Spring 1989

Women's Studies Newsletter May 1989

Women's Studies

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Barbara Furin Sloat, Ph.D. (DU '63)

This essay is drawn from the text of a speech made by Sloat at Denison on October 20, 1989. The occasion was her acceptance of the Grace Lyon Alumnae Award, given annually to a distinguished female Denison graduate. Dr. Sloat, a University of Michigan Ph.D. in Zoology, and the first director of its Women in Science Program, was presented with the award in recognition of her outstanding contributions to the advancement of women in science.

Amelia Reighard, '89

Amelia, a 1989 Presidential Medalist and English (literature) major penned this essay for Lisa McDonnell's English Senior Seminar "The Women's Part: Female Characters and Concerns in the Plays of Shakespeare and His Contemporaries."

Susan Brenneman, '91

A Latin America Studies major, Susan's paper is an excerpt from a longer piece she wrote for Bahram Tavakolian's "Sexual Inequality" class in Sociology/Anthropology.

Michelle Hale, '89

Michelle's fictional memoir developed out of an assignment for Eric Carlson's History Seminar "Women in Europe, 500-1750."
INTRODUCTION

1988-1989 was a full year for Women's Studies and Women's Programs at Denison. In the fall we received word of the glowing evaluation conferred on the Women's Studies Program by the Ford Foundation's survey of mainstreaming efforts in colleges and universities across the U.S. The success of the Minority Studies/Women's Studies requirement was touted in both the academic and popular press (and deservedly so--our best efforts at investigating the history and structure of similar requirements at other colleges and universities documented that we were the first to pass such a requirement, and we remain one of the very few schools to recognize diversity in the curriculum in such a broad way).

A good portion of the year was spent planning for next year's celebration of the 10th anniversary of the requirement. The year will feature major speakers, performances, and colloquia, and will culminate with a retrospective panel featuring founding mothers and fathers of both programs. Some of the highlights will include speeches by Shirley Chisholm, Janet Hyde, Ruth Hubbard, and (hopefully) Johnetta Cole, as well as performances by Sweet Honey in the Rock and the Crowsfeet Dance Collective. Departments were invited to apply for grants for colloquia and other events related to the anniversary through provisions generously made by Acting President Sam Thios, and these awards will be announced soon.

Intrepid Women's Studies Director Margot Duley was on sabbatical during the Spring semester, although Economics Professor Robin Bartlett competently filled in as Acting Director.

Both semesters featured a full series of Women's Programs events, including talks by Bell Hooks, Andrea Parrot, Barbara Furin Sloat, Gloria Anzaldúa, and Susan Sontag; performances by June and Jean Millington, Anuja Guleria, Tulis McCall and the Washington Sisters; and other special events such as Women's Voices, a Women's Film Festival, a new series of advocate counselor training sessions, and a day-long Women and Leadership Workshop. One of the most successful events of the year, however, was the bus trip to the March For Women's Equality and Women's Lives in Washington, D.C. on April 9th, made by 140 Denison students, faculty and staff, along with some local community members. Denison students have been very involved this year in the struggle to preserve reproductive rights, and the number of students who participated in the march demonstrates that this is a highly salient issue for them.

Other events included the recall and revision of the student-student harassment policy. The new version, passed at the end of Spring semester preserves much of the spirit of the first, but tightens the definition of harassment and utilizes the University Judicial Board rather than the "Special Hearing Panel." The Women's Studies/Good Fund seminars organized by several departments were enormously successful; each of the speakers was interesting, added to our understanding of the integration of feminist studies in various fields, and was very approachable. The speakers included Gloria Anzaldúa (English), Virginia Sapiro (Political Science), Judith Butler (Philosophy), and Ruth El Saffar (Modern Languages).
On April 27th, the Nan Nowik Memorial Awards in Women's Studies were presented. The recipients were as follows:

**Senior Academic Scholarship:** Tracy Law, for "Achievement Motivation in Women: A Survey of Variables Influencing Life Choices"

**Essays:**

First Place: Amy Judge, for "Women Post-Modernist Poets: Redefining and Redirecting Myth and Literary Tradition"

Second Place: R. Charles (Chip) Riedinger, for "Rosalind of 'As You Like It': Or How One Woman Dragged Down the Sexist Misconceptions of Elizabethan England Without Breaking A Nail"

Third Place: Suzanne Miller, for "Shakespeare's Cressida: A Reevaluation of Her 'Wanton Spirits'"

Several students capably staffed the Women's Resource Center over the past year. Adrienne Edmunds, Suzie Miller, Jennifer Paige, Karen Wasiura and Wanda Wilson have assisted immeasurably with the organization and maintenance of our library, and they ran countless errands and performed other tasks which kept us together. Congratulations and farewell to Adrienne, Jen, and Suzie who are graduating this year. Also thanks to Women's Emphasis for a good year. Virtually every member participated in the march, and their major event of the year, the Washington Sisters concert, was a big success. A special thanks to President Shelby McKnight and Treasurer Jen Peterson.

See you next year.

Lisa Ransdell
Women's Coordinator
4-28-89
Perspectives on Women in the Sciences
by
Barbara Furin Sloat, Ph.D. (DU '63)

When I was a student at Denison, I had no idea that I would go into the sciences - or that I would eventually be interested in the issue of women in the sciences. I came here from Youngstown, Ohio, with the intention of becoming a public school teacher, an acceptable career goal to which many women aspired at the time. In addition, I had added encouragement from my parents, who were public school teachers themselves. For most of my time here I thought I was a potential English major, who just happened to love biology enough to take at least one science course each semester. That love of biology was generated here, in an introductory course I took from Dr. Norris during my freshman year; in high school I had done well enough in the sciences, but I wasn't particularly excited about them. It wasn't until well into my 3rd year here that I finally had to pick a concentration (and now that I'm back, I remember the many sleepless nights I spent trying to decide "what to do"). I finally chose biology; my rationale was that I could always read and write, but I wouldn't be able to learn "science" as easily once I left the college environment.

I was so busy taking English and science courses that I didn't have time to take education courses. I decided to go to graduate school for a Master's degree in education after Denison - in this way, I would also be able to earn more as a high school teacher. At about that time, however, I saw a notice on a bulletin board in the basement of the Natural Science Building, advertising summer internships in the sciences for college students, sponsored by the National Science Foundation (this national program no longer exists; the bulletin board remains, I see). I applied and was accepted for a spot at the University of Michigan in Ann Arbor. There, for the first time, people encouraged me to think beyond high school teaching, and I was introduced to experimental work. One thing led to another and, on the way to that Master's degree, I spent a year in Belgium and became involved in research that would eventually lead to my Ph.D. thesis. I mention this because I want to make the point that I came to study and work in science not because anyone expected me to, or because of pressure from family or teachers (in fact, I was more often questioned about my choices, especially after the B.S. degree), but because of genuine interest and fascination for the subject. This is what drives my interest in issues of women and science - I don't want to recruit scientists out of the woodwork; but I want to do all I can to encourage those with genuine interest to pursue and stay with their interests. And it's been my experience that women don't get that kind of encouragement nearly often enough.

Throughout most of my educational and working careers I didn't think about the fact that I was a "woman in science." Actually, it wasn't until some years into my working life that I came to an awareness of how few women there were around me - at Michigan, at Denison, at conferences, and in the U.S. in general. I realized that I had never had a female science professor in either college or graduate school (not a science teacher in high school, either); that I had not been encouraged toward graduate school or a postdoctoral position as much as my male peers had been; and that I hadn't been expected to be a "full member" of the scientific community as much as my male counterparts had been. I began to realize that, despite my high performance level in graduate school, an undercurrent often reminded me that "I was working too hard," or that "I was going to get married and have children anyway." And I was finally told by the chair of the Biology Department at Michigan, shortly after obtaining the Ph.D. degree,
that, "of course I couldn't expect to earn as much as a male; after all, my husband had a
good job didn't he?" Twenty years later, I'm delighted that students are aware of, and
considering, these kinds of issues much earlier than I did.

