

In Sisterhood:

the Women's Movement in Pittsburgh



Curated by Patricia M. Ulbrich, Ph.D.

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Exhibition Guide, Introduction

Darren Lee Miller, Gallery Director
and Assistant Professor of Art

In Sisterhood: The Women's Movement in Pittsburgh is an oral history and multimedia project designed to promote a deeper understanding and appreciation of this inspiring aspect of the region's history, and to highlight how progress was achieved through the hard work and determination of a diverse group of local grassroots activists. A related project, called *BridgeBuilders*, explores the synergistic nexus between the civil rights and women's movements in Pittsburgh during the 1960s and 1970s.

In Sisterhood captures aspects of the women's rights movement that may have otherwise gone unseen (or been forgotten) in scholarly discourse: the power of homegrown publications; the persuasive power of buttons

and placards; the perseverance and courage of women and men who put themselves at risk to fight for equality and human dignity. Some were academics, some were involved in business and finance, and some were laborers and home makers. Their stories show how the personal is *still* political.

The exhibition serves to remind us that, although we are in a different historical period than that examined by the curator, the fight for equal rights is far from over. There is still work to be done. When the project is completed, the collection of oral histories, recorded on digital video to capture participants' expressions as well as their gestures, will be donated to the University of Pittsburgh Library Archive where they will be available to scholars as well as the general public. The traveling multimedia exhibit features a portrait gallery of the diverse group of local activists, videos about successful efforts to break down barriers to equality, period photos, buttons, placards, and other ephemera.

Patricia Ulbrich, Ph.D. is director and producer. She is a progressive social scientist, film student, and visiting scholar in women studies at the University of Pittsburgh. For more than three decades, Dr. Ulbrich's research has focused women's issues, including how individuals' race, class, and gender shape their opportunities. She co-founded the Women

and Girls Foundation of South-west Pennsylvania and serves on the board of Pittsburgh Action Against Rape. Other team members include: Dino DiStefano, sound recordist and documentary photographer; Mia Boccella Hartle, videographer and editor; Two Girls Working, multimedia artists; and Jenny Wolsk Bain, webmaster.

The essays and interviews contained in this booklet were written by first-year students in my Spring 2012 Freshman Seminar class, *Art & Activism*. Like all second-semester Freshman Seminars, *Art & Activism* is a course in persuasive writing and speaking, but with a focus on creative interventions for social change. I designed the course to investigate current theory and practice as it relates to public, guerilla, and politically/socially based art works. Initial course work centered on exhibitions displayed at Allegheny College (including this exhibition), allowing students to experience real activist artwork in a variety of curated contexts. I worked with the students to help them analyze images and “read” visual texts, and I gave them contextual tools to gain access to the concepts in dense visual materials and to articulate them in writing. Creating, designing, and publishing this catalogue represents an ambitious mid-term project for my students, and was followed by months of editing.

The Bowman~Penelec~

Megahan Galleries at Allegheny College present exhibitions and other visual arts programming for diverse audiences including students, educators, emerging and established artists, and other residents of northwestern Pennsylvania. Sponsored by the College’s Art Department, gallery programs are designed to promote active learning and interdisciplinary exploration of the visual arts and culture. As Gallery Director, I encourage colleagues from across campus to collaborate on a curatorial vision that aligns with the College’s curricular theme. I seek input from not only faculty and alumni in my own department, but also those in the social and natural sciences, humanities, and the student body. *In Sisterhood* was brought to my attention by alumna Maggie Rich, an activist student who graduated in May 2011.

The exhibition and this publication were supported in part by the Pennsylvania Council on the Arts, the Art Department of Allegheny College, the Freshman Seminar Program at Allegheny College, the Center for Political Participation at Allegheny College, and the Women’s Studies program at Allegheny College. Exhibition of *In Sisterhood: The Women’s Movement in Pittsburgh* was part of the 2011-2012 *Year of Sustainable Communities* at Allegheny College, an annual curricular and co-curricular theme chaired by Dr. Elizabeth Ozorak.



Phyllis Wetherby

Pioneers of Pittsburgh

Haley Lynch '15 and Julie Smith '15

When World War II ended, women were encouraged to return to their domestic roles as housewives after temporarily taking positions as breadwinners while the men were at war. After experiencing such power and equality, some women were not pleased to return to their gender-defined roles. In response, a group of advocates formed the *National Organization for Women*, or NOW. They fought during a time when feminism was not widely popular and was not well received by the public, but

their hard work is currently receiving its deserved recognition. A smiling close-up photograph of each featured member hangs in this exhibition, along with various artifacts and information from the feminist movement in the 1960's and 70's. The exhibition praises the individuals as pioneers who helped to shape the current landscape of women's roles in society and as activists who gathered, encouraged, and inspired women in the Pittsburgh region to find their voices and to use them for social change.

Each member has had personal experience with some type of discrimination that inspired his or her involvement in NOW. Phyllis Wetherby felt the first sting of discrimination in matters involving gender and employment. In 1952 she worked for the US Steel Corporation where she found that only her male coworkers were being promoted. She threatened to quit and they deterred her from filing a civil suit by giving her the new title of research engineer. She gathered knowledge from feminist literature, which inspired her to join the Pittsburgh chapter of NOW in 1968. In 1972 she was elected president of her local chapter. More recently, she has maintained an activist viewpoint on many controversial topics, such as the environment (Bryant).

Similar to Wetherby, Cindy Judd Hill experienced discrimination in the workplace. She was a

music teacher in Pittsburgh and was fired from her teaching position because she had a baby while she was on sabbatical earning a master's degree. Ms. Hill sued the Chartier's Valley School District for discrimination. Both NOW and the Pennsylvania Teacher's Association supported her lawsuit. In August 1968, Judge Benjamin Lencher ruled that Chartier's Valley School District reinstate Ms. Hill for the full term. As a result of this precedent, teachers' unions added language to teachers' contracts obligating schools to retain a woman in the same slot and pay scale when she returns after pregnancy. After the ordeal, Hill became an active member of NOW and worked with the other women to promote the Equal Rights Amendment. Hill is a dancer and performer, and she currently provides entertainment as a service to less able elderly women. At age 67, she won the Ms. National Senior Citizen Pageant and declared herself to be breaking the stereotype of older women, who according to her are "very vibrant." She performs for civic organizations and senior citizen homes, and encourages all women to be policy-makers and leaders (Corbin).

The photo of Ann Begler shows her sitting, relaxed with a welcoming smile. Her right hand, with an oxidized silver ring on one finger, supports her chin and she is looking directly into the camera. Like Hill, Begler supported the use

of creativity in the feminist movement when she became the chairwoman of fundraising for the *Wild Sisters Coffee House*, which was dedicated to presenting feminist artists. Before this unique endeavor, she was on the *Chancellor's Advisory Committee on Women* at the University of Pittsburgh. She also participated in the *Duquesne Women Law Students Association*. She was Allegheny County's Assistant District Attorney from 1977 to 1980, and then became the Attorney-at-Law. Her primary work was processing rape cases: "attorney Ann Begler, a pivotal force behind privacy rights for rape victims (Shaw)."

Barbara Hafer is pictured smiling, but not looking directly at the camera. Instead she is looking up and to the right, with a generously filled bookshelf behind her. Like Belger, Hafer focused on access to health care for women, with a special interest in helping rape victims. She grew up in poverty, and Hafer's single mother taught her to be a hard worker. As a public health nurse, she was motivated to work against the poverty, malnutrition and abuse that she saw while working. This led her to become involved in the women's movement in 1972. She joined the South Hills chapter of NOW and the Pittsburgh chapter of the *Women's Political Caucus*. She then became the first executive director of *Pittsburgh Action Against Rape* (PAAR) in 1974,

and soon after founded the *MonYough/ Allegheny Rape Crisis Center*, which is now known as the *Center for Victims of Violent Crimes* (Hafer). Through her work in public health and crime victim's services, she realized that the true power and ability to create change was in the hands of the people who control the public's money, politicians.

In order to affect the change she dreamed of, Hafer found herself running for political office. She lost the election for County Commissioner in 1979, but immediately began preparations for her next campaign. In 1983, she was elected the first female Commissioner of Allegheny County and was reelected in 1987. After gaining experience in state politics, she was elected as State Auditor General in 1992 and was elected State Treasurer in 1997. She states in the exhibition video that, "The feminist movement gave me an opportunity to be able to do what I wanted to do and step into a leadership position."

Molly Rush is pictured in a room with shelves in the background, not looking directly into the camera, but smiling and gazing to the right of the frame. Like Hafer, who was driven to help those in less fortunate circumstances, Rush was passionate about helping women on welfare. She saw that women on public assistance were not receiving the help they needed to support their families. She be-

came a member of *South Hills NOW*, and was co-founder and board member of the *Thomas Merton Center*. The mission statement of the center follows:

"T.M.C. works to build a consciousness of values and to raise the moral questions involved in the issues of war, poverty, racism, classism, economic justice, oppression and environmental justice (Thomas Merton Center)."

Rush was also a delegate to the *National Women's Conference*. She found that participating in the movement increased the feeling of self-worth in women.

Cynthia Vanda stands in front of a green textured background, possibly outdoors, in a blue crew neck shirt. She is smiling and looking into the camera. She has glasses on top of her head and wears a simple iridescent black pendant on a silver chain around her neck. Throughout her years working at the University of Pittsburgh she was startled to see that there were no women's centers in the area, so she and other women at the University started one. Vanda became the Director of *The Women's Center*, and later was Assistant to the Provost on Women's Issues. After that, she became Director of Continuing Education. During her years at the university, she was a board member for the group, *Women of the Urban Crisis*. During the last years of her time at the uni-

versity, she was the President of the *Three Rivers Community Fund* (now Foundation) until 1998. The goal of T.R.C.F. is “to invest in activist, grassroots organizations working to bridge divisions in society (TRCF Website).”

