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Denison University



WOMEN'S STUDIES NEWSLETTER

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INTRODUCTION

Each of the pieces published in this issue is a testimony to the way in which feminist research has both intellectual and personal implications for the student.

ELIZABETH WRIGHT's introduction to her senior research project on the role of the heroine in opera attests to this impact:

It has immensely helped my personal growth as a woman. ...I am more cognizant of my role as a woman in society. ...I recognize my potential as a woman.

I have learned of the crucial need for all women to be able to identify with heroic women. ...we need to be able to recognize female greatness around us, in order to feel confident that it does indeed exist, and that our aspirations can, every so often, be achieved and recognized.

Elizabeth is a senior English/Music major looking forward to graduate work in music at Indiana University.

In the final chapter of her senior honors thesis, senior KAREN HALL concludes her analysis of lesbian literature of the female expatriots. Claiming their work as "a beginning, a foundation." She calls for lesbian critics and authors to expand on their work. Karen will continue her "personal, scholarly, literary" journey when she presents her research at the National Women's Studies Association Meeting this June.

As a research project for a course in Sexual Inequality, JEAN STEWART analyzes an issue of both personal and social importance: the legal and property rights of women who financially support their husbands through graduate or professional school. She puts this issue in the broader context of sexual inequality in our society. Jean, who supported her husband through dental school, is Secretary to the President at Denison.

Freshman KIMBERLY DIETERICH chose the oppression of women in employment as her research topic for her Sexual Inequality course. In the shortened version of her paper, she presents a fact-filled analysis of the issue. She ends, however, on a personal note.

The research I did this semester greatly altered my beliefs about women's career opportunities. I feel that I am fortunate to have heard about sex discrimination in all parts of society before I enter the workforce full time. ...I hope that more college students will become a part of the group of women who are fighting to keep the pressure on.

The research of these four women defies the notion that today's college students are post-feminist. One exciting aspect of feminist research as we know it at Denison and more broadly is the way in which it changes our lives. For that we are grateful.

"TO LIVE WITH HONOR": THE QUESTIONABLE INDEPENDENCE
OF THE OPERATIC HEROINE"

by Elizabeth Neely Wright

Throughout its history, the world of opera has celebrated women as heroines. This is an amazing and powerful position that female performers have occupied, as they have entranced crowds of people by moving, singing and breathing upon the stage. With their abilities, which we must partially attribute to being female, they have amazed these crowds of adoring fans, gaining admiration and applause.

But if we look closely at these performers, we recognize that they are not merely "living" while they are onstage. They are creating and transforming the female into the heroic woman, or the woman who is comparable to the male hero, the heroine. This heroine is a larger-than-life depiction of the everyday woman, who might have exactly the same attributes as the heroine, but who might not appear to society as being heroic. So we see that these women are symbolically celebrating all women.

My senior research attempts to offer an introspective look at these heroines. I have tried to answer many of the questions that arise when examining the lives of women, such as why these women are admirable. Why do so many heroines live pain-filled lives and succumb to tragic deaths? What types of specific behavior does society require from them? Who holds the ultimate control of their lives? By examining several operatic heroines, I have tried to answer these questions.

Choosing the heroines about whom I wished to write happened rather haphazardly. As I had had limited contact with all of these literary characters except Madama Butterfly and Cenerentola (the same young woman of the fairy tale "Cinderella"), I searched for women whom audience members and music critics alike had declared as "heroines." I chose to examine La Cenerentola by Rossini, Lucia di Lammermoor by Donizetti, Carmen by Bizet, Dialogues des Carmelites by Poulenc, and Madama Butterfly by Puccini. I chose to write about these particular women because I wanted to discover why society respected them. Are they admirable only because of their abilities to sing beautifully? I have concluded that their respective singing abilities have indeed played an important role in enabling them to attain their present stature as heroines, but that those individual characteristics exclusive of singing abilities, through which each woman is admirable, but which are not dependent upon beautiful singing, interested me more.

I chose to write on Cenerentola because I knew that she was descended from a long line of Cinderellas who had often risked being stereotyped. But audiences still admired her, and respected her final accomplishment of marrying a prince. The

sources of this societal admiration are misplaced in many of the story's versions and in the opera, and I hoped to ascertain the other qualities which combined to render Cenerentola as a heroic woman, and if in fact, she deserved the title of heroine.

Lucia di Lammermoor came to me because I had only heard of her famous "mad scene," and I wanted to discover the origins of her insanity. The implications of her madness point to a weak female mind, and I simply could not accept this translation of a feeble-minded woman that society regarded as heroic, out of pity for her madness.

Carmen was an exotic and mysterious woman who is killed because she refuses to be tamed by a man. Her strength in comparison to these other heroines paled them. But was this assertion of female power the very action which killed her? Or was it because she dared to sexually assert herself? These were the questions that I have posed to myself, in an attempt to delve beyond her exoticism to discover the heroine within.

Madame Butterfly first intrigued me because Puccini has depicted her as a pitiable woman with a definite lack of intelligence. Despite having been mismatched with the worldly American bachelor, B.F. Pinkerton, Butterfly still had the courage to perform gracefully and honorably under the pressures of her circumstances. I find her self-destruction amazingly tragic, and hoped to discover a multitude of reasons behind her suicide, pressures that combined to make her feel as if there were no options from which to choose.

Finally, I decided to examine the Carmelite nuns who died as martyrs during the French Revolution. My reasons for writing on these women were manifold. I wanted to attempt to explain why these women had devoted their lives to a patriarchal God and to figure out how their seemingly passive deaths could be construed as heroic. Also, I have always felt an affinity to the past and would even characterize myself as being a sentimental person. But it was not sentimentality that urged me to write of these women. Rather, I chose them because I believe it is important that, in addition to learning how to characterize women in fresh, non-sexist ways, we remember the women of our historical past. In remembering these women, their lives can have a direct impact upon our contemporary lives. Their real lives as heroines allow present and future generations of women to witness female heroism that has been realized, not imagined.

Over the past year, I frequently encountered an attitude, from both men and women, that asks, "Why is this research worthwhile? Why are you doing it, if it has no social relevance?" And usually, people shake their heads, and dismiss feminist research as an excuse for spouting feminist ideology and doctrine.

The relevance of my research is twofold. First, as I have researched, my project has progressively become highly personal. It has immensely developed my personal growth as a woman, whereby I am more highly aware of positive female qualities that are not subordinate to those qualities exerted by men. And I am also more cognizant of my role as a woman in society, what my current aspirations as a woman are, and what my future accomplishments as a female opera singer could be. From the vantage point I have created within my research, I recognize my potential as a woman.

