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Voguing Gender: How American Vogue Represented and Constructed Women’s Roles from 1965-1974

Jenna Bossert
jnb7091@rit.edu

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Voguing Gender: How American *Vogue* Represented and Constructed Women’s Roles from 1965-1974

A THESIS SUBMITTED
IN PARTIAL FULFILLMENT OF THE
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IN MUSEUM STUDIES

PERFORMING ARTS & VISUAL CULTURE DEPARTMENT

BY

Jenna Bossert

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I. Abstract:

With the advent of inexpensive mass printing, specialized magazines, including those devoted to fashion, became commonplace. An example of such a magazine is *Vogue*, which has been in publication for 120 years and is produced today in 23 different countries and regions worldwide. Designed to disseminate high-end designer fashion, *Vogue* seeks to make these fashions, and the ideology embedded in them, accessible to a general public through the high quality styling in their fashion and editorial photography, and through their lifestyle articles. In this way fashion magazines are one of the cultural institutions that help women shape their definition of womanhood and the social roles appropriate to this definition. How has American *Vogue* represented and constructed women’s idealized roles and fashion through its photographs, advertisements, and articles? In this paper, I examine one issue per year of American *Vogue* between 1965-1974, alternating between March and September, accessed from the RIT Archive Collections and *The Vogue Archive* to analyze and interpret the representation and construction of women’s roles, as well as the portrayal of the Second Wave Feminist Movement. I examine textual and photographic contents using several categories: female form and silhouette, environment, interactions with other figures, signifiers of the counterculture, and feminist focus. I chose these categories due to their applicability to my research question and after careful observation. I also analyze the progression of my findings with checkpoints of 1965, 1970, and 1974. By assessing how objects, such as clothing and magazines, depict and construct historical narratives and societal values of a particular time, I have gained insight into past issues that are still prevalent in today’s society.
II. Introduction

Fashion is a form of artistic, cultural, and self-expression and trends within the industry often reflect political, social, and cultural events of the period in which they were created. How fashion and the wearer of the ensemble are represented in the mass media – namely women’s magazines and fashion magazines – is indicative of societal changes or values. Content within these magazines often covers a broad scope of topics, which is often overlooked by those who do not study them. Critics often assume that most topics covered only address the tasks that are a part of women’s traditional roles, such as cooking, cleaning, or beauty. Much like fashion trends, the content presented within these magazines help readers piece together a narrative of when they were published. For example, fashion magazines have historically embedded certain ideologies into the advertisements, articles, and editorial spreads chosen for a particular issue. An example of such a magazine is Vogue, which has been in publication for 120 years and extends to a global audience, being published in 23 national and regional editions.¹ It has evolved from a magazine about the social life of elite Manhattanites² to one that disseminates haute couture and ready to wear fashion, as well as aspirations and ideals to the general public.

While the clothes depicted within the magazine may be out of most consumers’ budgets, fashion magazines, such as Vogue and others, serve as a cultural institution that helps women shape the definition of womanhood and the roles appropriate to this definition. How has American Vogue represented and constructed women’s fashions and idealized roles through its photographs, advertisements, and articles? I examine one issue per year between 1965-1974,

¹ The Vogue Archive, “History of Vogue.”
alternating between March and September, accessed through the RIT Archive Collections and The Vogue Archive. I analyze and interpret the representation and construction of women’s roles, as well as the portrayal of the Second Wave Feminist Movement as depicted in American Vogue. I examine textual and photographic contents using several categories: female form and silhouette, environment, interactions with others, signifiers of the counterculture, and feminist focus. These were chosen due to their applicability to my research question and after careful observation. After analyzing these contents individually, I observe the progression of the representation and construction of women’s roles at the checkpoints of 1965, 1970, and 1974 within my content analysis study. Through my content analysis, I gained an understanding about the period of time I studied.

Each clothing item or accessory has a history as an object, as do the magazines in which they are portrayed. In order to remember the history that came before us, it is important to preserve print media both physically and digitally. By analyzing these objects as well as others, people can construct a historical narrative of a particular time and through preservation efforts, our history can remain a part of our collective memory.

III. Literature Review:

Fashion communicates messages about individuals’ identities. However, fashion can also tell a larger narrative about the time it was produced since it is related to and inherently intertwined with larger culture. On the streets and in the pages of magazines, fashions often inform the viewer of social, cultural, and political events of the time. In the following literature review, I seek to provide a detailed history of Vogue and The Vogue Archive, the Women’s
Rights Movement and Second Wave Feminist Movement, and mass media representations of fashion and feminism in the 1960s and 1970s through my analysis and interpretation of various resources. Being aware all of these aspects is crucial to my project of interpreting the representation and construction of women’s roles, as well as the portrayal of the Second Wave Feminist Movement in American *Vogue* from 1965 to 1974. The literature I read sets the foundation of my project and provides terminology that will be used throughout the interpretation and analysis portion of my project.

**A. Vogue:**

Linda M. Scott, the DP World Chair for Entrepreneurship and Innovation at Saïd Business School at University of Oxford, is interested in women’s entrepreneurship. She is also a founder of Double X Economy, a network that links women together through economic behaviors. Prior to her appointment at the University of Oxford, Scott was a professor of advertising and gender and media studies at the University of Illinois Urbana-Champaign. In her book *Fresh Lipstick: Redressing Feminism and Fashion*, Scott contends that American *Vogue* was aimed “to stipulate who and what was ‘fashionable’ in the exclusionary sense,”\(^3\) since the beginning of its production in 1892. Despite a focus on elites in the early years of the magazine, the editor and writers also frequently shared their ideas regarding women’s rights; Josephine Redding, the first editor of American *Vogue*, often utilized “the magazine’s editorial page as a feminist forum.”\(^4\) Upon acquiring *Vogue* in 1909, Condé Nast shifted the focus of the magazine to be on fashion of all types – haute couture, luxury, and ready-to-wear fashion– and aspired to

\(^3\) Scott, *Fresh Lipstick*, 128.
\(^4\) Scott, *Fresh Lipstick*, 128.
make the publication a global icon in the 20th century and beyond. Nast planned to do this by creating eye-catching covers, editorial spreads, intriguing lifestyle articles, and advertisements that would appeal to a niche market. “Nast believed that a magazine offering a select audience, perfectly suited to the needs of a particular group of advertisers, could make more money than one with an undefined audience that included ‘waste’ readership.”\(^5\) Nast’s intentions for Vogue were reflected in the cost of advertising in the magazine. For each thousand readers the magazine circulated to, the advertising rate was increased $10.\(^6\)

When Edna Woolman Chase became the editor under Nast’s management, she established Vogue as an authority figure on fashion; the magazine implicitly supported women’s right to work by hiring mostly women for their editorial staff.\(^7\) American Vogue has reflected changing styles and ideologies in fashion, as well as women’s changing social roles and the definition of womanhood on its covers, through its pages, and by the management’s actions. The magazine also serves as a record of social, cultural, and political events, as well as a barometer of social change. Over the course of its run, subject coverage within the magazine includes, but is not limited to: textiles and dress, fashion history, popular culture, photography, and graphic design.

For my content analysis, I examined Vogue at the RIT Archive Collections and through The Vogue Archive, a subscription database. The database was created through a partnership between ProQuest, Vogue, and Condé Nast, the mass media company, for students, researchers, and enthusiasts, as well as libraries.\(^8\) Through this digital database, users can examine every issue of American Vogue in an indexed, searchable, and viewable manner, including over

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\(^5\) Scott, *Fresh Lipstick*, 129.

\(^6\) Scott, *Fresh Lipstick*, 130.

\(^7\) Scott, *Fresh Lipstick*, 130.

400,000 high-resolution images.\textsuperscript{9} Keywords are assigned to all pages. Dates and time spans can be set for specific searches in \textit{The Vogue Archive}. Users can refine their searches by searching for specific photographers and marking designated fields for specific fashion items, people pictured, designers, clothing materials, or brands. The database serves as an archival collection of primary sources in digital format, an image collection, and a reference for scholars. Users can utilize \textit{The Vogue Archive} to research a plethora of themes, including how “the contents of \textit{Vogue} reflect the changing styles and culture,”\textsuperscript{10} as well as women’s roles, social tastes, and culture. I have access to this database as a student at Rochester Institute of Technology (RIT), since RIT Libraries at The Wallace Center subscribes to \textit{The Vogue Archive}. For my content analysis, I used the database to examine two issues that were not within the RIT Archive Collections, March 1967 and March 1971. I also reviewed other issues and obtained my images for content analysis through this database.

\textbf{B. History of the Women’s Rights Movement in the United States of America and Second Wave Feminism}

Dr. Estelle B. Freedman is the Edgar E. Robinson Professor in U.S. History at Stanford University, as well as a founder of the program in Feminist Studies at Stanford University and a historian of women’s history and feminist studies. In \textit{No Turning Back: The History of Feminism and the Future of Women}, Freedman contends that feminism is a social revolution occurring over

\begin{flushright}
\textsuperscript{9} ProQuest, “The Vogue Archive: About.”
\textsuperscript{10} The Vogue Archive, “History of Vogue.”
\end{flushright}
the past 200 years that “crosses continents, decades, and ideologies.”\textsuperscript{11} The term feminism has been seen as “controversial, in part because of its association with radicalism and in part because proponents themselves disagreed about the label.”\textsuperscript{12} In the United States, first-wave feminist activism in the late 1800s to the 1920s was referred to as “the woman movement” and was reflective solely of gender equality and the right to vote; whereas, during Second Wave Feminist Movement in the 1960s to late 1970s, the term feminism referred to equal rights and women’s liberation.\textsuperscript{13} Freedman proves women endure inequality internationally through her case studies about social justice and empowerment. I agreed with her theory that feminism blurred the lines between the personal and political, since equality ideally should exist in all areas of peoples’ lives. Traditionally, feminists are individuals who advocate for women to be represented and treated equally in every aspect – politically, economically, and socially. In a feminist society, gender is not a barrier for achieving any opportunities and individuals are not discriminated against or treated differently as a result of gender identity. Freedman assesses that feminism has become the umbrella term for women’s rights, women’s liberation, the women’s movement, and other related terms.

Although concern about gender discrimination had been stirring in women throughout the United States prior to the 1960s, it became quite explicit after Betty Friedan’s \textit{The Feminine Mystique} was published in 1963. A feminist, activist, and reporter, Betty Friedan discusses topics such as societal values in the 1950s and 1960s in \textit{The Feminine Mystique}. Friedan previously had researched how magazines represented and constructed women’s roles post World War I and post World War II, noting that women were portrayed as more confident and self-reliant post

\textsuperscript{11} Estelle B. Freedman, \textit{No Turning Back: The History of Feminism and the Future of Women} (New York: Random House, 2002), 1. Feminism is the ideology that all genders are of equal worth and should be treated as such in social and political spheres.\\textsuperscript{12} Freedman, \textit{No Turning Back}, 3.\\textsuperscript{13} Freedman, \textit{No Turning Back}, 4.
World War I, and as homemakers and housewives post World War II. With her prior knowledge, Friedan argues in *The Feminine Mystique* that women were constantly portrayed and discussed through men’s terminology and gaze. She envisioned a future where both men and women could be in equal positions to define who they are and how they should be seen in any context. I admire Freidan’s extensive advocacy for women’s equality through her identification of, and action plans for, the issues of this turbulent time period. From reading her book, I can ascertain that *The Feminine Mystique* instilled a sense of presence for the movement, communicated the problems women faced during this time period, and identified idealized roles of womanhood. I learned about key issues of the movement, such as family leave, health insurance, welfare reforms, sexual discrimination and harassment, women at home, and women in the workforce from Freidan’s book. Her analysis of women’s portrayal post World War I and II informed me that progress in representation and construction of women’s roles is not necessarily linear, as her findings proved through regression at the end of her study. Freidan’s book spurred the Second Wave Feminist Movement, since she brought women’s desire for equality in both political and personal spheres, as well as in the job market and homes, to light. Friedan argued that advertisers and magazines utilized sexualization of women and poorly represented and constructed women’s roles to sell their respective products and ideologies. Her insistence on magazine’s deployment of this encouraged me to examine sexualization as an aspect within my coding category of female form and silhouette, interactions with others, and feminist focus. Though I concur that advertisers utilized this within my content analysis of *Vogue*, I insist that the management and editorial staff did not use it overtly within their lifestyle articles or editorial spreads as my evidence shows this. However, I concede that parts of analyzed textual and photographic content could be examined through this lens.
Later defined as the Second Wave Feminist Movement, the 1960s through the late 1970s was a tumultuous and revolutionary period for women’s rights. As observed by Freedman and Friedan, the movement focused on liberating women from being treated unequally. Gail Collins, a New York Times columnist, reports on the progress of women during and after the Second Wave Feminist Movement in her book, *When Everything Changed: The Amazing Journey of Women from 1960 to Present*. Prior to the 1960s and during the early 1960s, women had limited options in the workforce, were not seen as individuals when married as evidenced by the erasure of their birth names, and being treated in infantilizing ways by males who assumed protector roles in their lives.\(^{14}\) Even if women were in the workforce, housework was to be their assumed responsibility.\(^{15}\) While upper-class women in the workforce were afforded the opportunity to leave their job upon having children, middle-class and lower-class women had to balance housework, a career, and childcare.\(^{16}\) While some women had exposure to unconventional paths in life prior to the Second Wave Feminist movement, most women faced limited opportunities and choices regarding their futures in 1960. When Friedan emphasized the ideals of the movement and social and political unrest became prevalent in society, many women began to evaluate their lives and opportunities and aspired to have equal rights.