In the past few years, the issues for me have gone from "Let's increase the
numbers" to a deeper look at "Why ARE there so few?", to "What can we do that will
make a difference?" I find myself trying to understand science as an institution - the
social structures of the scientific workplace, the reward systems, and the means by
which success is achieved within its framework. And more, I have begun to realize that
science is an endeavor in which gender differences and role stereotyping show up in
especially striking ways. Indeed, the very association of science with masculinity is
deeply rooted in our culture and in the structure of science itself. In asking how to
increase the numbers of women in science, I am convinced that we must first explore the
ways in which women feel like "outsiders" to science and the ways in which their
experiences in scientific disciplines differ from men's. Only when this larger
framework is taken into account will we be able to make a difference.

The bad news is that, despite gains since 1970, women still comprise only 15%
of the Science/Engineering workforce in this country (where they are highly
concentrated in psychology and the life sciences; women still represent only 4% of the
nation's professional engineers). At Denison, women comprise 17% of science faculty in
the professorial ranks, the lowest percentage among your divisions (although you are
doing relatively well; the national average is about 11%). At the University of
Michigan, the numbers are even worse. In our liberal arts college, which alone has
14,000 students and 55 departments, 7% of the professorial faculty in Biology were
female last year (5/69); 3.4% in Chemistry (1/34); 0% in Physics (0/52).

The numbers for students look better. At Denison, between 1985 and 1988,
52% of the graduates in Biology were women; 24% in Chemistry; 17% in Geology, and
18% in Physics. The questions to ask, however, are: Where will these students be
going? What are their aspirations? Will they have a chance of fulfilling them? What
will they have learned here to prepare them for what lies ahead?

The good news is that the issue of women in the sciences is becoming one of
national dialogue now fueled by projections of a serious shortage of scientific personnel
in the years ahead, and cries of "national need," "national competitiveness," and
"international competitiveness" abound. We will hear more and more about this, largely
because demographic trends make it abundantly clear that this country is facing a
significant drop in the numbers of white males of college age, who have traditionally
been the primary participants in the science and engineering pool. Even now, we have
passed the peak of U.S. graduate students available from traditional pools and are already
headed toward a potential decrease of 40% by the year 2000, if nothing changes.

In asking who will do science in the years ahead, it is apparent that women and
minorities, because they have been so underrepresented in the scientific workforce
(while women are only 15% of the S/E workforce, they represent 44% of the total
workforce), and because they represent an increasing percentage of available students -
form the greatest potential pool from which to repair the "shortfall." Insofar as this
new attention to "national need" brings us added resources with which to close the gender
gap, it is all to the good. But my own motivation in increasing the numbers has less to do
with national need, but with the memory and knowledge of countless women of this and
past generations who have a genuine interest in the sciences, only to be dissuaded or
discouraged along the way. It is their contributions, born of real and sustained intellectual interest, that we want to encourage and that we need so badly.

What's important is that at this time prominent scientists and policy makers are talking and writing about the issue - including members of the National Academy of Sciences, and the American Association for the Advancement of Science. The topic is no longer the province of small groups on individual campuses, (often generated, I might add, through Women's Centers and Women's Studies units). This is very important, as I already said, because it may translate into funds for programs and support services. But what is really significant in the current "women in science" discourse is evidence of a shift in tone. There is no longer a call to simply increase the numbers of girls and women in the sciences (by making sure that they take more mathematics and science courses, for example - typical responses of the past); rather there is a call of trying to understand how women's experience with science differs from men's (and an admission that it does) - and even a clear call for reshaping the institutions in which young women find themselves. I see this, coming now from prominent scientists and policy makers, as a significant and important "seachange" in attitude. We have come far since the days of Grace Lyon when women were not thought to be strong enough for a "full academic course," but, in some sense, we are just beginning, as we approach the 100th anniversary of her achievement when this year's seniors graduate in June, 1989.

There are a number of ways to look at the problem of how to encourage more girls and women in the sciences, and the literature on this problem is ever expanding. Some, of course, focus on pre-college education and on ways to make science more interesting to girls and boys in the K-12 years. Recent studies, however, are pointing to the college and graduate school years as points of enormous importance for women interested in the sciences. It is during these years that we seem to lose so many talented and interested young women, and it is at these points that we can, perhaps, make a large difference, because young women who have gotten as far as college and graduate school with their interest in science intact deserve all the help and support we can offer.

A recent Office of Technology Assessment (OTA) study that followed 2000 female and 2000 male students from the age of 14 to attainment of the Ph.D. degree found two major problem points on the way from junior high school to advanced degrees in science for women: the early college years when students decide on a possible major or career choice, and in going through the graduate school system (Widnall, 1988).

The OTA data - and that of others and my own experience - show that a number of things seem to be happening in the undergraduate years, so that only 1/3 as many women as men graduate with B.S. degrees in science engineering (the numbers are very skewed in favor of psychology, as we have seen in Denison's case - and against the physical sciences and engineering). What happens in these crucial years?

The data show the following:

1. At the undergraduate level, women seem to make the decision to drop their interests in science concentrations after the first semester course in a science. The introductory courses, especially at many large research institutions, seem to intimidate the undergraduate at a time when she most needs support.

2. In many disciplines, women find themselves to be a minority in a given class or department and lack a "critical mass of female peers."
3. Women have few female teachers who can serve as role models. They rarely see women who have gone before them as witness that "it can be done."

4. Women ask fewer questions in undergraduate courses and engage less often in debate with other students and faculty members.

5. Women struggle with self-doubt in choosing a major which is culturally defined as appropriate for men but not for women. They too often seem to believe that theirs is a choice between science and a "normal" life, be that family or other interests.

6. Research shows that women are more discouraged by less than "A" grades in the sciences than men in the same classes and tend to blame their own "lack of talent," rather than any lack in the classroom or teaching climate, as the cause of "not doing well."

It's very important to note that all of these points really have to do with self-concept and self-image.

Schools like Denison, Oberlin, Carleton, Reed, and many others find undergraduate institutions have great advantages over the so-called research or national universities in these areas. Because they focus on the undergraduate, professors are expected to teach and interact on a more individual level with students. In his article, "Liberal Arts Colleges are Keeping Science Strong," S. Frederick Starr, President of Oberlin College, writes that nearly 1/3 of all journal articles published by liberal arts college faculty from 1980 to 1984 were co-authored by undergraduates; in contrast, undergrads at major research universities such as my own, co-author fewer than 1% of journal articles published. Apart from papers, however, the student who goes on to graduate school from a good department in a good liberal arts school is hopefully a student who not only knows how to score well on exams, but one who knows how to challenge and interact effectively with faculty and peers.

But how well prepared are undergraduate science majors, particularly women and minorities, to cope with the rigors of graduate school? What attention are we paying to introducing them to the kind of issues they will face in the graduate environment? Are we preparing them, women as well as men, for productive and autonomous professional lives? The answers seem to be no, especially for women. In fact, some studies, such as one reported at the UM Women in Science Program conference last year, point to the fact that the self-esteem of women students is actually lowered in college, while that of male students is raised. Despite objective records of similar performance and equivalent GPA's (3.6 for men; 3.5 for women) during four years of college, women's self-estimates of their intelligence relative to their peers diminished during the college experience, with a particular loss of self-esteem reported in the sophomore year.

