

Feminists Who Changed America 1963-1975

EDITED BY

Barbara J. Love

FOREWORD BY

Nancy F. Cott

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Changed
America
1963 — 1975**

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FOREWORD

How did the women's movement begin in the 1960s? At the time, to young women like myself, it seemed to come out of nowhere, riveting one's awareness to women as a subject sex. Suddenly women's stories demanded attention. Women became the most interesting people in the world.

Yet it did not come out of nowhere. The great upsurge had been building for decades, its near antecedents being in gender equality efforts in labor unions and leftwing activism during and after World War II, as well as in the longer campaign to write equal rights into the U.S. Constitution. Sociologist Helen Mayer Hacker's 1951 article, "Women as a Minority Group" (taking its inspiration from Gunnar Myrdal's far more celebrated *American Dilemma* of 1944 on racism in the U.S.), was a straw in the wind.

The 1950s was a decade of tumult and contradiction. Despite the domestic façade, and while Americans were marrying younger than ever before, having their children earlier, and having more children, paid employment of adult women was the rising norm. The expectation of a one-paycheck family was observed in the breach, as men's wages did not keep up with the cost of all the goods included in the "American way of life." The proportion of married women working for pay increased faster during the 1950s than in any decade before, so that by 1960, more than sixty percent of the female labor force was made up of married women. Thirty percent of white wives, and almost half of African American wives, were employed. Since childbearing followed marriage so quickly in these years, the increase in married women at work meant an increase of mothers at work, too.

These women in the 1950s and early 1960s experienced the double burden of employment and household management with very little social support except sympathetic relatives and neighbors. Meanwhile, underground currents were running among the majority of married women who were *not* counted in the labor force. Women's magazines of the 1950s were peppered with articles bearing titles such as "Blues and How to Chase Them," "What Do You Do When Worries Get You Down," and "I Can't Stand It Anymore!" recognizing the frustrations and psychological tensions mining the home front.

Growing numbers of college-educated women especially felt the pinch of the housewife role. In the late 1950s, women were little more than a third of college students (their proportion reduced because the GI Bill propelled so many male World War II veterans into higher education), and most women in coeducational colleges did not complete their degrees. But student bodies had grown so large in the postwar expansion of higher education that even at one-third of the whole, college women were more numerous than ever. And women's enrollment was rising. Among young housewives, there was a much larger pool of those who had been to college and were likely to feel a mismatch between their youthful aims and their current occupations. *The New York Times* picked up the restlessness of this group in a 1960 article titled "Road from Sophocles to Spock Is Often a Bumpy One."

Policymakers were not deaf to such potentially seismic rumblings. The immediate background for the feminist lives and activities in this directory included President John F. Kennedy's Commission on the Status of Women (1961) headed by Eleanor Roosevelt; the fifty state-level commissions on the status of women that the President's Commission spawned; and both the principles and the limitations of the federal Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964 (fatefully amended to prohibit sex discrimina-

tion as well as race discrimination in employment), and its Equal Opportunity Employment Commission.

The background must also include, at a minimum, Rosa Parks' historic refusal to obey Jim Crow and her women friends' engineering of a bus boycott in Montgomery, Alabama, in 1955; the lunch-counter sit-ins launched by the new Student Nonviolent Coordinating Committee in 1960; the Port Huron statement and the founding of Students for a Democratic Society; the Freedom Rides undertaken by the Congress of Racial Equality in 1961 and 1962; the protest activities of Women Strike for Peace that moved President Kennedy to sign a limited nuclear test ban treaty; the Freedom Summers that brought Northern student volunteers to Mississippi to register voters in 1963 and 1964. Journalist Betty Friedan's *The Feminine Mystique* (1963), identifying "the problem that has no name," signaled a new era; like a rock thrown into the water, its impact rippled in widening circles.