Over the course of the 1960s and 1970s, the Second Wave Feminist Movement expanded its focus to include reproductive rights and the health of women, body image and beauty, family, the workplace, and legal inequalities. As the movement went on, individuals and groups expanded their focuses to promote the independence of and equality of all people. Events such as the Civil Rights Movement and anti-war protests, which promoted ideas of democracy and free

choice, all contributed to the revival of women’s politics and the rise of second-wave feminism. Collins details the formation of various women’s organizations that fought for individual aspects within the scope of second-wave feminism. An example of such an organization was the National Organization for Women (NOW). Friedan and other feminists created NOW to protect women in the workforce and fight for legal aid for women who faced discrimination in the workplace.\(^{17}\) NOW, a Congressional lobbying group, helped women against the Equal Employment Opportunity Commission’s dismissal of enforcing the protection of women in the workforce\(^{18}\) To avoid being treated unfairly, numerous feminists and feminist organizations wanted a constitutional amendment, called the Equal Rights Amendment (ERA), passed, which would ensure the equal treatment of all sexes by state governments and federal governments.\(^{19}\) Originally written during the first wave of the feminist movement, the ERA passed both houses of the United States Congress in 1972 with two-thirds majority in each.\(^{20}\) It needed three-fourths of state legislatures, or 38 out of 50 states, to ratify the amendment by 1982; it fell 3 states short of ratification due to the rise of a conservative backlash.\(^{21}\) Though the ERA did not pass, I learned from Collins’ book and Friedan’s added epilogue that many laws regarding women and equal rights were passed and societal views of the roles of womanhood and opportunities available to them drastically improved over the course of the Second Wave Feminist Movement.

As a result of personal topics becoming politicized during the Second Wave Feminist Movement, ongoing debates were prompted in the mass media and at home about previously taboo topics, such as women’s reproductive rights, premarital sex, beauty, body image, and women in the workforce. While birth control was widely available in the 1950s, it became

\(^{17}\) Collins, *When Everything Changed*, 165-168.
\(^{19}\) Friedan, *The Feminine Mystique*, 473.
popularized in the early 1960s with the availability of the Pill, which sparked the Sexual Revolution. Marketers noted this and integrated sex and sexual objectification into advertisements in the mass media to sell their products and ideology. Susan Douglas, a professor of Media and American Studies at Hampshire College, assesses how the mass media has affected young women who have grown up in the culture it creates. She asserts that print media also embraced the Sexual Revolution, as it “was one of the biggest stories... [and] helped sell magazines – even newsmagazines.”

C. Mass Media Representation of Fashion and Feminism

Clothing can also be a way for people to express themselves through styles, colors, textiles, and brands. It allows people to express their personal ideologies, communicate their economic and social standing to others, and change others’ view of them. Elizabeth Wilson, a social activist, began her writing career during the fervor for women’s liberation in the 1970s. Wilson delves into aesthetics, culture, and modernity in her publications as well as during her various visiting lectureship, professorships, and in her position of Emeritus Professor of Cultural Studies at the London Metropolitan University. As she asserts in *Adorned in Dreams: Fashion and Modernity*, “dress and adornment play symbolic, communicative, and aesthetic roles” and fashion refers to the changing of styles in dress. Fashion is often reactionary to previous styles and social expectations; it can be a sign of changing morals, aspirations, and ideals within a society. Styles of fashion that are current do not have to be in accordance with other existing

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styles of the time. The embrace of certain styles of fashion and dress can be “used as an indicator of social conformity, and paradoxically, also individualized to the wearer’s taste and personality.”^24 Wilson argues that both individuals and groups use fashionable clothing to make cultural and political statements and to assert or challenge authority.

Fashions and trends of hairstyle and makeup drastically changed during the 1960s and 1970s. Women’s limitations were reflected in their self-expression. As Collins asserts, “through most of American history, women’s clothing seemed to have been designed to make it difficult to move, let alone get any work done.”^25 Fashions and trends in hairstyles and makeup reflected women’s occupations and societal class. Pants were only acceptable for recreational activities and dress codes prohibited women from wearing certain articles of clothing.^26 Collins posits that women of varying occupations and societal classes fought to wear particular clothing items that distinguished them from women in other occupations.^27 Women also expressed themselves through hairstyles, such as the bouffant, beehive, and long straight, since it was affordable to change hairstyles and previously taboo for women to express themselves in such a counterculture way. I was inspired to assess the silhouette of clothing on females, signifiers of the counterculture, and various fashions in my content analysis by Collins’ claims about the silhouette of clothing being restrictive as well as clothing and hairstyles being used to distinguish women of varying occupations and to express themselves.

Betty Luther Hillman, a history teacher at Phillips Exeter Academy, has published numerous scholarly articles and books regarding 20th century American and women studies, LGBT history, gender, and sexuality studies. As she asserts in *Dressing for the Culture Wars:*

Style and Politics of Self-Presentation in the 1960s and 1970s, the fashion trends popularized in the 1960s and 1970s reflected changes in roles and societal values for all genders. The popularization of modern or “Mod” styles and unisex fashions inspired women to wear pants and wear shorter hair and men to wear colorful ensembles referred to as peacock fashions and longer hair.28 Ernestine Carter, a museum curator for New York’s Museum of Modern Art as well as a fashion journalist for Harpers Bazaar and The Sunday Times, creates a comprehensive examination of fashions from 1900 to 1975 in her book, 20th Century Fashion: A Scrapbook – 1900 to Today. In regards to the 1960s, Carter asserts that designers did not produce distinctive fashions of the decade until 1965, and that the social and cultural movements of the time were reflected in various fashion trends, such as globally inspired, bohemian styled with fringes and floral patterns, and graphic pop art inspired clothing.29 Carter also claims that for women the mini skirt “became the outward and visible sign of the generation gap which was yawning in morals and manners as well as clothes.”30 Designers took note of debates occurring about who could wear this style and sought to democratize the mini skirt by creating tights, which helped bridge the generational gap between wearers of this trend.31 Skirts were not the only articles of clothing that shrunk during this time; bras and underwear were created to be smaller, to shape the silhouette less, and to allow women more freedom and comfort.32 Wilson contends that hair was straight and makeup was graphic when the Mod movement influenced society and that hair was curly and long and makeup was naturalistic when society grasped the hippie movement.33

28 Betty Luther Hillman, Dressing for the Culture Wars: Style and the Politics of Self-Presentation in the 1960s and 1970s (Lincoln, NE: University of Nebraska Press, 2015), 22-29.
30 Carter, 20th Century Fashion, 75.
31 Carter, 20th Century Fashion, 75.
32 Carter, 20th Century Fashion, 75.
33 Wilson, Adorned in Dreams, 192.
regards to the 1970s, Carter asserts that globally inspired fashions maintained popularity in the United States, similar to the decade before, due to mass media representations on television and movies.\textsuperscript{34} Skirts were lengthened again to be mid-length or “midi” and this was due to conservative backlash against mini-skirts.\textsuperscript{35} However, women embraced pants rather than skirts, due to conflicting messages about the implications of wearing either in the mass media and designers’ lack of consistency with hemlines.\textsuperscript{36} Carter’s comprehensive fashion history of the 1960s and 1970s and Wilson’s analysis of oppositional dress allowed me to have a thorough understanding of the creation and evolution of key trends during this time and how they were related to social movements.

Feminism became inextricably linked to fashion since personal matters were made political through depictions of self-expression. As Hillman asserts, individuals and various movements politicized self-presentation and were representative of the social changes that occurred in 1960s and 1970s. Hillman contends that women challenged their idealized roles by wearing pants, bell-bottoms, and mini-skirts, which allowed more freedom from restrictive movement and allowed younger generations to distinguish them from older generations.\textsuperscript{37} Clothing articles such as these and others “exacerbated…concerns about traditional norms of womanhood”\textsuperscript{38} and the acceptance of female sexuality in the 1960s and the beginning of the Second Wave Feminist Movement was reflected in miniskirts.\textsuperscript{39} Women wore mini-skirts and pants for their own-self expression and comfort and the arguments that ensued about women

\textsuperscript{34} Carter, 20\textsuperscript{th} Century Fashion, 93.  
\textsuperscript{35} Carter, 20\textsuperscript{th} Century Fashion, 93.  
\textsuperscript{36} Carter, 20\textsuperscript{th} Century Fashion, 93.  
\textsuperscript{37} Hillman, Dressing for the Culture Wars, 14-21.  
\textsuperscript{38} Hillman, Dressing for the Culture Wars, 18.  
\textsuperscript{39} Hillman, Dressing for the Culture Wars, 16-18.
being able to make their own choices reflected this.\textsuperscript{40} Luther Hillman claimed that even \textit{Vogue} and other magazines took a stance “that pants could be feminine as long as women paid attention to other aspects of their appearance, such as hairstyles and makeup.”\textsuperscript{41} Luther Hillman’s book was a key source for creating my research question and content analysis coding categories. She inspired me to narrow down the parameters I studied in my content analysis scope to a 10-year span that was reflective of both the 1960s and 1970s. Her work also influenced me to examine ties between feminism and fashion, as well as to analyze my content under the coding categories of signifiers of counterculture and feminist focus.

Fashion magazines served, and continue to serve, as one of the cultural institutions that help women shape their definition of womanhood and the social roles appropriate to this definition. How women were represented within fashion magazines, such as American \textit{Vogue}, and in other mass media, became a point of debate during the second wave of the Women’s Rights Movement in the United States. Douglas contends that American women from the 1960s to the 1990s were confronted with “contradictions because much of the media imagery we grew up with was itself filled with mixed message about what women should and should not do, what women could and could not be.”\textsuperscript{42} Interestingly enough, mass media serves as both an agent and adversary of feminism through the stories it portrays, the photographs it shows, and subliminal and overt messaging through advertisements.

While advertisements in magazines are placed strategically to promote products, they are designed to communicate underlying messages regarding identity, roles, and aspirations. Both women and men are shown in various poses and environments to portray such messages. Men

\textsuperscript{40} Hillman, \textit{Dressing for the Culture Wars}, 21.
\textsuperscript{41} Hillman, \textit{Dressing for the Culture Wars}, 20.
are often shown as strong and superior within advertisements, while women and their social roles are often depicted as submissive, inferior, or as objects. This statement rings true during the 1960s and 1970s as well as in the present, though advertisers are beginning to portray males and females in an equal manner. In her ground-breaking documentary, *Killing Us Softly: Advertising’s Image of Women*, Jean Kilbourne states that “Ads sell more than products – they sell concepts of love, and sexuality, of success, and, perhaps most important, of normalcy.”\(^{43}\) Kilbourne, a pioneer in studying the links between public health and advertising, promotes media literacy to the masses and encourages individuals to become aware of what they were truly being marketed with each product and advertisement. Products are advertised to influence consumers into buying them and the advertisements within fashion magazines include designer clothing and luxurious beauty products, as well as the ideologies behind them. Women’s bodies are often depicted as objects through the textual or photographic information that can be ascertained through advertisements. Advertisements tend to focus on one area of a woman’s body, which dehumanizes the subject to the audience, and show women as inferior or sex symbols.\(^{44}\) When women see other members of their gender depicted as such in magazines, they learn to objectify themselves in a similar manner and advertisers play on this by selling products that enhance women’s forms or faces, which implies that women are not beautiful without these products.\(^{45}\) My project has been inspired tremendously by Jean Kilbourne’s insight on the representation and construction of women’s roles in the mass media. Through my examination of her documentary, as well as the repeating themes in the issues of American *Vogue* and literary research, I created

\(^{43}\) Jean Kilbourne, 1979. *Killing Us Softly: Advertising’s Image of Women*, directed by Margaret Lazarus and Renner Wunderlich, Massachusetts: Cambridge Documentary Films, DVD.


coding category parameters to analyze the editorial photography shoots, articles, and advertisements I looked at.

