

Acquiring Women's Rights by Quaker Women in America

Yukiko Inoue

アメリカにおけるクエーカー教徒女性による女性の人権獲得への道

井 上 幸 子

Abstract

Through the history of women's rights, Quaker women had an important role to acquire women's rights in the United States. Since Seneca Falls in 1848, they had kept advocating gender equality, women suffrage and discriminations of any forms in the society and appealed the Legislature to get being ratified. Why were Quaker women concerned with them so seriously? It may be interesting to pursue what made them do so and what were their backgrounds in connection with the social changes in the United States in the 19th and 20th centuries.

Key words: Quakerism, the Society of Friends, faith and practice, women's rights, suffrage, antislavery, nonviolence, discrimination, reconciliation

(Received September 12, 2002)

抄 録

女性の権利の歴史の中でクエーカー教徒の女性がアメリカにおいて果たした役割は大きい。1848年のセネカフォールズでの女性人権大会以来、彼女等は女性の権利、選挙権、のみならず社会のあらゆる差別に対して撤廃を一般社会に呼びかけ政府に訴え法律改正を進めてきた。何故彼女達は人権、差別に対してそれ程真剣に取り組んだのか。一体何が彼女達をそうさせたのか19世紀20世紀のアメリカにおける社会情勢との関連で、彼等の背景を知ることは興味があるように思われる。

キーワード: クエーカー主義、キリスト友会、信仰と実践、女性の人権、選挙権、奴隷制度
反対、非暴力、差別、和解

(2002年9月12日 受理)

Introduction:

Today the word "Gender Equality" or DANJO KYODO SANKAKU is spread all over Japan by the policy of Cabinet Office of the Government. To provide equal opportunities for both men and women is the aim of the Government. Japan, however, has been a male-defined country in a sense and it is not easy for Japanese women to break the customs and systems to carry out the equal society.

Gender Equality is not a new campaign in the United States, At least 150 years ago, women in the States rose up to advocate gender equality. It is very interesting to know those women were Quakers or at least Quaker related women. What is the characteristic of those Quaker women? What made them do so? It may be better to explain what the Society of Friends (Quakers) is briefly. It is also interesting to know what they were so that Gender Equality campaign in Japan may find the effective way.

The Society of Friends

It was born in England during the Commonwealth era when Christianity was in the religious turbulence and fermentation. It is generally regarded by historians as being at the far left of the radical Puritan movement, although some scholars continue to link it also with continental mysticism. According to H. Brinton,

"As early as 1647 George Fox, the principal founder of Quakerism, had begun to preach, but though many were 'convinced of the truth of his teaching, Quakerism did not become a movement until 1652 when he came to the northwest of England. Here a large group of people known as Seekers found in his message that which they sought. From this stems the movement, which the world called "Quaker" and which later called itself the Society of Friends.(vii)

He also explains the distinctive activities of Quakers as follows: The Society of Friends has attracted attention by its continuous and widespread efforts to remove the causes and effects of war through education, mediation and relief, but this activity, important though it is as the world becomes increasingly warlike, is a limited aspect of Quakerism. Quaker peace principles and philanthropic ideals which have resulted in social pioneering can best be understood in terms of doctrines and methods more fundamental than their results in terms of activity. (ix)

The Society of Friends was the first sect to embody the spiritual equality of men and women within their meetings and liberating Quaker women to preach as well as to share the responsibilities. (Bacon p.2) The experience which Quaker women had been accumulating in public speaking and leadership roles, helped them to speak up for the

women's rights in public. At the same time many Quaker values were embedded and applied in the ideology and practices. Nonviolent attitude for protecting the women's rights convention from the violent group of people and to include women of all races in their movement which were completely new and surprising facts to the society in general then. Their decision-making was not by hierarchical decision but by the gathered consensus as they processed their agendas. Women's movement, antislavery and peace movement accorded well with their faith and practice. Unity in one, and diversity in all were the characteristics in their understanding. The tendency of broad focus toward the problems was their way.

