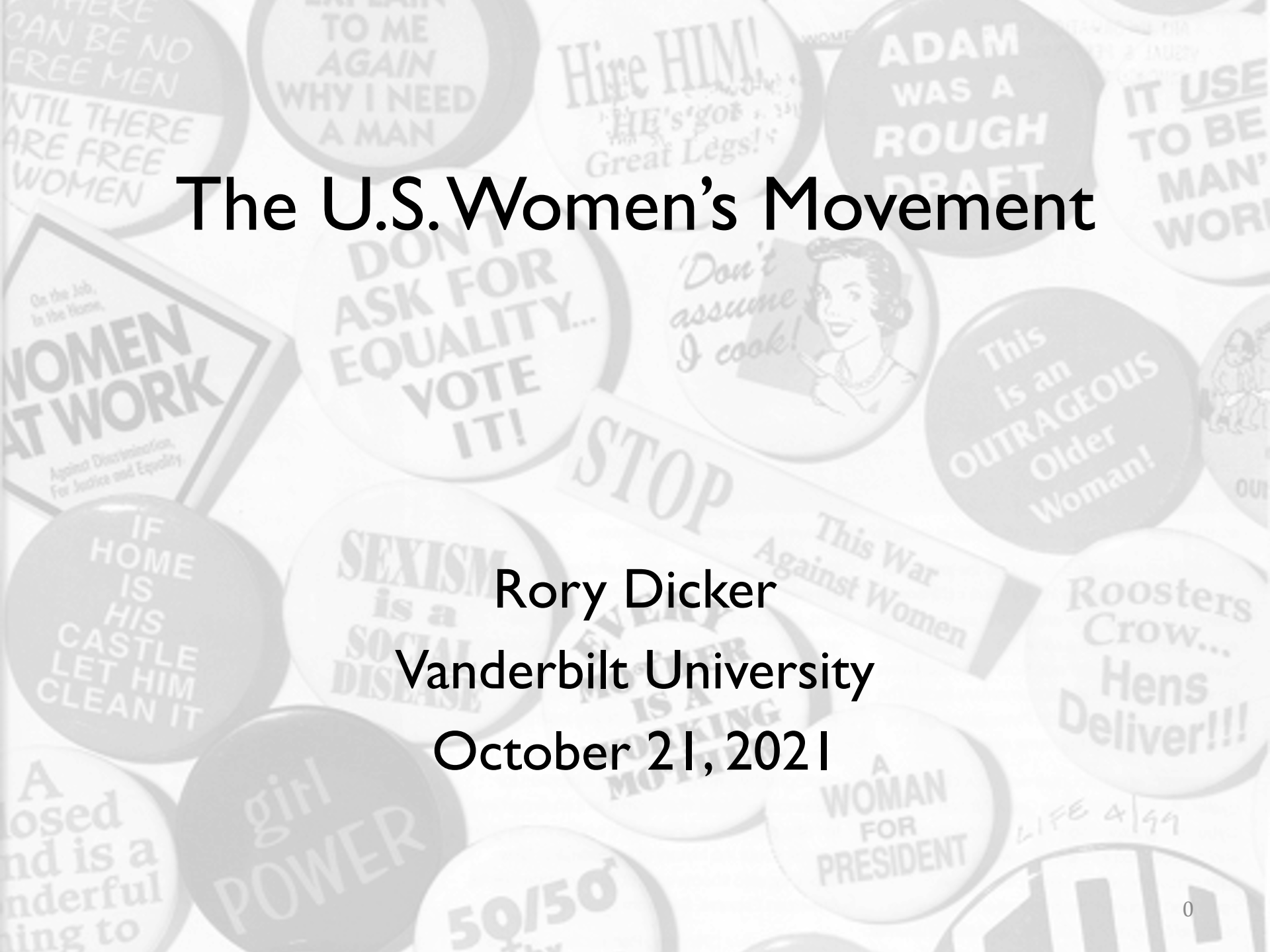


# The U.S. Women's Movement

Rory Dicker

Vanderbilt University

October 21, 2021



A black and white photograph capturing a moment of intense protest. A group of young women are shown from the chest up, their faces filled with passion and determination. They are shouting with their mouths wide open. Several women have their arms raised high, holding up bras as a symbol of protest. One woman in the center-right is making a peace sign with her hand. The background shows a large, multi-story building with a balcony, suggesting an urban setting. The overall atmosphere is one of collective action and defiance.

