

*The Majority
Finds Its Past*

PLACING WOMEN IN HISTORY

GERDA LERNER

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an effort to alter traditional attitudes, large-scale experiments in redefining family roles and in attacking sex-role indoctrination of children are now under way in Sweden, including parental leaves for fathers, the recognition of the position of "house-husband" (a man staying at home to do the family's housework). It is too early to judge the success of such measures in a capitalist welfare state or those radical measures enacted in Socialist Cuba designed to upgrade the status of women and change the traditional *machismo* attitudes of Cuban men by requiring them to share household duties with their wives as a political responsibility. It is obvious from historical experience that legal and educational equality for women will not automatically lead to attitudinal changes essential for altering the role of the housewife.

The confinement of women to the sex-linked housewife-breeder-feeder role has been the key element in her subordination in all her other societal roles. The position of women in society can be ameliorated, but it cannot be decisively altered until "occupation housewife" has ceased to be gender-defined and has become supported or supplanted by other arrangements for the raising of children and the nurturance of people. To accomplish this will demand the transforming and restructuring of all institutions of society and the creation of new forms of community.

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Placing Women in History: Definitions and Challenges

In the brief span of five years in which American historians have begun to develop women's history as an independent field, they have sought to find a conceptual framework and a methodology appropriate to the task.

The first level at which historians, trained in traditional history, approach women's history is by writing the history of "women worthies" or "compensatory history."¹ Who are the women missing from history? Who are the women of achievement and what did they achieve? The resulting history of "notable women" does not tell us much about those activities in which most women engaged, nor does it tell us about the significance of women's activities to society as a whole. The history of notable women is the

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history of exceptional, even deviant women, and does not describe the experience and history of the mass of women. This insight is a refinement of an awareness of class differences in history: Women of different classes have different historical experiences. To comprehend the full complexity of society at a given stage of its development, it is essential to take account of such differences.

Women also have a different experience with respect to consciousness, depending on whether their work, their expression, their activity is male-defined or woman-oriented. Women, like men, are indoctrinated in a male-defined value system and conduct their lives accordingly. Thus, colonial and early 19th-century female reformers directed their activities into channels which were merely an extension of their domestic concerns and traditional roles. They taught school, cared for the poor, the sick, the aged. As their consciousness developed, they turned their attention toward the needs of women. Becoming woman-oriented, they began to "uplift" prostitutes, organize women for abolition or temperance, and sought to upgrade female education, but only in order to equip women better for their traditional roles. Only at a later stage, growing out of the recognition of the separate interests of women as a group, and of their subordinate place in society, did their consciousness become woman-defined. Feminist thought starts at this level and encompasses the active assertion of the rights and grievances of women. These various stages of female consciousness need to be considered in historical analysis.

The next level of conceptualizing women's history has been "contribution history": describing women's contribution to, their status in, and their oppression by male-defined society. Under this category we find a variety of questions being asked: What have women contributed to abolition, to reform, to the Progressive movement, to the labor movement, to the New Deal? The movement in question stands in the foreground of inquiry; women made a "contribution" to it; the contribution is judged first of all with respect to its effect on that movement and secondly by standards appropriate to men.

The ways in which women were aided and affected by the work of these "great women," the ways in which they themselves grew into feminist awareness, are ignored. Jane Addams' enormous contribution in creating a female support network and new structures for living are subordinated to her role as a Progressive, or to an interpretation which regards her as merely representative of a group of frustrated college-trained women with no place to go. In other words, a deviant from male-defined norms. Margaret Sanger is seen merely as the founder of the birth-control movement, not as a woman raising a revolutionary challenge to the centuries-old practice by which the bodies and lives of women are dominated and ruled by man-made laws. In the labor movement, women are described as "also there" or as problems. Their essential role on behalf of themselves and of other women is seldom considered a central theme in writing their history. Women are the outgroup, Simone de Beauvoir's "Other."

Another set of questions concerns oppression and its opposite, the struggle for woman's rights. Who oppressed women and how were they oppressed? How did they respond to such oppression?

