AN ABSTRACT OF THE
DISSERTATION OF

Wilkins-O'Riley Zinn for the degree of Doctor of Education in Education presented on April 5, 2004.
Title: Learning • Teaching • Leading
A Patchwork of Stories from a Non-Traditional Life.

Abstract approved:
Signature redacted for privacy.

Betty Duvall

This autoethnographic research explores learning, teaching, and leading from the perspective of an adult woman who is both a non-traditional student and a non-traditional worker in the academy. Because she returned to school at the age of forty to earn a bachelor’s degree, and is currently an associate professor of education following more than twenty years of work in the private sector with an additional seven as a high school teacher, she focuses this personal exploration on academia, seeking to better understand her place in an evolving educational culture in which she is both insider and outsider, learner and teacher. By providing insight into her learning processes and products, she also provides
opportunities for readers to reflect on the ways in which they learn as well as to better understand learner diversity.

In the process of articulating the ways in which she learns and linking them to her passion for teaching, the author began to formulate a theory, *Home Makers of the Academy: The Valuing-and Devaluing-of Teaching*, that proposes a connection between the historical role of the homemaker in the American family and the academic home making evidenced in caring, connective teaching. This developing theory is illustrated through pages that also represent her learning processes which she calls *connectivity*, or the linking of disparate sources to create new meaning. Connectivity is also used by the author to refer to the intertwining of activities within a life of creative integration where multiple facets of a person's life interconnect rather than compete. These intersections are discussed as the author comes to understandings about her work as an artist and poet and writer and its significance in her roles as learner, teacher, and leader. These understandings gain significance in light of her nascent theorizing which also addresses issues related to the defining of academic scholarship for the twenty-first century.
Learning • Teaching • Leading
A Patchwork of Stories from a Non-Traditional Life

by
Wilkins-O’Riley Zinn

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I wish to express sincere appreciation to the faculty and staff of the Community College Leadership Program and to the members of Cohort 9, and particularly wish to acknowledge the wit and wisdom of my major professor, Dr. Betty Duvall, who let me “bring the twins,” and provided ongoing insight that nurtured further thought and exploration. I am also grateful for the support of other committee members, Dr. Ruth Stiehl, Dr. Charlotte Hadella, Dr. Sara Hopkins-Powell, Dr. Judy Bowker, and Dr. Anne Chambers.

It has been several hundred years since Sir Isaac Newton wrote in a letter to Robert Hooke: “If I have seen further it is by standing on the shoulders of giants.” I have come to realize that I am surrounded and supported by giants of the spirit and intellect who are my colleagues, my family, and my friends, and I also wish to thank them for their belief in possibilities: my husband, Jim; my sons, Jeremy and Joshua (the best writer I know); my mother, Carol Daye, whom I admire more than she knows; my sisters, Nancy and Sue; my brother, Paul; my aunt, Mildred Albers; my cousins, Charlie, Georgie, and Carol; Petey Young, for endless lattes and listening; Betty LaDuke, whose art is an inspiration; and Pam Parshall, who also thought she’d grow up to be Donna Reed. I am also
grateful for my students who continue to teach me what is really important in learning and teaching, and to my colleagues in the Southern Oregon University Department of Education and the Access Center who have supported me in this journey.
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DEDICATION

There is only one person to whom I could possibly dedicate this dissertation, and that is to the man whose invisible work and endless support have helped make this journey possible: my husband, Jim.

I have spent more than half of our thirty years together in school, and his love and uncomplaining support have sustained me while I’ve pursued my dreams.

Could I have done this without him? Probably. Would I want to have done so? Definitely not.

Jim: There are new paths to follow and new dreams to create, and I look forward to exploring them with you.

“THE LONG SACRIFICE OF WOMEN’S DAYS PASSES WITHOUT A THOUGHT, WITHOUT A WORD." So began a scrapbook kept by a Missouri woman named Rebecca Foard in 1860. Making scrapbooks—a salvage art not unlike making quilts—was typical of many nineteenth century women. But Mrs. Foard’s scrapbook, which now rests in the Missouri State Historical Society Library, is, so far as one knows, the only remaining evidence of her life, and it serves as an especially poignant and revealing document.

The quotation with which she began the scrapbook sets the tone for many of her future entries: a poem entitled, “Tired Women,” a newspaper clipping, “Women’s Drudgery,” another poem, “Endurance,” and yet another that urged daughters not to let their mothers slave and toil.

Too reticent, perhaps, to record life in her own words, Mrs. Foard spoke at a remove, through the words of others. Yet the clippings managed to convey a very personal view of her life.