Recent surveys of male and female graduate students in scientific and engineering departments at Stanford and MIT may shed light on what the problems are as students go on to more education. In essence, the surveys indicate that men and women respond differently to the pressures of graduate school and often have a different image of themselves and of their advisor's perception of them as graduate students.
In the Stanford study, graduate students in medicine, science and engineering were surveyed, with a 54% return and a total of 726 completed questionnaires. The major conclusion from an analysis of the data was that the women were indistinguishable from the men in objective measurements of preparation for graduate education, in career aspiration, and in measurable performance in graduate school. Women and men entered graduate school at the same rate. Typically, men scored higher on the Graduate Record Exam math section, while women scored higher on both the verbal and the analytical portions of the exam and had higher undergraduate grade point averages. The grade points of the male and female students in graduate school were essentially identical.

However, women and men differed significantly in their perceptions of their preparation for graduate school, in the pressures and roadblocks that they experienced and in the ways they coped with these pressures and roadblocks. While 82% of the men in the study reported being satisfied with their programs, 73% of the women did. 72% of the men felt they were doing as well as other students; only 61% of the women felt the same about their performance.

And in all the questions in the Stanford survey designed to elicit level of self-confidence in the academic setting, women students scored consistently, and in some cases alarmingly, lower than men. 30% of the women, versus 15% of the men questioned their ability to handle the work. 27% vs. 12% found criticism difficult to accept; 30% of the women vs. 57% of the men were confident speaking up in class; 33% of the women feared that speaking up would reveal their inadequacies, while only 9% of the men felt such. Fully 20% of the women, opposed to 6% of the men reported never having had major responsibilities within their research group. 13% of the women, as compared to 1% of the men, reported that the sex of their advisor had a negative impact on them. 40% of the women, and 30% of the men, reported having had some negative experience with faculty members; 20% of the women versus 7% of the men, reported experiencing some form of discrimination. And finally, 35% of the men compared to 24% of the women were confident of "making it" in their chosen field; 62% of the men, but only 51% of the women, anticipated an academic career. The study points out that white male students understandably benefit from the self-reinforcing confidence that "they belong." This study concludes that it is probable that male student self-identification with the predominantly white male faculty reassures them that graduate school is a step on the way to a productive career in science, and that many others with whom they can identify have done it before them. For women students, minority students, and many foreign students, the environment is clearly not as reinforcing.

Graduate students at MIT's School of Science were surveyed both by the Graduate School Council and by a presidentially appointed Committee on Women Students' Interests. The MIT surveys reinforced the results of the Stanford survey, with women students reporting more difficulty acquiring research skills and less adequate preparation for graduate school than the men. These surveys also showed that the issues affecting minority, foreign, and women students seem to be related to their differences from the majority, their feelings of powerlessness, and feelings of increased pressure and isolation. Another indication of this is that a significantly larger percentage of women than men students at both institutions reported that the environment was detrimental to their health.
If we hope to encourage more women to pursue their interests in the sciences, we must work much harder at the undergraduate and graduate levels. In educating them and preparing them for the future, we must try to help them succeed in breaking the feedback loop of lowered expectations, and lowered self-image, which leads to discouragement and loss of motivation. Elizabeth Ivey, writing in a recent article in the National Academy of Science's Issues in Science and Technology, suggests that this loop can be broken by constant, conscious awareness and interaction on the part of faculty, administrators and students. How? As a start, in designing interventions, we must, in addition to offering them good courses:

1. Give students access to role-playing experiences designed to enhance self-confidence and build independence, and provide exposure to the co-called "hidden agenda". This might include opportunities to engage in research and opportunities to present and defend research results in regular and active group meetings; opportunities to evaluate and criticize the work of others, verbally and in groups; and opportunities for dialogue and debate about scientific and technical issues as they relate not only to science, but to society as well.

2. Provide women students with role models and expose them early to the multiplicity of positions available in scientific and technical areas, and to the different and acceptable routes women have taken.

3. Address issues of marriage and family as they relate to the concerns of young women.

4. Publicly challenge colleagues who make inappropriate or prejudicial remarks about women students and their appropriateness in non-traditional careers.

5. Finally, and importantly, to guide us - we need to pull away from the lab bench, administrative desk, or wherever we are, to look beyond our particular disciplines to the development of modern science as a knowledge system. We can look to the gender metaphors that have shaped modern science so that the world has come to be divided into two parts: the "knower" (the mind) and the "knowable" (nature). In assigning mind a masculine character and nature a feminine one, hasn't scientific and objective thought, in effect, been characterized as masculine? Further, the very act by which the knower (male mind) can acquire knowledge (the experimental process) has been genderized. The very thought processes and intellectual posture involved in "knowing" - neutrality, objectivity, separation, power - are vivid images in the scientific milieu. And all of these attributes are traditionally associated with masculinity.

We don't openly say that women shouldn't do science anymore, but the language and metaphors we use daily to describe science tend to leave them as "outsiders." Don't we invoke sexual metaphors when we refer to the most objective sciences as the "hard" sciences (physics and mathematics) as opposed to the "soft" sciences (subjects like psychology and even biology)? When a female science student is referred to as "thinking like a man" is such a description flattering? Or might it strike at the heart of her concept of herself as a sexual being? In understanding the ways in which science itself has been influenced by unconscious mythology and gender associations, we can free ourselves of some of the constraints that have made science inaccessible and uncomfortable to so many people. One result might be that science will become more accessible and hospitable to the public as well.
By broadening the participation of underrepresented groups in science, we can also hope to broaden its scope and the problems with which it concerns itself. Not only does diversity guarantee intellectual vitality; it also helps provide protection against the concentration of special interests in science. (E.F. Keller, 1988) What I see is a coming together of disciplines around this issue; the traditional sciences, psychology, sociology, women's studies, the history of science, philosophy. All of these areas will contribute to the discourse. If we are to broaden the sciences, it will be from an interdisciplinary approach. I see national interest in this kind of an approach as an exciting development that is just getting underway.

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"Oh, yeah, I meant to ask you—how's it going for women?"
Kate in The Taming of The Shrew and Chaucer's Alisoun, the Wife of Bath, represent two of the most outspoken women in Medieval and Renaissance literature. Although Chaucer wrote "The Wife of Bath's Prologue" and "Tale" in the early 1390's and Shakespeare composed The Taming of the Shrew in 1593, the two main characters embodied in each have several similarities, although their differences, too, are readily apparent. Central to each of the works is a situation where these women, as well as the old hag in Alisoun's tale, can choose to take control over their husbands or to serve their husbands. All three instead promote a sense of mutuality in their marriages. Alisoun and Jankyn, Petruchio and Kate, and the old hag and the knight all share relationships which are mutual in that the people involved in the marriages respect each other rather than dominating one another.

Women in the periods when both Chaucer and Shakespeare lived were regarded as little more than objects, or at best, helpmates of men. During the 1400's wife beating was a common practice in England and regarded as the Christian duty of a husband as women were seen "....on the one hand as corrupters of men and on the other as little more than chattels, as a great deal less than human beings capable of fine intellectual and spiritual attainment." To reinforce this type of belief, deportment books such as The Book of the Knight of LaTour-Landry and The Goodman of Paris were published. The deportment books, which are similar to the book out of which Jankyn read the stories of the evil wives to Alisoun, emphasized "the husband as a father-god, all-knowing, all-powerful, generally benevolent, despotic; the child-wife's only task is to keep his honor and estate by practicing absolute obedience." Both books stressed that young girls especially, should understand their duty to care for their husbands and to accomplish this they must be patient, obedient and dutiful, and must never gossip about or reprimand their husbands publicly.

