



Appendix 1

Zonta's Founder, Code of Ethics and the Zonta Emblem

Zonta's Founder

(Sources: www.zonta.org and de Langis: *Advancing the Status of Women Worldwide: The History of Zonta International 1919-1999*.)

Honored as Founding Mother and original moving spirit of the Confederation of Zonta Clubs, Marian de Forest was born on 27 February 1864, in Buffalo, New York. She was the daughter of Cyrus M. and Sarah Germain de Forest. Her father was a prominent businessman and furniture manufacturer in Buffalo.

Marian de Forest's schooling began with private tutoring because of an eye injury. With her extraordinary determination and persistence, she overcame this handicap, and developed a remarkable memory, since she spent three years in a darkened room and was forced to memorize her lessons. She graduated from the Buffalo Seminary in 1884, as the youngest graduate up to that date.

- **Newspaper Career**

She began her newspaper career as a reporter, one of the first women in this profession in the Western New York. She worked with the *Buffalo Evening News* and the *Buffalo Commercial*. In 1901, she became executive secretary of the Board of Women Managers of the Women's Pavilion of the Pan-American Exposition held in Buffalo.

For the next 22 years, she joined the staff of the *Buffalo Express*, and served as editor of the Women's Department and dramatic editor. It was through her work as a drama critic that she became well acquainted with theatrical celebrities who visited Buffalo. It was also during this time that she earned national and international fame as a writer and as a playwright.

- **Playwright**

In 1911, Marian de Forest wrote her first serious play, *Little Women*, a dramatization of Louisa M. Alcott's famous novel of the same name. It was performed for the first time in the

Teck Theater in January 1912 and was an immediate success, opening in New York at the Playhouse in October 1912.

On 10 November 1919, the play opened at the New Theater in London, with Katherine Cornell starring. Marian de Forest traveled with the company to New York, London, and Paris, not only as author, but also as publisher and director. *Little Women* opened again in New York in 1931, and was performed in Buffalo by at least four professional companies, and continued playing.

As the first significant playwright in Buffalo, Marian de Forest encouraged women to take a prominent role in the theater. She provided western New York with some of the best dramatic and musical offerings of her time. This included long runs of her own popular plays as well as performances by her colleagues and friends such as Victor Herbert, Serge Koussivitsky, Ossip Gabrilowitch, Sarah Bernhardt and Katherine Cornell.

- **Executive secretary of the Buffalo Musical Foundation, Inc.**

In 1924, Marian de Forest left the *Buffalo Express* to establish and become manager and executive secretary of the Buffalo Musical Foundation, Inc., where she played a major role in bringing great symphony orchestras and other musical talent to Buffalo. In this role, she worked closely with the School Department of Buffalo to arrange and promote a symphony concert series that provided over 3,000 children annually with the opportunity to hear the great orchestras of Boston, Cleveland, Detroit, and other cities. She once described one of her greatest ambitions as "the development among children of an appreciation of good music and plays". In 1932, she promoted the first Pop Concert that gave work to unemployed musicians. And during the early 1930s, she played a major role in the formation of the Buffalo Philharmonic Orchestra, introducing to Buffalo some of the most prominent artists of the day.

- **Civic Leadership**

An excerpt from a radio address by Marian de Forest on the occasion of Zonta's 15th Anniversary exemplifies her spirit and charisma: "Far reaching is our plan to assemble in Zonta International the women executives of the world, an army of experts who through friendship, understanding, cooperation and goodwill, will become an irresistible force of peace". Her contributions through Zonta International have made an impact in women's lives worldwide

As the world views this extraordinary woman through the lens of history, her accomplishments are even more significant today. Despite her driving commitment as a journalist, playwright, and cultural leader, Marian de Forest was always the personification of civic dedication and volunteerism and was recognized as such in the news media. She served as a member of the board of directors of the Buffalo Public Library, the Society for the Prevention of Cruelty to Animals (SPCA), and the Humane Society.

Marian de Forest was also a member of the Buffalo Seminary Graduates Association and belonged to the Lyceum Club of London (an exclusive writers' society), the Author's League of America, the Scribblers (a Buffalo women writers' organization), the Dramatists' Club, the

Buffalo Athletic Club, and the Town Club, and she was an honorary member of the Twentieth Century Club of Buffalo. She was listed in the *Notable Women in American Theater* and *Who's Who in America*.

- **Founder of Zonta International**

While working in a prominent role at the *Buffalo Express*, during a time when women were rarely in leadership positions, Marian de Forest conceived the idea of an organization that would bring together women in executive positions. She envisioned a strong network that would help women reach their rightful place in the professions. She understood how important it was to break through the "glass ceiling", long before the term was ever used.

On 8 November 1919, at the Hotel Statler in Buffalo, Zonta was founded as a service organization of executive women working to improve the status of women worldwide.

The word Zonta comes from a Lakota Sioux Indian word that means "honest and trustworthy".¹ In one of her early speeches, Marian de Forest explained, "Zonta stands for the highest standards in the business and professional world,...seeks cooperation rather than competition and considers the Golden Rule not only good ethics but good business". She envisioned Zonta stretching across the country and beyond. In her own words, "This is the woman's age and in distant lands and foreign climes women of all nations are rallying to the call...Zonta is given the opportunity of uniting them into one great, glorious whole".

