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ABSTRACT

The Women In Action Conference concerned involvement and dwelled on realistic and creative ways for women to participate in the life of our times. Antonia Chandler Hayes discusses the changed climate for white people, especially women, who are concerned about urban affairs, and yet are confronted with a disheartening lack of enthusiasm for their services. She examines the opportunities for the educated woman's contribution in: (1) educational/training programs; (2) poor white communities; and (3) predominantly white suburbs. Other illustrations of involvement considered were: (1) part-time employment of women by a government agency; (2) "ombudsmanship" through radio; and (3) library services taken to the inner city. Barbara Newell's talk, as well as the conference generally, analyzed changes in our society: the resultant situation for motivated women, and challenging possibilities for mobilizing human resources. Her emphasis is on increasing flexibility and the resulting opportunities on the University level. Rather than including the entire conference proceedings, as in the past, the booklet presents a limited format of speeches and panel discussions. (TL)

WOMEN IN ACTION

SPEECHES AND PANEL DISCUSSION

of the

Conference–Workshop

March 26, 1969

CENTER FOR CONTINUING EDUCATION OF WOMEN

330 Thompson Street, The University of Michigan, Ann Arbor

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SPEECHES AND PANEL DISCUSSION

WOMEN IN ACTION

Introduction

WOMEN IN ACTION was the theme of the annual spring conference of the University of Michigan Center for Continuing Education of Women. It was held in Ann Arbor on March 26, 1969, at the Horace H. Rackham School of Graduate Studies.

WOMEN IN ACTION was a conference on involvement, on realistic and creative ways for women to participate in the life of our times. Traditional patterns in employment and in social institutions often thwart the part-time professional and the volunteer career contributions that are most desirable for many women. A realistic assessment of the contemporary scene need not, however, be discouraging, for there are exciting innovations. The thrust of WOMEN IN ACTION was toward practical ways for the individual woman to increase her effective involvement.

The conference provided an opportunity for an analysis of changes in our society, the situation for motivated women, and challenging possibilities for mobilizing human resources. It featured outstanding women who have found their own solutions and in so doing have opened the way for others.

Illustrations of involvement given in the speeches and panel discussion and reproduced in this booklet include action programs in

- part-time employment of professional women by a government agency
- "ombudsmanship" through radio
- library services taken to the inner city

The morning speakers and panelists, in concurrent afternoon workships, were joined by a local corps of pace-setting women:

Ruth Eckstein of Ann Arbor, a social worker on the staff of the Bureau of Psychological Services at The University of Michigan, initiated and directed a volunteer placement corps of community men and women who served as job counselors for difficult-to-place high school graduates

Mary Fitts of Ann Arbor spurred the creation of "Project Transition," a volunteer rehabilitation project with patients at the Ypsilanti State Hospital, and is its volunteer coordinator.

Clara Jones of Detroit, after 18 years as a chief branch librarian of the Detroit library system, has become Library Neighborhood Coordinator, initiating new library services with the cooperation of leaders of community groups in the traditionally "non-book" population of inner-city Detroit.

Jean King of Ann Arbor, who continued her education to obtain a University of Michigan law degree, is now working for the Michigan Governor's Commission on Law Enforcement and Criminal Justice and has recentiy been investigating bail reform programs now in operation elsewhere which must be adapted to Michigan's needs.

Bernice Miller, Associate Dean of Planning at Jackson College, Tufts University, was the first principal of the New School for Children, a parent-organized inner-city elementary school in a "ghetto" section of Boston. Blacks, Puerto Ricans and low-income whites are all involved.

Jane Sharpe of Royal Oak, Michigan, is Field Advisor with the Girl Scouts of Metropolitan Detroit. She coordinates and supervises a corps of suburban housewife leaders who are consultants with inner-city women leading youth groups.

Sally Vinter of Ann Arbor has been supervisor of mental health worker volunteers at the Crisis Clinic of the Washtenaw County Community Mental Health Service and coordinator of their volunteer training.

Susan Newman, an Ann Arbor volunteer, coordinates the Volunteer Teacher Program in a public school.

Instead of reproducing the entire conference proceedings, which has been the Center's usual practice, a more limited format of speeches and panel discussion is presented. This abbreviated booklet makes possible an earlier publication date. The conference bibliography is available on request.

About the Center

The Center's program is based on the premise that all persons should have the opportunity to make the most of their individual resources, with a free choice of goals. The Center was created in response to a growing desire of women to increase their participation in society, and to a concurrent national need for more educated personnel in critical areas, particularly in the fields of health, education and welfare.

The Center's individual counseling services and its special projects help women clarify their choice of goals and decide how to go about reaching them. Conference workshops, such as WOMEN IN ACTION, are extensions of these services.

Center cooperation with The University of Michigan administration and academic departments helps create and maintain flexibility in schedules and procedures and is bringing about beneficial changes in attitude toward women going back to school.

The Center's consultations with employers are aimed at encouraging special training programs and enlarging the opportunities for part-time professional and semi-professional jobs within and outside the University.

A collection of vocational materials, books, and pamphlets relating to the educa-

tion and employment of women, maintained at the Center's library, is useful in helping women select their fields.

The Center also provides information about financial aid and arranges financial assistance when possible.

In addition to *Women in Action* five publications reporting conferences and workshops and a bibliography of vocational materials are available at the Center. Order forms for CEW publications will be sent on request. Checks are payable to The University of Michigan Account No. 31056.

For further information about the Center's program and services, write to The University of Michigan Center for Continuing Education of Women, 330 Thompson Street, Ann Arbor, Michigan 48108.

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Center for Continuing Education of Women

WOMEN IN ACTION

March 26, 1969

The staff of the Center gratefully acknowledges the generosity of the men and women whose experience and wisdom have contributed to the Women in Action Conference-Workshop, and the help and continuing support of the following people:

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THE REWARDS AND OBSTACLES OF COMMUNITY INVOLVEMENT

BY

Antonia Handler Chayes
Dean, Jackson College, Tufts University

Mrs. Chayes, a lawyer, is the mother of five children. She has been an executive assistant to the Dean of the Harvard Law School, technical secretary to the Committee on Education on the President's Commission on the Status of Women, a member of the Work Group on Social Planning for the new town of Columbia in Maryland, and a member of the staff of the Institute of Mental Health concerned with the broad problems of mental health and urban social planning.

At the conference on careers in community service which was held here last March, it was stated that there were many expanding opportunities for the educated woman to make a contribution to the solution of the social problems of the cities.

Among the openings for educated women which Ellen Winston aggregated as the "helping professions" were professional and supportive jobs in elementary and secondary schools, pre-schools, literacy programs, vocational training centers, day care facilities, social welfare agencies, legal aid clinics, family planning centers, consumer education projects, housing developments and city planning agencies.

Why then are so many white women being frustrated in their attempts to find jobs in the inner city? My own sister recently received her master's degree in an excellent university's program of community organization. When she contacted several different urban agencies about employment, they were interested and impressed by her qualifications. When she went for interviews she was consistently turned down. Like many other educated women today, she was not acceptable because she was white, seeking to do a needed job in an urban black ghetto. She was told as much.

In the beginning of the poverty program, there was a large demand for manpower to fill many of the newly created positions in agencies and community programs. White women with appropriate backgrounds in teaching, guidance, social work, health and other areas relevant to urban affairs—especially those with master's degrees—had little trouble finding good jobs. They were pioneers in a new area. Many of them earned good salaries. Even part-time jobs were available. In addition, there were large numbers of volunteer opportunities open especially in school-related projects. Tutoring in reading and math, teaching English as a foreign language—these have been needed tasks, and many mature college-educated women took them on. They have been satisfying kinds of jobs, and it was a very exciting period in which to work. For many women, whose families were in school and growing up, it has been a kind of home-grown Peace Corps. Whether the work was for free or for pay, it was a tremendous education—education by

exposure to a different life style, to the immediacy of hideously difficult social problems, to the noise and smells of the slums, to overcrowding and to hopelessness and anger.