Such questions have yielded detailed and very valuable accounts of economic or social oppression, and of the various organizational, political ways in which women as a group have fought such oppression. Judging from the results, it is clear that to ask the question—why and how were women victimized—has its usefulness. We learn what society or individuals or classes of people have done to women, and we learn how women themselves have reacted to conditions imposed upon them. While inferior status and oppressive restraints were no doubt aspects of women's historical experience, and should be so recorded, the limitation of this approach is that it makes it appear either that women were largely passive or that, at the most, they reacted to male pressures or to the restraints of patriarchal society. Such inquiry fails to elicit the positive and essential way in which women have functioned in history. Mary Beard was the first to point out that the ongoing and continuing contribution of women to the development of human culture can-

not be found by treating them only as victims of oppression.² It is far more useful to deal with this question as one aspect of women's history, but never to regard it as the *central* aspect of women's history. Essentially, treating women as victims of oppression once again places them in a male-defined conceptual framework: oppressed, victimized by standards and values established by men. The true history of women is the history of their ongoing functioning in that male-defined world *on their own terms*. The question of oppression does not elicit that story, and is therefore a tool of limited usefulness to the historian.

A major focus of women's history has been on women's-rights struggles, especially the winning of suffrage, on organizational and institutional history of the women's movements, and on its leaders. This, again, is an important aspect of women's history, but it cannot and should not be its central concern.

Some recent literature has dealt with marriage and divorce, with educational opportunities, and with the economic struggles of working women. Much of recent work has been concerned with the image of women and "women's sphere," with the educational ideals of society, the values to which women are indoctrinated, and with gender role acculturation as seen in historical perspective. A separate field of study has examined the ideals, values, and prescriptions concerning sexuality, especially female sexuality. Ron Walters and Ben Barker-Benfield have tended to confirm traditional stereotypes concerning Victorian sexuality, the double standard, and the subordinate position of women. Much of this material is based on the study of such readily available sources as sermons, educational tracts, women's magazines, and medical textbooks. The pitfall in such interpretation, as Carl Degler has pointed out is the tendency to confuse prescriptive literature with actual behavior. In fact, what we are learning from most of these monographs is not what women did, felt, or experienced, but what men in the past thought women should do. Charles Rosenberg, Carroll Smith-Rosenberg, and Carl Degler have shown how to approach the same material and interpret it from the new perspec-

tive of women's history.³ They have sharply distinguished between prescription and behavior, between myth and reality.

Other attempts to deduce women's status from popular literature and ideology demonstrate similar difficulties. Barbara Welter, in an early and highly influential article, found the emergence of "the cult of true womanhood" in sermons and periodicals of the Jacksonian era. Many historians, feminists among them, have deduced from this that Victorian ideals of woman's place pervaded the society and were representative of its realities. More detailed analysis reveals that this mass-media concern with woman's domesticity was, in fact, a response to the opposite trend in society.⁴ Lower-class women were entering the factories, middle-class women were discontented with their accustomed roles, and the family, as an institution, was experiencing turmoil and crisis. Idealization is very frequently a defensive ideology and an expression of tension within society. To use ideology as a measure of the shifting status of women, it must be set against a careful analysis of social structure, economic conditions, institutional changes, and popular values. With this caution society's attitudes toward women and toward gender-role indoctrination can be usefully analyzed as manifestations of a shifting value system and of tensions within patriarchal society.

"Contribution" history is an important stage in the creation of a true history of women. The monographic work which such inquiries produce is essential to the development of more complex and sophisticated questions, but it is well to keep the limitations of such inquiry in mind. When all is said and done, what we have mostly done in writing contribution history is to describe what men in the past told women to do and what men in the past thought women should be. This is just another way of saying that historians of women's history have so far used a traditional conceptual framework. Essentially, they have applied questions from traditional history to women, and tried to fit women's past into the empty spaces of historical scholarship. The limitation of such work is that it deals with women in male-defined society and tries to fit

them into the categories and value systems which consider *man* the measure of significance. Perhaps it would be useful to refer to this level of work as "transitional women's history," seeing it as an inevitable step in the development of new criteria and concepts.

Another methodological question which arises frequently concerns the connection between women's history and other recently emerging fields. Why is women's history not simply an aspect of "good" social history? Are women not part of the anonymous in history? Are they not oppressed in the same way as racial or class or ethnic groups have been oppressed? Are they not marginal and akin in most respects to minorities? The answers to these questions are not simple. It is obvious that there has already been rich cross-fertilization between the new social history and women's history, but it has not been nor should it be a case of subsuming women's history under the larger and already respectable field of social history.

