

The Perception and Depiction of Females:
Sarcasm Replacing Humor from 1960-1975

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Education 146S: Gender at Duke

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Thesis:

As female activism demanded equality in the social, economic and political contexts in the twentieth century in America, their effects could be seen in higher education at Duke University in the 1960's with the ending of the Woman's College due to its merge into Trinity in 1972. These national and campus changes influenced the depiction and were influenced by the depiction of women in opinion-based articles and cartoons in "The Chronicle" from 1960 to 1975 and "The Peer" from 1960 to 1969. My analysis of two time periods, from 1960 to 1969 and 1969 to 1975, shows that the depictions of women in humor related material were based on a perception that females chose to change because of influential national and university events.

I hypothesized that from 1960 to 1969, when women were just beginning to realize that feminism could give them what they deserved such as the sexual revolution being able to provide them equality in sexual activity, female students were sexually objectified academically and socially in humorous material by mostly male authors because the sexual revolution did not take effect until about a decade later. Therefore the males' perception was driving the depiction of females. However from 1969 to 1975, during the time of the national Women's Liberation beginning in 1969, and Title IX and the university's merger into Trinity in 1972, the opinionated authors changed to a voice of seriousness and commented sarcastically on the effects of feminism that were occurring on campus as well as in America. With the effect of the Women's Liberation movement, Title IX and the merger, the increased number in females writing for "The Chronicle" tried to change the depiction of women in order to change the perception of females.

Introduction:

I am interested in this topic because women all around America did not just wake up one day and decide that they deserved more and then realized they needed to change how they were

perceived in the media by changing how they were depicted. In order to change this perception, they needed to change history. The history of women's rights could fill up an entire book, but I am only focusing on a short time period that is rich in national and global events that led to the second wave of feminism that occurred in the 20th century. The consequences of the activist movements paved the way for women's rights in the economic, political and social scene. After WWII, education and employment increased because of the second wave of feminism that came about because of the realization that discrimination and inequality were still around in the social realm. The post war era that concerned the 1950's, saw the GI bill, which allowed men to go to college, forcing domesticity and suburbanization on women thereby pulling women towards the ideals of family life.

The late 1960's were a more defining time for women with the term known as "Women's Liberation," however its effects were not seen until the early 1970's. To many people, it was known as the bra burning period, but it was more than that. With the published *Feminine Mystique* in the public view, women were influenced everywhere with the idea that marriage was equivalent to enslavement and that the purpose of education was lost on women who planned to get married and have a family oriented life style. The sexual revolution, which allowed women to practice the same sexual behaviors as men such as promiscuity, of the 1960's was most likely sparked by ideas of contraception, birth control and abortion because females no longer had strings attached.

These outcomes obviously affected Trinity's situation as a coordinate college. The Woman's College and Trinity were considered separate but equal colleges from 1930 to 1972 until the two colleges merged. Trinity's media, "The Chronicle" and "The Peer," were influenced by the times. Early on, most of the humor related material was written or drawn in order to

humor its audience in the 1960's. Topics which were based on the foundation of sexual objectification, included dating (date books, first dates etc.), East campus athletics, men being courteous to women, men in the women's dorm rooms, women being a distraction to men as sex symbols, and definitions of being lady-like. However, in the 1970's, the humor started to disappear, not only evidenced by the shortened length and eventual end of "The Peer," but also with the content of editorials. Topics changed to sexism in the classroom, the number of women faculty, rape, abortion, contraception and birth control, Women's Liberation, women in higher education, Title IX, the merger, and social stigmas associated with females and males. The topics changed because the effect of female activism finally started to take effect.

Methods and Materials

The way in which the depiction and therefore the perception of women in the context of humor changes over time as it relates to Duke University's history as well as America's history concerning higher education for women is examined in this essay. At Duke University, the years from 1960 to 1975 involved major changes for the female students. These changes were a reflection of the events that were taking shape on the national scene as feminist movements fought for gender equality in all social, political and economic fronts.

These controversial changes brought attention to the female gender in the media at the university and a response to the changes was expressed in humorous content such as editorials and cartoons because this is where opinion can be expressed in sarcastic and candid forms by the author who was influenced by national events involving women. Females would be depicted in humor during the mid- 20th century the most because they became the focus of the change that occurred in higher education, and thereby influenced the published, opinionated responses

related to humor in student publications (primary sources) at Trinity, such as “The Chronicle” and “The Peer,” a humor magazine that existed from 1953 to 1969.

Materials from “The Chronicle” and “The Peer” were chosen based on certain criteria. First of all, the material had to be opinions written by female or male students. In “The Chronicle,” most editorials concerned the author’s opinions and they did not represent the views or opinions of the editors and staff, the sex of the author was unknown and chose to remain anonymous. Therefore, it is hard to tell if a female or a male wrote “The Chronicle’s” editorials. However, the editorials from “The Peer” clearly printed the author’s name below the title of the article. “The Peer” was published as a magazine that aimed to entertain and humor its audience, and both “The Chronicle” and “The Peer” had coed staffs, meaning that the role of the female sex on campus could be found in editorials authored by females as well. The point of view of males could aid in understanding how they responded to the change of females being at Duke, specifically being concentrated on a separate campus. Therefore, I wanted to make sure that I had a mix of material from both male and female authors, but because of the anonymity in “The Chronicle,” only some of the material from “The Chronicle,” mostly the cartoons that were authored, and all of the material from “The Peer” will be compared and contrasted between the female and male authors.

Secondly, the female sex had to be part of the subject of the material because I was only concerned with the depiction of women. Since I am concerned with the national and Trinity’s depiction of females (in higher education), I concentrated on the depiction of female students; however, I did not disregard the female sex in general because their depiction was representative of the national scene when the switch from humor to sarcasm occurred in the early 1970’s. Finally, since I am primarily focusing on opinion based material that is humor related, I did not

discriminate between written or pictorial depictions of women; therefore, I used written editorials and cartoons because they are both opinions that are intended to entertain their audience. Also, “The Peer” had something called “photoons,” which were photographs from pop culture that had captions written by the staff that humored the audience.

My methods for evaluating the material were differentially based on if the material was a cartoon or an editorial because they offer different types of interpretation by the reader. Cartoons are first of all visual images that give the reader more responsibility in terms of interpreting what is going on in the image than an editorial does because if there are no words in a caption or a title, it is hard to determine the tone of the author. This allows for more diverse interpretation between the readers and it puts a greater burden on the author because it is as if they have one chance to get the humor across to the reader in just a few images and just a few words. It has to be well thought out in order to send the message they want to convey. Editorials on the other hand have more words that can give a more definitive point of view of the author and can more precisely describe the message the author wants to send to its readers. This increases exposure to the author’s tone and limits the amount of interpretation the reader is allowed. In both cases, for the author, it is as if they are matching a face to a name where the face is the depiction and the name is the message or the perception. For the reader, it is the other way around, where they have to match the perception or message to the depiction.