By the Renaissance, the role of women in society had not changed much from Chaucer's time: "The ideal woman in the 17th century was weak, submissive, charitable, virtuous and modest." Women's duties were to bear and raise children, to perform housekeeping tasks, and at all times, to remain submissive to men. "Woman was intended to act as man's helpmate." Once married, women ceased to have a legal existence. For instance, they could not dispose of property themselves as they had no legal rights. A woman could be treated the same as an animal as "The civil law said that a husband could 'beat her violently with whips and sticks.' It was permissible to thrash a woman with a cudgel but not to knock her down with an iron bar."

In light of women's status, especially when married, her only way of striking out against her position in marriage and in society was through verbal means. Women's verbal power was threatening to men as:

The female tongue is coupled with the ever present threat of female domination in the home. The woman
with the sharp tongue breaks the social order: she is strictly disorderly. Discordant, disruptive, unruly, she threatens to sabotage domestic harmony which depends upon her general submissiveness.9

Men had a great fear of being dominated by their wives either physically or verbally since they would be ridiculed by society: "The shrew-ridden husband was always a figure of ridicule and contempt in literature; his abdication of authority was resented by other men, who feared the consequences of letting women acquire the habit of command."10 In what was known as a skimming ride in the 16th century, men who were beaten by their wives were paraded through the street often sitting backwards on a horse in order to publically shame them.11 The taming of a shrew was thought to be in society's best interests. Many shrew taming tales existed during Shakespeare's lifetime. One of the best known tales was "The Wife Lapped In Morel's Skin" which is

The tale of a shrew who is tamed when her husband drags her into a deep cellar, tears off her clothes, beats her bloody from head to toe with a birch rod, and wraps her body in the salted hide of a Morel, a horse he has killed for that purpose. When the salt in her wounds revives her and her husband threatens to keep her in Morel's skin for life, the wife vows eternal submission.12

It is very likely that Shakespeare did read Chaucer's "Wife of Bath Prologue and Tale" as "The spirit of the Wife of Bath broods over bourgeois marriages in Renaissance Literature."13 The many parallels in the two works indicate this as well. The major similarities between Kate and Alisoun are that they are both outspoken, both undergo taming experiences, both are compared to another character in their respective works, and, finally, both accomplish something which they desire. Several distinguishing features, too, are evident between the two characters. However, in both The Taming of the Shrew, and "The Wife of Bath's Prologue and Tale," situations arise where Kate, Alisoun and the old hag are each given the choice of either taking mastery over their husbands or serving their husbands. Although, on the surface, their choices may appear different-Alisoun and the old hag seem to obtain mastery while Kate subjects herself to servitude-this is too simplistic a view of what is happening in each of the works. Upon closer examination, it is evident that in each of the cases that the relationship between husband and wife is one which is mutual rather than one person dominating or being submissive to the other.

At the end of The Taming of the Shrew, Petruchio makes a bet with Hortensio and Lucentio that they each summon their wives and whomever's wife shows up wins. Kate is the only wife to appear. Kate's appearance does not demonstrate that she is a submissive wife; rather, it illustrates that she has learned to understand Petruchio and his games and is in fact acting as his partner when she appears: "In giving Kate the opportunity to refuse him before others, Petruchio offers her momentary mastery over him; here...Kate, by not taking it, shows her mastery over herself and her understanding of their right
relationship." At the end of the play their "right relationship" is one of mutuality. In order to show this evolution it is necessary to look at the progression of the play.

From his first meeting with Kate, Petruchio has manipulated language for his own purposes such as when Kate is defiant toward him in Act II, scene i, and he states:

'Twas told me you were rough, coy, and sullen,
And now I find report a very liar,
For thou art pleasant, gamesome, passing courteous,
But slow in speech, yet sweet as springtime flowers.

(II. 245-48)

He uses this opportunity to compliment her and contradict what others have said. However, as the play progresses, he finds his manner of speaking and shrew taming are not transforming Kate. This is exemplified in Act IV, scene iii, when Petruchio denies Kate a cap. She tells him, "Why sir, I trust I may have leave to speak./And speak I will. I am no child, no babe" (ll. 71-72). At the end of this same scene, Petruchio realizes his taming tactics are not working and comes out and says exactly what he wants Kate to do,

Look what I speak or do or think to do,
You are still crossing it. Sirs, let't alone.
I will not go to-day, and ere I do,
It shall be what o'clock I say it is.

(II. 189-92)

Hortensio realizes what Petruchio wants Kate to do and says to Kate, "Say as he says or we shall never go (to Kate's father's house)" (l.11). Finally, it is at this point, on the road to Padua that Kate tells Petruchio, "I know it is the moon" (l. 17) after he insists calling the sun a moon. Kate has joined Petruchio in his game as she is willing to give in to Petruchio's desires to please him. "Kate now seems more like a partner in the game rather than an object used in it. She participates with wit and detachment, agreeing that 'the moon changes even as your mind.'" The weather turning to spring and the green imagery serve to support Kate's transformation as it mirrors the transformation of the earth from winter to spring. She shows she can play Petruchio's word games as well as he does, as she describes Vincentio as a "Young budding virgin, fair and fresh and sweet" (l. 36). The mutuality of Kate and Petruchio's relationship emerges as the play proceeds as demonstrated in the kiss scene in Act V. Kate is reluctant to kiss Petruchio but eventually does "Nay, I will give thee a kiss. Now pray thee, love, stay" (l. 136). Petruchio, in return, agrees to stay to see what will happen between Bianca, Baptista and Lucentio as Baptista has just found out that Bianca and Lucentio have been secretly wed.

Kate, in coming to Petruchio in the last scene and stamping on her hat, demonstrates that she is a partner in Petruchio's game. As can be seen by her coming and by her speech, Kate's responses show her respect for her husband as she did not have to come to him in the first place, and, second, she did not have to give the type of speech which she does when answering the question of what duty women have to their husbands. Upon close examination of Kate's final speech, it is evident that it is not a speech of obedience as the 16th century audience (and
even some people today) might have believed. Rather, it demonstrates Kate’s thoughts about the roles in marriage for men and women and thus shows her commitment to Petruchio. She states of the husband’s role:

Thy husband is thy lord, thy life, thy keeper,
Thy head, thy soveryn; one that cares for thou
And for thy maintainence....
(ll. 151-53)

and explains the wife’s role as:

But love, fair looks, and true obedience-
Too little payment for so great a debt.
Such duty as the subject owes the prince,
Even such a woman oweth to her husband;
(ll. 158-61)

In the next part of her speech, Kate states, “I am ashamed that women are so simple” (I. 166). At this point, Kate is not making a generalization about her sex, but rather directing her comments at Bianca and the widow who did not come when summoned. As Kate says to them, “Come, come, you froward and unable worms” (I. 174). “Is Kate really saying that a disobedient woman is a ‘foul contender rebel’ and a ‘graceless traitor?’ Partly she is because she is specifically addressing two women, Bianca and the widow, who have been ‘disobedient’ and who seemed to have got the upper hand by an unpleasant kind of deception.”16 Finally, Kate commits herself to Petruchio in her speech as she states,

And place your hands below your husband’s foot,
In token of which duty, if he please,
My hand is ready, may it do him ease.
(ll. 182-84)

Immediately following her speech, Petruchio cries, “Come on and kiss me, Kate!” (I. 185) demonstrating his affection for her and thus reciprocating her speech with his love. Both giving and receiving is evident in Petruchio and Kate’s marriage. Petruchio trusts Kate enough to respond to his summoning her, and in response, Kate comes, thus demonstrating her respect for him which is again echoed in her speech. They are sharing in a mutual relationship in which domination and submission do not play a part. As David Daniell states in "The Good Marriage of Katherine and Petruchio," "I am suggesting that a special quality of mutuality grew between Kate and Petruchio, something invisible to all others in the play and sealed for them both by Kate’s last speech."17