Jo Ann Evansgardner was interested in studying women and their societal roles, despite discouragement from the people in her community. She graduated from the University of Pittsburgh in 1950 and lived with her husband Gerry Gardner in Ireland, where she continued to dream of education, specifically earning her doctorate in psychology. In 1965 she earned a Ph.D. from the University of Pittsburgh, but she believes she lost job opportunities to several male classmates because of her gender. Her husband, who was a geophysicist, empathized with her frustration and helped her create one of the nation’s first women’s studies curriculums. They continued to work together, focusing on and advocating for women’s rights. Together they sued *The Pittsburgh Press*, which brought an end to discriminatory job ads. Both husband and wife were co-presidents of *First Pittsburgh NOW*, a chapter of the *National Organization for Women*. Jo Ann was on NOW’s national board and helped found the *National Women’s Political Caucuses*. She protested for abortion rights at the Vatican Embassy in Washington D.C. in 1975 and

continued to advocate a pro-choice standpoint for the rest of her life. Without much success, she tried to run for Pittsburgh City Council in 1971 and tried to draft a home rule charter for Allegheny County. She fiercely opposed sexism, and in 1974 slapped a county official in the face when he told her to, “get back in the kitchen where you belong.” She was the first president of the *Association for Women in Psychology*. She fought for fair psychology research that, prior to her efforts, was completely based on male studies. The couple reinstated a NOW chapter in Houston Texas in the 1980’s and maintained activist roles through their remaining years (Rogers).

Irene Frieze sits in her university office, with framed awards on the wall in the background. Her blue eyes are gazing upward through her bifocal glasses, looking away from the camera. Her right hand is up, her finger below her lip in a pensive pose. She shares Evansgardner’s special interest in women’s psychology and has been interested in women’s issues from a very young age. Her mother greatly influenced her desire to succeed and to live life to the fullest (MacKay). With her Ph.D. in Psychology, Frieze is a professor in both Women Studies and Psychology at the University of Pittsburgh. At the university, she developed the academic program for Women Studies and set up awards and scholarships

for students in the program (MacKay). Frieze sets a high standard for students and challenges them to “carry forward a socially-engaged psychology (MacKay).”

Brenda Frazier is pictured sitting in front of an interior brick wall with a potted plant beside it. She is smiling in her tan sport jacket and her sparkling brown eyes gaze directly into the camera. Although Frieze was sure about her involvement in the feminist movement from the very beginning, Frazier was initially wary of joining N.O.W. because she felt women of color were not well represented in the movement at that time. Frazier did not want to abandon her fight against racism in order to fight sexism, so she brought them together and started *East End NOW*, another chapter of the *National Organization for Women* in Pennsylvania that required co-presidents, one black and one white. Eventually, she became very involved and held many leadership positions with NOW.

Alma Speed Fox also needed a little bit of persuading to join in the women’s movement. She moved to Pittsburgh in 1949 after her second marriage, and served as the executive director of the *National Association for the Advancement of Colored People* (NAACP) from 1966 to 1971. She organized a major demonstration against Sears and Roebuck in 1968, fighting for access to jobs and lines of credit for

African Americans. She was asked to join NOW, but she initially said no because she felt she was already fighting the battle of race discrimination; but eventually, Ms. Speed Fox decided gender discrimination was an equally important issue and joined the feminist movement. Her obvious passion for women’s rights landed her positions of convener and President of the *East Hills NOW* chapter, Co-Chair of the *Governor’s Commission of the Status of Women*, and member of the national board of NOW. She served as a Pennsylvania delegate to the *National Women’s Conference* in 1978. In 2007, she received the *Wilma Scott Heide Pioneer Feminist Award* from the Pennsylvania chapter of NOW for her pioneering work to advance equal rights for both African Americans and women (Fuoco).

We see Kathy Wilson in a darker room with flowers and curtains in the background. She is wearing a light blue, embroidered, button-up blouse with a collar, and she is genuinely smiling and looking through her glasses directly at the camera. Like Frieze and Fox, she only joined NOW after some initial hesitation. She started by participating and assisting in the organization of the *Pennsylvania Women’s Political Caucus*, and eventually moved on to become a member and one-term President of *First Pittsburgh NOW*. She later joined *East End NOW*, where she served as co-President.

Two other influential women were Anita Fine and Jeanne Clark. Fine joined NOW with the hope of promoting equal rights and is currently an active member. Jeanne Clark started the *Alle-Kiski Chapter of NOW*, and is currently President of *Squirrel Hill NOW*. She has more than 25 years of experience in the media industry with fundraising and grassroots organizing skills. She was the National Press Secretary for NOW, where she coordinated press outreach and coverage for nearly all major Washington D.C. marches for women's rights, civil rights, labor unions, and gay rights from 1986 – 2004. She was Chief Operating Officer for Anthony, Stanton, and Gage, a political consulting firm, and served as Pennsylvania Media Coordinator for the *Safe Energy Communication Council* during Pennsylvania's transition to electricity deregulation ("Our Staff and Offices").

Also leaving her activist footprint in Washington D.C., Eleanor Smeal was praised as one of the six most influential Washington lobbyists in *U.S. News and World Report*. Smeal was involved in every major feminist movement from the integration of Little League, eliminating sexist newspaper help-wanted ads, allowing women to serve as police officers, and the passage several landmark pieces of legislation, including the Pregnancy Discrimination Act, Equal Credit Act, Civil Rights Restoration Act,

Violence Against Women Act, Freedom of Access to Clinic Entrances Act, and the Civil Rights Act of 1991. She served three terms as the President of NOW and led the drive for the Equal Rights Amendment.

Later, Smeal took up the campaign for abortion rights and led the first national abortion rights march in 1986, drawing more than 100,000 participants to Washington, D.C. She developed the *National Clinic Access Project* and helped keep women's health care centers open. In 1997, Smeal took her passion to a global level, launching the international Campaign to Stop Gender Apartheid in Afghanistan. This was in response to what she saw as the Taliban's abuse of women, which included edicts that banished women from the work force, closed schools to girls, prohibited women from leaving their homes unless accompanied by a close male relative, and forced women to wear the burqa ("Feminist Majority Foundation").

Doreen Boyce, looking very well kept in her blue suit and pearl earrings, smiles while gazing into the camera while sitting in front of an ornate painting. She was a Professor at Chatham University from 1963 to 1974. During that time she was also the Provost and Dean of the Faculty. While at Chatham, she decided to contact major corporations and institutions to scope out women in leading positions. She invited them all to a lunch at

Chatham and realized that none of them knew each other. It amazed her that such powerful women were not aware of one another, so she founded the *Executive Women's Council* in 1974. Anya Sostek, a journalist for the *Pittsburgh Post-Gazette* remarks on the importance of Boyce's work, "In 1975, it seemed that a new era had begun for women on corporate boards (Sostek)."

Although each member had a unique focus in the movement, such as abortion rights, gender discrimination across cultures, or equal employment opportunities, they all had the same basic goal in mind: equal rights between the sexes. The people represented in these portraits have forever changed the outlook for women in the Pittsburgh area and the nation. Women of today and the future benefit from these activists' courage and perseverance to stand up against inequality, and to break social norms that were previously restraining women. The daughters of tomorrow can thank these advocates for opportunities that are yet to come.

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Installation shot from exhibition in the Bowman~Penelec~Megahan Galleries at Allegheny College, Spring 2012

The National Organization for Women and the Equal Rights Amendment

Joseph Phelps '15 and Erin Masterson '15

In Sisterhood: the Women's Movement in Pittsburgh highlights Pittsburgh's historical involvement in the *National Organization for Women* (NOW). NOW promotes social justice and civil rights in our society, and their political undertakings have generated important legislation in favor of women's rights. The gallery portrays historical breakthroughs in women's rights by revealing the efforts of activists who advocated for economic justice, abortion rights, ending violence against women, and the Equal Rights Amendment (ERA).

The founding of NOW in 1966 opened new doors for women's rights that had been closing since the suffragist movement. One of these opportunities was the passage of a law to end sexual discrimination in hiring. The gallery presents sex-segregated employment ads as a document of preferential treatment for men in hiring and promotion. A photocopy of the "Help Wanted" section from the February 3, 1970 edition of the *Pittsburgh Press* is displayed on a wall. Job offerings are split between men and women, and women are offered mainly secretarial positions. Circles are drawn around the sales employment counselor positions offered to both sexes, and the men's column includes the message, "Rapid expansion will create

advancement opportunities in the immediate future,” while the women’s column does not. Pasted onto the newsprint is a cutout showing the range of female (\$6-8,000) and male (\$8-11,000) earnings for jobs advertised by Snelling&Snelling Employment Agency. There were successful efforts in the 1960’s to give women equal employment opportunities, including Title VII of the Civil Rights Act of 1964, and executive orders demanding affirmative action by employers (Whitney 20). However, these steps were not enough to ensure the full protection of women against sex discrimination in the workplace.

In Sisterhood displays the rallied efforts of NOW and its supporters against occupational bias through photographs taken in Pittsburgh. Some photos depict earnest demonstration and others depict light-hearted displays, but all photos show peaceful protesters working toward a common goal. One photograph shows a girl holding a sign that reads, “Breaks The Law Civil Rights Act 1964,” and a sign in the window next to her that reads, “No More Rooms Marked Ladies/Men.” The latter sign appears to trope the historical segregation of blacks and whites in public spaces. Another photo focuses on a sign that reads, “NOW Fights Sex Discrimination,” with American flags in the background of the shot. Other photographs of protest rallies are taken outside the

Pittsburgh Post Gazette building where groups of people hold signs criticizing its use of sex-segregated ads, championing NOW for its fight against sex discrimination. Both men and women of all races are seen in the photographs. These individuals are mostly young to middle-aged adults.

Also shown are picket signs that read “Bona Fide Occupational Qualification (BFOQ).” While Title VII was supposed to prohibit sexual discrimination on the basis of sex, its “bona fide occupational qualification” exception offered a loophole for employers to discriminate against women, especially in the case of pregnancy (Schwarzenbach and Smith 274). When the laws of the day did not offer women security in the face of occupational bias, NOW took legal action to legally dismantle the patronizing patriarchy of the workplace.

