"The Emerging Woman"
The emerging woman

Vol. 6, No. 4 Fall, 1972

Letter from the President

Dilemmas of the Educated: Especially Women

Want Him to be More of a Man? Try Being More of a Woman.

From the Pitzer Catalog

Mill, Metaphor, and Women's Lib: A Male View

The Disappearing Middle-Aged Woman

Born a Woman — and Left Handed

Sandra Glass

Vistas from the Pigeonhole

Community Notes

Letters

The fall issue of The Participant marks the inauguration of the publication in expanded magazine format. The publication will continue to print news of college programs, its faculty and staff, and in addition, will contain articles on the stated theme of the issue.
OUR CONTRIBUTORS

David Riesman, noted author and sociologist, addressed the Pitzer College graduating class of 1969. His article, "Dilemmas of the Educated: Especially Women," is based on that address. Dr. Riesman is Henry Ford II Professor of the Social Sciences at Harvard University. One of his best known works is *The Lonely Crowd.*

Marlene Vakerics graduated from Pitzer College in 1972, with a major in sociology. In her senior year she conducted an independent study of women's magazines and their impact on the reader. Her article is based on that study. Marlene is assistant to the coordinator at the Planned Parenthood and World Population Office in the San Gabriel Valley, and leads counseling groups two evenings a week.

John R. Rodman is professor of political studies at Pitzer College. He was dean of the faculty from 1969 to 1971.

Inge Bell's research on society's double standard for men and women resulted in an article "Double Standard", for *Transaction.* A shortened version of the article, entitled, "The Disappearing Middle-Aged Woman," appears in this issue. Professor Bell is associate professor of sociology.

Mary Beth (Neal) Garber graduated from Pitzer College in 1968 as an English major. She is vice president of media for Silverman's, an advertising agency in Los Angeles. Her responsibilities include planning and supervising media for such accounts as the new products division of Ore-Ida Foods, Inc. She is married to Steven, an advertising copywriter, and lives in Brentwood.

Mary Ann Callan is Director of Public Relations at Pitzer, and offers a writing seminar every Thursday afternoon. She was formerly a staff writer for the *Los Angeles Times*.
By all indications thus far this should be a good year for the college. I would call it a good year if the students and faculty have generally good feelings about their academic life; if we make forward strides in fund raising; if we have an upturn in freshman applications; and, perhaps most importantly this year, if we can achieve a consensus about the future goals and directions for the college.

After consultation with the chairman of the board, I have appointed a committee on long-range goals, under the chairmanship of Mr. Nick B. Williams, a member of the Pitzer board, and former Editor of the Los Angeles Times. On the committee, are trustees, faculty members, students, parents, support group members, and administrators, thirty people in all.

The committee was created at this time for two equally important reasons. First, The Claremont Colleges will soon initiate a ten year joint fund-raising effort. As part of that effort it seems essential that Pitzer set forth its goals and objectives in clear terms. If we are asking major help from others, we must have a clear idea of what we are and what we want to be.

A second reason is that I am personally convinced that the future of the college should lie in being something more than a good liberal arts college. While we are certainly a very good liberal arts college, we may need to differentiate our essential character from that of other institutions and become known as “the” place for a particular type of education.

Nick Williams has written a very thoughtful memorandum to his committee, suggesting that the college take as its mission the preparation of persons who will be able to address the sociological problems inherent in the megalopolis. This is a kind of problem-solving orientation which is in fairly sharp contrast to the general education model—albeit with a social science emphasis—which is the Pitzer of today.

A major shift of the sort implied by the Williams paper would require considerable discussion at all levels in the college. In the final analysis the faculty must have the largest single voice in any decisions affecting the academic direction of the college, because it is the faculty which does the teaching, advising, and research. I am hopeful that the discussions that will take place this year will give us a sharpened sense of purpose. If we make progress in this area, we can surely count this as a good year.

Robert H. Atwell
Dilemmas of the

We are living at a time which presents us with greater possibilities of choice than ever before. That is, in this country more people have more choices; this is one meaning of the democratization of affluence and of higher education. Yet choices, when they are made in an endangered and troubled society, present students with extraordinary dilemmas.

One of these is the dilemma presented by privilege itself. Today in the industrialized countries it seems possible to spread the benefits of affluence and of higher education to everyone without obviously having to pull down the heights of culture in the vain hope of filling up the abysses. Furthermore, a great many Americans have become persuaded that our considerable scientific and technological power can be harnessed more effectively than heretofore toward distributing social benefits wisely and fairly without much stress and strain on the work force. I myself not only believed this in writing *The Lonely Crowd* twenty years ago but continued to spread that idea in later writings (as many prophets of affluence such as John Kenneth Galbraith have also done). But I am now persuaded that this was in error; and I fear that talented young people in our best universities and colleges are abandoning science and technology and indeed leadership positions in the economy, just at the time when we need more production than ever if we are to help the very poor and deprived, without antagonizing the somewhat less poor who feel threatened by them and are resentful. Our society faces the inordinately complicated task of seeking to satisfy the older and more traditional demands of one generation to feel reasonably secure economically, while also seeking to satisfy in the next generation the newer more qualitative demands for meaning in life and in personal relations, for a more humane as well as a more productive society, and for a more democratic and less hierarchical one.

Because not only affluence for all, but justice and dignity for all, appear in principle
Educated — Especially Women

within reach, sensitive young people have often learned very early and certainly no later than their freshman college year of the great gap between American ideals and American realities. Some have learned this precociously from television when they discovered that Wheaties do not always make champions. Television, moreover, has brought the Viet Nam war into everyone's living room. It helped make possible the tactics and style of the civil rights movement and helped make young people dramatically aware of poverty — especially vis-a-vis blacks who, though a minority of the poor in America, are in the majority poor and are more concentrated in cities than are poor whites. If some young men in college have felt that there is injustice in being sheltered as they are from the draft by educational deferments, a good many young women have felt that they also are sheltered from the fate of the harsh underside of society and that they must in some fashion compensate for this.

In its more extreme forms, I see this as one of the dilemmas of the educated which can be educationally harmful. Let me elaborate a bit on this.

As my example of the growth of cynicism through television illustrates, I think of young people today as remarkably precocious in contrast to earlier times. The age of puberty is actually dropping physiologically, thanks to better nutrition (and, possibly, greater stimulation). The age of consent is dropping too. Often by the time they get to college, young people have anticipated the social and frequently the sexual patterns of adulthood, have held jobs which widened their experience of life, have experimented with drugs, and have become involved in politics within their educational institutions if not in the larger society. In my more depressed moments, I see college students spending four years in the politics of committee work when in fact they will spend all the rest of their lives in committee work of one sort or another. During the four years which in the past have allowed some leeway for the privileged to learn new intellectual skills, to read books, to learn how to play an instrument and a life-long sport, to read as well as write poetry — in these four years it seems today many young people cannot wait to involve themselves in the parliamentary and political practices of adulthood. There are at least two elements here which are hard to sort out. One is the excitement of politics and in a way the excitement of being precocious, which is a temptation to young people who find it difficult to postpone things and difficult to imagine a future at all, least of all one which will by mere chronology bring them into positions of power and influence. But more important is the compelling pressure of injustice when dramatically presented to young people, sometimes perhaps especially to young women, who are not fatalistic and who want to express their deep concern and the extent to which they care. The war and the race problem make it especially hard to postpone desire for action, and to restrain the impulse to show that one is not callous.