In the first time frame, if the material was a cartoon or drawing, I looked at what was present and absent in the drawing and then used it as evidence to decide if the female was being portrayed in a negative or a positive way in an academic or a social context. In editorials, I looked at how females were being portrayed in terms of what they said or what characters in the editorial said about them thereby influencing if they were being depicted in a positive or negative

way. In the second time frame, there was an absence of humor and a presence of sarcasm and seriousness pertaining to the national events. Therefore, I categorized the material according to which national event or movement influenced the author to show that females were trying to change the previously held perceptions and depictions.

1960 to 1969: Academic and Social Perceptions Influencing Depictions of Female Students

With the arrival of the 1960's came the second wave of feminism, which brought along the sexual revolution. The "sexual revolution" gave birth to an idea that sexual behavior between males and females should be equal. For example, if males were allowed to act a certain way, such as being promiscuous, then females should be able to be promiscuous as well. With the advancements in birth control with oral contraception and abortion, females felt that they were sexually liberated and that they could openly talk about having premarital sex. If they felt like they could openly talk about it, then the sexual revolution's appearance in college humor concerning the depiction of women in higher education was filling up the pages in "The Chronicle" and "The Peer" in the 1960's in two distinct ways, academically and socially.

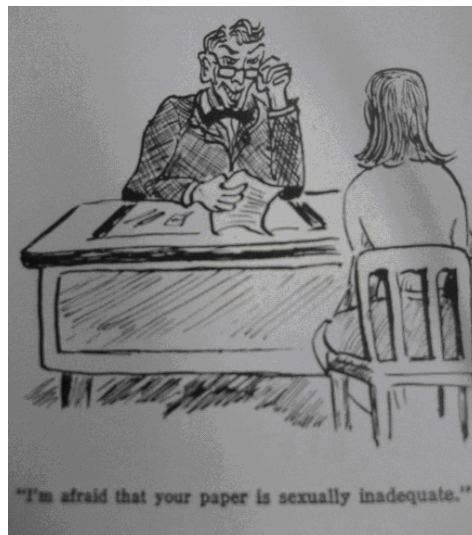
The causes of the sexual revolution that were occurring on a national scale injected its power of influence into students' minds and therefore these topics conquered the majority of "The Chronicle's" editorial section (the section that is intended to humor its audience). However, equalizing sexual behavior did have its negative effects because although it allowed women to free themselves from the shackles of marriage and child rearing, in some way increased the sexual innuendo in the sexual objectification of women in cartoons. Therefore the sexual revolution influenced the perception and thereby influenced the depiction of women as sexual objects.

Humorous Treatment of Women in the Academic Context

The depiction of women in academics in higher education in humorous material can be further subdivided into two sections: 1) women can be depicted in a negative way where she is portrayed as unintelligent and therefore uses her sexuality to get what she wants academically and 2) in a contradictory sense because she is only first portrayed as intelligent (sometimes even smarter than the males), but then later on in the same material, this depiction is contradicted.

Negative Portrayal

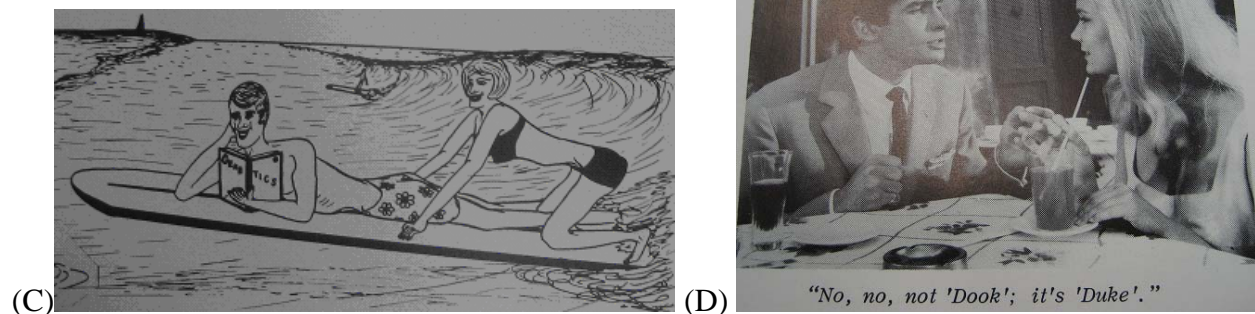
After the sexual revolution, humorous material in Duke University's college publications mocked women that were in higher education in a way that men could not be mocked, mainly because it was thought that women could use their sexuality to get what they wanted in a university, such as a good grade. For example, cartoon (A) below suggests that females can use their bras that push up their breasts in order to get an A in a class and the female student depicted in the cartoon encourages other females to do the same. In fact, she says that she intentionally wore a floral bra to please her teacher because his interests lie in botany ("Maidenform Bra" 11).



Another cartoon (B) suggests that the male professors are encouraging women to use their sexuality to get the grades they want. It is almost as if male professors gained the power to blackmail women into being provocative or having sexual relations with them if the female

student wants to get a good grade. The artist purposefully showed the professor's facial expression, but neglected to show the student's thereby making her simply an object that cannot react to the professor's claim that her "paper is sexually inadequate" ("Sexually Inadequate" 10). If the female student is considered to be an object, then she has no control over how she is perceived. In both cartoons (A and B), female students are being mocked implying that they cannot be treated fairly when compared to men in the academic context because they are females that can offer their sexuality to male professors.

Female students were also seen as students who did not work as hard as the males did, perhaps because, as the previous cartoons suggested, they could use their sexuality to get what they wanted. In cartoon (C) the male is reading a genetics book on a surf board ("Reading at the Beach" 31). Although it seems that studying at the beach is not a very work-promoting environment with distractions such as girls in bathing suits, the sun, the waves etc, he is still studying; however, the girl is not studying. It seems that she is being portrayed as another distraction to the male and as a student who would rather not study in her free time.



If females were portrayed as women who did not work as hard as the males to receive an education from Duke, then they were perceived as stupid. In this next cartoon (D), a man is trying to teach his date how to pronounce the word "Duke," but instead she pronounces it

“Dook” (“Dook” 16) It is obvious that she did not say it right the first time because he says “no, no, no” in response to her previous try. Therefore, her intelligence is being compared to that of the males and this photoon suggests that he is smarter than her.