Comprised of chapters from various sociologists and edited by Valerie Malhotra Bentz and Philip E.F. Mayes, the authors of *Women’s Power and Roles as Portrayed in Visual Images of Women in the Arts and Mass Media* assert that how women are depicted in the media influence how they see themselves and others’ perceptions of them. Each author has a case study. This book informed me about how to critique visual imagery and the various methods to examine visual relationships, such as symbolic and structural theory, relational and formal, linguistics, interpretive, and phenomenological. In Chapter Two “A Visual Essay on Women in Vogue, 1940-1990,” authors Mary White Stewart and Tamera Bryant analyze *Vogue* magazine from 1940 to 1990 by looking at 200 advertisement images and examining changing roles of womanhood. Stewart and Bryant examine *Vogue* through the following categories: women alone, women together, women and work, women and men, women and sexuality, and women in violence. I came across this book well after the formulation of my project and coding categories. While some of what it is examined overlaps my focus, I have a narrower time frame and look at different categories. I also examine editorial photography shoots and lifestyle articles in addition to advertisements, as well as how visual imagery reflects upon the Second Wave Feminist Movement.

**IV. Personal Case Study: American Vogue at the RIT Archive Collections and The Vogue Archive**

The Rochester Institute of Technology (RIT) Archive Collections in The Wallace Center at RIT serves as a repository for RIT’s valuable history, which dates back to 1829. It houses four
collections: the RIT Archives, the RIT/NTID Deaf Studies Archive, the RIT Art Collection, and the RIT Special Collections. The RIT Archive Collections houses rare books and magazines from disciplines taught at the university, including those in the College of Imaging Arts & Sciences. In particular, among photography students, graphic design students, researchers, and scholars who visit the premises, there was interest in acquiring works by distinguished editorial designers, such as Alexy Brodovitch and others in the industry. Barbara Polowy, RIT’s Fine Arts and Photography Librarian from 1982 to 1996, acquired collections that fit these needs in 1990, which included, but are not limited to: Harper’s Bazaar, Seventeen, Charm, and American Vogue. The collection of American Vogue magazines ranges in date from the early 1930s to 1980. For my project, I decided to examine American Vogue due to its iconic nature and broad scope. I reviewed issues of American Vogue both at the RIT Archive Collections and through The Vogue Archive, which I have access to through The Wallace Center at RIT. The Vogue Archive is a digital archive of advertisements, photographs, and articles of American Vogue from 1892 to present. Personally, I chose American Vogue for my project because I have been a long time reader of the magazine. I also was drawn to the easy accessibility of high-end designer fashions, editorial design, and feature articles about events of social, cultural, and political significance.

When I began this project, I planned to look at the portrayal of women’s fashions in different mediums of display, such as in magazines, museums, and film, as well as how these fashions were connected to the occurrence of certain historical events during the time in which they were created. While the former part of my original proposal has changed, the latter has evolved into being a part of my project. I intended to look at fashions over the course of 60 years, from the 1920s to 1980s. I had to redefine my parameters so it would be feasible to fit my
project into a span of five months. Yet, my current project emanated from this larger scope. Because of my parents’ stories and experiences, I have always been interested in the social, cultural, and political events of the 1960s and 1970s. I chose to study historical events and their relation to fashion within this period. Upon researching historical events during this era, I came across the Second Wave Feminist Movement and I formulated an idea that would merge all areas of my interests. What if I looked at the portrayal and construction of women’s idealized roles in light of the Second Wave Feminist Movement as shown in the pages of American Vogue?

Upon deciding on my initial parameters, I continued to tailor my process by shortening my time span to focus on 1965 to 1974, limiting the number of issues I examined per year from 4 to 1, and choosing what I would evaluate within each issue – a lifestyle article, an advertisement, and an editorial photography shoot. I examined one issue per year between 1965-1974, totaling ten issues overall, and I alternated between March and September in the odd year and even years respectively. I chose to examine March issues since it is in the beginning of spring and often as magazines are reflective of spring and summer fashion trends, from my experience. I examined September issues because the month is iconic in fashion as magazines reflect fall and winter fashion trends. Vogue became a monthly publication in 1973. Since this change falls within the parameters of my project, I examined the first issue released each month. I examined every issue except for March 1967 and March 1971 at the RIT Archive Collections. These two issues were not within the archive’s holdings. However, each issue was examined in a digital format via The Vogue Archive for review.

To examine how the magazine portrayed the Second Wave Feminist Movement and the construction and representation of women’s roles, I created a process to help analyze images within the lens of my project. I documented one lifestyle article, one editorial photography shoot,
and one advertisement per yearly issue I examined, totaling thirty images overall. I chose all the lifestyle articles, advertisements, and editorial photographs for my content analysis during my sessions at the RIT Archive Collections except for the aforementioned issues that I fully examined via The Vogue Archive. I populated a Microsoft Excel sheet with this content, creating one sheet per year containing various categories of coding, which is discussed below. While I reference specific images from my methodological analysis within this paper, the entirety of my methodological analysis can be viewed in Appendix A in the format of a Microsoft Excel document and online on a WordPress site listed in Appendix B. Full size images of the photographs analyzed in this text and the overall content analysis can be examined in Appendix C and D respectively. For my methodological analysis, I chose to use both descriptive and interpretive analysis of photographic and textual content, rather than quantitative analysis. I chose descriptive and interpretive analysis to offer insight on how each represented and constructed women’s roles and the Second Wave Feminist Movement through what was shown and communicated through it. I assessed the relationship between the text and images in the lifestyle articles, editorial photography shoots, and advertisements within each issue that I examined. For lifestyle articles with multiple pages, I analyzed content of all pages, but included the page that was most representative of the article’s tone and focus. In each issue, I looked for the existence, rather than the frequency, of key indicators of the following coding categories I created: female form and silhouette, environment, interactions with other figures, signifiers of the counterculture, and feminist focus. Each categorical term serves to be representative of larger concepts. All categories were chosen due to their applicability to my research question and after careful observation of the Vogue issues I examined. The category of female form and silhouette alludes to a woman’s pose in photographic content, the shape of her body, the shape created by
what she is wearing, and how her body is discussed or featured. The category of environment refers to the surroundings and conditions a woman is shown in through text or the background of photographs or advertisements. The category of interactions with other figures alludes to who else is shown in the photograph or described in text, and how a woman is shown interacting with them. The category of signifiers of the counterculture refer to noteworthy changes in ideology of the definition of womanhood, the social roles appropriate to this definition, and the cultural, social, and political events of the time. Signifiers include mentions or inferences of youth, innocence, and sexual appeal, as well as changes in fashionable styles, such as ethnic patterning in clothing, long loose hair, bell bottoms, and so on, in textual and photographic content. The category of feminist focus alludes to equal rights, women’s liberation, empowerment, and individualism.

While I examined multiple editorial photography shoots, lifestyle articles, and advertisements in the ten issues of American Vogue I analyzed, I ultimately decided to populate content in my methodological analysis from the one editorial photography shoot, lifestyle article, and article in each issue that was the most indicative of my coding categories and provided the best example or repeat instances of particular messaging in the issue at hand. I chose the examples that were the most provocative or jarring in my opinion. For the interpretation and analysis portion of this project as written about below, I used a similar methodology in my selection of photographic and textual content. I selected to write about the most significant example of each coding category to delve into for explaining the process of my project. I reflected on one image that was most indicative of the corresponding coding categories. I also decided to compare and contrast content from all categories and each type of photographic or textual information assessed in the issues of March 1965, September 1970, and September 1974.
I selected the beginning, middle, and end of my project’s scope to investigate a potential change or significant shift in how American *Vogue* represented and constructed women’s roles and how it portrayed these in light of the Second Wave Feminist Movement.

**V. Interpretation and Analysis**

**A. Methodological Categorizations of Images and Text**

As previously mentioned, for my case study I looked at *Vogue* through an interpretive analysis that focused on categories. I assessed the relationship between the text and images in articles, advertisements, and editorial photography shoots, as well as what was shown on that particular page. Using this analysis, I interpreted the representation and construction of women’s roles as well as the portrayal of the Second Wave Feminist Movement as depicted in American *Vogue*. Irrelevant or unrelated photographic or textual information on the same page or partially present from the opposite page were noted primarily in the conclusions and observations column of my content analysis. Some are mentioned in other category columns if they related specifically to that categorization. Rather than discussing all 30 images, I discuss the most significant examples of each category and the beginning, middle, and endpoints within the content analysis. The categories of female form and silhouette, interactions with others, and feminist focus have both positive and negative examples, whereas categories of environment and signifiers of the counterculture only have a neutral example due to the nature of the categories. I analyze the progression of my study from the beginning (1965), middle (1970), and end (1974), assessing interpreted changes at each point and the implications of my observations.
B. Content Analysis

![Image](image.png)


I found one significant negative example and one positive example of the category female form and silhouette within my content analysis. Figure 1 portrays the negative example of this categorization. Figure 1 is an advertisement for Rexall’s nail polish that is in the March 1, 1967, issue of *Vogue* on page 127. The woman pictured has been dismembered in this advertisement to only portray her face, her hand on her exposed shoulder, and her head tilting back. It appears that she is nude and she is erotically gazing at the viewer. Her mouth is open in a way that is suggestive of sexual provocativeness and sexual pleasure. Her hand is brushing a lion’s paw to depict that she has tamed it, which is meant to be symbolic of a woman’s role to tame males and take care of them. Her hand is placed this way as well to show off her nail polish. She is gazing at the viewer and her pose and the text imply that the use of this product will help her capture a male. No silhouette is shown since clothes are not present in advertisement. Overall, this woman is depicted negatively and in a sexually objectifying way,
implying that women can only attract men through physical means or enhancements to their natural form or look.


Figure 2 portrays the positive example of the female form and silhouette category. Figure 2 is an editorial photograph from the editorial spread "Fashion: The New York Collections" in the September 1, 1968, issue of *Vogue* on page 337. A woman is pictured kneeling and holding her hands above her head. Aspects of her form, such as her breasts and navel, are elongated and emphasized by her pose, as well as the silhouette of her clothing. For example, her skirt closely hugs her hips and the cut of her upper garment emphasizes her midriff. She is looking directly at the viewer without the sexual provocative gaze of the previous image. At this time, a straightforward gaze is often reserved for males in power. Her unshaven armpits, long hair, outfit, and exposed breasts are reflective of both the hippie movement and the feminist movement. Though this photograph could be perceived in a sexual nature, it is more reflective of counterculture and feminist movements due to the elements presented. It is representative of empowerment, individualism, and women's liberation. It is a positive portrayal of the female form.
I found one significant neutral example of the category of environment within my content analysis. Figure 3 is the lifestyle article “Women in Rock: 'Don't Sing Me No Songs 'bout Bad Women!'” by J. Marks in the March 1, 1971, issue of *Vogue* on page 111. The male author delves into the depiction of women within writing and rock songs. He states that women are often discussed as secondary to men in writing, even when they are the lead character in the story being told. J. Marks says that women are often portrayed in an environment through a lens of chauvinism and patriarchy. Such portrayal constructs and reinforces the ideas that women should be subservient to men or are sexual objects to, and lesser than, men. He observes that in rock songs women are described as sex objects, seductive, and held to a double standard that does not apply to their male counterparts. This article is positive in regards to the portrayal and construction of women’s roles since the author challenges these representations of women, as they are detrimental to society. He calls for equality in representation and a more feminist-positive focus.
I found one significant negative example and one positive example of the category interactions with others within my content analysis. Figure 4 portrays the negative example of this categorization and it is an advertisement for Hanes Hosiery, Inc., that is in the September 1, 1966, issue of *Vogue* on page 111. The text of this advertisement states “Your husband is up for his big promotion. You’re meeting his boss for the very first time. His wife is the former Duchess of Helbe. If you’ve never worn Hanes, you’d better start now.” This implies that a woman is an accessory to a man and she must wear this product to be seen as a worthy partner. This advertisement depicts a woman’s role to be subservient and passive, and suggests how to converse with others to seem appealing. It also suggests that women should care about their physical appearances and get by on their looks rather than merit. This example negatively portrays and constructs women’s interactions with others, as well as the traditional roles that women were encouraged to take in their lives.

Figure 5 portrays the positive example of the interactions with others category. Figure 5 is a lifestyle article “Vogue’s Eye View: A Pretty Way to Dress for Evening” by an unnamed author in the March 1, 1969, issue of Vogue on page 123. Candice Bergen is alone, but is interacting with viewers through direct eye contact in the photograph with this article. This direct gaze is often reserved for males in power. The text also implies that Bergen is confident and comfortable in her clothes. It also implies that women wear versatile outfits to enjoy themselves, be comfortable, and enchant others. Bergen’s medallion necklace and ankle bracelets are indicative of the counterculture. The text of the article and the photograph associated with it depict the changing role of women by suggesting women have autonomy in the clothes they wear and their lives. This example positively portrays women’s interactions with others as well as the traditional role of womanhood females were encouraged to take in their lives.