One can see this perhaps most poignantly if one talks with Black students in the best colleges and universities today. I have sometimes said to such students that I believed in a division of labor not only among individuals at any one time, but also in terms of chronological time. Thus, there is every justification for young Blacks taking advantage of college just as young whites might do, recognizing that they would make a contribution to their less privileged fellows later on, according to their developed and mature talents, without sacrificing their education to their sense of civic responsibility. Collectively, Black students almost uniformly reject this: they refuse to believe that they can wait even a year, let alone four or more years. A promise of later service does not free them for what they would regard as present self-indulgence. Privately, it is sometimes another story. I have talked to a few such students, especially
graduate students, who ask whether there are colleges where they would be under less fierce pressure to be angry and active — pressure that comes at least as often from whites as from fellow Blacks. Some have talked with me about going overseas to study in countries where the race problem is less exigent, where they could have a hiatus or moratorium against continuous commitment, the continuous need to prove that they are purer, braver, angrier, more black and less Negro than thou. I myself feel that it is not only an individual but a social tragedy that there is such monolithic pressure on Black students today. It is a way of destroying the seed corn when the famine may last a long time. It reflects the belief among Blacks as well as whites — and again I am speaking of the most avant-garde students — that the war against war and against injustice can be won immediately and therefore must be, and that it does not require trained intelligence, but only will and courage.

In an address at Bennington College a dozen years ago, I suggested that for a certain number of young women it made sense to have a period in their educational development when they were not forced to compete continuously with men inside as well as outside the classroom. This seemed to me especially true for certain kinds of rather shy young women, particularly since male students are quite free about talking in discussions whether they have done the reading for class or not, and perhaps especially if they have not. Furthermore, since even in our emancipated day men matter slightly more to women than vice versa, college women have in general fewer defenses against being preoccupied with men; they have fewer hobbies and same-sex diversions. Women must live in the enemy camp. Correspondingly, a women’s college may provide a few islands of temporary solidarity among women, and some intense friendships.

What I am talking about is a matter of degree and emphasis. It reflects my experience as a teacher in coeducational institutions and as a visitor to women’s colleges. It used to be that women in the non-coed college could be more scholarly than in a coed one, since they did not have to prove to men by their fluttering eyelids and inability to do math that they were truly feminine.

"Women and also men look for meaning in their careers as they do in their college majors. They want something outside that connects with something inside them."

There are also certain kinds of professions which I believe women could continue even while taking care of small children. Certain kinds of technical work and teaching, for example, certain kinds of research, certain fields within medicine (and dentistry) or in the law, some of them lacking glamour perhaps but of enormous social usefulness. I recognize that women seldom choose professions with such thoughts in mind. As I said at the outset, women, and also men, act as if scarcity of resources were not really a problem, and they look for meaning in their careers as they do in their college majors. They want something outside that connects with something inside them. But the result of this often is paradoxically that they enter the labor force insufficiently skilled and insufficiently committed and thus frequently have a series of more or less temporary jobs.

Yet it is also true that, at every level of schooling, women are on the whole more responsive and responsible than men. As infants and children they have been raised and taught by people of the same sex, against whom they do not feel they must establish a separate identity in the way that many boys feel they must vis-à-vis mothers and female elementary school teachers. Whether this is in the educational interest of girls or not depends on many factors. Sometimes in the past I have felt that college women, being (as I have already said) far less likely to bluff than boys, have a harder time focusing on the one rewarding course they are taking while at the same time
protecting their standing in all their other courses.

Another way of putting it might be to note that young women respond to the teacher as a person; they hate to let him down — and paradoxically this sometimes leads young women to be reluctant about getting deeply involved in their majors, lest they then let their teacher down if they drop the field for marriage or for a less-demanding career. (I say this in the face of our folklore and our novels which are full of sexy college girls who beguile their male professors into giving them good grades and recommendations.) The paradox in the past has been that, although women are less career-oriented than men on the whole, thinking of themselves as jobholders rather than career women, they nevertheless often work in college as if their very lives depended on it, even though they are freer in principle to study humanistic or other subjects without an immediate vocational destiny.

"The paradox in the past has been that although women are less career-oriented than men on the whole thinking of themselves as jobholders rather than career women, they nevertheless work in college as though their very lives depended on it."

I believe that the rejection of careers by many young women today reflects what we are also seeing among many sensitive young men, namely a rejection of personal ambition as such. In part as I have already suggested, this reflects the widespread belief in one's immediate responsibility to help overcome the evils of society. And indeed one of those evils has often seemed to be ambition — which is equated with greed or with personal rivalry and striving for mere status. There is certainly no desire to be a leader or at least to be thought a leader among young men and women in colleges today, and everywhere student government is disintegrating, to be replaced either by hit-and-run groups or by plebiscitary democracy or by instant chaos or by all of these together. Young men reject stretching themselves for the sake of superior performance except possibly in athletics because it would be unfair and competitive. The implication of this for young women is on the one side a greater liberation, because women threaten such uncompetitive men rather less; but on the other side women are in another position in terms of careers and ambition at the very time when the bloom is off careers and ambition. They are a little in the position of the upwardly mobile person who is suddenly told, in a good college which he has striven to reach, that ambition is simply a hang-up, that striving is a sign of inauthenticity, and that it is more important to be than to do.

As these remarks suggest, I believe it is important to distinguish between competition with others in its rivalrous aspects and competition with one's own capacities to discover and stretch these to the utmost. The line here in practice is sometimes hard to draw. A woman learning to play the violin is seeking to play it better than others in her circle or as well as her teacher, and at the same time to master the stubborn instrument — the damned or exquisite thingmanship of it. It is the same with writing a poem or conducting a research project or allowing one's charm and beauty to shine rather than feeling that these unequal qualities should be disguised in the name of equality and sincerity.

Let me put what I have said in more general form. Since 1946, I have taught at high-powered undergraduate colleges with high standards of performance. For most of this period my concern often was to prevent the deflation of students as they looked around in their freshman year and noticed five hundred other valedictorians or as they suffered their first B rather than their taken-for-granted A in the very field in which they had thought to specialize. I felt it my job to help such students see that in terms of world norms
they were still extremely bright even if they had the disgraceful grade of C in a particular field that interested them. Or I would try to persuade them that they could make a contribution to a field even if they were not as articulate or arrogant as some of their fellow students. In the last few years the situation has been somewhat reversed. A newly liberated generation of students is less competitive and in a way more complacent. Even at times grandiose. Where at one time success and lack of modesty were the problem for young men and women, now I sometimes find it is another kind of narcissism, that is, their belief that if they really extended themselves and were not so concerned with social injustice, then they could be distinguished medievalists or novelists or whatever else. While this is often so, it is still a defense and a problem. Both inflation and deflation inhibit learning. Both make curiosity difficult. The inflated person already knows; the deflated person despairs of ever knowing. Both are apt to suffer from boredom and then to try to compensate for this by excitement.

Since I am myself an academic person, my remarks thus far might be taken as a plea for careers, as a polemic against marriage, home, and motherhood. That has not been my intention. In this troubled world where many young people are putting off marriage, uncertain about the draft and the war, and sometimes experimenting with communal living or other temporary relationships, the young woman has a particularly hard time. For emancipated as she is, she is still more likely to be seeking a stable relationship than is the young man. She needs therefore, perhaps more than ever, something she can do: a skill or a profession that gives her confidence. I am saying that most young women coming out of colleges probably eventually want what might be termed marriage-plus, not career-minus. Indeed, if women were as casual and vain as men, the world would have come to an end long since.

It is my judgment that the "woman problem" is principally the male problem, just as the Negro problem is principally the white problem. And what diminishes women also diminishes men. Many men in academic life, for example, are led to define as masculine, and therefore as admirable, styles of work which are rigorous, impersonal, repeatable, unsentimental, and so forth. And then other men react against this definition, and insist that they are intuitive and "human," that they have no truck with computers or machinery, or with systems or abstract conceptions — but this very rejection already defines them in terms of a fallacious definition of what is masculine. What I am seeking is a more pluralistic and individuated approach, in which people are prepared and willing to accept the necessary accident of their sex and the moderate push this may perhaps give them in one direction or the other, without believing it defines them utterly, or without feeling that they have to fight it utterly. My ideal is neither a color-blind nor a sex-blind society, but an unthreatened and receptive society, which takes account of both social definitions and idiosyncratic variations, and sees the former not as a uniform, but as one pattern among many.