Secondly, I have learned of the crucial need for all women to be able to identify with heroic women - women whom they can admire and after whom they can model their own lives. Through the heroines I have analyzed, I have been able to recognize the greatness they exhibit, so that I can choose the qualities which I want to assume in my own life. As women, we need to be able to recognize female greatness around us, in order to feel confident that it does indeed exist, and that our aspirations can, every so often, be achieved and recognized. If we can accomplish this task of recognition, we are halfway on the path to creating future options.

I have also found it important to note the existing danger of translating a specific woman's situation from one which is filled with stereotypes, to one that creates the fresh characterization suggested by a feminist framework, free of societal views and regulations of how a woman should act. The danger exists in not recognizing at all, or to the correct degree, a woman's state of oppression. To improperly recognize her situation further denies a woman, for if her oppression is not recognized, then she cannot be properly understood. But to understand her situation, and that her actions and choices are made within the context of that situation, is to understand the woman herself. This role of empathy is imperative for both the translator and the audience to assume, as they must relate sympathetically to a woman's life circumstances.

Probably the most important quality of a heroine is that she is engaged in a struggle. This struggle may be against an oppressor, or against the constraining situation in which she finds herself. It may be a struggle to be an independent person, whole by oneself. We may witness a woman trying to assert herself of her own will, and thereby realize the extreme level of oppression within which she lives. Or we may see a woman struggling to remain autonomous, trying to give herself (possibly in love) to another person, without losing that self to, or in, that other person. There is a sense of dedication exhibited by a heroine that illustrates her commitment to the cause of being a woman. She is a woman determined, whether driven by fear, anger, or desperation, to attain her goal. As audience members, we often see this determination within the boundless faith of many heroines. These heroines are women who believe in other people, and are often disappointed by the actions of those people whom they admire. But their determination is indicative of the heroine's inner courage, for it is this determination that allows

them to be faithful, when all odds seem against them. The heroine is a woman with a strong backbone, figuratively speaking, and yet she is alone in her struggles.

She struggles for her self, an undertaking that is courageous by its very definition. But although the heroine struggles for independence and for her voice in issues, and though she ultimately faces the battle alone, she is not without the unlimited ability and desire to love. People often underestimate a person's ability to love and to be faithful. But the heroine exists for someone to love her as deeply as her own ability to return that love. It becomes a weakness though, when the other person uses her love greedily, and manipulates and twists her love to his/her own advantage. When this occurs, then the lofty position that heroine has given love is then destroyed for her, and destroys her in the process. I feel it important to mention that she also exemplifies courage in her ability to give herself freely to another person. She trusts people, which is a testament to her faith in others.

Finally, the heroine attains an awareness of her self through a revelation, after which the audience recognizes the metamorphosis that this woman has undergone, in her growth from ignorance and oppression to self-knowledge and awareness. The audience recognizes that she is different, a more complete and independent person. This change might result from a sudden awareness of her social role, or may be a realization that someone has manipulated her love. Again, this last realization is not a reflection of her intelligence, but restates the strength of her love and faithfulness. Her revelation may be the final roadblock that is cleared from her struggle, or it will spur her on to her final independence and freedom as a heroic woman.

My research on these heroines struggles to recognize the heroic abilities within each respective woman, in an attempt to separate the stereotypes which suppress and oppress the voice of the heroic woman. In doing so, I hope to have illustrated the heroic potential that lies within each female, and to have finally reached beyond the constraints of a socially-defined and limiting view of female potential.

The following essay is the conclusion to a research project which began three years ago. It is, however, far from a conclusion to the journey I began at that time, a journey I mention in the introduction to the project, a journey I have been encouraged to label by placing an adjective such as personal or scholarly or literary before it. I have hesitated to do so, feeling that simply claiming it as my journey was enough. The journey is personal, scholarly, literary and more. It is my journey.

The journey began when a professor told me we are defined by the stories we tell of ourselves. I was fearful for my existence as I did not see myself in movies, television, advertising, popular music or any of the literature I had read. Could I exist if I had no stories?

To put my fear to rest, I began my journey, not in search of my mother's garden, but in search of my mothers, my self, my past, my stories, my future. It is my journey, the only one I could or can take, and so how does one name it? Thankfully, named or unnamed, I continue the journey, there being no dearth of stories to study and no threat of self-censorship.

FROM LATENT TO BLATANT: A SEARCH FOR TRUTH IN THE LESBIAN
TEXTS OF THE FEMALE EXPATRIOTS

Karen J. Hall

. . .The woman who cherished
her suffering is dead. I am
her descendant.
I love the scar-tissue she
handed on to me,
but I want to go on from here
with you,
fighting the temptation to make
a career of pain.
Adrienne Rich

Often when people hear what literature I have been studying, they ask me what books they might like to read from the period. But there is usually a catch. Somewhere in their question will be the qualifier "that aren't depressing." This makes my job infinitely more difficult, for although I love the literature of this era, much of it is depressing, a mass of scar-tissue we must acknowledge and accept and then move on from.

There is a movement toward happiness in the works as I have laid them out, however. As I have analyzed it, lesbian literature exists in a double continuum. The one continuum progresses from

blatant lesbian characterizations to veiled, latent characterizations. Works in the blatant category will not celebrate the lesbian lifestyle. Characters will either be damned and pitiful, like Stephen Gordon, or they will perform for a masculine audience, as in the case of the Claudine series. Even Q.E.D., Gertrude Stein's novel from this category which was not published until 1946, was far from joyful or celebratory.

As characters became more veiled, the pattern of their lives changed. Mannish women who allowed their affection for other women to be known, as Karen did in "Karen: A Novel," were still pitiful, but many of the characters in the latent category experience happiness, if only for a moment. Women like Clarissa Dalloway and Miss Ogilvy are given bright, shining moments to hold onto and cherish. Elizabeth Rodney spends twelve years with her cherished student, Joan Ogden, but they are tense years when their true emotions, passions and dreams can rarely be shared. In works like "The Bridegroom's Body" and Three Lives, characters do not display the characteristics of the stereotypical lesbian woman. Miss Cafferty is young and pretty and attractive to men. Lady Glourie may have masculine characteristics, but the story suggests that rather than being born with them, living in a harsh environment and caring for the manor have brought them about. Melanctha is attractive and wanders a great deal with men. Yet all three of these characters are given more than a moment of happiness. Melanctha has an affair with a woman for two years. Miss Cafferty and Lady Glourie have the opportunity at the end of "The Bridegroom's Body" to spend the rest of their lives together.