# Week Three: Radical Feminism

# **liberal feminism**

Seeks equality through political and legal reform

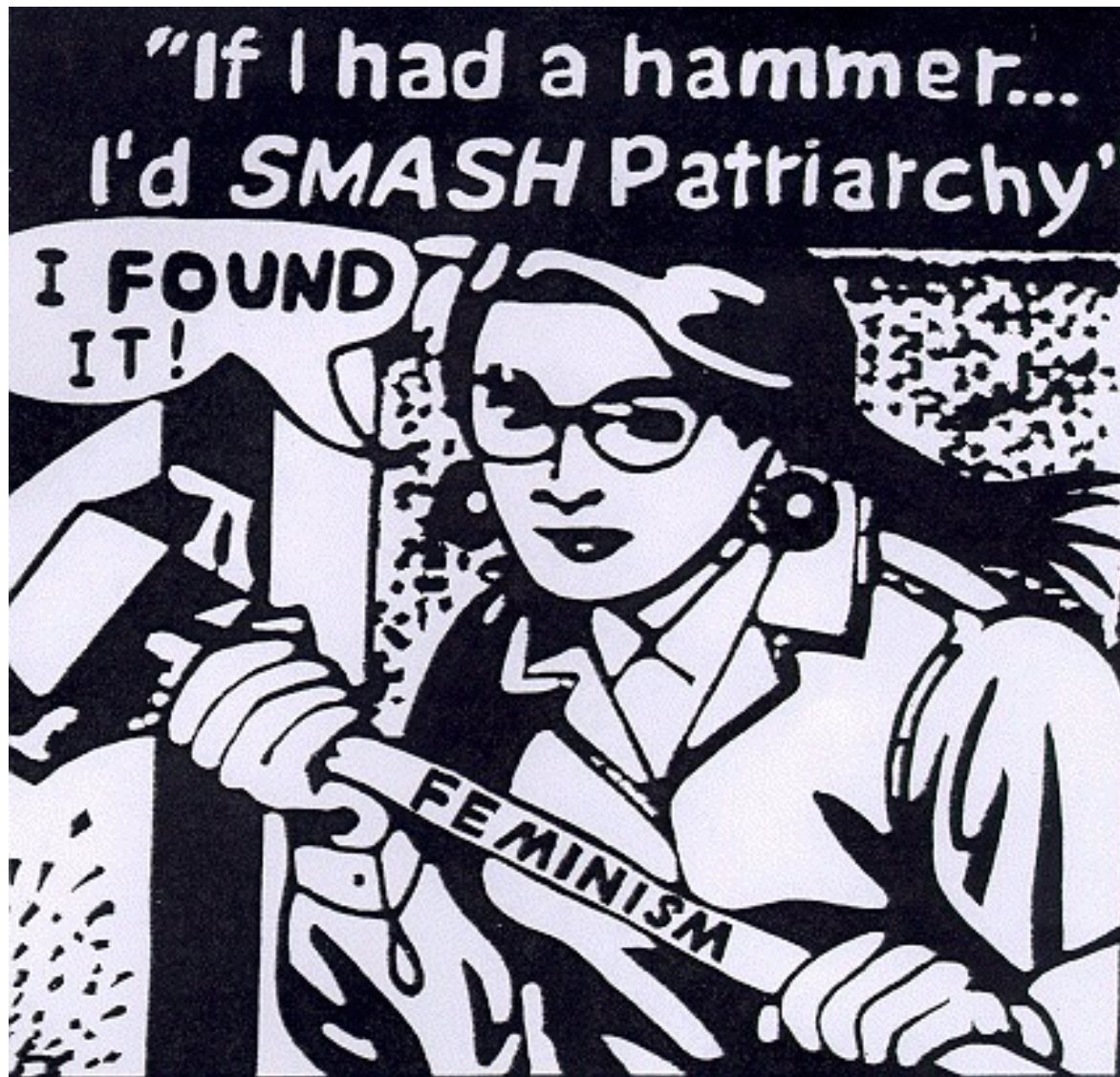


# **radical feminism**

# RADICAL FEMINISM 101

~~Equality of the sexes.~~

Liberating women  
from the oppression  
of patriarchy  
and gender.



# Radical Feminism

A version of feminism that believes that change must come from overthrowing systems of domination.