The gallery gives a historical account of Cindy Judd Hill’s story and the involvement of NOW in winning her case in the Pennsylvania Supreme Court. Cindy Judd Hill experienced sexual discrimination from her employers in 1967 because she had a baby while on sabbatical leave from Chartier’s Valley High School to earn her master’s degree. Mrs. Hill was recruited by Wilma Scott Heide to become a founding member of the Pittsburgh chapter of NOW (Pittsburgh-N.O.W.). In 1969, Pittsburgh’s anti-discrimination ordi-

nance's was successfully amended to include sex. NOW was then able to challenge sex segregated ads in the *Pittsburgh Press*. Pittsburgh-NOW filed a complaint in September of 1969 against the *Pittsburgh Press*, and the Commission declared that their ads violated the new law. The case was appealed to the United States Supreme Court, and the ruling meant that newspapers in thirty-eight states with the same ordinance had to integrate help-wanted ads. These efforts made by NOW and its supporters show that economic justice has been a necessary component in attaining a full standard of women's rights.

Another door that was opened by the women's movement was access to birth control and an abortion. Photographs are displayed in the gallery showing protests in Pittsburgh against pro-life advocacy. Picket signs that read "Abortion Rights Coalition Pittsburgh," "A Woman's Right To Choose Abortion," "End Compulsory Pregnancy," and, "The Right To Choose Is The Right To Refuse," are held by both men and women of different races. Women are seen standing and making speeches on soapboxes. Some people are seen holding signs that feature the female gender symbol. A photograph taken at the March for Women's Lives parade is also shown. Thousands of pro-choice supporters swarm the streets in organized protest. A hanging placard with a

NOW logo that reads "Keep Abortion Legal NOW" indicates NOW's involvement in the hotly debated abortion controversy. A purple tee-shirt hanging in the gallery reads "Pennsylvania: The Prehistoric State." On the tee-shirt, there is a caveman pulling a pregnant woman by a leash, and babies are seen crawling behind the woman in an orderly line. After the passage of *Roe v. Wade* in 1973, women's rights activists combated conservatives in the political arena. *In Sisterhood* describes how this battle played-out in the Pennsylvania state legislature.

Women wanted their right to have control over their own bodies and the opportunity to choose abortion. "Given the enormous physical, psychological, and socioeconomic consequences of an unwanted child, the growing concern for fetal deformities (as a result of drugs like Thalidomide), and the pressure of feminists, a number of states legalized abortion (Langley and Fox 296)." After the *Roe v. Wade* ruling in 1973, right-wing, religious power structures sought to dismantle the law. In opposition of Roman Catholic efforts to lobby against abortion rights, a demonstration called *A Day of Outrage* was organized by Jeanne Clark of the Eastern Region of NOW, and was held in Washington D.C. in 1975. After the Pennsylvania Abortion Control Act was passed in 1982, Jeanne Clark organized the

March for Women's Lives to gain widespread recognition on the issue of restricting abortion access. The case was appealed to the U.S. Supreme Court and the Pennsylvania Abortion Control Act was repealed. This decision was overruled in 1992 by *Planned Parenthood v. Casey* which considered a revised version of the law created by the administration of Pennsylvania Governor Bob Casey. The divisive issue of abortion is being argued in the political arena to this day, and NOW proponents remain vigilant against opposition.

NOW has been involved in the struggles of violence against women, as well as seeking to provide support to those who wish to report these crimes. *In Sisterhood* displays a sign from 1972 that reads, "*PAAR (Pittsburgh Action Against Rape): Where The Human Spirit Triumphs.*" Three female gender symbols are shown above the words. The one on the left appears to be disintegrating, the one in the middle is less battered, and the one on the right is fully formed. Also shown is a photograph of women activists posing for the camera outside the PAAR building. The exhibition gives a historical overview of Pennsylvania's development of rape and domestic violence support programs. Legal protection of women against these crimes was an important objective for NOW in the 1970s, and *In Sisterhood* shows us why, as well as what tactics were

used to mobilize support.

Political activist Anne Feehey co-founded PAAR in 1972 as a call in "hot line" for rape victims. This was only the second rape crisis center in the nation. It was a membership and volunteer-driven organization during its first two years and developed into a nationally recognized, non-profit organization (PAAR). The exhibition mentions organizations that were started by Pittsburgh-NOW members, including the *Women's Center and Shelter of Greater Pittsburgh* in 1974, and the *Mon Valley Rape Crisis Center* in 1975. Pennsylvania passed the Rape Shield Law in 1976 which limited disclosure of a defendant's past sexual history to the plaintiff during a trial. However, Pennsylvania did not recognize marital rape until passage of the Marital Rape Law in 1985. NOW initiated this legislative reform by collaborating with the *Pennsylvania Coalition Against Rape* (PCAR) and the *Pennsylvania Coalition Against Domestic Violence* (PCADV). Together they provided networks of support to victims. *In Sisterhood* shows viewers that the protection of women against sexual violence is necessary to the foundation of their civil rights.

NOW has also advocated for women's rights by supporting a proposed amendment to the U.S. Constitution known as the *Equal Rights Amendment*. *In Sisterhood* depicts the collaborative activism

of NOW during the years when passage of ERA was its primary objective. Buttons of all different colors are displayed in a glass case. Some of the buttons have “ERA” centrally written in a bold font followed by creative slogans or the quoted amendment itself. One button officially states Section One of ERA:

Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

A poster for the one-year *Countdown Rally for ERA Ratification* is also portrayed in the gallery with the NOW logo on either side of its central text. The poster shows an hourglass holding the names of the months until the ratification deadline mandated by Congress, June 30, 1982.

ERA was drafted by Alice Paul and introduced to Congress in 1923. As it was reintroduced in subsequent decades, there was copious opposition towards it. In February of 1970, Wilma Scott Heide and other pro-ERA activists disrupted a United States Senate subcommittee hearing on constitutional amendments to press the importance of ERA. As a result they won a meeting with senators to discuss sending the amendment to the full Senate for a vote. Nearly fifty years after its initial introduction to Congress, the ERA was passed by the Senate in 1972, and sent

to the states for ratification as the proposed 27th U.S. Constitutional Amendment. The exhibition explains how NOW president, Eleanor Smeal, along with the other NOW participants, began lobbying for and organizing a full-blown campaign to secure the ratification of ERA, and to extend the deadline. In the summer of 1978, NOW organized a march in Washington D.C. of over 100,000 participants (History of the Equal Rights Amendment). Originally, support for the ERA was on the platform of both the Democratic and Republican parties. But starting in the 1980s Republicans became more reactionary and removed the ERA from their platform, causing a setback in the amendment’s ratification (History of the Equal Rights Amendment). As the deadline approached on June 30, 1982, ERA was not adopted because it fell three states short of the requisite number needed for ratification. NOW’s failure to secure passage of the ERA was not in vain. Instead, their near-success shows that true power comes from strong voices, and that change is possible when an organized group such as NOW fights for the goals of its membership.

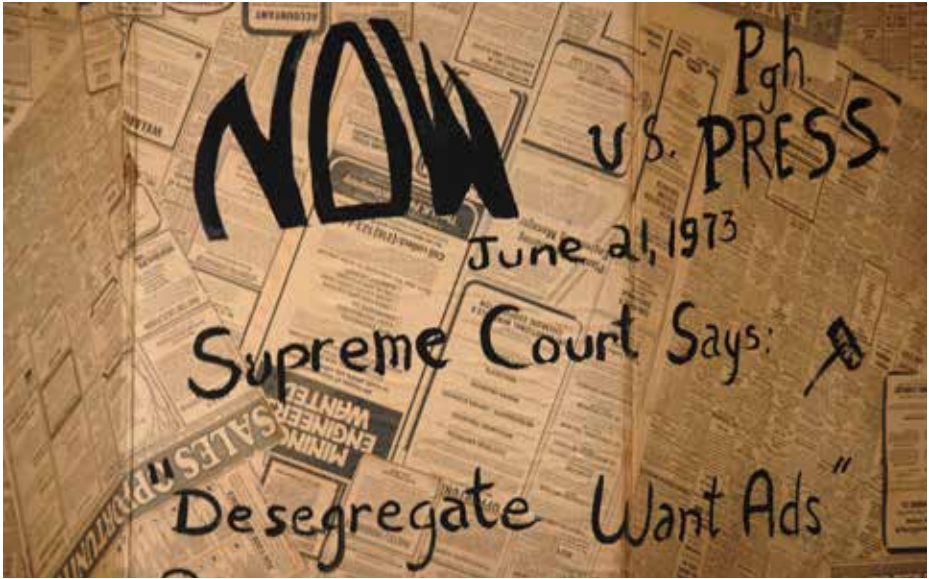
Three photographs are provided to illustrate the efforts of NOW and other ERA supporters during this important countdown. Thousands of individuals paraded the streets of Washington D.C. in support of ERA’s pioneer, Alice

Paul, and sustained momentum during the entire ratification movement. From its description of ERA's origin to the amendment's failed adoption, *In Sisterhood* provides viewers with an historical background to this crucial era in our nation's history.

In Sisterhood gives an eye-opening account of the struggle for women's rights in Pittsburgh and the nation. Memorabilia and photographs decorate the walls to remind viewers of this pivotal era in history. We become closer to the struggles against sex discrimination, abortion, domestic violence, and rape, and we see important successes and failures in legislation and social reform. We find that all of it was made possible through organized efforts of many dedicated women and supporters. Even when falling short of their goals, the work of these individuals and organizations shows the power of diligence and team work. The national prominence of Pittsburgh area activists inspires future possibilities for regional struggles against social injustice, and the achievement of civil rights through activist effort.

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Detail shot of ephemera collected for the exhibition

Ordinances and Proclamations

Heather Fish '15 and Nicholas Gordon '15

The exhibition *In Sisterhood: the Women's Movement in Pittsburgh* includes various proclamations, ordinances, and legal documents. These show the historic role organizations such as National Organization for Women -- which describes itself as, "the largest organization of feminist activists in the United States" -- played in the legal struggle for equal rights. Two important court cases in which N.O.W. played an essential role were *Roe v. Wade*, which dealt with the issue of women's reproductive rights, and *Pittsburgh Press v. Pittsburgh Commission on Human Relations*, which focused around

discriminatory employment ads.