—Elaine Hedges, “THE 19TH CENTURY DIARIST AND HER QUILTS,”
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HOW MUCH PIECIN’ A QUILT’S LIKE LIVIN’ A LIFE. . . THE LORD SENDS US THE PIECES, BUT WE CAN CUT ‘EM OUT AND PUT ‘EM TOGETHER PRETTY MUCH TO SUIT OURSELVES, AND THERE’S A HEAP MORE IN THE CUTTIN’ OUT AND THE SEWIN’ THAN THERE IS IN THE CALIKER. THE SAME SORT O’ THINGS COMES INTO ALL LIVES, JUST AS THE APOSTLE SAYS, THERE HATH NO TROUBLE TAKEN YOU BUT IS COMMON TO ALL MEN.

-- AUNT JANE OF KENTUCKY [ELIZABETH CALVERT] (IN BANK, 1979, 1995, P. 76)

Chapter 1
Listening to My Life
Introducing the Author

THIS IS NOT A PART I AM PLAYING, IT IS NOT A DUTY, IT IS NOT EVEN CALCULATED; IT IS AN INSTINCT AND A NEED. . . WRITE YOUR OWN HISTORY ALL OF YOU WHO HAVE UNDERSTOOD YOUR LIFE AND SOUNDED YOUR HEARTS. . . TO THAT END ALONE I AM WRITING MY OWN.

-- GEORGE SAND, HISTOIRE DE MA VIE

THOSE WHO DO NOT HAVE POWER OVER THE STORY THAT DOMINATES THEIR LIVES, POWER TO RETELL IT, TO RETHINK IT, DECONSTRUCT IT, JOKE ABOUT IT, AND CHANGE IT AS TIMES CHANGE, TRULY ARE POWERLESS, BECAUSE THEY CANNOT THINK NEW THOUGHTS.

-- SALMAN RUSHDIE

WHAT A WRITER ASKS OF HIS READER IS NOT SO MUCH TO LIKE AS TO LISTEN.

-- HENRY WADSWORTH LONGFELLOW IN A LETTER TO J.S. DWIGHT, DECEMBER 10, 1847

There are many voices in my life, speaking to me from outside and from within. I speak with many voices as well, telling stories in ways I hope will appeal to others, choosing stories I believe they will want to hear. Yet stories contrived to please are not useful in a manuscript designed to reveal truth about me and about my ways. To produce such an autoethnographic document, revelatory of me and of my culture, I must
first listen carefully and thoughtfully to my life. Self-discovery is crucial for successful negotiations with the “other.” To see myself clearly is to begin to understand frailty and strength, vulnerability and power, balance and burnout, guilt and forgiveness, creativity and conformity, and to appreciate the effort required to achieve a oneness between what I am and what I wish to be/come, in spite of the pressures and challenges that inhibit such authenticity. Just as any story introduces the narrator, I introduce myself here, at the beginning of stories that illustrate who I want to be. Autoethnographic theory and methodology are explained in chapters that follow.

My process of self-discovery includes the voracious reading described by Barbara Kerr (1994, p. 83) in her exploration of female giftedness, and by Joseph Chesebro and James McCroskey (2002) who note in Communication for Teachers that “learning oriented students... have historically been avid readers all of their lives” (p. 195). I am a bibliophile whose passion could probably be characterized as bibliomania; reading continues to be a powerful influence in my life. Because I am a collector of quotations, I maintain commonplace books (Mallory, 1984), where I reflect on what I’ve read, writing down authors’ words that I want to return to for further thought. I call this kind of activity
connectivity, one aspect of which I define as serendipitous learning through reading.

I also journal regularly, keeping multiple kinds of records, including those which focus on the kind of reflection Howard Gardner (1997) describes in a study of exceptional individuals, saying:

> Having reached our adult years, and attained a certain level of competence in our chosen pursuits, we cannot assume that lessons from experience will automatically dawn on us. We are well advised to devote effort to understanding what has happened to us and what it means—what we are trying to achieve and whether we have succeeded. At a premium here is the activity called reflecting—regular, conscious consideration of the events of daily life in the light of longer-term aspirations. (p. 146)

My written observations often intersect with the creation of poetry and fiction and art and teaching materials since through writing I uncover cultural and social issues of consequence in my life. In *Let Your Life Speak*, Parker J. Palmer (2000), discusses the need for listening to your life, saying:

> I must listen to my life and try to understand what it is truly about—quite apart from what I would like it to be about—or my life will never represent anything real in the world, no matter how earnest my intentions. ... Before I can tell my life what I want to do with it, I must listen to my life telling me who I am. I must listen for the truths and values at the heart of my
own identity, not the standards by which I must live—but the standards by which I cannot help but live if I am living my own life. (pp. 4-5)

I began Oregon State University’s Community College Leadership Program (CCLP) determined not to allow this learning opportunity to become a formulaic, completion-oriented one. I bought a stack of Dollar Store composition books—200 pages each—and I’ve filled more than thirty of them with CCLP-related materials since beginning the program. Throughout these months I have continued to ask myself: What do I learn about teaching and learning from being a student? What do I learn about leadership from being led? How can I use what I am learning to teach and lead and continue to learn more effectively and, whenever possible, joyfully? In Teaching to Transgress, bell hooks (1994) notes that her theory emerges from her life, from “my efforts to make sense of everyday life experiences, from my efforts to intervene critically in my life and the lives of others?” (p. 70). What has emerged from my CCLP experiences is a commitment to remain faithful to those things I have discovered in this process to be true for me as a teacher and leader and learner. These truths continue to be field-tested in my life.