# Student Nonviolent Coordinating Committee (SNCC)



# Congress of Racial Equality (CORE)



# Students for a Democratic Society (SDS)



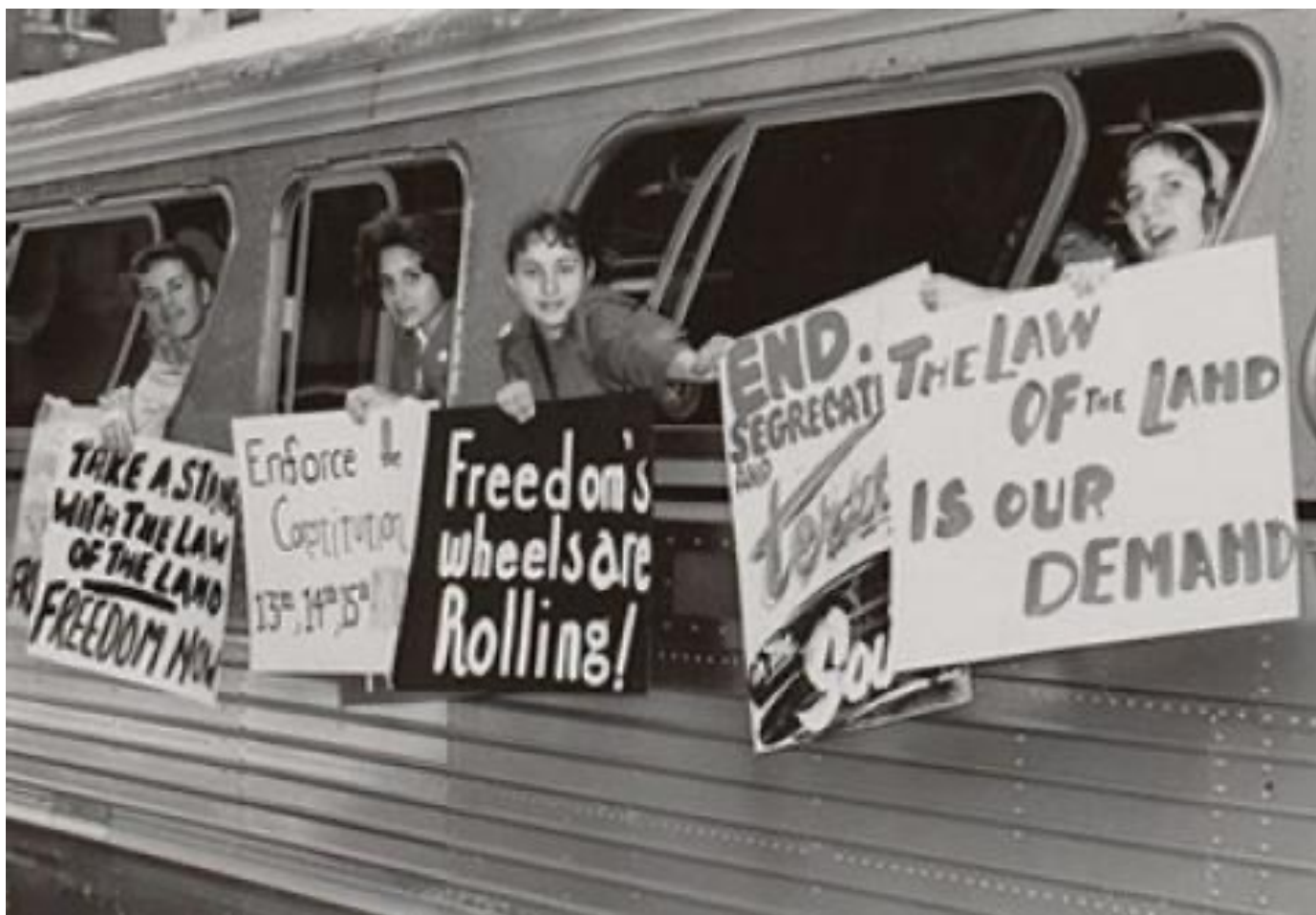
# Lunch Counter Sit-in, Greensboro



# Lunch Counter Sit-in, Nashville



# Freedom Riders, 1961



# Freedom Riders



# Free Speech Movement





# Anti-War Protests



# Freedom Summer volunteers, 1964



# SNCC



# Casey Hayden



# Mary King

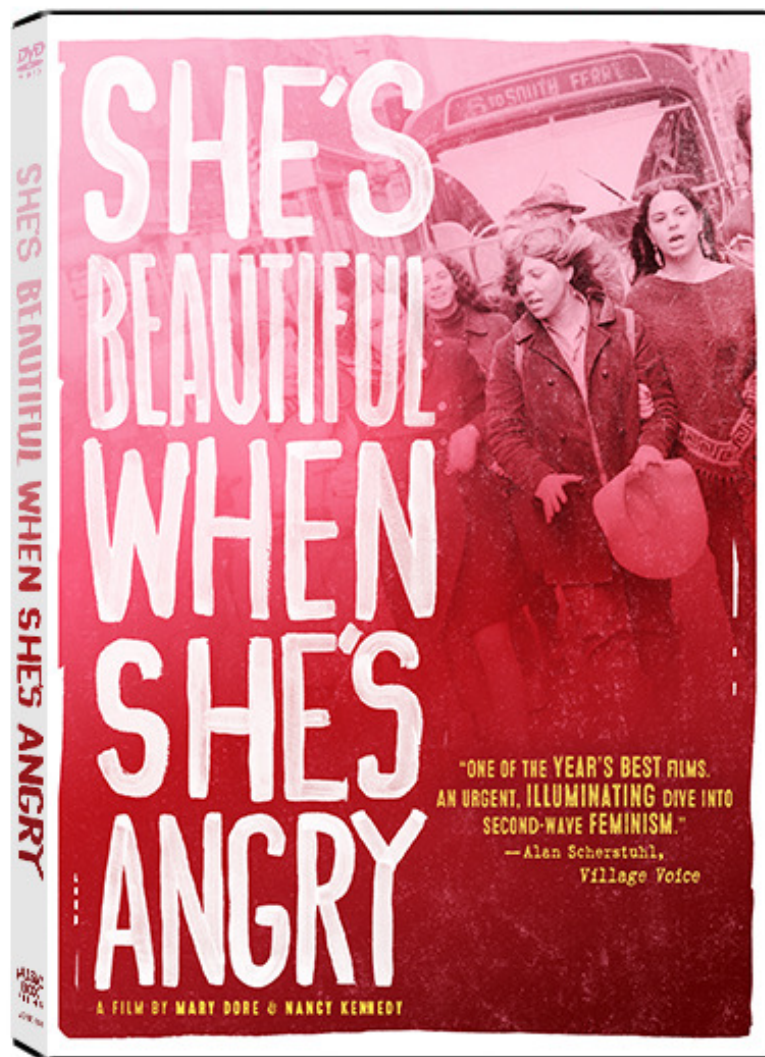


# *Sex and Caste: A Kind of Memo*

CASEY HAYDEN AND MARY KING

*This argument over the problems women faced within the civil rights movement was further developed in the "kind of memo" written in 1965 by white civil rights workers Casey Hayden and Mary King. Their document proved not*

Reprinted by permission, Casey Hayden and Mary King.



# New Left Men Respond





# Consciousness Raising (CR) Session



# CR Session



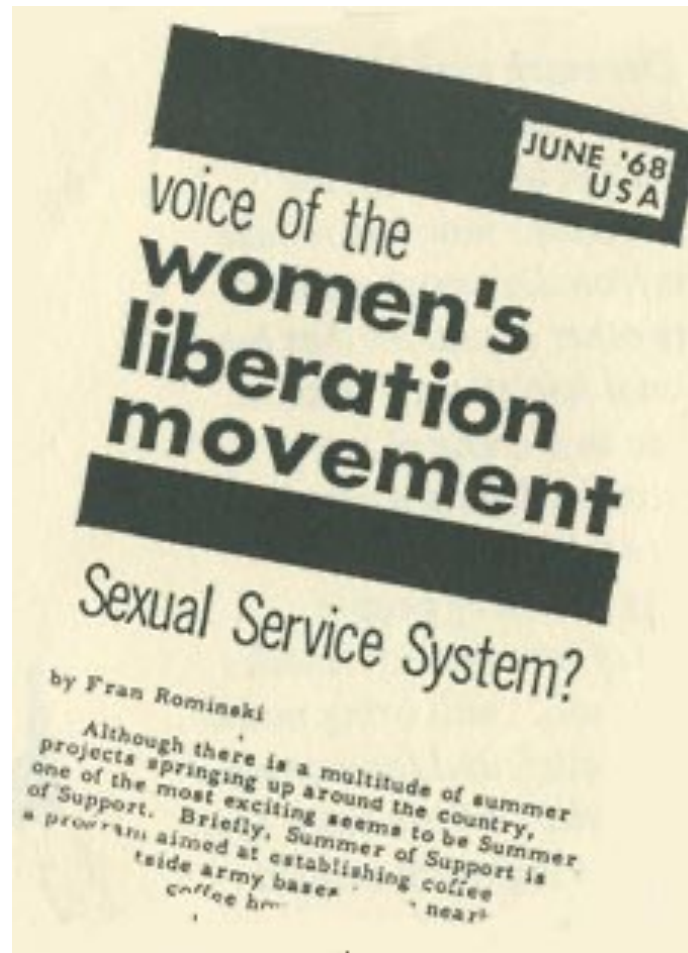
PHOTO: MARY ELLEN MARK, 1969/REDSTOCKINGS ARCHIVES.