The World First Women's Rights Convention

Five women organized the first women's rights convention at Seneca Falls in upstate New York in 1848.(Lerner p.339) Four of them were Quakers. They made the Declaration of Women's Rights.(Bacon p.1)About one hundred participated there, and they signed it. The society, however, was not ready in general to accept the striking advocacy made by them. It was considered too daring. Both press and church ministers denounced them but the women leaders were not defeated at all by them. Their actions were based on their strong spiritual belief of equality of men and women in social, economic and political roles. In fact, more than 200 years before the Seneca Falls convention, Quaker women had already played pioneer roles of feminism in the United States.

The way of thinking to perceive new dimension was required courage and psychological strength. Quaker women had the strength against the opponents since they believed in Truth. The political and social conditions in American colonial days were the opportunities for Quaker women to practice their social testimonies of their gender equality. Equality not only between men and women but also between the white and the colored were their concerns. Those ideas were probably completely out of question for most Americans in those days. How was it possible for Americans to give up the luxurious and comfortable lives they were enjoying by keeping slaves? It was doubtful how many Americans really felt conscientiously guilty to own slaves while Quakers were against and did active antislavery movement.

About the gender equality, it is interesting to know George Fox mentioned in his journal, as follows: In 1648 George Fox, known as a Quakerism founder, argued that "men and women were helpmeets before Adam's transgression and fall, and that after the fall the husband ruled over his wife. But through Christ they were restored to their original state and were again helpmeets or equal." (Fox p.11)

Women's rights conventions served to teach organizational skills, reinforce self-confidence, and provide a female support group. They taught women how to speak in

public, to engender mass campaigns, to stand up against the abuse and ridicule of heckles. Women's rights conventions helped women develop strategy and tactics to try out innovations. (Lerner p.319) The resolutions, memorials and appeals which issued from local, state, and national women's rights conventions for more than seven decades, became instruments for changing public attitudes and educating legislators. (Lerner p.318) Through such work, women learned to speak the language of politics, mobilize support where it counted, and keep up persistent, year-round pressure on reluctant legislators. Another innovative political technique developed by women was the public opinion survey. (Lerner p.320)

The result of the survey became the basis for mobilization around particular issues and for pressure on legislators, by showing them the actual state of public opinion in their districts. (Lerner p.320)

Women's Rights Convention in 1850

Two years after Seneca Falls, the convention was held at Salem Ohio. The purpose of the convention was to amend the Ohio state constitution prompted Ohio women to organize a convention of their own in the state. One of the Quaker women there, Emily Robinson signed the convention call, and mentioned that women's rights convention held at Salem, Ohio in 1850 was distinguished by being the first and only such convention which deliberately excluded men from participation and leadership. Why did they do that while they kept telling equality was to include both sexes? One historian recorded the convention. "Never did men so suffer. They implored just to say a word, but no; the President was inflexible—no man should be heard. If one meekly arose to make a suggestion he was at once ruled out of order. For the first time in the world's history, men learned how it felt to sit in silence when questions in which they were interested were under discussion." (Lerner p.342) Emily Robinson recollected the convention thirty years later, "The movers had been long and thoroughly indoctrinated coeval-coequal-coextensive rights, but they were not yet quite ready to stand afresh face to face with that mighty force prejudice to convince them that the fullness of time had come to precipitate the matter—to get them in line of battle was the work of the movers of the convention. When once in line, there was no hesitancy, no doubting, no tremulousness." (Lerner p. 342)

Comparing the convention at Seneca Falls in 1848 with this convention was only women but turned out much accomplished one. Twenty-two resolutions were passed. Their stronger feminist expression, the increased stress on sex role indoctrination as a cause for the oppression of women, and the emphasis on winning economic rights probably reflect the greater self-confidence and freer discussion engendered by this convention. (Lerner p.343)

The convention indicated the progress of the feminist movement could be seen since Seneca Falls, N.Y. two years before. The advancement of the status of women was also well in accord with the anti-slavery movement then. Women who organized the convention were all abolitionists.

It was 11 years after Salem convention, Civil War broke out in 1861. Women advocated nonresistance and helped young Quakers and others who were conscientious objectors.

