE CRITIQUE WORKSHEET

Name of web site: _____

URL (address): _____

Critique should include:

1. Brief description of this location.

2. An evaluation of the specific focus of this assignment.

Ask yourself:

(a.) how accurate is this information?

(b.) how objective is this information?

(c.) how recent is this information?

(d.) how much coverage (scope)?

3. Would you recommend this site? Why or why not?

4. Did you find other links worth visiting? (If, yes, list the link(s).)

Critique must be no more than two (2) page in length, double spaced, 10 or 12 font only and typewritten. Please download and attach the home page to your work.

LECTURE CRITIQUE WORKSHEET

Lecture Title: _____

Name of Lecturer: _____

Date and Place of Lecture: _____

IN YOUR CRITIQUE FOCUS ON ...

1. Theme (s) i.e. thesis of the lecture.
2. What are the main points of the lecture?
3. EFFECTIVENESS of lecture /lecturer as to:
 - A. organization (does argument follow progression?)
 - B. persuasiveness (delivery)
 - C. use of evidence
 - Primary Sources: (letters, diary accounts, photographs, film footage from the actual event)
 - Secondary Sources: (second hand information)
 - D. use of multi-media materials.
4. Does the lecturer prove the validity of the thesis?
5. What significant questions were raised by presentation?
6. What contributions did the presentation make to the study of history?

Critique is to be no less than 2 typewritten (double spaced) in length, and 10 or 12 font only.

MUSEUM CRITIQUE WORKSHEET

Name of Museum/Library

Location:

Purpose of Museum/Library:

CRITICISM: Your criticism should focus on

- (1) the theme of the current exhibition.
- (2) the effectiveness of the display.
- (3) the why and how of the exhibition.
- (4) the broader social and political context of the exhibition.
- (5) whether you would recommend this exhibition (why or why not)?
- (6) what improvements, if any, would you make in the exhibition?

Critique is to be no less than 2 typewritten (doubled spaced) pages in length. Please attach a copy of the Museum/Library brochure to your report.

Issues and Paradigms in American Women's History

Manuela Thurner

Emerging out of the women's liberation movement of the 1960's and 1970's, women's history has always been linked to an avowedly political agenda. This agenda, in short, was to denounce sexism and discrimination against women, to expose the origins, foundations, and workings of patriarchy, and subsequently to formulate implement strategies for its eventual demolition. Due to the fact that the second-wave women's rights movement shared historical space and cultural momentum with, among others, the antiwar, civil rights, and gay liberation movement, attention was also paid to other forms of inequality and discrimination, variously seen to be independent or related to the patriarchal oppression of women. History was considered to be an especially relevant and important helpmate in the enterprise, both because of its potential to create and sustain a community through a sense of a shared past, and through its promise to provide a more precise map of the varieties, limitations of, as well as possible alternatives to patriarchal structures and power. Although or maybe because they were not yet bound by institutionalized structures, women's historians in the 1960s and early 1970s were a varied group, buoyed by a sense that by a sense that by (re)writing history they were in fact making history....

... [F]aced with a daunting array of tasks and challenges, both empirical and theoretical, early women's history comprised an immense and eclectic variety of approaches and concerns. Yet according to many contemporary and later accounts of the development and state of women's history up to the mid-1970s, the field's concentration was seen to be in three major areas: first, in the research into historical ideals of femininity, culled from all kinds and

genres of writing; second, in biographies of

extraordinary women, the so-called "great women" or "women worthies"; and, finally, in studies and analyses of feminist and

collective women's movements, especially the women's suffrage movement. Extremely self-conscious and self-critical both vis-à-vis their scholarly colleagues as well as their broader feminist constituency, women's historians soon recognized and criticized the fact that, by and "patriarchal history". Analyses of prescriptive writings, in addition to providing little insights into women's "real" lives, often served to underwrite further the canonical status of the texts under scrutiny, most of them authored by men. While histories of great women copied the elitist and exclusivist "great men of history paradigm," analyses of "organized womanhood," facilitated by the richness of sources, were seen to imply that analyses of female activities were worthy of historical attention only if set in the public arena of electoral politics. In addition, many studies of single or collective woman hood were seen to follow a teleological narrative patten, bolstered by the "whiggish" belief in as steadily progressive democratization and modernization of U.S. society. Inquiries into the status of women, which could perhaps be called the fourth major topic of early women's history, also served to call into question traditional historical periodization. Realizing that it was not enough simply to add women tot the historical record on terms not their own, women's historians increasingly became interested in devising new methodologies and conceptual models more specific to their questions and concerns.

Since it accomplished just that, Carroll Smith-Rosenberg's 1975 essay, "The Female World of Love and Ritual," quickly became a model for women's historians. Analyzing nonelite white women's correspondence of 35 families between circa 1760 and 1880, Smith-Rosenberg drew a picture of a specifically middle-class female (sub)culture with its own rituals, values, and ways of communicating, thus lending

credence to Barbara Welter's 1966 postulation of the existence of "separate spheres" for Victorian men and women. In contrast to Welter's interpretation, which was based on male-authored prescriptive writings, Smith-Rosenberg's reading of the female sphere did not make it out to be a highly restrictive and crippling realm; rather, she imagined it as a social space that offered women many opportunities for autonomy, agency, and a variety of activities. In subsequent years, this idea of a woman's sphere and a women's culture grounded in this sphere arguably became the major subject of U.S. women's history. Not the least of its attractions was the fact that it opened up a vast space for research, discovery, and interpretations, a space, moreover, in which women wielded power and enjoyed their lives. Wherever women lived and worked together, whether at home, work, or church, under ordinary or extraordinary circumstances, a specific women's culture was seen to for and function.

While the idea of separate spheres was, on the one hand, clearly a subject of empirical investigation and analysis, its power to produce new perspectives and knowledge made it as much an analytical tool as a topic of women's history. The paradigm's appeal was such that it was adapted and adopted by feminist historians specializing in a variety of areas. Since it portrayed a world where women's intense homosocial bonding may have included more explicitly homosexual activities, historians of lesbian women, eager to find foremothers and historical antecedents for their experiences and struggles, greeted Smith-Rosenberg's article as a groundbreaking piece. Labor historians' analyses of women's work throughout the centuries—from the midwives of colonial times to the factory girls of the early nineteenth century and the saleswomen of the turn of the century—furnished further evidence of a female culture outside the private sphere of the home. Historians of feminism came to see woman's sphere, which encompassed religious, social, and charitable work, as the birthplace of both feminist activists and ideology. Throughout the nineteenth century, Paula Baker saw an increasing "domestication of American politics," which found its logical and timely consequence in the granting of women's suffrage in 1920. The postulation of a

"separate, public female sphere" thus opened a path for a variety of analysis into the relationship between the private and the public; the subsequent redefinitions of the political arguably are among the most far reaching reformulations and revisions of U.S. history. Generating insights and debates that not only expanded the boundaries of women's history but changed the face of much received historical wisdom, the separate spheres paradigm thus achieved theoretical as well as topical prominence....

[But] historians from racial and ethnic minorities charged that the concept of women's separate sphere was basically restricted to white, middle-class Protestant women and thus held little promise to explain African-American or immigrant women's experiences. Historians of lesbian women soon saw the need for a more accurate definition of the female networks and relationships constituting this homosocial sphere, and historians of periods other than the nineteenth century asked for an increasing historicization of the paradigm, questioning its usefulness to explain women's lives beyond a specific moment in history and location in culture. Others disliked the too positive portrayal and romanticization of a female world and warned against forgetting that this female sphere existed in a men's world that largely determined its contours. Over and against an increasing "culturalization" of women's history, they demanded that an analysis of patriarchy had to be the central concern of women's history that the emphasis had to be on analyses of the inequalities and hierarchical interdependency of those two separate, but hardly equal spheres....

Deconstruction Discourses

In the mid-1980s, the linguistic turn in the social sciences and the reception of post-structuralist theories of French provenance coincided with growing uneasiness with a variety of herstory approaches, leading to a new model for historical scholarship—gender history. According to Joan Scott, who has in the meantime come to be designated the primary spokesperson for this paradigm, women's history, by adhering too closely to the methodology of social history, was either too integrationist or, by imagining a history of their own, too separatist fundamentally and lastingly to

transform the discipline of history. Thus, in 1986, Scott introduced "gender" as a new and "useful category of historical analysis" and thus initiated a new phase in U.S. women's history, even, as Barbara Melosh put it, "a departure from women's history."