CONSCIOUSNESS-RAISING MEETING IN THE REDSTOCKINGS OFFICE, NYC, C. NOV. 1969. SHULAMITH ON THE LEFT.

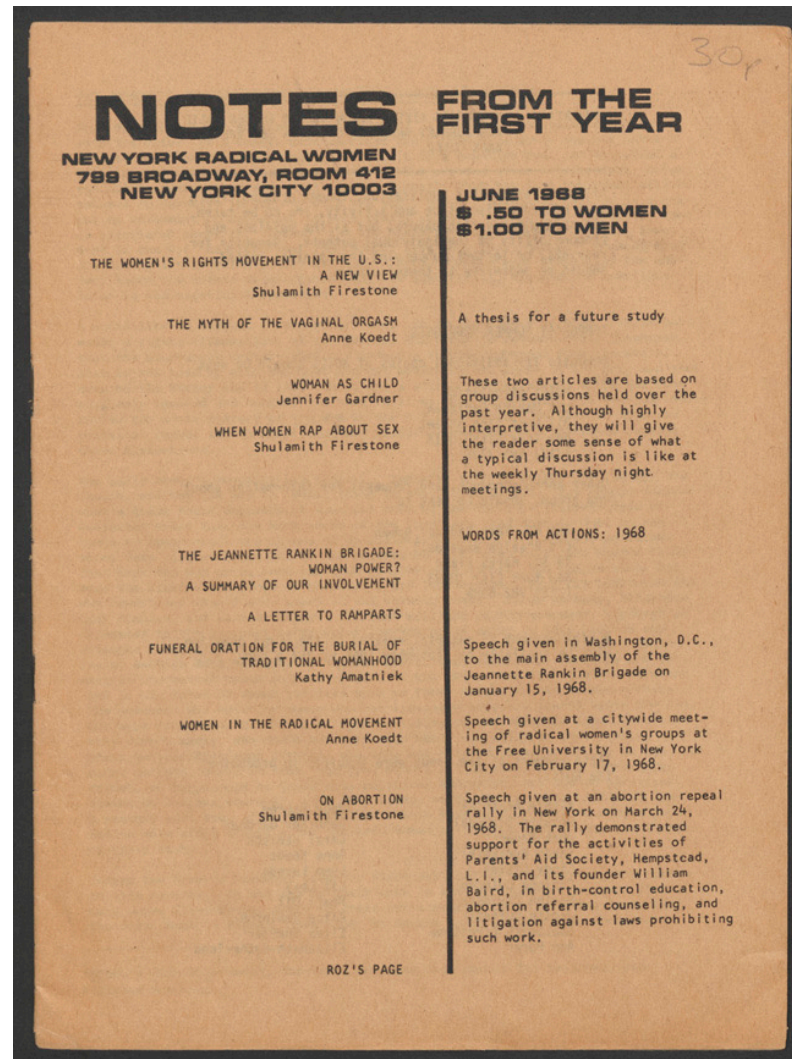
# CR Session, 1968



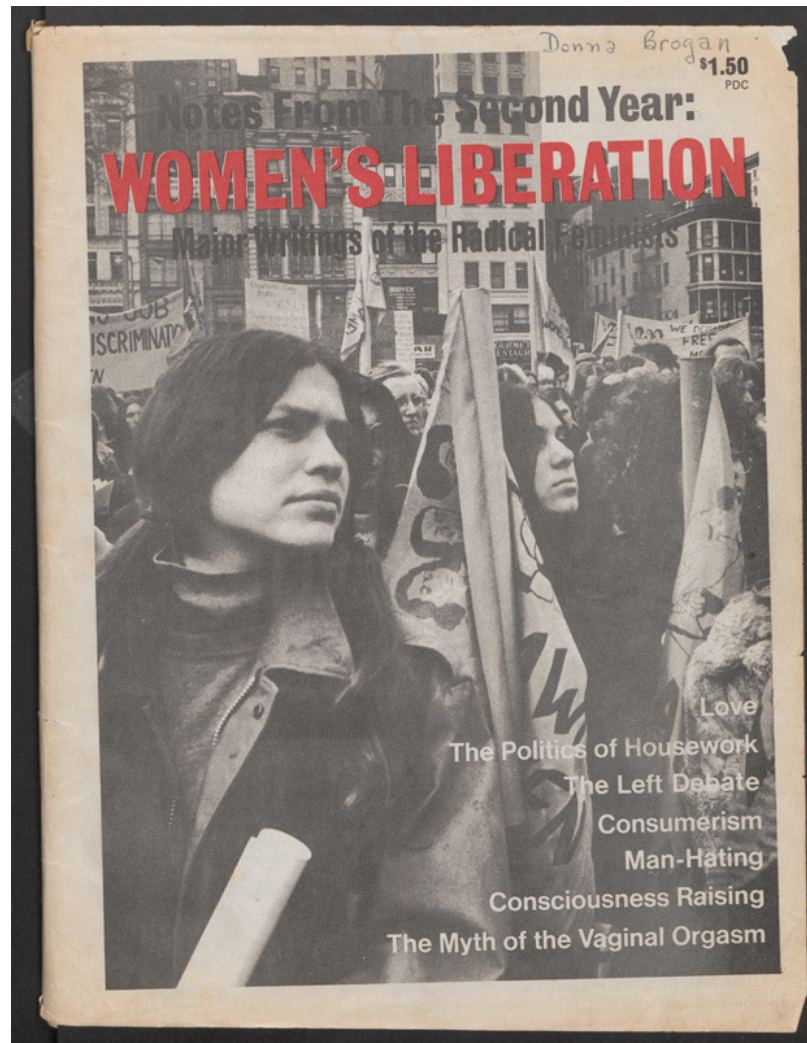
# Westside Group



# New York Radical Women



# New York Radical Women



# Ellen Willis, c. 1970



THE  
**PERSONAL**  
IS  
**POLITICAL**



# Jeannette Rankin Brigade, 1968



# Miss America Protest, 1968



# Miss America Protest, 1968



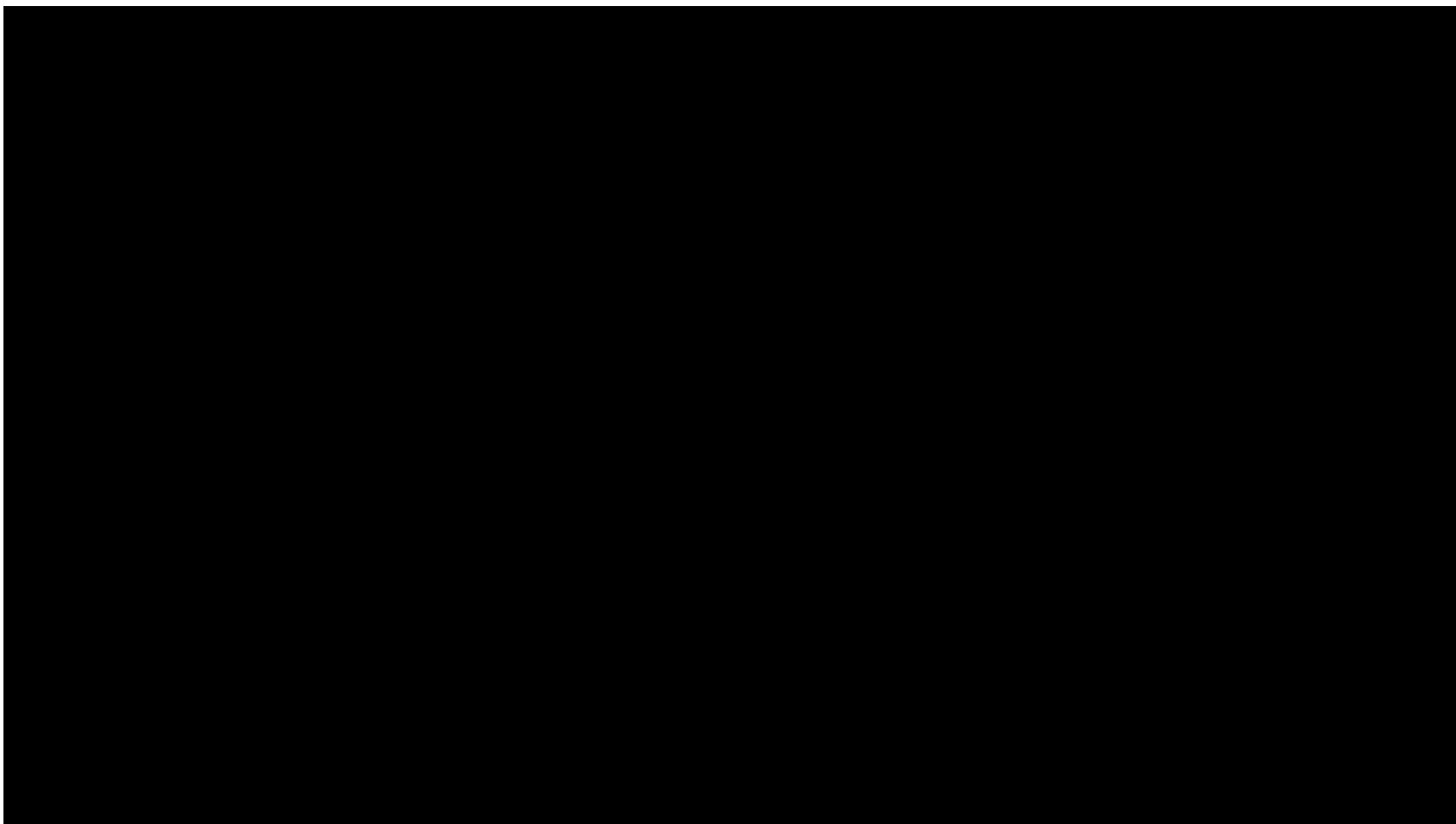
# Miss America Protest, 1968



# “Bra Burning”



# Robin Morgan



NEVER WEAR HIGH HEELS • NEVER WEAR HIGH HEELS •

# AMERICAN FOOT BINDING



FORCED  
INACTIVITY.  
'LADY-LIKE'  
MANNER,  
HEULING  
FETTER  
STANDARD,  
MORNING  
SICK,  
NEED TO LEAN  
ON SOMEONE  
FOR ANY  
WALKING  
SEDENTARY  
'BEAUTY',  
INABILITY TO  
EVEN WALK THE  
STAIRS,  
CORN, BUNIONS, CALLUSES,  
IRRITABILITY, ANXIETY, THE PLAYING  
DIETARY OF 'FASHION', BODY OUT OF ALIGNMENT.