But this is as happy or joyful or celebratory as works along the first continuum can be. The second continuum, however, is radically different. The encoded works which make up the second continuum, like the works of the first continuum, follow a progression from blatant characterizations to latent characterizations. But the encoded works, as their name suggests, are all heavily veiled. Protected under their veil of obscurity, these works can describe the lesbian lifestyle in a positive manner, and they do this uniformly from one end of the continuum to the other, from Barnes' bawdy Ladies Almanack to Woolf's more refined Orlando.

Thus, for the individual who asks, "What can I read that isn't depressing," any work from the second continuum would be highly suggested. These are the works, however, which are the most difficult to read, understand and enjoy. The price paid for works that celebrate lesbian women and their lives is language and imagery which is more difficult to decode and recognize as lesbian. The blatant works, the most damning, are the most accessible. The latent works are accessible to most mature readers, and the encoded works are only fully accessible to mature readers with a background of knowledge of the era. The encoded works also break down to show a similar progression. The bawdy language and stories in Barnes' Ladies Almanack are overtly lesbian in nature and easy to comprehend as such. On the other end of the continuum, however, exist such works as Barney's The One Who Is Legion and Woolf's Orlando. These works are sophisticated studies of androgyny. Lesbianism is implied in The

One Who Is Legion because the two androgynes who write are physically female. Orlando is even farther to the left on the continuum for it is only lesbian in its conception. Woolf began to create the book based on Vita Sackville-West's life and her attraction to Sackville-West. Orlando itself, however, is a book promoting an androgynous lifestyle more than a lesbian lifestyle. This movement of decreasing accessibility as positive portrayals increase is unfortunate, but in a society which is oppressive to all lesbian women, whether they are authors, fictional characters or readers, and during an era before the Civil Rights movement, the women's movement and the gay movement, little else can be expected.

Along with the many people who ask me what they should read, there are those who are astonished that any such literature exists. Not only does the literature exist, but it deserves to be studied by students of literature for the very same reasons that any literature is studied. Perhaps the most important reason is because it tells the stories of a portion of the world's population. No matter how universal the theme, canonical literature cannot describe all our lives. If literature is to bring us to a greater awareness and understanding of the people we live with, then the literature of any group cannot be ignored. Everyone's story must be told and listened to if literature is to serve its foremost purpose.

Beyond its power to tell the story of our lives, lesbian literature is systematically organized and has quality and complexity. I have analyzed the lesbian literature, written for the most part in Paris, France in the early twentieth century, as a system of a double continuum. Although this is surely not the only system of analysis which could be employed for studying the lesbian literature of this era or any other era, what is important is the fact that the literature is interconnected. The works are not isolated fragments, but participate in an organized system.

Although the blatant works were not literary masterpieces due to the constraints the authors were writing under, the latent works demonstrate both quality and complexity by literary standards. No one would argue against the fact that the final scene in The Well of Loneliness is melodramatic and far from great literature. However, no one could argue that this was typical of all lesbian literature. Clarissa Dalloway's life is as lonely and unfulfilled as Stephen Gordon's, but her suicide is controlled, sophisticated, and even imperceptible to some readers. The imagery used in Kay Boyle's short story, "The Bridegroom's Body," has a complexity which was misunderstood even by literary scholars. And if praised for nothing else, the lesbian literature of this era should be praised for its experimentation with style and form. If style and form suffered in The Well of Loneliness, it did anything but suffer in works like Orlando, The One Who Is Legion, Nightwood, Ladies Almanack or in the poetry and prose works of Gertrude Stein.

The works of this period can be studied as the beginnings, or near beginnings, of lesbian literature, or they can be studied as a literary era. The women living and writing on the Left Bank of

Paris were taking part in a vital, flourishing movement in literary history. Stein, Barnes, Barney, Flanner, Anderson, Boyle and others had left the United States to come to Paris. In her book, Paris, France, Stein describes why Paris was necessary:

After all everybody, that is everybody who writes is interested in living inside themselves in order to tell what is inside themselves. That is why writers have to have two countries, the one where they belong and the one in which they live really. The second one is romantic, it is separate from themselves, it is not real but it is really there. (2)

Stein gives many reasons for why this second country was France for so many creative people:

The reason why all of us naturally began to live in France is because France has scientific methods, machines and electricity, but does not really believe that these things have anything to do with the real business of living. Life is tradition and human nature.

And so in the beginning of the twentieth century when a new way had to be found naturally they needed France. (8)

France was tradition and privacy. In a conversation with Mrs. Lindberg, Stein discussed the privacy one could have in France:

In America of course she had suffered they had suffered from publicity. In England they had payed [sic] no attention to them but they the Lindbergs knew and England knew that they were there. In France they pay attention to you when you meet, but they do not bother you because in between they do not know that you are there. (10)

This quality of French society would be comforting to any celebrity, but it would be essential to a lesbian community of writers and artists. In France, Gertrude Stein and Alice B. Toklas could live as any two people in love and living together could live, for the French did not bother them between meetings. Stein also praises the treatment of writers and artists in France. The French "respect art and letters, if you are a writer you have privileges, if you are a painter you have privileges and it is pleasant having those privileges" (21). Stein states that "each country is important at different times because the world in general needs a different imagination at different times and so there is the Paris France from 1900 to 1939, where everybody had to be to be free" (37).

Stein says everybody had to be in Paris to be free. Indeed, many artists of both sexes did go to Paris to be free, but for the women, Paris was more than a place where tradition was a way of life, where publicity was non-existent and where writers and artists were respected. Paris was a place situated far away from the patriarchal structures which threatened to strangle women like Stein, Barney, Barnes and others in the United States, the

fatherland. In Paris, they left behind family members and structures who would constrain them and created "a literary culture in which they were full citizens" (Bernikow 162).

