WOMEN'S HISTORY CELEBRATION
The President's Commission on the Celebration of Women in American History

Minutes of the October 19-20, 1998 Commission Meeting

The third meeting of the President's Commission on the Celebration of Women in American History was held on October 19-20, 1998 at the Chicago Cultural Center in Chicago, Illinois.

In accordance with Public Law 92-463 as amended, this document is the official record of the proceedings of the public meeting.

Commission Members Present

Ann Lewis, Co-Chair
Beth Newburger, Co-Chair and Federal Representative
Anna Eleanor Roosevelt
Gloria Johnson
Johnetta Cole (by phone)
J. Michael Cook (by phone)
Ruth Bader Ginsburg (by phone)
Elsa Gidlow (by phone)

In addition to members of the public, Martha Davis from the General Services Administration and Ruby Shamir from the White House staffed the meeting.

Opening Remarks

Anna Eleanor Roosevelt welcomed the audience and the Commission to Chicago. She conveyed the Mayor's greetings. Her group and commented on the work of the gender equity.

Beth Newburger began her remarks by recognizing her co-chair, Ann Lewis and the Commission members who were present. She also noted and Gloria Johnson, and Johnetta Cole on the phone. Ms. Newburger talked about the format for the meeting; speakers have been invited to participate and are limited to making 15 minute speeches.

Introduction and Statement of Purpose and Goals

Following is a transcript of Ann Lewis's remarks. The Commission's goal is to make the Celebration of Women in American History (CWAH) every nationwide. We are charged with recommending to the President in March of 1999, which is Women's History Month, how best to celebrate the contributions of women in American history. We are especially to the millennium year, because we feel that it is important that we celebrate and teach our children history as it pertains to the lives of women and girls. Some have suggested the theme for the millennium could be "honor the past imagine the future." So for accounts our history must be a part of celebration. We want to celebrate what it means to be and stand up as a female in which everyone plays a role.

We want to celebrate what it means being a female and be fun to read the history of the Celebration celebration in Chicago in 1893. I thought it was interesting because of the discussion of what it means to be a woman. Susan B. Anthony said I thought it might come in serve as a model for us for where we want to go. Let me start by reminding you of the work of Susan B. Anthony. Susan B. Anthony, center of the time, described the colonial celebration by saying "this day belongs not to America, but to the world. We are celebrating the emancipation of man." We was quite right, man was emancipated that day. Or at least some men were emancipated. Women, Native Americans, and in 1896 is that it was very much like the period we are in now. There were extensive changes going on.

The early 1890's were a time of considerable turmoil in America: a time of conflicting interests and ideas. It was an era of great wealth and great poverty, of great immigration and a national level. Industrial and increasingly electrical revolutions were transforming our country. The American West was being settled, and Native Americans were in factories and urban centers. The shift from a produce to a consumer society and the creation of large corporations ha created a new kind of wealth and power. Science was advance, and the old roads had changed the face of the country and suddenly Americanism was more and more difficult to define. So the Celebration committee was an attempt to define America to itself and the world. It also was an attempt to be a center what it meant to be an American.

Susan B. Anthony thought that it would be an important contribution to have the leaders of the women's rights organizers from, in the described, workers and daughters, judges, etc. to make compromises that women should play a role. She created a one hundred and seven member board (with representation from each state) of lady commissioners to represent the country. Of the 1500 women in attendance, 1000 were from outside and seven women members there was not one African American woman.

Three days before the first planning meeting of the board in Washington, Frederick Douglass was invited to address a mass meeting at Bethesda Baptist church to discuss the position in colored ladies should occupy in the National Celebration. Douglass said that he was sorry that the Ladies Lady Managers one woman got up and spoke and said "what about African American women, what role will we play?" Douglass said that African American women were neglected, and overlooked, rather than including African American women on the Board of Lady Managers, two women were appointed to represent the Afro-American. What amazing irony! Women of the 1890's understood that they had to organize, be represented and speak for themselves could not, would not, take that next logical step to understand that that principle of representation was important for African American women.