Education of Women

In order to bring effect of women's rights into the society, women had to show their abilities and accomplishments in the field of education, politics, and social and professional research. Let's see how Quaker women put their efforts in and showed their abilities to get women's rights in the society.

As the Bible says, "Knowledge makes you free," education provides one to get independent and necessary knowledge for a creative idea and thinking for life. Since George Fox had been interested in the education of both boys and girls and had recommended the establishment of a Quaker school in England, Quakers first established Friends boarding school for children of Quaker families in England in 1779. It was an ideal education and made a great success. Later American Quakers established similar boarding schools under the guidance of local Yearly Meetings. Quakers were practicing their testimonies of equality and peace. The first Friends boarding school was only for Quaker children of both sexes to pass on their traditions but they later opened their doors for anyone who had different nationalities, religions, colors and sexes. At the boarding school, children were expected to stay at schools together with other children chaperoned by a married couple serving as parents and as the head of the school (Bacon p.82) It was like a school family and both teachers and children shared the everyday chores so that children could learn Quaker faith and practice by observing their teachers and adults at school. Yearly Meetings had a great responsibility to manage their local boarding schools spiritually and financially..

After William Penn granted a charter to conduct a school, Quakers started day-schools in Philadelphia for children of Quakers and non-Quakers and blacks and whites of both sexes until the time of the American Revolution. Both girls and boys could get basic education there. Those day-schools were carefully overseen by the local Quaker meetings.

Higher Education

When the Society of Friends had two separate groups, Hicksites and Orthodox in 19th century, Quakers encouraged the development of higher education.

In 1833, the first Quaker college was established at Haverford, PA.(Bacon p.98) It was for men and in 1885, Bryn Mawr College for women a few miles away from Haverford was established. Swarthmore College was coeducational and was established in 1864. Other Quaker colleges were established: Earlham College in Indiana in 1859, Wilmington College in Ohio in 1870, William Penn College in Iowa in 1873, Guilford College in North Carolina in 1876, George Fox College in Oregon in 1885, Whittier College in California in 1891, and Friends University in Kansas in 1898. They were rather small colleges comparing the size with those of the universities and colleges in the United States. What those Quaker colleges had in common was to maintain Quaker testimonies of educational philosophy of peace and equality. In 19th century, Quaker colleges provided a cultural seedbed where a number of strong feminists leaders were graduated. One of the remarkable things at Bryn Mawr College in 1894 was that M. Carey Thomas became president. She was a strong Quaker feminist then.(Bacon p.98)

The concept of equal educational opportunities for men and women had laid the foundation for the stout Quaker women to work for social reforms and professions in the years ahead.

It is interesting to find the same tendency found at Tsuda College in Tokyo established by Ume Tsuda in 1900. Ume Tsuda was graduated from Bryn Mawr College and she was certainly influenced by Quaker philosophy there. The graduates from Tsuda College have been pioneer women in educational, social, political and professional fields in Japan. President Ume Tsuda's successors, Ai Hoshino and Taki Fujita were active to get voting rights and women's rights movements in Japan early 20th century. Japanese women got voting rights in 1946 through those women's efforts.

Education can certainly show the way ahead for human beings and shine the light on the way for those who pursue the possibility of life.

Antislavery and Women's Rights

In colonial days, petitioning was a way to bring political activities effective. Any proposals of reforms should be done through petitions and many different issues such as women's rights and antislavery were submitted to the House of Representatives. In 1837, Antislavery Convention of American Women made Antislavery the focus of their activities and submitted the petition. The House of Representatives were filled with the petitions of anti-slavery but the head office did not take those petitions seriously at all.

In 1806, Alice Jackson Lewis of Pennsylvania spoke in the Yearly Meeting urging members not to use cotton, sugar and other products by slaves' labor. Before her, other Quaker reformers as John Woolman and Warner Mifflin had not been using those products, either.

Alice was the first woman to urge her sisters to boycott slave products, which was one of the few ways women could express their antislavery attitudes. (Bacon p.101) At schools, Quaker women continued to conduct class for poor and black children and teaching sewing for poor mothers as well as reading antislavery tracts by Thomas Clarkson and Woolman.