It was even more than a literary culture which women were full citizens; it was a literary culture which did not make room for men. In her book, Among Women, Louise Bernikow quotes a story told by William Carlos Williams concerning a visit he made to Natalie Barney's salon:

'Out of the corner of my eye I saw a small clique of them [the women] sneaking off together into a side room while casting surreptitious glances about them, hoping their exit has not been unnoticed. . .I went out and stood up to take a good piss.' (180)

Bernikow quotes another of Williams' stories, this time about a member of the Chamber of Deputies:

'To his annoyance, as he stood lonely in the center of the dance floor, he saw women about him, dancing gaily together on all sides. Thereupon, he undid his pants buttons, took out his tool and shaking it right and left, yelled out in rage, "Have you never seen one of these?"' (181)

Bernikow's interpretation of these two events is so well said I quote it in full:

Phallic-centeredness takes on actual meaning. This is the root of male anger against lesbians and it appears in all times, all cultures dominated by that particular tool. D. H. Lawrence is the god of this ideology, and although no one has yet assembled the evidence, we can probably think of masculinity in this period as divided into two camps -- the homosexual men who might have objection to women leaving the room together but generally kept quiet about it and the heterosexual men, like Hemingway, Williams, Fitzgerald, Pound, Lawrence, who insist on going out and taking a good piss. Much of their literature devolves around the theme: 'Have you never seen one of these?' (181)

In a community as ideally situated as Stein would have us believe it was and as closed to phallic energy as it seems to have been, lesbian literature blossomed. Never before had so much writing and talent been concentrated into so short a time.

But to lesbian readers, Paris from 1900 to 1939 is much more than an era in literary history. These women and their works created a base for lesbian literature in the twentieth century. They began to chart our lives. One of the most important elements charted was the lesbian's movement away from patriarchy, a movement essential to her existence. It is their acceptance of and/or participation in the patriarchy that makes the lives of the characters in the blatant works so sorrowful and lonely. Stephen Gordon believed and tried to live within the honor code and

religion of the patriarchy. Claudine was also a participant in patriarchal institutions. The only characters from the blatant works who lived outside the patriarchy were the men and women in Nightwood. Rather than being pioneers, these characters were exiles, forced out against their own choosing. They wandered restlessly and tried to understand why they were forced to live in the nightwood, why they were forever outside and homeless.

In her article, "Zero Degree Deviancy: The Lesbian Novel in English," Catharine Stimpson has noted that what the blatant texts imply, many other "texts state explicitly: even though the lesbian may have children whom she loves, she must reject the patriarchal family, which the stigma against her helps to maintain, if she is to reject repression as well" (373). But even in the latent works, the lesbian characters cling to and perish in the tangle of patriarchy. When faced with a decision, Clarissa Dalloway abandoned Sally and Peter, two people with whom a lasting relationship would have deviated from the norm, and chose Richard Dalloway, safe, secure and entrenched in the patriarchal norm. Time after time, Joan Ogden chose to remain in her mother's home, frustrated that her love for Elizabeth had no tradition to back it up, but unwilling to begin the tradition herself. Melanctha, like Claudine, learned to feel passion from a woman, but outgrew the physical lesbian relationship and began to wander with men.

Only in the encoded works do characters exist wholly outside the patriarchy by their own choosing. Miss Furr declared that she would not live in her father's home because it was not gay there. Dame Evangeline Musset left her family tandem when she was very young. Orlando and the One were both creatures without time. Neither had families to restrict them. They lived in ways they felt would be most pleasing to themselves. Only in these most heavily veiled, obscure works can the characters choose to live, and live happily, outside the dominant, heterosexual, patriarchal culture.

Once outside the patriarchal system, the lesbian becomes a woman without a culture. The institutions and teachings she accepted under patriarchy must now be seriously questioned or abandoned. The works in all three categories have a great deal to offer lesbians who are trying to rebuild their worlds. One of the few remnants of patriarchy Tilly-Tweed-in-Blood and Lady-Buck-and-Balk wish to carry over from patriarchy is marriage. As Jeannette Foster states:

since homosexuals need not fear pregnancy or assume responsibility for a home and family, they are free to make and break connections lightly. Only true sympathy, loyalty, and dedication to their unions can restrain them from snatching at facile satisfaction, and human nature being what it is, no lesbian alliance has more strength than the weaker of its two partners. (324)

However, we do not see the lesbian characters in these works snatching at facile satisfaction. Quite the contrary, we see them struggling to establish homes, lasting relationships, and sanity. Certainly Stephen Gordon's decision to end her relationship with Mary was not a snatch at facile satisfaction. Stephen felt it

vital to Mary's health and happiness to free her from a life that could not participate in the world of society at large. Although Robin Vote's carousings may appear to be snatchings at satisfaction, they are neither easy nor satisfactory. Robin wants security, a home, and a loving relationship. Because she cannot find these things she wanders unhappily, drinking too much and having numerous affairs. Perhaps the women in "Miss Furr and Miss Skeene" and in Ladies Almanack do snatch at facile satisfaction. Miss Furr is not upset when Miss Skeene leaves her. The women in Ladies Almanack are anything but monogamous, but this is contrasted with the life-long relationship between Doll Furious and Evangeline Musset.

Contrary to what many people may think, the bond of love between women as demonstrated in some of the literature can be as strong as the legal and institutional bond between husband and wife. In the works, as in life, it is not promiscuity, lack of morals, or the absence of a legal bond that hampers the longevity of lesbian relationships; it is the many outside pressures from an oppressive society that make living as a lesbian difficult. Circumstances seemingly beyond their control caused Stephen Gordon to give up Mary, Robin Vote to give up Nora Flood, Jane Ogden to give up Elizabeth Rodney, Clarissa Dalloway to give up Sally Seton. These relationships were not broken so that one or both of the individuals could snatch at facile satisfaction. Instead, the characters suffered and sacrificed a great deal due to the termination of the relationship.

The list of couples cited above counters the argument made by lesbian readers that the only role model early lesbian literature gave us was Stephen Gordon and her butch-femme relationship with Mary. This work should certainly lay that argument to rest. Prominent in the lesbian literature of this period were teacher-learner, nurturer-nurtured, and butch-femme relationships. And even Stephen Gordon tries hard to play the part of nurturer, tries to be maternal, gentle and caring, and includes "mother" in her list of all the things she is to Mary (Well 314). None of the relationships fit any one of these three models. Even Claudine's relationships with women, written for a masculine audience and man-handled by Willy though they were, existed as a combination of roles and models, and, as all the relationships did, came as close as the author and the characters dared to an honest union uninhibited by the roles, constraints and preconceived notions of the rest of the world.

The works also give quite clear advice to lesbian women on the harm that will come through lying and self-deception. Although living in an oppressive society makes lying appear to be the easy way out, these works suggest lying brings death. Despite all of her courageous pioneering, Stephen Gordon lies about an affair with another woman to send Mary away from her. Her lie concerning her relationship with Valerie Seymour only serves to cover up a greater lie, that she has chosen loneliness and dedication to her career over a relationship with Mary. The lies may seem easier than working through her problems with Mary, but they bring about her resignation to a life of loneliness. Clarissa Dalloway's self-deception is equally self-destructive.