Yes, women are part of the anonymous in history, but, unlike them, they are also and always have been part of the ruling elite. They are oppressed, but not quite like either racial or ethnic groups, though some of them are. They are subordinate and exploited, but not quite like lower classes, though some of them are. We have not yet really solved the problems of definition, but it can be suggested that the key to understanding women's history is in accepting—painful though that may be—that it is the history of the *majority* of humankind.† Women are essentially different from all the above categories, because they are the majority now and always have been at least half of humankind, and because their subjection to patriarchal institutions antedates all other oppression and has outlasted all economic and social changes in recorded history.

†I was quite unaware, in 1974–75, at the time of writing and at the first publication of this article that I used the word "mankind," subsuming women under the term "man." A student brought this to my attention, and I have ever since used the term "humankind." The shift in consciousness this semantic shift caused is astonishing.

Social history methodology is very useful for women's history, but it must be placed within a different conceptual framework. Historians working in family history ask a great many questions pertaining to women, but family history is not in itself women's history. It is no longer sufficient to view women mainly as members of families. Family history has neglected by and large to deal with unmarried and widowed women. In its applications to specific monographic studies, such as the work of Philip Greven, family history has been used to describe the relationships of fathers and sons and the property arrangements between them.⁵ The relationships of fathers to daughters and mothers to their children have been ignored. The complex family-support patterns, for example, whereby the work and wages of daughters are used to support the education of brothers and to maintain aged parents, while that of sons is not so used, have been ignored.

Another way in which family history has been interpreted within the context of patriarchal assumptions is by using a vaguely defined "domestic power" of women, power within the family, as a measure of the societal status of women. In a methodologically highly sophisticated article, Daniel Scott Smith discovered in the 19th century the rise of something called "domestic feminism," expressed in a lowered birth rate from which he deduced an increasing control of women over their reproductive lives.⁶ One might, from similar figures, as easily deduce a desire on the part of men to curb their offspring due to the demands of a developing industrial system for a more highly educated labor force, hence for fewer children per family. Demographic data can indeed tell us something about female as well as male status in society, but only in the context of an economic and sociological analysis. Further, the status of women within the family is something quite different and distinct from their status in the society in general.

In studying the history of black women and the black family one can see that relatively high status for women within the family does not signify "matriarchy" or "power for women," since black women are not only members of families, but persons functioning

in a larger society. The status of persons is determined not in one area of their functioning, such as within the family, but in several. The decisive historical fact about women is that the *areas* of their functioning, not only their status *within* those areas, have been determined by men. The effect on the consciousness of women has been pervasive. It is one of the decisive aspects of their history, and any analysis which does not take this complexity into consideration must be inadequate.

Then there is the impact of demographic techniques, the study of large aggregates of anonymous people by computer technology based on census data, public documents, property records. Demographic techniques have led to insights which are very useful for women's history. They have yielded revealing data on fertility fluctuations, on changes in illegitimacy patterns and sex ratios, and aggregate studies of life cycles. The latter work has been done very successfully by Joseph Kett, Robert Wells, Peter Laslett, and Kenneth Keniston.⁷ The field has in the United States been largely dominated by male historians, mostly through self-imposed sex-role stereotyping by women historians who have shared a prejudice against the computer and statistics. However, a group of younger scholars, trained in demographic techniques, has begun to research and publish material concerning working-class women. Alice Harris, Virginia McLaughlin, Judith and Daniel Walkowitz, Susan Kleinberg, and Tamara Hareven are among those who have elicited woman-oriented interpretations from aggregate data.⁸ They have demonstrated that social history can be enriched by combining cliometrics with sophisticated humanistic and feminist interpretations. They have added "gender" as a factor for analysis to such familiar concepts as class, race, and ethnicity.

The compensatory questions raised by women's history specialists are proving interesting and valuable in a variety of fields. It is perfectly understandable that, after centuries of neglect of the role of women in history, compensatory questions and those concerning woman's contribution will and must be asked. In the process of answering such questions it is important to keep in mind the inev-

itable limitation of the answers they yield. Not the least of these limitations is that this approach tends to separate the work and activities of women from those of men, even where they were essentially connected. As yet, synthesis is lacking. For example, the rich history of the abolition movement has been told as though women played a marginal, auxiliary, and at times mainly disruptive role in it. Yet female antislavery societies outnumbered male societies; women abolitionists largely financed the movement with their fund-raising activities, did much of the work of propaganda-writing in and distribution of newspapers and magazines. The enormous political significance of women-organized petition campaigns remains unrecorded. Most importantly, no historical work has as yet taken the organizational work of female abolitionists seriously as an integral part of the antislavery movement.