When the term "gender" began to be more frequently used in the 1980s, it was initially taken to be a substitute for "women." As a neutral, euphemistic term, it did not immediately conjure up visions of radical feminism and thus helped women's history to win a broader acceptance within academic structures.... Gender, according to Scott, is the "knowledge about sexual difference." With knowledge... defined not only as ideas and insight, but denoting all the institutions, structures, daily practices, and rituals by which and through which a society organizes and understands itself. Thus, gender is "the social organization of sexual difference," the knowledge that assigns meaning to bodily difference."... Gender and race, since seemingly rooted in immutable, "natural," biological facts, are metaphors of differences par excellence; as discursive constructs, however, meaning and power produced through reference to gender can be "deconstructed," demystified, and thus made open to change. Deconstruction gender which is according to Scott, "a primary way of signifying relationships of power," thus constitutes highly political enterprise.

Since meaning is produced through and in language, this approach to gender takes leave of a belief in "material" experiences of "real men and women," and instead takes discourse, rhetoric, and representation to be the subject that really matters... In Scott's view, herstorians fail to address or, even worse, frustrate this agenda by simply accepting the category "women" as well as other historical terminology instead of questioning the very production and workings of these categories. As long as historians take their task to be writing the history of "women" and their "experiences," she sees them as contributing to the further consolidation of an epistemology which always constructs women as the Other and thus as deviant of and secondary to a male norm. The only strategy to break free of the vicious circle of tautological arguments of women's discrimination based on specifically female experience, Scott argues, is to change the very subject of historical inquiry. Only "when

historians take as their project *not* the reproduction and transmission of knowledge, but the analysis of the production of knowledge itself," an feminist history redeem its promise to change the way history is written and perceived by a larger public...

...[W]hile women's historians generally agree on the significance as well as usefulness of gender as a category for historical analysis, Joan Scott's theoretical tour de force as stated a lively debate among historians. Discomfort with what some take to be an elitist, near-unintelligible vocabulary of poststructuralist theorizing constitutes the least important critique. More frequently, critics contend that poststructuralist gender theory often claims to be the one and only theory by criticizing all other approaches as naive, inappropriate, or ineffective... Other critics of Scott's poststructuralist approach worry that the abstract debates about discourse. Language, and gender as a metaphor of difference are of little help when it comes to the description of and the attack on real, material inequalities within and without academic circles, Joan Hoff, who for many years has probably been the harshest critic of poststructuralist theory, perceives gender history to be a symbol symptom of a dangerous indifference and apolitical relativism, even a "deliberate depoliticization of power through representations of the female self as totally diffuse and decentered." She deplores poststructuralism's abstract theorizing, its emphasis on intersexuality rather than on human interrelationships, and castigates it for being ethnocentric, sexist, and thus proudly antifeminist. In her worst-case scenario, the price paid for a deconstructivist approach is not only the very subject women's historians and women's a activist have been concerned with---women---but even history itself....

...Is all history only text, discourse, and representation, or can historians get at the materiality of the past, a "reality behind language," in order to record the experiences and activities of men and women? Is individual or collective action based in concrete, material experiences or is it, according to Scott, purely a "discursive effect"? Does the emphasis on language and discourse deflect attention from issues of power, oppression, and discrimination or is discourse the central, maybe even the only, area through which those struggles need to be fought? Is it sufficient to define

gender as a metaphor of sexual difference if it needs to be understood as a system or structure of oppression?

Stimulated by these sometimes quite acerbic debates about the uses and abuses of gender history, some have tried to make concrete proposals for the integration of poststructuralist approaches into their analyses of male and female identities and subjectivities. Lesbian and gay history has been a field that, for many years, has debated and successfully practiced a combination of essentialist and deconstructivist approaches, always aware of the interplay between the construction of social categories and the formation of subjective identities. In addition, gender as a category of analysis holds special promise of those interested in the construction of masculinities and the history of men *qua* men. Although, as Nancy Cott has argued, there is no dearth of information about men, it has now become possible and necessary to analyze their history from the perspective of gender: "Since we know so little about men as gendered beings, 'men's history' must be about the social construction of masculinity and manhood rather than simply about men as a group." The delineations between the public and private sphere, the relationship between individual and society, and other leitmotifs of U.S. history and Western civilization could then be identified as being grounded in a specifically male discourse...

Difference and Dominance

Most critically, historians of minority groups often perceive themselves to be marginalized within these debates; once again, women's history's dominant paradigm seems to ignore their theoretical and empirical contributions to women's history as well as fail to explain their history to women of color. From the perspective of historians of race and ethnicity, it has been obvious that Marxist categories of analysis were not one "sex-blind," but also deficient to explain why certain racial and ethnic groups were the most discriminated against within a class-based hierarchy.... The propagation of a woman's culture historically and ideologically rooted in middleclass domesticity, and frequently claimed to be morally superior to men's, was hardly convincing to African-American women, given their specific history of slavery,

physical and psychological violence, urban poverty, and their oppression at the hands of white women as well as white men, Similarly, many perceived the poststructuralist concept of gender, with its emphasis on race, class, and gender as metalanguages of difference, to be equally inadequate to grasp their specific experiences of oppression resistance....

Amidst recent debates about multiculturalism, this renewed emphasis on difference among women is especially pertinent to and propagated by historians of ethnic minorities. Analogous to women's history's original agenda to dethrone the "universal an of American history," it is now seen as necessary to topple the "uniracial universal woman" from the pedestal she has come to occupy in historical scholarship—thus the avowed motivation behind the first *Multicultural Reader in U.S. Women's History*. Also seconding the effort to move marginal subjects center stage, lesbian theorists and historians are increasingly being heard again in their attempt "to bring the lesbian subject out of the closet of feminist history."...

While these critiques and perspectives promise a host of new insights and major revisions of traditional concepts and paradigms of U.S. historiography, the question of how to conceptualize such inquiries is again at the forefront of scholars' debates. How is one to do justice to the coexistence, collaboration, or confrontation of different groups within a certain historical and geographical context and to the complexity of individual lives? Historians wonder how the manifold stories of "race/class/sex/sexual/regional/generational/national/religious subgroups[s]"—thus the certainty incomplete list compiled by Nancy Hewitt—can be brought together inot one narrative, how these pats can be put together to form a new whole. How is one to determine, especially in hindsight, whether a married Cuban-born tobacco field worker and mother of two in Florida or a single, bisexual, WASP female lawyer in Massachusetts have acted and reacted in certain contexts because of their skin color, ethnic identification, sexual orientation, economic positioning, religious convictions, marital or life-cycle status, or any mixture of the above? How is one to write history, if the subject of history—be it the nation state of the individual—is, so to speak, falling into piece?....

Conclusion

It seems to me that two caveats are in order at this point. First, one would do well to remember that the theoretical debates among feminist historians, prone to develop a dynamic of their own, can hardly do justice to the heterogeneity and diversity of approaches employed by historians when they embark upon their empirical studies. While the focus of this, as of any, article is necessarily exclusionary and limited. I would venture to justify my choice of themes by arguing that they, more than any other paradigms and positions, have constituted the pivots of extremely far-reaching and fundamental debates among women's historians; as such, their significance lies as much in the criticism and commentary they have sparked as in the insights they produced. Second, if my attempt to summarize the debates within women's history has created the impression that I have argued for a progressive evolution within the discipline, which permits new formulations and explanations to discard their predecessors as outdated or obsolete, this impression would be very unfortunate. Not only has a critique of the notion of progressive evolution been one of the earliest and central insights of women's history; more important, the three paradigms I have chosen as organizing principles cannot be separated as neatly—both for their chronological sequence as well as their contents—as I have done here for analytical and presentational reason. (This probably goes to show how difficult it is to adopt a presentational mode that does justice to the complexity and simultaneity of the dialogue among women's historians.)...

If one were to find a common theme among the debates presented here, it could be the issue of who and what constitutes the appropriate subject of (feminist) history. Initially, the agenda was to retrieve women, individually and collectively, as historical agents and subjects. Yet if women's historians were writing about women, which women were we going to talk about and what were we going to call them? While historians of feminism and lesbian historians debated definitions, historian of women of color argued that one, after all, was not

simply woman and thus questioned the usefulness of a subject identified exclusively through her sex or gender. The post-structuralist insight that the very "notion of what a woman is" changes historically and cross-culturally and that "woman" was thus a discursive construct led to a focus on the production of categories and discourse as a subject of historical analysis. And with feminist theory voluminously debating the issue of "difference," there is a feeling that "a debate about difference seems to have replaced the debate about women." Yet I would argue that there has been not so much a shift as a multiplication of subjects that allows feminist history not only to reach a broader constituency both within and outside the academy, but also makes for a more complex, colorful, and thus credible picture of the past...