The negative effects of the national sexual revolution can be seen in these four negative depictions because the equalization of sexual behavior between males and females allowed for females to be perceived as more provocative since they were not tied down to the previous perception of only being able to become a wife and a mother. The perception during the 1960’s of females as students who use their sexuality affects the depiction of women in terms of depicting them as students who lack the intelligence that the male students require.

Contradictory Positive and Negative Depictions

Many editorials in “The Peer” and “The Chronicle” exhibited the perception of women where they were depicted as smart, but then the author contradicted this perception. In fact, many male authors were jealous or it was hard for them to admit that females were put to a higher standard if they wanted to be admitted to a university such as Duke. This resulted in a positive depiction of women because they were smart; however, it also depicted them in a negative way because the author would make the audience or someone in the editorial/cartoon perceive the smart female as unintelligent that resulted from this male jealousy.

Pictorially, there was one photoon that exhibited a female who was overly ambitious when it came to getting an education. In photoon (E), she has just graduated and now she is boarding a plane to get another education and she is depicted as being happy about it because she is smiling (“Boarding the Plane” 25). The author of the caption wants to demonstrate that her first educative experience did not fulfill her appetite because it does not say that she wants another education that was different from the one she graduated with, it says that she wants a real

education. However, this depiction can be interpreted in a negative light because she could be perceived as an unintelligent female who did not learn anything in her previous education because she did not realize that it was an education she had received.



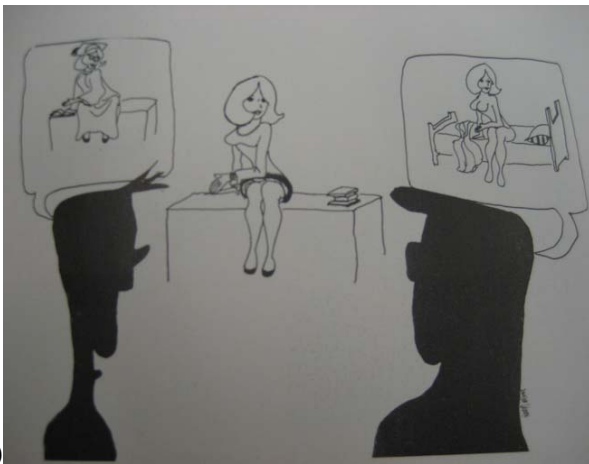
(E)

In the last issue of “The Peer,” the six male editors each wrote an editorial. There was an article authored by a male who cited a fact from a magazine that stated that women at Duke were in the top third academically ranked compared to other American colleges, while men were in the lower top twenty. He then correlates this fact to the idea that the smarter one is, the bigger the brain and he then concludes that “Duke women’s brains can work faster and digest more information than Duke males. [...] And the women around here are too smart. They can’t change that, poor children, they were born that way. How can Duke men communicate with these mental giants who figure out the world’s problems every day” (A.M. 24-25). In order to explain the ranking, the author says that women, at Duke specifically, are smart. Although he does not say that women worked hard to get where they are, claiming that they were born smart, the ranking does not lend itself to say that at Duke, women are smarter than men, but he decides to extract

this conclusion and therefore he favors the positive depiction of women in higher education.

However, he says that Duke women are “poor children” because they cannot change the fact that they are too smart, as if to imply that it is detrimental or it puts them at a disadvantage to be too smart.

I believe that this next cartoon (F) embodies how female students can be perceived by males in two different ways (“Two Perceptions” 23).



(F)

It is important to notice the books on the table because they give the male onlooker the opportunity to perceive her in a non-sexual way. Therefore, one man sees her as a scholarly graduate in a graduation cap and gown with the books opened up next to her on the same table. However, the other male does not even see her on a table, she is on a bed with her clothes off. Although she is originally wearing a short skirt and a tight shirt, giving the impression that she is provocative, it is not as if her clothes were falling off. Since the reader reads from left to right, they see that first; the female in higher education can be respected on the left and then disrespected on the right.



In cartoon (G) neglects to show the face of the female and of the males. The female is most likely a student because she is holding books in her hands and the male on the right is depicted so that his hand is in the shape to grab the woman's behind ("Hand Grabbing" 35). This conclusion is drawn because, once again the reader reads from left to right, his hand is immediately compared to the hand of the male on the left, whose hand is straight, i.e. not in the shape to grab something. It is obvious that the female student does not know the guy is planning to do this because her back is towards them and she is walking ahead of them. Again, here is another cartoon that is depicting men who lack the respect for females who are in higher education, because the female could have been depicted without books in her hands thereby making the depiction general to women and not specific to educated women.

In "The Chronicle," an article was written by a male who wrote a story about a female named Chloe who admired intelligence, and this is what she found attractive in a man. A boy named Ned, who admired girls in general asked Chloe to marry him, but she only agreed to if he passed a vocabulary test that she administered. He did not know any of the answers, so she says to him, "You are dumb. Consequently I cannot be your girl because I love and admire intelligence above all things" ("The Intelligence Quotient of Ned Fuddy" 3) In essence, this man was not good enough for her intelligent mind, and she did not see him as an equal. Chloe was portrayed as an intelligent female who was looking for intelligence in a man, which is notably different to what an intelligent, male student would want to find in a woman according to the

editorials that will be discussed in the next section concerning the social depiction of educated women. This is one of the only times where the female student is being depicted to choose a man based on his intelligence because she herself is educated and intelligent. However, and here is the catch, this article was written by a male on the staff whose editorials ran a theme of advertising for Marlboro cigarettes. So, once Chloe saw Ned smoking a Marlboro, she decided to date him. Despite everything she believed and went through, in terms of giving him the test, she decided to be with him.

The same author, Max Shulman, wrote a story about a man named Thorwald Dockstader, who went on a date with a woman before he decided if he wanted to be with them, so he sampled three at the same time. The first girl was educated and was majoring in English literature and therefore their date consisted of her writing him poem, while the second date was a physical education major who played sports with him. His third date was with a girl who was not majoring in anything and who commonly said, “Gee whillikers, what’s college for anyhow-to fill your head full of icky old facts, or to discover the shining essences that is YOU?” (“The Many Loves of Thorwald Dockstader” 7). The last date is the one that makes him spend a lot of money on dinner and at the bar. In the end he decides not to date any of them because he is not rich enough to. This decision is solely based on his last date meaning that he was only going to consider her, the one who decided that higher education was not necessary, although she attended a university. The main character looks past the women who were actually benefiting from an education and generalizes them all into the last date, therefore he decided that none of them were worth the trouble.