We might move a little more rapidly toward this ideal if we could present to young people throughout their schooling some men and women whose roles contradict current stereotypes. For example, I would like to see many more tough-minded men teaching English, art, and music in elementary school, and many more attractive married women teaching the physical sciences and such "hard" social sciences as economics in universities.

"If they marry sufficiently unanxious and unthreatened young men, it is presently possible in our society to conduct a two-career family even during the period in which one's children are young."
And, as I have already hinted, I can imagine the improvement of many social arrangements that would make life less difficult for married women of intellectual or artistic capacity who want to pursue a career, that is, work in a chosen field, rather than a series of jobs. Nurseries, baby-sitting pools, co-operative schools and other shared facilities, all these would help. But at least as important, and probably more important, is a change in the anxieties from which men now suffer, which make most of us, that is, most men, anxious about wives who are pursuing careers where they might outdo us, outperform us, and establish a somewhat different social and intellectual world from our own.

This fear may in many cases be irrational and traditional, but that does not make it go away. Being the responsive and responsible people they are, women generally take account of this fear and, realizing that their men-folk are engaged in difficult life and career problems of their own, do not want to complicate those with their own problems. However, as I indicated at the outset, in a world not only of war and poverty but of an awareness that these are wrong and a belief that they can be eradicated, the problems men and women share are far greater than those which differentiate them. In the movements of student protest, whether the early ones over civil rights, the later ones over peace and the Viet Nam war, or those which turn on the university as the locale for coming to terms with or focusing frustrations against society, students of both sexes have worked closely together.

"Even in our emancipated day, men matter slightly more to women than vice versa."

The availability of varied styles of life is among the dilemmas of the educated. Our society is now affluent enough and at the same time troubled enough to make dropping out of education, of career, of ambition, and of organizations seem not only legitimate but even vital and courageous. The possibilities of choice are paralyzing for some, as Erich Fromm pointed out many years ago in *Escape from Freedom*. To avoid paralysis there is sometimes a rush into action or interaction.

Some college students have perhaps been trying to shed pasts which they find somehow inauthentic, hoping to find or lose themselves in one of the causes that propel well-educated, upper-middle-class sensitive young people toward immediate response and action. The movement from complacency and unconcern to dedication and sacrifice in the United States has been spectacular among this minority, and on the whole the shift is probably a good thing for the country and the
world, and educative and creative for many individuals. Yet I would not want the new mood to have monolithic hegemony and I am sure that among many it does not. I hope that

"Most young women coming out of colleges probably eventually want what might be termed marriage-plus, not career-minus."

young people will come to feel that the world can afford their talents as well as their dedications, their self-love or self-fulfillment as well as their sacrifice and social commitment. I would hope that each side would nourish the other in the years ahead.

(Based on a commencement address given at Pitzer College, June 8, 1969.)

Postscript: October 1972

The reader who in 1972 comes across what I wrote for the Pitzer College Commencement in the spring of 1969 may have the same impression I did on rereading these remarks, namely, how sudden and dramatic have been the changes in Pitzer and in America in the interim. The women's liberation movements are on some campuses the strongest single force, and in contrast, the anti-Viet Nam war movement is (to my own enormous sadness) anemic, and the civil rights movement has tended in some places to move away from Blacks toward the still more deprived cadre of Spanish-speaking Americans. Black students on the white campus no longer seem quite so guilt-ridden vis-a-vis deprived Blacks, and so eager to prove their soul and their solidarity. White students are rather more preoccupied with their selves, their identities, than with their social responsibilities. Furthermore, it may not be quite the case now among the young and privileged that women are more concerned than men with stable relationships: underneath the ethos of casualness, men may be discovering how much they need women, while women may be declaiming in sisterly solidarity, not only that men are no damned good (which many different sorts of women have long maintained), but that it is possible to get along quite nicely without them, at any rate for considerable stretches. In some quarters, the women's liberation movements have made it harder for educated women who would like to lead lives oriented around their families, at least while their children are

"As always happens in social movements, new liberations have been accompanied by new, often less obvious constraints."

young, just as the ecology movement has made it difficult even for women who adore children to feel justified in having more than the replacement quota of 2.1. As always happens in social movements, new liberations have been accompanied by new, often less obvious, constraints.

In the intervening years, I have also seen more experiments with two-career families, including some where men have been willing to follow the geography of their wives' careers rather than the traditional reverse pattern. To make a go of it, the partners require more than the usual amount of stamina and health, of resourcefulness and good humor, civilized and non-patronizing response from the colleagues of both spouses — and the good fortune of having children who are not too anxious and too demanding. In no society I know of, except at the very top, are such arrangements easy. These problems are not only the legacy of a patriarchal heritage, but an indication of the fact that each individual human life cycle is unique, while at the same time it shares in the cycle particular to its sex, its social class and milieu, and its career line — short in the case of some mathematicians and ballplayers, long in the case of some novelists and philosophers. Matching our phases or seasons with those of others gets more intricate, the higher our expectations of life.

By David Riesman
It has been too long since magazines have functioned as a medium of information and entertainment. Publications for women have become instruments of indoctrination, bending and shaping the psyche of woman until she has become little more than an avid consumer of their advertised products.

If a publication recognizes that within its audience lies some trace of need unfulfilled or dissatisfaction unnamed, its amount of power over the public increases to dangerous proportions. Its once reflective aspects become minimal while its assertive, domineering, and influential elements run rampant.

Witness how the magazine industry has treated women over the past decades. For example, it easily put woman out of her home and into the war effort, and then put her back into the home at war's end without turning a hair on her head. Women have been growing and changing with greater zeal since the turn of the century, and yet the magazine industry has managed to seize each attempted redefinition of woman and adapt it to fit its image of her as the ultimate consumer. The magazines have painted a portrait of woman which has accommodated none of her essential changes, merely making the portrait with fresh veneer whenever it becomes too anachronistic.

A crime is committed not at the point when woman is coerced into believing that the portrait is what she should be, but at the point when she becomes distraught if she cannot measure up to this artificially-conceived standard. And how does she become the woman whom they say she should be? By buying, of course. Hence the problem has come full circle. Woman may change, and the magazines will generously encourage that change, secure in their knowledge that she will still need the services of an even greater range of products.

Perhaps the greatest distortion has been in conjunction with the women's liberation movement. Putting aside the true meaning and value of the movement, the industry has zeroed in on only one of its smaller aspects — sexual freedom. While women were attempting to break away from their stereotyped image to explore and reassess their talents, psychological makeups, and sources of personal fulfillment, magazines were also busy producing changes. But the changes were not within the content of their pages — only in the style, packaging, and type of product advertised.

To illustrate this point, a content analysis was conducted on one particular women's magazine over a period of six years. This magazine was chosen because it claimed to have always served the "New Woman," reflecting her changing image. Questions were asked as to the type of woman it addresses:
who is she, what does she like, and where does she stand on certain social issues? On the surface, one would expect the average reader to be young, liberal, and uninhibited. But it is at the deeper levels that one finds the most disappointing, although not surprising information.

The female editor of the magazine in question explains that her magazine's purpose is to pour out loving advice to assist its "girls" in their hour of need on the really devastating issues of how to find a man and how to keep him. The editor concedes that unlike the self-assured Playboy male, her girls are not quite perfect, yet they want to be perfect, and they are constantly trying to achieve perfection. And who has established the guidelines for perfection? Who has given her the idea in the first place that she is not as perfect as she should be? Naturally, it is the same source that offers to "cure" her. Advice on the physical and psychological well-being of the "New Woman" is abundant. Supporting the main theme that the body must be in flawless condition at all times, the reader is offered co-ed exercises (6-68), yoga lessons (5-70), and exercises to stave off old age. Next come the beauty treatments, which reveal the secrets of the movie stars (8-68), or numerous makeovers where the girl enters Plain Jane and exits Raquel Welch (5-68 and 1-69). If all else fails, the poor girl can disguise herself in Geisha make-up (11-71). When she dresses, the important guideline is to dress to be undressed. An ad layout for sexy underwear was able to include the following tidbits: sex is good, the body is wonderful, nudity is not shameful, so enjoy being a girl. As a final effort to reinforce the need to be beautiful, "What It's Like To Be A Plain Girl" (1-71) explains that she overcompensates by sleeping around.