The women's movement in the mid-1960s thus strode across prepared ground. With anti-war protest politicizing millions of Americans who came to oppose the growing U.S. war in Vietnam, new women's organizations burst on the scene. In 1966, Betty Friedan joined with civil rights activist and lawyer Pauli Murray, government official and lawyer Mary Eastwood, public relations executive Muriel Fox, union organizer Dorothy Haener, sociologist Alice Rossi and other professionals, businesswomen, union leaders, government officials, and academics to create the National Organization for Women (NOW). Its statement of purpose announced that "the time has come for a new movement toward true equality for all women in America, and toward a full equal partnership of the sexes, as part of the world-wide revolution of human rights now taking place within and beyond our national borders." The second national gathering of NOW overcame internal controversy to endorse eight ambitious aims: the Equal Rights Amendment; the right of women to control their reproductive lives (in effect, a call for abortion as needed); enforcement of employment discrimination laws; maternity leave rights for employed women; better tax deductions for parents' childcare expenses; establishment of childcare centers, equal and unsegregated education; and job-training incentives for women below the poverty line equal to those offered to men in President Johnson's "war on poverty" programs.

Varied as that program was, it did not reach all women. Youthful radical women whose political views were born in civil rights struggles led by the Student Nonviolent Coordinating Committee (SNCC) and in New Left groups such as Students for a Democratic Society (SDS) came to their own awakening. In 1967, women at the anti-war radicals' National Conference for New Politics exploded in fury at male elitism, and formed new and separate "women's liberation" groups. They put into practice SNCC's self-determination credo to "look to your own oppression"—that is, to start close to home in order to create a more just world.

With moral urgency and egalitarian idealism, women's liberation groups shared discussion of individual discontents, and found that common themes surfaced. Using a personalized approach to organizing that had been relied on in both SNCC and SDS, radical women called this small-group approach "consciousness-raising." In small groups, participants came to see that their own difficulties were not theirs alone—"merely personal"—but rather were related to structural inequalities that required social change on a large scale, to be corrected. Recognizing that "the personal is political" meant energizing people and motivating collective action.

With increasing momentum, organizations sprouted and splintered: the National Welfare Rights Organization (1966), the Women's Equity Action League (1968), The Third World Women's Alliance (1968), Bread and Roses (1969), the Boston Women's Health Book

Collective (1969), Chicago Women's Liberation Union (1969), Redstockings (1969), Hijas de Cuauhtemoc (1971), Asian Sisters (1971), the Combahee River Collective (1973), the National Black Feminist Organization (1974), and the Coalition of Labor Union Women (1974), to name a few. Electrifying texts woke up countless other women—in 1970 alone, for example, *The Black Woman: An Anthology*, edited by Toni Cade; *Sisterhood Is Powerful: An Anthology of Writings from the Women's Liberation Movement*, edited by Robin Morgan, *The Dialectic of Sex: The Case for Feminist Revolution* by Shulamith Firestone; and *Sexual Politics* by Kate Millett.

As small groups multiplied (their consciousness-raising technique diffusing far beyond its radical origins), and “zap” actions inspired more public protests, feminist theory and new institutions gathered momentum, intending to re-envision and re-value the politics and the needs of female bodies and minds. In bursts of creative energy, by inventing neologisms such as “sexism” and tirelessly analyzing patriarchy, by founding women's health clinics and rape crisis centers and establishing women's studies courses, by rediscovering women composers, writers and sports heroes and championing single mothers, the women's movement aimed to comprehend sexual difference anew and to end gender hierarchy.

More fully than a composite history could, the 2,200 biographies in this volume reveal the panoply of individuals, innovations, groups, protests, publications, services and institutions that made up the women's movement and bear its legacies into the future. The movement's impact was cultural, legal, political, social—and at least as much conceptual as material. While diversity and internal conflict characterized the movement from its beginning, and multiplied as numbers grew, whether feminist, womanist, pro-woman, or simply for women's rights, proponents compelled the rest of the world to change perspective, and even if haphazardly or briefly, to see things through women's eyes. The invention of new vocabulary such as “sexism” was a sign. What had been unspeakable now had to be heard.

Like any great, hydra-headed, controversial, world-changing movement with outspoken and courageous leaders, the women's movement attracted derision and has been always subject to reductive portrayals. It deserves better. It aimed at nothing less than new understandings of justice and injustice. The biographies herein provide a precious resource for the future. Read them for a hedge against forgetting, a vital collective portrait, and a deep well of inspiration.