Slowly, as the field has matured, historians of women's history have become dissatisfied with old questions and old methods, and have come up with new ways of approaching historical material. They have, for example, begun to ask about the actual *experience* of women in the past. This is obviously different from a description of the condition of women written from the perspective of male sources, and leads one to the use of women's letters, diaries, autobiographies, and oral history sources. This shift from male-oriented to female-oriented consciousness is most important and leads to challenging new interpretations. Historians of women's history have studied female sexuality and its regulation from the female point of view, making imaginative use of such sources as medical textbooks, diaries, and case histories of hospital patients. Questions concerning women's experience have led to studies of birth control, as it affects women and as an issue expressing cultural and symbolic values; of the physical conditions to which women are prone, such as menarche and pregnancy and women's ailments; of customs, attitudes, and fashions affecting women's health and women's life experience. Historians are now exploring the impact of female bonding, of female friendship and homosexual relations, and the experience of women in groups, such as women in utopian

communities, in women's clubs and settlement houses. There has been an interest in the possibility that women's century-long preoccupation with birth and with the care of the sick and dying have led to some specific female rituals.⁹

Women's history has already presented a challenge to some basic assumptions historians make. While most historians are aware of the fact that their findings are not value-free and are trained to check their biases by a variety of methods, they are as yet quite unaware of their own sexist bias and, more importantly, of the sexist bias which pervades the value system, the culture, and the very language within which they work.

Women's history presents a challenge to the periodization of traditional history. The periods in which basic changes occur in society and which historians have commonly regarded as turning points for all historical development, are not necessarily the same for men as for women. This is not surprising when we consider that the traditional time frame in history has been derived from political history. Women have been the one group in history longest excluded from political power and they have, by and large, been excluded from military decision-making. Thus the irrelevance of periodization based on military and political developments to their historical experience should have been predictable.

Renate Bridenthal's and Joan Kelly-Gadol's work confirms that the history of women demands different periodization than does political history. Neither the Renaissance, it appears, nor the period during which women's suffrage was won, were periods in which women experienced an advance in their status. Recent work of American historians, such as Linda Kerber's and Joan Hoff Wilson's work on the American Revolution and my own work, confirms this conclusion. For example, neither during nor after the American Revolution nor in the age of Jackson did women share the historical experience of men. On the contrary, they experienced in both periods a loss of status, a restriction of options as to occupations and role choices, and certainly in Jacksonian America, there were restrictions imposed upon their sexuality, at least in

prescriptive behavior. If one applies to both of these cases the kind of sophisticated and detailed analysis Kelly-Gadol attempts—that is, differentiations between women of different classes and comparisons between the status of men of a given class and women of that class—one finds the picture further complicated. Status loss in one area—social production—may be offset by status gain in another—access to education.¹⁰

What kind of periodization might be substituted for the periodization of traditional history in order for it to be applicable to women? The answer depends largely on the conceptual framework in which the historian works. Many historians of women's history, in their search for a unifying framework, have tended to use the Marxist or neo-Marxist model supplied by Juliet Mitchell and recently elaborated by Sheila Rowbotham.¹¹ The important fact, says Mitchell, which distinguished the past of women from that of men is precisely that until very recently sexuality and reproduction were inevitably linked for women, while they were not so linked for men. Similarly, child-bearing and child-rearing were inevitably linked for women and still are so linked. Women's freedom depends on breaking those links. Using Mitchell's categories we can and should ask of each historical period: What happened to the link between sexuality and reproduction? What happened to the link between child-bearing and child-rearing? Important changes in the status of women occur when it becomes possible through the availability of birth-control information and technology to sever sexuality from inevitable motherhood. It may be the case, however, that it is not the availability and distribution of birth control information and technology so much as the level of medical and health care which is the determinant of change. That is, when infant mortality decreases, so that raising every child to adulthood becomes the normal expectation of parents, family size declines.