Angelina and Sarah Grimke were daughters of wealthy Quakers from South Carolina. Their family owned slaves. They had been influenced by their brother Thomas who was an abolitionist. They joined Female Antislavery Society in 1835. The Society was open to men and women, black and white, Quakers and non-Quakers. At their first session, a black minister, James McGrummel did presiding. Two sisters' personal experiences with slaves at home made them eloquent speakers and writers against those who owned slaves and kept slave system. In their Quaker meetinghouse, there was a special bench in the back where black members were supposed to sit. Angelina and Sarah protested this discrimination and sat on the bench in question but they were rebuked. (Bacon p.105)

In 1837, the first Anti-Slavery Convention of American Women was held in New York City and pledged to a giant petition campaign to eliminate slavery in the District of Columbia. Among the participants, there were many powerful figures of Quaker women and black women who later became leaders in the antislavery movements. Some were black abolitionists and feminists. There were also Unitarian and Presbyterian women as well as Quakers.

In 1838 Angelina Grimke brought an antislavery petition with 20,000 signatures before a committee of the Massachusetts legislature, and formally spoke to the politicians. The importance of her presentation did not so much lie in the fact that she was the first woman ever to address an American legislature, as in the fact that she represented an organized network of female antislavery societies. Here was indeed a new force on the political scene. (Lerner p.318)

In order to prepare the petition, women had to raise money for distributing literature concerning with the petition. They carried out all those works by themselves. It seemed a small step but they never gave up.

It was not always easy and safe for Quaker women who were active in those movements. In the case of Prudence Crandall, a Quaker schoolteacher in Connecticut, she accepted one black pupil and then the rest of the pupils all withdrew from her school. She had to close the school. Then she opened her school again for black girls. People in the town persuaded Connecticut legislature to pass a law prohibiting the education of out-of-state blacks. (Bacon p.103) Prudence Crandall fought against this law with the help of other abolitionists. She was put in jail three times and she had to change her conviction. Her

school was legally recognized but the townspeople were against her and all the stores organized boycott so that she could not buy any food or other necessary things at all. She finally gave up her nonresistance battle and moved away. It was a sad result but abolitionists were not discouraged at all.

Wherever the antislavery conventions or women's movements were held, there were always mobs who threw rotten eggs and stones. Angelina and Sarah were also in danger of those mobs. In spite of the conditions, Sarah wrote a series of Letters on the Equality of the Sexes and the Condition of Women on the ground of human rights, (Bacon p.105) which helped to advocate their movement and made Lucretia Mott, Abby Kelley, Sarah Pugh, and others confirm in believing that the issues of equal rights for blacks and for women were joined. Quaker women found the universal truth working together in both antislavery and women's right movements. The Pennsylvania Anti-Slavery Society was composed of both men and women showing the equality.(Bacon p.107)

The highest state of the women's struggle to play an equal role in the antislavery movement came in the summer of 1840 in London, where a World's Anti-Slavery Convention took place. There American Quaker women found British Quakers were unlike them and discovered they were powerful opponents.(Bacon p.108) Regardless the situation was not favorable for Lucretia and other Quaker women, they certainly gave peaceful impression to the British Anti-Slavery members. Lucretia thought of holding a convention to advocate the rights of women after she returned to the United States..

Struggles of Women's Rights Movement during Civil War

Civil War broke in 1861 and women's right campaign had to be gone out of vogue. It was 13 years after Seneca Falls. If the whole nation had accepted the antislavery movement by Quakers and understood everyone was created equal, Civil War could not have taken place and it would not cause that damage. The difference between the North and the South were varied in many respects, which certainly would have caused the friction.

What were Quaker women doing during Civil War? Lucretia Mott chaired women's rights convention many times and insisted women should speak up, as Quaker women had long been taught to do. She and Elizabeth Cady Stanton had lively correspondence so that even during Civil War, they might have had a strong will to advocate human rights. When they had a meeting for women's rights, they resisted calling police to deal with the violent riots that often accompanied these meetings. Both Elizabeth and Lucretia had an effective movement and they felt necessary to have an organizer. They were looking for someone with skills and willingness to do the movement work to make their dream a reality. There, Susan B. Anthony, a schoolteacher, at Rochester, N.Y, became their co-worker. She formed

a Woman's New York Temperance Society and put Elizabeth Cady Stanton as president. The following year she organized Whole World's Temperance Convention. At the same time she demanded the right to speak at the New York State Teachers' Association. She committed herself for women's rights and made a campaign in New York State for improvements of Married Women's Property Law. With Susan's efficiency Quaker women could have very successful movements.