In a discussion of critical current questions about teaching and learning, Patricia J. Gumport and Robert Zemsky (2003, July/August),
writing in *Change: The Magazine of Higher Learning*, point out that in beginning to craft an understanding of “what it means to be a faculty member in the 21st century,” there is need for “life stories. . .that can allow researchers to attribute meaning to the available numbers,” going on to say that “. . .we need a national effort to develop a new faculty census—one that takes full account of the diversity that has come to characterize the American professoriate” (p. 34).

I am part of this diversity. No one ever expected me to go to college. I worked twenty years in the private sector at jobs many college graduates aspire to: newspaper editor, graphic designer, and radio production director (as well as many less interesting ones) before returning to school in 1986 at the age of forty to get a bachelor’s degree and become a high school teacher. I continue to be a non-traditional student because of age and life experience. I have worked as an adjunct faculty member. I have been a community college counselor for low income, first generation and/or disabled students. I am now an associate professor of education at Southern Oregon University, a non-traditional worker in the academy, with a perspective on the “real” world beyond the ivory tower, and a sense of my purpose within it, that are reflective of the experience and knowledge I’ve acquired from multiple sources. I have
stories to tell and a purpose for telling them. Carolyn Ellis and Art Bochner (2000), explain that

[a] story's generalizability is constantly being tested by readers as they determine if it speaks to them about their experience or the lives of others they know. Likewise, does it tell them about unfamiliar people or lives? Does a work have what Stake calls 'naturalistic generalization,' meaning that it brings 'felt' news from one world to another and provides opportunities for the reader to have vicarious experience of the things told? (p. 751)

This autoethnographic study unites experience, wisdom, and research in a document that reveals things I have discovered about myself, about education, and about academia. Twenty years ago, I might have been unwilling to trust any truth that others had not discovered before me. Now I know that thoughtful and ongoing personal discovery is an integral part of creating an authentic self committed to living and modeling a life of passionate learning. Age and experience continue to reveal what is important in life. And what is important in life is at the heart of what I believe about education and work. Elisabeth Hayes and Daniele Flannery (2000) note that "[s]cholarship for women is not simply an issue of pursuing scientific 'truths;' it is a question of challenging the inequitable relationships of power and authority that continue to pervade
educational scholarship and practice" (p. 7). I have theories about why such inequities still exist, and present them here.

While current consensus-driven models of collaboration may make individual theorizing seem audacious, I agree with Robert Louis Stevenson, who wrote more than a hundred years ago in 1881 in “Crabbed Age and Youth” in Virginibus Puerisque, “It is better to emit a scream in the shape of a theory than to be entirely insensible to the jars and incongruities of life and take everything as it comes in a forlorn stupidity.” I admit to my own stupidity, sometimes failing to question—or even to see that I ought to question—many times keeping silent when I should have spoken out. This dissertation presents such a scream, a theory that has begun to emerge from my autoethnographic research. I set out to understand my learning and the ways in which my approaches to scholarship might intersect with my desire to integrate my personal and professional lives. In the process of this exploration, through looking at the cultural influences that have impacted my development, I have come to believe that there is a link between the historical role of the homemaker in the American family and the academic home-making evidenced in caring, connective teaching. I suggest in Chapter 7 that this link might provide a key to understanding
why—despite decades of discussion–research, service, and teaching are still valued differently within academia.

In a review of current essayists, Cristina Nehring (2000, May) laments what she sees as a fashion for essays that are small and unpresumptuous (she does not review the work of outspoken and opinionated essayists like Katha Pollitt, Wendy Kaminer, and Camille Paglia here), whereas, she claims, essayists of the past “used personal experience as a wedge with which to pry open the door to general insight.” She goes on to say that many current essays “now count their experience irremediably divorced from the experience of their differently gendered, differently colored, and differently educated fellow human beings” (p. 81). I understand her point. A problem with postmodern sensibility is that it can lead to ongoing self-censorship, with every sentence scrutinized for insensitivity and/or political correctness, leading to caveats sprinkled throughout the writing to demonstrate the author’s cultural awareness.