Many women who worked in slum schools, antipoverty programs, settlement houses and the like grew tremendously and gained understanding and depth from their exposure and from the feeling of satisfaction they felt in making even a small contribution to the economically and socially "disadvantaged" (to pick the least offensive of the many euphemistic clichés now current). Many women had enough initiative to start their own projects and to obtain their own funding. In Boston, the best literacy program for adults of the last few years was an independent one, placed in churches and social organizations and run by some very able, well-trained and dedicated suburban women—ones we would classify as "non-professional"— even non-career types.

Many other women were preparing for this kind of work by enrolling in continuing education programs either at the college level or beyond in what has been described as the helping professions. Opportunities in the cities were there, and the services have been performed. In many cases this still goes on. But the doors of the urban ghetto are slamming shut in the faces of these women I describe, and it is important to understand why, and to ask where the opportunities for service and involvement may still exist.

Stokely Carmichael and Charles Hamilton summarize the newborn sense of identity which is surging among the blacks today:

> Black people must redefine themselves, and only *they* can do that. Throughout this country, vast segments of the black community are beginning to recognize the need to assert their own definitions, to reclaim their history, their culture, to create their own sense of community and togetherness . . . The black community will have a positive image of itself that *it* has created.[1]

A black student says, "We must be left alone: 'whitey' got to get off our backs."

This swelling tide of black consciousness and pride is manifesting itself in many areas. Most dramatic this year have been the public schools in the urban ghettoes. A short two years ago, the big push was for integration. Do you remember the fights about bussing? The tentative successes of a Princeton Plan? Louise Day Hicks, the comic but frightening character on the Boston School Committee, insisted that to alter the "neighborhood school" was to tamper with the basic American way of life. Now after the *Bundy Report* this very "neighborhood school" concept is being reasserted, but with community control as its central rationale. This is the story of the stormy Ocean-Hill Brownsville controversy. Along with the demand for black teachers, there is a demand for courses that are culturally relevant to the black community. The white professional teacher (and this is a different group from the suburban newly trained urban worker) begins to look like the force of reaction. Outsiders seem to be unwanted and unneeded, though curiously, it has been the young white people—Vista volunteers, students (many of them SDS radicals), and college graduates (men who have taken up teaching rather than fight in Vietnam), who taught in Ocean-Hill Brownsville when the teachers were on strike.

[1]Stokely Carmichael and Charles V. Hamilton, *Black Power*, Vintage Books, New York 1967, p.37

There weren't enough and there are yet not enough black teachers to fill the posts available. It is interesting to note then who proves to be acceptable in time of need and for what reasons.

Similarly, in the area of economic development, black communities have forced the small white businessmen out—sometimes by looting and burning, other times by more subtle forms of coercion, and increasingly by paying a fair price. This has not been an area of great interest to educated white women as such, and perhaps it might come as something of a surprise that the white people who have been participating in black economic development have been businessmen, lawyers, accountants (the husbands, perhaps, of the group of women of whom I speak), and business school students who have been offering needed technical assistance in managerial techniques.

Even the old settlement houses have begun to change their focus. The white *noblesse oblige* began to fade several years back when such agencies were enfolded into the antipoverty program and began to engage in "surround school" educational and recreational activities. But more and more the "professional" jobs have been taken by black people. Social agencies have been changing too. Their focus is less traditionally social case work. Many have merged into multi-service or neighborhood service centers. They too are increasingly staffed and run by black professionals, from the community when available.

Despite systematic exclusion from city jobs and despite archaic civil service regulations, blacks have begun to realize that there are opportunities in their own communities, governmental and private, to which they can now aspire. While the lack of enthusiasm for educated white women may be disheartening to those affected, whatever change exists is most encouraging in broad social terms. Unemployment rates for blacks have been double those for whites. And the kinds of employment traditionally available to black men and women have been in the lowest skill and lowest paying occupations. Status and tenure have been equally low. To quote Carmichael and Hamilton again:

> Only when the Negro community can muster enough political, economic and professional strength to compete on somewhat equal terms, will Negroes believe in the possibility of true cooperation, and whites will accept its necessity. En route to integration, the Negro community needs to develop a greater independence—a chance to run its own affairs and not cave in whenever "the man" barks.[2]

What *are* the opportunities now for white people, especially women, given their tremendous interest in and concern for urban affairs? I am by no means as optimistic as the participants of last year's conference, but I have a few ideas.

First, there is a prior question to be raised. There is no place for the missionary in the city.

A student told me about a junior (not at Jackson) who took a job in an Upward Bound Program in Washington because she "wanted to help." She had all the so-called advantages and qualifications—an excellent education, wealth, solid middle class drive, persistence and incentives—and she was going to lead these poor people out of the woods. She was dedicated, but within a week she was also rejected by every student in

[2]Stokely Carmichael and Charles V. Hamilton, *Black Power*, Vintage Books, New York 1967, p. 45

the program and asked to leave. She could give nothing. The person who wishes to work on urban problems because it is the fad or because as a white citizen he or she has a vague sense of guilt or obligation is lost. Black people will no longer want help from that white frame of reference. A young black women commented:

> If they are really sincere in helping and if especially they are willing to listen, there is a job whites can do. For too long blacks have listened to the great white father; now the "white god" must step down. The time has come for whitey to quiet his restless lip—his incessant "I know." He must sip from the cup of humility and *listen.* Then at least there will be a moment of peace.

White minds, we are told, must be opened to see the blacks as they are and as they wish to be. Entering an inner city ghetto, a white person must at first expect to be frustrated, rejected, and even hated. It is not easy to face one's own racism, especially if it is unconscious. It may be possible to recognize when one is being patronizing. It is harder to see racism when one finds oneself agreeing with black people because they are black, regardless of one's own convictions. This is the "new paternalism," so-called by Joanne Ross, a black (former ADC) mother who teaches a seminar in *Urban Poverty* at Tufts. Perhaps there are some clues to actual urban work opportunities available to be drawn from the examples I mentioned earlier, the schools and economic development. Hard skills are needed in many areas of social change in the ghetto. Only lawyers can bring test cases or legally challenge welfare administrations. Only skilled businessmen and women can provide managerial know-how. Only doctors can treat the sick child. But there are many other "hard skills" which do not now exist in sufficient quantity which are short of the professional level. One need not be a PhD in economics to help an agency set up a program budgeting system or an up-to-date information system. But good will and the desire to help won't suffice.

One need not be an immensely gifted writer to write proposals, and yet it takes experience and skill and a great deal of time and effort to follow complicated government guidelines to put together persuasive proposals for federal funds that will bring in program money. Are these less-than-professional skills anywhere the specific subject of continuing education efforts? I hope they are wide-spread, but I doubt it. We are beginning to think of ways of offering them in a program we are initiating in a Tufts University Jackson College Program of Continuing Education. We are, however, seeking black women, Spanish-speaking and other economically deprived women from the cities as well as the white and comfortable. We expect to offer a college-degree program (with day care center and family life studies), and while this is a liberal arts program, we are aware of the tremendous interest in urban problems and the kinds of skills that are nowhere taught at the undergraduate level.

There is also a very important job to be done in poorer white communities of the cities. My daughter who campaigned in one says the attitudes run like this:

> The black people are getting everything. We work like decent people for a living and what do we get for thanks? The taxes keep going up to pay for welfare for them. Nobody cares about us. Nobody even thinks about us.

Yet the problems are very similar. Certainly white mothers are as passionately concerned about the education their children receive. Slum lords rule in poor communities, black and white alike. The crime rate is as high, the rate of juvenile delinquency equal and there is the same lack of police protection. If the same problems of the black ghetto are also found in poor white communities, then the effort can not be less.

There is still another tremendously serious and big job to be done *outside* urban areas. We all know that a year ago the Kerner Commission blamed white racism for many of the problems of the blacks. It stated:

> What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it.[3]

In the report done by Urban American and the Urban Coalition *A Year Later*—it was argued that "we are a year closer to being two societies, black and white, increasingly separate and scarcely less equal."[4]

Much too little is being done in the predominantly white suburbs either to increase understanding or to increase numbers of black people living or working out of the ghetto. The same report, one year later, indicates that percentages of black people in white suburbs have been about the same for quite a while. But that means that absolute numbers have gone up, I am told close to a million county-wide, though I have been unable to verify the figures. I do not think we have begun to realize the implications of this for the suburbs. How much does a numerical increase represent integration, or what is more likely, pocket ghettoes? With suburban sprawl, many smaller cities and towns, some with clustered black populations, are encircled—"spread cities" these are now being called. A great deal of careful work will be needed to explore this phenomenon. If there is racial isolation, is it mutually desired, and if so how destructive will this be to both blacks and whites?