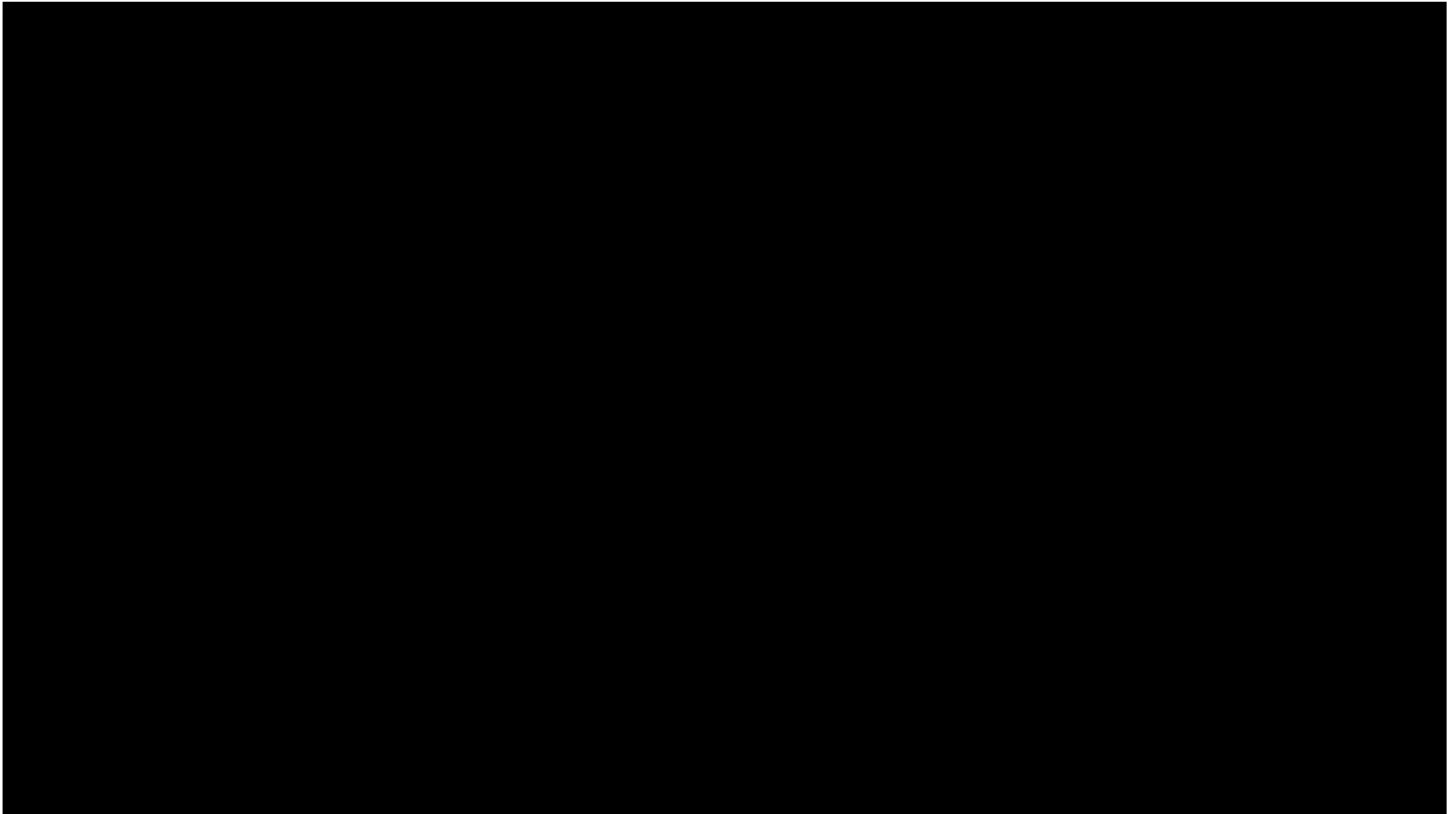
SWELLING  
LEGGING,  
PAINFUL SPIND  
WITHOUT PAIN,  
BURNING SENSATION,  
POKED -  
ASSUMED  
TOES,  
BROKEN ANKLES,  
MALFORMED  
THE HEELS,  
BACK DRIVING  
OUT, BACK  
PAIN,  
STRETCHED  
ACHILLES TENDON,  
SPIN SPLINTS,  
FOLLOWING IN

## STAMP OUT HIGH HEELS

NEVER WEAR HIGH HEELS • NEVER WEAR HIGH HEELS •

COMPLIMENTS OF  
Rochester Women Against Violence Against Women

# First National “Ogle-In,” June 1970





# The Feminists, September 1969



# W.I.T.C.H., Bridal Fair Hex, 1969



# *Ladies' Home Journal Sit-in, 1970*



- <https://www.pbs.org/video/makers-women-who-make-america-ladies-home-journal-sit/>

# Insert, Ladies' Home Journal

## Women and Work

**On Wednesday morning, March 18, 1970, two hundred of us walked in unannounced to the offices of the LADIES' HOME JOURNAL. As it turned out, we stayed for 11 hours because we had many things to say. We "occupied" the JOURNAL's office because we wanted to articulate our dissatisfaction with the editorial content of the JOURNAL—and all other women's magazines. We also brought to the JOURNAL some of our ideas for structural changes to the magazine. It occurred to us, for example, that the JOURNAL, a magazine for wives and mothers, would do well to take the lead in child care by establishing on its premises a day care center for the JOURNAL's pre-school-age children of its employees. We raised the idea that a women's magazine ought to be run entirely by women, and that the magazine seek out nonwhite women for its staff in proportion to the population. We called for a minimum wage of \$125 a week and a new plan for job classifications so that all employees would have a chance to participate in meaningful editorial decisions and work in response to our demands, the JOURNAL to have [further discussion with us on the subject of day care?] The women, in our movement, because our movement, though less than education and other subjects. Because our movement, though less than three years old, has already attracted women from a broad spectrum of society, you will find that our ideas, far from being uniform, are varied. We feel that it is all to the good. We do not seek to impose a "line"; we seek to raise questions, to analyze the condition of nonwhite, to seek for new answers. Consider this a women's liberation sampler. Dip into it and extract what is relevant to you. And when you have finished, write to us and tell us what you think.**

**Hello to Our Sisters**

**A SPECIAL SECTION PREPARED FOR THE LADIES' HOME JOURNAL BY THE WOMEN'S LIBERATION MOVEMENT**

**Women and Work**

Just what is it that men have that we envy? The freedom, the right, the encouragement, the responsibility to go outside the home and work for a living. We want that responsibility—because we believe that the social rewards for holding down a job are critical to one's sense of dignity and self-worth. Some of the rewards are obvious, like the paycheck at the end of the week (your own paycheck, not an allowance), the paid vacations, the holidays, the pensions—all these rights hard won by working men, we want them, too! Also the chance to develop new skills, the chance to make more money, the satisfaction and appreciation that come when a difficult task is well done.