The above case illustrates the difficulty that has vexed historians of women's history in trying to locate a periodization more appropriate to women. Working in different fields and specialties, many historians have observed that the transition from agricultural

to industrializing society and then again the transition to fully developed industrial society entails important changes affecting women and the family. Changes in relations of production affect women's status as family members and as workers. Later, shifts in the mode of production affect the kinds of occupations women can enter and their status within them. Major shifts in health care and technological development, related to industrialization, also affect the lives of women. It is not too difficult to discern such patterns and to conclude that there must be a causal relationship between changes in the mode of production and the status of women. Here, the Marxist model seems to offer an immediately satisfying solution, especially if, following Mitchell, "sexuality" as a factor is added to such factors as class. But in the case of women, just as in the case of racial castes, ideology and prescription internalized by both women and men seem to be as much a causative factor as are material changes in production relations. Does the entry of lower-class women into industrial production really bring them closer to "liberation"? In the absence of institutional changes such as the right to abortion and safe contraception, altered child-rearing arrangements, and varied options for sexual expression, changes in economic relations may become oppressive. Unless such changes are accompanied by changes in consciousness, which in turn result in institutional changes, they do not favorably affect the lives of women.

Is smaller family size the result of "domestic freedom" of choice exercised by women, the freedom of choice exercised by men, the ideologically buttressed coercion of institutions in the service of an economic class? Is it liberating for women, for men, or for corporations? This raises another difficult question: What about the relationship of upper-class to lower-class women? To what extent is the relative advance in the status of upper-class women predicated on the status loss of lower-class women? Examples of this are: the liberation of the middle-class American housewife in the mid-19th century through the availability of cheap black or immigrant domestic workers: the liberation of the 20th-century housewife from

incessant drudgery in the home through agricultural stoop labor and the food-processing industry, both employing low-paid female workers.

Is periodization then dependent as much on class as on gender? This question is just one of several which challenge the universalist assumptions of all previous historical categories. There is no ready answer, but I think the questions themselves point us in the right direction.

All conceptual models of history hitherto developed have only limited usefulness for women's history, since all are based on the assumptions of a patriarchal ordering of values. The structural-functionalist framework leaves out class and sex factors, the traditional Marxist framework leaves out sex and race factors as *essentials*, admitting them only as marginal factors. Mitchell's neo-Marxist model includes these but slights ideas, values, and psychological factors. Still, her four-structures model and the refinements of it proposed by Bridenthal are an excellent addition to the conceptual working tools of the historian of women's history. They should be tried out, discussed, refined. But they are not, in my opinion, the whole answer.

Kelly-Gadol offers the useful suggestion that attitudes toward sexuality should be studied in each historical period. She considers the constraints upon women's sexuality imposed by society a useful measure of women's true status. This approach would necessitate comparisons between prescribed behavior for women and men as well as indications of their actual sexual behavior at any given time. This challenging method can be used with great effectiveness for certain periods of history and especially for upper- and middle-class women. It is doubtful whether it can be usefully employed as a general criterion, because of the difficulty of finding substantiating evidence, especially as it pertains to lower classes.

I raised the question of a conceptual framework for dealing with women's history in 1969,¹² reasoning from the assumption that women were a subgroup in history. Neither caste, class, nor race quite fits the model for describing us. I have now come to the

conclusion that the idea that women are some kind of a subgroup or particular is wrong. It will not do—there are just too many of us. No single framework, no single factor, four-factor or eight-factor explanation can serve to contain all that the history of women is. Picture, if you can, an attempt to organize the history of men by using four factors. It will not work; neither will it work for women.

Women are and always have been at least half of humankind, and most of the time have been the majority. Their culturally determined and psychologically internalized marginality seems to be what makes their historical experience essentially different from that of men. But men have defined their experience as history and have left women out. At this time, as during earlier periods of feminist activity, women are urged to fit into the empty spaces, assuming their traditional marginal, "subgroup" status. But the truth is that history, as written and perceived up to now, is the history of a minority, who may well turn out to be the "subgroup." In order to write a new history worthy of the name, we will have to recognize that no single methodology and conceptual framework can fit the complexities of the historical experience of all women.

The first stage of "transitional history" may be to add some new categories to the general categories by which historians organize their material: Sexuality, reproduction, the link between child-bearing and child-rearing; role indoctrination; sexual values and myths: female consciousness. Further, all of these need to be analyzed, taking factors of race, class, ethnicity, and, possibly, religion into consideration. What we have here is not a single framework for dealing with women in history, but new questions to all of history.