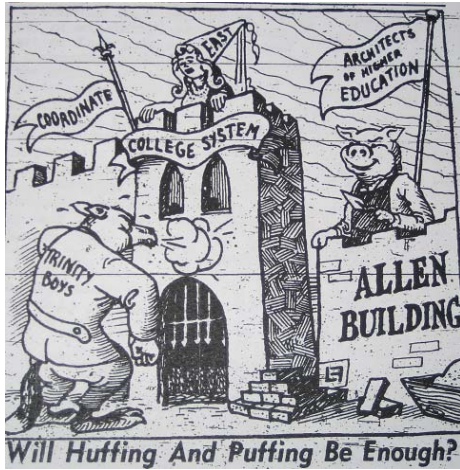
Another article in “The Chronicle,” again authored by a male, was a story about how he and his sister had the same name, Danny Denim, and they both went to Duke. However, they

duped the school because the father only enrolled the sister into the school since he believed the brother to be “stupid.” He says, “She’s going to go to all the classes and take all the tests and meet a nice guy to marry. I’m going to get the diploma” (Denim 4). This quote implies that the father, or the author, does believe that the sister can do better in a higher education setting than her brother can, and she is the one who is working hard for it. However, at the same time, the father believes that she does not need a diploma because she can find a man to marry and she will not be responsible for her financially situation.

In “A Chronicle Primer for Freshmen,” a male author wrote many paragraphs that basically guided the male freshman for life on Duke campus. In one of the chapters concerning the East campus co-ed it says, “She made 800 on all her college board tests. Wretch” (“A Chronical Primer for Freshmen” 9). It seems that women were held to a higher standard, meaning that they had to do better on standardized tests than men did. The author then goes on to say that she is a “wretch” because she did well meaning that the male author is most likely jealous. Again, the catch comes in the next chapter which refers to the Hanes girls as a “broad” which translates to a being girl and not a “dog” like the East campus co-ed. Therefore, the author considers the women in higher education as wretches or dogs just because they are smarter than the males.

In this next article, a female author depicts women as smart, but then says that Duke women are stupid compared to females that go to northeast schools. She wrote a letter to the editor in which she claims that Duke females are basically dumbing themselves down when they portray themselves as women who just want a fraternity pin or who want to show off their beauty. The author demands that the admissions policy be changed so that only women who are motivated intellectually to participate in higher education, because women who are not like this

are holding Duke back from becoming the first southern university to be equivalent intellectually with the northern universities.



(H) Will Huffing And Puffing Be Enough?

The cartoon above (H) accompanied the letter to the editor portraying the helpless women of east campus in a tower that higher education built and one that the men of Trinity cannot break down (“Letter to the Editor” 5-6). With the author’s points in mind, it seems that the females should not be portrayed as helpless because the “Trinity boys” are not involved in breaking down the coordinate college system, rather the females themselves are responsible for this. If women were intellectually motivated, then it would not be a hard decision to knock down the barrier.

Conclusion

Most opinionated, humorous material portrayed female students in higher education in a negative way by implying that they use their sexuality to get what they want, or that they do not work as hard as their male counterparts. This resulted in an implication that females were stupid. Few showed females in higher education in positive light, either by saying that they were hungry for more education or that they were smarter than males because they were put to a higher standard. However, even if they were depicted in a positive way, this depiction would be later contradicted. This is because women perceived that the sexual revolution and the idea that the

sexes should be equal during the 1960's was beneficial; however, the males did not share this perception.

Duke's Social scene and More Sexual Objectification

Although equally important as the academic scene, the depictions of females in humor concerning the social scene specific to Duke, in other words how they behave or appear socially, are scarce. Social depictions of women in general, which are vast in "The Peer" and "The Chronicle," should not be confused with the social depictions women on campus. This section can be further subdivided into two parts: 1) social behavior and 2) social appearance.

Social Behavior

In these first depictions, at this time, males were on west campus, so much of the humorous material expressed this separation between the sexes. In photoon (A), a woman is creeping out of a room through a door, with only a towel on, looking around making sure no one is watching ("Girl on West Campus" 28). The caption states that it is hard to get out of west campus dorms secretly and the only reason she would want to leave secretly is if she just had sex. Although the sexual revolution should be liberating women and encouraging them to be open about sex, authors still depicted women's social behavior with females who want sex but who want to be seen by others as traditional, innocent virgins.



(A)

Hard as hell to get out of these West Campus dorms these days

Again, with the sexual revolution came the open discussion about sex. An editorial in “The Chronicle,” concerning social regulations about “mature” girls complying with rules that treat them like children. In a sarcastic tone, the author who did not sign this editorial, argues that, “Let’s face it. If a girl doesn’t want to be chaste, she can easily solve this problem before 2 p.m. However, if by some chance she enjoys her chastity, she should be big enough by now to stay that way regardless of her dorm hours” (“In Loco Absurdis” 4). At first the author says openly that women are sexually active before marriage, but then tries to portray them as the “innocent virgin” by saying that if they been a virgin so far, then they will most likely remain that way and the social regulations on dorm hours has no effect on a female’s chastity and it will not make them more responsible, in fact it could be hindering females from succeeding in the real world. The male author understands that the more freedom the female has, the more freedom he has with her and this idea is representative of the ideas emanating from the sexual revolution. If the male has a certain amount of freedom with his sexual activity in terms of when he can do it, then the female should have the same amount of freedom.

Max Shulman again graces his audience with his editorial column, this time combining sorority life with dating. He starts off telling the potential pledges that they should be cautious with everything they do including, eating, washing laundry etc. because it reflects on their sorority. He says, “the way you dress reflects on your sorority, but the men you date reflect even more” (“The Pledge You Save May Be Your Own” 6). The next year he wrote an article entitled, “The Dating Season” where he describes the four cardinal rules of dating. However, the rules are directed towards the males because all four rules concern pleasing the female. They include treating her with respect, listening to her, taking her to nice places and impressing her with random facts of knowledge (“The Dating Season” 3). “The Peer” also printed a dating strategy

with ways to obtain a woman describing it like a game or winning a war by using words such as “objective, maneuver, offense, unity of command, element of surprise, economy of force and security.” Strategies involved getting her drunk with ethanol, acting smart, and using the simplest approach etc. If a man can find the way to a female’s heart, or pants, he must do everything he can to please her. The dating strategies are like a cheat sheet for males, meaning they will do whatever it takes to make the females like them, even if it means that the females are portrayed as fools who believe these males that are cheating at this game.