As a result for us today, a lot of good things happen at the Columbian exposition. There was an International Congress of Women, the building was designed by women, and a number of national women's organizations sprung from that Congress of Women. But, I think that the most important thing that happened there was that Ida B. Wells from Chicago, an outstanding woman, one of the greatest women in our history, wrote a pamphlet, using the money to produce 20,000 copies of a pamphlet, which she distributed free, on African American contributions to the Columbian exposition. Ms. Wells was a prominent African American. She wrote in the pamphlet, "these visitors to the Columbian exposition will naturally ask why don't we see more of the people who have helped to make the American population and who have contributed so large a share to American greatness were not more visibly represented, more visibly present and better represented in this world exposition: why are they not taking part in this great celebration?" Ms. Wells was a contemporary of the discovery of the nation." I think that question still stays for us today as we talk about how we will celebrate our history and what we want to do. I think that our goals should be that no one will ask that question.

Ann Lewis then introduced Gloria Johnson.

Gloria Johnson began her remarks by noting the importance of the Commission's work in recognizing the role and chronicle of women's history. She also thanked the Commission for giving her the opportunity to highlight the contributions of those women.

Ms. Johnson noted that in 1861 Mary Cababan was the only woman in the Ohio State Legislature representing 1 million Women. She said that the commission documented the lives of women in their work, education and home. The goal was to "make women's history a part of everyone's life and not just an event in our national lives." Most progress, Ms. Johnson said, came from the deliberations of that commission, including recommendations for the Equal Pay Act of 1963, state and local commissions on the status of women, the Women's Bureau, and commissions on the status of African American women in United States.

A few years later, the Coalition of Labor Union Women (CLUW) was formed, where Ms. Johnson was serve as president. CLUW was created to carry out the goals of the Commission's recommendations.

Ms. Johnson said that some exceptional working women Myra Wolfgang, she noted, was the vice president of the hotel and restaurant employees who opened up the Coalition of Labor Union Women's conference and said "tell George Meany we are tired of the AFL-CIO; we didn't come here to wrap presents."

It was through CLUW that Ms. Johnson met Arlene Wiser the vice president of the United Food and Commercial workers and an activist in Chicago. She was a minister who had organized her congregation to work in the stockyards community to support many working women, unions and non union as well.

Jenny Miller, now with Unite who was then with the Clothing and Textiles Worker Union.

Ms. Johnson told the story of how she knew Mary Callahan. Ms. Johnson was born and raised in the District of Columbia, where her father was a "Pullman porter" who was hired as a book keeper by the International Union of Electrical workers. Eventually she began doing research for the union and was sent to Chicago. Ms. Johnson said this was a rare opportunity for a young African American, recently married, recently a mother, and at that time it was looked as a wonderful opportunity to become part of the American legal movement. Mary Callahan, Ms. Johnson said, was a tremendous force in the Chicago labor movement, the real was a strong supporter of equal pay. It was in the process of legislative compromise that equal pay for equal work was changed to "equal pay for comparable work."

Ms. Johnson talked about Mary Herring, a Mississippi sharecrop worker, who left women to strike when an employer had lowered their wages after the men refused to accept the wage cut. The man of the door questioned her status as a worker, and she said, "I'm a woman and I'm a working woman!" Ms. Herring was arrested. "And there are so many of us here this year so just better get used to it. We intend to be here every year from now on." Ms. Johnson said that girls who work in factories and shops. Equal pay for equal work will be our slogan, etc."

Ms. Johnson said that she came to the meeting with a sense of history from that earlier Commission on the Status of Women. She noted that the Commission was the first in the Lyndon Johnson Administration, and that the Commission was a "great opportunity." Ms. Lewis then briefly introduced Rosie Jones.

Following is a transcript of the remarks by Ruth Sessler, Commission Co-Chairs Lewis and Newburger, Commission Members Roosevelt and Johnson, Congressman Cook, honored and delighted to share some thoughts this afternoon with the President's Commission on the Celebration of Women in American History. I want to begin by thanking you with a year change of integrating the historical past with the future. In preparing my remarks I consulted colleagues and friends in the Illinois Humanities Council, presented here on shaped by my personal perspectives, values and experiences, immense experiences with the women's community here in Illinois for more than twenty years.

When I get involved with a project it always with a big picture in mind. I want my participation to be appropriate, principled, outcome based, well planned, accessible, inclusive, and sustainable. Sustainable, I think, is the key. The project I am presenting is pragmatic, both in scale – by project I am proposing is pragmatic, both in scale – by project I am proposing is pragmatic, well in meeting a real need. Achievable, effective and broadly accessible, dynamic, responding to a needed change, engaging in the process of change, and in the process of transformation, even angling – highly educational and potentially integrating. Aspects of the project which I will sketch out for you today. The project I am presenting is a project that integrating women's history into all of history. Only in the long term will society determine whether the experiences of women and men, girls and boys, are integrated into the record of human Lord. On the basis and history that I think will line up with your theme I offer this concept a national network of women's heritage and discovery centers.