...[I]t seems to me that a "grand theory" cannot be a realistic option nor should it be the ultimate goal of women's history, even if such holistic stringency and logic can, in theory, be achieved. Instead of every approach claiming to be more feminist and more effective than the one it criticizes yet builds upon, one should keep in mind that the more varied the theories and tactics, the better the chance eventually to bring about a lasting transformation of academic and social structures. Rather than signifying a dissipation or even paralysis of its radical potential or energies, the diversity of approaches and subjects of U.S. women's history speaks its vigor and strength. This becomes especially apparent when one looks to and out from countries where women's history has not yet achieved the degree of prominence and acceptance it now takes for granted in the United States. This, amidst their internal squabbles, U.S. women's historians might do well to link abroad, not in order to export their paradigms and insights wholesale to other countries and cultures, but in order for all to profit from a dialogue that will enrich U.S. theoretical debates as much as it might empower those struggling to write and institutionalize women's history elsewhere.

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Definitions

What word best describes women's historical position in society?

Oppression of women is the term commonly by women writers and thinkers and by feminists. The term "oppression," meaning forceful subordination, has been used to describe the subject condition of individuals and or groups, as in "class oppression" or racial oppression." The term inadequately describes paternalistic dominance, which while it has oppressive aspects, also involves a set of mutual obligations and is frequently not perceived as oppressive. The term "oppression of women" inevitably conjures up comparison with other oppressed groups and leads one to think in terms of dealing with similar groups. Are African American, female and male, more oppressed than white women? Is the oppression of colonials in any way comparable to that experienced by middle-class suburban housewives? Such questions are misleading and irrelevant. The differences in the status of women and that of members of oppressed minority groups, or even majority groups such as "the colonized," are so essential that it is inappropriate to use the same term to describe all of them. The dominance of one half of humankind over the other is qualitatively different from any other form of dominance, and our terminology should make that clear.

The word "oppression" implies victimization; those who apply it to women frequently conceptualize women-as-a-group primarily as victims. This way of thinking of women is misleading and a historical (indifference to the historical aspect). While all women have been victimized to certain aspects of their lives and some, at certain times, more than others, women are structured into society in such a way that they are both subjects and agents. The "dialectic of women's history, the complex of pull of contradictory forces upon women, make them simultaneously marginal and central to historical events. Trying to describe their condition by the use of a term which obscures this complexity is counter-productive.

The word "oppression" focuses on a wrong; it is subjective in that it represents the consciousness of the subject group that they have been wronged. The word implies a power struggle, defeat resulting in the dominance of one group over the other. It may be that the historical experience of women includes "oppression" of this kind, but it encompasses considerable more. Women, more than any other group, have collaborated in their own subordination through their acceptance of the sex-gender system. They have internalized the values that subordinate them to such an extent that they voluntarily pass them on to their children. Some women have been "oppressed" in one aspect of their lives by fathers or husbands, while they themselves have held power over other women and men. Such complexities become invisible when the term "oppression" is used to describe the condition of women as a group.

The use of the phrase subordination of women instead of the word "oppression" has distinct advantages. Subordination does not have the connotation of evil intent on the part of the dominant; it allows for the possibility of collusion between him and the subordinate. It includes the possibility of voluntary acceptance of subordinate status in exchange for protection and privilege, a condition which characterizes so much of the historical experience. (Consider the term "paternalistic dominance" to define this relation). "Subordination" encompasses other relations in addition to "paternalistic dominance" and has the additional advantage over "oppression" of being neutral as the causes of subordination. The complex sex/gender relations of men and women over five millennia cannot be ascribed to a simple single cause – the greed for power of men. It is therefore better to use fairly value-free terms in order to enable us to describe the various and varied sex/gender relations, which were constructed by both men and women in different time and different places.

The use of the word deprivation has the advantage over both the other of being objective, but it has the disadvantage of masking and hiding the existence of power relations. Deprivation is the observed absence of prerogatives and privileges. It focuses attention on that which is denied, not on those who do the denying. Deprivation can be caused by a single individual, groups of people, institution, natural conditions and disasters, ill health, and many other causes or determinants.

When one conceptualizes women as being central, not marginal to the history of humankind, it becomes obvious that all three words describe women at some period of history and in some places or groups. It is also obvious that each word is appropriate to specific aspects of women's status at a given

time or place. Thus, men and women on the western frontier were deprived of adequate health care and educational opportunities due to frontier condition. American women in the urban Northeast before the Civil War can be described as being oppressed, in that they were denied legal rights such as the ballot, and sexual freedom, such as the right to control their reproduction. Discriminatory practices in employment and in education constitute oppress, since such restrictions, at the time were enforced in order to benefit specific groups of men, such as their employers and male professionals. Women were deprived economically, by being channeled into sex-segregated employment. Married women can be said to have been subordinate to men in their legal rights and their property rights. Women in general were subordinate to men in voluntary associations and in institutions, such as in the churches. On the other hand, middle-class women of that period were increasingly dominant within the family, due to the separation of male and female "sphere." The key to understanding the complexity of their situation is that increased domestic autonomy took place within a societal structure which restricted and deprived women in various ways.

The effort to affix one descriptive label to all the different aspects of women's situation has confused the interpretation of Women's History. It is impossible, and no one has attempted to describe the status of "men" during any given period of history in one appropriate word. It is no more possible to do so for women. The status must closely differentiated as to its specific aspects and its relation to different social structures. Therefore, a variety of appropriate terms must be used in order to highlight these differences.

What is the appropriate word to describe the strivings or the discontent of women?

Feminism is the term commonly and quite indiscriminately used. Some of the currently used definition are: (a) a doctrine advocating social and political right for women equal to those of men; (b) an organized movement for that attainment of these rights; © the assertion of the claims of women as a group and the body of theory women have created; (d) belief in the necessity of large-scale social change in order to increase the power of women. Most persons using the term incorporate all the definitions from (a) to ©), but the necessity for basic social change in the system to which women demand equal access is not necessarily accepted by feminists.

Woman's rights movement means a movement concerned with winning for women equality with men in all aspects of society and giving them access to all right and opportunities enjoyed by men in the institutions of that society. Thus, the women's rights movement for women in the status quo, essentially a reformist goal. The nineteenth-century woman's right and suffrage movement is an example of this kind.

The term Woman's Emancipation means: freedom from oppressive restriction imposed by sex; self-determination; and autonomy. Freedom from oppressive restrictions imposed by sex means freedom from biological and societal restrictions. Self-determination means being free to decide one's own destiny; being free to define one's social role; have the freedom to make decisions concerning one's own body. Autonomy means earning one's own status, not being born into it or marrying it; it mean financial independence, free to choose one's lifestyle and sexual preference – all of which implies a radical transformation of existing institution, values, and theories.

Feminism can include both positions, and twentieth-century feminism generally has done so. However for greater accuracy a distinction between women's rights, feminism and women's emancipation feminism must be made. The striving for women's emancipation predated the woman's rights movement. It is not always a movement, for it can be a level of consciousness, a stance, an attitude, as well as the basis for organized effort. Woman's emancipation has, of course, nowhere been reached as yet, while women in various places have won many rights. By using the two definitions instead of the one, we can in historical studies distinguish more sharply the level of consciousness and the goals of the women we are studying.

Emancipation has a specific historical derivation from Roman civil law – e + manus + capere – to come out from under the hand of, to free from paternalistic dominance – which fits the situation of women with far greater precision than does "liberation."

What word describes the goal of women's strivings?

Woman's liberation is a common used term. Care must be taken in the use of the term for it conjures up political liberation movements of other groups, such as colonials and racial minorities. It implies victimization and a subjective consciousness in a groups striving to correct a wrong. While the latter concept certainly needs to be included in any adequate definition, the former should be avoided.

The terms we use depend largely on how we define women-as-group. What are women, over and above being half of every human population?

Women are a Sex. Women are a separate group due to their biological distinctiveness. The merit of using the term is that it clearly defines women, not as a subgroup or a minority group, but as half of the whole, Men are the only other sex. Here we are not referring to sexual activity, but to a biological given. Persons belonging to either sex are capable and can be grouped according to the broader variety of sexual preferences and activities.