I found one significant neutral example of the category of signifiers of the counterculture within my content analysis. Figure 6 is an editorial photograph from the spread “Fashion: Marvelous New Ways to Dress for Spring” in the March 1, 1969, issue of Vogue on page 130. The female model shown is wearing a free-flowing dress that reflects hippie culture in its
silhouette, bright colors, and pop art design. Her hair is lifted at the crown in a bouffant manner, which portrays a previously popular style. However, the rest of her hair is long and loose, which reflects the hippie movement and changing trends. The environment in this editorial photograph depicts a room of mirrors and partial and full images of the model reflected in them. The environment and this photograph look psychedelic as a result, which illustrates the impact of the hippie movement on popular culture.
I found one significant negative example and one positive example of the category feminist focus within my content analysis. Figure 7 portrays the negative example of this category; it is an advertisement for Virginia Slims, a cigarette company, in the March 1, 1973, issue of *Vogue* on page 73. Two women are shown in this advertisement in opposing photographs. The woman in the primary photograph is shown actively and playfully posing. This photograph was taken in 1973. She is holding a cigarette and wearing a childlike ensemble that is form fitting and emphasizes her female form. The woman in the secondary photograph is shown passively posing on her doorstep in the early 1900s, given her attire. The text associated with the secondary photograph implies that this woman’s husband is throwing her out of the house for smoking. The slogan for Virginia Slims “You’ve come a long way, baby” is aimed at feminists and overtly references women’s strides in liberation. Yet the slogan and advertisement contradict this message, since both portray the past and present oppression of women, infantilizing and degrading them. As evidenced by this advertisement, Virginia Slim cigarettes were marketed towards younger women and advertised in a gendered way that sends mixed messages about women’s liberation and equal rights. The marketing department for Virginia Slims coopted aspects of the women’s movement to sell cigarettes. This example negatively portrays women and constructs the idea that even the cigarette they choose to smoke should be attractive to males.

Figure 8 portrays the positive example of the feminist focus category. Figure 8 is an photograph from the editorial spread “The New York Collections: Easy, Racy, All of the Tone – The Essences of Fashion for Day” in the September 1, 1972, issue of *Vogue* on page 257. A woman is actively posing in the driver’s seat of a car in an empowered manner. She is positioning herself so that she can stand and is interacting with the viewer through direct eye
contact that is often reserved for males. She is wearing menswear-inspired clothing that is luxurious, as evidenced by her fur jacket. Menswear-inspired clothing was popularized by the unisex clothing trend of the 1970s. This woman’s outfit suggests versatility, luxury, and possible workforce involvement. By driving herself in this editorial, it is implied that the woman pictured has control over her life, choices, and freedom. This example positively portrays and constructs women’s roles, equal rights, and women’s liberation.

To assess change over the progression of time, I analyzed each editorial photography shoot, lifestyle article, and article in my content analysis from years reflective of the beginning, middle, and end of my study. I examined textual and photographic content from 1965, 1970, and 1974. I assessed each image individually and as a group within the year examined. Figures 9, 10, and 11 are from the March 1, 1965, issue of Vogue. Figures 12, 13, and 14 are from the September 1, 1970, issue of Vogue. Figures 15, 16, and 17 are from the September 1, 1974, issue of Vogue. I then assessed and reflected upon my findings from the beginning, middle, and end points of my study and the collective implications of my observations.
Figure 9 is the lifestyle article “Youth Is Not an Age,” by Heather Ross Miller in the March 1, 1965, issue of Vogue on page 84. Miller discusses all genders as having the right to youth since it is a state of mind rather than a specific age range. However, despite this focus, she mentions that women and men are only young if they show little physical erosion in the form of wrinkles. The editor of Vogue even refers to the author as having older features. Miller discusses women in a variety of environments and reflects that they should have equal opportunities as their male counterparts. Miller’s interactions with her husband and other women are discussed. Signifiers of the counterculture include the author depicting women as equals, asserting that youth is not dependent on age or look, and mentioning President John F. Kennedy’s assassination and Civil Rights Workers murders in Philadelphia, Mississippi. In regard to a feminist focus, there are mixed messages about intended empowerment since the author often refers to people with subject and object pronouns of “he” and “him” respectively. The editor also dismisses Miller’s book and characterizes her solely in the traditional roles she takes on as a wife and mother. Miller asserts that women and men both have equal opportunities and the ability to make choices for themselves that previous generations would forfeit to their parents. This
example positively portrays equal rights and women’s liberation, but negatively constructs women’s roles. As a result, it is a mixed representation.


Figure 10 is an advertisement for Hanes Hosiery, Inc. in the March 1, 1965, issue of *Vogue* on page 25. A female form is dismembered to depict her legs solely and she is shown in a defensive pose. Her legs are shown against a black backdrop in a studio wearing boxing gloves. While the message on this advertisement “carry a defense weapon when you wear them” implies that an empowered woman can take care of herself, it strongly indicates that women are sexual objects for men, since they will have to ward off unwanted sexual advances and possible sexual assault as a result of the tights and clothes she chose to wear. This example negatively portrays equal rights and a feminist focus. It also negatively constructs women’s roles.

Figure 11 is an editorial photograph from the editorial spread “Fashion: Art Nouveau Flowering again in America” in the March 1, 1965, issue of *Vogue* on page 123. Two women are wearing free-flowing and graphic pop art dresses that are reflective of the hippie and mod movements respectively due to their silhouettes and designs. Both women are in passive poses, with the woman on the right leaning on and holding the arm of the other woman pictured.
regards to feminist focus, they are both looking at the viewer in an aggressive and direct manner often reserved for males, while they stand in front of a stained glass window. The foreground is blurred so the viewer focuses on the women pictured rather than the environment. The women's poses within this editorial are suggestive of a close friendship or intimate relations. Signifiers of the counterculture include the beehive inspired hairdos and graphic makeup that represent changing fashion and styles and reflect the mod movement. This editorial photograph positively represents and constructs roles of womanhood, empowerment, women’s liberation, and individualism through its depiction of form, counterculture, and interactions with others.

Figure 12 is a lifestyle article “Who’s So Liberated? Why?” by Sally Beauman in the September 1, 1970, issue of Vogue on page 216. The author discusses the struggles of being a feminist fighting for women’s liberation in a patriarchal society and the goals and issues of the Second Wave Feminist Movement. Silhouette is not discussed within this article. Beauman and her friend, Molly, discuss female form, when Molly states that Sally should be making use of her natural faculties of a breast and womb to have children. In regard to environment, Beauman is meeting with her friend in the East Village of New York City, but describes various other
situations she has experienced as a feminist. While interacting with her friend, Molly mentions that Sally should tame and take care of a man, as well have children to make her less stressed. Sally stuck up for her feminist beliefs in this scenario as well as others who challenged her life choices that strayed from traditional roles. She argued in favor of women entering the workforce, using contraception such as the pill, and making decisions regarding their lives and bodies.

Despite being a feminist, the author critiques and challenges current feminist groups’ focus, as they alienate some individuals, are too progressive and radical, or solely focuses on one aspect rather than all. She rates certain famous women on a femininity and feminist quotient and delves into contemporary issues. This article exposes and challenges *Vogue* readers to question key aspects, issues, and individuals in the Second Wave Feminist Movement. This lifestyle article positively represents and constructs roles of womanhood, empowerment, women’s liberation, and equal rights through the author’s interviews, personal experiences, and examination of the current movement.
Figure 13 is an advertisement for Cupid’s Quiver, a product of Tawn Limited in the September 1, 1970, issue of *Vogue* on page 274. The woman in this photograph is posing nude, actively brushing her hands through her hair. Cattail weeds in the surrounding field accentuate her form by juxtaposing vertical cattails with several jutting horizontally across her lower half. She is alone in a field, interacting with no one. However, the text for this product implies that the four different scents of Cupid’s Quiver Douche will make intimate interactions less embarrassing and offensive to others. Her long and loose hair and her graphic eye makeup are reflective of the hippie movement and the mod movement respectively. This advertisement mentions signifiers of the counterculture, such as the miniskirt, the bikini, and the Pill. It alludes to counterculture change and present day changes in 1970, advertising the product to the liberated woman of the 1970s who is free from past taboos. While the implications of advertising douching sprays is directed at the patriarchal idea that women’s natural body odors smell bad, the overall message of this advertisement implies sexual freedom and empowerment through the use of this product, its name, and the corresponding photo and text. It positively represents and constructs roles of womanhood, empowerment, women’s liberation, and sexuality.
Figure 14 is a photograph from the editorial spread “Fashion: The New York Collections: American Fashion” in the September 1, 1970, issue of Vogue on page 330. Two women are wearing free-flowing, intricately patterned, and Native American-inspired dresses that cover their bodies and both are actively posed in mid-kneel positions. The woman on the left is looking passively to the side and holding her braid, while the woman on the right directly looks at the viewer. Part of the latter’s body had been removed for text inlay. Both are posed in a studio environment. This editorial spread expands onto the adjacent page and as a result, a hand from a woman in the other spread rests on one of other woman’s legs. The woman on the right is interacting with the viewer through direct eye contact. Signifiers of the counterculture include lipgloss, the dresses, boots, and choice of models. The lipgloss is symbolic of youth culture and the intricate patterns, colors, and silhouette of the dresses the models are wearing that are inspired by Native American-culture and symbolic of hippie culture. The boots are representative of a popular fashion during the Mod culture. A black female is one of the models photographed for this editorial. This signifies positive changing attitudes in the United States after the Civil
Rights Movement. Both women pose in an empowered way and the one on the right is looking at the viewer in a direct way, often reserved for males.

While this editorial portrays positive indicators of empowerment, individualism, and expanded women’s roles, it must be noted that this theme in the editorial spread is highly inappropriate as it is an example of cultural appropriation. The text implies that the women pictured are the designer Giorgio di Sant’Angelo’s “four little Indians,” which promotes ideas of ownership, and that these clothes can be worn everywhere, though they appear costume like. This editorial serves as an example of cultural appropriation since Giorgio di Sant’Angelo is adopting and profiting off elements and stereotypes of Native American cultures that he is not a member of. The models are wearing their hair in braids, war-inspired makeup, and coopted prints of Native American cultures on their dresses. It is not apparent that the designer, either of the models, or any consultants to this editorial are of Native American ancestry and thus, the editorial spread perpetuates stereotypes and is culturally insensitive.


Figure 15 is an advertisement for Hanes Hosiery, Inc.’s sheer hosiery in the September 1, 1974, issue of Vogue on page 207. Two women and two men are pictured. The woman on the
left is actively stepping out of a car and holding onto it for support. Her legs are emphasized through her pose and the silhouette of her outfit, which emphasizes her form and is playful, free flowing, and short. A man is sitting next to her and staring at her longingly. The woman on the right is passively posing, holding and reading a program booklet while leaning against her male date. She is dressed conservatively and is holding opera glasses. This man is holding the program booklet, but looking at the woman on the right wearing the Hanes. The text implies that gentleman prefer women who wear this specific brand of hosiery that reveals her legs, since it makes them more alluring. Signifiers of the counterculture include second-wave feminism styling of clothing, with the woman on the right wearing pants and the woman on the left wearing sandals and a short dress with angel sleeves. Both styles were popularized in the 1970s and reflective of changing fashion trends and changes in the counterculture. Both the bow tie on the dress and the pants are reflective of women’s workforce involvement. In regard to feminist focus, the woman on the left is empowered in what she is wearing, which is reflective of youth culture. However, the text and men’s glances imply that she is wearing this outfit and hosiery for their benefit. It also implies that women must dress to be appealing to men, rather than for comfort or self-expression. The slogan “Gentlemen Prefer Hanes” implies sexism and the idea that women should dress in a manner that pleases or arouses men. This advertisement suggests that the date of the woman on the right prefers the other woman because of hosiery. While the women are wearing empowering clothing, this advertisement does not send a message of empowerment. Rather it sends a negative, sexist, and patriarchal message to women that their roles always revolve around existing for and pleasing others.
Figure 16 is an editorial photograph from the editorial spread “Fashion: The New York Collections: The Look of the Year Starts With…” in the September 1, 1974, issue of Vogue on page 224. The woman’s form is in an active pose as she is between steps on a prop. She is holding her coat closed. Both her coat and pants are minimalist in nature and they shape her silhouette due to their lines and looseness respectively to appear lean and long. This editorial photograph is a part of a themed spread and the photograph from the adjacent page overlaps with this one. Roughly 60% of this editorial page is dedicated to Figure 16 and 40% of it is dedicated to expanding the opposite spread. This woman is alone, but is interacting with the viewer through the use of direct eye contact, which is often reserved for depictions of males in power. Other signifiers of the counterculture include the woman’s glasses, her hair, and the high-end and luxurious fabrics used for her coat and pants. The oversized, tinted glasses she is wearing are reflective of the hippie movement, as is her hair that is long and parted in the center. Cashmere and high-end fabrics reflect the nature of the glamour wear look that was popularized in the 1970s and pays homage to classic 1940s movie stars’ outfits. Feminist signifiers include the
female’s direct gaze and the fact that she is wearing pants. Also, she looks empowered, confident, and sophisticated in her demeanor and physical pose. Her outfit could imply working and success. This editorial spread depicts luxury, style, and success. It implies that she has been successful in workforce involvement or otherwise to the costly nature of her coat. It appears as though the woman is dressing to reflect how she sees herself as an empowered and strong woman. This editorial photograph is a positive portrayal of women’s liberation and empowerment.