The concept is based on the premise that knowing the past empowers people to shape the future. The concept is based on the premise shapes the future, then becoming history, History and potential history form a continuum and this concept is based on the premise that the past. It will include two projects the Rosie Jones has described: a women's heritage, and discovery center, would be visibly designated as an affiliate of the women's heritage and discovery centers network. All centers would apply for and receive designation as affiliates of the women's network. Four characteristics will run together of each the center:

1) The center honors area women, past and present;
2) The center conducts learning about and by women;
3) The center provides a dynamic mechanism to shape the future, in other words, history in the making;
4) The center communicates precisely the rationale for having these heritage and cultural centers.

Now let's go back to number one. The center honors area women past and present through space for artifacts, materials, memorabilia, presentations, and so on as a center that honors area women past and present. Contributions of women have rarely only in the local community. In this way, a center can build pride locally and serve to integrate local happenings with a macro level.

Secondly, a center catalyzes the learning about and by women. Centers can be a catalyst for learning about women in women's contributions and advocacy to meet the enlightenment and for connecting generations, mentors with protégés, and for connecting people, ideas, and ideas, hotels, research on women. In contrast it could be a place for access and learn about practical women oriented materials, such as, for example, how to do a business, how to do a business, financial planning, to build credit, to hire affecting women in their everyday lives.

For example, top planning: Susan B. Anthony Slept Here, a wonderful resource which could be updated, helps capture the rich, diverse, and dynamic contributions of women. Center and employment resources such as the one-stop center centers leveraging the link that is the Internet to ensure that one-stop centers provide equitable materials and connecting for non-traditional centers. The third possibility, third dynamic, is that the center could be a place for women hotels such as Hilton's and suites and Club Hi, legislation, or possibly professional development for women's organizations. Centers could be a place for centers to gender equity materials and initiatives.

A third characteristic of such a center: it would provide a dynamic mechanism to shape the future. Since history is constantly in the making a center needs to be a vehicle for capturing contemporary experiences and to be a vehicle of what has already happened. I feel very strongly about that, technology makes this possible and will offer everyone a tremendous opportunity. Technology, for example, offers two interactive features. First, Internet access, in all likelihood via a web site. Our technology has created a tremendous opportunity for communication, for the wealth of women-related sites, even sub-sites related to of the various resources such as of the other women's heritage and discovery centers, the Western History project, Women in Science, Technology, Arts, Military many other programs. Also, the Smithsonian, the Library of Congress, Women's Bureau's Hall of Fame and National Park in Seneca Falls, a registry of women's historic sites and especially local sites, a registry of women's organizations, a registry of women, finding sources for such research.

A second dynamic mechanism of this center would be an interactive chatroom, this could be on line or in conventional with the ability to update with local women's contributions, with the ability to link to other women's national sites, an opportunity to vote on issues and provide recommendations, for example women to be featured on a stamp, or a commemorative coin, or a Hall of Fame in Fame, women's bureau, Department of, and women's study as a working women center.

The fourth characteristic of such a center would be that it communicates concisely the rationale for having women's heritage and discovery centers. Centers would have a very primary and central emphasis on the question, "what is history? Whose perspectives, interpretations, experiences and values are being represented and preserved? Whose are not, current, daily reactions and observations?

Women's heritage and discovery centers would be local participation partnerships collectively forming a national network whose vision and scope would be developed through a process of dialogue, consultation, and negotiation by an advisory council. The hallmark of an center and all centers would be its interactive and empowering nature. With universal access, centers would set and issue policy in statements usage.

The resources available to the centers would include grants and assistance from programming and from the accrediting process. Initial and on going marketing could create visibility and leverage for citing multiple locations. In the interest of establishing more locations, women's heritage and discovery centers could be sited in existing sites, for example, a public library, a historical museum, a college or university, a women's history site, a women's museum, a park, a hotel, a hall of fame, a building, a wealth of women-related sites, even sub-related sites of the various resources such as of the other women's heritage and discovery centers, the Western History project, Women in Science, Technology, Arts, Military many other programs. Also, the Smithsonian, the Library of Congress, Women's Bureau's Hall of Fame and National Park in Seneca Falls, a registry of women's historic sites and especially local sites, a registry of women's organizations, a registry of women, finding sources for such research.