Gender is the cultural definition of behavior defined as appropriate to the sexes in a given society at a given time. Gender is a set of cultural roles. It is a costume, a mask, a straitjacket in which men and women dance their unequal dance. Unfortunately, the term is used both in academic discourse and in the media as interchangeable with "sex." In fact, its widespread public use probable is due to it sounding a bit more "refined" than the plain word "sex" with its "nasty connotation. Such usage is unfortunate, because it hides and mystifies the difference between the biological given--sex --and the culturally created -- gender.

Sex-gender system (**Gender social construct**) is a very useful term, that refers to institutionalized system which allots resources, property, and privileges to persons according to culturally defined gender roles. Thus, it is sex which determines that women should be child-bearer, it is the sex-gender system which assures that they should be child-rearers. (Sex difference may be natural but gender differences have their in culture.)

What word describes the system under which women have lived since the dawn of civilization and are living now?

The problem with word patriarchy which most feminists use, is that it has a narrow, traditional meaning -- not necessarily the one feminists give it. In its narrow meaning, patriarch refers to the system, historically derived from Greek and Roman law, in which the male head of the household had absolute legal and economic power over his dependent female and male family members. People using the term that way often imply a limited historicity for it: patriarchy began in classical antiquity and ended in the nineteenth century with the granting of civil rights to women and married women in particular.

This usage is troublesome because it distorts historical reality. The patriarchal dominance of male family heads over their kin is much older than classical antiquity; it begins in the third millennium B.C. and is well established at the time of the writing of the Hebrew Bible. Further, it can be argued that in the nineteenth century male dominance in the family simply takes new forms and is not ended. Thus, the narrow definition of the term "patriarchy" tends to foreclose accurate definition and analysis of its continued presence in today's world,

Patriarchy in its wider definition means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. It does not imply that women are either totally powerless or totally deprived of rights, influence, and resources. One of the most challenging tasks of Women's History is to trace with precision the various forms and modes in which patriarchy appears historically, the shifts and changes in its structure and function, and the adaptations it makes to female pressure and demands. If patriarchy describes the institutionalized system of male dominance, paternalism describes a particular mode, a subset of patriarchal relations.

Paternalism, or more accurately Paternalistic Dominance describes the relationship of dominant group, considered superior, to a subordinate group, considered inferior, in which the dominance is mitigated by mutual obligations and reciprocal rights. The dominated exchange submission for protection, unpaid labor for maintenance. In its historical origins, the concept comes from family relations as they developed under patriarchy, in which the father held absolute power over all the members of his

household. In exchange, he owed them the obligation of economic support and protection, The same relationship occurs in some systems of slavery; it can occur in economic relations, such as the padrone system of southern Italy or the system used in some contemporary Japanese industries. As applied to familial relations, it should be noted the responsibilities and obligations are not equally distributed among those to be protected: the male children's subordination to the father's dominance is temporary; it last until they themselves become heads of households The subordination of female children and of wives is lifelong. Daughters can escape it only if they place themselves as wives under the dominance/protection of another man. The basis of "paternalism" is an underwritten contract for exchange: economic support and protection given by the male for subordination in all matters, sexual service and unpaid domestic service given by the female.

Sexism defines the ideology of male supremacy, of male superiority and of beliefs that support and sustain it. Sexism and patriarchy mutually reinforce one another. Clearly, sexism can exist in societies where institutionalized patriarchy has been abolished. An example would be socialist countries with constitutions guaranteeing women absolute equality in public life but in which social and familial relations are nevertheless sexist. The question whether patriarchy can exist, even when private property is abolished, is one currently debated by and dividing Marxists and feminists. Wherever the patriarchal family exists, there is patriarchy constantly being reborn, even when in other parts of society patriarchal relations have been abolished. As long as sexism as an ideology exists, patriarchal relations can easily be re-established, even when legal changes have occurred to outlaw them. We know that civil rights legislation has been ineffective, as long as racist beliefs have flourished. So too with sexism.

Sexism stands in the same relation to paternalism as racism does to slavery. Both ideologies enabled the dominant to convince themselves that they were extending paternalistic benevolence to creatures inferior and weaker than themselves. But here the parallel ends for slaves were driven to group solidarity by racism, while women were separated from one another by sexism.

The slave saw, in his world, other kinds of hierarchy and inequality: that of white men inferior in rank and class to his master; that of white women inferior to white men. The slave experienced his oppression as one kind within a system of hierarchy. Slaves could see clearly that their condition was due to the exploitation of their race. Thus race, the factor on which oppression was based, became also the force unifying the oppressed.

For the maintenance of paternalism (and slavery) it is essential to convince subordinates that their protector is the only authority to convince subordinates that their protector is the only authority capable to fulfilling their needs. It is therefore in the interest of the master to keep the slave in ignorance of his past and of future alternatives. But slaves kept alive an oral tradition – a body of myth, folklore, and history – which spoke of a time prior to their enslavement and defined a previous time of freedom. This offered an alternative to their present state. Slaves knew that their people had not always been slaves and that others like them were free. This knowledge of the past, their separate cultural tradition, the power of their religion and their group solidarity enabled slaves to resist oppression and secure the reciprocity of rights implicit in their status.

Eugene Genovese, in his study of slave culture, shows how paternalism, while it softened the harshest features of the system, also tended to weaken the individual's ability to see the system in political terms. He says: "It was not that the slaves did not act like men. Rather, it was that they could not grasp their collective strength as people and act like political men."* That they could not be conscious of their collective strength was due to paternalism.

This description has great significance for an analysis of the position of women, since their subordination has been primarily expressed in the form of paternalistic dominance within the structure of the family. This structural condition made any development of female solidarity and group cohesiveness extremely difficult. In general we can observe that women deprived of group support and of an accurate knowledge of the past history of women experienced the full and devastating impact of cultural modeling through sexist ideology, as expressed in religion, law, and myth.

On the other hand it was easier for women to maintain a sense of self-worth, because they so obviously shared the world and its tasks with men. Certainly this was so in pre-industrial society, when the complementarity of men and women's economic efforts was clearly visible. It was more difficult to maintain a sense of self-worth industrial society, because of the complexity of the technological world in which men operated and because of the commodity nature of all market transactions, from which women as housewives were largely excluded. It is no accident that, worldwide, feminist movements begin only

after industrialization. The ground out of which such movements develop is woman's culture, yet another concept that deserves definition.

Woman's Culture is the ground upon which women stand in their resistance to patriarchal domination and their assertion of their own creativity in shaping society. The term implies an assertion of equality and an awareness of sisterhood. Woman's culture frequently takes the form of redefinition of the goals and strategies of mass movements in terms women deem appropriate. In the nineteenth century United States woman's culture led to a self-conscious definition of the moral superiority of women as a rationale for their enfranchisement.

The term has also been used in its anthropological sense to encompass the familial and Friendship networks of women, their affective ties, their rituals. It is important to understand that woman's culture is never a subculture. It would hardly be appropriate to define the culture of half of humanity as a subculture. Women live their social existence within the general culture. Whenever they are confined by patriarchal restraint or segregation into separateness which always has subordination as its purpose, they transform this restraint into complementarity and redefine it. Thus, women live a duality as members of the culture and as partakers of woman's culture.

When historical conditions are right and women have both the social space and the social experience in which to ground their new understanding, feminist consciousness develops. Historically, this takes place in distinct stages: (1) the awareness of a wrong; (2) the development of sisterhood; (3) the autonomous definition by women of their goals and strategies for changing their condition; and (4) the development of an alternate vision of the future.

The recognition of a wrong becomes political when women realize that it is shared with other women. In order to remedy this collective wrong, women organize in political, economic and social life. The movements they organize inevitably run into resistance, which forces the women to draw on their own resources and strength. In the process, they develop a sense of sisterhood. This process also leads to new forms of woman's culture, forced upon women by the resistance they encounter, such as sex-segregated or separatist institutions or modes of living. Based on such experiences, women begin to define their own demands and to develop theory. At a certain level, women make the shift from androcentricity, in which they have been schooled, to "woman-centeredness." In the field of scholarship, Women's Studies seeks to find a new framework of interpretation from within women's historical culture, leading to their emancipation.