Some students at Tufts asked recently that the University establish a Suburban Studies Program to work on "eradication of racism in America—whether it be institutional, individual, attitudinal, or behavioral." Though knowing it would be painful, the students asked that the program concern itself with, among other things, definitions of white racism, white self-concept; suburban school systems, and racism; suburban cultural patterns and family structure; authoritarianism, paternalism and conformity in suburbia; function and role of the "dirty workers"; absentee social control; metropolitan economics; metropolitan politics; communications media; the suburban housewife; "rat race phenomena"; alienated youth and the drug culture; maternalism and objectivism in suburbia; what human price has White America paid for its racism?

Along the line of some of this, Ruth Batson who runs METCO in Boston, a program involving bussing ghetto children to suburban schools, tells of the many times that she has approached white communities about educational programs and been rejected. Her white supporters have come to her asking that *she* convince the

[3] *Report of the National Advisory Commission on Civil Disorders*, Bantam Books, New York 1968, p. 2
[4] *The Boston Globe*, February 28, 1969

other whites of the value of the programs because they do not know how to do so. To what extent are suburban, white children still learning racist attitudes from teachers and books?

Why have the interested white women not moved to change these attitudes? Why have they not stepped in to mobilize the concerned suburbanites about the need for *self-understanding* in the tangled area of race relations? Although metropolitan educational approaches are now passé, they have validity and may return with greater force. The problem is political as well as educational, quite clearly.

When it is seen fully how patterns of housing are developing, there will be in all probability much work to be done in that area. Fair Housing organizations have brought black families to the suburbs, though the desire to leave a black-controlled ghetto is sharply declining. Nevertheless, for low-income families, black and white, in public housing, there should be sites scattered throughout the affluent suburbs. This, too, is a very controversial subject, and may turn the service-oriented person into a political animal. It begins to hit close to home. Suburbanites do not want ADC mothers in their midst—nor acres of sterile public housing. But must it be "acres" once housing can spread from the dense city and why must it be sterile?

How about the low middle-income housing sponsored by non-profit groups? Housing is a very technical area. It will take a great deal of homework. But how interested are we in digging into the guts of the urban problem?

The problem of taxation is a very serious one, again one for tremendous political and educational effort. When one considers the resources and needed services of a given metropolitan area, the inequities are glaring. The poor, living as they do in the inner city, need social services, health and more. The tax resources of the city have been growing thinner as white taxpayers leave. It is a vicious circle. Locally supported schools in many areas get worse in the city and are far better (in all the conventional, measurable ways) in the suburbs.

Yet suburbanites benefit from the cities: they work there and have the economic advantages that such a concentration of resources brings. They use the cultural facilities that only a city can support—but they do not pay.

It is not going to be easy for any group or individual to take on these issues. They are by no means bland, and yet they are central and critical to any solution. Ed Logue last year laced into the League of Women Voters for backing away from any really political issue, and while he was harsh, he had a point. In this context, the yearning for service in the cities rings pretty hollow.

On the other hand, any woman who prepares herself to work in these controversial areas may be walking into a buzz-saw. Have fun.

THE TELEPHONE AND THE MICROPHONE

by

Mrs. R. Peter Straus
Chairman of WMCA Cail for Action, New York City

Troubled by the plight of slum dwellers who could get no services from slum landlord syndicates, Ellen Sulzberger Straus, launched, from her husband's radio station, an action program to make landlords obey the law. This joint project is staffed by volunteers, using Radio WMCA facilities. Since its inception in 1963, more than 40,000 tenant complaints have been handled by WMCA Call for Action. Information Central, the newest volunteer undertaking, is based on the "ombudsman" concept of bringing people with problems in touch with agencies that can help, and then following through.

Ladies and gentlemen, I am very delighted to be here today. Before telling you about the WMCA Call for Action, I'd like to make one comment, if I may, on the previous speaker's remarks. I have the most enormous admiration for her and agreed with most of her statements. At one point, though, I think she said, "If one is white and one is comfortable and one is not a lawyer, it is pretty hard to get where the action is."

I would like to say that I am white and I am comfortable and I am not a lawyer. I am not a professor, I am not a doctor, I do not have a master's degree, but I want it understood: I do not want to be counted out of helping to bring about change in this country.

Now, I've come to talk to you about something known as WMCA Call for Action. WMCA Call for Action is very simply a joint partnership betweeen a radio station in New York City, which talks to 2 million people a week, and 60 volunteers, mostly women, but some men also. The project is six years old and, hopefully, is about to go into every city in the country. Now what is it? How does it operate?

It is a partnership of two new communications tools, namely the microphone and the telephone, and volunteers who have gotten together to bring about social change. We joined woman power with radio power by gathering 50 women together, women who were willing to give a few hours a week listening to people tell about their specific problems. The women were trained to advise and refer people to the right agency which could help them.

Spots like these are on the air: "If you have no heat, if you have rats, if your ceiling is falling, call WMCA Call for Action, Monday through Friday, 10 o'clock through 2 o'clock, or 11 through 1." Six volunteers man those phones during these time periods. It's as simple as that.

Before I tell you what happened, let me tell you that when we started, the people in New York City said it couldn't work because we'd get crack-pots, it couldn't work because we'd be asking for housing complaints and getting complaints on dope or on unwed mothers. I can only tell you that the first day we went on the phones, the first day the spots were on the air, 100 people called us about their housing complaints.

What did we do? Well, at that point in New York City there were 18 different agencies one might have to go to with one housing complaint. For instance, if you had rusty but not contaminated water, you called one department; if you had contaminated but not rusty water, you called another department; if you had no water at all, still another; water in the basement, a fourth number; if you had no heat, you called another number; if you wanted to get into a housing project, another number; if you were a victim of rent gouging, yet another, and so on—a dozen city agencies with scores of telephone numbers. We helped our callers find their way through the maze.

At first we thought we could be a referral agency, we, the volunteers. We had spent six months putting together a book so that we would be able to refer every single person to the right agency. And we would tell the people, when they called us, to say when they called the agency,"WMCA Call for Action told me to call." In other words, we tried to transfer a piece of the power to the people, a piece of the action.

Well, the second phone call that came in was a lady who said, "I've been hit on the head by plaster, I have rats, I have no heat, and I have no water at all."

I thought maybe this was a crackpot. That night I woke my husband up and said, "How can I judge that? Would you please take me to see Mrs. Collins?"

We went to see Mrs. Collins and we found, on 118th Street in New York City, 40 families on their 12th day of *living with no water at all;* taking water out of the fire hydrant and using a plunger; cooking with water out of the fire hydrant. This in New York City in 1963, 40 families with children. So we changed from being a referral agency to being an action-oriented group.

The key to this is the volunteers. The volunteers take these calls. They fill out long, very complicated forms. We can't handle more than 10 percent of the calls we receive. We took in 45,000 calls just on housing in a period of two years and we can call back only about 5,000. We went to visit about 2,000.

The Building Commissioner at that time in New York City was saying that it took nine days to get an inspector. The volunteers called back 1,000 people who had complained to us and we simply put 1,000 names on a chart and kept track of what happened each week when we called the person back. The volunteers found out that it didn't take nine days to get an inspector, it took 96 days to get an inspector.

What we had was irrefutable evidence. These women and these men had gathered irrefutable evidence, and I believe we changed the system. There's an awful lot about the system that needs changing, but I think that before you can change it, you have to get your hard, cold facts. We have discovered a device to get these facts, because we're dealing with real, live human beings on the other end of the telephone.

We moved from housing into other fields—voter registration, racial discrimination,

Medicaid, consumer fraud—each time giving valuable assistance to individuals and gaining some general social improvements.

As the years went by, we began to realize just what a fantastic potential there was in the womanpower-radio combination. How many civic groups have spent years of effort in gaining single reforms! How many radio stations have written editorials and documentaries on social issues that just won't go away because there's no follow-through!