In October 1968, N.O.W. took on the new challenge of fighting sex-segregated employment ads that were being published by the Pittsburgh Press. The Press was advertising separate job listings for men and women, and the women's listings were generally secretarial, lower-paying, and did not offer opportunities for professional advancement. N.O.W. organized picketing as well as filing a report to the Pittsburgh Commission on Human Relations. In July 1969, Mayor Joseph Barr signed a new ordinance brought to him by the Commission that added sex to the anti-discrimination ordinance. In September of that year, N.O.W. reiterated to the Commission that Pittsburgh Press had yet to change

their sexist ads, and therefore were in violation of the new ordinance. The Commission agreed the Press was in violation, and the newspaper appealed the ruling. The proof of appeal between the two parties – on display in the exhibition and shown below – offers record that the case moved to a higher court of law.

IN THE COURT OF COMMON PLEAS OF ALLEGHENY COUNTY, PENNSYLVANIA
In re:
Appeal of PITTSBURGH PRESS COMPANY from the Order of the PITTSBURGH COMMISSION OF HUMAN RELATIONS at FEP Case No. 558

Nearly four years later, the timeline closed, and the case was brought before the U.S. Supreme Court. The court found the Pittsburgh Press to be in violation of the anti-discrimination law, and the Press was obligated to cease from publishing such ads. Also included in the exhibition is the cover page for the ruling in this historic Supreme Court case:

PITTSBURGH PRESS COMPANY
v.
THE PITTSBURGH COMMISSION ON HUMAN RELATIONS
AND THE CITY OF PISBURGH,
AND
THE NATIONAL ORGANIZATION FOR WOMEN, INC.,

The document is displayed along with the briefs included in

the exhibition's central display case. The "AMICI CURIAE" of a court case is the influence or outside advisor that helps the courts make decisions. Such advisors are not beholden to any particular party, and they usually function as mediators, offering additional information to help judges come to a ruling (Merriam-Webster.com). In this case, the amicus curiae were made of the Women's Law Fund, Inc., and a joint brief with the American Veterans Committee, Women's Equity Action League Legal Defense and Educational Fund, National Association of Women Lawyers, and the League of Women Voters of the United States.

Perhaps one of the most controversial court cases was the Burger Court's decision in *Roe v. Wade* in 1973, which centered on the fight for women's reproductive rights. It was the first to establish that the Fourteenth Amendment's due process clause extended the right to privacy to a woman's decision to have an abortion. The Burger Court was named after Warren E. Burger - Chief Justice of the United States Supreme Court at the time. The Fourteenth Amendment of the due process clause reads as follows:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any per-

son of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws (United States Constitution).

In a 7 – 2 decision, the case established a strong precedent protecting not only a woman’s right to choose whether or not to terminate a pregnancy, “within reason,” but also protected her from state meddling. The ill-defined term within reason arose from the court’s unwillingness to completely decriminalize abortion(s) for a fetus in the last trimester, or final three months of gestation. The decision had nationwide influence – immediately nullifying any state laws, which violated the court’s decision, and left many states, municipalities, and interest groups, scrambling to create new anti-abortion legislation that could withstand the new legal precedent.

Since the *Roe v. Wade* decision, there have been many attempts to restrict access to abortion. One such attempt was made by the Roman Catholic Church, which lobbied congress members for a Constitutional Amendment outlawing abortion. Such an amendment would nullify the decision of *Roe* and prevent judicial review; however, the Eastern Regional arm of N.O.W. organized “A Day of Outrage,” which brought

4000 people to the steps of the Vatican Embassy to protest that action. This significantly diminished talk about a Constitutional Amendment to outlaw abortion, but this action brought the fight over women’s reproductive rights to the state level. “The Pennsylvania Control Act” was signed into law by Gov. Thornburgh in 1982, and it restricted access to abortion by requiring spousal or parental consent and a waiting period of 24 hours. Once again, the Burger Court found the government in violation of the fourteenth amendment’s guarantee of due process, striking down the act in a 5 – 4 decision. The state of Pennsylvania was able to revise the legislation under governor Bob Casey, who signed it into law in 1989. The law was challenged by Planned Parenthood of Western Pennsylvania, but held up under the United States Supreme Court’s scrutiny and became one of the first comprehensive sets of reproductive limitations in the country since *Roe v. Wade*. According to Planned Parenthood, the law, “creat(ed) unfair time and monetary commitments and subject(ed) young adults to parental/judicial scrutiny over their bodies” (Planned Parenthood).

The legal documentation included in *In Sisterhood* is important because it documents the work that activist organizations such as N.O.W. did to promote equal rights. They describe two different strategies of the women’s rights

movement. *Roe v. Wade* established universal right privacy, and *Pittsburgh Press v. The Pittsburgh Commission on Human Relations* put an end to sexually discriminatory employment ads. By helping to establish these legal precedents, N.O.W. paved the way for furthering women's rights.

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Detail shot of publications collected for the exhibition

Feminist Publications

Karley Miller '15 and Janos Cseh '15

Newsletters, magazines, pamphlets, and other forms of publication were key components in spreading the word about the movement. Because of important presses and publications such as K.N.O.W., *The Allegheny Feminist*, *Synthesis*, and many others, the opinions, personal stories, and most importantly, the ideals of the women's movement were shared among local and national movement supporters and activists.

The first feminist press introduced to the movement was K.N.O.W. Inc., which was operated by the Greater Pittsburgh Area chapter of NOW. Their goal was

to publish and distribute feminist publications and act as a vital communication network within the movement. Over the course of ten years K.N.O.W Inc. published over 350 feminist works. Through publishing these women writers, they gave power to other voices in the movement. The photography display within the *In Sisterhood* exhibition depicts three important people who were a part of K.N.O.W.; JoAnn Evansgardner, co-founder and manager from 1969 to 1981, Gerald Gardner, a co-founder from 1969 to 1981, and Phyllis Wetherby, a co-founder as well as treasurer from 1969 to 1983. The press gave women a public platform to push for equality.

Another important publication was *Synthesis*, which was

the main means of public communication at the University of Pittsburgh's Women's Center. The mission of the Women's Center was to provide both men and women with guidance in terms of educational, career, personal, and discrimination support (Women's Center). These goals were used as the guiding principles when choosing writings to be included in *Synthesis*. This publication shared strategies for re-invigorating the women's movement, included ways to involve younger women and men in feminist efforts. And it compared women's rights to issues such as poverty, racial minoritization, and gender equality beyond the borders of the United States (Betty Friedan, *Synthesis*). It also included listings of events where supporters could meet for religious, creative, and employment opportunities (*Synthesis*).

From 1976 to 1981, *The Allegheny Feminist* was also a leading publication involved in the women's movement. It was a networking tool for Allegheny County feminists to make connections for employment and travel opportunities to local and national conferences. The *Allegheny Feminist* not only promoted women's rights but also listed events in support of lesbian and gay equality (*The Allegheny Feminist*).

Besides those mentioned above, there were many other publications that were vital com-

ponents to the overall movement. *MotherRoot*, published mainly serious writing by women that focused on women's issues in culture, art, and politics. Two others were the *Pittsburgh Fair Witness*, a counter-cultural newspaper that was used by women involved in the movement for advertising and networking, and the *Pittsburgh Post-Gazette*, a daily newspaper where movement participants could report major events to the general public (Skoczylas, 17-18).

Although it is not featured in this exhibition, *Ms.* magazine was founded in 1972 by activist Gloria Steinem and editor Letty Cottin Pogrebin. *Ms.* was the first magazine in the United States to address domestic violence, and the magazine offered a safe space for women to tell their stories about having abortions at a time when it was still illegal (*Ms. Magazine*). Magazine sales peaked during the 1970's, but it is still in circulation today, and is published by the Feminist Majority Foundation.

Many of these publications were founded and staffed by those involved directly with the movement, but not all regional publications were on board with issues of equality. The *Pittsburgh Press* published classified ads that were gender discriminative, printing separate and stereotypical male and female job listings such as manager positions for men and secretary positions for women. When

this was brought to the attention of NOW (the National Organization for Women), the group brought a lawsuit against the Press in 1973 (Ulbrich), and NOW won the case in the Supreme Court.

The creation of these publications was essential in spreading feminist ideals and women's rights throughout the Pittsburgh area and across the nation. Without groups like these, women writers advocating for equal rights may have gone unheard. Feminist publications revolutionized women's studies by supplying numerous references, journals, and articles for scholars and journalists. These alternative presses allowed a different side of the story to be told and propelled the women's movement to national prominence, empowering women in Pittsburgh and beyond.

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advocating for women's rights by filing lawsuits against corporations for sexual discrimination, and by popularizing demands for equal pay, more equitable divorce laws, and unrestricted access to legal abortion. In 1973 the Roe vs. Wade decision made abortion legal nationwide and stated, "that during the first trimester, a woman has the right to decide what happens to her body (Gill)." The legal victory was a big step in the fight for women's rights and ended the need for dangerous, underground abortions.

Many of the placards, pamphlets and fliers feature simple artwork. It is rare to find any flier or poster using more than 2 colors. They also predominately feature silhouettes or one prominent subject and a terse phrase or title. These choices may have been made in order to save resources when trying to produce large numbers of fliers or pamphlets in a short period of time, or to communicate ideas in the most direct way possible. Many placards follow the same design pattern, using a specific font to make an acronym or phrase aesthetically interesting and easily identifiable, like a brand. Almost all of the placards were circular. The use of curvilinear lines may make the placards appear more feminine, which is a simple, yet elegant way to make the signs even more effective at evoking women's bodies in connection to the slogans. The fonts are bold and large, and while

this limits the amount of text that can be put on any given placard, it makes them easy to read from a distance. The messages are focused and direct.

Placards make the message clear, especially in regards to media coverage. When dealing with an issue as controversial as abortion rights, news outlets can easily distort facts and demonize protestors. By using large signs, the message is preserved and not easily misquoted, especially in documentary photographs. Women's rights activists used effective and simple signs containing messages that were clear and concise to help enact social change, and many of the symbols are still used by feminist activists today.