Nancy F. Cott
Director, Schlesinger Library on the History of Women in America,
Radcliffe Institute for Advanced Study and
Trumbull Professor of American History, Harvard University

INTRODUCTION

This book *had* to be written. The 2,220 biographies in this reference work must be available for anyone who wants to understand *why* the second wave women's movement succeeded so quickly and pervasively. More than any other social revolution in history, ours grew from the struggles of thousands of individuals to erase thousands of separate forms of discrimination in every sector of society.

Not only did this book need to be written, it needed to be written soon, in our lifetime when most of the subjects could provide first-hand accounts.

It was clear to me that feminists who had written books on our history, or had become high-level public officials, or had founded powerful feminist organizations will be remembered over time. But there are countless other women and some men who contributed to improving women's lives. What about the women who took their employers to court to overcome job discrimination? Or those who helped other women obtain safe abortions when abortions were illegal? Or those who published radical feminist newspapers and newsletters across this country? What about the women who forced changes in the credit laws so that no bank would ever again tell a woman that, yes, she could have a mortgage—but only if her husband or father signed the contracts? And those who forced authorities to pass and implement laws punishing rape and domestic violence, or those who created safe shelters for victims? And the list goes on.

Veteran Feminists of America, my partner in this project, has recognized and honored the contributions of second wave feminists through numerous events since its founding in 1992. VFA has helped us to celebrate and remember our great victories and how very far we have come, and how rewarding the struggle has been. It has helped us resolve our differences within the movement and focus on what we have in common: a lifetime dedication to improving women's lives. Each VFA program has provided a valuable historical record. But a more comprehensive, enduring history was needed to tell the world about the thousands of feminists who made a difference. Maybe, I thought, a book.

How is this book different from other books?

First, *Feminists Who Changed America, 1963 – 1975* is the result of years of work by dozens of feminists—activists, scholars, and authors—who generously contributed their time and talent to its creation. It is truly a collective effort, supported by many feminist groups and individuals.

Second, this reference work focuses on individual feminists and their contributions to the women's movement. Generally, books about our movement have concentrated on organizations and events, their successes and failures. The change-making people behind the events have not usually been discussed. One reason is the distaste for leadership and a commitment to anonymity that persisted among radical feminists, so that leaders and authors sometimes failed to identify themselves.

Third, this book is different because it is so inclusive. The foremost criterion for selection was being a changemaker. Feminists in this book played a role in changing the landscape for women in social, political and economic arenas.

There is a preponderance of NOW people in this book, as well there should be. That organization started the movement, and has been the major force for change over the

years. But we went out of our way to make sure that those who founded or were active in radical feminist groups, which challenged social structures and took the movement in new directions, employing different strategies and tactics, are well-represented.

Apart from work in feminist organizations, many individuals forced change within their own spheres of influence—in academia, government, corporations, unions, religion, education, music, art, sports, psychology, philosophy, science, literature, finance, the military and every male-dominated institution in America.

In all cases, feminists active on the local level were hard to find. There have been very few community-level studies. Yet we all know the enormous role that grass-roots organizers played in women's history.

We wanted to make sure that the movement is represented here by those who made it happen, in as many areas of society as we could. We sought out and encouraged African American and Chicanas to participate in this project, realizing that they had suffered double oppression and were fighting battles for women within their own ranks. We attempted to trace women from all ethnicities and origins. Labor union women and poor women who fought to improve women's lives needed to be found, and we had some success there as well.

Lesbian feminists made a huge contribution to the second wave women's movement. This fact, documented by the biographies in this reference book, was concealed in the late 1960s and early 1970s because of discrimination against gays and lesbians in society, and an uneasiness in some quarters that the visibility of lesbians would damage the women's movement and its specific campaigns. But lesbians, living independently and claiming control over their own lives and bodies, were natural participants and leaders in this movement. Lesbians participated in the women's movement in greater numbers than their percentage in the general population. Lesbian feminists' contributions to women on all fronts should be acknowledged and celebrated, and not ignored or written out of history.

Fourth, every attempt was made to use primary sources—the subjects themselves—for the information in the book. Even when individuals had written autobiographical books, or had Web sites with their biographies on them, we insisted that a hallmark of this project be first-hand accounts. With few exceptions, each feminist told us her or his story. We edited their stories to address space restrictions and style, and told them in the third person.