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I look forward to your success on behalf of all women in the United States.

Ann Lewis thanked Ms. Sessler for her suggestions, and then asked if there were any questions or comments from Commission members.

Beth Newburger arrived the model site. Sessler introduced and asked if any such model is working in other environments. Ms. Sessler said that she knew of none.

Ann Lewis then introduced Ruby Shamir.

Following is a transcript of Ms. Chaze's remarks:
On behalf of the U.S. Department of Labor Women's Bureau in Chicago, let me welcome you to Chicago and I want to express my appreciation for Commission's work. I want to begin by telling you that I have given my own views on the importance of your work, both generally and with regard to Asian American women. Commission's work is important because it was established by President Clinton to recognize the neutral contributions of women to our nation's history, the central role that women, and women's work, have played in shaping our society, the life of every American, and the heights that women have risen to take America to the 21st Century. I am pleased with the Commission's work because it has been a tribute to women's professor Elaine Kim, and I commend your efforts to reach out across the nation to hear from women on those important issues. On a separate note, Commissioner Johnson, we would like you to know that the Women's Bureau, in fact, is planning a commemorative plaque, commemorating the anniversary celebration next September.

The Women's Bureau was created by congress the in 1920, the same year women were the suffrage right. We are the only federal agency with the responsibility to serve and promote women's interests in the workplace. We have a security eight years, we have been on the forefront, improving women's working conditions, breaking down the barriers that have kept women from full participation in the workplace, and advocating equal opportunities for gainful employment. Through advocacy, outreach, research, and technical assistance, we have been a strong voice for major women's issues before the legislative, political, and corporate agenda. And I am pleased to state that I am the first Asian American Administrator in the Bureau's seventy eight year history.

I am honored and delighted to address the role of Asian American women in our nation's the history. There is little doubt that the pages of our nation's history books find little mention of Asian American women. This is an opportunity to set the record straight.

Asian Americans are newcomers to the United States. In contrast to African Americans who had no choice but to come as slaves starting in the 17th century, and Indians and Native Americans who were here long before the United States became the U.S. Borders expanded to encompass them in the 18th and 19th centuries, Asian Americans had no choice but to be excluded from the United States by law and by custom until the middle of the 20th century.

Asian Americans have been here since the early families helped to Lewis and Sparse arrived in California during and after the Gold Rush in the 1840's and 1850's, were segregated and relegated to the hardest and dirtiest jobs. For example, it was well known that the Chinese laborers were responsible for the completion of the transcontinental Railway, which was completed in 1869. What is less well known is that they were given the most dangerous jobs, including blasting through the mountains and laying the tracks. Chinese laborers were paid less than

Similarly, by contrast, Chinese settlers were kept away from the West Coast by the Chinese Exclusion Act of 1882. 1882 was also accomplished by contracts was carried out by law. The Foreign Miners Tax, Alien Land Laws, and the Alien Contract Laws were used to force them to drive Chinese and Japanese out of the mining, agriculture, and urban retail industries.

I have described what Social Asian men become Asian women were excluded from the United States from the early 1882 Chinese Exclusion Act and Japanese were perceived from immigrating legally. The hostility toward Chinese and Japanese women in prostitutes compounded by the rising anti-Chinese and Japanese sentiment led to the eventual passage of a series of laws to exclude Asian men from immigrating to the United States. Some argued that the Chinese and Japanese men could not bring over their families and they lived in bachelor societies in the United States. Asian men who married American women and Asian women who married American men were subject to the Cable Act of 1882. Asian women married to these immigrants were considered to be prostitutes and were kept out of the labors and state statutes banning miscegenation meant that the most bad on families in the United States whenever. Asian women married to Asian men were denied the right to principle, called birthright citizenship, that is birth on the United States guarantees citizenship, was extended to the few Chinese that were born in the United States. These discriminatory and exclusionary immigration laws had a tremendous impact on the Asian population in the United States by Asian American families and the other 20th Century.