The Wife of Bath is put in a situation similar to Kate’s as she is given the chance to obtain dominance over Jankyn. After being hit by Jankyn for tearing out pages in his book, she can either just lie on the ground and be subservient to him or take control and act against him. Alisoun chooses the latter; however, she eventually establishes a relationship of mutuality with him. After Jankyn hits Alisoun, he believes that she is dead, "And with his fest he smoot me on the heed/That in the floor I lay as I were deed" (ll. 795-96). The Wife of Bath
accuses him of murder and thus he promises that, "As help me God, I shall thee never smyte" (I. 805). When he bends down to kiss Alisoun, she gets her revenge as she hits him again, "And yet eftsomes I hitte hym on the cheke" (I. 808). After Alisoun recovers, Jankyn gives her governance over him and his land as well as burning the book about the evil wives. The Wife now has complete control over Jankyn, "And whan that I hadde geten unto me/By maistie al the sovereignty," (II. 817-818). However, she does not use her control to force him into a subordinate position. Instead, she discusses that they stopped fighting and that:

God helpe me so, I was to hym as kynde
As any wyf from Denmark unto Ynde,
And also trewe, and so was he to me.
(II. 823-25)

Their relationship is one of mutuality as each one regards the other with respect and does not try to dominate the other. This demonstrates that, "Dame Alice believes most assuredly that mutual deference between spouses, unforced by claims to mastery, female or male, is the ground of marital bliss."

In "The Wife of Bath's Tale," the knight rapes a maid and must find out what women most desire in order to save himself. The outcome of this tale results in a mutual relationship between the old hag and the knight, further reinforcing the Wife of Bath's desire for mutuality in marriage. This is a vital connection between the prologue and tale as often "Important in spite of is left out: that of the resultant equalitarian relationship at the end of the tale (II. 1230-56) which elaborates on the vital equilibrium established in Alice's last marriage to Jankyn (II. 811-25), if a rough equivalent between Alice and the hag is assumed."

At the end of the tale the old hag is given the choice of transformation. She can either remain old and ugly and stay true to the knight or she can transform into a young maiden and thus the knight must risk her infidelity:

To han me foul and old til that I deye
And be to yow a trewe humble wif,
And nevere yow dispease in al myn lyf,
Or elles ye wol han me yong and fair,
And take youre aventure of the repair
That shal be to youre hous by cause of me,
Or in som oother place, may wel be."
(II. 1220-1226)

Originally, she had posed this choice to the knight but, knowing what women most desire, he told her to choose:

My lady and my love, and wyf so deere,
I put me in youre wise governance;
Cheseth yourself which may be moost plesanace
And moost honour to yow and me also.
I do no fors the wheither of the two,
For as you liketh it suffiseth me.
(II. 1230-35)
He has given her control as she states, "Thanne have I gete of yow maistrie" (II. 1236). She chooses to become a young woman. Much of her choice was based on the fact that the knight left the choice up to her, thus acknowledging that he knows what women most desire. Since he recognizes this, she, in turn, wants to please him by becoming young:

And whan the knyght saugh verrailily al this
That she so fair was and so yong thereto
For joye he hente hire in his armes two.

(II. 1250-52)

The tale also states that the old hag thereafter, "obeyed hym in every thyng/That myghte doon hym pleasance or likyng" (II. 1255-56). They then lived happily ever after. The marriage between the old hag and knight shows a sense of understanding. He knows that she wants control and he gives it to her. In return, she respects his wishes in her actions: "By his (knight’s) full recognition of her 'otherness' he is rewarded by her free acceptance of him. Thus in the mutual recognition of the other, in each giving to find that the giving is taking, in this lies the ideal love-marrage relationship. This is the true moral of the tale."20

The last five lines of the tale are an important indication that Alisoun does seek a mutual relationship although they state much the opposite. Alisoun has exposed her belief in mutual relationships and realizes this; thus, she adds at the end of the tale:

...And Jhesu Crist us sende
Husbandes meek, yonge, and fressh abedde,
And grace t'oberbye hem that we wedde.
And eek I pray Jhesu shorte hir lyves
That wol nat be governed by hir wyves.
And olde and angry nygardes of dispence,
God sende hem soon verray pestilence!

(II. 1258-1264)

She hastens to add this to the tale as she has moved from her initial emphasis in the prologue of women gaining sovereignty over their husbands to advocating relationships which are mutual in kind at the end of the prologue and in the tale: "At the end of the tale Alice is suddenly aware she has revealed herself. So she adds the last lines about those who aren't governed by their wives."21 This attempt at a cover up shows Alisoun as wanting others to think she has "maisterie," but revealing her true desire to have a mutual relationship, as she demonstrates in her marriage as well as her tale that mutuality in relationships is what she believes is most important.

As demonstrated by Kate and Alisoun's actions in situations in which they can either obtain dominance or subvert themselves to obedience, each of them, despite their differences, choose to involve themselves in relationships embodying mutuality. Although both have been termed shrews by their respective societies, they certainly do not assert the primary quality of shrewishness, as they do not seek to exert dominance over their husbands. Both, instead, defy the
standards of their time in their individual behavior which leads them to develop relationships that exceed the standards of their time by not fitting into the normal societal mode of female subservience to males: "Their dance of life has joined them in trust and has re-drawn the battle-lines: not shrew against bully, nor female against male, but vitality against mechanism, fluidity against rigidity, wit and spirit against the letter...." 22 By not harboring individual desires in marriage for dominance, both move to a higher plane of mutuality in their partnerships with their husbands.

3Carruthers, 212.
5Stone, 138.
8Whittock, 121.
11Jardine, 112.
12Woodbridge, 202.
13Woodbridge, 189.
17Daniell, 28.
20Whittock, 127.
21Shapiro, 136.
Gender and Race: Issues Facing Women in the Work Force
by
Susan D. Brenneman, '91

People have often said that "you can't judge a book by its cover," but what they are finally beginning to realize is that this does not just pertain to books. The metaphor can be extended to encompass human beings—especially women—in the area of sexual inequality dealing with employment opportunities and the problems faced by women in the work force.

Through various public resources, such as the media, women are frequently portrayed in the traditional "feminine" roles and stereotypes of being essentially "barefoot and pregnant." This is illustrated by our current ideas about socialization and our espousing of a specific image of the "typical family" based on the 1950's model found in television programs such as "Leave it to Beaver." These stereotypes and ideas concerning women are very detrimental to the development of the potential of women in this country through employment and occupational opportunities.

Liberation from sexual discrimination is needed for several reasons. The first need is to eliminate any false stereotypes; the second is to provide equal pay, benefits, and opportunities for women; and the third is to utilize the potential ideas and achievements of half of the population. It is important to recognize that all people, no matter what their sex, race, or sexual preference, have the right and potential to be useful, productive, and equally important members of society. Therefore, women must be given the chance to prove themselves by allowing them to take risks, make decisions, and succeed.

In contemporary American society there exists a great deal of inequality, as far as employment opportunities are concerned, between men and women. This stems primarily from differing gender roles and gender stratification. Women are expected to stay in the home, take care of children, do housework, and be passive and nurturing, while men are out in the work force, building a career, and exhibiting more aggression and "machismo"—a Spanish word denoting maleness or masculinity and a conspicuous display of the qualities and attitudes that are considered to be characteristically masculine. Women are also seen as being subservient to and dependent upon men both economically and socially.

This whole issue, according to Margaret Andersen, is definitely something that needs to be changed, especially because of the current statistics involving comparable worth for those women in the work force. For example, she states that, "Although women constitute over 40% of the total labor force, they earn sixty-two cents for every dollar earned by men." If housework is included in the definition of productive work, "Women work longer hours every week than full-time employed men" (1988:7). In all occupations, even those where women predominate, women receive lower overall incomes than the few male workers, and they continue receiving lower salaries in areas that were traditionally male dominated (Benokraitis and Feagin 1986:139).