Most of the women became voluntary nurses to help the wounded and the newly freed slaves. Many slaves were sent to the battlefield and wounded. Of course, many soldiers and civilians died, too. Lucretia Mott conducted religious service at William Penn Camp and distributed pies and turkeys. Being a pacifist she persuaded the local transportation company to cease segregating the blacks who were out of the camp to see their loved ones. Laura Haviland rescued escaping slaves and established aid stations and medical cure for freed slaves.

Other Quaker women hurried to Washington during the war, if not to see the President, then to help the freed slaves. In the Midwest, Indiana, Ohio Yearly Meetings established Committee to AID the Freeman and sent many couples south directly after the war to meet immediate needs and suggested long-range projects.

Early Suffrage Movement through Nonviolent Actions

In 1865 Republicans intended to work for suffrage for black men only. For this Susan B. Anthony and Elizabeth Cady Stanton developed a new petition campaign, asking for the vote for both women and the black men.(Bacon p.126) Unfortunately they could not get any support for that, because it was a mixing of two issues. They could not get agreement even from their old comrades and friends of both sexes, which they had never thought of. It was a difficult time for the feminists and activists.

Lucretia Mott frequently quoted the Bible passage to defend women's equality, and she advised women to base their argument on the self-evident truth rather than Scripture, in order to avoid quarrels.

In 1869 Women's Suffrage Convention was held at St. Louis by Virginia L. Minor. She was a president of the Woman Suffrage Association of Missouri. She attempted to vote and was refused. She next tried to register to vote in St. Louis in 1872 and was refused, so she sued the registrar of voters for denying her constitutional rights. In the same year Susan B. Anthony led a group of Rochester women to the polls and was arrested for her action. She was found guilty and was fined one hundred dollar.

The Supreme Court judge's decision was

While affirming that women were citizens, it held that suffrage was not coextensive with citizenship. It was up to the states to decide which of its citizens could vote

and under what conditions. (Lerner p348)

It would take long to describe all the scope, struggle and achievement of the seventy-two-year campaign for women's suffrage. It was obvious that the enactment of the ERA, like that of the Nineteenth Amendment, would be the result of not only the direct political support engendered by women, but of changes in public opinion and in the status of women in society. (Lerner p. 322) Anything promoting such changes and improving this status could properly be regarded a women's political activity. (Lerner p.322)

One group called the National Woman Suffrage Association led by Susan B. Anthony, worked for passage of a federal amendment to the Constitution.

The other group called the American Woman Suffrage Association led by Lucy Stone and her husband Henry Blackwell, concentrated on enfranchising women state by state. These two groups became one in 1890 and coordinated in a strategy. Thirty years later, Federal Suffrage Amendment was brought before Congress, and ratified. It was in 1920 and those who had devoted for women's suffrage could not know while they were alive. Finally American women's dream came true.

Many Quaker women after the campaign of suffrage turned their attentions to the campaigns against sweatshop labor and for women prisoners or immigrant women. Later their energies would be diverted to the peace movement. As suffrage became more and more a matter of political action,

The earlier Quaker influence on the women's movement, with resulting emphasis on inclusiveness and nonviolence, became less prominent. The older pioneers were gone. Instead, Quaker women were breaking trails in the field of social reform.(Bacon p.136)

Quaker Women in Social Reform

The nineteenth century has been called the century of reform. Abolition movement and the temperance crusade flourished, along with a host of other causes aimed at personal and social improvement. For many middle-class American women hemmed in by the nineteenth century concept of Women's separate sphere, these reforms provided a legitimate means of self-expression.(Bacon p.137)