But there is another value to outside work that is equally important—the social interaction that occurs on a job. The housewife's biggest problem is loneliness; she lives in her own little ghetto, often with nobody to talk to all day long but her children. So we talk to ourselves, we talk to some tradespeople, we talk to a neighbor, and we watch TV soap operas. But what are our men doing? Whether or not they are working at a job they like—and, admittedly, most work is dull and repetitive—they are working with other adult human beings, talking to them, communicating about the job or about a ball game, joking, griping, laughing, eating lunch together, sometimes traveling, being adults together on a job that society says is the only "real" work—and proves it by paying them for it.

Well, here we are, talking about work as if it is a privilege when we know it is first and foremost an economic necessity. Did you know that 42 percent of all women already work outside the home? That's 29 million working women, sisters! We women make up 38 percent of the total work force in this country. Three out of five of those of us who work are married with children. And nearly all of us work because we need the money.

One of the myths about wives who work is that they are working merely to "supplement" their husband's income, "helping out" in order to buy some "luxuries." Nonsense! This myth that women don't have to work to support themselves and their families is a powerful weapon used to keep our salaries low. But what are people paid for? They are paid for the labor they perform, not for the number of people they have to support. It goes without saying that there should be equal pay for equal work. But the U.S. Department of Commerce statistics show that women earn an average of \$3,000 a year less than men for performing exactly the same work.

Not only are women paid less for equal work, they are passed over for on-the-job training and for promotions to supervisory positions—with the argument, "You don't need more money." Then there is the deliberate practice of hiring women on a part-time basis—which denies them health insurance, paid vacations, sick leave, profit sharing, retirement benefits and tenure. Management saves untold millions of dollars be-

cause only part of the work force must be granted these fringe benefits as the way it works. Several states have enacted the early part of this century when working conditions, particularly in factories, were hazardous and fatiguing to both men and women. The "protective" laws limit the number of hours a woman can work and the maximum weight she is permitted to lift (it varies from 15 to 35 pounds). Some states, in the name of chivalry, also prohibit women from night work. These laws effectively bar all women from being considered for certain jobs, no matter what an individual woman's capacities or wishes may be. A woman can be turned down for a job requiring her to occasionally lift an object weighing 30 pounds even though she is quite accustomed to picking up and carrying a 30-pound child. Last year two women reported being paid against large firms when they were "protected" out of jobs which required lifting 30 pounds of weight.

The case of Mrs. Ida Phillips may be a case in point. Mrs. Phillips, now 36, lived in Orlando, Florida, with her husband, a truck mechanic, and their seven children. To help support her family, she worked as a waitress. "I've always had to work for a living," she says. "I was earning six dollars a day, including tips, waiting on tables in Orlando. So I thought, I would try to get a factory job. The hours would be more regular and there would be those company benefits. When you work as a waitress you never know what kinds of hours you're going to have to work, and business is really slow at certain seasons. Well, I tried the local factories and plants, but when they found I had seven children they turned me down cold. Then one day in 1966, I saw an ad

# Sexual Politics

**The biggest power  
struggle of all has  
begun. And  
Kate Millett has  
written its call to  
arms.**



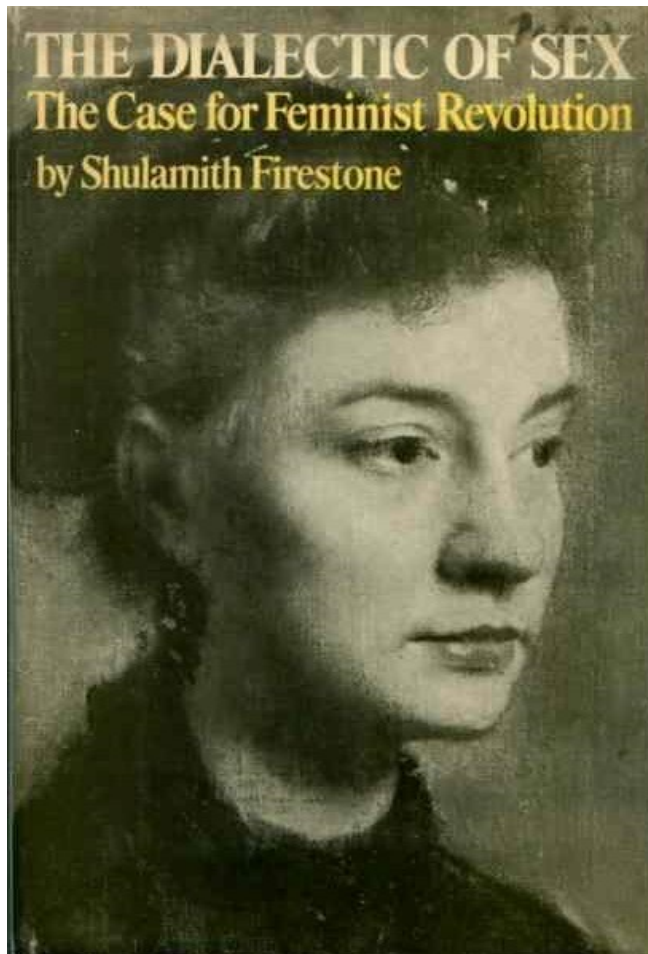
## **SEXUAL POLITICS**

The devastating, definitive book of the Women's Liberation Movement — "as outrageous as truth spoken loud and clear at a politician's bier."  
—*Publishers' Weekly*. Selected by The Book-of-the-Month Club and Psychology Today Book Club. Just published, and a new bestseller at booksellers now. \$7.95

**DOUBLEDAY**

# Kate Millett







# Shulamith Firestone



# Sisterhood is Powerful

AN ANTHOLOGY OF WRITINGS FROM  
THE WOMEN'S LIBERATION MOVEMENT

Edited by Robin Morgan



# Robin Morgan



# Redstockings

*of the*

Women's Liberation Movement

*P.O. Box 748, Stuyvesant Station  
New York, N.Y. 10009*



# Jane: "The Service"



Jane

# Rape Speakout, 1971

**RAPE**  
**IS A POLITICAL CRIME.**  
**AGAINST WOMEN**

We've been told

- Don't go out alone after dark
- Don't talk to strangers
- A woman's place is in the home

From 1966 to 1969, rape has increased 46% in big cities!