“The Peer” also came up with ways to categorize women. For example there is the “southern belle” who says “ya’ll,” the “Yankee sophisticate” who was rejected from northern colleges of higher education for women and is dissatisfied at Duke, the “husband seeker” who constantly thinks about marriage and kids, the “call girl” who waits for calls from males, and the “panty pusher” who voluntarily throws her panties to the men during panty raids (“Selected Types” 13). The male authors of this article actually categorized Duke female students in order to make fun of them. These categories can be further translated into simpler terms. For example, the Yankee sophisticate is a female who is too smart for Duke, the husband seeker is a female who thinks that education which could lead to a career is not as important as family life, while the call girl and the panty pusher are girls who are desperate for love or sex.

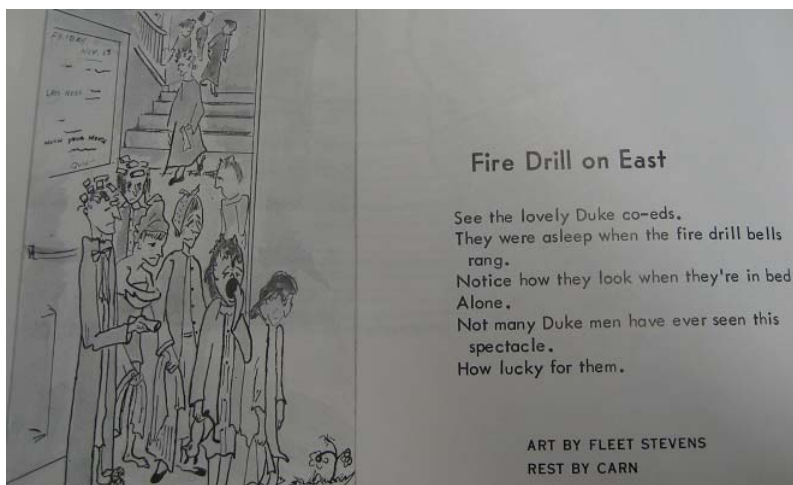
Social appearance

A woman’s social scene is largely determined by Greek life and therefore many are looking to be socially accepted among fraternities and sororities. In cartoon (C), the setting is a Kappa Sigma’s party where a drunk girl wearing her boyfriend’s night shirt and no pants, has her arm around him; however, the boyfriend’s left arm is tugging on a towel that is covering a female’s naked body (“Kappa Sigma Fraternity Party” 28).



C)

This cartoon shows how girls socially behave in a situation when they are partying with fraternities. They become wasted, lose their clothes and they have to use other people's clothes or a towel to cover themselves up. In other words, they become irresponsible and do not care about their image, rather they care more about social acceptance.



(B)

In cartoon (B), women at this time were living on east campus and the poem that is accompanied with the picture says that when the female students just wake up, they are not aesthetically pleasing and men on west campus are lucky that they do not have to see them like this ("Fire Drill 28). This humorous material is related to social appearance more than social behavior. The male author of this cartoon sends the message to the audience that girls are expected to look their

best all the time, even when they just get out of bed. Socially, men want to see pretty women, and apparently according to this author, females should be pretty all the time.

Conclusion

Social depictions of behavior and appearance were less nationally concerned and more concerned with the university. Female students' social behavior revolves around the gender separation between the two campuses thereby fostering or hindering the relationships between them, which involves factors such as curfews, dating, or sex. In the context of behavior, female students are portrayed as children who have more rules than the males do, and therefore, she has less freedom to behave in a certain way with the males. Women are perceived as a certain type of woman who is desperate, smart, or stupid etc. and the only reason they appear or behave in particular way is to feel socially accepted on a campus where they would expect males to categorize them thereby influencing the males' decision to have a relationship with her.

1969-1975: National Depictions Influencing the Perception of Females

Even though much of the equal rights movement occurred in the 1960's, I believe that their effects were not seen until the 1970's especially since the Women's Liberation movement did not take hold of many of the females in the nation as evidenced by two major, national court decisions that will be discussed later in this section: the Title IX educational amendment in 1972 and pro-choice with Roe Vs. Wade in 1973. Women had only just began to openly discuss the definition of liberation with other females as evidenced by becoming the center of attention of many of the editorials and cartoons authored by female students. I chose to focus primarily in the time frame from 1969-1975 in this section because, unlike the previous time frame where the perception of women was influencing the depiction of women, this section demonstrates the

exact reverse. Here, more specifically the female students, are calling for the depictions to be changed in order to change the perception of women.

This change occurs with the involvement of two major national events and one major event as part of Duke's history. It begins with the surge of the Women's Liberation between 1969 and 1970 and its effect on women's health issues. Many of the editorials of which females were the subject talked about women's health issues such as abortion, gynecological clinics, birth control etc. which I believe to be an extension of the sexual revolution, which goes along with my belief that the effects of the movements were not seen until later only because they just began to openly talk about issues when they gained a voice. The other two events involve abolishing sex discrimination by merging men and women together in programs and activities with the 1972 Title IX, which was established as part of the Education Act amendments thereby prohibiting sex discrimination in federally funded institutions, and with the two coordinate colleges merging in 1973 thereby obliterating the line between the policies that were specific to males and to females.

This analysis of the second time frame is divided into these three events because they caused the observed decrease in humorous material concerning women because the female students began to write editorials or cartoons with a sarcastic tone on how women were treated before they had the voice to stand up for themselves. Their voices were affected by the national events and therefore their writings or cartoons concerned the general female living in America and the female, Duke student. Each event attempts to change the depiction of women in order to change the previously held 1960's perception of women.

Women's Liberation Movement

The Women's Liberation is defined as the release from traditional, cultural, social sex roles and the demand for equalization of these sex roles. In my paper, sex roles are defined by Stephen Petrow, an editorial writer for "The Chronicle" who says that, "Traditionally, masculinity has encompassed among other things aggressiveness, virility, rationality intellectual capabilities, head of household, provider and ambiguous superiority. Meanwhile, the feminine counterparts have been emotionality, passivity, morality, subordination and supportive roles" (Petrow 6). In order for the sexual revolution in the 1960's to have a strong impact, the liberation movement needed to lay the foundation to change the common perception that sex roles are not exclusively male or female. At Duke in 1970, the Women's Liberation became a movement and its appearance in the media, more specifically "The Chronicle," grew especially with the increase in female authors. In fact Duke's newspaper began to increase its excerpts from the Liberation News Service, which only fosters the idea that much of the humorous material was taking on a national concern.