Thomas Woody in his *Women's Education in the United States* commented

The freedom with which Quaker women preached and more than that the freedom with which they entered the public platform in one reform and another—undoubtedly had a liberalizing effect on women's position in the nineteenth century.” (137)

The sense that all reforms were intricately bound together was an aspect of Quaker perfectionism. Called to give expression to “living in that life and power that takes away

the occasion for war," Friends felt they could not choose between the cause of, for instance, the slave and the prisoner. Both had to be pursued. (Bacon p.137)

Prison Reform

First Quaker woman who tried to reform the prison was Elizabeth G. Fry in London. Newgate used to be a terrible prison in London.(McConnell p.49) In early nineteenth century, hundreds of women were locked in dirty overcrowded cells. Elizabeth visited there in 1813 and decided something must be done about the conditions under which women prisoners and their babies survived cold, naked and hungry. In 1817 she opened a school for the women prisoners who were taught reading, sewing and personal hygiene. She organized a prison store where they sold the goods that they made in prison. The women received half of the money immediately and the other half when they were released.

Elizabeth Fry's successful accomplishment of prison reform was spread quickly through transatlantic Quaker community. She inspired other Quaker women in America. (Bacon p.138)

Mary Wain Wistar was busy with her large family for more than thirty years but in 1823 she organized the Female Prison Association of Friends in Philadelphia. She visited the Arch Street Prison. Her first meeting was devoted to prayers and reading of Scripture to an assembled group of women.

The Female Prison Association soon began to visit the prisoners regularly and taught them sewing and writing, and gave spiritual counsel.

Later in Baltimore, New York and other places in America Quaker women started to visit prisons to make women prisoners get better treatment. It turned out about eighty percent of women prisoners did not return to crime.

Many Quaker women prison reformers were also interested in mental hospitals as they were then called. Quakers had pioneered in humane treatment of the mentally ill and the use of occupational therapy. Those who were active in women's rights and anti-slavery also participated in prison reform.(Bacon p.144)

Native Americans' Rights

Quakers were sensitive when someone's rights were violated. In Pennsylvania It was well known Quakers were treating American natives as equal partners by William Penn. In the early nineteenth century, Quakers protested the action of the United States government in moving the Senecas and the Cherokees off their land. "After the Civil War, President Ulysses Grant asked various Quaker groups to undertake the administrations of several large Indian reservations in the West. His goal was to pacify and civilize the Native

Americans, and since Quakers had a historic friendship with them, Grant called the new experiment his peace policy.”(Bacon p.145)

An ardent advocate of Native Americans' rights was Helen Hunt Jackson. She was a friend of Emily Dickinson. Helen wrote a book, *Century of Dishonor* to fight for Indian rights and used government documents to indict the government for its conduct of Indian affairs.(Bacon p.146)

The Settlement House Movement

More radical and pioneering Quaker women began to do social work in the latter half of nineteenth century. They worked to give an end to child labor and to improve the sweatshop working conditions.(Addams p.128) They also tried the improvement in the welfare of immigrants. Many were associated one time or another with Jane Addams of Hull House, the pioneer settlement house in Chicago.(Bacon p.147)

Jane's concern of child labor was carried out by Florence Kelley who gained a law degree in 1894. She was deeply moved by the conditions under which children worked in the “sweating system” of the garment industry. Her investigations revealed that women, too, suffered under this system. (Bacon p.148) Her attempt to introduce legislation to curb sweatshop abuse was ahead of its time.

Florence Kelley died without seeing the passage of federal legislation protecting children.(Bacon p.149) Her crusade was picked up by another Quaker reformer from Hull House, Grace Abbott.(Bacon p.149) Her crusades were for women garment workers and for the immigrants into Chicago and other big cities in America. She was also an ardent supporter of woman's suffrage.