Unlike Septimus Smith who died with his homosexual love unblemished, Clarissa has lived to deface and obscure her love for Sally. Joan Ogden's lie of silence, her unwillingness to speak honestly to her mother or to Elizabeth of her affection for Elizabeth, destroys her life. Certainly it is easier to escape the punishment or censure of the moment with a lie, but the implications of that lie survive much longer than the moment.

The works, however, cannot give advice beyond the broad outlines discussed above. For specific advice on day to day living, the lesbian woman, like all individuals struggling to live with integrity in our Western culture, is still alone. Gail Webber asks in her article, "Sisterly Conduct," if feminists need guidelines for ethical behavior with one another. Although the word "ethics" turned off or enraged some women, a large number of feminists felt guidelines would be beneficial. In any community it is comforting to know what to expect from others, to know how they will expect you to act. By exiting the patriarchy, groups have given up this comfort. At times the questions which arise are, always they are time and energy consuming.

However, we can only expect so much from the pioneers of the early twentieth century. They gave us a beginning, a foundation, a flowering of lesbian literature, ideas and lifestyles. It is now up to lesbian critics and authors to continue to expand on their work, to include the stories of lesbians whose stories were not told by these white upper- and middle-class women, to tell at this point in history the stories of all lesbian women.

THE VALUE OF THE PH.T* DEGREE
*"Put Hubby Through"

By Jean Stewart

Why is it that a divorced woman who supported her husband through graduate or professional school has to fight for recognition and remuneration for her contribution to her former husband's career and earning ability?

This topic is important and interesting to me because I supported my husband through his four years in dental school. During those years, different people told me stories they had heard of husbands who dumped their wives after graduation from professional school. Knowing the sacrifices that spouses in these situations make, I wondered what legal rights women like myself would have in a divorce situation. Since I was working in a lawfirm at the time, I saw several divorce case decisions where a professional was involved. The decisions handed down were varied and surprising to me. In some cases, the degree was treated as marital property--the same as a house, savings account, or any other property acquired during the marriage. In other cases, it was considered to be the sole possession of the husband/professional. This did not seem fair to me and seemed to be cases of sexual inequality in a man's world. In the decisions where the degree was not treated as marital property, the women had no legal or property rights. Much of the thinking behind these decisions was that the woman would find another husband to support her. Thus, her long-term well-being was not considered to be an issue. She would remain dependent on "a man." This fact that it would take her years (if ever) to make up the loss in earnings she experienced by having to complete her education many years later or entering her chosen profession later in life is dismissed as insignificant. The woman is left to play catch-up because the male-dominated judicial system decides that she will find another man to improve her standard of living. The unfairness goes even further because the man is now a well-thought-of professional in the eyes of the community and is living at a much higher standard of living than the wife he left behind. And, considering the cost of graduate school and the relative unavailability of financial aid, chances are the husband could not have gotten there without the financial support of his wife and certainly, in most cases, without the daily emotional support through those difficult and trying years.

Another point that prevails in these decisions seems to be a backlash of the feminist movement. Judges or juries may say that if women are equal, they shouldn't expect or need support from a man. This would be true if sexual inequality didn't exist in so many other areas of society (employment, education, etc.). Then a woman whose husband decides to leave the marriage wouldn't have such difficulties making up for lost time. The main consequence of this backlash is that the courts use the feminist movement as an excuse to reduce the religious and moral commitment of marriage to an economic issue. This not so coincidentally almost always benefits the man in the relationship. More and more, we are seeing precedents being set, mostly in larger cities, where the professional degree is treated as marital property. Recently, I have read

several articles in nationally distributed magazines that deal with these property rights and attempt to make women aware of their rights in this area.

This question is important to society and warrants special attention and resolution of the injustices. Some of the adversities brought on society by these injustices are that many times the woman is forced to live at a very low standard of living, sometimes at the poverty level. This could result in the woman having to seek assistance from government social programs. This does not help our economy. Also, the stress put on women in this type of financial situation after the sacrifices made could be emotionally devastating, and that alone is an unfairness that should not be tolerated.

Society particularly needs liberation from sexual discrimination in this area because it is tied to a lot of other areas of sexual inequality. When women are denied fair compensation for their work and contributions that went into a husband's professional degree, they are forced by the male-dominated society into lower paying jobs, are denied the freedom or opportunity to higher levels of education, and are sentenced to a lifetime lowered standard of living. Thus, oppression is from the operating on two planes and harming these women across all aspects of their daily personal and professional lives.

For these same reasons, we cannot ignore and perpetuate this form of sexual inequality. We will see it have negative emotional effects on the women involved due to the stress they are under financially and as they try to deal with the fact that they are not able to reach their full potential. So not only will they have more stress by having to cope with their lowered standard of living, but chances are they will be in a traditional, low status, "female" job that in itself is a stress causer. Consequently, the organizations where these women are employed may see lower productivity due to decreased concentration abilities caused by the stress. The stress-related factors such as decreased productivity and absences from work due to illness caused by the stress hurt the employer, the economy and affect men and women alike negatively.

Inequality in legal and property rights at the overt level can be seen in numerous situations. This is the category that the legal rights dealing with equal pay, housing, credit, rape, employment, and education fall into. Overt discrimination would be felt by the women who are denied housing or credit, for instance, because a landlord or department store credit manager would not take into account that the woman was responsible enough to support herself and her husband (and sometimes children, as well) through his graduate training, only that she is divorced and with a marginal income. She would be considered a poor credit risk for reasons that would not be applied to a man. The professional male with no previous credit history could walk into a bank and get credit extended to him simply because he has the degree.

Subtle discrimination perpetuates the court's decisions that do not award the wife a percentage of a husband's professional degree because this an accepted sexist norm. To many, this unfairness towards women would not be recognized or labeled as discriminatory. The logic that a

woman will remarry and thus be "taken care of" and that a man needs all of his income to support his next wife and family is illustrative of condescending chivalry. By not being awarded the financial means to better themselves with education or having the freedom to take risks in employment, the women are not encouraged to grow and many have a difficult time even surviving.

Another form of subtle discrimination operating within this topic is subjective objectification. The wife is simply not compensated for her contributions to her husband's education. She sacrificed, and those sacrifices are ignored. She is also treated like an object--a thing just waiting to be picked up by her next husband. The comfortable and stable home, companionship and "woman's work" she provided for her husband, who otherwise would have had to live in an apartment with four or five other students, is not given any value.