WMCA Call for Action began to show itself as an intensely effective social tool: dedicated women in six years listened to some 100,000 persons, gave individual help and advice, and abstracted general statistics and turned over their research to the public affairs department of the radio station.

The station then used that research in crusading editorials and documentaries that hammered away until the reforms we sought were actually put into effect. Government couldn't hide. WMCA Call for Action had two-way communication with people. What the station said in criticism was documented with masses of specifics. And the dedicated women forced the station into repeated follow-through.

Last year we added several new dimensions to this two-way communication. First, we decided to tackle all problems simultaneously. Second, we brought in private service agencies as referral points, as well as city, state and federal agencies. Third, we decided to become more than a link between individuals and agencies—we became ombudsmen for individuals.

"Information Central" opened last October as an information and referral service—the link. Certain problems requiring more than a linkage were then taken up by the radio station to provide direct service to individuals; the direct call by the station to a commissioner or a deputy brought amazingly fast results. It's a fact of life that individuals can't cut throught the red tape, but a radio station can without necessarily going on the air. The mere possibility of an editorial, a documentary or a news exposé is enough to win fast action for our callers—and even courtesy by the bureaucrat.

Since October, more than 10,000 individuals have been given proper referrals, and of these, hundreds were afforded special ombudsman service. Several editorials and two documentaries have come so far out of the women's research.

Well, the past results of WMCA Call for Action began to spread through the broadcasting industry. Last year WWDC started its own Call for Action with women volunteers in Washington. Inquiries came to us from various parts of the country, including California. Early this month, WFIL in Philadelphia began a Call for Action and tied existing women's groups into its operation—the Junior League, Urban League, Health and Welfare Council, etc. Other Call for Actions are in various stages of formation in Connecticut and Pennsylvania.

Finally the National Urban Coalition saw in WMCA Call for Action the enormous potential for helping ghetto areas by the use of radio power and women power. The Coalition is making a national distribution of a how-to-do-it kit—how to set up a Call for Action in your local community.

To recapitulate: the unique feature of WMCA Call for Action is that it acts as a traffic director, middleman, broker, ombudsman, link, if you will, between people

who need help and the service groups whose only job is precisely to give the help that's needed.

We believe the assumptions on which WMCA Call for Action is based are valid.

First, you can't have love without also having truth and justice. Secondly, the first step toward truth and justice is communication among people. Communication, in fact, means "becoming one with," which, in turn, is one definition of love.

If we're going to have one society of many peoples, cultures, religions and skin colors, the first step toward that one society is communication. But more than that, communication must result in understanding, if we are to have the peace and love which go many steps beyond understanding. So the tools of communication have to be used in a proper, effective way.

Some such thoughts were probably forming in our minds six years ago, when my husband, Peter Straus, and I discussed the best way in which Radio WMCA could be used to accomplish social improvements.

Peter felt that something was missing even in WMCA's communication. It was one-way. We were talking to hundreds of thousands of listeners. We should be "talking with" them, not just "talking to" them. And to "talk with" someone means that you listen sometimes.

And it suddenly struck us, this was just the disease that was afflicting the government. Our Declaration of Independence as a nation was based on the assumption that government existed to secure an individual's right to life, liberty and the pursuit of happiness. But government was failing in its job, because it was "talking to" the people and not listening to them. For all its multitude of services, government couldn't communicate with the people who needed those services.

And that's why WMCA Call for Action was formed six years ago.

AN EXPERIMENT IN PART-TIME EMPLOYMENT OF PROFESSIONALS IN THE FEDERAL GOVERNMENT

by

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Department of Health, Education and Welfare, Washington, D.C.

Elsa A. Porter directs the Professional and Executive Corps of the United States Department of Health, Education and Welfare. The Corps is made up of 38 women professionals and executives who work part-time. John Gardner, who established the Corps when he was Secretary of HEW, explained that part of its job was to explore ways for women "to stay alive professionally during the years they are needed at home and return to work gradually as the children grow older." This elite corps meets once a month, develops its own seminars, and has designed a research program to examine the problems of part-time work for employers and individuals.

One of the things that has become clear to us over the past decade is the importance of institutional habits and practices in making a society a good society or a bad society. I believe that in an open society a purely private enterprise cannot exist. Whatever the institution, whether it's a church, or a factory, or a university, or a government agency, the way it does its business has a very large impact on the quality of the society, and therefore every institution, whether public or private, shares the responsibility for caring about its members. Now, I don't mean caring about in the patronizing sense of a business providing pension or health plans. Those in any case are merely deferred earnings. I mean the kind of respect for an individual that rules out exploitation and discrimination, or any kind of institutional practice that demeans the individual and that keeps him from becoming everything that he could be. Just as no man is an island, so institutions cannot exist separate and apart from the society. An institution can be, and most of our institutions have been, part of the problem. If it wants to be, it can be part of the solution.

I work in a governmental institution, the Department of Health, Education and Welfare, which is the federal agency that carries the lion's share of responsibility for domestic social programs. This year, which is a very tight budget year, we are going to spend about 51.3 billion of your tax dollars and mine. Some 30 billion will be spent on social security. Another 12.3 billion on health. There are programs to advance the well-being of people in this society and to improve the quality of life for all Americans. It is the third largest federal agency, after the Defense Department and the Post Office. I work in the Office of Personnel and Training which has the responsibility for caring for about 100,000 people who work in HEW.

Recently we looked at the way we are doing business and we tried to identify the major problems that interfered with the effective utilization, the effective personnel management, of the 100,000 people in the Department, and we came up with a list of problems.

Number one, racial bias. If you're surprised that in such an enlightened department that has such large social responsibilities, racial bias is the number one problem of personnel management, don't be. It's the number one domestic problem in this country and it exists in every institution. The problem, I think, is recognizing that it *is* the number one problem.

Number two is inequality of opportunity. A large portion of this inequality is caused by racial bias, some by discrimination against women; or by educational deficiencies or physical or mental handicaps of people who work in the Department. Or, as you will hear later, the institutional system, the way we do business, the rules and regulations and procedures which prevent people from taking advantage of opportunities that might have been theirs.

The third problem, and from now on they're not really in order of importance, is bureaucratic isolation of people who work in the Department, isolation of managers who have responsibility for social programs from the programs that they administer. We are staffed mainly by middle class people who have responsibiltiy for urban problems and they don't know what a ghetto looks like or what the life style is really like or what the problems are like. There's a large bureaucratic isolation from the problems we're dealing with.

Number four is the feeling of alienation. This is particularly true in any large organization. Students feel it in a university, workers feel it in a large organization such as HEW. They feel that the individual is submerged and one can have no personally meaningful experience, that you're a cog in a machine. We associate this mainly with young people, we talk about the alienation of the young, but I think if you look at large organizations such as IBM, General Motors or HEW, you'll find that large numbers of older people also feel that they are left out, that there's nothing they can do individually to affect the kind of organization that they live in or the kind of society they live in. They feel pushed aside and something of their spark is gone.

Number five is the problem of stagnation. (It exists, I'm sure, in any university, too). Look at the individuals who are trapped by tenure, or by overspecialization, so that they have blinders on and they see only their specialty and they can't move to something else; or by their own fears, their need for security. These people have a feeling that they're moving downhill, the spark is gone or going.

The last problem is underemployment, that is to say, our failure in the Department to utilize fully all the skills of the young, or of women, particularly, or of minority group members. Sometimes it is because we as employers underrate their capabilities, sometimes because we as employers—and this is particularly true of older people with respect to young people—we really are afraid to turn them loose and let go. Sometimes it is because these people, whether young people, or women, or minority group members, underrate their own capabilities.

We stopped our analysis there and began to design a deliberate strategy to attack these problems in the Department. It is no coincidence that the problems I've

mentioned are major problems affecting personnel management in HEW. I think they're major problems affecting the well-being of the entire society. I think you'll find them today in almost any institution, certainly in large institutions. And in the modern world we're going to live with larger and larger institutions. Organizations and institutions, going back to my original point, have up to now created those problems and now they're facing the responsibility of doing something about them.