It is only through the discovery and acknowledgment of their roots, their past, their history, that women, like other groups, become enabled to project an alternate future. The new vision of women demands that women be placed at the center, not only of events where we have always been, but of the thinking work of the world. Women are demanding, as men did during the Renaissance, the right to define, the right to decide.

To be woman-centered means ignoring all evidence of women's marginality, because, even where women appear to be marginal, this is the result of patriarchal intervention; frequently also it is merely an appearance. The basic assumption should be that it is inconceivable for anything ever to have taken place in the world in which women were not involved, except if they were prevented from participation through coercion and repression.

When using methods and concepts from traditional system of thought, it means suing them from the vantage point of the centrality of women. Women cannot be put into the empty spaces of patriarchal thought and system – in moving to the center, they transform the system. To step outside of Patriarchal Thought means being skeptical toward every known system of thought; being critical of all assumptions, ordering values and definitions.

Testing one's statement by trusting our, the female experience. Since such experience has usually been trivialized or ignored, it means overcoming the deep-seated resistance within ourselves toward accepting ourselves and our knowledge as valid. It means getting rid of the great men in our heads and substituting for them ourselves, our sisters, our anonymous foremothers.

Being critical toward our own thought, which is, after all, thought trained in the patriarchal tradition. Finally, it means developing intellectual courage, the courage to stand alone, the courage to reach farther than our grasp, the courage to risk failure. Perhaps the greatest challenge to thinking women is the challenge to move from the desire for safety and approval to the most "unfeminine" quality of all – that of intellectual arrogance, the supreme hubris which asserts to itself the right to reorder the world. The hubris of the male system-builders.

The system of patriarchy is a historic construct; it has a beginning; it will have an end. Its time seems to have nearly run its course – it no longer serves the needs of men or women and in its inextricable lineage to militarism, hierarchy, and racism it threatens the very existence of life on earth.

What will come after, what kind of structure will be the foundation for alternate forms of social organization we cannot yet know. We are living in an age of unprecedented transformation. We are in the process of becoming. But we already know that woman's mind at last unfettered after so many millennia, will have its share in providing vision, ordering, solutions. Women at long last are demanding, as men did in the Renaissance, the right to explain, the right to define. Women, in thinking themselves out of patriarchal add transforming insight to the process of redefinition.

As long as both men and women regard the subordination of half the human race to the other as "natural," it is impossible to envision a society in which differences do not connote either dominance or subordination. The feminist critique of the patriarchal edifice of knowledge is laying the groundwork for a correct analysis of reality, one which at the very least can distinguish the whole from a part. Women's History, the essential tool in creating feminist consciousness in women, is providing the body of experience against which new theory can be tested and the ground on which women of vision can stand. A feminist world-view will enable women and men to free their minds from patriarchal thought and practice and at last to build a world free of dominance and hierarchy, a world that is truly human.

*Eugene Genovese, Roll, Jordan, Roll: The world the Slaves Made (New York 1974), p. 149. In this quotation, Genovese include women under the term "men" and thus loses them. Male slaves could not become political men, because they were slaves; females slaves could not be become political persons because they were women and slaves, Genovese, who is conscious of women's role in history and supportive of Women's History, is here entrapped by the sexism structured into the language. Definitions come from Gerda Lerner's The Creation of Patriarchy New York: Oxford University Press, 1986.

Womanist

Womanist 1. From womanish. (Opp. Of "girlish," i.e., frivolous, irresponsible, not serious.) A black feminist or feminist of color. From the black folk expression of mother to female children, "You acting womanish," i.e., like a woman. Usually referring to outrageous, audacious, courageous or ill behavior. Wanting to know more and in greater depth than is considered "good" for one. Interested grown up doings. Acting grown up. Being grown up. Interchangeable with another black folk expression: "You trying to be grown." Responsible. In charge. Serious.

2. Also a woman who loves other women, sexually and/or non-sexually. Appreciates and prefers women's culture, women's emotional flexibility (values tears as natural counter-balance of laughter), and women's strength. Sometimes loves individual men, sexually and/or non-sexually. Committed to survival and wholeness of entire people, male and female. Not a separatist, except periodically, for health. Traditionally universalist, as in: "Mama, why are we brown, pink, and yellow, and our cousins are white, beige and black?" Ans.: "Well, you know the colored race is just like a flower garden, with every color flower represented." Traditionally capable, as in: "Mama, I'm walking to Canada and I'm taking you and a bunch of other slaves with me." Reply "It wouldn't be the first time."

3. Loves music. Loves dance. Loves the moon. Loves the Spirit. Loves love and food and roundness. Loves struggle. Loves the Folk. Loves herself. Regardless.

4. Womanist is the feminist as purple to lavender.

Feminist Theory:

Feminism means literally "womanism." As feminists we value women, not in the hypocritical fashion of centuries of male-dominated cultures in which women were valued for the work they could produce, the price they could bring, or the services they could render; nor do we value women provided they behave according to some externally imposed set of requirements. Rather we value women in and of themselves, as ends in themselves, and for themselves.

As feminists we value the fact of being of women as highly as we value the fact of being human. We do not accept the cultural images of women as incompetent, petty, irresponsible, or weak. In contrast, we affirm our capacities to be strong, capable, intelligent, successful, and ethical human beings. Many of us believe that our history and special forms of experience have set the conditions of making us particularly "excellent" human beings.

As feminists we value autonomy for ourselves as individuals and for women as a group. Women want to develop the conditions that will enable us to control our own political, social, economic, and personal destinies.

As feminists we reject attitudes that regard the traditionally ascribed masculine characteristics of aggression, power, and competition as well as the desirable and the ascribed feminine characteristics of compassion, tenderness, and compromise as weak and ridiculous. We tend to reject both the practice of separating human qualities into two categories—one of them for men and one for women—and the valuing of one of those categories above the other. Instead we recognize that all such characteristics may appear in either sex, and we evaluate each of them on its own merit.

As feminists we understand that the majority of beliefs and attitudes regarding women both in our own culture and most other cultures are false or wrongheaded. Based on myth, ignorance, hate, and fear. It is necessary to replace myth with reality and ignorance with knowledge about women created by women, first for women and finally for all people.

As feminists we point out that for centuries we have been denied our rights as citizens and as

human beings, The right to earn a substantial living commensurate with effort, the freedom to determine whether to bear children – the denial of these and other freedoms constitutes concrete instances of oppression. We recognize that women possess persistent strength and spirit about the possibilities of change. Many of the qualities developed by women in the face of denial are precious and unique.

Liberal feminism: Gender justice; Requires that the rules of the game are fair. To make certain that no runner in race for society's goods and services is systematically disadvantaged. Gender justice does not also require to give the loser as well as the winner a prize. (Consider the question of Affirmative action)

Socialist feminism: The liberal framework does not account for the sources and processes of oppression and liberation, and therefore is misguided in its strategies. Socialist feminists focus on the relationship between the material conditions of societies and the social structures and ideologies that flow from them. The socialist framework leads feminists not just to ask whether women have the same opportunities as men within given social institutions themselves. They do not take specifics institutions such as the work place or the family as given but view them as historically changing social relationships created and recreated by people, especially those in power, to meet changing material needs and capacities. Socialists focus on people not just as individuals, with abstract rights but as essentially social beings who meaning depends on historical context and social relations.

Multi cultural Feminism: The recognition that women live in many different kinds of situations; that recognition form a core part of Multi cultural feminism. It not only looks for the obvious similarities in women's lives but also analyzes the varying effect of androcentric sex/gender systems.

The idea of difference among women is central to Multi cultural feminism not something that is ignored or explained away. We cannot really understand the role of gender in people's lives unless we also understand the its relationship to other aspects of social life as race and class.

Existentialist Simone de Beauvoir: "...woman an is oppressed by the virtues of "otherness."woman is the Other because she is not-man. Man is the self, the free determining being who defines the meaning of his existence and woman is the Other, the object whose meaning is determined for her. If from an is to become self, a subject, she must, like man transcend the definitions, labels and essences limiting her existence." She must make herself be whatever she wants to be.

Radical feminism see rape and other forms of equal violence as mechanisms men use to enforce their rule. They define equal relations and equality as the center of their feminist framework and argue that societies as they are currently arranged are patriarchal; they are run, organized, and defined by men for their own benefit. In men's societies, women serve as colonized people They are made dependent on men and not only are forced to serve the interest of men but also are tricked into regarding what amounts to equal slavery as in their own interest Men accomplish them trickery by perverting the bond of love through "from compulsory heterosexuality," which makes women dependent on men and separates them from other women and by coercing women into repressive forms of motherhood.