Figure 17 is the lifestyle article “As American as Betty Ford” by Lorraine Davis in the September 1, 1974, issue of Vogue on page 268. Davis interviewed First Lady Elizabeth Ann “Betty” Ford, the wife of President Gerald Ford in his first year of presidency. The author describes First Lady’s form as slender and good-looking without the “help or hindrance of great beauty.” This statement infers that Ford is a plain-looking woman. She is described in a variety of environments – her past, at home, and at her husband’s side. In the associated photograph, her feet are shown as she is lying in the grass wearing a long flowing dress. In regards to interactions with others, it is implied that she gave up her aspirations of a career for marriage and
motherhood. The views of politician’s wives and other female friends are expressed in the article, telling anecdotes about and personality traits of Ford. In regard to signifiers of the counterculture, the author acknowledges women’s liberation and the challenges of being a housewife before the Second Wave Feminist Movement. The First Lady is defined as “belong to that nostalgic category of ‘a feminine woman’” within the article, which hints at the changing role of women. In regard to feminist focus, the author asked Ford questions regarding her body, wardrobe, and motherhood, when many other questions, such as her involvement in women’s liberation and other social causes, could have been explored. She was a socially and politically active woman and First Lady. Overall, this article seemed to superficially delve into the First Lady’s life. For a majority of the article, Ford is addressed by her marital status as Mrs. Ford and the questions asked were not substantive of her character, given that she was an outspoken First Lady, who was involved in the Second Wave Feminist Movement. This article is a negative representation of women’s roles, even that of the First Lady, and sends mixed messages about women’s liberation and equal rights due to its focus on and construction of traditional roles of womanhood.

The period of 1965 to 1974 was revolutionary and tumultuous in the United States for a plethora of aforementioned reasons. Many have documented this wave of change in documentaries, books, newspapers, and other artifacts produced during or analyzed after this time period. My findings from this content analysis indicate that social, political, and cultural events, including but not limited to the Second Wave Feminist Movement, impacted how women’s roles were represented in and constructed by Vogue magazine. Within each year I analyzed, there was only one occurrence of continuity in how women’s roles were depicted or constructed across the editorial photographs, advertisements, or lifestyle articles. In terms of
examples solely of negative, positive, or neutral implications of gender roles, 1970 was the only year that had a correlation among the implications of images with the advertisement, lifestyle article, and editorial spread, all being positively coded in my content analysis. I posit that 1970 was a peak year for the Second Wave Feminist Movement and women’s liberation since many individuals had grasped the movement and expected to see change in the methods of mass media they consumed. As previously mentioned, Friedan’s *The Feminine Mystique* was published in 1963 and epitomized many issues women were facing. The impact of the words Friedan set forth, as well as the Second Wave Feminist Movement, took awhile to build momentum and create a noticeable change. This is reflected in my content analysis.

The years 1965-1967 had more negative and mixed representations and constructions. Content analyzed in between 1965-1967 often focused on the female form, youth culture, and self-expression through the hippie movement. When depicted negatively, women’s roles were represented as, and constructed to be, sexual objects or people pleasers who existed for others. When depicted positively in an editorial spread in 1965 and 1966, as well as a lifestyle article in 1967, there were implications regarding women’s roles and opportunities. These implications included depictions of empowerment, individualism, and women’s liberation.

The years 1968 and 1969 were mostly mixed and positive in representations and constructions, save for one negative advertisement in 1969. Content analyzed in 1968 and 1969 often focused on the female form, as well as the traditional and changing roles of women. The mixed content in 1968 have both negative and positive implications regarding women’s roles and opportunities. Two photographs of women in work clothes and powerful poses are depicted in an advertisement for The Jaeger Company, as seen in Figure 22 (Appendix D). However, upon closer observations, the text implies that a devious man or “rake” is sexually pursuing this
woman. The woman in this advertisement is standing in a flirtatious “come hither” pose. In the lifestyle article “Ludmila” by Edith Loew Gross shown in Figure 23 (Appendix D), an actress named Ludmila is described as both womanly and childlike and asked mostly about her physical qualities and family life. Yet as the article progresses, Ludmila is described as an empowered woman with the ability to make choices for herself and aspire to greater acting projects and goals. When depicted negatively, women’s roles were represented as, and constructed to be, sexual objects or their bodies were dismembered in advertisements to focus on physical flaws. When depicted positively, there were implications regarding women’s expanding roles and opportunities in the workforce as well as in their lives. There were depictions of empowerment, the counterculture, individualism, and women’s liberation. One editorial spread in 1968, Figure 2, depicts a female wearing an outfit that depicts her midriff and breasts. Her nipples can be seen and her underarms appear to be unshaven. While this photograph could be perceived in a sexual nature, it is more reflective of counterculture and feminist movements due to analysis of all elements.

The year 1970 only included positive representations and constructions of women’s roles. The textual or photographic content analyzed from 1970 addressed changing women’s roles and opportunities or depicted women as empowered and active in their lives. Figure 12, “Who’s So Liberated? Why” by Sally Beauman describes situations that the author has been faced with as a feminist and how she has dealt with them. The author of this article describes women’s evolving roles in society and contemporary issues of the time regarding this shift and within the Second Wave Feminist Movement. By publishing this article, Vogue addresses contemporary issues of representation and construction of roles and the Second Wave Feminist Movement as being a key interest of their audience. I found that Figures 11, 12 and 13 all depict empowered women
and over-arching messages that women are active in their dress and lives, as well as signifiers of counterculture. The contents analyzed in 1970 most positively reflect women’s roles as well as cultural changes, such as sexual liberation, self-expression, and equal rights. As mentioned, it must be noted that Figure 13 depicts a black model in culturally appropriated Native American inspired clothing. I interpret that this is reflective of representation and construction of roles past my content analysis, as I can ascertain from this content analysis and personal experience. It appears that as representation and construction of a particular identity or minority and their roles get better in society and mass media outlets, more problematic representations and constructions of other identities or minorities appear.

After 1970, there is also a shift from a focus on youth culture to women wearing outfits that imply success, workforce involvement, and luxury. Past the peak point of 1970 in my content analysis, it appears that the positive representation and construction of women’s roles was maintained throughout the next two years. The year 1971 had one mixed and two positive implications of women’s roles, while 1972 had one negative and two positive implications of women’s roles. When depicted in a mixed or negative manner in 1971 and 1972, women’s roles were depicted in a limited manner and their intellectual capacities were questioned. When depicted positively, there were implications regarding women’s liberation, equal rights, self-expression, and empowerment. The most significant example of questioning the status quo was another lifestyle article. In my content analysis for 1971, I chose “Women in Rock: 'Don't Sing Me No Songs 'bout Bad Women!'” by J. Marks, seen in Figure 3. The author of this article challenged contemporary society at the time by questioning how women’s roles are represented and constructed in writing and rock band songs. By publishing another lifestyle article following Beauman’s article the previous year, *Vogue* continues to address contemporary issues of
representation and construction of roles and the Second Wave Feminist Movement as being a key interest of their audience.

The last two years analyzed, 1973 and 1974, show a shift in messaging and the coding categories. I found that the messages become more mixed: feminist focus and youth culture were not explored as frequently in textual and photographic contents. The year 1973 had one example of each implication – negative, positive, and mixed. The year 1974 had two negative and one positive example of representations and constructions. Women dressed luxuriously and posed in empowered ways, but there were not contexts given with the content. When portrayed in positive or mixed ways, it was not apparent how the woman pictured achieved her success or had the ability to purchase high-end clothes through her workforce involvement. When portrayed in a negative manner, women’s roles and feminist ideals were infantilized and chided by advertisements and it was perceived that the main purpose of fashion for women was to please others, rather than to use it as a tool of self-expression. Feminist focus was often negatively portrayed or almost erased as can be seen in the analysis of the advertisement and lifestyle article I analyzed for 1974, Figure 15 and Figure 17 respectively.

All advertisements included are depictions of products designed for a specific purpose as well as to deliver particular messages regarding second-wave feminism and topics related to my other coding categories. Advertisements were created for national or international campaigns and not tailored to specific magazines, whereas the content created by magazines – editorial spreads and articles – were tailored specifically to the audience of Vogue and thus, more targeted at the readership demographics. Regardless of this, my content analysis from 1965 to 1974 does show extremes of representation and construction within Vogue and piques interest about the thought process behind the creation of the chosen advertisements, lifestyle articles, or editorial spreads.
Advertisements were less impacted by the Second Wave Feminist Movement, as evidenced by more than half of all advertisements I analyzed being negatively coded for their representations and constructions of women’s roles. This implication can be otherwise deduced by the fact that advertisements are generally marketed at selling a product with popular ideologies. If feminism was not popular yet or out of vogue, as it was in the very beginning and latter years of my content analysis, it is less likely that advertisers would still harness a feminist focus to sell their products. Prior to 1970, I coded none of the advertisements I analyzed as positive. A major issue I assessed within advertisements I studied was the sexual objectification or dehumanization and dismemberment of women and their bodies as Kilbourne suggested. Even in the positively coded Figure 13, an advertisement for Tawn Limited’s “Cupid’s Quiver” douche product, it could be implied that the woman shown is sexualized by the cattails in the field, which juxtapose her form and appear phallic in placement near her lower half. While the text strongly implies signifiers of the counterculture and a feminist focus, there is still some sexualization of women deployed.

Yet, how women’s roles were represented and constructed in editorial spreads and lifestyle articles vastly improved and evolved over the course of my content analysis. Editorial photographs and lifestyle articles from 1968 on addressed contemporary issues and questioned the societal status quo indirectly and directly. While some editorial photographs could be analyzed in a sexual manner, associated text and the overall conclusions from my content analysis imply that this was not the intended message.

Of all advertisements assessed, 60% were negatively coded, as six of ten advertisements were negatively coded for their representations and constructions of women’s roles. Of all advertisements assessed, 20% were coded as mixed and 20% were positively coded. Two advertisements were coded as mixed representations and two were positively coded in the peak
year of the Second Wave Feminist Movement. Of all lifestyle articles assessed, 40% were positively coded, with four of the ten lifestyle articles being positively coded for their representations and constructions of women’s roles, with three of the four consecutively following one another from 1969 to 1971. Of all lifestyle articles assessed, 30% were mixed representations and 30% were negatively coded. Three lifestyle articles were coded as mixed representations and three were negatively coded. Of all editorial photographs assessed, 90% were positively coded, as nine editorial photographs were positively coded for their representations and constructions of women’s roles. One editorial photograph, or 10% of the editorial photographs, was negatively coded for depicting a woman in an overtly suggestive and sexualized manner. My results indicate that editorial photographs are the most positively correlated category, which reinforces that how women’s roles were represented and constructed in editorial photographs of American Vogue vastly improved and evolved over the course of my content analysis.

VI. Magazines as Historical Objects

A. Preservation of Print Media

While my project grew organically out of my engagement with American Vogue at RIT Archive Collections, this project serves as an intersection of the following fields: museum studies, visual communication, media studies, fashion studies, and magazine studies. While magazines may not instantly resonate to some as being primary sources of history, they are a primary study of the evolution of fashion and can depict a lot about an era’s history within their pages. For this project, I had the opportunity to examine physical issues of Vogue that were in
good condition and well preserved. By physical examination, it was apparent that none of the issues of *Vogue* I surveyed were in need of immediate conservation efforts. The magazines retained their original binding and were not falling apart. They were not damaged in any way that would lead to ink deterioration. The magazines I examined were housed in proper storage conditions at the RIT Archive Collections. They were easily accessible and showed minimal deterioration.

Cultural institutions, such as libraries, archives, and museums, preserve society’s collective memory through the objects they process, preserve, exhibit, and interpret. Objects are preserved for the valuable information about numerous topics and the history they provide about what happened previously. They are also often preserved with the intention to be accessible to the public and to disseminate knowledge. In a similar manner, cultural heritage inform us of our past. Cultural heritage refers to artifacts and aspects of our cultures that are connected to our identities. The existence of commonplace or rare artifacts and perpetuation of traditions provide a lens to examine the past with and allow us to interpret how the world has evolved.