There are many theoretical frameworks that attempt in different ways to explain the origins, perpetuation, and possible methods of changing any existing sexual inequality. Each of these frameworks provides a different perspective and
explains some phenomena better than others. Although none of them is literally wrong, some apply more clearly to certain situations.

A materialist sociocultural perspective, for example, provides a concrete analysis of economic reasons for the oppression of women. According to this framework, those who own and control the means of production possess the main sources of power in society, and, thus produce and reproduce structural patterns of inequality.

A materialist also believes that the economic system both creates and supports the ideology of a culture. The dependence of women on men in contemporary American society is justified by an ideology which stresses that women's work is not real work, and that women are a useful supply of cheap labor. Religion also serves to reinforce the system because of the subordination of the female characters and images.

Another major framework is an idealist sociocultural perspective. Idealists believe that the ideology of a culture shapes its social institutions and social structure which, in turn, shapes the techno-economic aspects. Cultural mores, folkways, and laws are addressed and are considered to determine the specific responses to any given stimulus.

This theory exhibits deontological beliefs by stating that all actions, behaviors, and judgements are based on standards or rules. Every culture has an ideology which determines actions by influencing emotions and personal standards, and sets standards for acceptable behavior.

According to an idealist analysis, the roots of the sexual inequality problem are deeply founded in myths, tradition, values, beliefs, and symbols. For American society, this means that the myth that all women have a nurturing nature and the beliefs that a woman's place is in the home or that a woman is incapable of surviving in the business world because of her softness and "irrational nature" are the cause of the perpetuation of the problems encountered by women trying to enter the work force, as far as employment opportunities are concerned.

Each of these theoretical perspectives has implications for how change may be brought about in gender meanings, roles, and hierarchies. Some materialists believe that the solution would be to install socialism. They think that socialism, in the sense of collective ownership, responsibilities, etc., erases class division which then, in turn, eliminates inequality.

The idealist believes in changing and modifying the existing ideology by asking ultimately subversive questions. It is also necessary to make ethical, as opposed to pre- ethical, decisions in order to question the Weltanschauung or general ethos.

In order to contemplate change in the sexual inequality in women's employment opportunities, it is necessary to examine both the materialist and idealist frameworks. The best framework would be a combination or synthesis of the two simply because, in order to successfully change the ideology of a society, the social and techno-economical structures must be changed and vice versa.
After all, responses and ideology are directly related cause and effect factors that work in both directions. Therefore, because of the cyclical nature of human thought and response, both areas must be attacked to eliminate the myths surrounding women in the work force and people's acceptance of these myths.

Today, America's new and changing conditions dictate new habits, institutions, and policies that will hopefully eliminate discrimination from the workplace. This will enable women to earn enough to stay out of poverty and stay in the mainstream of society with or without men's support; stay off welfare; and promote new and more flexible work schedules and facilities for child care (Bergmann 1986:5).

As women's behavior and positions change, men's are also changing. Some of the men are taking a more active part in the daily care of children. However, male contributions to the financial support of their children is dropping (Bergmann 1986:4). This is causing the burden to be placed more and more on women, and this is where a great deal of the problem comes in.

The social and cultural diversity among various racial and ethnic groups is mirrored in the labor market experiences of women. Historically, Black and other minority women are more likely to work than white women. However, between the years 1975-1984, the labor force participation of white women increased more rapidly than that of minority women. In 1984, there was very little difference in the participation rates--53 and 55%, respectively. There was also a rapid increase in the participation of white women age 25 to 49 in the labor force (U.S. Department of Labor, Office of the Secretary 1985:13).

People of color were brought to the United States for the sole purpose of working. Therefore, little or no attention was given to their family life, education, culture, or political rights. The exploitation of their labor and the denial of their rights were justified by the racism of the eighteenth and nineteenth centuries. No "family wage" existed for Black, Latino, and Asian men while this privilege was available to native born white males and many white immigrants. These privileges were not only denied to people of color, but they also supported patriarchal families and gave white women a level of protection (Lefkowitz and Withorn 1986:101-102).

Women of color often had to take paid employment in order to bring wages into the household; however, they entered a market full of both gender and racial restrictions. The only jobs available to them were low paying jobs such as household work. These women soon learned that race and sex discrimination would always be a part of their lives. Job ceilings and other types of barriers have also operated well into the twentieth century. These were designed to keep minority women out of "traditionally white women's jobs." To these women, their wages were essential to the survival of their families, but they would still face many difficulties in escaping from the grips of poverty (Lefkowitz and Withorn 1986:102-103).

Despite some advances, minority women are more likely than white women to be in low skilled, low wage occupations. Even when minority women are fully employed, their earnings continue to be lower than those of white women or minority men. And yet the employment rate for minority women tends to be
higher than that of white women and minority men. Women of color also are more likely than white women to be in the labor force as working wives, working mothers, and/or heads of households (U.S. Department of Labor, Employment Standards Administration 1974:1). This racism is directly related to patriarchy and class structure in that it favors not only the males, but the white middle class as well.

All of the before-mentioned problems seem to stem from one of two things—our ideological system or our social structure and its techno-economic features. In most cases, it is a combination of the two, thus making the situation more easily explicable from both an idealist and a materialist perspective. The two are dependent upon each other and function in a cyclical fashion.

In the 1950's, it was traditional for women to stay in the home. As women began entering the labor force in increasing numbers due to economic necessity, they perpetuated the structure of the male dominated economy by accepting low-paying jobs in female dominated occupational categories, thus failing to challenge the ideology which encouraged women to remain in the home.

Certainly no society can correct all the problems and eliminate all forms of discrimination, whether it be racial, ethnic, gender, or by class. There are some things, however, that can be done to help soothe some wounds and work toward a better employment environment for all involved.

The first and easiest thing to do is provide education. Educate people on the differences and points of commonality between genders, races, classes, etc. This is important in order to reach an understanding with and about the person one is dealing with. Effective communication is not possible without an understanding of the other person and their beliefs and background because of the vast cross-cultural differences in societies today.

Second, employers should provide social benefits, such as child care and maternity/paternity leave, for anyone desiring them. Providing fathers with the opportunity to take child care leaves would be a big step toward a better division of nurturing duties.

Third, on the job or in the classroom training should be provided for all employees. This will eliminate discriminatory practices by providing everyone with the necessary skills and information for the job.

Fourth, and finally, is more androgynous socialization. This will take time, probably generations. People have to learn that it is alright for men to show emotion or for women to be aggressive. This could also push more women into typically male dominated professions and males into female professions. This would hopefully eliminate the need for token employees, also, because everyone would be a valued and needed employee and a unique, but essential, human being as far as the employer is concerned.

Through this androgynous socialization, it may be possible to alter some of the structures that perpetuate or encourage this kind of sexual inequality. If society can be taught to view women's traditional work as important and if women can eliminate some of the power and control that men have over them, women
may be perceived as being more equal. However, in order to do this, some of the basic premises of our capitalistic and patriarchal system must be altered.

In any event, the solutions must address the underlying facets that create and maintain the problems faced by women in today's society. Solutions need to be found to eliminate the undervaluing of home work and care giving, and to expand and improve public programs and develop models for empowerment and political organizing that will allow women to use their leadership power and potential without alienating male allies (Lefkowitz and Withorn 1986:264).

All of the above will work from either a materialistic or idealistic standpoint to correct the various aspects of gender stratification, race discrimination, and the problems faced by women in the work force. Some may be easier to implement than others, but, if people have a desire to eliminate discrimination and make our society "equal" in as many aspects as possible, then I believe these ideas can be a productive start in the proper direction.