I happen to be involved in a very small part of the action in trying to meet these problems. The Special Projects Staff of the Office of Personnel and Training is small. Our job is to design new and innovative projects that will attack various pieces of the problems. We are engaged in employing and training disadvantaged youth. We are engaged in the design of new summer employment programs. We're using films in a new way to communicate, to try to break down the bureaucratic isolation, bring the sounds and sights of the inner city into the bureaucracy. We have a special career counseling program we're about to launch which will try to meet the problems of stagnation and underutilization.

One of the problems, and the first one that we took on, was the problem of trying to utilize women more effectively. Slightly over a year ago, we established the Professional and Executive Corps to make opportunities available for professionally trained women to work part-time in the Department. HEW's experiment was John Gardner's idea, but the notion goes back earlier. In 1965 when she was Atomic Energy Commissioner, Mrs. Bunting[1] began the first formal government program for part-time employment of women in the AEC. It has been apparent to educators, particularly to educators who are concerned with women's education, that the most rational way to apply what we have learned about women's life is to design part-time work so that a woman can be a wife, a mother and a professional person. This means a different kind of schedule for her.

The experiment in the Department is not completely altruistic. HEW needs the talent. We analyzed our job openings that we couldn't fill with full-time people, where skills were in very short supply and where jobs lent themselves to part-time scheduling and then we went out to recruit. We started last year with 22 women. Now we have 38. They work in all of the agencies of HEW: Social Security Administration, the Social and Rehabilitation Service, the Office of Education, the Consumer Protection and Environmental Health Service, the Health Services and Mental Health Administration, and the Office of the Secretary.

So it's a very wide spread of occupations and needs for talent. We have working in our organization now a research chemist, several writers and editors, two data system specialists with talents that can't be bought full-time, they are so scarce. These women have children and they're working 20 hours a week each. We have some retired women—specialists in these fields who want to taper off. The idea was to create the kind of flexible work situation where the Department would adapt to the woman's need, instead of forcing the woman to fit into the conventional 40-hour week that men designed for them.

We work with the Civil Service Commission. These women are not given any special exemptions. They take the examinations, they pass the tests, they go on the regular registers, so that they will be eligible for full time work if they feel that they

[1]Mary I. Bunting, President, Radcliffe College

can work full time. We go through the competitive procedure in selecting them from the Civil Service lists. They are paid the regular salaries and they receive the regular Civil Service benefits on a pro-rated basis. Many of them work three days a week because they have child care those days at home. Many of them work school hours—9:30 to 3:30 every day. The hours are varied. They are established by the supervisor, the man or woman who is running the outfit, according to the need of the individual and the need of the job.

There are part-time opportunities available now in HUD—the Housing and Urban Development agency, in the Veterans' Administration, nationwide, in the Atomic Energy Commission, in the Woman's Bureau of the Labor Department and in HEW, so we're not the only federal department doing something about it. One extra dimension of our program which makes it somewhat different from the others and which I believe is the real secret of its success is that we hold these women together as a group. We established a corps. This is one of the things that Mr. Gardner insisted upon when we set up the program. Now, this troubled a lot of people because in an egalitarian society, especially in the federal government, you're not supposed to have any kind of an elite organization. We defied tradition and established an elite organization in the egalitarian federal government. What has come out of it is really the discovery of a new approach to the problems of alienation. We really don't know how to treat people in a large organization. They lose themselves, they lose their identity. The organization of the corps has permitted us to bring these women together to create a community where they feel they belong. They meet together once a month. They design their own seminars. They have opportunities to cross-fertilize each other's ideas from agency to agency. They never would have known what was going on in another agency had they not had this opportunity. They operate as a group and they speak as a group and they have an influence as a group. They are concerned with problems affecting women in the Department, such as the need for day care centers. The corps, in cooperation with women working in the Office of Education, is going to set up a day care center in Washington, very close to the headquarters building, where women, not only the professional women but the clerical workers who need day care for their children, can leave their children. This is, of course, a demonstration project and we hope it will work and that others will follow.

The group has, as I say, a life of its own, exists on its own, and gives support to these women, which I think is really the reason why the program is continuing. I must say that we are in a very difficult period. Last year the Congress passed the Revenue and Expenditures Control Act which limits the number of people the federal government can employ, both full time and part time. We are restricted to the number of people—in part-time hiring—that we had in the same month last year. It's very difficult to administer as well as to explain, but in effect this means that there are no further jobs open now in the HEW corps.

I think that's enough about the program itself. For the future, I really doubt that women will have opportunities for part-time work for the long haul, that is to say, as a regular, ongoing, accepted thing, unless some very basic changes are made in the way the institution does its business. It's rather complicated, but in any business, and particularly in government, the number of people that one employs in the

various professional categories is determined by program planning and budgeting, by an analysis of the work to be done and man hours that are needed to do it. And the budgets are submitted on the basis of man years, not part-time women. This is really what prevents us from expanding right now, in addition to what has hit us with the Revenue and Expenditures Control Act, because the employment of women part time is considered a temporary, impermanent, intermittent thing and there's no budgetary allocation for it and none of the budget people, the planners, think about it. Of course, if you come and knock on their doors with some fantastic skill, like being a data systems specialist, they'll say, "Oh, sure, we can make room for you." But as a systematic opportunity for women, we're only beginning to see what must be done to redesign the institution to make it possible for women to work part time, to design their education with the expectation that they can raise a family, be a wife, and continue their professional work. So I think that we're just at the very, very beginning of a very, very long program.

Now there are two other factors. In order to work even part time, particularly if you have small children, you have to have child care. I think that the corps is quite right—that's one of the first problems that women have to attack. There are many proposals on how to set up child care centers in communities to raise the caliber, the level, the dignity of child-caring as an occupation and to pay for it adequately so that it will attract those people who are very skilled at it. There is also something else that women can do to change the way the society is organized and that is to look at the school schedule. Again, the institutional framework that we're living in is designed by men, for men, and not for women. When you talk about working part time, you say, "When my last child is in elementary school, then I'll be free to work." But that's not true. You're free to work only from 9 until 3, or whatever the school hours are, 9 months out of the year. And come summer, what are you going to do? Well, it really is sort of archaic to have the schools organized on the basis of an agricultural society, a rural society. If we could begin with the computer, a schedule could be devised so that children and teachers could take their vacations any time of the year. They could go, you know, on a skiing trip in the winter, for example, and take the whole family. You could go to South America, to the other hemisphere in the wintertime and enjoy a summer vacation. I don't think women realize how very, very enchained they are as women, as individuals, by that archaic 9 month school schedule.

The other factor is, of course, the 40-hour week. I think that one of the interesting things about our experiment with the Professional and Executive Corps is the number of men who have come up to me and said, "I envy your gals. Wouldn't it be great if I had to work only 25 hours a week! There are all kinds of things that I'd rather do, and besides, I can do my work very well in 25 hours." This is one of the things that we have proved, that productivity has very little to do with the arbitrary 40 hours and I think that as a nation we have been frightened to change, to look at the reduction in hours. I think this is more of a problem for men than for women, because men don't know what to do with leisure time. In some of the cases where the work week has been reduced to 35 hours, in the electricians' union, for example, in New York, they found that men went out and got another job. They moonlighted, and this took jobs away from other persons.

Well, I think that we need to do a lot of research, a lot of study, and I suggest that perhaps this is something that The University of Michigan may be doing or might be interested in—how we can redesign the work week and the school year to accommodate the entire society and not just males.

PUSHING OUT THE WALLS

by

Eva G. Williams
Coordinator of Library Center
New Haven Public Library, New Haven, Connecticut

Eva G. Williams is a professional librarian of longstanding and wide experience. She helped found and direct New Haven's first Library Neighborhood Centers. She is particularly interested in developing new kinds of library services for the disadvantaged. Mrs. Williams has taught library science at North Carolina College in Durham and has been a librarian at Atlanta University, Kentucky State College, Louisville Public Library and is now coordinator of library centers for the city of New Haven, Connecticut.

I am going to recount some of my personal experiences about how I, as a person, reentered the professional world.