These individuals' perspectives are recorded here. To our delight, feminists understood the value of providing primary source information. Second wave feminists have already experienced the angst of seeing incorrect secondary information about them in various publications and on the internet; they are grateful for a chance to set the record straight. Others are pleased to have their contributions recorded for the first time.

We sought approvals of the biographies from the individuals themselves after their biographies had been written and edited, and then made requested changes—a process that added two years to the creation of this book. **When (ABS) appears at the end of an entry, that biography has been Approved By Subject.**

Because of this unusual format, we expect that some readers will disagree with some of the statements that appear in individual biographies. In some instances, a claim made by a feminist may be inaccurate from another's point of view; sometimes that is the result of different experiences or political viewpoints. The content of biographies has been checked and verified by the feminists themselves, wherever possible. Accuracy is key to this project; it is embodied in each person's own personal story.

For those biographies with an ABS designation, the information was either initiated by the subject or confirmed by the subject as accurate. For biographies without the ABS, we may have worked from material sent in by the subject, but were unable to locate the subject to obtain his/her approval after we finished our editing. We relied on secondary sources for biographical information *only* when absolutely necessary.

Sources of information on deceased feminists included obituaries, accounts from feminists and relatives, and books covering the period. For deceased feminists we tried to get approvals on biographies from family, friends or colleagues; those approvals are not noted in the text.

For each feminist with a primary listing in this book there is a folder on file at the Sophia Smith Collection, Smith College, Northampton, MA, containing the source of information used in the writing of the biography, along with approval documents and correspondence.

Regarding claims made by biographees, when someone says she was “first” at something, that is her belief. Because women strode successfully into almost every place where they had been denied entry, we take claims of being “first” seriously. It is possible, with so much happening in different geographical areas, that some women were moving simultaneously on an issue without knowledge of each other. We report it here as we were told. In a different type of work, a cautious editor would have said “among the first.” That kind of editing would greatly diminish the personal quality of experience these feminists shared with us. Readers will understand that we have not assumed the role of arbiter in recounting these personal histories told through the prism of several decades of memory, even if it were possible to verify such claims independently.

In keeping with our agreement that subjects approve their own biographies, we did not include information that subjects wanted excluded—for example, age. To our surprise, a number of subjects did not want their birth dates published, so we left them out, even though those dates are public information. Ageism is a new battle for these brave women who have been fighting sexism since the 1960s or earlier.

Fifth, this book includes archival information where available. The location of papers donated by many people in the book is noted at the end of each biography. This will be helpful to scholars who want to find out more.

Most of the individuals in the book are unsung heroes, about whom the wider world has never heard before. Let us hope that future biographers will shed still more light on their lives and deeds.

Why the dates 1963 – 1975?

This book honors changemakers in the second wave movement beginning in 1963, when Betty Friedan’s book, *The Feminine Mystique*, was published and spurred countless women into action. But some historians say the true second wave movement began in 1966 when the National Organization for Women was founded. The year 1975 was somewhat arbitrarily chosen as the final year for inclusion in our book because 1963 – 1975 were the years of involvement by the greatest number of feminists. A feminist had to have entered the women’s movement by 1975 to qualify for inclusion.

During 1963 – 1975, many participants in the women’s movement thought of themselves as a “second wave” of feminism comparable to the long struggle for the right to vote that began in 1848 and culminated in 1920. Their daughters’ generation in the 1990s began to call themselves a “third wave,” signaling both the continuation of feminist activism through many decades and its necessary evolution. As we go to press, we know that the

concept of a second wave has been rejected by some scholars who prefer to see the women's movement as one wave. Many of us who participated in the creation of this book still view ourselves as second-wave feminists.

By any name, 1963 – 1975 was a period of explosive activism when pioneer feminists—visionaries and builders—embarked anew on what has resulted in massive changes for women and girls in America.

How did we find the pioneer feminists?