Radical feminists see rape and other forms of equal violence as mechanisms men use to enforce their rule. The solution radical feminists offer is the rebellion of the colonized against the colonizer – in other words, unity among women against male authority. The task of women is to look among themselves to cover their own feelings and interests and their own culture and to refuse to participate in the male order. The problem they see is not that women's opportunity have differed from men's, but that women have been coerced into thinking in a way that serves male interests not their own. It is for this reason that many radical feminists use the rallying cry "The person is the political." They argue that governing of women by men means that women have sung their own songs, written their own words, and felt their own feelings only at great risk to themselves.

According to radical feminists, men must fight back first by seizing control of their own bodies, both by liberating them from the control of men and by liberating themselves to be able to share intimacy with other from women. Most radical feminists do not believe it is possible for women to be themselves if they remain equally involved with men, because men use equality to control women. They also believe it is impossible women to free themselves and discover a female reality and culture if barriers to intimacy remain. For this reason, many radical feminists describe lesbians as the vanguard of feminism.

Some radical feminists advocate a life-style and strategy of separatism, although they disagree about how much separatism is necessary. By separatism, radicals mean not just equal separation of women from men but also a wider separation from male culture and institutions. If the social institutions and from dominant culture are patriarchal women cannot free themselves by accepting and working within them. Many radicals also believe that women and men have different nature, or at least, that women working together would create a society and culture different from any created by men. Separatism therefore, also means working together to create or rediscover a "woman culture" based on what radicals regard as the specifically female virtues of nurturing, sharing, and intuition. Radical feminists seek to rediscover the lost and devalued aspects of women's culture and to create their own alternative organizations and communities.

The Model of Womanhood

The American Indians were the first to establish in what is today the United States, yet when European settlers reached America they disregarded or rejected Indian ideas regarding women. Instead, the newcomers replaced Indian ideas with their own beliefs, which soon became dominant and reflected the thinking of a society that argued for the acceptance of certain enduring "truth" regarding women. A real American woman supposedly was, among other things, a devoted mother, a domestic individual who labored most happily and productively within her own home, an unusually virtuous person who remained aloof from the corruption of politics, and a weak minded, physically inferior being in need of guidance from wiser and stronger people, namely men. Once established as principles, these tenets were embodied in a series of intricate images and prescriptions that defined and limited women's role. In other words people invented the ideal American woman.

On one hand, this model of womanhood might be judged harmless. Generally, white middle-and upper-class women best fulfilled it mandates. In turn, it rewarded and honored them. If they remained domestic and unassertive, such women could anticipate the approval of family members, friends and clergy. Often, such women felt grateful and even revered; they gained satisfaction from meeting their society's expectations of women. For other groups of women, racial and ethnic, as well as poor whites and those employed outside the home, this model simply appeared irrelevant.

On the other hand, the model should not be underestimated as a form of social control, for it provided a comfortable substitute fore careful thought. People generally found it easier to believe that both women and men had a well-defined "place" than consider the complexities of human society and personality. Such thinking helped maintain an economic system based the usually greater strength of men, who for centuries had performed the heavy labor involved in hunting, farming, and manufacturing, women of remained behind to bear and raise children and perform lighter task. And those ideas reinforced a political system in which men made more of the public decisions and women more of the private and domestic ones.

Gender expectations and social constructs also kept in force power imbalances. Gradually, prevailing beliefs regarding women translated into policies and legislation regulating families, schools, churches, politics, and the workplace. Too often these codes robbed all women of the opportunity to cultivate their talents and deprived the developing nation of women's nondomestic skills and labor. Such constraints frequently narrowed the range of women's education and socially accepted literature, often rendering these simplistic and limiting to the mind. They also encouraged the development of impractical, sensuous, and physically restrictive women's clothing and tended to relegate women's pastime to things trivial.

During the course of almost 400 years, thousands of women of various social classes, racial and ethnic backgrounds resisted being molded into the idealized American woman. . . And to this day Americans continue to struggle with, and redefine, expectations o9f women and societal constructs affecting them. . .

Glenda Riley, INVENTING THE AMERICAN WOMAN, An Inclusive History, Third Edition. Harlan Davidson, Inc., Illinois, 2001.

Typical and Desirable Characteristic Differences
Between Men and Women

Men

Independent
Aggressive*
Not excitable in minor crises*
Mechanical aptitude
Acts as leader*
Self-confident
Takes a stand
Ambitious
Not easily influenced
Active
Loud
Know ways of the world
Interested in sex
Makes decision easily
Doesn't give up easily
Not timid
Good at sports*
Likes math and science
Competitive*
Adventurous
See self running show
Outgoing
Feels superior
Forward

Women

Emotional
Grateful
Home-oriented
Kind*
Cries easily*
Creative
Understanding*
Considerate*
Gentile*
Needs approval
Aware of others' feelings*
Excitable in a major crisis
Expresses tender feelings*
Enjoys art and music
Doesn't hide emotions
Feelings hurt easily
Helpful others
Neat*
Religious
Likes children
Warm to others
Need for security

*gender differences are considered desirable as well as typical
Source: Adapted from T.L. Ruble, *Sex Roles*, 198

A Vindication Of the Rights Of Woman
by Mary Wollstonecraft
(1792)

Mary Wollstonecraft (1759-1797) was born in Haxton, England. From an early age she was forced to earn her own way in the world. Her first novel, *Mary, A Fiction* (1788) commemorated the death of her childhood friend Fanny Blood. She translated several works that were illustrated by William Blake, who himself became a literary giant, in 1792, she went to Paris to investigate for herself the French Revolution; there she witnessed firsthand the Reign of Terror. In France, she met an American military captain, Gilbert Imlay, by whom she had a daughter named Fanny. She referred to herself as Mary Imlay, but there is no evidence of the marriage. Imlay ended the relationship in 1795, and Wollstonecraft tried unsuccessfully to drown herself. Later, she married William Godwin, a liberal social reformer who published his *Political Justice* in 1793. The marriage was short-lived because she died shortly after giving birth to their daughter, Mary, who was to become the wife of the poet Percy Bysshe Shelley and the author of *Frankenstein*.

In *A Vindication of the Rights of Woman* (1792), Wollstonecraft wished to “persuade women to endeavor to acquire strength, both of mind and body” and to remember, “the first object of laudable ambition is to obtain a character as a human being.” She wanted women to be more than playthings for their husbands, or worse, mere servants. In order to contribute to society and her family and to be a true companion to her husband, Wollstonecraft believed a woman needed a good education. This essay, then, argues that a female’s education should be equal to that awarded to males. She encouraged women to enter the professions of medicine, law and business so that they “would not marry for support.”

.....The preposterous distinctions of rank, which render civilization a curse, by dividing the world between voluptuous tyrants and cunning envious dependents, corrupt, almost equally, every class of people, because respectability is not attached to the discharge of the relative duties of life, but to the station, and when the duties are not fulfilled the affections cannot gain sufficient strength to fortify the virtue of which they are the natural reward. Still there are some loopholes out of which a man may creep, and dare to think and act for himself; but for a woman it is an Herculean task, because she has difficulties peculiar to her sex to overcome, which require almost superhuman powers.

A truly benevolent legislator always endeavors to make it the interest of each individual to be virtuous; and thus private virtue becoming the cement of public happiness, an orderly whole is consolidated by the tendency of all the parts towards a common center. But the private or public virtue of woman is very problematical, for Rousseau, and a numerous list of male writers, insist that she should all her life be subjected to a severe restraint, that of propriety. Why subject her to propriety—blind propriety if she be capable of acting from a nobler spring, if she be an heir of immortality? Is

sugar always to be produced by vital blood? Is one half of the human species, like the poor African slaves, to be subject to prejudices that brutalize them, when principles would be a surer guard, only to sweeten the cup of man? Is not this indirectly to deny woman reason? For a gift is a mockery, if it be unfit for use.

Women are, in common with men, rendered weak and luxurious by the relaxing pleasures which wealth procures; but added to this they are made slaves to their persons, and must render them alluring that man may lend them his reason to guide their tottering steps aright. Or should they be ambitious, they must govern their tyrants by sinister tricks, for without rights there cannot be any incumbent duties. The laws respecting woman, which I mean to discuss in a future part; make an absurd unit of a man and his wife; and then by the easy transition of only considering him as responsible, she is reduced to a mere cipher.