I craft no deliberate offense here; I am neither unaware of nor insensitive to cultural differences. I understand that my experience cannot be extrapolated to become representative of everyperson, and that there are other perspectives in addition to mine. When there are issues of
importance at stake, however, when you see things, and wish others to look at them too, pointing them out becomes necessary, both for personal authenticity, and for the kinds of activism that can lead to change. Wendy Kaminer (1999) explains the kind of duality involved in personal theorizing, saying that

[r]ationalism requires control of the emotions or temperamental biases that help shape belief, but not elimination of them: you take your convictions seriously, and act on them as if they were true. But you acknowledge the possibility of being wrong. (p. 190)

Ellis and Bochner (2000) address the possibilities of personal narrative as a way to encourage dialogue and to discover purpose, noting that such narratives can be meaningful in the “search for better conversation in the face of all the barriers and boundaries that make conversation difficult. The stories we write put us into conversation with ourselves as well as our readers,” and also help us, “showing how we changed over time as we struggled to make sense of our experience” (p. 748). During summer 2001 classes a CCLP colleague asked me if the program had changed me. I told her no, but that it had left me more determined to be me. As I wrote in my journal (Reader’s note: personal journaling is indicated by the use of italics):
What has emerged from my life and my CCLP studies is the importance of accepting and fighting for who we are within systems—if we are to be genuine and effect change—things that are particularly important within the context of nurturing and valuing divergent voices that will help institutions be vibrant, innovative, and evolving places of learning that are fun, engaging, and intellectually “rigorous” (i.e., stimulating and leading to lifelong learning). Our positivist/behaviorist roots still show in what we value in education and in students—a kind of a-COUNT-ability that devalues the human. Yet we are all human. (Zinn, 2001)

Questions of passion and purpose are also at the heart of this self-exploration. These are not questions my education has encouraged me to ask. In The Night Is Dark and I Am Far from Home, Jonathan Kozol (1975, 1990) indicts an American educational system that he believes distances students from their lives, and creates people unable to respond to injustices they see around them, saying

It seems almost impossible, after twelve years of public school and four of college, to stand and speak in the first-person present, undisguised: ‘I AM ALIVE RIGHT NOW. I SEE THE WORLD AROUND ME. I SEE MUCH IN IT THAT IS UNJUST AND EVIL. I HAVE POWER TO CHANGE IT.’ (p. 115, author’s emphasis)

I believe in the power of individuals to make a difference, and I believe that claiming such power starts with the courage to make a difference in your own life. Thus I assert here the right to speak and write
in ways that are sometimes idiosyncratic. I was raised with story and circumlocution. I love words and the play of them, and engage regularly in what I call braindancing, playful and connective thinking. The connections are not always obvious, very much like the Hmong way of talking Anne Fadiman (1997) describes in her book about the collision of that culture with the American medical system, saying:

The Hmong have a phrase, hais cuaj txub kaum txub, which means ‘to speak of all kinds of things.’ It is often used at the beginning of an oral narrative as a way of reminding the listeners that the world is full of things that may not seem to be connected but actually are; that no event occurs in isolation; that you can miss a lot by sticking to the point. (p. 12)

My intellectual world is full of all kinds of things. And that is, ultimately, my point. I choose to keep it that way, and believe that the key to understanding me (and leading others like me) lies in understanding the necessary interplay of my multiple selves. Throughout this dissertation, and particularly in Riding the Waves, the demonstration of nascent theory-making found in Chapter 7, I include poetry, journal entries, quotations, graphics, art, and other materials that make this work what Tom Romano (2000) calls a multigenre creation, arising
from research, experience, and imagination. It is not an uninterrupted, expository monologue nor a seamless narrative nor a collection of poems. A multigenre paper is composed of many genres and subgenres, each piece self-contained, making a point of its own, yet connected by theme or topic and sometimes by language, images, and content. (pp. x-xi)

This multigenre approach allows me to illustrate the ways in which I learn and make meaning, and also provides a way to illustrate the experience of non-traditional learners and workers who bring to their educational and professional worlds a rich background of connective learning from which to draw. I am a writer, and writing is not simply an academic exercise for me. Through the act of writing autoethnography, I also find an opportunity for personal exploration within the act. Laurel Richardson (2000) explains:

Although we usually think about writing as a mode of ‘telling’ about the social world, writing is not just a mopping-up activity at the end of a research project. Writing is also a way of ‘knowing’—a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it. Form and content are inseparable. Writing as a method of inquiry departs from standard social science practices. It offers an additional—or alternative-research practice. (p. 923)
Utilizing multigenre materials helps me illustrate writing and reading and artmaking as methods for learning and knowing. I have chosen, however, to write most chapters in ways that are more traditional in acknowledgement of the limitations of a work produced completely in multigenre format, both for contextualizing the stories provided, and for clarifying significance and opening possibilities of generalizability, with the understanding that generalizability is not required of an autoethnographic exploration. Thus, the sustained multigenre pages of this dissertation are found only in *Riding the Waves*, which illustrates the theory I call *Home•Makers of the Academy: The Valuing—and Devaluing—of Teaching*, explained in Chapter 7.