But first let me comment on the duration of the learning process. The success of this Center for Continuing Education proves a massive expression of man's desire to learn. All of us know that education is not something that takes place in a block of time, as we used to think of it, between six years and twenty-one years of age. Certainly it is a lifelong learning process. Technological change demands reeducation in order to keep up, and it creates leisure time demanding to be filled. Adult education is a fast-growing sector of American education, and we know that education does not always occur in the classroom. It goes on from childhood to maturity. In this world of change, we've found it necessary to use new terminology which doesn't suggest divisions of periodic education. The term "adult" to me suggests division. Certainly a more appropriate term is yours—continuing education.

Joseph K. Hart has put it well when he said, "We may as well admit that it's not the education of children that can save the world from destruction; it is the adult who must be released from his narrow customs, his obsolete habits; it is the adult who must be given the chance to become free in the world of science, tolerance, human sympathy and intelligent organization."

Adulthood has a way of stretching out before us; it is a time when our powers of learning are at their peak, contrary to some concepts. We are freed of the necessities of formal schooling and we may pursue to our own benefit and to the benefit of society the special kinds of learning which give life some interest and savor. This, then, is where we women began, where we are, and where we are going.

In this era of social change, I, as an adult woman, wanted a meaningful role. With several degrees earned before marriage and motherhood, I felt after 11 years of

homemaking and professional volunteering in a suburban community that it was quite time that those degrees and whatever talent I had should be utilized again.

But there I was—a trained librarian whose field of service had many built-in limitations, had become ingrown and had lost its zest for social action, imagination and innovation. What was I to do? I wanted so much to make a purposeful reentry into the professional world.

Well, I began as a part-time cataloguer in the New Haven Public Library, whose work is processing books behind the scenes, out of contact with the public. It had its advantages and it was almost a necessary first step, although I don't think I'm quite the type of person who sits by and puts numbers on books.

But let me tell you how I got this far. I went in for an interview and began to tell the boss my problem. I was living 20 miles outside of New Haven, in a community called Madison, Connecticut. I didn't drive, I had children, I had problems.

Yet I said, "I want a job. I'm a trained librarian. I have to work part-time."

The Library back in those days was not looking for part-time help.

"I can't have any tight schedule, I can't work nights nor Saturdays."

We had a lovely conversation for an hour.

"I don't drive; but I can come by car pool or by bus, one hour going and one hour coming."

He looked at me. "Well! Isn't that interesting? You don't really need a job, do you? You just want to escape."

I said, "Well, you might put it that way, but escape I intend to do."

Somehow or other along the line we became very good friends, just on the spot, and he realized that I had come in with a very positive attitude. I felt he needed me worse than I needed him and he knew it. The world certainly has a shortage of librarians and I *knew* they were short of my type. He didn't know it, but I was going to set out to prove it. I think he knew from the first hour's conversation that he was facing something special—special what, he wasn't sure of.

But anyway, he decided he really didn't have anything for me and he was rather amused at my approach. We went out laughing, and I said, "Well, it was nice talking to you."

"It was nice talking to you, too."

I had no idea that I'd ever hear a word from him again. He told me something about the bureaucracy of libraries and you know—this, that and the other—and I said I was aware of that and that I still thought he needed me.

I said, "I'll be available."

Well, I think it was about eight months after that, I had a letter: "My dear Mrs. Williams: Are you still interested in coming to work in the Library?"

I'd gone home and hadn't made too many other plunges or had too many other interviews with people. I decided I would just sit and wait because, really, I wasn't sure it was time for me to leave my family, although I wanted to, very much.

. . ."If you are still interested, will you please phone me," the letter said, and he gave me the telephone number, and I did, and I went in, and he said, "Well, at last it has happened."

And I said, "What?"

"We got a little extra money and we're going to have to add some new books to

fill in the gaps in our collection for this system and we have new positions that we haven't had before Now I can offer you that position that you want, part-time, no hours set, no night work and no Saturday work."

And I said, "Fine, what is it?"

"An assistant cataloguer, and you can make your own hours. The only person to whom you will be responsible is your immediate boss, who's the head cataloguer, and if you can convince her that you can do a day's work within certain hours, arriving when it's convenient for you and leaving when it's convenient for you, it's quite all right with me, as long as you produce."

So I went to work, and I set out to produce, and I set my limit for the day, and I was going to catalogue 30 books in a day, and I was going to do this, and I was going to do that, and when I finished, I would be able to leave.

Well, I assure you, whenever you have this kind of leeway (and it doesn't often happen, I'm sure, and this hasn't happened in the New Haven Public Library since!) but when you have this kind of leeway, you're faithful to the job with a certain determination to succeed and be the best who's ever done it. I became sort of a whiz at cataloguing.

I never even sat down, I used to stand on one leg with my knee in the chair, with the chair pushed out in the aisle, and everybody who wanted to go by always had to stumble over my chair. They'd ask why I didn't ever sit down and I'd say I didn't have time to sit down, you know. It's one of these things. I would sit down for a second and find myself popping up again, so I just became New Haven's only standing classifying cataloguer.

Then I had to leave the New Haven Library. It was too bad for all of us, but not the end. During that year we finally worked out the problem that was keeping me home and I called and said, "Would you like to have me back?" And he said, "By all means." This was on Friday. "Come in and see me on Monday."

I did, and I went back to the same boss and said I wanted to come back. This time I was hired as a branch librarian. I was really afire; I had refreshed myself with that previous year's experience, and now wanted some contact with the public. I'd made the big step of reentry and now I wanted to do something of service to the community. Being a branch librarian was a start and that was great. The climate was right. It was the time of New Haven's nationally known program of redevelopment, urban and human renewal under the direction of Mayor Richard C. Lee, who had become a national symbol of urban change.

As a branch librarian, I began to ask questions: "Is the library an institution created in a community to serve those who adhere and relate to the power order, who are already upward bound? Is its function to provide service to those who come and seek, rather than to seek outside the walls for others? Can the library be a vital and dynamic institution in this vortex of social change?"

Certainly with shifting communities and changing human conditions, people need a new focus. The librarians who are looking for a new focus should find it, and I felt they should find it by pushing out the walls and moving both themselves and their resources into the community. The library is too often a passive agent when it could very well become an aggressive agency for social change.

Of course the job was too big for one. Outreach must be a community job and

with an emphasis on communication. My particular interest was to make branch libraries into book-oriented community centers, addressing ourselves to all, but especially to poverty-problems, such as lack of identity, low motivation, lack of self-awareness, ignorance, prejudice, low level of interest, lack of concern about self-improvement, lack of information about the best ways of solving basic needs for housing, employment, health, hygiene, etc.

With our city librarian at the helm and I as his energy, our Library Neighborhood Center program began almost five years ago. These library centers respond to the assumption that the "poor need conviction," that a poor man can make something of himself if he tries. Library usage may or may not occur. We don't assume that reading is an aim in itself. Rather, we strive to increase self-awareness in various ways. Our library centers serve as places where people can find the resources, and plan and participate in activities and programs that will enable them to realize their potential; as places where poor people can be employed and taught to help other poor people to achieve their goals; as places where the individual can have free access to books, music, art, sources of information and knowledge, at his own level and on his own agenda, for his particular needs.

In this changed and changing society, adults must be sought aggressively for participation in programs which will increase their level of improvement, including the geographical and physical areas that constitute their neighborhood.

It is indeed a social war, and librarians have a responsibility in it to serve all humanity, wherever, whenever, the opportunity arises. So I challenge women librarians to become a part of the community, just as the church, the pool hall, the drug store and the taproom are. We can become identified with the community as the ministers, the grocers, the militants, or the numbers writer, by working towards becoming one of those necessary substances, without which the community would not consider itself whole or healthy. To me, this is continuing education in action, for us professionals and our communities which we serve.

Now, there are many obstacles, and I haven't described this program in any great detail. I haven't told you about the bureaucracy and the lack of this and that. But I felt that if I just gave you an overall picture of our situation in New Haven, it might charge you to ask me questions and let me explain everything that I've left out.

PANEL DISCUSSION

Moderator: Donald N. Michael, Program Director, Center for Research on Utilization of Scientific Knowledge, Institute for Social Research, The University of Michigan

Dr. Michael:

We now have about 20 minutes for a conversation among the panelists for illuminating further some of their particular insights from their own experiences as well as those generated by listening to one another. Let me begin this by making some observations stimulated by hearing the three of you; that perhaps can lead us in productive ways.