After learning the importance of a beautiful body, the "New Woman" is taught how to work on her psychological flaws. Articles can be found on the sex life of the Jewish girl (9-67, 11-65, 12-70), or those nice girls who are dangerous cobras underneath (5-70). If one is over 30 and still single, she can find out how to handle her nagging mother (10-66). And if she is bored and between men, magazine X suggests crafts, travel, reading, or cleaning, but nothing constructive or beneficial for the rest of her society (11-67). For serious emotional problems a psychiatrist advises the reader to run away (1-68). Of course, there is always nude psychotherapy.

The "New Woman", according to this magazine, chooses a job that pays well and affords an excellent opportunity to meet men: She learns the fine cities where men are (11-65), the thrill of being secretary to a movie star (11-65), and sexy new jobs of the travel agent and the researcher (11-68). How about programming — where the men are (10-69)? Nineteen professionals tell the career girl how to make the big time, as long as she doesn't try to get an executive position. In May, 1970, male jobs were listed as being open to women (pilots, engineers, stock exchange members, auto racing), concluding that there is nothing defeminizing about what men do.

Magazine X acknowledges that the "New Woman's" attitude toward marriage and sex is much more liberal. About contraception, a male doctor offers this technical information: "take your pill . . . and love your man . . . and let me worry about your health at check-up time." If one man has sexual hang-ups, it's probably attributed to female emancipation (11-65). Help him regain his masculinity by learning burlesque (1-67). Being single is
tolerable for a few years, but once she is over 30, special tactics are needed (5-70). And to save an ailing marriage, magazine X suggests reviving his sexual interest (11-67). Special care is taken to bring the divorced woman back into circulation. She need no longer be a "damaged package" if she follows a crash recovery course (10-69). Then watch out for her!

Last of all, the "New Woman" is socially aware. She is able to find time to criticize the school sex education program for children because it makes sex "too square."

Having seen a brief analysis of a current magazine's interpretation of the emerging woman, one wonders: is that all there is to her? One could avoid frivolous publications that do not suit one's own taste, scoff at their advice, doubt the authenticity of facts, and even chuckle over outrageous advertising. But one cannot ignore the damage which these magazines have caused. For those who disbelieve the medium's portrait of women, the crimes are those of distortion and omission. For those women who do believe, the magazines' greatest crime is what women's liberation is all about: damage to woman's role, image, and function in society.

A woman comes into the world learning at an early time to express her self-image through material things. And this image is continually reinforced at home, in school, and by all of society. So why should she question a self-image which is clearly defined for her in black and white?

One need not be a hard-core liberationist to take offense at the distortion perpetuated by today's publisher-advertiser teams, who have reduced the essence of woman to that of consumer.

But they must not be allowed to define the image of woman — who she is or should be for that can only come from deep within woman herself — what she wants to be. ■

By Marlene Vakerics

From the Pitzer Catalog

TO BE A WOMAN
What does it mean to be a woman in America today? An examination of historic and emergent social views of women, with a concomitant study of women's perception of themselves. Lecture-discussion; student projects; individual and group presentations. Evaluations built into course structure.

HAPPINESS AND AMERICAN MIDDLE CLASS CULTURE
Historical roots of middle class in Protestantism and early capitalism. Childrearing, family relationships, work and leisure as they affect joy, serenity, and pleasure. The youth counter-culture, the encounter-sensitivity movement, and women's liberation as hedonistic middle class movements.

SOCIOLOGY OF THE FAMILY
Whether the family is a universal institution or can be replaced by other social arrangements is one of the questions to be explored during this course. Through the analysis of family functions and problems in contemporary society, the student will be introduced to sociological thinking.

WHO GETS THE GOODIES?
A STUDY OF CLASS AND CASTE IN AMERICAN SOCIETY
The course begins with a descriptive study of American social classes as subcultures within a larger dominant culture. The distinctive world views and life styles of these sub-cultures will be studied. The class system will then be analyzed as a system of power in which some "have" while others "have not" the various prizes offered: wealth, respect, influence, self-esteem, and happiness.
Mill, Metaphor, and Women’s Lib: A Male View

Behind the public drama of political life lies the social drama of class struggle. Only we now see “class” to include generations and sexes, ethnic and religious groups, as well as classes in the economic sense. And behind the scenes of both the political and social dramas lie the private politics of the psyche.

Votes for women? Unnecessary, thought James Mill (Essay on Government, 1819): the interests of women were “indisputably included” in those of their fathers and husbands. Similarly, the interests of men under 40 could be represented by their fathers, while the poor and uneducated naturally deferred to the leadership of men of “the middle rank”. Thus the political “democracy” envisaged by early Liberals such as James Mill was qualified by a social outlook that was no less patriarchal for being bourgeois.

The rebellion of the younger generation of Liberals against the Patriarchal Liberalism of their fathers began indirectly with the dissent of young John Stuart Mill and his male friends from James Mill’s exclusion of women. Of course, Father had not said that women should not be enfranchised, only that government could be perfectly representative without them. All the same, it implied that women did not (and need not) exist in their own right, as persons independent of their roles vis-a-vis men. As we now know, this assumption underlay more than the question of the franchise; it manifested itself in a broad network of social, economic, and legal relationships that John Stuart Mill eventually called “the subjection of women.”

The impression we get from John Stuart Mill’s Autobiography is that his mother did not come through as an independent person. Even in her parental role she was totally eclipsed by her husband James. Why is it that some subjects rebel and others accept their condition as natural and just? I do not know, but I can hazard a guess as to one of the necessary conditions for rebellion on the part of one who is an observer of the subjection of others. That condition is a metaphoric one; it involves a perception, conscious or unconscious, of an essential identity in two different beings, either a perception of the self in the other, or a perception of the other as a universal symbol of the human condition.

As women have periodically protested on behalf of other oppressed groups (e.g., slaves), so John Stuart Mill protested on behalf of women because the subjection of women was, metaphorically speaking, a subjection of (a part of) himself.

We know that John Stuart Mill’s mental crisis (a kind of breakdown at the age of 20, a period of depression when he lost his sense of meaning and mission in life) stemmed in significant part, in Mill’s own view, from an overly-ambitious, overly-analytic discipline instilled in him by his father by means of fear, and a consequent atrophy of feeling. Unusual as Mill’s prodigious “education” was, the basic outlines of his childhood and ensuing crisis are familiar to some present-day theories of the formation of neurosis: the expression of parental love is made dependent on the child’s achievements; this can lead to an ambivalent love-hate relationship with the parent (s) and with parts of one’s own “identity”; this ambivalence is uncomfortable and tends to result in a repression of spontaneous feeling (that is, a denial of the feelings one is not supposed to have, feelings such as — in the case of a boy — “feminine” feelings for poetry or nature, as well as murderous feelings towards the parent.
who compelled the denial of these sentiments). What one is not supposed to feel does not disappear, of course, but festers in a condition of subjection like a repressed social class; and the psyche, like the society, must devote much of its energy to diverting and holding down the malcontents.