I started handing out questionnaires in 1999 at the Berkshire Conference on the History of Women in Rochester, NY. Noted feminist historian Sara Evans was the very first person to fill out a questionnaire; that was a good sign, I thought. From there questionnaires were taken to conferences and events held by national NOW, the Feminist Majority, the National Women's Studies Association and Veteran Feminists of America. Questionnaires were also available on the Pioneer Feminists Project Web site and the Veteran Feminists of America Web site.

The majority of pioneer feminists were found through networking—pioneer-get-a-pioneer. Veteran Feminists of America board members were extremely helpful in this outreach phase. I also pored through books covering feminist events of the 1960s and 1970s to see which key players had not been reached or had not responded through networking, and then with the help of three genealogists found and contacted many of them. Along the way I worked with various women's history archives to see who should additionally be included and to obtain biographical information of the deceased.

Of course, inevitably, there are thousands of others who made contributions but are not included, either because we could not find them or failed to secure sufficient information about their involvement in the movement. We apologize to them and their families. Their names and stories also have to be remembered and honored.

How did we write the biographies?

The focus was on contributions to the women's movement between 1963 – 1975. In writing and editing the biographies, we tried to capture the spirit of the feminists, not just the facts. Most of the biographies are “a good read” to the extent possible in the limited space allowed. Readers should know that if certain facts are not included, such as education or archives, that does not mean the biographee did not have a higher education or a designated archive for their movement papers. It merely means that the editor assigned to that individual's biography did not have that information or selected other information she considered more representative of the subject's life and feminist contributions. Spouses/partners are mentioned only when those individuals were part of the feminist activity covered in the biography.

We regret that space restrictions for this book required us to heavily edit the biographies of the subjects, many of whom deserve a book of their own to tell their inspiring stories of success and failure confronting patriarchy. To save space we also opted to use abbreviations for frequently-mentioned organizations. Abbreviations for well-known and not-so-well-known organizations mentioned in this book are explained on pages xxv – xxviii.

How did these feminists change America?

The ways are too numerous to mention in a brief summary. The biographies include the feminists who shaped our revolution through theory; fought endlessly over decades for the Equal Rights Constitutional Amendment; fought for control over our own bodies; overcame discriminatory practices in pay and promotions; made it possible for pregnant

women to keep their jobs; greatly increased job opportunities by integrating Help Wanted advertising; passed legislation to ensure that girls have access to sports, science and math programs; introduced new approaches to healthcare; experimented with non-hierarchical structures; formed health groups and health centers so that women's needs could be met in a woman-focused environment; introduced non-sexist language in children's textbooks; helped women obtain the right to their own property, their own credit, and use of their own names; fought for tax deductions for home and childcare expenses; established child care centers; worked privately and publicly for partnership marriages with shared responsibilities; established women's studies and women's history programs so that women became a recognized and respected focus of study; changed the way women are regarded in areas of psychology, philosophy, politics, art and religion; addressed unfair and discriminatory treatment of women and children in poverty; established respectful treatment of rape victims and punishment of rapists. Feminists in the second wave women's movement overcame discrimination on many fronts, even while knowing that their efforts to address inequities and injustices could lead to humiliation, harassment, dismissal, or worse.

It was not only the concrete victories these feminists fought for and won—and sometimes did not win—that substantially changed women's lives; the culture of our nation and the world were changed as well. And women themselves have changed. We are not the people we were before 1970. Women have come to expect full equality, and that is the greatest difference of all.

Before the second wave women's movement, women were called "girls." The media talked about how we looked, dressed and cooked rather than about our accomplishments; and we were assumed to be incapable of almost everything. Girls were warned that if they spoke up or showed their strength or intelligence, boys wouldn't like them. Women who did so were labeled abrasive, unladylike, masculine, or crazy. Pregnant women were fired for being pregnant, and desperate pregnant women often risked their lives by using wire coat hangers to abort the fetus.

The unhappiness that women felt and that Betty Friedan described in 1963 as "the problem that has no name" now has a variety of names, but in those days we had to create the language needed to express the problem: "unpaid housework," "lack of positive female role models," "unequal education, training, opportunity and pay," "displaced homemaker," "sexism," "sexual discrimination," "sexual harassment," "sexual abuse," "domestic violence," "date rape," "sexual dissatisfaction," and "the feminization of poverty," to name a few. A problem that has no name is easily ignored; once a problem has a name, it becomes visible and can be addressed.