One, it seems to me I've heard you talk about two groups of women. One group, which each of you represents, is the innovators themselves– a group of women who for one reason or another–and perhaps we can look at those reasons–are the organizational innovators, the idea developers. The other needed group you've also spoken about are women who express the substance, so to speak, of the programs. Obviously, it takes more than an idea and a drive, it takes participation of others to fill in the interstices, to carry out the activity. There are probably differences between the innovators and the participants–let me use those terms to distinguish the two–though neither term is adequate. It seems to me there are some differences in these two roles that are worth talking about with an audience like this. Let me mention some possible differences.

There are differences in the risk involved to self, as between starting something or moving into something that somebody else has started. What does this say about the kind of women, the kind of opportunities, the kind of motives that might operate in these two different risk-taking situations?

There are differences in the skills needed. Some of these are formally trained skills, some may be intuitions (and I don't use "intuition" in any deprecatory sense), "hunch" skills. But there are differences within these categories of skills.

There are differences in the types of resistances to participation or innovation that the individual woman will personally face as between the woman who is trying to get a new program going and the individual such as your corps members or your volunteers who are part of an ongoing program. They will run into resistance from men, from organizational bureaucratic structures and the like. We need to know more about the differences in those resistances as these are related to innovative and participatory roles.

There are differences in access to opportunity. Some persons find opportunities that already exist useful and attractive; some prefer to make new opportunities. Ability to actually create new opportunities is, of course, related closely to differences in the circumstances for discovering opportunity. It isn't a matter of which is the better way to operate: whether one should aspire to be an innovator or whether one should aspire to be a participant, is, I think, a meaningless question. The rele-

vant questions are: what are the strategies and tactics appropriate to being one or the other; what kinds of costs and benefits are involved in trying to do one or the other? Could you tie your remarks to these kinds of questions?

Mrs. Porter:

Let me begin by stating some of my convictions about women and their part in society in rather personal terms. I did not go to college to become a good intellectual companion to my husband. I didn't expect him to go to college to become an intellectual companion to me, although it's worked out that way and it's very nice. I didn't go to college to have an education that would help in the cultural education of my children, although that is one of the byproducts of it. I didn't go to college to learn how to be a good citizen and a good volunteer, although that has helped me, too, and I have participated in the community as a citizen. I didn't even go to college to learn how to make a living.

What I went to college for was to learn what my potentials are and to define myself as an individual without regard to a man. I am a human being and I am separate from a man. I am not a man, but I am his equal, I am his opposite pole. What I consider an education is learning how to *be*.

If you translate that belief into experience with the members of the Professional and Executive Corps in HEW and the women whom I have encountered in my experience in personnel work, I think that we're only beginning to move towards this ideal of an open society. If we're talking about a society that's dedicated to freedom of the individual, we need a society where every individual can define himself in his own terms or her own terms, not with regard to institutions, or categories, or institutional structures, or a male definition, but an individual *human* definition.

Now, I think we experience the whole range of individuals in our group – women who really enjoy working behind the scenes. OK, that's their definition. And there are some women who are innovators and who have to rush on. I have found in my experience that most women underrate themselves. They are really very, very timid. Like black people in the society, they've been told that they are inferior for so long that they believe it and so helping them to get enough courage and enough self-respect and self-knowledge to take on a responsibility is the biggest thing I have to do. One of the things that this corps does is continue to give moral support to women. If they've just come back into the work world, for example, after 10 or 15 or 20 years out, they need reassurance that they ARE able to operate in the market. When they have problems at home and when they run into problems with their supervisors, they come to me sometimes, and they're really shocked to find that everybody has those problems. They thought because they worked part-time and because they were women and they'd been out of the labor market, these were problems particular to them. So one cannot generalize.

Mrs. Straus:

I'd like to tell you a little bit about our volunteers. We have 60 in New York, 60 in Washington, 60 now in Philadelphia. We have to be home by 3:29 because our first child walks in at 3:30. We begin at 9 and I want to tell you we pack in a whale

of a lot of work between 9 and 3. We fire volunteers in our organization, because we believe that they are professional. The only difference between them and the professionals is that they are not being paid. Once you've said that, that's it. If they don't show up, if they don't man their telephone, and if this happens more than once, forget it. If they have to get a substitute, forget it. It is my conviction that the reason we have been able to keep our volunteers is just for this reason. We do not ask them for a dime. We don't care who they are or what they are or how many children they have. We want them to perform that job and if they perform that job, we love working with them and if they do not perform that job we're sure there's some other place in town they'd prefer to work.

Dr. Michael asked about the risks involved. Our society has got to change. Local governments are moving further and further away from the people they serve. If you're not prepared as a participant or as an innovator to take the risk, then you're never going to get change. Change just doesn't happen by sitting around at a tea party. Our organization is six years old, just a year older than this Center here.

All of a sudden, a week ago, we've gained respectability, really, by Mr. Gardner and the Urban Coalition deciding that we should go national. But we were honestly just as good before. We're delighted that Mr. Gardner has seen the virtue of this thing. There were many people who said it was a gimmick, that we were out for publicity, and yet 60 men and women, none of whom I had ever known before, have loyaliy worked with us for six years because they knew that we had our finger on the pulse of, really, what was happening and that we could effect change.

We wrote a law, a slumlord's law. We wrote—we, the girls – wrote the bill and the station sent it to the New York State Legislature. It is today the most far-reaching housing bill ever passed by any legislature in any state. I'm not proud of the fact that the City of New York has never used it. That's step number two. But the bill is there.

All of us know about various clubs, various organizations of varying effectiveness. Even these organizations which do wonderful work have got to start analyzing themselves: how do they fit into what is happening today, 1969? The biggest thing I can leave with you is that I do believe that no country can survive if it wastes as much talent as the U.S. is wasting in terms of women talent.

I happen to believe that women can be productive by working from 9:30 to 3, and at the present time the City Hall Complaint Center in Washington, D.C., *is* Call for Action. It is nothing more than 60 women volunteers. This has never really come out in the press. The City Hall Complaint Center is us.

Now, when we went in to the mayor and the President of the City Council, we said, "Here are our terms. We cannot work for a week over Christmas. The city will have to pay some people to take over these phones over Christmas and we have one other terrible failing. When our children get out of school in the summer we are not going to be able to handle 10 telephones. We think we can handle 2 or 3. The city will have to pay people over the summer."

I don't run it, so I can say that it is the most fantastic, professional, superb job I have ever seen anywhere in this country, all done by volunteer men and women.

Mrs. Williams:

In the Library Center program in the New Haven system, we have eight branch

libraries and one central library. Four of those branch libraries are the Library Center type, and in them we encourage volunteers and we feel there is a place for the part-time worker. We really don't discriminate against men either.

We are trying to expand the program. We try to get out into the social world and ring doorbells and meet people where they are and in some way make libraries relevant to their lives. We, as middle class people, grew up with libraries being relevant, but can you imagine going into a ghetto peddling books? "Well, we've got enough problems without this, she's got to bring us books too."

When you have part-time staff you can study the problems more thoroughly and you can program on a wider scale. You can get the talents of two people instead of one. We are trying to encourage the hiring of part-time workers.

New Haven is very much like Ann Arbor. It's a college town. We have Yale, we have New Haven College, Southern Connecticut. We have a lot of Yale wives who really want something to do, and money they're not looking for, but service and a challenge, yes. So the umbrella is open, the door is open, and we've found that many of them come to us and ask, "Do you have anything we can do?" They have done all kinds of things. I'd say that we've had lots and lots of success with volunteers. I think some can be more loyal in many ways than some paid staff, such as being really worried if they can't be there to help the day a puppet show is scheduled. Yale University furnishes many volunteers for us.