On the level of covert discrimination, it is apparent that the legal rights of women in employment are greatly compromised due to covert sex discrimination. Employers are less willing to treat divorced women as "responsible" employees. They make this value judgment with no basis and without considering the woman's job performance. And once again, discrimination in the employment arena towards women who are disadvantaged by unfair divorce decisions leads to further disadvantages as they try to compensate for the sacrifices they made for their husband's education. In addition, more blame is usually placed on divorced women for the failed marriage even when the specifics of the situation are not known. It is thought that the wife had to have been the marriage partner who didn't provide enough for the husband. She probably didn't cook well enough, didn't keep a clean house, wasn't sexually available for her husband, etc.

The sexual inequality that is seen in the legal and property rights given to women and the way woman's work is devalued are related issues and are definitely seen in everyday life and in interpersonal relationships. Many (most?) husbands have been socialized to think that women are inferior to men and that the work they do in the home is not really work. Wives are just expected to do the cleaning, cooking, child care, etc. in addition to working outside of the home. And if the wife doesn't work outside of the home, society, and maybe her husband, asks of her, "What did you do all day?" The respect a husband has for his wife and the work she does in or out of the house certainly carries over to how he views women in social and work settings. If he sees his wife as an intelligent equal, this will be reflected in how he treats other women in general.

To begin to bring about the downfall of this type of sexual inequality, there will have to be a change in our ideals--our attitudes towards the value of woman's work. Once ideals are changed, we can work towards structural change and bring about equality. There must be a change in attitude towards woman's work and in the thinking that women are too stupid and incompetent to be given legal rights. The first steps towards this change can be accomplished through making people aware of the inequality. This equality and the necessary structural change to go along with new attitudes will only come about when individuals, not just women, who are concerned about sexual equality are in power. The roadblocks appear when women try to obtain this power and change the traditional

male-dominated hierarchy of our capitalist society.

Views about the value of woman's work and specifically the legal and property rights of women who help their husbands through graduate school vary among and between men and women. Some would see that the emotional and financial support that was provided to a husband during the time he was getting his education had great value and was an investment of the wife's time and energy--just as the husband was making an investment in his future through his education. Other men and women would greatly undervalue the sacrifices the wife made to her education, career, and standard of living and merely state that that was her job; that the cleaning, cooking, etc. were things that she would have been doing anyway. Socialization and individual attitudes towards "woman's work" account for this variability. Some women and men don't know what legal rights to demand for women and don't realize at all the importance of the contributions that are made through the work done in the home. These women have to realize just how much their lives are worth and find the self-confidence and courage to demand that they be compensated for those important years.

THE OPPRESSION OF WOMEN IN EMPLOYMENT
IN THE UNITED STATES

by Kimberly Dieterich

"You've come a long way, baby" has been the slogan for Virginia Slims cigarettes for years. Billboards across our nation have been smeared with this advertisement in hopes that American women will be tempted into acquiring the male habit of smoking. Advertisers used the women's movement to sell women on the once male "privilege" of smoking. The result has been an ever-increasing number of female smokers. But, in what other areas has the American woman gained so-called equality? Unfortunately, it has not been in the area of employment.

Until recently, I, like most Americans, believed that American women had the same employment opportunities open to them as men. Throughout my readings I was discouraged to find evidence that this was not true. There are large differentiations between men's and women's pay, authority and chances for advancement. And, although we can point to some successful females in the work force, they are still few in number, yet highly publicized.

The percentage of women in the work force has been rising for several decades to 53.6 percent in the eighties. Yet women have been placed into sex segregated labor markets. Today, men work in far more types of occupations than females, who are concentrated in just 30 of the 400 to 500 major job categories in the United States. In addition, men dominate most of the high-paying jobs. For example, managerial positions are almost all male (Benokraitis & Feagin, 30).

In addition to being employed primarily in traditional women's occupations, nationally, women's salaries are only 63 percent of those of their male counterparts. In 1980 women with college degrees earned about the same amount of money as men who only completed elementary school. And, women in administrative positions earned an average income of \$12,936 versus males who made \$23,558 in these positions (Benokraitis & Feagin, 52).

A study done of an American organization of 14,000 non-sales employees showed that two-thirds of these employees were women. There were marked educational differences between the men and women; two-thirds of the women did not go beyond high school, while only one-third of the men fell into this category. Forty-five percent of all the men, compared to thirteen percent of the women have bachelor degrees or have pursued post-graduate work. In addition, the women tend to be younger than the men and have worked fewer years with the company.

In terms of the jobs they hold, women make up 92.9 percent of the clerical jobs (jobs involving the handling and processing of papers), 99 percent of the secretarial jobs, 57.6 of the administrative jobs, and 29.8 percent of the managerial jobs. Overall, the higher level jobs are held by men and the lower level jobs are held by women.

This is not surprising, insofar as women at the company are generally much younger, have fewer years of service, and have completed less formal education than males. When these variables are held constant, sex differences in job levels tend to lessen, but some differences remain. For example, slightly over half of the women whose education did not go beyond high school are in jobs at the bottom quarter of the job scale, while less than thirty percent of the men in this category have jobs at this level. At the other extreme of the scale, only about three percent of the women, compared to nearly one-third of the men in this education category are in positions in the top half of the job scale (Schrank & Riley, 82).

According to Harris T. Schrank and John W. Riley, all jobs within large organizations appear to have some position within a hierarchy. Entry level jobs have traditionally been part of a hierarchy leading up a ladder to higher level positions. Different entry level jobs have been defined as male jobs. These are the jobs which eventually lead up to managerial positions.

Female entry level positions, with comparable pay and perhaps comparable prestige, have not functioned in this manner. A person in this pool of jobs has been excluded from the same sort of hierarchical movement that is found in the male pool of jobs. Although there is some potential for upward mobility within the female pool, it is slower and more limited in range. People who occupy the top positions in this job pool are virtually "stuck" (Schrank & Riley, 85).

The largest category of people among the "stuck" are those who never had much opportunity to begin with. Low promotion rates, or short ladders and low ceilings in their job category, mean that few expectations were ever created for such jobs to involve movement. Most women clerical workers and supervisors are in this situation. At most, employees can hope for a few steps toward independence and slightly higher pay during a working lifetime, as in a move from an entry level secretary to an executive secretary. These people, as we have seen, are mostly women and are assumed to have no career goals, - or at least, no one bothers to ask them. And, in many cases, long-term loyalty and single-job stability are encouraged in secretaries (Kanter, 136).