Magazines are a form of cultural heritage as they express societal values, contemporary trends, and popular culture at the time they were published. Throughout my analysis of *Vogue*, I was informed of past representations and constructions of women’s roles, as well as historical events and societal values through the textual and photographic information I assessed. Magazines are a primary source for researchers to examine the past. While some aspects of magazines could fall into secondary sources, such as interpretive articles about books or music, most magazines content is created by staff accounts of, and responses to, recent events and they reflect the period when they were published through their original editorial spreads and lifestyle articles. Similarly, fashion tells stories, since clothing articles are products crafted to depict brand
identities through their construction and elements. It is important to preserve print media, such as *Vogue*, so society can detect both tangible and intangible aspects of our pasts – trends and advertisements or values and voices of those who lived during this time, respectively – in an accessible and aesthetically appealing way.

**B. Importance of Digitization**

When objects are accessible to the public or on display for any period of time, they can incur damage due to numerous agents of deterioration. Technological developments have provided the alternative method of digitization for cultural institutions to display and share their objects with the public. Digitization of objects, such as magazines, allows the originals to be handled less frequently and accessed from any location. Digitizing magazines and collections, more broadly, allow audiences to engage with content they would otherwise not have access to if it were not for this digital component. Having entire runs of the print media publications accessible in the same location and adjacent to one another allows researchers to assess the evolution of whichever topic they are studying.

For my project, I used *The Vogue Archive*, a database made available to me through my university’s subscription. As previously mentioned, this database has over 400,000 images from American *Vogue*’s 1st publication in 1892 to the most recent issue. The images provided through this database and used within my content analysis were of a higher quality resolution than ones I could have created with my personal camera. As a result, I was able to examine high-resolution images and refine my searches through issues by deciding what type of content I was looking for – advertisements, lifestyle articles, or editorial spreads. Having this database available also
allowed me to review my choices. The digitization of *Vogue* allowed me to analyze content that was not within the RIT Archive Collections’ holdings and to access information from nearly 50 years ago.

**VII. Conclusion**

For my content analysis, I examined what I perceived as the most significant examples of advertisements, lifestyle articles, and editorial photography images and I noticed several patterns within my analysis. I chose Hanes Hosiery, Inc. advertisements three times within my content analysis, which means that this company produced three of the ten advertisements I examined. The integration of positive representation and construction of women’s roles and second-wave feminism peaked in advertisements between 1970 to 1972. How women’s roles were represented and constructed in lifestyle articles and editorial spreads positively evolved over the duration of my content analysis and signifiers of counterculture and feminist focus were addressed within those from 1968 to 1974. Examining reoccurring editorial spreads, specific product or brand advertisements, or reoccurring article themes would provide more comprehensive research and results in specific areas of the representation and construction of women’s roles by fashion magazines. Women’s rights and the representation and construction of their roles have progressed over time, but it is subject to regression. Magazines and the archives that contain them reveal information about the past through the contents provided within them. Having print media publications, such as *Vogue*, available in archival settings and online through digitization allows researchers to uncover valuable information and gain insight on the evolution of society.
VIII. Bibliography

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Vogue Archive, “History of Vogue,” *The Vogue Archive*, accessed February 10, 2016, 


## IX. Appendix

### Appendix A: Methodological Content Analysis of American Vogue, 1965-1974

#### i. 1965

Table 1. Screen Capture of 1965 Content Analysis

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Lifestyle article</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusion and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 25, Hanes Hoseiry, Inc.</td>
<td>Form in regards to youth is discussed as showing &quot;little erosion&quot; physically. The editor notes that the author has a &quot;young face dominated by old eyes&quot;. Both statements contradict the overall theme of the article, which focuses on youth having no age.</td>
<td>N/A - Woman is alone in photograph. It is implied she will have to fight others off while wearing these shorts.</td>
<td>N/A - While the message implies that the woman can take care of herself and is empowered, it indicates that she is a sexual object for men rather than a human being.</td>
<td>Woman is shown wearing boxing gloves against black backdrop.</td>
<td>Mention of Civil Rights Workers James Chaney’s, Andrew Goodman’s, and Michael Schwerner’s Murders in Philadelphia, MS</td>
<td>Mixed.</td>
<td>Text implies that the woman will need to ward off unwanted sexual advances because of the shorts she chose to wear.</td>
<td>Negative.</td>
</tr>
<tr>
<td>Page 84, &quot;Youth Is Not an Age&quot; by Heather Ross Miller</td>
<td>Both women in this editorial are shown in passive poses. Female on right is holding female on left's arm. Both are gazing at viewer actively and aggressively. Silhouette of long free-flowing dresses reflect hippie culture and social mindset of the time period.</td>
<td>While in a passive pose, one woman is holding the other's arm and both are looking at the viewer in an aggressive way (often reserved for males).</td>
<td>Mention of youth as internal feeling, not external look.</td>
<td>Women are shown alone and in suggestive pose.</td>
<td>Mention of women having opportunities and the ability to make choices for themselves (equal rights, women's liberation)</td>
<td>Mixed.</td>
<td>Text implies that women and men both have the right to youth, since it is not an age, but rather a state of mind. Advertisement and promotion for Vogue are on this page as well.</td>
<td>Positive.</td>
</tr>
<tr>
<td>Page 123, &quot;Fashion:Art Nouveau - Flowering again in America&quot;</td>
<td>Both women in this editorial are shown in passive poses. Female on right is holding female on left's arm. Both are gazing at viewer actively and aggressively. Silhouette of long free-flowing dresses reflect hippie culture and social mindset of the time period.</td>
<td>The women's poses within this editorial are suggestive of a close friendship or intimate relations.</td>
<td>Dresses are free-flowing and reflect hippie culture in silhouette and pop art design. Beads, earrings, and graphic makeup reflect changing fashion and styles.</td>
<td>Women are shown alone and in suggestive pose.</td>
<td>Mention ofCivil Rights Workers James Chaney’s, Andrew Goodman’s, and Michael Schwerner’s Murders in Philadelphia, MS</td>
<td>Mixed.</td>
<td>Photographic content suggests women's liberation and a possible intimate relationship between the models. Females within this editorial look empowered.</td>
<td>Positive.</td>
</tr>
</tbody>
</table>
### Table 2 Screen Capture of 1966 Content Analysis

<table>
<thead>
<tr>
<th>American Vogue: September 1, 1966, Edition: 148.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement</td>
</tr>
<tr>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>X</td>
</tr>
<tr>
<td>X</td>
</tr>
<tr>
<td>X</td>
</tr>
</tbody>
</table>
### iii. 1967

#### Table 3 Screen Capture of 1967 Content Analysis

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Lifestyle article</th>
<th>Editorial photo shoot</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Page 127, Rexall</strong></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>This advertisement sends a message that men are beasts that need to be tamed by women, as well as that women can only attract men through physical means or enhancements to their natural look. Negative.</td>
</tr>
<tr>
<td><strong>Page 177, &quot;O’Keeffe&quot; by E.C. Goosen</strong></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Page 213, &quot;Fashion: Shape-Up Prints: the Fashion under the Fashion&quot;</strong></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>This article is indicative of the feminist movement since O’Keeffe embodied empowerment, individualism, women’s liberation, and equal rights. Positive.</td>
</tr>
</tbody>
</table>

A woman's face is shown with exposed shoulders, appearing in the nude. Her mouth is open, suggestive of sexual gesture. A lion's paw is placed upon her shoulder and her hand is brushing it. She is showing off her nail polish. Text and tree leaves in the background suggest that she is in the jungle. Her only interaction is with a lion, symbolic of a strong man as implied by the text and her facial expressions. Text implies that this nail polish will help her 'capture the male' by surprise and awe.

A woman is shown wearing a style of graphic eye makeup reflective of the Mod style popularized in the latter Sixties. Lipgloss is symbolic of youth culture.

The environment the woman is shown in is reminiscent of abstract art and psychedelic influences, based on the color scheme used in both photos and the illusion of her being on a bed-like surface.

Author describes O’Keeffe's figure as enviable by women half her age and that she dresses in a comfortable and efficient way. Text also details that she was tall in both physicality and presence.

Author mentions that O’Keeffe has long worn trousers, which became more commonplace for women in the late Sixties and Seventies. Text implies she dresses comfortably and efficiently for herself in modern styles.

Author describes O’Keeffe as a progressive feminist, fighting for women's liberation and equal rights through all her words and actions. Text implies she is sufficient living by herself and fights prejudice.

A woman poses actively in 2 positions. She is wearing a bra, girdle, and thigh high stockings. In primary photo, she is shown holding a funnel-like device, pointing towards her mouth. In secondary photo, one of her arms and both of her legs are extended to elongate her frame.

The environment the woman is shown in is reminiscent of abstract art and psychedelic influences, based on the color scheme used in both photos and the illusion of her being on a bed-like surface.

Woman is shown by herself.

N/A - Woman is depicted in a sexually objectifying way. It implies that she needs to use beauty products to lure men and change them when he is dissatisfied.

N/A - Woman is shown submissively on bed-like surface and in suggestive manners, with her legs extended and pose.

This article is indicative of the feminist movement since O’Keeffe embodied empowerment, individualism, women’s liberation, and equal rights. Positive.
Table 4 Screen Capture of 1968 Content Analysis

<table>
<thead>
<tr>
<th>American Vogue: September 1, 1968, Edition: 152.4</th>
<th>Lifestyles</th>
<th>Editorial</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement</td>
<td>Photo shoot</td>
<td>Article</td>
<td>and Silhouette</td>
<td>Details</td>
<td>Traits</td>
<td>and Silhouette</td>
<td>Details</td>
<td>Traits</td>
<td>and Silhouette</td>
</tr>
<tr>
<td>Page 93, The Jaeger Company Inc.</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 364, &quot;Ludmila&quot; by Edith Loew Gross</td>
<td></td>
<td>N/A</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 337, &quot;Fashion: The New York Collections&quot;</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Table 5 Screen Capture of 1969 Content Analysis

<table>
<thead>
<tr>
<th>American Vogue: March 1, 1969, Edition: 153.5</th>
<th>Advertisement</th>
<th>Lifestyle article</th>
<th>Editorial photo shoot</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 86, Akimbo (Charles of the Ritz)</td>
<td>X</td>
<td></td>
<td>A portion of a woman's form is shown in a passive and dismembered way since only an arm and leg can be seen. Elbows, ankles, and other body parts are discussed as being imperfect.</td>
<td>Woman's arm and leg are cropped against a studio backdrop. Two tubs of the moisturizing product can be seen in left corner.</td>
<td>Body is shown alone. Text implies that males are looking critically at females' bodies for imperfections, that women are unable to see, but are extremely noticeable to men.</td>
<td>N/A</td>
<td>N/A - Woman is shown in dismembered way and emphasis is placed on changing her imperfections for the benefit of men. It implies that men are superior to women and are the better judge of physical beauty.</td>
<td>This advertisement depicts women's roles as submissive to men, stating that they should change their appearance and fix their minute flaws based on what others perceive of them. Negative.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 123, &quot;Vogue's Eye View: A Pretty Way to Dress for Evening&quot;, N.A.</td>
<td>X</td>
<td></td>
<td>The silhouette of Candice Bergen's clothing emphasizes her form, but is free of construction to alter her natural silhouette. She is posed in an active manner, propped on her elbows, and is looking directly at the camera.</td>
<td>She is shown laying on the floor against a wall or studio backdrop in the photo. The text implies this outfit is versatile for a variety of situations and events.</td>
<td>Candice is alone, but is interacting with viewer through direct eye contact in photo. Text implies that women wear outfits to enchant others.</td>
<td>Photograph shows signifiers. Large pendant on necklace and ankle jewelry are reflective of counterculture and global influence in fashion. Her hair is long and loose, which is reflective of changing styles. Text does not have signifiers.</td>
<td>Woman is shown in an empowered pose and is looking at the viewer in a direct way often reserved for men. Text implies that this outfit allows versatility in function, suggesting that women have choices in what they do.</td>
<td>This lifestyle article depicts the beginnings of Candice Bergen's career as well as the changing role of women, by its suggestion that women have choices in their clothes and lives. Positive.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 130, &quot;Fashion: Marvelous New Ways to Dress for Spring&quot;</td>
<td>X</td>
<td></td>
<td>Several partial and full images of a woman can be seen in this photo. She is actively posing with her hands on her hip and one leg lifted, though she is passively looking to her left. Silhouette of long free-flowing dress reflects hippie culture and social mindsets of the time period.</td>
<td>Woman is shown in a room with orange walls and angular mirrors opposing the wall.</td>
<td>Woman is shown alone, but is interacting with reflections of herself.</td>
<td>Dresses are free-flowing and reflect hippie culture in silhouette, bright colors, and pop art design. Her hair is lifted in bouffant manner, but the rest is long and loose. The environment is psychedelic in nature.</td>
<td>N/A - This editorial photo does not depict any feminist focus.</td>
<td>This editorial photograph is indicative of counterculture trends' influence in the magazine. She seems empowered. Positive.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