But even more important, perhaps, are the volunteers that you're able to get from the neighborhood, people who will come in and direct a sewing class or a knitting class for you, and feel welcome. The Library Neighborhood Centers are really for community people, to get them to show their worth, to make them proud of themselves, and to prove to them that you are proud of them, and that they do have something. If they have a hobby, why not bring it to the library to exhibit? Whatever you can do, let us know something about it. It's like that. So there are many, many opportunities for the innovator and for the participant, and our job is to get participants on all levels. The participants who are indigenous to the neighborhood can do more for your program than you can ever do alone.

IMPACT FOR CHANGE: STUDENTS IN ACTION

by

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Nineteen sixty-nine promises to be a good year in which to hold a conference entitled "Women in Action." We've had our first full-fledged feminist sit-in at the University of Chicago, our first jockey, and she won, and bringing the issue closer to home, you can say this conference is the University response to Ann Arbor's first picket of a beauty contest.

In such a year it's good to take some time to assess which direction the action is taking in the field of higher education for women.

First, I'd like to address myself to where we've been and then talk briefly of some of the discussions under way and where these may lead us.

Statistically, where we've been is well known to most of us here. In terms of absolute numbers in the United States as a whole, the number of women entering all fields of education has increased. Proportionally, however, we haven't been holding our own. The 1920's saw a trend to equal education for the sons and daughters of the upper middle class. But technological change and affluence have brought the blue collar boys to college, but their sisters have been a bit slower in having an exposure to higher education. The proportion of women going on to graduate school, also, has not kept up with the burgeoning male enrollments.

Although over-all statistics are not outstandingly encouraging, there has been one educational and social revolution wrought by liberally educated women, which I think has broad implications. It has not been generally recognized, and I'd like to dwell on it for a minute. The revolution of which I speak rests with those women, who upon graduating from college to marriage, and after starting a family, have looked with fresh eyes on their social environment and started to scheme for change. They are untethered by the limits of professional training or the traditional college disciplines as they view problem solution. It's these women who have joined the P.T.A.'s, the school boards, the League of Women Voters, and good government councils. It is they that have said this school needs a new library, a counseling

service, health aids for children, art and recreation programs. It is these women who have pointed out community needs and whipped up sufficient civic support to create whole new social services. Frequently these services are first rendered on a volunteer basis by the women who've created the demand. As the value for their service is demonstrated to the community, the jobs are often upgraded, demanding more specialized training. As you look at the employment pattern of many of the service workers, you find that the women who once worked on a volunteer basis have gotten the specialized training to match the jobs and then returned to perform as professionals in the new social service role.

Ever since women got the vote and the political power to put community resources behind their demands, this flexible adaption of education to meet specific social needs has been slowly expanding educational and job opportunities for women.

The same flexible adaption of education to meet specific needs is applicable in a number of other fields. One of the justifications for getting the indigent involved in poverty program development is that one can first delineate the problem and needs and then create an opportunity so that the indigent may get the training necessary to help staff the social service projects which the community itself has defined as necessary. Poverty workers have just begun to scratch the surface here and have a lot to learn, and the population with which they are working do not have the advantages of middle-class women with the flexibility or training inherent in their liberal arts education.

Such adaptive educational programming has applicability in a broad range of concerns whether it's adjustment to a leisure-oriented society or agricultural tutors for developing nations.

In a way, this quiet revolution which has been occurring has a parallel in the underlying philosophy of today's student volunteer movements. Both are products of a yearning to find personal and educational relevance. Both movements produce changes within educational institutions. Just as the AAUW or League member has underscored the need for school counselors and then proceeded to get personal training as a counselor, or encouraged a market for counselors produced by education schools, so also the students have jumped into community problems such as remedial reading, new math work, general tutoring, and found that they needed special skills and training to match the problems they've tackled.

The students have then returned to the University and said,"Please give us the training which is relevant to the problem. We need to know about psychology of racism or the relationship between linguistics and reading." Courses have evolved within the University framework to meet the volunteer program. We've made only a small beginning in this area, but I think it's a trend to come. Relevance is more than a cliché of the new left and the activists. It's a concern of a college generation which is highly problem-oriented.

Just as the present college generation has become involved in the link between the volunteer movement and education so other educational discussions presently under way on campus may affect the future direction of women's education.

Concern for individual rights and freedoms have peaked and waned in American and world history just as have many other social movements. In my reading of

American history I find it interesting that pressure for minority rights for one group has historically aided other minorities. Few have put it this way, but one could say the environment that brought about the Civil War and the freeing of the Negro also gave education to women. Recent civil rights legislation, which has been most lauded for its equalizing opportunities for Negroes, also represents a substantial legal change in the status of women.

Many of the educational demands made to equate educational opportunities for blacks and whites will have a very salutory effect of granting educational demands which women have been making for years. To list just a few examples: The scholarships for part-time students, the opportunity to take a longer time for a degree, the willingness to grant admission to older students, the flexible sequence of courses for a given degree. We may not gain across-the-board applicability of these principles. The societal need for the suburban housewife's education is not as vividly portrayed as the needs of a ghetto black. However, once these barriers are broken, no one can tell us that law or medicine can be studied only in one way—full-time and in one given sequence. A fundamental barrier has been crashed.

Technology is playing into the hands of women. Increasingly, it's being recognized that an education in most technical fields is outdated so rapidly that instead of speaking of graduating, an educated man must talk about a lifetime's education with the expectation of fundamental retooling every decade. This is now being recognized as a need for the engineer, doctor, lawyer, economist. Such refresher courses are precisely what women have been asking for as a means of re-entry to the profession of their choice after their children have left home.

The student power demands for increased student say in determining what constitutes an education also plays into the hands of women power. An increase in the flexibility of the system will aid the re-entry of the mature woman student. Language and distribution requirements are in many cases the largest hurdle for the re-entering student. Independent study is often what the returning student wishes and fits most closely to both her needs and her abilities in terms of being able to study at home.

The establishment of interdisciplinary majors which fit student career interests frequently fit the needs of the mature woman who comes back to school, not for a general liberal education but to get training for a specific pursuit which interests her.

The Viet Nam war, like all past wars, has opened doors to women. Graduate schools' quotas are changed, job openings are filled by women which encourage more to enter the field.

The community college movement may be precisely the answer we've been searching for to raise the proportion of women going on to college. On the whole, women are less mobile. They are poorer, less able to earn money upon graduation to repay debts, less willing to borrow for their own education. Women are socially more tied to their parents and, therefore, have less geographic mobility in their choice of educational institutions while single. After marriage they must meet the needs of their husband and children and are, therfore, again less mobile. All this means that campuses in the neighborhoods where women are, offer new opportunities for a college education.

Although in the time span of students, institutions are slow to move, giant steps

have been taken and are being taken to increase the flexibility of educational institutions.

In a way, women are the happy recipients of other social movements. This is primarily, it seems to me, because they frequently do not have an effective spokesman within the educational system. I say this despite recent demonstrations and perhaps here I'm showing myself to be a "Tom" or at least over 30, but the Chicago sit-in for women's rights wasn't concerned with the re-entry problem. These activists never expect to leave their academic and professional pursuits. The new marriage of smaller families, fewer sex-linked jobs within the family, and the theology of "know and develop thyself," means that they feel the woman's role has changed and that an emphasis on re-entry is speaking to the educational needs of the '50's that we are answering twenty years too late.

However, until we equate male and female undergraduate exposure and make mothers' support services more readily available, I do not see uniformity in male and female educational patterns.

I expect to see the re-entry problem as a fundamental educational hurdle for some time to come, and undergraduate women are not concerned with the problem. Few have recognized that at least half of them will be in the labor force by the time they're thirty and will stay there for the rest of their lives. The undergraduates who are career-oriented expect to stay with it, but they're a minority and not concerned with the majority problem. We do have beginning organizations of graduate student wives, and we may hear more from them in the future, but they unfortunately carry the onus of not being members of the official academic community.

The graduated alums seldom have the voice that they have here in Michigan with our Center for Continuing Education of Women. Women administrators in decision-making positions are decreasing in numbers and very frequently those who are in positions of concern are full-time professionals who have not faced the re-entry problem and have little concept of the needs of the two-career woman.

Despite the feminist disorganization, opportunities are opening to all minority groups, and flexibility is being introduced into the University, but women must be there to press for their own inclusion, and here we come back to the purpose of the conference. Thank you for including me in this pep rally.

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