John Stuart Mill proved impressively capable of diagnosing his own condition, of experiencing some of the forbidden feelings, of revising the Utilitarian doctrine in which he had been indoctrinated so as to encompass his discoveries, and even of becoming, if not a whole person, at least a less one-sided one. But it is not so much Mill’s “solution” or its limits that concern me here as the significance of the crisis itself. My contention is that Mill’s personal crisis stands as a metaphor for the larger, long-run social crisis discussed later in The Subjection Of Women; that Mill’s personal experience enabled him to relate sympathetically to an early feminist like Harriet Taylor and to diagnose a coming social crisis almost a century ahead of time; and that his very personal involvement was responsible for an element of incoherence and torturousness in his thinking on “the woman question”, as well as for a note of disharmony between his own “feminism” and one major strand of the present-day women’s liberation movement.

The most generally persuasive argument against any form of discrimination is that there is really no intrinsic difference between the sexes (or the races, or whatever) that constitutes a qualification relevant to the activity in question (voting, holding a job, etc.). The more pervasive a pattern of discrimination is seen to be, of course, the more this argument tends to be multiplied, until it begins to seem as if there were no essential, important, relevant differences between men and women (or blacks and whites, or whatever). At times Mill’s book seems to travel along this road. Yet Mill’s sympathy with women as a subjected class stemmed largely from his acceptance of a rather conventional notion of femininity (women were intuitive, poetic, full of feeling, etc.) and from his personal conviction of the need to liberate these elements of human nature in society and in himself. The implication of this approach, of course, is that society needs the influence of women precisely because women are different from men.

Mill’s argument rises from ambiguity to sophisticated ignorance: until women are no longer forced by society into “female” roles and “female” traits, we cannot know which differences are intrinsic and which are the result of socialization. Mill’s logical case for the liberation of women thus comes to rest ultimately on a kind of sociological agnosticism. Its emotional foundation, however, lies in the rebellion of suppressed “feminine” elements in Mill’s own personality and in his metaphoric identification of these with “the subjection of women.” Thus it must be with all honest men: we do not know much about the nature of Man or of Woman, but we want freedom for women because we want the freedom to be ourselves.

By John Rodman
THE DISAPPEARING MIDDLE-AGED WOMAN

There is a reason why women are coy about their age. For most purposes, society pictures them as "old" ten or fifteen years sooner than men. Nobody in this culture, man or woman, wants to grow old; age is not honored among us. Yet women must endure the specter of aging much sooner than men and this cultural definition of aging gives men a decided psychological, sexual and economic advantage over women.

It is surely a truism of our culture that, except for a few kinky souls, the inevitable physical symptoms of aging make women sexually unattractive much earlier than men. The multimillion dollar cosmetics advertising industry is dedicated to creating a fear of aging in women, so that it may sell them its emollients of sheep's fat, turtle sweat and synthetic chemicals which claim, falsely, to stem the terrible tide. "Did you panic when you looked into the mirror this morning and noticed that those laugh lines are turning into crow's-feet?" "Don't let your eyes speak your age!" "What a face-lift can do for your morale!"

A man's wrinkles will not define him as sexually undesirable until he reaches his late fifties. For him, sexual value is defined much more in terms of personality, intelligence and earning power than physical appearance. Women, however, must rest their case largely on their bodies. Their ability to attain status in other than physical ways and to translate that status into sexual attractiveness is severely limited by the culture. Indeed, what status women have is based almost entirely on their sexuality. The young girl of 18 or 25 may well believe that her position in society is equal to, or even higher than that of men. As she approaches middle age, however, she begins to notice a change in the way people treat her. Reflected in the growing indifference of others toward her looks, toward her sexuality, she can see and measure the decline of her worth, her status in the world.

The middle-aged woman who thickly masks her face with makeup, who submits to surgical face and breast lifting, who dyes her hair and corsets her body is as much a victim of socially instilled self-hatred as the black person who straightens his hair and applies bleaching creams to his skin.

The most dramatic institutionalization of different age definitions for men and women is the cultural rules governing the age at which one can marry. It is perfectly acceptable for men to marry women as much as 15 or 20 years younger than they are, but it is generally unacceptable for them to marry women more than four or five years older. These cultural rules show up very plainly in the marriage statistics gathered by the Department of Health, Education and Welfare. At the time of
the first marriage the age differential is relatively small; the groom is on the average 2.2 years older than his bride. When widowers remarry, however, the gap is 8.3 years; and when divorced men do, the gap is 4.5 years.

The difference in life expectancy between the two sexes does work to a woman’s disadvantage in another way. The gentleman in the ad below is making explicit an expectation which is made implicitly by most men: RECENTLY DIVORCED, 53, affectionate, virile, tall, good-looking, yearns for the one utterly feminine, attractive, loving woman in her 30s, 40s with whom he can share a beautiful new life.

At age 50, this gentleman had a life expectancy of 23 years. (It is a little less now.) If he finds a woman of 35, her life expectancy will be 41.27. In other words, he is affectionately offering her a statistical chance of 18 years of widowhood. And she will be widowed at an age when men of her own age will be looking for women in their thirties and forties. At best, he may live to a ripe old age. When he is 75 she will be 57.

"The young girl of 18 or 25 may well believe that her position in society is equal to, or even higher than that of men."

Little research has been done on the prestige accorded men and women in different age brackets. The few studies available point to older women as the lowest prestige group in society. In a projective test asking middle-aged persons to make up a story about a picture which showed a young couple and a middle-aged couple in conversation, Bernice Neugarten found that the older woman was seen as more uncomfortable in her role than any of the others and was the only figure who was as often described in negative as in positive terms. Mary Lawrence found that respondents tended to rate women as having more undesirable personality traits than men through all age ranges, but the age group rated most severely was women over 40.

A study of characters in American magazine fiction from 1890 to 1955 found a decline in the number of older women appearing as characters. By 1955 there were none at all. The middle-aged woman almost never sees herself and her problems depicted in print or on the screen. When they are, she sees mostly negative stereotypes. Her dilemma is very similar to that of the black ghetto child who finds in the "Dick and Jane" first reader a world that is irrelevant at best, invidious at worst. To have oneself and one’s experiences verified in the mythology and art of one’s culture is a fundamental psychological need at every stage of the life cycle.

Discrimination against older women in employment is important because of the large number of people affected. The number of older women in the labor force has been growing rapidly in recent decades. In 1965, 50.3 percent of women in the age range of 45 to 54 and 41.4 percent of those 55 to 64 were employed. These percentages had risen sharply from 1940, when they were 24.5 percent and 18 percent respectively. In 1960, 40 percent of the total female work force was over 45 years old.

A check of one Sunday’s Los Angeles Times want ads yielded a count of 1,067 jobs advertised for women and 2,272 advertised for men. For both sexes specific upper-age limits or the term “young” were attached to less than 1 percent of the job listings, and there was almost no difference between men and women. However, 97 (or 9 percent) of the female ads used the term “girl” or “gal”, while only two of the 2,272 male ads used the term “boy.”

To check out my hunch that “girl” is an indirect way of communicating an age limitation, in a state where discrimination by age is supposedly illegal, I called five employment agencies in Southern California and asked an interviewer who handles secretarial and clerical placement what he or she thought the term “girl” means from the employer’s side
and how it would be interpreted by the average job seeker. Four of five employment interviewers stated that the term definitely carries an age connotation for employer and job seeker alike. They defined the age implied variously as: "under 30"; "under 35 — if we were looking in the 35-45 category we would use the term 'mature'; over 45 we don't say anything"; "It means a youngster. I certainly don't think a 45 year-old would go in if she saw that ad"; "It does mean age, which is why we always use the term 'women' in our company's ads (although we may use the term 'girl' on a specific listing)." The last person would not state a specific age because she was obviously worried about being caught in violation of the law, to which she frequently alluded. Only one of the five replied in the negative, saying "to me 'girl' is just another word for 'woman'. You can hardly use the term 'woman' in the wording of an ad." Everyone I questioned agreed that the term "girl Friday" (a tiny proportion of our cases) carries no age connotation. Several, however, mentioned that the terms "trainee," "recent high school grad" and "high school grad" were used to communicate an age limitation.