"The Chronicle" printed three female students' perspectives on the movement in the editorial section in February 1969, and, not surprisingly, all of them stated the ideas that this is their chance to express how they as females feel. Tami Kramer says that nationally, "Those who would assert that women in this country have achieved equality of opportunity, it is only necessary to point to sexual composition of decision- making centers: bank and corporate directorates...professional organizations...the Congress...city councils...state legislatures... church bureaucracies...trustee boards of universities" (Kramer 6). Women are under-represented in these before mentioned careers thereby implying that liberating women from the household

and encouraging them to take on the traditionally male role in the professional careers has not occurred yet by this time period to its fullest potential.

This delayed response was reflected at Duke as Kathy Cross points out. She says that it is because “[...]college administrators, Duke’s included, are even slower to recognize women as people. Their slowness stems not from a desire to protect the women, but from the necessity they see to maintain the university’s reputation in the community” (Cross 6). Kathy is hinting to the idea that administrators do not see women as people, rather as objects because they are not on the same level as males, who are considered “people.” Although Duke administrators are not protecting female students, they are protecting Duke’s reputation in terms of being able to control female student who plan to speak out to the greater community about female exploitation and oppression.

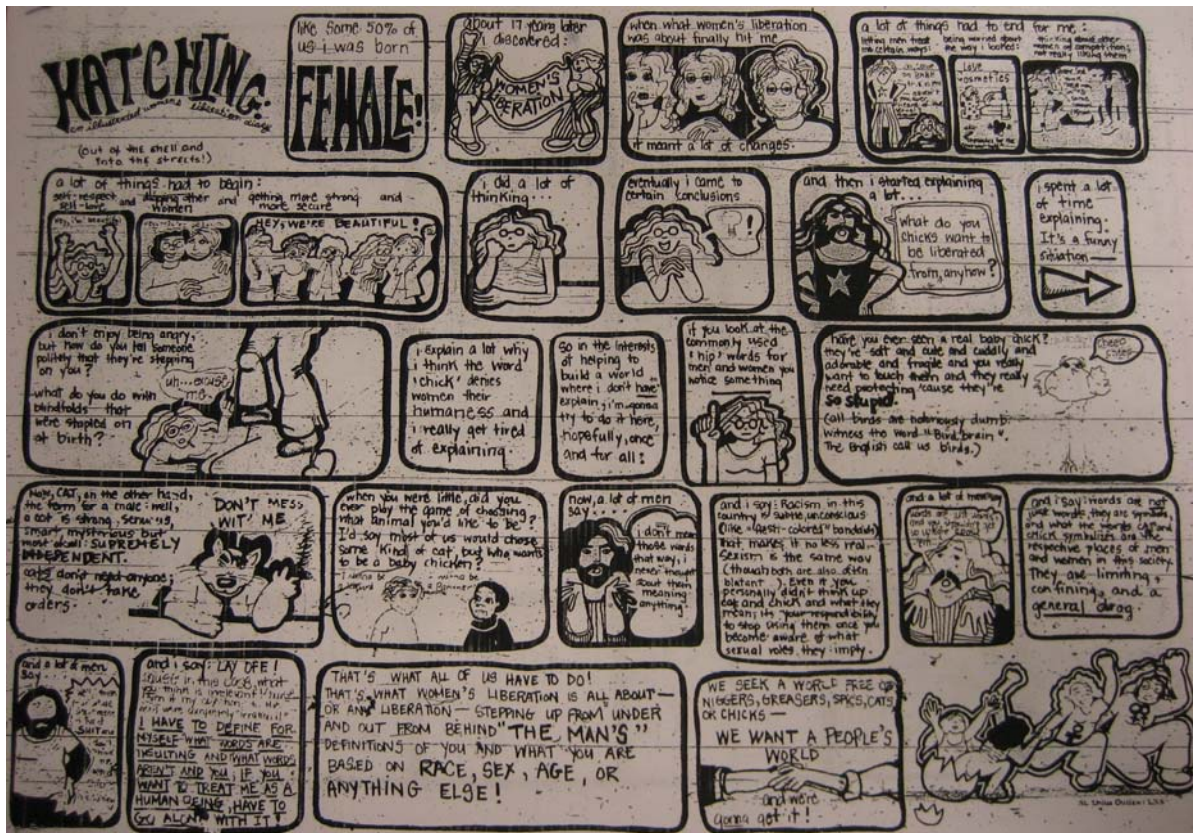
This exploitation and oppression stems from the perception of women that was depicted in the 1960’s and a female Duke student, Celeste Wesson, wrote an editorial in “The Chronicle” summarizing the steps that were being taken at Duke to abolish these depictions in order to change the perception that women belonged in the household and that they could serve as sexual objects. Celeste Wesson from “The Chronicle,” says that at Duke, “Specific issues which the different groups raised included equalization of job opportunities, the creation of better child care facilities and new concepts of the family which would free women to work outside the home, an end to strictly defined roles for women and men, and an end to sexual exploitation of women” (Wesson 11). If women could be seen as an equal in the workplace, and as a working mother, then the perception that women belonged in the house could be changed. Students depicted this feeling in a cartoon (A) about three years later, which shows a man with a price tag with the words “\$2.50 per hour,” while the one on the woman’s says, “Discount: \$1.50 per hour” (Price

Tag 6). This depiction represents what an employer sees when they look at a man or woman and it shows the unequal pay between the sexes in a sarcastic tone and therefore it is trying to change the perception that women are worth less than the men.



(A)

In terms of changing the depiction of women as sexual objects in a more specifically social sense, Women's Liberation members asked "The Chronicle" to "stop running advertisements for Milton's Clothing Cupboard which featured nude women and which they felt were exploitative and depicted women as sexual objects" (Wesson 11). Although they did not ask Duke students to stop drawing cartoons or writing editorials that humorously depicted women in a negative way, the fact that they asked to stop running the ad was somewhat of a warning for the Chronicle staff to do the same. It almost gave "The Chronicle" the authority to censor its material whether it was out of fear from receiving complaints by liberated women, or because they truly believed that it was time to change old perceptions. "The Chronicle" decided to put in a cartoon (B) from the Liberation News Service that explained the Women's Liberation movement by depicting the growth of a female's understanding of what the movement can do for her.



(B)

The words used in the cartoon were meant to encourage females to liberate themselves because it was telling females that they do not have to act a certain way in front of males, and that they do not have feel inferior, and that they should be empowered by the Women's Liberation movement so that they can stand up to males to defend their identity as a female. The fact that "The Chronicle" decided to put in a cartoon from another media involves the idea that the newspaper staff needed national help in order to aid females on campus in understanding what liberation means and to guide them into figuring out what steps they should take.