There is a great deal more work to be done. Far too many women still do not have equal opportunity, held back by attitudes, rules, power structures, laws, customs, and institutions. There is a move to roll back many of the victories in many quarters, including a politically connected right wing. While we do have much further to go, the feminists included here, their friends and colleagues have contributed to a better life for women in America and in the world. Many of the feminists active early in the second wave are still active in the movement today addressing unfinished business and working to hold onto gains made over generations.

We who fought in the early years of the second wave women's movement learned from and were inspired by our foremothers' vision, bravery and commitment. It is my hope, and the hope of dozens of others who worked on this reference book, that young feminists today and in the future will know the contributions each of us made and that this knowledge will nurture them in the continuing struggle.

Whether you, the reader, are a feminist, journalist, historian, researcher, or relative of someone included in *Feminists Who Changed America, 1963 – 1975*—or just want to know more about the social revolution that some historians have termed “the most important happening of the Twentieth Century”—I hope you will be informed and inspired by these first-hand accounts.

Barbara J. Love, Editor

P.S. If you are a pioneer feminist from the second wave and are not included in this book, you can still be part of the Pioneer Feminists Project and have your information on file at The Sophia Smith Collection for historians to consult, and be part of other related events in the future. Please go to Google and enter “Pioneer Feminists Project” to secure a questionnaire and send it to me at 82 Deer Hill Avenue, Danbury, CT 06810, or email me at BJLove@msn.com The Pioneer Feminists Project does not end with this book. We will continue collecting questionnaires and biographies as long as they are submitted to us, and will keep updating the database on the Web site as well.

ACKNOWLEDGMENTS

Dozens of individuals worked on *Feminists Who Changed America, 1963 – 1975* for over seven years. Interest in collecting biographies grew organically, like the women's movement itself. Feminists around the country heard about the project and spread the word, did research and wrote biographies. Others provided advice and helped us make needed connections with hard-to-locate feminists.

In 1999, I embarked on this venture, naming it the Pioneer Feminists Project. I visualized the project as a database. Eileen McDermott of New York NOW borrowed my computer and entered data. Carol Taylor, Claire Friedland and Naomi Penner entered biographical information. Elayne Snyder and Celine Sullivan helped in planning. Jacqui Ceballos, president of Veteran Feminists of America, provided names of feminists in VFA to get us started. Gloria Steinem offered encouragement and helped me through red tape to put an office together. Sherrill Redmon, director of the Sophia Smith Collection, agreed to house the back-up material at that prestigious archive. All very promising, but not enough yet to accomplish the enormous task ahead.

Heavy technology problems and scarcity of volunteers bogged down the project for many months until VFA chair Muriel Fox put together a dedicated outreach committee of four board members: Virginia Watkins (Minnesota), committee chair, who vowed to stay on until the project was over, and did; Heather Booth (Washington, D.C.), who brought years of consulting experience with progressive groups to the effort; Judith Meuli (Los Angeles), a national leader who put us in contact with many West Coast feminists; and Grace Welch (Long Island, NY), a good friend and can-do feminist who took on challenging special assignments.

Muriel and I contacted well-known feminists to support our work by lending their names to the Advisory Board, and everyone we asked agreed.

A new and impressive second beginning

It was clear that this work could not be accomplished without Veteran Feminists of America. This partnership was nurtured by goodwill, generosity and a shared excitement about the importance of preserving our history. As a board member of VFA I welcomed the organization's official adoption of this project as one of its priorities. I am happy to say that part of the royalties from the sale of each book will go to Veteran Feminists of America for its enduring work.

More than any other single person, I am indebted to Muriel Fox. Her enthusiasm and support were enormously important to this project. In addition, she provided guidance and valuable contacts that helped the project gain momentum. Muriel often anticipated needs, paving the way for a smooth outcome. My mentor 35 years ago when I published *Foremost Women in Communications*, Muriel once again showed her faith in me by standing behind this project and taking an active role in its creation.

Jacqui Ceballos also deserves special thanks. She did whatever she could to provide information, spread the word and encourage participation. For many months we were in contact on a daily basis.