The line of nineteenth century Quaker reforms stretched from an evangelical missionary on Indian station in the West, to a settlement house worker investigating sweatshop conditions. Quakerism in the nineteenth century was diverse, and the women reformers reflected that diversity. Their reform movement encouraged other women of other religious traditions to follow in their footsteps. (Bacon p.150)

Peace Movement

For women like Hannah Bailey as well as Jane Addams, the beginning of World War I came as a distinct shock, an interruption to more important business. Some of the women in the leadership of the suffrage movement went on with their campaigns as though nothing had happened, but for others it was time to take more drastic action for peace. (Bacon p.203)

The International Suffrage Alliance called a convention of three thousand women to meet in Washington in January of 1915 to consider what might be done to press for peace

negotiations. Jane Addams as Chair, continued the group as Women's Peace Party to carry out mediation. (Bacon p.205)

Despite the high tensions of the times, many Quaker related women called International Peace Convention. There were fifteen hundred women representing twelve countries: Austria, Belgium, Canada, Denmark, Germany, Great Britain, Hungary, Italy, the Netherlands, Norway, Sweden, and the United States. It was surprising to know women delegates from Germany, which was an enemy country then for the allied nations. The group was able to meet peacefully and to agree on a platform that had been called forerunner of some of the principles of the League of Nations. One of the planks was, of course, equal political rights for women. Another was continuous mediation. Looking ahead, even beyond the current war crisis, the women called themselves, the international Committee for Permanent Peace. (Bacon p.206)

Jane Addams became president of the Women's International League for Peace and Freedom, which has been active for peacemaking between conflict countries. Later in 1931, she was awarded the Nobel Peace Prize. Quaker women served on the Fellowship of Reconciliation for peace and worked for the important issue of protecting civil liberties of pacifists who were forced to choose between army and prison. They were active on the Committee for Conscientious Objectors, too.

After the World War I, Quaker women were busy with relief work in Germany. There American Friends Service Committee was organized. Quakers of both men and women worked together for the post war relief work with AFSC.

During World War II, Quakers of all over the world also tried to bring peace.

There were many conscientious objectors who had served for alternative works both in America and England. After the war in 1945, they expanded their relief work into the countries where needed.

It is well known as LARA relief project, which was done by many American Quakers after the war in Japan. They were trying to undo some of the damage of war. (Bacon p.215) The leadership was taken by Esther Rhoads, a Philadelphia Quaker and a long time teacher at the Friends School in Tokyo. With her help, AFSC organized international students seminars and work camps to promote reconciliation and conflict solution toward international affairs. Many Japanese students were privileged to attend the seminars to discuss with overseas students for two weeks living together and to broaden the view of international understanding.

As the devastating decade of the 1960s crept forward and the United States became more deeply enmeshed in the war in Vietnam, the United States peace movement became increasingly focused on that conflict. (Bacon p.217)

A group of Quakers eager to use nonviolent methods in direct action against the war

formed A Quaker Action Group.(Bacon p.217) Elizabeth Gray Vining was one of many Quaker women to take this action. (Bacon p.217) She was the English tutor of Crown Prince, present Emperor Akihito.

Elise Boulding, Quaker sociologist and president of Women's International League of Peace and Freedom started peace studies and peace research on college campuses at both *undergraduate and graduate* levels at University of Colorado. She also established a U.S. Peace Academy to study strategies for peace in 1970.(Bacon p.218)

The yacht called Phoenix sailed out to the South Pacific, where hydrogen bomb test was going to take place, to protest the test. Barbara Reynolds, a Quaker pacifist and Hiroshima Honorable Citizen was on the boat. She had campaigned peace pilgrimage together with Hiroshima maidens around the world.

American Women Today

Today American women are given opportunities in every field.

According the statistics by U.S. Census Bureau, Department of Commerce, Bureau of Labor Statistics, Department of Labor, and National Center for Education Statistics, U.S. Department of Education the following interesting figures can be seen.