*WHEN YOU FEEL IN YOUR GUT WHAT YOU ARE AND THEN DYNAMICALY PURSUE IT—DON’T BACK DOWN AND DON’T GIVE UP—THEN YOU’RE GOING TO MYSTIFY A LOT OF FOLKS.*

—BOB DYLAN

*WE DO NOT KNOW THE END OF THE COMPLEXITY OF THE HUMAN MIND AND PERSONALITY.*

*IT IS HIGH TIME WE BEGAN DEVELOPING THE STRATEGIES, METHODS AND MATERIALS THAT HAVE BUILT INTO THEM AN ACCEPTANCE OF THIS COMPLEXITY.*

—PAUL TORRANCE (QUOTED IN STREZNEWSKI, 1999, p. 22)

*THE MORE A SOUL CONFORMS TO THE SANITY OF OTHERS, THE MORE IT BECOMES INSANE.*

—MARY WEBB, *The House in Dormer Forest*, 1920
LET ME TELL YOU WHAT I DO FOR A LIVING...
I PUT ALL MY STUFF—MY HISTORY, MY BELIEFS, MY EXPERIENCES, MY PASSIONS AND TABOOS AND PERSONAL FOIBLES, MY WEAKNESSES AND UNCONSCIOUS AGENDAS AND ECCENTRICITIES—
I PUT THEM DELICATELY AND PRECISELY ON THE TIP OF THE PROVERBIAL ARROW.
I TAKE CAREFUL AIM, KEEP THE TARGET IN MY SIGHT, AND TRY DESPERATELY TO COMMUNICATE ALL THAT IS ME IN A STRAIGHT LINE TOWARD AN AUDIENCE.
—JODY FOSTER, 1993 COMMENCEMENT ADDRESS, YALE UNIVERSITY (QUOTED IN SMITH, 2000, P. 253)

Chapter 2

I’m Talking to You
Explaining the Voice

I HAVE DONE THINGS AND HAD THINGS HAPPEN TO ME AND NOBODY KNOWS ABOUT IT.
SO I AM WRITING ABOUT IT SO THAT PEOPLE WILL KNOW.
—MICHAEL FESSIER

In his final book, published in 1998, Paulo Friere speaks directly to teachers in a series of letters. In the fifth letter, he acknowledges that while they do not contain the truth, his letters do contain his truths, and that it is his hope that they will cause readers to consider truth in their own lives, helping them reflect on their own practice and on the theory that informs it. It is what Friere calls an insistence on the “reader’s role” (p. 47). This essential reflection is at the heart of critical pedagogy (Wink, 2000), an approach that encourages educators to engage in thoughtful exploration of their beliefs and practices, adapting and changing while
they guide their own development as well as that of the students with whom they work. It is a theoretical approach aligned with what David Perkins (1999) calls pragmatic constructivism, and it is particularly appropriate in the context of adult education since similar learning processes are a part of the critical reflection that Stephen Brookfield (1993) describes as one of the research areas being explored in an effort to find distinctively adult ways of learning.

I am an adult learner. For many years before I returned to school, I made my living with words, using them to sell, to entertain, to inform, to move people to action. The nature of my wordsmithing was often manipulative, with words carefully chosen to elicit a particular response. I do not do that here. This dissertation contains words from my heart, and I cannot write it without at least pretending that those who read it will care as passionately as I do, not about my truth, but about their own. Opportunities for learning are everywhere, and few writers would write if they did not imagine that their words might make a difference to someone.

If you are reading this, I am talking to you. Yes, you. The browser, the casual reader, the student, the colleague, even, possibly, the dispassionate and distanced academic, each you a human being with
hopes and dreams and passions who will, I hope, approach my words with a spirit of generosity. To those who stop here, feeling that it is inappropriate for me to dare to address you this way, well, even that is cause for reflection, isn't it? To others, willing to use my thoughts as an opportunity, I provide here an interactive text. As you read, you will see the mental floss symbol (Figure 1). Please consider it an invitation to reflect on the question asked or the thoughts—or theory—presented.

In *The Courage to Teach*, Parker Palmer (1998) shares the story of a student who wonders if it is acceptable to use “I” in an autobiographical essay or if he will lose points for so doing (p. 18). In the name of human-invented standards and standardization students’ voices are silenced and their writing processes paralyzed. The poem that follows was written during a faculty meeting discussion of a federal grant possibility. It reflects my student perspective related to governmental standardization:
Improving Teacher Quality
No Child Left Behind
A Found Poem by W-OZ

Systematic.
Empirical methods.
Observation or experiment.
Rigorous data analysis.
Reliable and valid data across evaluators.
Experimental or quasi-experimental.
Appropriate controls.
Random-assignment experiments.
Replication.
Build systematically.
Rigorous.
Objective.
Scientific review.
Peer-reviewed journal

(It should be noted that a practitioner journal or education magazine is not the same as a peer-reviewed academic journal.)

Control groups.

Scientifically based teacher quality research is research that applies rigorous, systematic, and objective procedures to obtain valid knowledge relevant to improving student academic achievement.

Pursuing practices grounded in scientifically based research will have a positive impact on student academic achievement and will help to strengthen the teaching profession.