Women are raped by

- men on the street
- husbands and boyfriends
- psychiatrists
- child molesters
- gang rape

If women don't belong to one man, they're every man's property,  
and a raped woman is damaged property. RAPE is the logical re-  
sult of women being told to be submissive to the dominant male.

WOMEN UNITE! ATTEND A SPEAK-OUT ON RAPE.

Let's testify about our experiences.

Sunday, Jan. 24 - 2:30 p.m.

St. Clement's Episcopal Church - 421 W. 46th St., Manhattan  
(between 9th and 10th Aves)

Admission: Women free

Men, \$2.00 (must be accompanied by a woman)


No cameras or tape recorders allowed.

CHILD CARE WILL BE AVAILABLE.

Sponsored by New York Radical Feminists, Box 621, Old Chelsea Station  
New York, N.Y. 10011



# Rape Conference, 1971



**APRIL 17, 1971**  
9:00 am - 6:00 pm

Washington Irving High School  
40 Irving Place  
(16th Street West of Third Avenue)  
New York, New York

**RAPE**

**CONFERENCE**

FORUM AND  
WORKSHOPS ON:

- RAPE AND THE LAW
- HEALTH AND MEDICAL ISSUES
- RAPE AND PSYCHIATRISTS
- SELF-DEFENSE
- RAPE AS SOCIAL POLICY
- RAPE AND CULTURAL CLIMATE
- SEXUALITY AND SENSUALITY
- INCEST AND CHILD MOLESTATION
- PSYCHOLOGY OF RAPIST AND VICTIM
- RAPE, MARRIAGE AND PROSTITUTION
- SURVIVAL NOW: COMMUNITY
- RESPONSIBILITY AND IMMEDIATE DEMANDS

FOR WOMEN ONLY

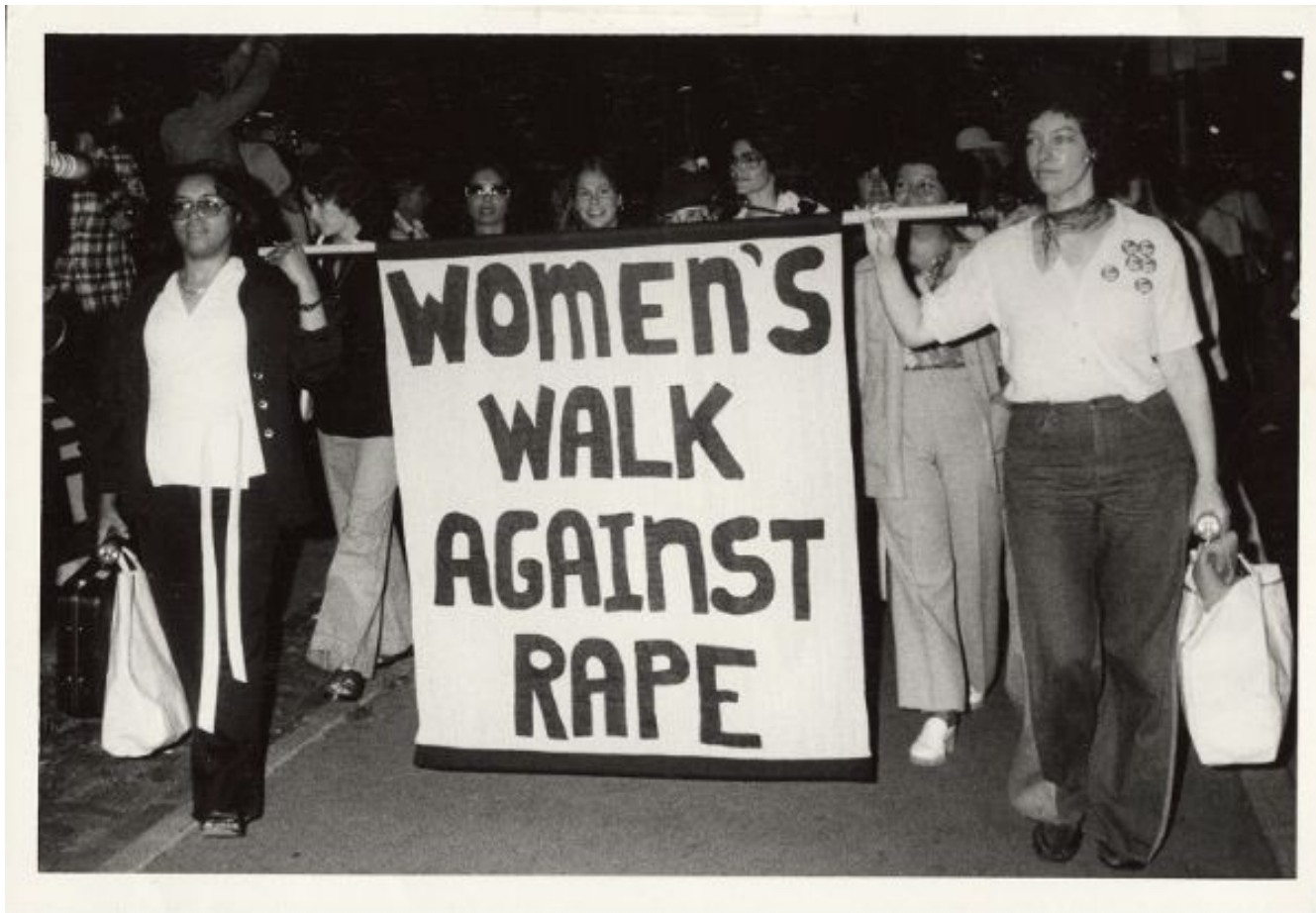
SUGGESTED DONATION \$1.00  
CHILD CARE AVAILABLE

SPONSORED BY  
**NEW YORK RADICAL FEMINISTS**

# Susan Brownmiller



# Anti-rape Protest, 1976



Harvard University, Schlesinger Library on the History of Women in America, 96-M117-C1-1-7