Obviously the Women's Liberation movement had an affect on female Duke students because female authors took on a sarcastic tone in their editorials as if to point out that the outcomes of the movement are obvious ones that should have happened long ago; therefore, much of the sarcasm was attributed to the delayed effects of the liberation movement at Duke. For example, Sally Austen Tom says, "Impossible as it might seem in our time of supposed

sensitivity to inequality, a Duke woman who had made the highest grade in lab and the highest grade on all of the tests in her Duke summer school science course was told by her professor that ‘Women do not make A’s in this field’ (Tom 8). The beginning of the quote addresses the slow advancement of women’s liberation in a sarcastic tone and the author then goes on to use evidence specific to Duke in order to complain about the lack of the depiction of women in science careers. Since they are depicted in this way, the male faculty feels the need to perceive them as less than adequate by not giving them ‘A’ grades. Males dominated the university in faculty numbers and therefore women were not encouraged to grow intellectually like the male students are. She goes on to say that, “When a woman seeks a professor’s opinions about what she can do in her field, she is told, as was one freshman woman, to acquire a teaching degree because ‘It’s a good thing to have when you settle down,’ to study for a masters degree instead of a Ph.D. or to learn to type” (Tom 8). Not only are women being discouraged to take on a career that commonly depicted as being a man’s career, but they are even then encouraged to take on a career that is more suited for a woman who wants to settle down and be a wife or a mother as well because according to the 1960’s depictions, that is what all women want. In an effort to change this depiction, cartoon (B) was drawn in a sarcastic tone by literally portraying a woman as an object evidenced by the way the man is holding her or “it” in this case, by the description of the product, which says that the wife cooks and cleans etc., and by his words since he says he’ll take “this one” instead of saying “her” (“I’ll Take This One” 4).



(B)

The Effect of the Women's Liberation on Women's Health Issues

The Women's Liberation movement laid the foundation for the sexual revolution and therefore helped to increase the open discussion about sex and the consequences of sex such as pregnancy. Women pushed for a gynecological clinic as part of student health in order to provide check ups, contraception and prescriptions for females who were sexually active. In an editorial about the gynecological clinic that was written by the staff of "The Chronicle," another expression of sarcasm was observed with the great amount of time it took to establish a clinic that caters to the needs of women as they say, "[...] we commend the University administration for taking a step that's been overdue since women were first accepted into the University around the turn of the century" ("Gynecological Clinic" 6). The fact that they wanted a gynecological clinic that was long overdue implies that the women also did not realize that they deserved a clinic that addressed women's health issues until they began to discuss openly about their sexual activity, which was due to the sexual revolution liberating women to speak up.

Abortion was another topic in the early 1970's that "The Chronicle" focused on because of Roe vs. Wade and the amendments that were being made to North Carolina laws concerning abortion such as who has the final say on if a woman is allowed to have an abortion. On January 23, 1973, the day after the Roe vs. Wade verdict, an editorial was printed that concerned the national decision about abortions and it stated that, "[...] the Supreme Court has affirmed the right of a woman to control her body; a far cry from the 19th century abortion statutes with homicide subsections that proved for a woman's possible conviction on charges of manslaughter" ("A Woman's Right" 6). This quote also involves sarcasm that hints at not only how long it took for the national court to, quite literally, decide that a woman could choose what happens to her body, but the fact that the Supreme Court had to decide this for women, as if females could not even have the right to decide for themselves. It seems obvious that a woman should, at least considering by this time period, should have the right and the freedom to decide what happens to something that belongs to her. Although this specific quote gets at the controversial issues behind defining if the fetus is alive or not, which would affect the implication that abortion is "manslaughter," it is a shame that the last relevant law concerning abortions consisted of a woman being convicted of homicide without even considering that maybe it was in the best interest of the woman's health to abort the fetus.

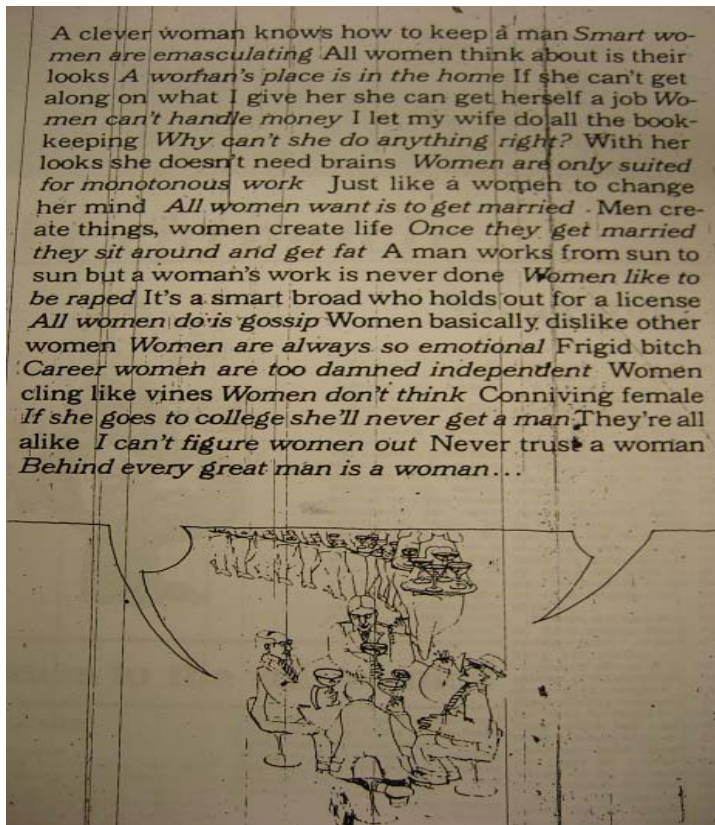
Abortion was not the only focus of women on campus. Rape was another topic that was not only gaining national attention but also Duke's attention because of recent rapes that occurred in the fall of 1975 on campus. An editorial stated that, "[...] the 62 per cent increase in the number of rapes reported nationwide since 1968 leave us little choice but to admit that rape as an act of violence in America is an extremely serious problem and must not be ignored" ("The Politics of Rape" 6). The authors want people to pay attention to rape because it concerns the

safety of students, not only female students. In reference to the sexual objectification of females in the depictions of the 1960's that portrayed them as the weaker sex that stemmed from the perception that they were helpless, this perception can be changed if the depiction can be changed, and therefore the authors suggested ways to reduce the risk of rape. The editorial said that, "Simple measures of caution should be taken to reduce the likelihood of assault and rape- don't hitchhike, don't walk alone at night, don't accept rides from strangers or let strangers into your house or room, take a course in self-defense to arm yourself with methods of defense and an added sense of security" ("The Politics of Rape" 6). It is important to note that not once in this quote does it mention the words, "she, her, woman, or female," because rape is not sex specific, which was what the Women's Liberation movement was trying to get across. Also, there is a lack of any idea that a female would be "asking for rape" if she wore provocative clothing. It does not mention that a female should wear clothing that covers more of her body; therefore, by not depicting women as the only ones who get raped, or by not depicting that only certain women get raped (less conservative women), the perception can be changed so that it favors the liberation movement's ideas that everything is not sex specific.