Marian de Forest became president of the Zonta Club of Buffalo and, shortly after, the fourth president (1924–25) of the Confederation of Zonta Clubs.

- **Woman of Peace**

An excerpt from a radio address by Marian de Forest on the occasion of Zonta's 15th Anniversary exemplifies her spirit and charisma: "Far reaching is our plan to assemble in Zonta International the women executives of the world, an army of experts who through friendship, understanding, cooperation and goodwill, will become an irresistible force of peace". Her contributions through Zonta International have made an impact in women's lives worldwide.

Marian de Forest died on 17 February 1935 at the age of 70, following a long, cancer-related illness. In 1998, she was inducted into the Western New York Women's Hall of Fame. Her nomination was the result of extensive research by members of the Zonta Club of Buffalo. Much of this information was documented in the Zonta archives located at the State University of New York at Buffalo.

The Zonta Code of Ethics

The following Code of Ethics was adopted in May 1921 at the first annual convention of the Confederation of Zonta Clubs (de Langis, pp. 4–5):

1. To honor my work and consider it an opportunity for service

¹ De Langis notes that the Smithsonian Institute changed the spelling of the name "Zhonta" to "Zonta" (date not cited), but that the word retains its original Sioux meaning of "honest and trustworthy".

2. To increase the measure of that service by consistent self-improvement
3. To remember always that success is my goal and that a good conscience must accompany me all the way to it
4. To be ambitious for the development of the business in which I am employed and for the improvement of its standards
5. To be convinced that unscrupulous means of gaining material advantage can bring nothing but failure to me and harm to others
6. To have toward all men and women that same attitude of fairness and square dealing that I have toward members of the Zonta Club
7. To keep ever before me the best of all creeds: Whatsoever ye would that men should do unto you, do ye even so unto them

The Zonta Emblem

The Confederation of Zonta Clubs purchased the Zonta insignia, designed by Helen Fuchs Gundlach of Buffalo, on 10 April 1920, and agreed on gold and mahogany as Zonta colors. In her 80-year history of Zonta International, Therese de Langis includes a copy of part of an undated document describing the parts of the emblem (p. 4). The descriptors in that document are generally the introductory sentence of the more detailed descriptions in the later version on the Zonta International website in 2019 (see below). The only significant difference is in relation to the symbol of “shelter”. Both versions agree that the symbol means “shelter”. However, the interpretation offered in de Langis’s book is that it conveys the idea that Zonta is an indoor rather than outdoor organization whereas the more recent interpretation is that it reflects Zonta’s commitment to providing shelter for those in need.

"Zonta" is derived from a Lakhota (Teton Dakota), a language of the Native-American Sioux peoples, word meaning honest and trustworthy. It was adopted in 1919 to symbolize the combined qualities of honesty and trust, inspiration and the ability to work together for service and world understanding.

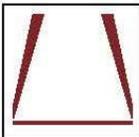
The emblem is not simply a decorative design. It is an adaptation and composite of several Sioux Indian symbols which when superimposed take on a special significance for Zontians.



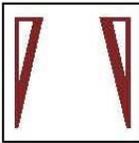
What appears to be the letter "Z" is actually the Sioux symbol for "ray of light," "sunshine" or "flash of radiance"- and so "inspiration." The entire Zonta movement is an inspiration, and that inspiration stems from the "radiance" of each individual Zontian- and so this symbol means to us "ALL of Zonta" and "each individual member of ZONTA," and becomes the focal point of the emblem.



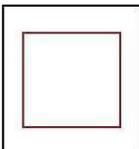
This Sioux symbol means "to band together for a purpose" or "to stand together"- in a word, "loyalty." With loyalty, individual members band together into clubs, clubs into districts and districts into Zonta International. So "loyalty" surrounds the "radiance" and "inspiration" as we begin to see a familiar pattern.



This is the Sioux way of saying "to carry together." Carrying together is a most important ingredient for the accomplishment of Zonta's purpose: to work for the advancement of women worldwide through a global fellowship of business executives and professionals. This symbol has been conventionalized to lend itself to the total pattern and slips over the "inspiration" and the "loyalty" to draw us closer together.



This is the Sioux symbol for "shelter." Zonta's many service projects are a shelter for those in need. This symbol therefore lends itself importantly in significance and design, embodying Zonta's aims and aspirations.



The symbolism of the square is not exclusively Sioux, nor is it exclusively Native American. It perhaps dates back even further than all of these other symbols in its representation of "honesty" and "trust."



This symbol—composed of many symbols—became Zonta's emblem signifying a radiant group of successful business executives and professionals who are loyal, honest, trustworthy and inspired to advance the status of women worldwide.



During the 1996-1998 Biennium the Zonta International Board voted to have the words "Zonta International" incorporated into the emblem to standardize its appearance and enhance recognition of Zonta International throughout the world.