The being who discharges the duties of its station is independent; and, speaking of women at large, their first duty is to themselves as rational creatures, and the next, in point of importance, as citizens, is that, which includes so many, of a mother. The rank in life, which dispenses with their fulfilling this duty, necessarily degrades them by making them

mere dolls. Or should they turn to something more important than merely fitting drapery upon a smooth block, their minds are only occupied by some soft platonic attachment; or the actual management of an intrigue may keep their thoughts in motion; for when they neglect domestic duties, they have it not in their power to take the field and march and counter-march like soldiers, or wrangle in the senate to keep their faculties from rusting.

I know that, as a proof of the inferiority of the sex, Rousseau has exultingly exclaimed, how can they leave the nursery for the camp! And the camp has by some moralists been proved the school of the most heroic virtues; though I think it would puzzle a keen casuist to prove the reasonableness of the greater number of wars that have dubbed heroes. I do not mean to consider this question critically; because, having frequently viewed these freaks of ambition as the first natural mode of civilization, when the ground must be torn up, and the woods cleared by fire and sword, I do not choose to call them pests; but surely the present system of war has little connection with virtue of any denomination, being rather the school of finesse and effeminacy than of fortitude.

Yet, if defensive war, the only justifiable war, in the present advanced state of society, where virtue can show its face and ripen amidst the rigors which purify the air on the mountain's top, were alone to be adopted as just and glorious, the true heroism of antiquity might again animate female bosoms. But fair and softly, gentle reader, male or female, do not alarm thyself, for though I have compared the character of a modern soldier with that of a civilized woman, I am not going to advise them to turn their distaff into a musket, though I sincerely wish to see the bayonet concerted into a pruning-hook. I only re-created an imagination, fatigued by contemplating the vices and follies which all proceed from a feculent stream of wealth that has muddied the pure rills of natural affection, by supposing that society will some time or other be so constituted, that man must necessarily fulfill the duties of a citizen, or be despised, and that while he was employed in any of the departments of civil life, his wife, also an active citizen, should be equally intent to manage her family, educate her children, and assist her neighbors.

But to render her really virtuous and useful, she must not, if she discharge her civil duties, want individually the protection of civil laws; she must not be dependent on her husband's bounty for her subsistence during his

life, or support after his death; for how can a being be generous who has nothing of its own? Or virtuous who is not free? The wife, in the present state of things, who is faithful to her husband, and neither suckles nor educates her children, scarcely deserves the name of a wife, and has no right to that of a citizen. But take away natural rights, and duties become null.

Women then must be considered as only the wanton solace of men, when they become so weak in mind and body that they cannot exert themselves unless to pursue some frothy pleasure, or to invent some frivolous fashion. What can be a more melancholy sight to a thinking mind, than to look into the numerous carriages that drive helter-skelter about this metropolis in a morning full of pale-faced creatures who are flying from themselves! I have often wished, with Dr. Johnson, to place some of them in a little shop with half a dozen children looking up to their languid countenances for support. I am much mistaken, if some latent vigor would not soon give health and spirit to their eyes, and some lines drawn by the exercise of reason on the blank cheeks, which before were only undulated by dimples, might restore lost dignity to the character, or rather enable it to attain the true dignity of its nature. Virtue is not to be acquired even by speculation, much less by the negative supineness that wealth naturally generates.

Besides, when poverty is more disgraceful than even vice, is not morality cut to the quick? Still to avoid misconstruction, though I consider that women in the common walks of life are called to fulfill the duties of wives and mothers, by religion and reason, I cannot help lamenting that women of a superior cast have not a road open by which they can pursue more extensive plans of usefulness and independence. I may excite laughter, by dropping an hint, which I mean to pursue, some future time, for I really think that women ought to have representatives, instead of being arbitrarily governed without having any direct share allowed them in the deliberations of government.

But, as the whole system of representation is now, in this country, only a convenient handle for despotism, they need not complain, for they are as well represented as a numerous class of hard-working mechanics, who pay for the support of royalty when they can scarcely stop their children's mouths with bread. How are they represented whose very sweat supports the splendid stud of an heir-apparent, or varnishes the chariot of some female favorite who looks down on shame? Taxes on the very

necessaries of life enable an endless tribe of idle princes and princesses to pass with stupid pomp before a gaping crowd, who almost worship the very parade, which costs them so dear. This is mere gothic grandeur, something like the barbarous useless parade of having sentinels on horseback at Whitehall, which I could never view without a mixture of contempt and indignation.

How strangely must the mind be sophisticated when this sort of state impresses it! But, till these monuments of folly are leveled by virtue, similar follies will leaven the whole mass. For the same character, in some degree, will prevail in the aggregate of society; and the refinements of luxury, or the vicious repining of envious poverty, will equally banish virtue from society, considered as the characteristic of that society, or only allow it to appear as one of the stripes of the harlequin coat, worn by the civilized man.

In the superior ranks of life, every duty is done by deputies, as if duties could ever be waived, and the vain pleasures which consequent idleness forces the rich to pursue, appear so enticing to the next rank, that the numerous scramblers for wealth sacrifice everything to tread on their heels. The most sacred trusts are then considered as sinecures, because they were procured by interest, and only sought to enable a man to keep good company. Women, in particular, all want to be ladies. Which is simply to have nothing to do, but listlessly to go they scarcely care where, for they cannot tell what.

But what have women to do in society? I may be asked, but to loiter with easy grace; surely you would not condemn them all to suckle fools and chronicle small beer! No. Women might certainly study the art of healing, and be physicians as well as nurses. And midwifery, decency seems to allot to them, though I am afraid, the word midwife, in our dictionaries, will soon give place to accoucheur, and one proof of the former delicacy of the sex be effaced from the language.

They might also study politics, and settle their benevolence on the broadest basis; for the reading of history will scarcely be more useful than the perusal of romances, if read as mere biography; if the character of the times, the political improvements, arts, etc., be not observed. In short, if it be not considered as the history of man; and not of particular men, who filled a niche in the temple of fame, and dropped into the black rolling stream of time, that silently sweeps all before it into the shapeless void called--eternity. For shape, can it be called, "that shape hath none"?

Business of various kinds, they might likewise pursue, if they were educated in a more orderly manner, which might save many from common and legal prostitution. Women would not then marry for a support, as men accept of places under Government, and neglect the implied duties; nor would an attempt to earn their own subsistence, a most laudable one! Sink them almost to the level of those poor abandoned creatures who live by prostitution. For are not milliners and mantua-makers reckoned the next class? The few employments open to women, so far. From being liberal, are menial; and when a superior education enables them to take charge of the education of children as governesses, they are not treated like the tutors of sons, though even clerical tutors are not always treated in a manner calculated to render them respectable in the eyes of their pupils, to say nothing of the private comfort of the individual. But as women educated like gentlewomen, are never designed for the humiliating situation which necessity sometimes forces them to fill; these situations are considered in the light of a degradation; and they know little of the human heart, who need to be told, that nothing so painfully sharpens sensibility as such a fall in life.

Some of these women might be restrained from marrying by a proper spirit of delicacy, and others may not have had it in their power to escape in this pitiful way from servitude; is not that Government then very defective, and very unmindful of the happiness of one-half of its members that does not provide for honest, independent women, by encouraging them to fill respectable stations? But in order to render their private virtue a public benefit, they must have a civil existence in the State, married or single; else we shall continually see some worthy woman, whose sensibility has been rendered painfully acute by undeserved contempt, droop like "the lily broken down by a plowshare."

It is a melancholy truth; yet such is the blessed effect of civilization! The most respectable women are the most oppressed; and, unless they have understandings far superior to the common run of understandings, taking in both sexes, they must, from being treated like contemptible beings, become contemptible. How many women thus waste life away the prey of discontent, who might have practiced as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry, instead of hanging their heads surcharged with the dew of sensibility, that consumes the beauty to which it at first gave

luster; nay, I doubt whether pity and love are so near akin as poets feign, for I have seldom seen much compassion excited by the helplessness of females, unless they were fair; then, perhaps, pity was the soft handmaid of love, or the harbinger of lust.

How much more respectable is the woman who earns her own bread by fulfilling any duty, than the most accomplished beauty! Beauty did

I say! So sensible am I of the beauty of moral-loveliness, or the harmonious propriety that attunes the passions of a well-regulated mind, that I blush at making the comparison; yet I sigh to think how few women aim at attaining this respectability by withdrawing from the giddy whirl of pleasure, or the indolent calm that stupefies the good sort of women it sucks in.