Along with the term "girl," a number of ads use physical descriptions — almost entirely lacking in men's ads. "Attractive gal for receptionist job" is typical. More specific are the following excerpts from the columns in the Los Angeles Times: "Exciting young atty seeks a sharp gal who wants a challenge"; "Young, dynamic contractor who is brilliant but disorganized needs girl he can depend on completely"; and one headline "Lawyer's Pet" which goes on to say "Looking for a future: want challenge, 'variety,' $$$? Young attorney who handles all phases of 'law' will train you to become his 'right hand.'" Few women over 30 would consider themselves qualified to apply for these jobs.

One is tempted to make a comparison between the term "girl" and the insulting racist use of "boy" for all blacks, regardless of age. In both cases, the term indicates that the species under discussion is not considered capable of full adulthood. In both cases, blacks and women are acceptable and even likeable when very old, as "uncle" and "grandmother," but somehow both are anachronistic as mature adults.

"Women are never allowed to age. Even in the mother role she is barely adult. They look like children. Can you imagine papa keeping his "little boy" look?"

Given the scarcity and conflicting nature of the data, it is impossible to say with certainty that older women suffer more from discrimination than older men. The question certainly merits further and more systematic exploration.

The division of this article into sexual, prestige and economic loss was taken from John Dollard's analysis of the sexual, prestige and economic gains of whites at the expense of
blacks in his classic study, *Caste and Class in a Southern Town.* The choice was not an accident; spokesmen of women’s liberation have often drawn heavily on the analogy between the problems of blacks and of women. Yet equally often one hears objections to the analogy. Blacks are, as a group, isolated in the lowest economic strata and physically ghet­toed into the worst parts of town, while women, being inextricably connected to men through familial ties, do not share a drastic, common disability. It has also been suggested that to compare the plight of women with that of blacks is to belittle the importance of the need for black liberation. Most of these critics care as little for black liberation as for the liberation of women and need not be taken seriously.

Yet the intellectual objections to the analogy should be discussed. The argument actually rests on the assumption that middle-class status cushions all of life’s shocks and that middle-class women are always comfortably imbedded in middle-class primary groups. It assumes further that the woes of lower-class women are all essentially class-connected rather than specifically sex-connected. The loneliness of widowhood, the anguish of a woman losing her husband to a younger woman, the perplexity of the woman whose children have left home and who finds herself unwanted on the labor market — these are real hurts, and they go deep, even in the middle class. Further, the notion of the individual as being deeply rooted in his primary groups certainly reflects a partial and out­moded view in a highly individualistic society where the nuclear family, usually the only long-lasting primary group, has become extremely unstable. In our society, men and women are expected to get through life essentially alone. This is true even of the woman who is able to maintain good family ties throughout her life. It is even truer for those who suffer the more common fate of having these ties weakened by discord or severed by death or separation. For the lower-class woman, of course, these difficulties are harsher and more unrelieved, but in every class the woman must bear them alone.

The differential definition of age in men and women represents a palpable advantage to men at the expense of women. It multiplies the options for emotional satisfaction on his side while it diminishes them on hers. It raises his prestige and self-esteem at the expense of hers. All men in our society benefit to some degree from this custom, while not a single woman who lives into middle age escapes bearing some of the cost. If we are ever to restructure this society into one of true equality for both sexes, this is one of the crucial points at which we must begin.

By Inge Powell Bell
BORN A WOMAN — AND LEFT HANDED

Nothing spoils a romance so much as a sense of humour in the woman.
Act 1. A Woman of No Importance
Oscar Wilde

To paraphrase (actually, distort): Nothing spoils the women's liberation movement so much as the lack of a sense of humor among the leaders of its troops.

What would Dorothy Parker and Will Rogers, for instance, be saying publicly and privately about the state of uptight American society in the 1970s?

These great humorists had the qualities of insight and perspective basic to being leaders in their day, not only in their particular field, but to people trying to live their every day with grace and hope. A random sample —

Said Parker:

Four be the things I'd been better without: Love, Curiosity, Freckles, and Doubt.

And Rogers:

Everything is funny as long as it is happening to somebody else.

Parker knew self-doubt, cast the light of insight on it, and made a point with it. Rogers knew his own moments of unfunniness (and why) and shared that perspective with us. They laughed at themselves and honed it into wisdom.

If I were ever to write an autobiography, its title would be "Born a Woman — and Left-Handed," both of which, to me, are funny. I think the genes we inherit must have a sense of humor. "Let's see — this one there, that one there, and how about that one here!"

When you start looking at yourself and other people that way, the world becomes a more palatable place. Genes, you see, are irreversible. Those of us who can say "Thank God" to that have accepted ourselves.

While I totally agree with what women lib leaders espouse, what they are bothers me and often gets in the way of the message. Maybe they will be glorified by history and come through as whole persons, but in the flesh (and in print), they seem only "part" people.

It could be argued that this "half-of-the-whole" is largely due to their being conditioned as women (and all that entails) so that they cannot have become whole . . . that what they are (and where they are), in fact, is the case for liberating all of humankind. I would counter with "they haven't accepted their genes."

The articulation of serious causes can always be sharpened with humor, because people are inevitably with you. Like Lincoln, in one of his campaign speeches: "Nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting out."

Dear Gloria et al. . . . with all of the serious, give us some humor. Is any one of you left-handed?

By Mary Ann Callan
Sandra Glass has watched hair fads come and go. She knows about the bubble, the wave flip, the shag, and the afro. Unaffected, she continues to braid her long hair and coil it at the back of her head. Characteristically, it’s something not everyone is doing. And the style bears a marked resemblance to that worn by Eleanor Roosevelt, who is one of her several “lady leader” heroines. When she uncoils her long hair, Queen Elizabeth, another of her heroines may come to mind, or another, Lady MacBeth.

All are women who have made places for themselves, as Sandra Glass has done.

She has made dozens of places. To the consternation of friends who would pigeonhole her and demand, “Where are your priorities?”, it is the wrong question, for “all of the things I do and have are important to me, but not at exactly the same time.”

One of her places may not be in the vicinity of mechanical things such as steam valves. By her own account, she nearly detonated an apartment building during her first visit to Athens with her husband, Stephen, classicist at Pitzer. And she may be capable of destroying a car if allowed to make minor adjustments.

She is not active in the women’s liberation movement partly because everyone is doing it. She was a liberated woman long before Gloria Steinem and “J” began stirring the pot, but she is inclined to feel “more power to them. What I am more concerned about than sexual liberation is intellectual liberation for both men and women.”

Sandra is a woman who returned to school after her marriage, and after children, and claims that if her husband hadn’t supported her educational goals, she may not have pursued them. “It’s of absolutely prime importance for a woman to have family support. The lib leaders say if your husband doesn’t support your goals, leave him. I don’t think it’s that easy.

“I worry about the average small town wife and mother being misled in any way by a movement which promises something it can’t fulfill for her, or isn’t tailor-made to her needs. I also realize that many women don’t need to go back to college.”

Married to a college professor, a scholar who spends much of his own time in study, who doesn’t begrudge her absorption in Anglo Saxon studies, Sandra is not entirely typical of most older married women who wish to go back to school, though many of the demands are the same.

“One difficulty has been in overcoming the stereotype of the faculty wife.” Some faculty members do not take faculty wives seriously. It is the husband who is the professional. “Yet I am pleased that people know Steve. For me, he is fun, stimulating, and rewarding.”

As a freshman at Pomona College, she had a sign on her dorm room, “I like Ike. I hate men.” Changing her mind on both issues, she found herself dating Steve, also a Pomona College student, and their graduation day became their wedding day. She graduated magna cum laude and was married in Little Bridges Auditorium in June, 1957.