Stereotypical attitudes concerning women's employment in certain occupations have served as barriers to the full utilization of women in management and other nontraditional occupations. One myth relates to the view of some employers that it does not pay to train or promote women, especially in professional or managerial positions because they will marry, leave the company, and cause an investment loss. But, this myth was refuted when, in 1973, the Aetna Life Company conducted a study which showed that women in technical, supervisory and managerial positions turned over at a rate of 8.5 percent a year while men in comparable positions turned over at a 9.0 percent rate (Hart, 1).

While it is true that some mobility prospects are hindered by their labor-force discontinuity, employers should not discriminate against those women who have remained in the labor force. Many firms tend to fill all but entry level jobs from within the firm by promotion. Therefore, a woman re-entering the labor force may have to start at a lower position than when she left. Legally, this is not considered to be discrimination because labor force experience enhances human capital while time out of the labor force depreciates it. While a woman is out of the labor force, new techniques or procedures may be developed in her field which she would have to learn upon returning (Rossi, 213). But, not promoting a woman because she is a woman and "may" at some point in her career leave her job in order to have children is clearly an example of sex discrimination.

Despite the gender division of labor, some women do enter into male-dominated, high-status and high-paying fields of work. Within American businesses in 1984, women made up 33.6 percent of executives, manager and administrators (O'Kelly & Carney, 164). In fact, women managers have become an important part of the corporate pyramid in the past decade. But, they are still concentrated in its lower half. According to Barbara Everitt Bryant, a senior vice president at the Market Opinion Research Company in Detroit, they make up about fifty percent of entry level management and twenty-five percent of middle management. But although business began recruiting and promoting women in substantial numbers in the 1970's - far enough back to give them considerable time for advancement - they only account for a small percentage of upper management (Businessweek, 126).

The problem, say women managers, is that decisions of who goes to the top-ranks are more subjective than those dealing with lower posts, and the older men who make these choices are not comfortable with women, since throughout their careers they have not come across many authoritative women. Many women managers have concluded that the situation will only improve when the current generation of top executives retires. They believe that their successors will be more comfortable with executive women because they will have worked along with and may be married to members of that group (Businessweek, 127).

In the job market, two major economic factors have worked to women's disadvantage. First, as I have discussed, occupational segregation is present in almost all areas of employment. Second, in all major occupational categories, men earn more than women of comparable age, education and prior experience (Industrial Union Department).

The Equal Pay Act of 1963 mandated equal pay for equal work, but that law has not markedly affected the wage differentials between the two sexes (Industrial Union Department). In 1983, the median income of all men was \$22,410 versus \$14,192 for all women. And, the median income of white women was \$14,359 while the figure for black women was only \$12,829 (US Department of Labor).

The Bureau of Labor Statistics reports a high inverse relationship between the percentage of women in a profession and that profession's annual earnings: Those professions with a high percentage of female employees tend to have low average hourly earnings. The National Academy of Sciences summarizes its findings on the persistent wage gap between men and women in this way: "Not only do women do different work than men, but also the work women do is paid less, and the more an occupation is dominated by women, the less it pays."

Ours is basically a market economy in which income is not distributed according to any set formula, but in which individuals with different talents, interests and tastes, make different choices about how to produce, consume, save and invest. If they produce, consume, save and invest in a way which is beneficial to others, as perceived by those others, market mechanisms ideally ensure that they benefit accordingly (Center for Philosophy & Public Policy, 2).

If a capitalist market is supposed to reward people according to the choices they make, then either women are making the wrong choices, for whatever reason, or something has gone wrong with the mechanisms that match choice with reward (Center for Philosophy & Public Policy, 2). There are several views as to why women in our society are in disadvantaged financial positions. One view is that some jobs are going to be low-paying, dead-end jobs, whoever does them, and the problem is that women continue to choose these jobs. Women may pick these less important jobs because they have grown up in a sexist society which lowers women's self-image and career expectations. This is the "human capita" view.

Many women are not fully aware of the extent to which they have bought into the age-old notion that women are somehow inferior to men. This feeling of being inferior results in a lack of confidence in themselves or in women as a group. As a result, women may not pursue advancement opportunities of professional careers (Moris, 26). Also, women may have their choices made for them because of employment discrimination.

Another view is one in which women make choices that are beneficial to the community, but the market has failed to reward them accordingly. This view states that "women's work" is not low-paying because it is not heavily valued, but that it is undervalued because it is done by women (Center for Philosophy & Public Opinion). This is the "sexual discrimination" view.

Also, some combination of these two views may be true: it may be that women are involuntarily pushed into certain professions, which then become low-paying because they are occupied by women. Both views may contain components which are necessary to form a complete explanation of the disadvantaged economic status of women.

Not only do women as a gender earn less than men, but they also earn less than men within their own profession. Within American organizations, women managers earned only fifty-five percent of the amount earned by men employed in management. In 1977, the median wage or salary income of women managers and administrators who worked year round full time was only \$10,203, compared to \$18,704 for men. And, of persons earning \$25,000 and over, less than four percent were women (Hart, 7).

Work experience has been considered to be part of the reason male workers earn more than female workers. Some analysts conclude that earnings are sharply affected by job experience, including total number of years worked in a lifetime. Many workers, especially in the past, have worked for several years and then withdrawn from the labor force to raise a family. When these women re-enter the labor force, their job skills are often inadequate, both because they have not worked for a number of years, and because the jobs have changed. Also, many women who have not prepared for work outside the home are now seeking employment and are usually employed in the low-paying jobs because of lack of work experience (Morris & Wood, 17).

The work experience factor is not to be discounted as a reason some female employees earn less than males, for the reasons I have just listed. However, it has been noted that even after workers of both sexes have been categorized according to several job-related backgrounds, female employees still earn less than male employees, even though other important factors such as age and educational background are comparable (Morris & Wood, 17).

Educational background determines both the type of job a worker will hold and the entry level of a worker. However, when earnings of male and female workers who have completed equal numbers of years of school are compared, the differences are remarkable. The greatest dollar gap in actual earnings is in the category of completion of four years of college - in 1977, women were paid \$11,609, or \$7,998 less than men's salary of \$19,603. At this level women earn 59.2 percent of the salary paid to male workers (Morris & Wood, 19).

The belief of many employers that women work simply to earn "extra" spending money is simply not true. The majority of women in the labor force work because of economic need. Nearly two-thirds of all women in the labor force are either single (26%), divorced (11%), widowed (5%), separated (4%), or had husbands whose 1983 incomes were less than \$15,000 (19%). In addition, women represented sixty-one percent of all persons aged 16 and over who had incomes below the poverty level in 1983 (U.S. Department of Labor).