57
### Table 6 Screen Capture of 1970 Content Analysis

<table>
<thead>
<tr>
<th>American Vogue: September 1, 1970, Edition: 156.4</th>
<th>Advertisement</th>
<th>Lifestyle</th>
<th>Editorial</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 274, Capri's Quiver (Town Limited)</td>
<td>X</td>
<td></td>
<td></td>
<td>A woman's form is shown in the nude, actively brushing her hands through her hair. Cattail weeds in the field accentuate her form. No silhouette is present due to lack of clothes.</td>
<td>Woman is shown in a field nude, posing near cattail weeds.</td>
<td>Woman is shown alone. The text for the product advertises to make intimate interactions less embarrassing and offensive for others.</td>
<td>Female is shown wearing a style of graphic eye makeup reflective of the Mod style. Her hair is long and loose, symbolic of the hippie movement. Signifiers of counterculture are mentioned, such as the minidress, the bike, and the Pig. It alludes to counter-cultures: change and what's happening now.</td>
<td>This advertisement's text addresses today's liberated woman and states that women are free from past taboos. It mentions that &quot;today's woman is a new breed.&quot;</td>
<td>The message of this advertisement implies sexual liberation and empowerment through the use of this product, its name, and the corresponding photo and text.</td>
<td>Positive.</td>
</tr>
<tr>
<td>Page 216, &quot;Who's So Liberated? Why?&quot; by Sally Beauman</td>
<td>X</td>
<td></td>
<td></td>
<td>Silhouette is not discussed in this article. Women's forms are discussed between the author, Sally Beauman, and her friend Molly, who stated that the author should make use of her natural faculties of a womb and breasts to have children.</td>
<td>Sally is actively vocal in her conversation with Molly. Her friend Molly mentioned she should take care of a man and have several children to blossom her up. Sally stuck up for her feminist beliefs and challenged those against her.</td>
<td>Sally detailed her life as a feminist and the Second Wave Feminist movement. She mentioned women's choices to be in the workforce, use contraception, and to make more decisions for themselves, regarding their bodies and lives.</td>
<td>This article depicts the struggle of identifying as a feminist who is for women's liberation during the Second Wave Feminist movement. It also victimizes some women's lib. groups for being too progressive and raises certain famous women on feminism and feminist quotient.</td>
<td>This article delves into contemporary issues, such as being a feminist in a non-feminist society, in the Second Wave Feminist movement and how to change societal thinking. It exposes Vogue readers to key aspects, issues, and individuals in the movement.</td>
<td>Positive.</td>
<td></td>
</tr>
<tr>
<td>Page 330, &quot;Fashion: The New York Collections: American Fashion&quot;</td>
<td>X</td>
<td></td>
<td></td>
<td>Two women are shown in long, intricately patterned dresses that cover their forms. Both are actively posed in mid-kneel positions. One is looking directly to the side as the other directly looks at the viewer. Part of form has been removed for extra info. Female on right is holding her head and has her hand resting on her leg.</td>
<td>Two women are shown posing in a spread that spans two pages. A hand from the other spread is on woman's leg. Woman on right in spread uses direct eye contact. Text implies that these are Giorgio di Sant'Angelo's &quot;face little Indians.&quot;</td>
<td>Two women are shown posing in a spread that spans two pages. A hand from the other spread is on woman's leg. Woman on right in spread uses direct eye contact. Text implies that these are Giorgio di Sant'Angelo's &quot;face little Indians.&quot;</td>
<td>This advertisement's text addresses today's empowered woman. Woman on right is looking at the viewer in a direct way (often reserved for males).</td>
<td>Both women shown in an empowered pose. Woman on right is looking at the viewer in a direct way (often reserved for males).</td>
<td>Text implies these clothes can be worn everywhere, though they appear costume-like. It should be noted that this editorial spread is an example of cultural appropriation.</td>
<td>Positive.</td>
</tr>
</tbody>
</table>
**Table 7 Screen Capture of 1971 Content Analysis**

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Lifestyle</th>
<th>Editorial</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 57, Lady Schick</td>
<td>X</td>
<td>N.A. - Women's forms and silhouettes are not depicted or described in photo or text. Only the process of drying one's hair is discussed.</td>
<td>The Lady Schick Beauty Salon Hairdryer is depicted in the foreground as four male hairdressers gaze forward at viewer.</td>
<td>The three men on the left side of the hairdryer are strongly posed and look smug about their knowledge as hairdressers. The one man on the right side looks perplexed.</td>
<td>The facial hair and boldly striped shirts on the two men closest to the table are reflective of styles of the 70s. While three of them are wearing sweaters, the one male wearing a turtleneck and flowing hair, signifying trends of the 70s.</td>
<td>Photo and text imply that women cannot take up the role of being hairdressers or salon professionals. For instance, that women can style hair privately, not professionally. However it could also imply that females are empowered and can do tasks by themselves.</td>
<td>Women's forms are not discussed, but the process of drying hair is. This advertisement focuses on males as hairdressers in the photo and how women can do this themselves at home. It limits women's roles, but implies that they are empowered. Mixed.</td>
<td></td>
</tr>
<tr>
<td>Page 112, &quot;Women in Rock: 'Don't Sing Me No Songs 'bout Bad Women'&quot; by J. Marks</td>
<td>X</td>
<td>Women's forms are discussed as existing for men. However, the poem 'Gone Ladies' by Christopher Logue, Helen of Troy's beauty is implied to have destroyed Troy and makes Troy's beauty is described as existing as non-chicks or sex objects, seductive, and predatory.</td>
<td>Author describes how male writers portray women as subservient to men, less than men, or as objects for men in poems and rock songs. Females are described as sex objects, seductive, and predatory, and held to a double standard.</td>
<td>Feminism, chauvinism, and patriarchal society is mentioned.</td>
<td>Signifies writing about the perception and representation of women in writing and in rock songs.</td>
<td>Women are portrayed in poems and rock songs, exploring the issues of contemporary rock music. It calls for better representation and female perspective rather than chauvinism or patriarchy. Author asks for input from feminist friend and a female rock artist.</td>
<td>Photo and text imply empowerment, liberation, and self-expression through wearing these clothes. Overall this article calls out representation of women and asks for equality and feminist-positive focus. Positive.</td>
<td></td>
</tr>
<tr>
<td>Page 122, &quot;Brevity Is the Soul...&quot;</td>
<td>X</td>
<td>Women's forms are living and lean. She is wearing undergarments with natural construction. She is actively posing, yet portions of her body are covered (bra, hand, and foot).</td>
<td>Woman is depicted in front of white backdrop in studio.</td>
<td>Undergarments are reflective of changing trends and the hipster movement, given lack of construction in brassiere and bikini cut underwear. Lipgloss is symbolic of youth culture. Use of the word 'soul' reflects the counterculture movement towards spirituality.</td>
<td>Women is in an empowered pose and is looking at the viewer in a direct way (often reserved for males). Photo and text imply empowerment, freedom, liberation, and self-expression.</td>
<td>Photo and text imply empowerment, liberation, and self-expression through wearing these clothes. Overall these images suggest empowerment for oneself. Positive.</td>
<td>Photo and text imply empowerment, liberation, and self-expression through wearing these clothes. Overall these images suggest empowerment for oneself. Positive.</td>
<td></td>
</tr>
</tbody>
</table>
### Table 8 Screen Capture of 1972 Content Analysis

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Lifestyle article</th>
<th>Editorial photo shoot</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signature of Counterculture</th>
<th>Feminist Focus</th>
<th>Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 207, Hanes Hosiery, Inc.</td>
<td>X</td>
<td></td>
<td></td>
<td>Car with a couple in it is in the background, while a couple stands in front and holds a program booklet. Lights in alternating colors can be seen on top border.</td>
<td>Man driving his car is hitting the down's is the desirable. Female is wearing Hanes, while gripping the steering wheel. Other man is looking at the female in the car, while his female date leans on him.</td>
<td>Woman on right in wearing sandals and shorter dress with angel sleeves, both were popularized in the Seventies and reflective of counterculture. Dress has a bow tie, which was representative of women's workforce involvement.</td>
<td></td>
<td>Hanes Hosiery Inc.'s slogan &quot;Gentlemen Prefer Hanes&quot; implies sexism and that women should dress in a manner that pleased or around men. It suggests that the female on the right's hair predyles the other woman because of her gesture. While the female on left is empowered, the advertisement's overall message is anti-feminist. Negative.</td>
</tr>
<tr>
<td>Page 268, &quot;As American as Betty Ford&quot; by Lorraine Davis</td>
<td>X</td>
<td></td>
<td></td>
<td>Within this article, Betty Ford is described as slender in figure and good-looking woman without the help or hindrance of great beauty.</td>
<td>Betty Ford is described in a variety of environments from her past, at her husband's side, and at her child's side. The views of politician's wives and other female friends discuss her personality.</td>
<td>The author asked questions regarding Ford's body, wardrobe, and motherhood, when many other questions, such as her involvement in women's liberation, could have been asked and explored.</td>
<td></td>
<td>This editorial spread tackles luxury, success, and success. It implies that she has been successful in workforce involvement or otherwise due to her beauty's nature or her outfit. It appears as though she is dressing to reflect how she sees herself as an empowered and strong woman. Positive.</td>
</tr>
<tr>
<td>Page 224, &quot;Fashion: The Look of the Year Starts With...&quot;</td>
<td>X</td>
<td></td>
<td></td>
<td>Woman is balancing on step prop against white backdrop. 99% of this Editorial page is dedicated to the spread and 40% of it is dedicated to expanding the opposite spread.</td>
<td>Woman is alone and interacting with no one, but pant legs and a coat from opposite page spread can be seen. Female is interacting with viewer through direct eye contact.</td>
<td>Woman is looking at the viewer in a direct way often reserved for males. She looks empowered, confident, and sophisticated in her demeanor and physical appearance. Her outfit could imply working and success.</td>
<td></td>
<td>This editorial spread tackles luxury, success, and success. It implies that she has been successful in workforce involvement or otherwise due to her beauty's nature or her outfit. It appears as though she is dressing to reflect how she sees herself as an empowered and strong woman. Positive.</td>
</tr>
</tbody>
</table>
### American Vogue: March 1, 1973, Edition: 161.3

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Editorial photo shoot</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Signifiers of Counterculture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 71, Virginia Slims</td>
<td>X</td>
<td>The primary photo shows a woman posed in an active playful pose, while holding a cigarette and wearing childlike clothes of a romper and colorful striped sweaters. Her form-fitting clothes emphasize her figure. The secondary photo shows a woman from the early 1900s, dressed in period appropriate attire: a floor-length dress and cape. She is passively posed.</td>
<td>The primary photo is alone, but interacting with the viewer through direct eye contact. The secondary photo is walking away from her husband in the opposite direction that he is painting. He's shown her out of the house for smoking as indicated by the text.</td>
<td>The slogan implies that women have made strides in liberation. The female in the primary photo is wearing a glam rock-inspired outfit.</td>
<td>Feminist focus can be interpreted through the androgynous fashion.</td>
<td>As evidenced by his advertisement, Virginia Slim cigarettes were marketed solely towards women, gendering cigarettes to be feminine by their slim nature unlike the men's smoking cigarette. This sends mixed messages about women's liberation and equal rights. Negative.</td>
<td><img src="image1.png" alt="Image" /></td>
</tr>
<tr>
<td>Page 125, &quot;There's Something About Her: Alive with Style&quot;</td>
<td>X</td>
<td>In the primary photo (right), Mary Russell's form is described as slim, tall, and extremely beautiful in text. She is wearing tuxedo pants and is actively posed, walking and laughing. Her pants and blouse are form-fitting, drawing attention to her form. In secondary photo (left), Mary's arm is outstretched actively, as seen in from opposing spread.</td>
<td>In primary photo, Mary is shown in candid photo at an evening party with designer, Yves Saint Laurent. Secondary photo partially shows Mary outside of a car, that has text overlayed on it.</td>
<td>In text, Mary mentions the &quot;jeans spirit&quot;, embracing pants as common bottoms for women. The pants she wears reflect the unisex trend in clothing in the 1970s. Her top suggests glamorous and the disco look.</td>
<td>Feminist focus can be interpreted through the androgynous fashion.</td>
<td>This article sends conflicting messages regarding the purpose of fashion and how women should embrace it. In turn, there are mixed messages of empowerment, self-expression, and appealing to and seeking validation from others. Mixed.</td>
<td><img src="image2.png" alt="Image" /></td>
</tr>
<tr>
<td>Page 165, &quot;Real Raincoats -- Right for Real Rain&quot;</td>
<td>X</td>
<td>Two women are actively huddling underneath an umbrella. Both are sporting androgynous fashions and gender can only be determined after careful examination for female figure.</td>
<td>Both women are sporting closely together, another, and appear not to be interacting with one another at all. Except for figure on right holding umbrella overhead for both females.</td>
<td>Both women are wearing androgynous and unisex fashions.</td>
<td>Feminist focus can be interpreted through the androgynous fashion worn.</td>
<td>This editorial photo shoot depicts women in unisex, individual, and strong ways. Positive.</td>
<td><img src="image3.png" alt="Image" /></td>
</tr>
</tbody>
</table>
### Table 10 Screen Capture of 1974 Content Analysis

