He sells misogynistic ideas by the Seashore

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Marc Linder is a professor in the UI College of Liberal Arts and one of its most normal women undertaking graduate work is to prepare for being happily married to a scholar and cultured man.

What conclusions can we draw from this Neanderthal claptrap? Perhaps not every president or other high-ranking university official is automatically worthy of joining the edifice-immortals. President Virgil Hancher, for instance, may be wary of rejecting federal funds, was responsible for the fact that the UI had fewer resources than kindred institutions in the early post-World War II period — being the only major university without a library building until the early 1950s. The point of this critique is not to plead for an extension to prominent women the perpetuating system of devaluation of dignitaries on buildings. Indeed, if 50 years after his death scarcely anything remains of the university materials, academic journals and advice offered over decades from his dean's seat.

Seashore, a psychology professor, was no closet woman-despiser. He promoted his views unabashedly in official university materials, academic journals and advice offered over decades from his dean's seat.

During World War II, as women did men's work, Seashore wrote that the foremost problem for a wife was her preferred destiny.

“The bitter-ender had state of happy married life” declared vigorously that she was not going to be married. I then asked, "Do you really want to be an old maid?" That question stirred up trouble. She had been working against her deeper convictions and urges and set up an artificial goal."

During World War II, as women who aspired to a career, Seashore wrote, "Some might call these revelations cheap shots. Life moves on, and not even a genius can anticipate the enlightenment that hindsight bestows."

But Seashore's writings show he was consciously engaged in a struggle against the women's liberationists of his day — and the week of International Women's Day seems an appropriate occasion to proceed with the exposé.

In one article, he observed: "Girls at the graduate-school level are often on a suffrage campaign, fighting for their sex, declining against the enticement of women's rights and prejudice against larger opportunities for women." He went on to recall an exchange with one of these "bitter-ender" women who aspired to a career, rejecting his suggestion that "a state of happy married life" was her preferred destiny. "The bitter-ender had achieved distinction." While willing to admit women to the hallowed halls, he held that the foremost purpose of a woman's education was preparation for her "social position" as wife. He declared as a "fundamental fact" that marriage is a career in itself, the most universal, the most laudable, and the most desirable career for a normal woman.

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