They departed the next day for the University of Pennsylvania where Steve earned his M.A. and completed course work for his Ph.D. degree and Sandra took a position as circulation librarian. The following year Michael was born.
With one year old Mike, they went to Athens on a Fulbright student fellowship for one year. Then, with teaching positions offered at the University of Kansas, Sandra, Steve and Michael took off for the midwest plains where they began a schedule which Steve says "made all subsequent schedules pale by comparison."

When Mike began nursery school, Sandra began her masters program and a teaching position. The next spring she took two weeks out of school to have Gregory. Greg was relayed, each day, play pen and all as Sandra and Steve met on the road between the college and their home. It was a period which Sandra remembers as one of great intellectual stimulation because she studied with three outstanding Anglo Saxon scholars. But those years were also marked by fatigue, few financial resources, and guilt feelings at being away from the children. Some of the guilt feelings remain. When the children were small, reading aloud to them was a nightly occasion. "We have also played a lot of board games." As the boys grew older and developed interests in sports, Sandra became a supporter and spectator of their soccer, baseball, and swimming activities. Now the boys have bicycles, are independent, and prefer that their mother not tag along. "I'm glad that I do have some other interests," she says, "otherwise I'm afraid I would really feel rejected at this point."

Communication with them now is mainly during meal-time conversation, nightly talks about school and problems, and other family activities.

In 1964, a move to Steve's new teaching position in Claremont meant that Sandra might resume her educational goal. In addition she found herself teaching English part-time at Pitzer for two years. In 1967 she was awarded a Danforth Foundation Fellowship for women who have been out of school for at least three years, and who wish to prepare for a career in teaching. "Studying for the doctoral preliminary exams created enough of a strain that I began yelling at the kids. They say I haven't stopped. I think going back to school for a wife and mother creates something of a personality change, temporarily, at least." In 1970 she was awarded the Ph.D. in Anglo-Saxon studies at the Claremont Graduate School. Again, it is something not everyone is doing.

The rich family life which both of the Glasses value is the result of their sharing almost everything, from the weekly food shopping to some of the less attractive tasks of maintaining a large home. "No one likes to clean the bathrooms." However, rather than working out detailed and explicit schedules, each knows those things that are to be done and "somehow they all get done."

"Steve makes better salads and dressings than I do, and he likes them better, so he does them. I make the desserts, because I like them." While other women may be whipping up fudge brownies, however, Sandra is dribbling honey over flaky baklava.

The Glasses' relationship is often marked by sharp verbal exchanges in private and in public. "What people see in Sandy", says her
husband, "is a certain amount of sweetness. I see that too, but I also see a very, very tough woman — in the best sense of the word. She has an enormous amount of tenacity, a doggedness that I have not seen in anyone else. She will stick with something, achieve it long after I have abandoned it."

Their friend Allen Greenberger notes that not only does Sandra do many things well, but "she's almost always interested in what's going on around her no matter what it is. She's not trying to make points. Some people get annoyed by this quality of hers. They can't pigeonhole her."

The Glasses respect and admire each other's work and invite the other's criticism. Essential to one's confidence, says Sandra, "is to feel that you have done something well, and that someone whom you respect and admire also feels that you have done it well. This experience builds confidence." Her paper on "New Approaches to Anglo Saxon Studies", which she delivered at the Rocky Mountain Medieval and Renaissance Association in October, was read carefully and thoughtfully by Steve.

She continues her research in Old English poetry written by Saxonists in the 17th and 18th centuries. Her doctoral dissertation on the "Literary Aspects of the Anglo Saxon Revival, 1550-1755" has been accepted by the Mouton Press, The Hague, a scholarly, if not commercial success. She is now Coordinator of Proposals for foundations and corporations for Pomona College where her organizational and writing skills are being employed toward bringing in funds for the college’s educational program.

The Glasses recently purchased an old two story house (circa 1917) in the historic section of Claremont, and are gradually restoring it to its original beauty. It is another of Sandra's places. To the Glasses' friends it is a place of fine food, conversation, and a greeting at the door by the lady with the braided hair.

By Virginia Rauch

Vistas from the Pigeonhole

"You're very lucky," I was told during an interview for my first job. "There are places for women in the advertising business." My future employer succinctly outlined the kinds of jobs available for women, precisely how far I could expect to go in an advertising career and how long it would take me to get there.

I was naive enough to ask if perhaps I couldn't someday go as far as he and become a media director myself. He looked at me strangely for a moment, then smiled, "That is entirely up to you." Looking back, I think perhaps I understand exactly what was meant by his cryptic remark.

There are places in most businesses for women, especially in advertising. During World War II, women were drawn into the field and managed to hold onto positions in media, traffic, and as "account coordinator," a euphemism for a woman who is a "right-hand" man.

It was quite acceptable to find female media buyers, even female media supervisors. But the number of female directors in major agencies could be counted on the fingers of one hand. There were always traffic ladies, even female traffic managers. But female production managers, the top of the ladder,
were very rare. Female copywriters and art directors were no oddity, but creative directors were nearly always men. One could always find female account coordinators and female executive secretaries, but the female account executive or account supervisor was all but non-existent.

Women were not expected to hold those positions. And that is the key phrase, “expected to hold.”

True, men never expected women to hold high-level executive posts, but not necessarily because women, as a generic category, were incapable of holding such positions. There have been women who have reached the top. Most women have steadfastly refused to challenge the opinion that women did not belong in high places. Women’s goals were clearly defined and women were neatly pigeonholed. Pigeonholed because the majority of women accepted the limitations put on their competence. No one, including the women who might qualify for upper-level jobs, expected women to hold those jobs. Or even to pursue those positions.

There have been some women, and recently the trend has been greater, who gave no credence to positions that were considered acceptable and those that were unacceptable for women in advertising. Mary Wells is one. She is not only the head of her own agency; she is the highest paid executive in the world of advertising. And few people, least of all her male counterparts, question that she has earned that position. Mary Wells started as a junior copywriter. But, like most women in high places, she turned the pigeonholes into stepping stones.

Most beginning positions in advertising are filled with learning opportunities. In all of my early years in advertising, I never ran into a man or a woman who withheld knowledge from me. Most were amazed that I was capable of learning what they had to teach. More were amazed that I wanted to learn more than my job required me to know. And they were eager to teach more. With the others — the facade of my pigeonhole made them feel safe enough that information flowed freely. They gave out information to massage their egos, never really believing that I could ever put the knowledge to use for myself.

But no matter which way I had to go about acquiring the knowledge, it was there to be found as long as I was willing to forget about what I should be learning and concentrated on what I could be learning.

Acquiring the knowledge is only half the battle. Daring to use the knowledge, never learning to invest the stigma of being a woman, is the other half. Being a woman is a nice excuse for failure. Or a nice excuse for not trying to climb out of our safe pigeonholes. It’s so much easier to think of being a woman first than to think of being a competent professional first.

I learned that the hard way. The first time I sought a position as a media director, I spent days devising elaborate defenses against being judged primarily on the basis of being a woman. I even wore a pant suit to the interview. But I still clung to that final absolution for failure — if they didn’t want me, it was because I was a woman.

That attitude nearly defeated me. I was all set for failure. I was willing to accept the fact that, as a woman, I couldn’t be expected to function in a high level position. I was very fortunate. My prospective employers were after a competent professional, regardless of sex.

Had my prospective employers been reluctant because I was a woman, I was quite prepared, subconsciously, to accommodate them and concede that my being a woman stood in my way. And it nearly did. Only because I could have put it in my way.

The first thing I learned in advertising proved to be true that day. How far I could get was and always will be entirely up to me.

By Mary Beth Garber
Community Notes

A Careers Conference was held on the Pitzer campus November 17 and 18. Topics covered were “Life Styles for Women”, “The Many Aspects of Education”, “How to Apply for Jobs, Write up Vitae, and Succeed In Interviews”, “Survival, Alternate Life Styles, and Counter Careers”, and “Special Opportunities for Minority Students.”