I have observed that I am irrelevant.
I cannot be replicated although perhaps I might be cloned.
I am subject, not object.
In-valid.
Made sick by
(mortis) rigor:
harshness rigidity severity sternness strictness stringency hardship ordeal exactitude adversity precision difficulty.
An uncontrollable system, dear teacher.
A student.
The state of Oregon, a leader in the development of guidelines for scoring student writing, no longer scores voice since it is “too difficult to assess” (North Medford High School, 2001). It’s not likely that the state’s experiments with computerized assessment of essays will provide opportunities for students to enjoy wordsmithing. Jonathan Mooney and David Cole (2000), students with learning disabilities and ADHD (Attention Deficit Hyperactivity Disorder), who graduated at the top of their class at Brown University, describe their experiences with writing, saying:

{W}riting is a confused and dishonest academic discipline. In our childhood, what mattered about writing were not ideas or emotions but first handwriting, then spelling, and then grammatically correct sentences. This experience slowly and systematically taught us to hate writing and took from us the ability to express ourselves. (p. 159)

I’ve taught writing to students from first grade through graduate school, and during many years of working with writers of all ages, I have seen this loss in numerous students who sit frozen, pen in hand, afraid to write because it may be wrong. The ghosts of teachers past sit on their shoulders whispering a litany of do’s and don’ts.

As I write this autoethnographic exploration, I do so in a manner that allows me to share my truths in ways that are true. I cannot allow the ghosts to silence me. To write autoethnography means–of
necessity—to write of one’s own ways in one’s own ways. The voice molded by, silenced by, influenced by, made unnatural by constraints, whatever their form, becomes no longer the autoethnographic voice, but rather the voice of a biographer—even when writing about oneself—an “I” (eye) outside the “me.” This I cannot do. I must meet you, and imagine that we take this journey together. This is the only way I can promise any truth here—by attempting to insure that you will encounter me and not simply my academic persona. It is a crucial unmasking and even as I try to peel away this disguise I realize that words and images are imperfect carriers of the truths of the heart. But they are all I have here. As George Santayana (1922) explains: “Words and images are like shells, no less integral parts of nature than are the substances they cover, but better addressed to the eye and more open to observation” (p. 131). Here you will observe words and images I have collected and combined to represent my learning, and reveal those processes in visible ways.

What is your writer’s story?
Palmer (1998) writes of an intersection where teachers stand, a place where anyone who hopes to speak from and of the heart is vulnerable. In so speaking, we open ourselves to the possibility of contempt, of misunderstanding, or even to lack of respect. For an academic—and a woman—this last possibility may be particularly wrenching. Do I say what I believe or instead choose words that I believe others want to hear? Do I act in ways I believe to be most effective and productive, or do I allow others to define effectiveness and productivity for me without questioning what they say?

From their years in classrooms, students often have a picture of what and who they believe teachers should be. In speaking of the risks of teaching, Kay Cottle, a veteran educator whose classroom is explored in Sara Lawrence-Lightfoot’s (1999) book, Respect, says that the risks in teaching are not so much safety-related, but “usually come from a different place. Risks are about the teacher seeming too open, too candid, too childlike to students...so that it looks out of character with what students think that teachers should be doing. You are—quite simply—risking their respect” (p. 116). As a teacher who works with many adult learners, I grapple with this challenge. Were I to provide all the answers as students sometimes wish I would do, even if I had them, there would be no space
for students to share expertise and see themselves as constructors of knowledge.

Isadora Duncan, reflecting on her unconventional life, said that "most human beings today waste some twenty-five to thirty years of their lives before they break through the actual and conventional lies which surround them." The autoethnographic process has caused me to face lies within my own life. I have come to see that there is little value to students—or to anyone—in my unauthentic self. And if I craft a facade here, with my writing, I create a fiction. Autoethnography is not intended to be fiction. If I cannot or do not live and write about what I espouse in ways that mirror my beliefs, I must seek to understand why. This is not always the way of the leader: "Do as I say, not as I do," is often the practice of those who hold power, a stance inconsistent with living a life of integration.

I ask that readers respect the seriousness of my intentions, and I claim the right to speak with my own voice on these pages since I write from the inside out to provide others with insight in. As I wrote in my journal in November 2001:

I’ve put up with some teasing because of my ubiquitous black and white notebooks, but I’ve been faithful in keeping these learning journals
because I hope to better understand my processes and motivations. At the very least, I'll gain insights about one adult lifelong learner. Self-knowledge seems so simple, yet I am coming to realize that it is all too easy to be influenced by what others believe to be best—or better—ways. It isn’t easy to separate out how I actually learn from what I’ve been taught about learning, formally and informally, and it seems to me that a description of what is best for me, from me, would encourage others to think through these issues as well. I hope it will make me a better teacher of teachers too. Being student and teacher at the same time is an opportunity I don’t want to waste. (Zinn, 2001, November 15)