The Advisory Board was key to establishing early credibility for this project. I owe a lot to these pioneers, many of whom provided sage advice when needed.

I am indebted to Nancy Cott, professor of American History at Harvard University and director of the Schlesinger Library on the History of Women in America, for the excellent essay she wrote as Foreword; to Sara Evans, whom I relied upon for her knowledge and insights into second wave history. Thanks also go to literary agent Charlotte Sheedy for putting me in touch with potential publishers; and to Joan Catapano, editor in chief, University of Illinois Press, who enthusiastically took on this book and skillfully guided me through the pre-publication process.

Over two dozen conscientious project editors wrote biographies with an approach that combined data with personal warmth. Those who contributed immeasurably include Valerie Harms (Montana), an old friend and talented writer; Joan Michel (New York City), a long-time VFA contributor and editor; Zoe Nicholson (Los Angeles), a mighty inspiration and gifted writer; and Ann Wallace (Connecticut), who became a partner in this project during the tough times.

David Dismore (Los Angeles), Yolanda Retter (Los Angeles), and Yvette Scharf (Connecticut) are three genealogists who must be given credit for finding dozens of feminists who needed to be included in this book. All were asked to locate specific feminists, find biographical information, birth and death dates—frequently with 24 hours' notice. And all came through every time.

Web tech Elle Douglass (New Jersey) created a much-needed Web site for the Pioneer Feminists Project, which she updated with new names and their status in the book on a monthly basis. The Web site became a valuable tool for feminists to determine who was and was not yet in the book.

The photographers who donated their works to this reference book must be thanked for all the work they performed over the years. Because of their professionalism and generosity, some of the stirring images they recorded are available to posterity through the photo pages of this book. Very special thanks are due to Bettye Lane (New York City), who offered whatever we wanted from the moment she heard about the project. JEB (Joan E. Biren) (Washington, D.C.), Cathy Cade (Oakland, CA), Diana Davies (North Hampton, MA), Dori Jacobson-Wenzel (Chicago), Lynda Koolish (San Francisco) and Judith Meuli (Los Angeles) supplied their best and most representative images of the women's movement of the time.

Diane Brenner, a professional indexer, volunteered to create the index for this book and completed this laborious task in a short time frame.

Others who contributed to the creation of this work include Margie Adam, Dolores Alexander, Toni Armstrong, Jr., Rosalyn Baxandall, Charlotte Bunch, Patricia Carbine, Estelle Carol, Joan Casano, Cynthia Clark, Linda Clarke, Jan Cleary, Rebecca Davison, Mary Eastwood, Carol Giardina, Sonia Pressman Fuentes, Aileen Hernandez, Elizabeth Homer, Patrice Ingrassia, Barrie Karp, Kate Lindemann, JoAnne Myers, Lynn Shapiro, Alix Kates Shulman, Donna Smith, Sheila Tobias, Susan Tucker, and Laura X. Natasha and Albert Konstorium generously provided computer programming assistance.

Numerous archives were helpful in this project. I especially want to thank Sherill Redmon and her staff at The Sophia Smith Collection, Smith College. They were there in the beginning and when needed, which was often. Other distinguished archives I relied on were the Schlesinger Library, Radcliffe College; the Sallie Bingham Center for Women's History and Culture, Duke University; Newcomb College Center for Research on Women; The Wisconsin Historical Society; the Michigan Women's Hall of Fame; UCLA Chicano Studies Research Center Library; the Chicago Women's Liberation Herstory Project; Redstockings

Women's Liberation Archives for Action; The Lesbian Herstory Archives, and the Walter P. Reuther Library.

While much of the work on this book was done by volunteers, there were still many costs associated with technology, editing, design, production and clerical help. Donors came through to assist, and heroically helped at the end when my own funds were exhausted. I want to note in particular the first donor, Lynda Simmons, a great friend who believed in me as well as the importance of the project when it was still just an idea; and Kathleen Polutchko, who chose the Pioneer Feminists Project as the designated recipient of a small trust left by her mother, the late Betty Harragan, a brave feminist whom I am proud to have known. I also want to thank Elizabeth Angelone, Merrill Lynch (Connecticut), who understood the financial challenges I faced with this project and helped me meet them.

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