Conclusion

The Women's Liberation movement decreased the depiction of women in humorous material and increased the depiction of women in sarcastic and serious material that brought attention to equalizing sex roles and openly discussing sex and women's health issues because of the movement's effects on the sexual revolution. These new depictions tried to change the perception that females were capable of what males were capable of in terms of reaching career goals and work related performance. Cartoon (C) ("Behind Every Great Man is a Woman" 7) sums up the irony of the Women's Liberation movement in terms of how potentially effective it

is to change the depiction of women in order to change the perception that women are everything a male is not perceived or depicted as.



(C)

Title IX and the Merger of the Two Colleges into Trinity

Title IX

Title IX was part of the Education Amendments of 1972 that prohibited sexual discrimination in federally funded universities. It stated that, "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subject to discrimination under any educational programs or activity receiving federal financial assistance" (June 23, 1972). It affected admissions, financial aid, insurance benefits, career guidance, counseling, housing, courses, athletics, educational and program activities. It seemed that with Title IX that if there were any unresolved problems leftover from the Women's Liberation movement, that they would be solved with Title IX because just like the Title VII

Civil Rights amendment, the “abolishment of sex discrimination” amendment was overarching and could be applied to everything at a university, including the abolishment of sex discrimination in humor in “The Chronicle.” If almost everything at Duke can be affected then the university’s newspaper should fall in line and abide by the common pattern.

The editorial section of “The Chronicle” printed many articles concerning the effects of Title IX on Duke University. One stated that, “[...] in short, both professionalism and inequality of services within the athletic program here at Duke would be eliminated, while recreational orientation would be heightened for the benefit of all” (“Title IX Bout” 6). However, in another article, sports were not the only focus of the amendment; rather an end to discriminatory practices in housing also had to be abolished (“Title IX, Duke, and ASDU” 6). The Women’s Liberation and Title IX were the two national causes that caused the decrease in humor concerning women.

Merge into Trinity

“The Chronicle” staff believed that the merge of the two colleges should have happened a long time before 1973 because, “The very existence of a separate woman’s college at Duke reflects this University’s adherence to the so-called “protected” and unequal status accorded women throughout our society” (“Abolish Woman’s College” 6). The women were considered protected because they had more social regulations concerning leaving campus and having to sign out of the dorms, having cars, and other social regulations such as getting a call from the house mother whenever their boyfriend wanted to pick them up. The women were depicted as being protected and they were therefore perceived as the ones who would disrupt the university’s reputation in the community. It is important to note that the authors of this editorial understood

that the administration was not acting in the best interest of the university as evidenced the authors' demand for the merge, and instead the administration was far too focused on providing regulations for the women. The article goes on to say that "The ever-present process of differentiating men and women in later life is repeated here with two standards of admission for men and women" ("Abolish Woman's College" 6). Even in 1971, the Women's Liberation movement did not completely affect Duke because the women were still treated differently than the men since they still had separate admission policies.

Conclusion

Out of all the social regulations and the policies attributed to the Woman's College, there was still one obstacle that prevented females from being treated as equals and that was "The abolishment of the Woman's College can only be a step towards equality for women at Duke and elsewhere. But such a step is a movement in the direction of considering women as equals, rather than as irresponsible and dependent creatures who must be duly protected by the University in the guise of a separate college for women" ("Abolish Woman's College" 6). The authors of this article describe the depiction that the administrators visualize when they think of the females at the Woman's college, and that is that they are the "irresponsible and dependent creatures" that are being protected at a separate university. If this is how the administration would depict women, then their perception needed to be changed and that is what "The Chronicle" did with the help of sarcastic and serious editorials and cartoons concerning women that addressed the Women's Liberation movement, women's health issues, Title IX and the merger.

Conclusion

Throughout both time periods, national events were influencing the humorous material. In the 1960's, when women were pushing for equal rights that were not immediately taking

effect, the depiction of women in humorous material was based on the perception that females' sexual behavior was on a level of that of the males because of the outcomes of the national sexual revolution. Therefore, the majority of the depictions in "The Chronicle" and "The Peer," portrayed females as less intelligent than the males and in order to gain academic or social acceptance, they used their sexuality. Yes, it is true that in the early 1970's the equal rights movements influenced the depiction and perception of women, more specifically with the Women's Liberation movement, Roe vs. Wade, Title IX, and the merger of the Woman's College and Trinity. However, there was a missing link between the actual events taking place and the changes that were seen in the university's media. The missing link involves the implications of this paper and therefore answers the question, how were the national events able to affect the university's media?

The missing link is women who understood the consequences of the national movements and who realized that they could use the university's media to show their understanding to affect and or create national events such as changing the perception of women. As I mentioned in the introduction to this paper, women all around America did not just wake up one day and decide that they deserved more and then realized they needed to change how they were perceived in the media by changing how they were depicted. Women needed to have a voice and a place to express their ideas that were influenced by the national movements. In other words, the women used the media to voice their opinions in the humorous material in order to change the perception of women in a national manner.

Presently, although "The Peer" does not exist anymore, one can still pick up "The Chronicle" today and will most likely not find the female identity being satirized or mocked in humorous material like it was in the 1960's. In fact, they will most likely find the sarcasm and

satire that was observed in the early 1970's. Although the media in general gets people talking about current events, humor does the same thing but on a bigger scale since humorous depictions were largely left up to interpretation by the readers. Therefore the combination of sarcastic depictions and the changed perceptions of women was so powerful that it had a national effect.

The changing of the depiction of females in the university's media could therefore be reflected nationally. If the perception of females could be changed on the Duke University level by women who understood that the media's influence could give them the results they wanted on a national level, then it is logical to consider that women at other universities were doing the same thereby making it a national change. It can be concluded that if students want to change a common perception, they can start by changing (or creating) the depiction of that perception in humorous material in the media because it will increase the amount of interpretation across readers thereby increasing the amount of diverse perspectives and discussion that can change the perception.

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