The next stage may be to explore the possibility that what we call women's history may actually be the study of a separate women's culture. Such a culture would include not only the separate occupations, status, experiences, and rituals of women but also their consciousness, which internalizes patriarchal assumptions. In

some cases, it would include the tensions created in the culture between the prescribed patriarchal assumptions and women's efforts to attain autonomy and emancipation.

The questions asked about the past of women may demand interdisciplinary approaches. They also may demand broadly conceived group research projects that end up giving functional answers; answers that deal not with slices of a given time or society or period, but which instead deal with a functioning organism, a functioning whole, the society in which both men and women live.

A following stage may develop a synthesis: a history of the dialectic, the tensions between the two cultures, male and female. Such a synthesis could be based on close comparative study of given periods in which the historical experience of men is compared with that of women, their tensions and interactions being as much the subject of study as their differences. Only after a series of such detailed studies can we hope to find the parameters by which to define the new universal history. My guess is that no one conceptual framework will fit so complex a subject.

Methods are tools for analysis—some of us will stick with one tool, some of us will reach for different tools as we need them. For women, the problem really is that we must acquire not only the confidence needed for using tools, but for making new ones to fit our needs. We should do so relying on our learned skills and our rational skepticism of handed-down doctrine. The recognition that we had been denied our history came to many of us as a staggering flash of insight, which altered our consciousness irretrievably. We have come a long way since then. The next step is to face, once and for all and with all its complex consequences, that women are the majority of humankind and have been essential to the making of history. Thus, all history as we now know it, is, for women, merely prehistory.

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12. Charlotte Perkins Gilman, *Women and Economics* (New York, 1966; reprint of 1898 ed.).
 13. Pat Mainardi, "The Politics of Housework," in *Sisterhood Is Powerful*, ed. Robin Morgan (New York, 1970); and Meredith Tax, "Woman and Her Mind: The Story of Daily Life," in Roberta Salper (ed.), *Female Liberation, History and Current Politics* (New York, 1972).
- For more recent Marxist interpretations along similar lines, see Jean Gardiner, "Women's Domestic Labor," *New Left Review*, No. 89 (Jan.-Feb. 1975), 47-58 and bibliography.
14. On wages for housework see "Recognition of the Economic Contribution of the Homemaker," Clearinghouse on Women's Issues, 1346 Conn. Ave. N.W., No. 924, Washington, D.C. 20036. Also see Carol Lopate, "Pay for Housework?" in David Mermilstein (ed.), *Economics: Mainstream Readings and Radical Critiques*, 3rd ed. (New York, 1976), pp. 479-86.
 15. Esther Boserup, *Women's Role in Economic Development* (London, 1970); Judith K. Brown, "A Note on the Division of Labor by Sex," *American Anthropologist*, Vol. 72, No. 5 (Oct. 1970), 1073-78; Ernestine Friedl, *Women and Men: An Anthropologist's View* (New York, 1975); M. K. Martin and B. Voorhis, *Female of the Species* (New York, 1975); and Peggy R. Sanday, "Female Status in the Public Domain," in M. Z. Rosaldo and L. Lamphere, *Woman, Culture and Society* (Stanford, 1974), pp. 189-206.
 16. See Nona Glazer-Malbin, "Housework," *Signs*, Vol. 1, No. 4 (Summer 1976), 905-22, for an excellent review of the literature on the subject in the different disciplines.
 17. The theoretical analyses of the topic "Housework" deserve a separate article and cannot be adequately dealt with here. Marxist analysis, which has been very influential on this topic, falls into two categories: classical and feminist-revisionist.

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For feminist-revisionist Marxist theory see: Margaret Benston, "Political Economy of Women's Liberation," *Monthly Review*, Vol. XXI, No. 4 (Sept. 1969); Mariarosa Dalla Costa, *The Power of Women and the Subversion of the Community* (Bristol, Eng., 1973); Barbara Ehrenreich and Deirdre English, "Manufacture of Housework," *Socialist Revolution* XXVI (1975); Jean Gar-

- diner, "Women's Domestic Labor"; Ira Gerstein, "Domestic Work and Capitalism," *Radical America*, Vol. 7, Nos. 4-5 (July-Oct. 1973), 101-28; Wally Secombe, "The Housewife and Her Labour under Capitalism," *New Left Review*, No. 83 (Jan.-Feb. 1974), 3-24; Eli Zaretsky, "Capitalism, the Family, and Personal Life," *Socialist Revolution*, Vol. 3, Nos. 1-2 (Jan.-April 1973), 69-125, and *idem.*, Vol. 3, No. 3 (May-June 1973), 19-70.
18. C. P. Gilman, *Women and Economics*, and *The Home: Its Work and Influence* (New York, 1903).