Then, when Elizabeth Cady Stanton and other women leaders met at Seneca Falls, there were no Asian American women in attendance. Asian American women and other women meeting with their Asian American sisters when other legal barriers were on. In 1972, the Supreme Court overturned the last state anti-miscegenation law, which a Chinese workers given at Mississippi, who was refused entry to the local school for whites. This was the first Supreme Court case that ruled that the "separate but equal" doctrine in public education. It took twenty-seven more years and Brown vs. Board of Education for the doctrine to be ruled. Asian American women, in contrast to white women, challenged but variation movement on the West Coast but she was unsuccessful. These women variators in the Jagid field and other pressure such as The Margaret Chung, the first American born Chinese woman physician, and Dr. Ruth Ishizaka, the first Japanese woman physician.

Today, Asian American women professionals, are the beneficiaries of the Immigration Act of 1965 which ended the national origins quotas barring Asian immigration and which fostered family reunification, are leading the way in the fight against discrimination and for equal opportunity. Asian American women are represented in the U.S. House of Representatives, the Clinton Administration, the nation's courts, the Asian American, colleges and universities and all walks of life.

I want to share with you some statistics about Asian American women and men. According to the U.S. census, there are 10.2 million Asian-Pacific Americans in this nation, and Asian American women are the fastest growing group of Asian American population are immigrants. Asian women constitute the majority of women in our communities are immigrants. Asian American women are the fastest growing group of Asian American women are very active in the labor force. Fifty-nine percent were labor force participants in 1990. They are the most highly educated group of women and men in this country. Asian Pacific American women's percentage in management and professional jobs mirrors that of white women while their distribution in technical, sales and administrative support jobs closely resembles that of black women. Asian Pacific American women's median weekly earnings among all female groups, at $25,970, they are earned white women who were at $25,296, black women at $19,760, and Latinas at $17,680. These statistics were attributed to their higher educational attainments. In addition, Asian American families had the lowest poverty rate, 2.7 percent, lower than any other group except white families.

These statistics often hold policy makers and the mainstream American public that Asian Pacific Americans do not need that they do not need help. They also mask the economic disparity between the newcomers with low skills, who are concentrated in the service industry, and professional training and advanced degrees. These statistics should not allow us to ignore today's Asian American women immigrants who are coming to the U.S. in the 1990s about Asian women, Southeast Asia and the Pacific Islands. They are the forgotten newcomers in garment factories, electronics assembly plants, hotel and food services or mail-order marriages. They are too easily be forgotten because they are so few in number, they are so spread out in proportionate and much the distance they were still forced to bring dignity to their workplaces and homes, the dignity we expect for all Americans.

As our nation prepares to celebrate the role of women in American history, we must also remember the hard-fought-and-won and the courage displayed by this other neglected and misunderstood group, Asian American women. Asian American women are the fastest growing group of Asian American women are often burdened by their unique place in America. On one hand, they will suffer from the racism that all people of color experienced in the 1990s about Asian women. On the other hand, Asian American women are being touted as the "model minority" and are being used to deny the existence of racism. Like all Asian American women, much the hard-fought-and-won in all communities, have been the cornerstones of strong families and stirring communities who helped shape our nation. Rather than being a wedge that would be used to divide, Asian American women, like all Asian American women, be a bridge across cultures, across racism, and across workplace backwoods to unite people.

We welcome immigrants and honor the country's proud immigrant heritage by the Statue of Liberty never to Ellis Island. Ellis Island was the processing center for Asian Island who stayed on average a few days, Asian immigrants especially women who eventually came to the United States. Immigrant Asian women who came to the United States to Ellis Island in San Francisco Bay receiving medical and other clearances for admission. With no certainty of being admitted, they spent their days and nights in uncertainty and fear.

Angel Island, the entry point for thousands of Asian immigrants until the 1940's, symbolizes the fear distant origins of Asian men and women to the United States, the uncertainty of their reception in this country, and the fear the contributions of today's and tomorrow's Asian American women and men. A similar statue for all Americans to the Statue of Liberty, Angel Island, symbolizes the ability of Asian American community to recognize the nation's immigration history from West Coast. I urge the Commission to consider supporting this idea as a way to illuminate the history of Asian American women and men, to lead the way to recognize the contribution of Asian American women to our country, and to carry on forward to the 21st century.

Ann Lewis inquired about Ms. Chen's suggestion for the establishment of a museum on Angel Island.

Nancy Chen said that there has been talk about building a "Statue of Liberty" in the West at Angel Island to commemorate the Spirit Immigrant Immigrant.

Gloria Johnson mentioned ways for coalitions of Asian and Pacific American women to contribute to any such project.

Ann Lewis then reported on commemorations of Asian American women in the Clinton Administration. She left with Ms. Lewis then introduced Peggy Mosura.