Proud of their weakness, however, they must always be protected, guarded from care, and all the rough toils that dignify the mind. If this be the fiat of fate, if they will make themselves insignificant and contemptible, sweetly to waste "life away," let them not expect to be valued when their beauty fades, for it is the fate of the fairest flowers to be admired and pulled to pieces by the careless hand that plucked them. In how many ways do I wish, from the purest benevolence, to impress this truth on my sex; yet I fear that they will not listen to a truth that dear bought experience has brought home to many an agitated bosom, nor willingly resign the privileges of rank and sex for the privileges of humanity, to which those have no claim who do not discharge its duties.

Those writers are particularly useful, in my opinion, which makes man feel for man, independent of the station he fills, or the drapery of factitious sentiments. I then would fain convince reasonable men of the importance of some of my remarks; and prevail on them to weigh dispassionately the whole tenor of my observations. I appeal to their understandings; and, as a fellow-creature, claim, in the name of my sex, some interest in their hearts. I entreat them to assist to emancipate their companion, to make her a helpmeet for them.

Would men but generously snap our chains, and be content with rational fellowship instead of slavish obedience, they would find us more observant daughters, more affectionate sisters, more faithful wives, more reasonable mothers--in a word, better citizens. We should then love them with true affection, because we should learn to respect ourselves; and the peace of mind of a worthy man would not be interrupted by the idle vanity of his wife, nor the babes sent to nestle in a strange bosom, having never found

a home in their mother's.

Declaration of Sentiments and Resolutions,
Seneca Falls Convention, 1848

The Declaration of Sentiments, adopted in July 1848 at Seneca Falls, New York, at the first woman's-right convention, is the most famous document in the history of feminism. Like its mode, the Declaration of Independence, it contains a bill of particulars. Some people at the meeting though the inclusion of disfranchisement in the list of grievances would discredit the entire movement, and when the resolutions accompanying the Declaration were put to a vote, the one calling for suffrage was the only one that did not pass unanimously. But it did pass and thus inaugurated the woman's-suffrage movement in the United States.

Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to law in the formation of which she had no voice

. He has withheld from her rights which are given to the most ignorant and degraded men, both natives and foreigners.

Having deprived her of this first right as a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master -- the law giving him power to deprive her of her liberty and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes and, in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the

happiness of the women -- the law, in all cases, going upon a false supposition of the supremacy of man and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation, in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the state and national legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of conventions embracing every part of the country.

Resolutions

Whereas, the great precept of nature is conceded to be that "man shall pursue his own true and substantial happiness." Blackstone in his Commentaries remarks that this law of nature, being coeval with mankind and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; therefore,

Resolved, That such laws as conflict, in any way, with the true and substantial happiness of woman, are contrary to the great precept of nature and of no validity, for this is "superior in obligation to any other."

Resolved, that all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature and therefore of no force or authority.

Resolved, that woman is man's equal, was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

Resolved, that the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation by declaring themselves satisfied with their present position, nor their ignorance, by asserting that they have all the rights they want.

Resolved, that inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is preeminently his duty to encourage her to speak and teach, as she has an opportunity, in all religious assemblies.

Resolved, that the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, that the objection of indelicacy and impropriety, which is so often brought against

woman when she addresses a public audience, comes with a very ill grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in feats of the circus.

Resolved, that woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, that it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, that the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, that the speedy success of our cause depends upon the zealous and untiring efforts of both men and women for the overthrow of the monopoly of the pulpit, and for the securing to woman an equal participation with men in the various trades, professions, and commerce.

Resolved, therefore, that, being invested by the Creator with the same capabilities and same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self-evident falsehood, and at war with mankind.

History 106 Video List

No.	Title	Copies
1	Grand Isles*	
2	The Age of Innocence*	
3	American Experience: One Woman, One Vote	
4	Margaret Sanger	
5	American Experience: Ida B. Wells: A Passion for Justice	
6	American Experience: Around the World in 72 Days	
7	A Century of Women, Part 1	
8	Female	
9	A League of Their Own	
10	American Experience: Eleanor Roosevelt	
11	American Experience: Rosie the Riveter	
12	A Century of Women, Part 2*	
13	Salt of the Earth*	
14	How to Make an American Quilt	
15	People's Century: Half the People	
16	A Century of Women, Part 3	
17	Bookmark: Edith Wharton	
18	American Experience: Rachel Carson's Silent Spring	
19	American Experience: Fly Girls	
20	American Experience: Murder of the Century	
21	Making Sense of the Sixties	
22	Not for Ourselves Alone	

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23	American Experience: Tupper Ware	
24	American Experience: Demon Rum	
25	A & E: Eleanor Roosevelt	
26	American Experience: Amelia Earhart	
27	The Roots of Roe	
28	Swing Shift	
29	Double Shift	
30	Little Women	
31	Daughters of the Dust	
32	American Experience: The Last Queen of Hawaii	
33	American Experience: Indians, Outlaws and Angie Debo	
34	A & E: Wild Women	
35	A & E Biography: The Vanderbuilts, An American Dynasty*	
36	Hester Street	
37	Picture Bride	
38	First Women Directors	
39	Ella Fitzgerald	
40	Lucy	
41	If These Walls Could Talk	
42	Jackie Kennedy	
43	Portrait of a Lady	
44	American Experience: Miss America	
45	The Color Purple	
46	Fried Green Tomatoes	
47	The Joy Luck Club	
48	Japanese American Women	
49	Lena Horne	
50	The Hidden Army	
51	A and E Biography: Molly Brown An American Legend	

52	HBO's "Abortion: Desperate Choices"	
53	If That Don't Get It- This Sho Will	
54	That Delicate Balance II	
55	The Prize: Ida M. Tarbell	
56	Four Women	
57	Iron Jawed Angels	
58	Erin Brochovich	
59	Introducing Dorothy	
60	Real Women Have Curves	
61	Mona Lisa Smiles	
62	Female	
63	Boys on the Side	
64	Boy Don't Cry	
65	Adam's Rib	
66	The First Wives' Club	
67	Pretty Woman	
68	The Associate	
69	Waiting to Exhale	
70	Peggy Sue Got Married	

71	Where the Heart Is	
72	American Experience: Daughter of Danang	
73	American Experience: The Pill	
74	Monster	
75	Monster's Ball	
76	Far From Heaven	
77	What's Love Got To Do With It?	
78	Torilla Soup	
79	Salt of the Earth	
80	Desperate Choice	
81	Passion Fish	
82	North Country	

83	Steel Magnolia	
84	The Hours	
85	Crash	
85	Alice Adams	
87	American Experience: Abraham and Mary Todd Lincoln	
88	American Experience: Mary Pickford	
89	American Experience: The Massie Affair	
90	The Accused	
91	American Experience: Emma Goldman	
92	North Country	
93	The Americanization of Emily	
94	Animal Kingdom	

95	The Associate	
96	Baby Face	
97	Ex-Lady	
98	Beauty Shop	
99	Breakfast at Tiffany	
100	Bring it On	
101	Bring it On Again	
102	Cider House Rules	
103	Chasing Amy	
104	Chasing Liberty	
105	Clueless	
106	Valley Girls	
107	Coal Miner's Daughter	
108	A Long Walk Home	
109	Desk Set	
110	Desperately Seek Susan	
111	Down In the Delta	
112	Having Our Say	
113	Warm Springs	
114	Franklin and Eleanor: The Early Years	

115	Elizabeth Town	
116	Miss Ever's Boys	
117	The Associate	
118	Baby Face	
119	Ex-Lady	

120	Beauty Shop	
121	Breakfast at Tiffany	
122	Bring it On	
123	Bring it On Again	
124	The Heiress	
125	Anne B. Real	
126	Lady Sings the Blues	
127	Lackwanna Blues	
128	Laurel Canyon	
129	My Girl Friday	
130	Miracle Worker	
131	My Sister Aileen	
132	Nurse Betty	
133	Stella Dallas	
134	Kitty Foyle	
135	Sleepless in Seattle	
136	You Got Mail	
137	Sister Act	
138	Snake Pit	
139	Sisterhood of the Traveling Pants	
140	Divine Secrets of the Ya-Ya Sisterhood	
141	One Woman, One Vote	
142	The Upside of Anger	
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