Chapter 10. Placing Women in History

1. For the term "women worthies," I am indebted to Natalie Zemon Davis, Stanford University. For the terms "compensatory history" and "contribution history" I am indebted to Mari Jo Buhle, Ann G. Gordon, and Nancy Schrom, "Women in American Society: An Historical Contribution," *Radical America*, Vol. 5, No. 4 (July-Aug. 1971), 3-66.
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3. Ronald G. Walters (ed.), *Primers for Prudery* (Englewood Cliffs, N.J., 1974); Ben Barker-Benfield, "The Spermatoc Economy: A Nineteenth Century View of Sexuality," *Feminist Studies*, Vol. 1, No. 1 (1972), 45-74; Carl Degler, "What Ought To Be and What Was: Women's Sexuality in the Nineteenth Century," *American Historical Review*, Vol. 79, No. 5 (Dec. 1974), 1467-90. For a different approach see also: Carroll Smith-Rosenberg and Charles Rosenberg, "The Female Animal: Medical and Biological Views of Women in Nineteenth Century America," *Journal of American History*, Vol. 60, No. 2 (Sept. 1973), 332-56; Carroll Smith-Rosenberg, "The Hysterical Woman: Some Reflections on Sex Roles and Role Conflict in 19th Century America," *Social Research*, Vol. 39, No. 4 (Dec. 1972), 652-78; Charles Rosenberg, "Sexuality, Class and Role," *American Quarterly*, Vol. 25, No. 2 (May 1973), 131-53.
4. Barbara Welter, "Cult of True Womanhood," *American Quarterly*, Vol. 18 (Summer 1966), 151-74.
5. Philip J. Greven, Jr., *Four Generations: Population, Land and Family in Colonial Andover, Massachusetts* (Ithaca, 1970). For a good sampling of recent work in family history, see Michael Gordon (ed.), *The American Family in Social-Historical Perspective* (New York, 1973).
6. Daniel Scott Smith, "Family Limitation, Sexual Control and Domestic Feminism in Victorian America," *Feminist Studies*, Vol. 1, Nos. 3/4 (Winter-Spring 1973), 40-57.

By somewhat similar reasoning Edward Shorter has defined "women's lib-

eration" as "Disregarding outside controls upon personal freedom of action and sexuality for the sake of individual self-fulfillment." He argues that attitudinal changes of this sort were induced in lower-class women by their involvement in the market economy and that these in turn led to higher legitimate and illegitimate fertility in late 18th-century Europe. He explains the drop in fertility rates in the 19th century by the diffusion of birth control knowledge from middle-class women to lower-class women. What is important here is his argument that women were responsible for and in control of decisions relating to their fertility and that their liberation meant, in fact, sexual liberation. See Edward Shorter, "Female Emancipation, Birth Control, and Fertility in European History," *American Historical Review*, LXVIII (1973), 605-40.

For a feminist critique of his reasoning and his evidence see Louise Tilly, Joan Scott, and Miriam Cohen, "Women's Work and Fertility Patterns," *Journal of Interdisciplinary History*, VI (Winter 1976), 447-76.

7. See *Journal of Interdisciplinary History*, Vol. II, No. 2 (Autumn 1971), for articles by Joseph Kett, Robert Wells, Peter Laslett, and Kenneth Keniston.
8. Virginia Yans McLaughlin, "Patterns of Work and Family Organization: Buffalo's Italians," *ibid.*, pp. 219-314. Tamara Hareven, "The History of the Family as an Interdisciplinary Field," *ibid.*, pp. 399-414; Susan Kleinberg, "Women's Work: The Lives of Working Class Women in Pittsburgh, 1870-1900" (unpublished paper); Alice Kessler-Harris, "Stratifying by Sex: Notes on the History of Working Women" in Richard Edwards *et al.* (eds.), *Labor Market Segmentation* (New York, 1975). A shorter version of this is in B. Carroll, *Liberating Women's History* (Urbana, 1976); and, Alice Kessler-Harris, "Where Are the Organized Women Workers?," *Feminist Studies* (Fall 1975), 92-110.
9. Linda Gordon, *Woman's Body, Woman's Right: A Social History of Birth Control in America* (New York, 1976); James C. Mohr, *Abortion in America: The Origins and Evolution of National Policy* (New York, 1978); Carroll Smith-Rosenberg, "The Hysterical Woman . . ." pp. 652-78; Ann Douglas Wood, "The Fashionable Diseases: Women's Complaints and Their Treatment in 19th Century America," *Journal of Interdisciplinary History*, IV (Summer 1973), 25-52.