What must be remembered is that, in this country, there is a necessity for both equal rights and social rights and they must exist together. Women must have the right to procure any job and get paid the same as a male would in the same position. However, what good does it do a woman to have the job she wants but no maternity leave? How is she supposed to raise a family? Also, theoretically, women may be entitled to equal employment opportunities and equal pay, but these rights must be enforced and practiced in conjunction with social benefits such as maternity leave and other support systems. Simply put, equal rights are clearly not enough. This country needs to stop talking about and start acting upon the necessary social rights so that women can take full advantage of their "equal rights."

Women have made many advances, but the elimination of the problem has not yet been completed. Education is a start, but it is not sufficient to combat all of the discrimination occurring in today's society. Reform must be deeper, and the awareness of those involved must be heightened in order to successfully work to improve the current problems facing women in the work force of contemporary American society.

REFERENCES


Note: This is an excerpt from a larger paper, entitled "Sexual Inequality: The Problems Facing Women in the Work Force." The complete paper can be found in the Women's Resource Center or the Sociology/Anthropology library. All cited sources in the paper can be found in the Denison University Library.
"I think I will die this time; I am far worse than the other times. Please dear, fetch me some more water, and then I must look at my will."

I refilled the pitcher of water and placed a fresh cool cloth on Lady Anne's forehead that was burning with a fever. "I shall never be able to bear such pain as you do so admirably my lady," I gasped, feeling fear and anxiety for my aunt. "I will never marry and bear children!"

"But you must Jane. A woman's life is spent in making a home and caring for a husband and bearing his children. Even though I am in pain now, the greatest of my joys in life has been being a mother, for that is God's purpose for us. God gave us this cross to bear when man was cast from the garden of Eden, and no pious woman should attempt to displease God by not following his commands.

"Just as my mother bore me, so did your mother bear you, and so you and I were born to have children also. What is woman's purpose then if she is not to bear children? She may not engage in trade on her own unless she be a widow and that means she has already been married and had children; since the Reformation, a woman cannot become a nun in this country and marry God; and a woman would bring great shame upon her family if she refused to marry, choosing to be a spinster instead. Also, think child, about what life as a spinster would really be like: it would not be a life of ease and contentment. You would forever live with your parents or relations who would pity you and make you work for your keep. When your parents died, you would be at the mercy of your brothers and sisters' charity to take you in. But that is not the way to live when you can have a family and house of your own and fulfill God's purpose for you. Those women who refuse to marry or who marry for love or money are women who bring disgrace upon themselves and their family, and should not be admired or imitated.

"Yes, the life of a woman involves many crosses to bear, but do not judge my entire life on how you see me now. I have had many trials in life, but I thank God for each one of them, for I have learned each time to trust in God more and more to follow his path. You are young child and have not experienced half of life yet, so listen to my story and learn from it.

"I was born early in 1562, practically another world from this one. Queen Elizabeth was newly on the throne, and every one was beginning to love her. After the Northern Rebellion peace came to the north for a time. As usual I was sent out to one of our tenants to be nursed. We always stayed close to Mrs. Spratt, who was my early nurse as well as my brother Andrew's. She was a very virtuous woman, especially for someone of her station. My mother often told me how extremely important it was to find the right sort of woman to nurse your children. I also remember my mother telling me when I was first with child that I had been the easiest child for her to bear, and that I should have good luck with my children. As you can see it turned out just the opposite in my case, but never mind that. Child bearing is not always this hard, and I would never have wished to be barren."
"When I was a young girl there was one book in particular that I hoped my married life would be like - it was so wonderful. The man saw the woman at court and began to woo her in the most sweet and complimenting ways. Then after their marriage he took her to his expensive manor and they had many children. She often spent time at court, and had many friends to visit and parties to attend. She read plays and romances just as I did, and dressed according to the height of fashion. The wife obeyed and cherished her husband until his death. I thought it was the most wonderful story, but everyone told me I was foolish. I knew that my family was not of the class to be accepted at court, but I always thought that if I could do anything, I would choose to go to court, wear beautiful clothes, meet a handsome man and live happily ever after.

"When the time came for me to marry, my father warned me that times being what they were, he would not be able to give me as large a dowry as he had once thought. I would probably have to settle for a younger son, but he would make sure I was connected with a good family. Also, he told me, I would not have to consent upon being presented to a man unless I liked him. With only this small information, I resigned myself to wait, although anxiously. I used to fear that the worst possible man, not at all like the handsome gentleman in the plays, would be the only one my father could negotiate with, and that I would be forced to marry an old man. In the ensuing months sometimes I would catch snatches of conversations between my brothers, uncles, and father as they were discussing one man or another and his prospects. It frightened me that I could hear my future being planned and yet, I had no control over it all.

"My father soon announced though that he had a man he wanted to present to me. His name was William Savile, and he was a third son of Sir John Savile of a small branch of Saviles in Maltby, south of York. My brother Thomas had met him through business there. He had been trained as a lawyer, was making a success of himself, and was promised to get a position with the Council of the North some day. My father seemed well pleased with him, and told me that I should be also.

"William Savile, an esquire, seemed a very pleasant man when I first met him, and I was not displeased with him. He addressed me with complete warmth of feeling, seeming not displeased with me also. I decided not to discourage his attentions, and soon he came to visit very often. As I got to know him better, my fears and doubts about marriage were cast aside, and I even began to forget my image of the perfect knight at court who would woo me. Actually, William was not so different from my ideal man; he was handsome, strong and steady, kind, and had great experience with the world.

"During those months of negotiations, we came to love one another. Sir William convinced me that all his affections were settled upon me, and I on my part made it clear that I felt the same way. His visits were wonderful. I sat with my needlework and listened to him tell my father and brothers stories of his court cases from all over the area.

"We were married that year and went to live with Sir William's family in Maltby. My father had settled on me a dowry to be given over to my husband in payments each year until we settled into our own house. My parents told me
before leaving how pleased they were with the match, and that I should always be grateful to them for arranging it, and of course to my husband for taking me. My mother explained that now I must be forever a dutiful and faithful wife to Sir William, and cherish him always even when he would hurt me. It was up to me to make our marriage strong.

"Our first two years of marriage we spent with the Saviles in near harmony. I came to love Sir William with all my heart, and my affection for Lord and Lady Savile grew beyond that which I felt for my own parents. I was allowed much more responsibility, and had status and contacts as a married woman that I had never been granted at home as a child. His sister Mary however, was a constant cross to bear in those days. She was just preparing to marry herself, and was betrothed to a very rich baronet. She looked down on the fact that I had married Sir William, a third son, who in her eyes would never have a hope of a future. Mary is one of those women who have become totally enamored with riches and fashion, to the detriment of all virtuous women who then acquire the label of vanity.

"As Sir William's business grew in importance, he was away from me much more of the time. At first I was very lonely, especially with Mary pointing out that Sir William would always have to work that hard simply to provide for us. Lady Savile however eased my sorrow by leading me back to the contemplation of God. I began to put down my plays and romances and pick up the Bible and other religious readings. Soon I found that I was pregnant, and I began to prepare for the birth. Mary constantly pointed out that we would be poor now that children were on the way, and that I could no longer dress in fashionable clothes with my huge ugly stomach. I prayed to God for strength during the pregnancy and for Mary to be settled in marriage as soon as possible.

"Lady Savile was very helpful during those months as I marveled at God's work inside me. I was kept on a strict diet of no salty or spicy foods, and kept away from loud noises, frights, or smells. I was so nervous about what I should do and not do, but all through it Lady Savile was there to give sound advice. Sir William had gone to York on special business before William was born. Just as my time was drawing near, there was a chance that Sir William would be able to arrange the lease of crown lands in a huge land deal, so he had gone to monitor these proceedings that would prove to be a boost to our standing.