To capture both insider and outsider perspectives, to maintain my outsider vision while also living on the inside is to keep my wisdom alive. To refuse to accommodate myself to ways that are wrong for me is to remind others of the diversity I represent, as well as to keep me alive to what the poet Adrienne Rich (in Lunsford & Rusezkewicz, 1997) described as the “flashes of insight that [come] through the eye of the outsider,” in a 1979 commencement address at Smith College, saying that it was when she could finally affirm the outsider’s eye as the source of a legitimate and coherent vision that I began to be able to do the work I truly wanted to do, live the life I truly wanted to live, instead of carrying out the assignments that I had been given. (p. 46)
Writing is an emerging and ongoing process, and what is captured here represents not an ending, but a temporary stopping place—the stopping in itself one of my greatest challenges. The punctuation—or deliberate lack of it—is mine. The sentence fragments are mine. The sentences judged too long by *Grammatik*, the computerized grammar checker are mine. I have received input from human and non-human machine voices, and have decided whether or not to use their advice. If I am guilty of transgressions, they are my own, sometimes written in ways that move beyond traditional grammar, many of them recognized as legitimate, as noted by Tom Romano (1995), who cites Winston Weathers’ (1980), *An Alternate Style: Options for Composition*, now out of print, saying that Weathers “describes two ways of writing in the book, two ‘grammars of style,’ as he calls them: Grammar A and Grammar B” (p. 74). Romano explains that Grammar A upholds “traditional rules of style,” while Grammar B, according to Weathers, is a mature and alternate (not experimental) style used by competent writers and offering students of writing a well-tested set of options that, added to the traditional grammar of style, will give them much more flexible voice, a much greater communication capacity, a much greater opportunity to put into effective language all the things they have to say. (p. 75)
Stylistic techniques of Grammar B include “repetition, the sentence fragment, the labyrinthine sentence, orthographic variation, double voice, [and] the list” (p. 79), many of which are utilized in my writing:

- **Repetition**: Rhythmic writing filled with the repetition of sounds, phrases, sentences, or other patterns.

- **The sentence fragment**: Words or phrases deliberately used as complete sentences.

- **The labyrinthine sentence**: A finely-crafted lengthy sentence that goes on and on and on and on and on and on.

- **Orthographic variation**: Ludic language, playing with words, combining and altering them to achieve some heightened meaning.

- **Double voice**: Speaking with two voices at the same time.

- **The list**: Truly a list, often appears poetic, conveys multiple bits of information quickly. (pp.79-90)

Romano also describes an additional stylistic option that I will utilize in this dissertation: the “collage/montage” (p. 93) adapted from Weathers’ work as well. Romano explains it as “diverse elements patched together to make the whole composition” (p. 94), a description that is particularly apt since I have chosen the patchwork quilt as an organizing metaphor for my learning, theory-making, and art. The kinds of multigenre and collage/montage techniques I utilize include collections of
purposeful quotations which become collage/montage when presented in progression, as well as multigenre collage/montage pages which include graphics, poetry, and other materials found in Chapter 7. What follows here is a series of quotations presented as a collage/montage followed by a multigenre collage/montage “quilt,” *No Place • True Place* (Figure 2).

**Resonant Voices**

*A Series of Quotations Presented as a Collage/Montage*

*WE ARE STUDENTS OF WORDS:*

WE ARE SHUT UP IN SCHOOLS, AND COLLEGES, AND RECITATION- ROOMS FOR TEN OR FIFTEEN YEARS, AND COME OUT AT LAST WITH A BAG OF WIND, A MEMORY OF WORDS, AND DO NOT KNOW A THING.

—RALPH WALDO EMERSON, 1844, “THE NEW ENGLAND REFORMERS,” ESSAYS

*So long as you write what you wish to write, that is all that matters, and whether it matters for ages or only for hours, nobody can say. But to sacrifice a hair on the head of your vision, a shade of its color, in deference to some headmaster with a silver pot in his hand or to some professor with a measuring- rod up his sleeve, is the most abject treachery.*

—VIRGINIA WOOLF

*The voice emerges literally from the body as a representation of our inner world. It carries our experiences from the past, our hopes and fears for the future, and the emotional resonance of the moment. If it carries none of these, it must be a masked voice, and having muted the voice, anyone listening knows intuitively we are not all there.*

—DAVID WHYTE (1994, 1996, p. 120)
FROM THIS HOUR I ORDAIN MYSELF LOOS'D OF LIMITS AND IMAGINARY LINES.
- WALT WHITMAN

WE HAVE A HUNGER OF THE MIND WHICH ASKS FOR KNOWLEDGE OF ALL AROUND US, AND THE MORE WE GAIN, THE MORE IS OUR DESIRE; THE MORE WE SEE THE MORE WE ARE CAPABLE OF SEEING.
- MARIA MITCHELL, 1878