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Jeanne Clark

Interview with Jeanne Clark

Jack Donohue '15 and Emma Rainoff '15

For over 30 years Jeanne Clark has been creating the change that she would like to see in the world. She has coordinated media coverage for several major marches in Washington D.C., including the first national abortion rights march, the 1975 Mother's Day of Outrage at the Vatican Embassy, and the 1993 March on Washington for LGBT Rights and Liberation (Ms. Magazine, 1). Although she may not consider herself the leader of many of these events, Jeanne Clark is none-the-less an essential part to any team and is never ashamed to voice her opinion. In a 1988 campaign for public office,

Clark's supporters threatened to publish the coined slogan, "Jeanne Clark is a fighter. Perhaps you've fought her yourself (Ms. Magazine, pg 1)." This slogan embodies the style with which Jeanne Clark handles controversial topics, and shows the lack of fear she has when talking publicly about contentious issues. Clark is now one of leading activists in the women's rights movement in Pittsburgh, and is currently Chair of the Democratic Committee in Pittsburgh's 7th ward.

Jack Donohue and Emma Rainoff: What do you perceive as your role in the women's movement in Pittsburgh?

Jeanne Clark: I've been one of the major activists in Pittsburgh and other cities across the nation for women's rights. Most of the time I've not been the leader, if you want to say that there ever is a single leader. I've sometimes been more part of the support system and sometimes in more of a leadership situation. I'm probably best known for my activism in two areas: abortion rights and domestic violence, and I'm probably also known for my ability to help people frame the message and get the word of the feminist community out.

JD/ER: I was looking at a website that detailed some of the protests you participated in, and

they seem intense. How would you measure success for something like that, on issues that are so controversial and not easily talked about?

JC: Well, I've never really been afraid of any issue or of talking about it publicly, and I also tend to have the view that just because some people think it's controversial doesn't mean that it's actually unpopular—for instance, abortion rights. Current statistics show that one out of every three U.S. women will have an abortion in her lifetime. That's far from rare, and the average woman takes into confidence between about three and twelve people in having the abortion, so again, it's a fairly large group of people who are making that choice. For nine years, I worked at an abortion clinic as the director, and the way I measured success there was helping women every day. Regardless of what choice women made when they came to the clinic, it was about helping them to take control of their lives. For most women, especially young women, talking about their pregnancy and making a decision, no matter what the decision, is the first time where they feel they have any control over their own lives.

And so, again, it didn't really matter to me what decisions women made, as long as they were making the decisions, felt good

about them, and felt that they were doing so freely. I believe that women can speak for themselves, and should have their voices and their life experiences honored, but the anti-abortion movement, for the most part, is trying to create a discussion where women are totally invisible. They only want to concentrate on the fetus. There are also some other times where I've really felt that the work I've done has made a major difference. When I saw Nelson Mandela as free man, when we were fighting to get the US involved in South Africa...when I saw that, I thought, "Wow, you know, I actually did some of that. I helped make that happen."

Another time I've really felt that way, in terms of world issues, was when the US women's soccer team beat China in the World Cup because I had been part of the movement that created the ability for women to play sports. When I was in high school, there were no intramural sports for women, no interscholastic sports, and to see that change, I was like, "Wow—I helped those women get there and do this."

JD/ER: What is your opinion on the recent act that Obama signed, saying that all employers, religious or not, have to provide birth control for women?

JC: I think he's absolutely on target, and I'm sorry that he feels that he

has to give in even a little bit to the National Conference of Catholic Bishops. Ninety-five percent of Catholic women have at one time or another used birth control. So that shows that even in teaching their dogma to their own people, the church has failed. And the government is not saying that the church itself has to provide birth control, but that church-related organizations have to have a health insurance policy that would provide contraception for women.

Contraception is a major preventative service and it should be in there, and I think it should be there regardless of who one's employer is. If you look at history, a whole lot of these Catholic hospitals have already been providing this coverage. I know women who've worked in those facilities who have been able to receive contraception as part of their health care. I think the bishops are trying to pick a fight, and I think in light of history of their failure to stop child sexual assault, those are not people who should be picking a fight right now.

JD/ER: When you're faced with a testy—well, 'client' isn't the right word—with a testy opponent, how do you handle that situation? How do you let it diffuse, without letting it blow up into something it doesn't need to be?

JC: Generally speaking, feminist is-

suess are supported by the majority of people. So when I get involved in a situation where someone is opposing me, usually it's part of a trumped-up situation where I'm in a debate, or a class or something like that, and in that case my job is not to reach a middle with that person. My job is to win for my side. And I believe I have an obligation to women everywhere to speak up for them, because not all women can speak out. So my job is to make the best case possible, and really to fight for my side.

It's unfortunate that we have to have these kind of fights; actually in my personal life, I have an acquaintance who I know disagrees with me very strongly on abortion rights, for instance, but we can come together on other issues. There's no question in any of our minds that even as we take opposite positions about which we're not going to give, we can agree on other issues. People are complex, and relationships are complex. Now, there are some situations, and this doesn't happen quite as much anymore, but in the past there was what I used to call the 'beat the radical around the dinner table' game, where someone would decide to harass me for my beliefs, mostly because they thought it was fun to do and they liked to see me get upset. In those situations I just decline to be a part of that; I just walk away. I'm not going to be anybody's entertainment.

JD/ER: We noticed that some of the artifacts in the exhibition had to do with religion; what is the church's role in the women's movement? Is the movement as a whole for or against faith, or does it have no definitive opinion?

JC: Women in the movement are like women everywhere: they've got a variety of opinions and beliefs, religion included. In May, my cousin is going to be ordained as an Episcopalian priest after years of attempting to gain women's equality in the Catholic church, the church of her youth. She felt that her whole being was being discounted by the Catholic church and she had no choice but to leave. And now she's become a priest. Others feel that religion serves no purpose in society other than to create problems, and for whatever reason don't believe in a God or religion, or they have an alternative view of spirituality. The feminist community has been very involved in moving pre-Episcopalian Christian religions towards getting women involved, and for women leaders in other religions—for women rabbis, for example, for them to be able to get synagogues. We fight for women's equality in all spheres. With where we personally are in that respect, we're all in different places.

JD/ER: How are issues like race

equality and gender equality influenced by, or do they influence the feminist movement?

JC: The women in Pittsburgh were integrated from the very beginning. The first executive committee of Pennsylvania N.O.W. had both black and white women on it. We have now some wonderful women leaders who reached out to us from more traditional civil rights groups, such as the N.A.A.C.P., who would then help us in return. I'm a white member of the N.A.A.C.P. and also a N.O.W. member, and we have always firmly believed that an injustice to one is an injustice to all. Similarly, we recognize that the lesbian, gay, bisexual and transgender and queer communities have been discriminated against, and whether you are straight, lesbian, bisexual, whatever, that we fight for one another's rights. Depending on who's looking at the fight, one might feel that we're not fighting hard enough in one direction or another, but I can tell you that at our core, we believe that an injustice to one is an injustice to all.

My life experience and career have mostly been spent doing political and media work for the women's rights community and the environmental community, but I also coordinated the media coverage for the largest ever LGBTQ march on Washington. I have done the same for unions and for other organizations. So again, it's about

approaching everything from a social justice standpoint.

JD/ER: So would it be safe to assume that although women's rights are the main concern, the movement is really about equality for everyone?

JC: Absolutely! Because feminism has as much to offer men as it does women. It gets them out of a rigid gender stereotype and gives them a whole host of other choices they can make.

JD/ER: Did people treat you differently personally, men especially, after learning that you were involved in this movement?

JC: In the early years, certainly, there were a lot of men who were frightened of a strong woman. We don't see it that much anymore. Of course, I'm not currently in the process of dating anybody, so I don't know what that would do to that type of relationship. But I can tell you that I am very active in the community and men, I think, treat me the same way that they would treat other women, perhaps even more respectfully than they treat other women.

On the other hand, for instance, my car mechanic once said to me, "you know, you really have a reputation in the community, for being tough, and everything else," and he said, "but I think you're one

of the nicest people I've ever met!" So some men might be turned off by my activism in the community, but those are not necessarily men that I want to have anything to do with anyway.

JD/ER: What would you say are the things that divided you, or made it harder to work together to accomplish your mission?

JC: Well, it was interesting, because even through we agree on things like gay rights and race, et cetera, that stuff came from a lot of education and discussion. Nobody was born knowing everything about other people and their issues. I remember when the first woman who identified herself as a survivor of domestic violence came to me, we had never thought of it in the comprehensive terms in which it's dealt with today, and that was a major educational issue, because there was a lot of discussion about what issues must the candidate be good on to receive our endorsement. And that has evolved over the years.

There's a lot of discussion over whether or not we're diluting our message by adding other issues, other people. One of the former presidents of Pennsylvania NOW used to say that three hours of debate equals one unanimous vote, which is true. We educate one another through debate, through discussion. We hammer out every

issue, discuss every issue, and it got testy at times, but I think we recognized that we all come from the same place, which is wanting to expand the message of equality and justice. And some of us needed to be educated more than others. We came from different religious and socioeconomic backgrounds, different ages, different life experiences, and we really taught one another about what those experiences were, what they meant to us and what they meant for the movement.

In the early years, a lot of people went through something called 'consciousness raising,' and everything that happened in that small group was supposed to stay there and not be talked about. The women connected on a very personal basis, over their values, their fears, their dreams, and we believed that was important because in the end, the personal is political. What women felt personally was part of the greater political issue about how women were dealt with generally. We wanted to take ownership of our personal experiences, all of us with our own stories, and take action to change it for other women—domestic violence, lesbian and gay rights, poverty—a whole host of issues that we worked across any distrust to achieve.

And always, when you start working together, there's some distrust, not knowing the other people, and we spent a long time

learning to trust one another, educating each other, being educated by each other. To this day I learn from women in the movement.

JD/ER: Was there anything that moved you personally to become involved in this movement?

JC: It was when I grew up. Really, it feels as if I was born a feminist. I grew up in a large family, and I had seven brothers and two sisters, and my mother is really one of the smartest women I knew, but was only allowed to finish high school and then only because she fought like hell for it. And so I watched my mother, who could have done such great things, stay at home to take care of the kids, and cook and clean and do the housework and just really hunger for knowledge. I remember that whenever any one of us would come home from college on a break, she would want to know everything. In addition, my seven brothers and I and my two sisters were treated very differently. You know, I had to do the dishes, while my brothers didn't really have chores other than to mow the lawn and shovel the snow occasionally. And I would just look around and see so many wonderful women who were being constrained by the rules of society.