"Thus, I felt very alone without him being with me, even though I had plenty of companionship. I even spent hours composing many letters begging him to come home, but realized that for his business it was more important for him to stay there, and I tore them up. In the end however, Lady Savile and the midwife delivered me of William with hardly a problem. Although I had never felt such pain in my life, I was overjoyed to have produced a healthy son and to be carrying out God's plan.

"A year passed, and I had another child. The girl only lived for eight months before she died. I blamed myself for not taking better care of myself, and for not taking the care to find a wet nurse as good as the woman to whom I had sent William. When William had been born, I had sent him to a reliable local woman that Lady Savile had recommended. William had thrived on her milk, and had just been weaned because the woman wanted to become pregnant again. I could not take
my child to a woman who was with child herself, because she would have poor milk. I decided to look for a woman closer to our newly acquired property where we would be moving within the next year. Sir William had heard of a woman through a tenant, and so without interviewing the woman as to her character and situation, the child was sent there. I believe it could have been her milk that poisoned my child. In my grief, I resolved never to take any of my children again to a woman I had not checked into carefully. I thanked God again that William was growing strong and healthy.

"I had the hardest time initially in being able to get the servants to do what I wanted them to do and in the way I wanted it done. I felt meek and unsure, but with continued correspondence with Lady Savile I soon learned that this would only assure me failure in being a good wife and housekeeper, which was to be avoided at all costs. The food would be mediocre at best, things would not be cleaned and in order, and other things like the ale would not be made on time or correctly unless I took a firm hand early on. This I realized would be terribly displeasing to Sir William, especially since he had worked so hard to bring us to our present position, and it would also reflect on my ability as a wife. I then settled into the business of being a pleasing wife to Sir William. I soon bore our daughter Margery, who lived and prospered, and I thanked God that we now had two healthy children.

"Once we were settled in, Sir William went back to his work. By now his cases were taking him to York more often and even to London, and he was away for longer periods of time. At first I missed him terribly and spent my time worrying over every detail of the housework. I was responsible for a great many things: all of the tenants and their problems, collecting the rents, overseeing our own fields, dealing with the businessmen in town to sell our goods, besides taking care of the house, and seeing to the children. Keeping up my correspondence and devotional reading were other things that had to be done. Life was busy, but it was good in those early days, and everything in life was a fresh challenge. William was soon to begin lessons, Margery was still at the wet nurse, and I was pregnant again. We were prosperous and so were our tenants.

"I slowly began to meet the local merchants and gentry through my dealings at the market. Gradually I was pulled into the community by participating in activities, fairs, and holiday celebrations. Our town was, as it is today, simple and very traditionally minded. That first year I decided to open the manor up to all, and start a new tradition. I had the whole house decorated and a feast for all to enjoy, with music and dancing. I hope it is something that Sir William will continue after I am gone because I think the people really enjoy it. I always attended the Spring Fair and became a godmother to several children a year. Gone were the carefree days of reading romances and doing needle work by the hour.

"During those hard working years I lost two more children, one in an early miscarriage and the second just before it was due to be born. Despite the special remedies that the midwife gave me throughout the second pregnancy, including special baths and mixtures that I let steam into my womb, nothing could stop God from carrying out his will. Sir William was also disappointed, but not half as much as I. I felt that I had failed Sir William, and that I would be a useless woman in the future. I then reached out to God in the hope that he would
bring me strength, and keep me from my sinful and selfish thoughts. Messages from the Christian people around me helped to restore my steadfastness in the Lord.

"It was just when I seemed, to myself, to be gaining strength with God's help that I noticed that one of the servant girls was pregnant. I inquired as to how she had gotten in her condition. She was so evasive about giving me an answer that I got very uneasy and finally she admitted that it was Sir William's. My heart was broken. Besides not being able to produce children, I could not satisfy my husband. My grief doubled as I made arrangements for the girl's child to be taken in by a tenant family, and for her to find employment in a new house. Sir William assumed that my deep melancholy was due solely to my miscarriage and offered to take me to York to rest and relax. It was just before winter then, and the thought of spending a cold winter out in the lonely dreary countryside did not agree to me at all in my condition. I accepted his offer. What else could I do; a wife must turn a blind eye to such things. I had never thought that my mother would be right, and that Sir William would hurt me so deeply.

"That winter in York was pleasant after all. We rented Lord Werney's house, and soon my grief began to subside. We saw many plays and dined at friends' homes quite often since Sir William was so well known for his business in York. I had come to terms with my sadness, realizing that it was pure selfishness on my part. It was God's will that these things had happened to make me a stronger Christian, and furthermore it is a woman's lot to bear such hardships in marriage. I determined that I would be stronger in the future, and that I would always respect my husband. My illusions about marriage were broken however - I guess I still had been living in my dream of the perfect man and the perfect marriage. So, I followed the advice my mother had given me before I married. I bore my pain silently and loved Sir William in spite of it all. I prayed to God for increasing strength and another healthy child.

"We left York to come home this spring. I felt that God had indeed been watching over me and Sir William, for I was soon pregnant and Sir William had just been given the title of Knight. I was very pleased with his rise in status, as was the whole family. I was also sure that this child would survive. That is why I called you to come to me to help me in this birth, Jane, so that nothing would go wrong this time. But, I see that my best plans were for nought. I have done my duty, however, and with God's help I shall soon join him in heaven and my children will grow up strong and healthy without me.

"So, Jane I have told you the ordinary life of a simple but pious woman. I will not pretend to you that your life will be much different; life for a woman is hard usually. But, do not think it is an awful penance either because it is easy to do hard work in the service of God. Do not be afraid to do as the Lord our God commands of you, for he will reward you for it.

"Now let me rest a bit, but before you go let me see my will once more. And promise me Jane that you will comfort my children when I am gone."

I went to go find her papers, and when I came back Lady Anne had closed her eyes to rest for eternity. I prayed to God that she was at his side in heaven.

The End.
GUIDELINES FOR SUBMISSIONS
TO THE DENISON WOMEN'S STUDIES NEWSLETTER

WHO MAY SUBMIT A PIECE FOR PUBLICATION?

Denison students are especially encouraged to submit their work to the newsletter, although pieces by faculty, staff and others affiliated with the university are also welcome.

WHAT TYPE OF WORK IS APPROPRIATE FOR SUBMISSION?

Essays, fiction, poetry, artwork and photography which involve one of the following are appropriate: use of a feminist perspective; use of gender as a primary category of analysis; or commentary on a women's issue.

The primary goal of the newsletter is to showcase work done at Denison for Women's Studies courses or which has been influenced by the discipline of Women's Studies.

The range of appropriate topics for submissions is quite broad. Past newsletters have featured portions of scholarly papers written for classes on topics as divergent as the double day, heterosexism, women in Japanese society, eating disorders, etc. Personal accounts have been featured as well, and past examples of these types of submissions include a description of the experience of undergoing breast reduction surgery and an account by a Denison woman student who was raped.

WHY SUBMIT YOUR WORK TO THE NEWSLETTER?

It affords the opportunity of sharing your ideas with others both on and off campus, it showcases your work in an attractive format, and it gives you a publication to list on your resume.

WHAT FORM SHOULD YOUR SUBMISSION TAKE?

Written submissions should be typed, doubled-spaced, and no more than ten pages in length. They should also be edited for grammar and spelling as much as possible. If your submission was originally a paper assignment, journal entry or reaction paper written for class, remember that it should be made accessible to a general audience—minor adjustments may be necessary. Artistic contributions should be camera ready.

Final selection of pieces for the newsletter will be made by the co-editors of each issue.