“Public Confidence and Higher Education: Let’s Examine the Image” was an on-campus day for parents and other friends of the College. John Vasconcellos, Assemblyman for the 24th District, and Chairman of the Joint Committee on the Master Plan for Higher Education in California, was featured speaker with the topic, “Through a Long Lens.” A panel presentation, “A Pitzer College Close-Up,” featured Diana Malan, dean of students, and Stella Schindler and Neil Kramer, assistant deans. Career counseling sessions in the late afternoon involved members of The Alliance and other members of the business and professional world, on the topic, “Toward a Clearer Focus.”

An attraction of the day was the Lucy Booth where inquiries, complaints, and criticisms were received by members of the Pitzer staff and later directed to the appropriate person or office for a written reply.

Two new appointments in the dean of students office are Stella Schindler and Neil Kramer. They join Dean Diana Malan and Bylee Whedbee. Mrs. Schindler graduated from Pitzer in ’72. Last year she, her husband and their three children lived in Holden Hall where she was hall director. Neil Kramer is a graduate of Union College, New York, and a candidate for the Ph.D. in History at Claremont Graduate School, where he is a California State Graduate Fellow. Ann White, a Pomona College alumna, has joined the Admission Office as assistant to William Lowery, Director of Admissions.

A grant for $1,344 has been awarded to Pitzer College from the Youthgrants in the Humanities program of the National Endowment for the Humanities.

The Pitzer College Alumni Association met Saturday, October 14, and elected Louise Beaudette, Claremont, (’68), president; Robyn Olsen, Beverly Hills, (’68), vice president; Caroline Reid McAllister, Costa Mesa, (’68), secretary; and Suzanne Silverman Zetterberg, Claremont, (’68), treasurer. Members at large are Leslie Dashew, (’70), of Baltimore, Maryland; Iris Levine Shuey, (’68), Long Island, New York; Sarah Lothrop Schantz, (’69), Cambridge, Massachusetts; Norma Moore Field, (’69), Bloomington, Indiana; Ann Stanton Sniper, (’70), Ithica, New York; and Carol Unruh, (’71), San Marino.

“An Evening with Peter Drucker”, held Wednesday, October 11, drew a record number of Alliance members and their friends. Drucker is an internationally-known economist and author. His book, The Age of Discontinuity, was distributed to Alliance members two weeks in advance of the event, and was the subject of Drucker’s brief talk and subsequent discussion between Drucker and the participants.

A membership campaign, the first since the inception of the organization a year ago is underway, with a goal of 100 members by the end of the calendar year. Irving X. Burg, president of Preferred Properties, Beverly Hills, and founding president of The Alliance, is serving as membership chairman.

The new community government structure, inaugurated this fall, is an attempt to create a single, genuine community government. It will be on a two-year trial basis. Under the new structure the principal governing body of the community is the faculty. Sixteen students will be elected by the student body to serve as voting members at faculty meetings. There are two elected committees of the college: Faculty Executive Committee, which has broad powers and responsibilities, but deals mainly with questions of faculty ap-
pointment, promotion and tenure and is made up of six faculty (elected by the faculty), two students (appointed), and the dean of faculty; and paralleling that committee, the Student Appointments Committee consisting of six students (elected by the students), two faculty (appointed) and the dean of students. In addition there will be nine standing committees dealing with areas formerly chiefly under the jurisdiction of the faculty (for instance, curriculum, instructional budget, academic standards, external studies) as well as areas formerly under jurisdiction of the old community government (for instance, allocation of student body fees, admissions and financial aid). These committees will have equal faculty and student representation.

. . . The first of five Academy Lectures on the general theme, “The Individual and Social Institutions” (or Are the “Outs” Becoming the “Ins”), was presented on campus October 18 by three professors, Ellin Ringler, Inge Bell, and Valerie Levy. Their subject: “Families: With and Without Marriage.”

The same presentation was given before alumni and friends of Pitzer College on the Westside of Los Angeles November 20. Mrs. John E. Grauman, Westside Chairman, hosted the event in her home, 423 S. Rodeo Road, Beverly Hills.

The second on-campus lecture was held Wednesday, November 15, on the subject, “Politics: With and Without Parties,” featuring professors Lucian Marquis, David Nexon, and Sharon Nickel.

. . . Michael M. Hertel delivered a paper on “An Interactive Bibliographic Storage and Retrieval System for use on A DEC System 10,” at the 1972 annual conference of the Urban and Regional Information Systems Association this fall.

. . . Sharon Hare, appointed instructor in art this fall, is the college’s first alumni faculty appointment. She graduated in 1970 and is an M.F.A. candidate at Claremont Graduate School.

. . . John R. Rodman spoke as a panel member at a meeting of the L.A. Council for Jewish Women this fall. The topic was “How Much Freedom Can A Democratic Society Afford?”

. . . An article by John F. Marsh, Jr., has been accepted for publication in the Bulletin of the Los Angeles Neurological Society. The title is “The Other Side of the Brain IV: The A/P Ratio.” Last August he delivered a lecture at the California Institute of Technology on “Race and Eidetic Stereotyping.”


. . . Norma Jean Chinchilla, presented “The Myth of the Passive Peasant” for a panel on the Chilean Revolution at the annual conference of the Pacific Coast Council on Latin American Studies. She has also been appointed to the President’s Advisory Committee of the Pacific Coast Council on Latin American Studies.


. . . R.A. Laud Humphrey’s book, Out of the Closets: The Sociology of Homosexual Liberation, will be published by Prentice-Hall, Inc. this winter. He was a panel member on Field Research Methods for the American Sociological Association Meetings held in New Orleans this fall.

. . . Werner Warmbrunn will deliver a paper, “Occupation, Collaboration and Resistance: The Case of Belgium and the Netherlands, A Venture into Comparative Occupation History”, at the convention of the American
Robert L. Buroker's article, "Recent Progressive Era Biography", has been accepted for publication in the February 1973 issue of Reviews in American History. Buroker was awarded the Organization of American Historians' Pelzer Award in 1971 for the best article submitted to the Journal of American History by a graduate student at an American university.

Robert Pinnell reviewed Physical Chemistry by G.W. Castellan for the summer issue of Science Books.

Agnes Moreland Jackson has been appointed to the reading committee to select Danforth Fellows for 1973-74. The Committee will meet in St. Louis, Missouri in December.


Stephen L. Glass will present the results of his research on "The Topography of Ancient Athens" to a meeting of the Institute for Antiquity and Christianity in December. He will also deliver a paper on "Problems in Athenian Topography" to the history forum at California State College at Northridge in December.
Dear Editor:
I could hardly believe my eyes. Was the graduate pictured on page 3 shaking “hands” with President Atwell actually wearing a gorilla suit? It hardly seems appropriate for such an occasion.

Mrs. Charles Rathrock
Portland

Dear Mrs. Rathrock:
Gabrielle Dolphin was still very much caught up in her study of primates as the result of spending the previous semester in Africa with the late Dr. L.S.B. Leakey. It would hardly seem appropriate for Pitzer to discourage her academic fervor — especially on commencement day.

The Editor

Dear Sir:
How do people feel about students descending on them, so to speak, for part-time involvement? Can you trust someone, even if he’s not over thirty, who takes off for vacations and whose life is not so much guided by community needs as by an academic calendar?

I think that Pitzer’s purposes are noble, but I hope that you’ve given hard thought to those who are affected by your programs. Have you?

Sincerely,
Tom Crawford
Tucson, Arizona

Dear Mr. Crawford:
From Mr. Roger Granados, Director of the ACTION program, we learned that students working in the program are on a full-time 12 month contract which is an agreement between the student, the college, and the agency.

Mr. Granados assures us that ACTION is very much concerned with the effect of the program on the community, and adds, “That community includes Pitzer College. I do not see the college as a separate entity.”

The Editor