For a discussion of female bonding see: Carroll Smith-Rosenberg, "The Female World of Love and Ritual: Relations Between Women in Nineteenth Century America," *Signs*, Vol. I, No. 1 (Fall 1975), 1-30.

10. See papers by Marilyn Arthur, Renate Bridenthal, Gerda Lerner, Joan Kelly-Gadol in *Conceptual Framework in Women's History* (Bronxville, N.Y., 1976); Joan Kelly-Gadol, "Did Women Have a Renaissance?," in Renate Bridenthal and Claudia Koonz, *Becoming Visible: Women in European History* (Boston, 1977), pp. 137-64; Joan Kelly-Gadol, "The Social Relation of the Sexes:

Methodological Implications of Women's History," *Signs*, Vol. I, No. 4 (Summer 1976), 809-24; Linda K. Kerber, "Daughters of Columbia: Educating Women for the Republic," in *The Hofstadter Aegis: A Memorial* (New York, 1974); and Joan Hoff Wilson, "The Illusion of Change: Women and the American Revolution," in Alfred F. Young (ed.), *The American Revolution: Explorations in the History of American Radicalism* (De Kalb, Ill., 1976).

11. Juliet Mitchell, *Woman's Estate* (New York, 1972), Sheila Rowbotham, *Woman's Consciousness, Man's World* (Baltimore, 1973); S. Rowbotham, *Women, Resistance and Revolution* (New York, 1972).
12. Gerda Lerner, Chapter 1 of this book.

Chapter 11. The Majority Finds Its Past

1. See Carroll Smith-Rosenberg, "The New Woman and the New History," *Feminist Studies*, Vol. III, No. 1/2 (Fall 1975), 185-98, for a methodological discussion.

For historical work which has accepted the concept of a female culture or highlighted aspects of it, see Nancy Cott, "Young Women in the Second Great Awakening in New England," *Feminist Studies*, Vol. III, No. 1/2 (Fall 1975), 15-29; C. Smith-Rosenberg, "Beauty, the Beast and the Militant Woman," *American Quarterly*, Vol. 23, No. 3 (Oct. 1971), 562-84; C. Smith-Rosenberg, "Female World . . .," *Signs* (Fall 1975); Anne Firor Scott, *The Southern Lady: From Pedestal to Politics, 1830-1930* (Chicago, 1970); Kathryn Kish Sklar, *Catharine Beecher: A Study in American Domesticity* (New Haven, 1973); Barbara Welter, "Feminization of American Religion: 1800-1860," in William O'Neill (ed.), *Problems and Issues in American Social History* (Minneapolis, 1974); Ann Douglas Wood, "The Scribbling Women and Fanny Fern: Why Women Wrote," *American Quarterly*, Vol. 23, No. 3 (Oct. 1971), 3-24.

2. G. Lerner, *Female Experience: An American Documentary* (New York and Indianapolis, 1977), Part I.
3. The first historian to call attention to this aspect of Women's History was Mary Beard. Her *Woman's Work in Municipalities* (New York, 1915; reprint 1972) merely indicates the availability of sources without organizing or interpreting them. This weakness is shared by other early collections of women's club activities, such as Jane Cunningham Croly, *The History of the Women's Club Movement in America* (New York, 1898); Elizabeth Lindsay Davis, *Lifting as They Climb* (n.p., 1933); Maud Nathan, *The Story of an Epoch-Making Movement* (New York, 1926).

Also see: Clarke A. Chambers, *A Seedtime of Reform* (Ann Arbor, 1967), chaps. 2, 5, 6; Jill Conway, "Women Reformers and American Culture,