So I think from the very beginning, really, I wanted more, and I wanted to advocate for every woman who couldn't do all the

things that they should have been able to. There's this thing that we talk about in the movement called a 'click moment.' It's that moment where you realize the discrimination and say, 'Oh, I'm not good enough, but it's not me, it's because they won't let me be good enough.' I've certainly had my share of click moments. I had one in high school that I remember when we had a career day and I went to the table for physicians. There was a male physician running it and he wouldn't let me in. He said that women weren't supposed to go to medical school because they're just supposed to 'get themselves pregnant,' an interesting turn of phrase. And that was a very strong click moment for me, kind of looking the beast in the face.

JD/ER: Did someone actually say that to you?

JC: Yes. A white male physician. He wouldn't even let me in the room. And that stuff was something that no one ever really confronted.

JD/ER: In the exhibition video, Kathy Wilson says that a lot of women in the movement feel a stronger attachment to a party than to specific ideals. Do you agree with that?

JC: That's interesting. Kathy is my friend, and I'd love to ask her about that, because knowing her as I do,

that was probably in the context of something else. I actually think that women in the movement are very skeptical of political parties, although certainly if you watch the Republican presidential debates, it's pretty easy to see that there's no place for women there, particularly with Rick Santorum wanting to outlaw not only birth control and abortion but now prenatal testing for women and a whole lot of other things. Things like that are what push women into the Democratic party."

JD/ER: I can definitely agree with you there. And then, because you mentioned Santorum, I'm sure you heard about how he thinks that women shouldn't fight in the front lines of the army.

JC: Right, yes, and we came up, my age group and Kathy's, in the age of the draft. And one of the things that we noticed was that women weren't subject to the draft. We felt that women should be part of that, and frankly, that if women were subject to the draft, that the wars might end faster, because women would be demanding in a war rather than being a cog in kind of a war machine.

JD/ER: On a completely different note, we were also wondering about the photos that were shown in the exhibition. Why is everyone smiling? Because this

seems like a rather grim issue, one where you have to fight really seriously.

JC: I think there are a couple of answers to that. One is that we're socialized to smile. In photos, especially ones like these where the photos are deliberately taken, not candid, you're conditioned to smile in front of the camera. And secondly, for everyone who was interviewed and photographed for this, I think we can agree that we've all had a terrific time fighting for equality. We have a lot of fun doing this, and we feel good about the work we've done. What was happening in those photos, is that they were taken to show all of the people who have helped achieve equality in this area, and we're all very proud of that. So of course we're going to smile.

JD/ER: What do you feel that you've personally gotten out of this movement? Has it benefited your personal life in any way?

JC: Sure. Absolutely. Feminism runs through everything I do. I had a wonderful 33-year marriage up until the time he died, and he was a strong feminist; I would never have married him if he hadn't been. My kids are strongly feminist and the feminist community is my family, even more than the people I'm related to. They're there for me. I have a group of people who have

been meeting for lunch or dinner together once a month for over thirty years, and we all met one another in the feminist movement. This is our support system; this is our community. We take care of one another.

I'm also the chair of the Democratic Committee of the 7th Ward in Pittsburgh. I would not have had that without the feminist movement because the feminist community in Pittsburgh is what forced the Democratic party to create bylaws requiring that there are equal numbers of women and men in leadership positions at every level of government. The chair and the vice-chair are always different genders. In the past, maybe I could have been elected secretary, maybe. So because of this movement, I've been able to achieve power on my own.

And again, there's nothing like taking on the bad guys and winning for somebody. We did a campaign recently to take on the Pittsburgh city police when someone who had just been promoted beat up his girlfriend, and we were able to totally change the rules of the police system in Pittsburgh. We were able to create a system within the city where every employee knows about domestic violence, knows what's available, support for victims, support for perpetrators, and with the whole city we're attempting to create a situation where we don't have to

treat domestic violence because we can avoid it. That was a wonderful undertaking, and it was done not necessarily through a paid organization, it was done by women deciding that we were going to change the rules. And we were very successful.

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2012. [http://msmagazine.com/blog/
blog/au](http://msmagazine.com/blog/blog/au)



Brenda Frazier

Interview with Brenda Frazier

Julia Schock '15 and Dylan Malone '15

Julia Schock: How would you define the role of a women's rights activist?

Brenda Frazier: You intentionally try to make a change for fair and just treatment of women.

Dylan Malone: How did you initially get involved in activism?

BF: I have always been on the front lines, whether it's for the civil rights movement, the women's movement, or whatever. I was introduced to the women's movement through the civil rights movement. The women's movement

is related to the civil rights movement; women's rights are citizen's rights. When I was in college, I was involved in trying to make changes for the rights of African Americans in this country, and as different things came about, I changed my focus. It wasn't just all the sudden I got up one day and said, "I'm going to be an activist!"

But the word "activism" doesn't really do it. It's really a movement—a civil rights movement. It's citizens trying to make a change in people's lives, making sure that everyone gets a fair opportunity. When you see that injustice going on, and you feel that you can do something about it, then you stand up and you do what you can. You see where you can fit in and be a part of a group.

It's also easier to work with a group than trying to do it by yourself. You need allies of the same mind. A lot of it is educating people and simply moving, coming together and agreeing on what the process ought to be. You know you want to make a change after you're informed that there is a problem, and you've asked yourself, "What can I do about it?" This movement was a vehicle to get people involved in making a change against some of the injustice we saw in this country.

JS: You said that with a movement you have a bigger voice than when you're just one person. Did you find it difficult to

find groups of people to support whatever it was you were fighting for at the time?

BF: If you can share the information that you already see, like the lack of women's rights, then first you need to educate people about it, let people know there are inequities. Once you are effective in pointing out the problems, then you can work on the solutions. As far as getting others involved with the movement, I found that some people like to move with it, and some people like to let other people do it! Some people would rather give money to us, and some people only want to change a piece of it. You need to have a love for people and a desire to make a change based on what is important to you.

I was an educator, and my mother was a teacher, so I saw a lot of inequities growing up and how they were hurting people. With black civil rights, people were denied access to important things. Part of what you want to do in a movement is give people opportunities; you don't make these changes, you give people opportunities to change. Our job was to identify the problem, find a medium that people can connect to, and use that as a vehicle to make the change.

DM: In the exhibit, there are numerous buttons, T-shirts, pamphlets, news articles, pictures of rallies, etc. Basically, I see a wide

variety of activism strategies. Which tactics worked best for this movement, and why do you think they worked?

BF: We tried everything because we're all different kinds of people. For example, the March on Washington was patterned after the black Civil Rights March. At that time, there was nothing so dangerous as an idea, and the time had come for women to stand up for their rights. There were enough people who were listening that we were able to make some changes.

But we did whatever we could do: the rallies, news articles, etc. I think the more people you could involve in knowing the reality for women in the country, the more likely you were to have people signing on just for their own self-interest. We let them know that they could change what was happening and bring to light specific subjects, such as not getting paid as much, simply because they were women. Go to the law, find out what was stopping us from moving in a certain direction, and try to change those laws. So you have to try all kinds of ways because you have all kinds of women... and men!

JS: Can you explain what "ERA YES" means?

BF: E.R.A. stands for Equal Rights Amendment, which was a law that would say that women would

have the same rights as men in the country.

JS: So it's just voting "yes" for that law?

BF: And it was just very simple law, but there was a big fight over it, and there were people that did not want things to change. People who have the power are not going to give up their power without a struggle. If you're having an advantage, your family is living well by paying someone else a lot less and by assigning them to less favorable jobs. I saw the parallel with a lot of things that were happening in the civil rights movement. Some believed nothing had to change, as long as their family was doing fine and staying on top.

When people finally see that the best thing to do is to fight against that, then you get some strength. Some people were satisfied, since their lifestyle was fine. They felt that if all women had equal rights, it would take away from the life that they were living and they would have to share their power. We had to change it, and that one law would take care of rights such as owning property, having jobs, and more.

Some rights were accomplished through other legislation, but this was one law that would have changed things, or at least had the opportunity to change things, because laws don't make changes

unless people don't go out and use them. You can't be afraid to use the law—you have to go out and make the law real.

This was one law where you had people who were informed and were going to make a change in the country. We were finally going to see women in the military in different roles. We would see women truck drivers. You were going to see women and men getting paid the same. You were going to see a difference in education. There were a lot of possibilities. It was time to have that discussion, and to have that push. It was the right time.

DM: What was the biggest challenge you faced being an activist?

BF: Well first of all, you're getting out of your place. You always have to credential yourself, no matter what group you go in. If I'm going into a group and I'm an African American woman, I have to show that I can work just as hard on woman's rights as I do on civil rights. But if I go into a civil rights group, I have to prove myself because I was known as an activist for woman's rights. Where is your loyalty, you know? Or when returning, I had to demonstrate that I was still loyal. I think that was one of the big issues, but you can't say the biggest issue. You know, I'm 70 years old; I've faced a lot of challenges. That was one of many

things though.

Another challenge was that the people you thought you could count on were not always there for you. When jobs came up for women, a lot of the women who weren't in the movement got the jobs we fought for—we were too radical or too... whatever!

But one of the good things about it too, you had other women in the same boat as you, and they were willing to share their experiences. You might have come into the movement because you wanted rights for women, but you were confronted by all different kinds of women who had made sacrifices before you. They were working on all sorts of things: healthcare, entertainment, etc. They all had a story, and from all these different types of women and situations, we learned to grow.

You had some women who were coming in with different agendas: poor women, women who were abused, women who lived on a farm or in an urban area, and so on. We had the Socialist Worker's Party—we are always faced with them—they would come in, and they would bring money in, fighting against what we were trying to do, and trying to lift up the socialist ideas. You were fighting lots of things on one hand, and then the take over of another group with their ideas on the other hand. So all the people who really stuck with it, they solidified us; really, we all

were just fighting ignorance in different ways.