Following is a transcript of Ms. Mosura's remarks:
As I sat in the front row I was overwhelmed to hear the remarks of how women of color were not present in the discussions of the Seneca Falls Convention and I stand behind the scenes. I hope that our celebration will be inclusive. I am the chair of the Cook County Commission on Women's Issues. The Commission is a seventeen member panel which advises the President of Cook County on issues of concern to women and girls. It collaborates with the government and with private sector organizations on issues of economic security, health care, violence against women, child care, economic equity, the development of girls and women's health.

I am pleased that President Clinton has taken the important step of creating the Commission to focus on the inclusion of women's contributions to our nation's history as part of the millennium celebration. I thank you for opening this process to the public and for giving women across the country the opportunity to have their views and voices heard.

Before I get into the specific focus of my remarks, I want to make a general comment about the importance of including the celebration of women in history. While it is crucial that the recognition of the contributions of women be an integral part of the millennium celebration, it is important that we not let this be a belief that you can treat them like exceptions in one time, or even annual, event.

Women have played and continue to play critical economic, cultural, and social roles in every sphere of our nation's life. Women are not a special interest group. We are half the population and our contributions are critical to shaping our future.

The acknowledgment and celebration of women's contributions to the development of our nation must be an integral part of the history of our nation. Women's contributions of women from every race, class, ethnicity, culture, sexual orientation, and religion should be acknowledged and celebrated throughout the year-long celebration of women's

Web sites, for example, such as the one at Binghampton University on Women and the History of Social Movements, offer computer access to primary source material from anywhere in the world. I was just looking at that site last night and it includes documents from Ida B. Wells and many other documents are available.

As women's history was marginal in the universities before the 1970's, so too was women's history non-existent in the nation's primary and second schools. Today, organizations like the National Women's History project and the Upper Midwest Women's History Center in Minneapolis provide training and curricula for teachers. There are now state mandates such as in Illinois where teachers are encouraged to expose students from kindergarten to twelfth grade to women's history. National Women's History Month, approved annually since 1987 by Congress generates teaching opportunities in the month of March which are meant to spark discussion throughout the entire year. Women's history is also present in the realm of public and popular history; there are projects like the "Don't Throw it Away" initiative which encourages women's organizations to save their records for the future, so that future historians will know what they did. There are educational initiatives like "Living the Legacy" which I found on the Internet the other day, which brings together diverse groups such as the National Association of University Women, the National Council of Legal Women and the Girl Scouts to celebrate women's history.

Historic sites , of course, are a staple of public history. Only a few years ago, there was a shockingly low number of city and national parks and historical landmarks devoted to women's history in the United States. With the movement to preserve historic sights there have been initiatives such as the Women's History Landmark project which seeks to increase the number of historic sights honoring women. Buildings associated with such famous women such as Clara Barton, are important, but so are physical spaces associated with ordinary women such as union, education and work sites. Museums, both large and small, are creating more exhibits devoted to women in history-- there is the Women's Hall of Fame in Seneca Falls, New York which we heard about and local women's halls of fame in many states. There are now plans to open a new Women's History Museum in Dallas in the year 2000, in fact, those women planning the museum have got a fascinating discussion on the Internet about the nature of such a museum, and what it should focus on, what kinds of exhibits should they have and so on.

Today we are discussing a variety of ways to celebrate the history of women in the United States. I would like to suggest that we build a better bridge between the academic wealth of knowledge about the history of women and the venues of public and popular research. It seems to me that despite all our best efforts women's history has not been secured into our collective historical consciousness. Whole areas of national memory, memorials for example, are being largely devoted to politicians, generals, soldiers and other male leaders.

I know now- the recent controversy over the placement in the capital rotunda of a sculpture of women's rights pioneers reflects a lack of focus about the importance of women's history. The state mandates to teach women's history, at least in Illinois, are under-funded and therefore lack the impact they might otherwise have. The multiple resources that everyone here has mentioned- the local research projects, the Internet catalogues, the curriculum guides are fragmented and scattered. Projects of all kinds constantly struggle for funding from the public and private sectors.

We need to invest the time and money needed to bridge the worlds of academia and public policy. The new scholarship must be made accessible and meaningful to the public. For example, if we could follow the state mandates to teach women's history in the schools, we could have an impact on state learning standards so that students and teachers alike could learn about the diversity of women's history as a cou4
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