The consequences that result from sexual inequality in employment are felt not only by women, but also by their families. The negative effects are felt by organizations and society as well.

Since we live in a society where a high value is placed on personal success, many women who are held back by discriminatory practices feel that they are failures. And these women who feel that they have failed at moving up the ladder communicate negative feelings to other women. This, in turn, reduces other women's motivation to try to succeed.

Another way in which sexual inequality affects women is by discouraging their pursuit of male-dominated careers. Instead, many women take on careers, such as secretaries, which are low in status but high in responsibility, thus creating stress. Women may also experience job-related stress as a result of sexual harassment:

The tension, fear and anger build up inside sexual harassment victims who have nowhere to turn for relief. Most victims experience psychological depression and despair. Many suffer physical ailments such as stomachaches, headaches, nausea, involuntary muscle spasms, insomnia, hypertension, and other medical illness caused by continual, unrelenting anxiety and frustration (Benokraitis & Feagin, 141).

Today, more than half of all marriages end up in divorce. This leaves many women to support themselves and often their children. Of the 35 million Americans living in poverty, all but 22.5 percent are women and children under the age of eighteen (Benokraitis & Feagin, 151). Much of this is a result of job segregation, since many women are forced to take on low-paying, traditionally-female jobs, and the difference in females' wages. When females are incapable of supporting their families they end up on welfare - an expense for all of society.

Finally, sexual inequality in employment has negative effects on organizations. By not promoting women, organizations are limiting the pool of talent they have to choose from. This, as an economist would say, is an inefficient use of the resource, labor. Without the contributions of talented women, many areas of society such as medicine, science, technology, and literature would not be as advanced as they are today.

Another negative effect that sex discrimination has on organizations is lowered productivity. When people, in this case women, receive few rewards and little credit for their efforts, their desire to work hard diminishes. As a result of low commitment to the job by workers, a company's productivity is not maximized. Instead, women may put more of their time and effort toward projects outside their job. Also, many women use up their energy fighting sexual harassment in the work place.

Oppression has been said to produce timidity, insecurity, and a lack of self-confidence. These characteristics give women a low image of themselves and their intelligence. Consequently, these feelings of unworthiness discourage creativity. Therefore,

companies which oppress their female employees by pushing them into powerless positions that require little thought are hurting themselves by limiting creativity that could otherwise produce positive results for that company.

Liberation in the area of employment is now essential to American society. Within our society the cost of living has risen to the point where a second salary is a necessity to the American family. But, if women continue to receive lower wages than men and continue to be excluded from high-paying jobs, then tough economic times lie ahead for these families.

Outside American society competition with other foreign countries has increased. The United States no longer dominates the world in production. If American companies are to make their goods more competitive with foreign goods, then they must begin to use their resources of female labor, ideas and creativity more efficiently. In other words, we as a nation must stop wasting our supply of female talent.

Before women can expect to achieve equality in employment, they must begin to realize that sexual discrimination in employment is not something that happens to a minority of women in a few occupations. Instead, they must realize that it is real and that it is happening to them in different forms and degrees.

Every woman has certain rights under U.S. law. Knowing these rights, and pressing for them is vital. In the work place, for example, it is illegal for a woman to be fired for filing a sex discrimination complaint against her boss. And, it is illegal to fire a woman employee who is talking to others about unionizing.

One of the best things women can do is organize. Women in the United States have organized to fight for women's rights since at least the 1840's. In recent decades there has been an explosion of organizations, including women's liberation groups, political action groups, unions, and smaller groups in companies. Even though union membership in the United States is declining, the number of women workers in unions has grown. Women in unions earn a third more than non-union women, and they have better working conditions and fringe benefits (IRRC, H-14).

Time is a major factor in getting rid of the sex division of labor. Attitudes toward the two sexes change with each generation. Although women have never been viewed as the dominant sex, their position in society has been improving. One way in which women can help to better their situation in employment is to stop underestimating their future work life and start the studying and learning process that will lead to higher paying jobs. And, married couples need to become more sensitive to the likelihood that the wife's long-term prospects must be taken into account when planning the division of household responsibilities and deciding where to live.

In regard to the earning gap, the major solution is to enact an equal pay for comparable work law. Because the laws which exist today do not mandate equal pay for individuals doing different work, much of the discrepancy between women's and men's earnings is accounted for by differences in job assignment. This has brought on the complex fight by women workers for equal pay for "comparable" work. This calls for the equality between the pay rates for the types of work traditionally held by men and the sometimes more demanding types of work traditionally held by women (Industrial Union Department).

The worth of a job might be conceived of in a number of different ways. We might think of a job's worth as its contributory value to the employer's operation, or to the community welfare. Jobs that contribute to the same degree would be judged of equal worth. That worth can be conceived in a number of ways is, according to its opponents, the main problem with the comparable worth approach (Center for Philosophy and Public Policy).

Opponents of equal pay for women often argue that the costs of it will be more than our economic system is willing or able to bear. Proponents say that the costs incurred would vary widely depending on the scope of the approach chosen. The economic costs of remedying overt discrimination should not be staggering. Employers have a long history of protesting that fair treatment of workers will result in massive economic disruption. Similar claims were made preceding the establishment of the minimum wage. Furthermore, cost is not an acceptable excuse for breaking the law, and discrimination based on sex is now illegal (Center for Philosophy and Public Policy).

Some take the opposite view and argue that equal pay will, in the long run, save society money, be reducing the number of women living on welfare. In other words, it would decrease the feminization of poverty. In fact, it is estimated that if women were paid the wages that similarly qualified men earn, we could cut the number of families living in poverty in half (Center for Philosophy and Public Policy).

When we consider that 93 percent of all welfare recipients are women and children, that 70 percent of all food stamp recipients are women, and that two-thirds of all legal services and Medicaid recipients are women, our choice seems an easy one. We can pay women fair wages for doing work that needs to be done or deny them adequate wages and pay instead through our welfare programs (Center for Philosophy and Public Policy).

The research which I did this semester greatly altered my beliefs about women's career opportunities. I feel that I am fortunate to have learned about sex discrimination in all parts of society before I enter the work force full time. This will enable me to look for signs of inequality when I go through the hiring process and will better enable me to deal with any discrimination problems I encounter. I hope that more college students will become a part of the group of women who are fighting to keep the pressure on.

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