<table>
<thead>
<tr>
<th>American Vogue: September 1, 1974, Edition: 164.3</th>
<th>Advertisement</th>
<th>Editorial article</th>
<th>Editorial photo shoot</th>
<th>Female Form and Silhouette</th>
<th>Environment</th>
<th>Interactions with Others</th>
<th>Signifiers of Counter Culture</th>
<th>Feminist Focus</th>
<th>Conclusions and Observations</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 207, Hanes Hosiery, Inc.</td>
<td>X</td>
<td></td>
<td></td>
<td>Car with a couple in it is in the background, while a couple stands in front and holds a program booklet. Lights in alternating colors can be seen on top border.</td>
<td>Woman on left is wearing pants. Woman on left is wearing sandals and shorter dress with angel sleeves, both were popularized in the Seventies and reflective of counterculture. Dress has a bow in which was representative of women's workforce involvement.</td>
<td>Woman on left is empowered and liberated by her outfit; however text and men's glances imply that she is wearing her outfit and pantyhose for their benefit. Text also implies that women must dress to appeal to men, rather than for comfort or self-expression.</td>
<td>Hanes Hosiery Inc.'s slogan &quot;Prefer Hanes&quot; implies that women should dress in a manner that pleased men; it assumes that the female on the right's dress prefigures the other woman because of her liberty. While the female on left is empowered, the advertisement's overall message is anti-feminist. Negative.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 208, &quot;As American as Betty Ford&quot; by Lorraine Davis</td>
<td>X</td>
<td></td>
<td></td>
<td>Betty Ford is described as &quot;a feminine angel sleeves, both have long, reserved for males. In the associated photo, Ford's face can be seen as she lies on the grass in a long flowing dress.</td>
<td>Ford is described as giving up her aspirations of a career for marriage and motherhood. The views of the author's wife and other female friends discuss her personality.</td>
<td>Ford's body, her husband's name (Mrs.) and the questions asked are not substantive to her character; given that she was an outspoken First Lady, who was involved in the Second Wave Feminist movement. This sends mixed messages about women's liberation and equal rights. Negative.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page 224, &quot;Fashion: The New York Collections: The Look of the Year Starts With...&quot;</td>
<td>X</td>
<td></td>
<td></td>
<td>Woman's form is shown in active pose on stairs and holding a program booklet. Coat and pants are minimalist and both have long, lean lines. Jacket and pants are loose.</td>
<td>Woman is balancing on step prop against white backdrop. 60% of this editorial page is dedicated to this spread and 40% of it is dedicated to the opposite page spread can be seen. Female is interacting with the viewer through direct eye contact.</td>
<td>Overwized, tinted glasses woman is wearing are expressed in a manner that pleased her; the woman is not presented as empowered, confident, and sophisticated in her demeanor and physical appearance. Her outfit could imply working and success.</td>
<td></td>
<td></td>
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</tbody>
</table>
Appendix B: Digital Output of Methodological Content Analysis
of American Vogue, 1965-1974

I decided to display the components of my content analysis digitally through the website, WordPress. Using this website allows my content analysis to be scalable and easier to read for those who access this paper in a physical format. The URL of my WordPress blog is https://voguinggender.wordpress.com/. Each post is about one of the years within my content analysis study.
Appendix C: Figures Used In Text and Content Analysis of American *Vogue*, 1965-1974


   [Link](http://search.proquest.com.ezproxy.rit.edu/docview/879262621?accountid=108)


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Your husband is up for this big promotion.  
You're meeting his boss for the very first time.  
His wife is the former Duchess of Helbe.

If you've never worn Hanes you'd better start now.

The only name you can think of to drop is your Aunt Mabel who once played the spoons on the Amateur Hour. Champagne gives you this.  
And if the truth be known, you've never even heard of Helbe.  
But somehow you've got to create an impression. It used to be so easy.  
When you were 19 a girl could get by on a dazzling smile and a great pair of legs. Well you know what? A girl still can.

So put on a smile and buy some Hanes Stockings. Great legs happen with Hanes. The nicest, slimmest legs in town.  
And oh what styled! Wonderful textures, and dazzling colors, and non-stop stockings that rise to the waist.

Then there's Hanes quality. Hand-looped toes. Run guard heels. And a series of rigid inspections (would you believe 16 of them) to prevent any flaw from ever reaching you. So you can relax about runs. They won't happen through any fault of ours. As for conversation, just say "Thank You" when the boss says you're beautiful. And if you must drop a none, drop ours. Hanes. The Duchess is sure to ask who did your stockings. Might as well tell her. Nobility Oblige.

Great Legs deserve Hanes.  
Others need them.


Youth Is Not an Age

By Heather Ross Miller

EDITOR’S NOTE: Heather Ross Miller is the author of a brief, terrifying first novel, The Edge of the Woods, which from start to finish rings true, as some singularly true. Mrs. Miller, born and raised in North Carolina, graduated magna cum laude from the University of North Carolina in Greensboro, where she studied with the poet Randall Jarrell. She lives in her native state with her husband, a forester, and their two small children. Twenty-five years old, she has a young face dominated by wise old eyes, which is as good a way as any to describe her writing.

It is hard to write of youth, when you are young yourself, without sounding like a manifesto. It is like standing up before the world and shouting, “Look! I’ve made God and all His angels.” And when those same angels come to take you away to heaven, why of course you’ve probably made heavens, too.

Certainly being young is not all pep rallies or delinquent balls, silver charms, hostesses, and freedom from care. To be young is to be beautiful and miserable, impatient and soppy, ambitious, tender, and cruelly realistic. A person is young when he is tolerant and vigorous for the right things and shoves little emotion. Youthfulness is never immaturity, for immaturity is the mark of someone only lately come into being. An immature person has not yet reached that prime period of strength and beauty and resilience. Immaturity too often lingers, however, and long passes for youth and thus prevents any genuine accomplishment from ever developing. This same sort of immaturity readily makes youth and wishes it away in a flood of evaporating sensibility.

In “Sailing to Byzantium,” Yeats wrote:

That is no country for old men. The young
In one another’s arms, birds in the trees. . . .

Of course, Yeats was not young when he wrote the poem and he seems to mourn not lost youth (which is vain), but lost understanding (which is irreparable). Age truly belongs to the body, to time and the condition of protoplasma, and to the passing of the seasons. No one can stop the calendar. But real youth, to my way of thinking, is not an age. Rather it is a feeling, perhaps a little peculiar at times, but a definite feeling that one carries around within. The country of which Yeats wrote was really no country and had no map. The young in one another’s arms have always been there. And thank God for that. Youth holds dominion over us all.

When I first met my husband, he was thirty-six and I was nineteen. Nearly everyone was firmly opposed to our romance. But, to me, he was younger in attitude and manner than any boy of twenty and behaved with a good deal more insight and plain sense. And after almost five years of marriage and two children, he is still the same youthful, appealing, compassionate man that he was during our difficult courtship. The only difference in our ages is that marked by the calendar. Youth is indeed a feeling, a way to be, and I fervently hope it shall always prevail. The young men and women of today, in the United States and elsewhere, are being faced with awesome responsibilities and are often forced to make decisions that a generation or two ago would have automatically been left up to their parents. The three who went to Philadelphia, Mississippi, last summer and never came back attest to this fact.

And there was a President who, although he was forty-six at the time of his assassination, was still considered by young people everywhere to be their leader. “The torch has been passed . . . ,” he said, and surely it has been. We live in a tense world and we are the ones who will lead it tomorrow. And there are stumbling blocks all along the way. Nevertheless, I am exquisitely glad that I am among the young and that my husband is also and that our ears are still tuned to the second music of which Yeats wrote. A Swiss philosopher once wrote that if a person were to sit alone in the light of a full moon and think, these particular thoughts would reveal how old the person was and if he had been truly happy in life. When my autumn comes, as it surely must, I think I will be able to sit alone in the moonlight and look back and say, “It’s been a fine summer.”

Coming in March 15 Vogue . . .

The Anything-Goese Coat—great new fashion force: the coat that’s in action any time of day, all weathers, all places—smashing every minute.


Appendix D: Additional Figures Used In Content Analysis of American Vogue, 1965-1974


Ludmila

BY EDITH LOEW GROSS

Ludmila—with people she feels close to, she is Lucy or Lucia—is adorable, petulant, willful, cooperative, charming, stubborn, trusting, wary, outgoing, self-controlled, ardent, aloof, emotional, dedicated, childlike, womanly, and completely romantic.

... She is desperately in love with her husband—Alexander Zhrouve, an actor—“He is beautiful! Beautiful!” Her blue, huge, slanted eyes glow; her smile, her voice are ecstatic—“The best man on earth. The most handsome—amnyyi kratkiyi!—the most handsome in the world!”

... She is superstitious: Her baby daughter, named in honour of Tolstoy's Natasha, has never been photographed—“that would be bad luck.” She believes deeply that her own birth—in Leningrad, on the 21st of January, 1942—was attended by good signs and omens, for on that precise day the bread ration for the city was increased by 100 grams, marking the beginning of the end of the 900-day blockade. The ice road—“the road of life”—was complete; supplies would start to trickle through; and among the first of these—those precious few slices of bread—arrived on Ludmilla’s day... a sign of hope.

... She has coquetry: She teases our American interpreter about his Georgian inflection, making pretty mimes as she mimics—“Listen to you—noo! roop! roopa!”—her voice spirals recklessly, her hands make little furtunities in the air. And she teases her own wobbly English—“May J huv u effeektly... ah... uh MOUTH!”—entertains us with renderings of “groovy,” pitching it high and low, rolling the r, languishing over the a's, dimpling as she stretches out the y; puzzles about about “this doing-your-own-thing”—oh, the meaning is clear enough, but why anyone should make a catchphrase of something so natural is a mystery. Ludmilla has always done her own thing.

... She has dignity: At the Russian Tea Room, where we are lunching, we are approached by an elderly waitress named Nadia. “Where is she—my lovely, my beautiful Natasha, my heroine of heroines?” And at once, here is Natasha. The back straightens, the neck lengthens, and with perfect noblesse oblige, she extends a hand to Nadia, chats easily and gently—the gracious young aristocrat accepting tribute... Above all—as though by some curious osmotic process she had absorbed the character into her own ego—Ludmilla is Natasha. She identifies with her passionately. And, by extension, with War and Peace. She has read the book five times. She has made pilgrimages to Yasnaya Polyana, where it was written, and haunted the Tolstoy Museum. She has read everything there is to read about Tolstoy and everything about the real people who were prototypes for the fictional ones. “For our people War and Peace is more than a classic—much more even than a very good book. It is a bible—it’s so close to our hearts, so close to our lives. This film we have made—it is not just a film. It’s part of us, part of me. More than anything, I want people to feel some of what we feel about it. To love it. To love me—Natasha.”

And so, as War and Peace goes from country to country, continent to continent, there goes Ludmilla—not simply an actress on the road with a film, but a woman with the cause of a lifetime. Will it help to give interviews? Then she will give interviews, even though “there have been, once or twice, stupid reporters who try to make me say we do this or that much better in my country than in yours... or who ask foolish questions like, ‘Is it true that every morning for breakfast you have a big glass of vodka and a big bowl of caviar?’ Then I do not answer; I ignore. There was one woman who wanted me to give her a recipe—imagine!—when have I time to learn recipes? But she was a nice person and I wanted her to think well of me. So I tell her about Sauerkraut Soup, which is a national dish. You should have heard me—with such authority I say how to make it. Now I worry that somebody will try it and will have a terrible failure. Eh! Still, what has Sauerkraut Soup to do with Natasha?”... Will it help to pose for pictures? Then Ludmilla will pose, although, inexplicably, she dislikes having her picture taken. “But (Continued on page 420)

Ludmila Savelyeva, the ravishing Natasha of the movie "War and Peace"

The hat, a small toque-like affair of black velvet, tied under the chin. This, to order at Bergdorf Goodman.