U.S. Women in Education

| % Awarded to Women | <u>1962</u> | <u>1982</u> | <u>2000</u> |
|--------------------|-------------|-------------|-------------|
| Bachelor Degrees | 40.0% | 50.3% | 57.2% |
| Master's Degrees | 31.5% | 50.8% | 68.0% |
| PhDs | 10.7% | 32.1% | 44.1% |
| Medicine (M.D.) | 5.5% | 25.0% | 42.7% |
| Law (LL.B./J.D.) | 2.9% | 33.4% | 45.9% |

U.S. Women in the Labor Force

| | <u>1962</u> | <u>1982</u> | <u>2000</u> |
|---|-------------|-------------|-------------|
| % of Labor Force Women | 35.3% | 43.3% | 46.6% |
| % of Women in Labor Force | 36.6% | 52.6% | 60.2% |
| | | <u>1983</u> | <u>2001</u> |
| % Management/Professional Specialty-Women | | 40.9% | 50.0% |
| % Architects | | 12.7% | 23.5% |
| % Dentists | | 6.7% | 19.9% |
| % Physicians | | 15.8% | 29.3% |

| | | |
|-------------------------|-------|-------|
| % Lawyers | 15.3% | 29.3% |
| % Accountants/ Auditors | 38.7% | 58.8% |

The above figures show the remarkable advancement of American women last 40 to 20 years. Esther Peterson, the director of the Women's Bureau of the Department of Labor in 1061 considered it to be the government's responsibility to take an active role in addressing discrimination against women. With her encouragement, President Kennedy convened a Commission of the Status of Women, whose report in 1963 documented discrimination against women in every area of American life. The government recommended changes that could be initiated. (On-line)

If the first Women's Rights Convention was the first wave, then the second wave could be the 1960's women's liberation. Today young women proudly calling themselves "the third wave" are confronting the issues, which Quaker women in 1800's could not have imagined. Reproductive rights could be a delicate issue; whether to accept surrogate motherhood as a part of women's rights issues or not. Global thinking toward the future of human beings is required ever more.

Conclusion

The religious values that led Quaker women to pioneer in many areas stemmed from a personal sense of responsibility having little to do with the usual measures of worldly success. They are confident that what matters still is being faithful to the Light. A Quaker woman from Georgia puts it well:

I strongly identify with the position of Quaker women breaking new ground and then moving aside to allow others to take over and follow through. I believe women these days, especially Quaker women, are following the leadings and doing many courageous things. Many Quaker women are serving in ways that are not directly related to women's issues but have provided examples of productive, functional creative women to the mainstream of society. This is a very important evolution from the point of view of the early women's movement. As the feminine is incorporated, a more balanced culture may emerge.(Bacon p.222)

Many Quaker women bravely went into the male dominated fields as professionals. They must have had a hard time to be accepted from society and the academic field of profession. They certainly had spiritual and family support. Elizabeth Blackwell the first physician in the United States,(Baker) influenced many succeeding women to become physiologists, pharmacists and other areas in medical field.

According to the statistics between 1607 and 1950, thirteen percent of the women doctors, ten percent of the college administrators, sixteen percent of the entrepreneurs,

and twenty-two percent of the naturalists were Quakers. (Bacon p.164) From the total population of America, Quakers were very small in number, probably less than one percent.

Many of them did not marry but they surely had full and balanced lives. Liberating sense of being led by the Spirit, their lives spoke to others.

More than one hundred and fifty years ago, courageous Quaker women stood up for women's rights at Seneca Falls, New York. It was a long way to bring fundamental human rights for everyone but the way is still continuing ahead of them.

To be a Quaker or Friend means to respect each individual's spiritual values and journey and the equality of all. Let your lives speak your faith.

Works Cited

- Addams, Jane (1910) 20 Years of Hull-House Translated by Ichikawa Fusae Kinenkai
Backer, Rachel (1944) The Life of Elizabeth Blackwell Translated by Takeo & Fusae Ohara
Bacon, Margaret (1985) Mothers of Feminism Harper & Row, Publishers, San Francisco
Brinton, Howard (1952) Friends for 300 Years Harper & Brothers, Publishers, New York
Lerner, Gerda (1977) The Female Experience: An American Documentary
Bobbs-Merill Educational Publishing, Indianapolis
McConnell, Joan (1998) Women and Men for Better World
Seibido, Tokyo
Nickalls, John L., ed. (1986) Journal of George Fox
London Yearly Meeting, U.K
<http://search.women's voting rights movements>
Digest of Education Statistics, 2001, U.S. Department of Education
Statistical Abstract of the United States, 2001, Department of Commerce
Employment and Earnings, January 2002, Department of Labor