JS: I noticed the clippings from the Pittsburgh Post Gazette classifieds that were sectioned into jobs for women and jobs for men. I grew up reading this newspaper, and obviously when I was reading it the classifieds weren't sectioned like that, so it really shocked me. Could you tell me about this and how you fought for it to be changed to what it is today?

BF: It was a class action suit against the Post Gazette and the other papers that ended up going all the way to the Supreme Court. Not only did it make a difference for women, but it also made a classification difference for African Americans who were seeking jobs, because they could no longer put the help wanted ads like, "white only," "colored only," or anything like that. Of course, it didn't mean that you initially got those jobs, but at least they couldn't list them that way anymore. It was a very racist, sexist thing that was going on, and it was legal until we won the suit.

DM: What are your hopes for the future of this exhibition?

BF: I hope people will remember that this wasn't easy, and that there will be issues in your lives that you'll need to work on, whether it's

women's issues or some other issues. People should see that some of strategies were successful, but some were not.

I would like to flip that on you in terms of how do you see the future of the exhibit? And what does it mean to you? We lived it! I don't know what you're going to get from it, so where do you see it going? And how do you think it fits into your world right now?

JS: I think that it's something that people need to remember because it teaches us that if there's something that you see that is unfair or wrong in the world, there is a chance for you to stand up and fight for what's right in a non-violent way. It's a very good example—a successful example!

BF: There certainly is a process, and you don't need to reinvent the wheel. You look to history to see what you can do in certain instances, and you can take some of it, or none of it. Did it work, or didn't it work? Every generation is going to be fighting for something of their own. All the issues aren't going away simply by having a movement, but you can be a part of making a change for the better. That's very satisfying to live your life not just unto yourself, but trying to make things better for society as a whole.



Irene Frieze

Interview with Irene Frieze

Lauren Laurune '15 and Kira Ribas '15

Lauren Laurune and Kira Ribas: What is your profession? How does your work affect your activism/activism affect your work?

Irene Frieze: I'm a professor at the University of Pittsburgh and my primary focus is in psychology. I also work in women's studies. I've been involved in feminist studies since I was a graduate student at UCLA, and one of the things I did there was to help set up the women's center back in the 1960s. I also helped to develop a women's studies program. When I heard about a position at the university of Pittsburgh involving setting up a wom-

en's studies program, I thought that would be the perfect job. So I applied for it and got in and I've been here for 40 years now.

LL/KR: What kind of activist work do you do?

IF: Probably now most of my activities are not directly community based, but more professionally based. I edit a journal called *Sex Roles*. It's the major journal for feminist issues in the social sciences. It is a pretty high volume journal, and I mentor young scholars and to try to encourage them to get their papers published. These are young scholars all over the country as well as all over the world; we get a lot of submissions from other countries. I work mostly with young women, although there are a few young men who are learning to write papers for a professional publication.

LL/KR: Why/how did you get involved? Was there a catalyzing event?

IF: I've always been interested. I grew up in an area where there was very little women's activity going on. I noticed that a lot of things were barred to women, and I started kind of thinking about that. For example, in high school I wrote a paper on those issues. So I've always had this interest. One event that did occur was when I

applied for graduate school back in the '60s. At that time, they were not admitting women at all to many of the programs, so I didn't get accepted to any of the programs to which I applied. I did research and talked to the professor with whom I was doing research. There were no women faculty at that time, this was a guy, and I told him what had happened. He seemed upset and thought that wasn't fair. He said, "Well I'll get you into UCLA." He thought he could do that because I had a joint major in psychology and mathematics. He said, "I think I can persuade them. You're not really a woman because you have that mathematics background." That was kind of a shocking thing but it worked. They made it very difficult for me, but I was able to get my PhD.

LL/KR: Is there any particular issue that interests you? Perhaps you are interested in LGBTQ issues and women's rights, or violence against women?

IF: I've done a lot of research in violence, particularly partner violence. One of the things I've been interested in is the very common way in which low-level violence is expressed in dating relationships. I don't think a lot of that is widely known, and I don't think people are aware of it. It can have some negative consequences. So one of the things I'm most interested in

is education, and I work to make people aware of these issues. For example, I've done a lot of radio talk shows on violence, some of them in other countries. People call in with different problems and it's always interesting to hear their stories.

LL/KR: What is your goal for the women's movement, and at what point do you think the movement will have been successful?

IF: Well I guess my goal is that women would be fully equal to men, and unfortunately I don't think that has happened yet, so I'm still working on it in various ways. At the university, for instance, I'm chair of a committee that deals with sexual harassment procedures and investigates sexual harassment complaints. We keep working on these issues. We make a little progress, but it is slow.

LL/KR: Tell us a little more about your experience at UCLA.

IF: This was a period where women's centers were being set up in many parts of the country. This predates things such as crisis centers or shelters for battered women. This was the first kind of thing that people set up. We tried to publicize issues such as women's concerns, and make people aware of these things. We tried to help individual women.



Barbara Hafer

Interview with Barbara Hafer

Leah Herlocker '15

Barbara Hafer is a politician and activist for women's rights in the state of Pennsylvania. She was the first woman to become an elected official for the state in 1983, and she played a powerful role in the women's movement by speaking out for her rights and those of women everywhere as a member of the National Organization for Women. Before she ran for political office, Hafer advocated for victims of rape and violent crimes. Her background as a nurse and hard-working student provided Hafer with the experience she needed to have a profound impact on regional and state governance in Pennsyl-

vania. Between 1984 and 2005 she served as Allegheny County Commissioner, Pennsylvania Auditor General, and State Treasurer, and Hafer is still active in politics and the women's movement.

Leah Herlocker: How did aiding victims of rape and violent crimes affect your perspective of the movement?

Barbara Hafer: I was a public health nurse and my practice dealt mainly with babies and women. I saw a tremendous number of women who were abused physically and sexually, and they were all of my clients. The emergency room would not accept these people. In one instance, a four year old was raped and the hospital would not admit her. The mother took the child to the regional hospital where they also refused to admit the child, telling her to return to the hospital where she had been originally. When they went back to the first hospital, a police officer who had been accompanying them drew his gun and forced the hospital to admit the child because he felt it was morally and ethically wrong to deny services. The local police force met about the issue, and a women's group from the city got together with me, I was the health convener, the chair. I was asked to meet with them because they were trying to get funding to help legislate the issue (denial of access to healthcare

for victims of sexual abuse) out of existence.

At the time, President Johnson had declared a "War on Poverty," and a "War on Crime." The program gave money to federal, state, and county governments. The women's group had contacted many officials requesting money, but they ultimately wanted me to write a grant. I agreed, but wanted to be executive director if I wrote the grant. Rape and sexual assault are crimes against the state; the victim is a witness and has no rights. If they prosecute, charges are filed against the perpetrator, who has rights. The victim has to go to court and tell about their situation, and usually nobody believes them.

I started a program that provided advocates who counseled victims on rights and accompanied them to trial. Police and attorneys helped the advocates, and often times police would act as social worker in such a situation.

At the time this was very taboo, because if you were a good girl you weren't raped, and victims just had to bear it. The advocacy work began to uncover this issue. At the time, all police and most lawyers were men, but this opened the fields of law and law enforcement to women. The advocacy program helped women to have more opportunities, and made explicit that women would no longer tolerate being treated as second-

class citizens, competing with men for basic rights. Women were no longer stuck. They had more financial security. They could buy a house or a car. Divorced women used to not be able to be financially independent. When I tried to buy a house after being divorced, the real estate agent working with me called the bank to make sure I could afford it. I had money, but because I was divorced she thought she should check. The people at the bank asked her, "Do you know who she is?" I bought the house and the agent was embarrassed. I still see her around sometimes. Without the women's movement these things would still happen. My mother could never buy a house; she had to rent all her life. She had the money, but she didn't buy a house until she was 75.

LH: Why and how did you become involved? Was there a catalyzing event that sparked your interest?

BH: Well, let's see, we'll have to go back in time, to the '60s. I was raised by a single mom. She worked at Pittsburgh Plate Glass in the treasury department. She trained men, but was never able to advance in the ranks, she saw the inequality that existed there, but wasn't vocal about it.

Working in the treasury department, she saw all the money that was used. The men of the com-

pany went to a country club near the downtown offices in Gateway Center for their Christmas party. They had drinks and socialized; the company paid for the whole party. The women went to Horn's, an eatery across the street from the office building, for their Christmas party. The women had to pay for their own party, and they had no problem going to Horn's, even though they went there everyday for lunch, but it really bothered my mother that they had to pay and the men didn't.

I was a teen at the time all of this was happening, and I realized the difference and that it was wrong. We were raised to believe we could do anything. I identified with cowboys riding horses instead of the women standing in the background.

We didn't have a lot of money, but I wanted to go to college. My mom told me I was going to nursing school, so I did. That's all we could afford. Afterwards, I put myself through college by going to class 6 days a week and working really hard.

During the '60's, the civil rights movement was going on, and that sensitized me to the discrepancy between genders. I worked at Monongahela Valley Hospital, or Mon Valley. I saw that other women stayed home and husbands went to work in the steel mills. The women were relatively helpless because they were so dependent on their

husbands. My mom had employable skills but these women didn't. I was radicalized by the poverty I saw, and became active in the movement in the 70's.

Contraception was important because it liberated women and brought awareness. Women realized they could go to school, and controlling their own bodies was a huge accomplishment. Those were my major reasons for getting involved.

LH: What do you get out of it?

BH: I have a daughter, and still I was able to do all these things. Woman's careers were limited; they could marry and become teachers, nurses, secretaries, or clerks. There were very few women doctors or lawyers. That was a big part of the movement, opening up professional opportunities for women. Now, they're admitted to schools. There used to be a quota to fill, the same as for people of color.

It also was to help me do what I wanted. I started a crisis center and I was elected to a political position. I was the first woman to be an elected official in Pennsylvania in 1983. Men started to support me as well. I had my career, divorced my first husband, and met my second husband who is very active and encouraging.

LH: What does success mean to you?

BH: I guess accomplishing your goals, but it depends on how you define success. I learned a lot from losing elections. I think I've had a successful life because I've accomplished a lot and I'm a happy person. I have financial independence and a lot of interests and hobbies.

LH: What is the role of religion? Is the movement hostile to faith?

BH: Not at all, I am a lifelong Lutheran, which is a sort of wayward Catholic. Martin Luther started the religion as an action against Catholicism. It teaches you to speak up. It has always been that if a religion is repressive or hostile to a woman, then liberated women will be opposed to it. They will never allow themselves to regress. We need to keep fighting for rights equal to men. We're not going away. We want financial independence, independence of thought, and ability to move up and down the ladder.

LH: What were roadblocks you encountered?

BH: Women said that no woman should ever be an elected official. Men said it too. To get on the ballot, you need signatures. When I was trying to get the necessary signatures, a woman on the committee refused to sign for me. She genuinely believed that no woman should ever hold elected office.

There were many road-

blocks, but you have to learn to go around them. Some people didn't support me because I was a feminist, but hundreds of others supported me because of that fact. The Republican Party was a roadblock. I used to be a Republican, now I'm a Democrat. I needed to fight to keep my power the whole time.

People have tried to kill me. Every time I ran against a man, my car was blown up or lit on fire. It happened in 1988 and 1990 as well as in 1992. Whenever I ran against a woman, nothing happened. I didn't know who it was, but it just motivated people more, especially me. In 1990 somebody broke into my house. It's a dangerous game. There have been a lot of death threats. Anybody who runs for office gets death threats, but there are a lot of nuts out there. For one election, I had a county police-woman with me at all times.

One man who tried to blow me up was caught and put in a psychiatric ward for two years. When he got out, he tried to do it again. I didn't know the man, but I knew I had become a target. The head of the county police had a prosthetic arm and joked with me, "Commissioner, I'll take one in the arm for you."

LH: Did your activist practice change the way other people, men especially, treated you?

BH: Yes, in the '60s, '70s, and '80s. Police officers like nurses, they have an affinity for them because they both deal with tragedy and they always found support in each other.

When I first started running for office, there was always a bit of a chuckle. It's a man's world and I had to physically fight for respect. Whenever there were photos taken, I would start in the middle or near the front and end up at the back. Men would literally elbow me to the back of the group. I realized I had to stand my ground. I fought back and stepped on a few toes with my high heels. After a few years, they left me alone.

While I was campaigning, at first I tried to shake everyone's hand. Men would lean in and brush across my breasts, trying to cop a feel. A woman who worked for the government in Pittsburgh taught me how to shake hands with people so they wouldn't lean in. I shake with my right hand and grab their right arm with my left hand to gain leverage. By keeping my left foot in front of my right, I am in a strong position. After I learned the technique, I looked them straight in the eye and if they tried it, I just rocked them back with the leverage I had from the positioning. One man tried to do it for years whenever I saw him. Eventually I stomped right on his instep and after that he never tried it again.

It is not so much embarrassing as it is demeaning. I've taught hundreds of women how to shake hands like this.



Patricia M. Ulbrich, Ph.D.

Interview with exhibition curator, Patricia M. Ulbrich

Paige Missel '14 and Chloe Donohue '15

Paige Missel and Chloe Donohue: Are you originally from Pittsburgh? Or was this just a part of the National Women's Movement you found interesting?

Patricia M. Ulbrich: I'm not from Pittsburgh; originally I'm from Iowa. I'm a sociologist, and I taught women's studies, and also about the women's movement. I was aware that there were very prominent people in the women's movement from Pittsburgh, so I got involved in this specific project in 2007. I felt the need to focus on women, as part of the 250th

celebration that was taking place in Pittsburgh. The 250th celebration committee had a \$100,000 to give to people for projects in specific communities, and in the region. Projects were required to promote pride in community, promote civic engagement, and needed to have a lasting impact. The multimedia exhibit was designed to raise awareness about this inspiring aspect of the region's history, to be used as an educational tool to teach young people about tactics used in social movements and in this specific movement.

PM/CD: What was your original inspiration for this exhibit?

PMU: When I moved to Pittsburgh in the 90's I was surprised by the status of women here. It seemed as though the women's movement hadn't happened in western Pennsylvania.

As I talked to people I found that Pittsburgh was actually a major hub of the women's movement and I was fascinated by the change. My goal is always to promote opportunities for women and to honor and respect them for what they do, and I felt that women were undervalued in Pittsburgh. I wanted to do that, and the 250th anniversary presented an opportunity. It was a year-long anniversary to promote pride in the region and I felt that they absolutely needed to have pride in the women here.

Because I felt that way, I was the one that ended up doing it.

P/C: As the curator, did you purposely design the way the exhibit was set up, or did you just choose the artists?

PMU: I hired the videographer and photographer, and supervised every aspect of the project. I worked with a consultant to design the exhibit and collected all of the ephemera and period photos. It's new to be called a curator; I am a director and producer.

P/C: How long did it take you to put the exhibit together?

PMU: The interviews were conducted in 2008 from May all the way through December. Every oral history was videotaped and audio-recorded by the project team. At the time that we were interviewing people, we are also taking photographs. When we were scheduling interviews, we asked participants to share photos and memorabilia from their own collections. It took about three weeks to create the video. We also had to choose which photos to use for the portrait gallery, and have them printed and framed.

For a January 2009 exhibit, we borrowed five button boxes that one of the participants had prominently displayed in her home; they featured buttons from the women's

movement. Since then, every newsletter from the project has included a request for people to donate their movement buttons. Over 500 buttons have been donated. In December, I spent a few hours going over the buttons. Once I knew how I wanted to categorize them, I spent a few more hours separating them into the four groups: women and politics, Equal Rights Amendment (ERA), National Organization for Women (NOW), and reproductive rights.

The National Organization for Women was the most well-known advocacy organization in the women's movement and you will see in the exhibit that three women from Pittsburgh became president of NOW. This is because there was a strong connection between the Pittsburgh NOW and National NOW. The women in Pittsburgh were very involved in NOW, they were extremely important in lobbying. Buttons were a way to show your support for a candidate or an issue. Because Pittsburgh feminists were so involved in the movement, they had a lot of buttons. Some buttons name people in the exhibit. The ERA was the major issue in the 1970s, and women from Pittsburgh played a major leadership role in the effort to pass the ERA. Abortion rights were also one of the most important issues that the movement addressed. The feeling was also that we needed to get women elected to politi-

cal office, because once women are in office, there will be more sensitivity to issues important to women and girls. Many women ran for office because they felt that if women were on the city council for example, then the awareness for women's interests, and women's issues would be raised. Therefore, getting women elected to office was very important.

C/P: How did you select the people to interview and take photographs of?

PMU: The first feminist press was started in Pittsburgh in 1969. They reprinted articles about feminism and distributed them all over the country. In a collection at the University of Pittsburgh Library Archive, I found a report from 1976 that identified 48 feminist organizations and I used that report as a guide.

I was able to find organizations and contact information, so I was able to identify who the leaders were in 1976. Initially it was 'who were the founding members of NOW in Pittsburgh?' And two of them, Cindy Judd Hill and Anita Fine, were still alive. They are there because they are obviously influential in the community. They were highly visible and were invited to be a part of NOW. Many of NOW members were not only leaders locally, but served on the national board. I looked for people who

were pioneers in some way.

I also included Barbara Hafer, who started a rape crisis center, which was cutting edge in the 1970s. I looked for people who were involved in starting organizations in Pittsburgh that represented the women's movement.

Ann Begler, the lawyer for Pittsburgh Action Against Rape (PAAR), was another case. In that case, a rapist was demanding the files from the victim's counseling sessions at PAAR. The outcome of this case was a law that guaranteed confidentiality.

P/C: How involved were you with demonstrations and rallies?

PMU: When I was in graduate school the ERA was up for vote in Illinois, so I went on some of these marches and rallies. I've been to Take Back the Night Marches. The period of the project is 1967-1989. Any actions you see represented in the exhibit are from that time period.

P/C: What has changed the most since the movement started, specifically in Pittsburgh (in terms of sexism and discrimination against women)?

PMU: In 1968-69 when Wilma Scott Heide and other members of NOW were advocating having sex to be included in the anti-discrimination ordinance, it meant that

it would be illegal to discriminate against women.

Something that's not presented in the exhibit, but was really important for women in early 70s, was that girls couldn't participate in extramural athletics. Members of NOW worked with legislators and picketed at a little league tournament in Williamsport where girls weren't allowed to play. The members of NOW had the law changed, and it became illegal to discriminate against girls in sports. It's not perfect now, but girls are able to participate in sports, and the schools provide budgets for them to do so. We know girls who participate in athletics are less likely to get pregnant, and more likely to finish high school. Also, the state of Pennsylvania has an ERA, which members of NOW lobbied for.

There was the Pittsburgh Press case, which was very important in terms of overt discrimination, because prior to that Supreme Court decision it had been commonplace to discriminate against women in ads for jobs (as shown in the display case of newspaper clippings). The jobs that are circled (in the exhibit) seem to show the same job for man and women, but if you look closely the starting salary is less for women and men were promised room for advancement where women weren't. Also, only men would apply in the section for jobs for men and only women would apply in the section specified

for women, and if you had a college degree in math, there weren't jobs listed in the women's column.

So, once sex was added to anti-discrimination ordinance, the local chapter of NOW filed a complaint against Pittsburgh Press for violating the law because their advertisements were discriminatory. The Pittsburgh Press denied they were discriminating against women, but the Common Pleas Court ruled they were in violation of the Pittsburgh anti-discrimination ordinance. The Pittsburgh Press appealed that ruling at every level until, finally, the U. S. Supreme Court said they were violating the Ordinance by separating the job ads. This meant newspapers in all states had to stop advertising certain jobs specifically for women and certain jobs specifically for men. It was a precedent-setting case.

P/C: What do you want the viewer to get when they leave the exhibit? Is there a definitive message?

PMU: Well, I think the message is that Pittsburgh was a major center of the women's movement. There were hundreds of people in Pittsburgh who worked so hard to gain equal rights for women, and I want to pay tribute to the ones that did.

P/C : It seems that many of the materials are informative. Was your original intention to per-

suade, or just inform about the movement?

PMU: My intent is to inform. I hoped to raise awareness about this inspiring aspect of our region's history, and I ultimately want to write a book.

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