...[IT] IS A LESSON IN COURAGE AND A LESSON IN NEED OF CREATIVITY TO BE APPLIED TO ONE’S LIFE AS WELL AS ONE’S WORK. THEY ARE INSEPARABLE.
I CONSIDER THIS THE PARTICULAR CONTRIBUTION OF WOMAN, THE ABILITY TO BLEND THE PERSONAL WITH THE OBJECTIVE BEYOND THE PERSONAL.
- ANAIS NIN (IN JUDY CHICAGO, 1975, P. X)

OVERCOMING THE SILENCING OF WOMEN IS AN EXTREME ACT, A SEQUENCE OF EXTREME ACTS. BREAKING OUR SILENCE MEANS LIVING IN EXISTENTIAL COURAGE.
IT MEANS DIS-COVERING OUR DEEP SOURCES, OUR SPRING.
IT MEANS FINDING OUR NATIVE RESILIENCY, SPRINGING INTO LIFE, SPEECH, ACTION.
- MARY DALY, 1978, GYN/Ecology

EVERY COMPULSION IS PUT UPON WRITERS TO BECOME SAFE, POLITE, OBEDIENT, AND STERILE.
IN PROTEST, I DECLINED ELECTION TO THE NATIONAL INSTITUTE OF ARTS AND LETTERS SOME YEARS AGO, AND NOW I MUST DECLINE THE PULITZER PRIZE.
- SINCLAIR LEWIS, 1926,
IN A LETTER DECLINING THE PULITZER PRIZE FOR HIS NOVEL, ARROWSMITH

Whose voices have resonated in your life?
No Place • True Place

THE ACHE FOR HOME LIVES IN ALL OF US,
THE SAFE PLACE WHERE WE CAN GO AS WE ARE AND NOT BE QUESTIONED.
-MAYA ANGELOU (1986), ALL GOD'S CHILDREN NEED TRAVELING SHOES

<table>
<thead>
<tr>
<th>Home is the one wild place in the world of rules and set tasks. —Gilbert Keith Chesterton</th>
</tr>
</thead>
<tbody>
<tr>
<td>how often have we built each other as shelters against the cold? —Audre Lorde</td>
</tr>
<tr>
<td>There is a great deal of unmapped country within us. —George Eliot</td>
</tr>
<tr>
<td>Be thine own palace, or the world's thy jail. —John Donne</td>
</tr>
<tr>
<td>Wherever you journey, make it a home. —Patty Noble, pioneer, 1887</td>
</tr>
<tr>
<td>Learning is a companion on a journey to a strange country. —Hitopadeso a collection of Hindu writings</td>
</tr>
<tr>
<td>Let those who are well-fed, well-clothed, and well-housed never forget and never overlook those who live on the outskirts of hope. —Lyndon B. Johnson</td>
</tr>
<tr>
<td>Home is not where you live but where they understand you. —Christian Morgenstern</td>
</tr>
<tr>
<td>Where shall I go, where is my home, that I can call it my own. —Meade Bryant Pierce 19th century Seneca leader</td>
</tr>
<tr>
<td>I want a home for them where they can stay and where they can learn—a town for boys, governed by boys. It's worth a shot, isn't it? —Spencer Tracy Boys Town</td>
</tr>
</tbody>
</table>

Figure 2

No Place • True Place, a collection of quotations and images presented as a multigenre collage/montage

WITHOUT THAT VISION OF A PERSONAL FUTURE AND A HARD LOOK AT THE REALITY OF ONE’S OWN SITUATION, THE ULTIMATE PURPOSE OF EDUCATION ITSELF—THAT IS, TO GROW, TO CHANGE, TO LIBERATE ONESELF—IS ALMOST IMPOSSIBLE TO ACHIEVE.

-HAROLD TAYLOR

Chapter 3
Inside Out/Outside In
Choosing a Methodology: Autoethnography

TO FIND YOUR OWN WAY IS TO FOLLOW YOUR OWN BLISS.
THIS INVOLVES ANALYSIS, WATCHING YOURSELF AND SEEING WHERE THE REAL DEEP BLISS IS—NOT THE QUICK LITTLE EXCITEMENT, BUT THE REAL, DEEP, LIFE-FILLING BLISS.

-JOSEPH CAMPBELL

YOU COME TO KNOW A THING BY BEING INSIDE IT.
-EDMUND CARPENTER

WHAT AUTOETHNOGRAPHY MAY BE ABLE TO DO IS TO OPEN UP THE REALM OF THE INTERIOR AND THE PERSONAL, AND TO ARTICULATE THAT WHICH, IN THE PRACTICES OF EVERYDAY LIFE, LIES BELOW ANY CONSCIOUS ARTICULATION.

-JOHN FISKE (1990, QUOTED IN ELLIS & BOCHNER, 1996, p. 192)

Autoethnography is not easily defined since its constructs represent the multiple cultures of those who employ this methodology to explore the realms of culture in which they are immersed. Regarding ethnography, Meredith D. Gall, Walter R. Borg, and Joyce P. Gall (1996), note that “no other research tradition matches the ability of ethnography to investigate the complex phenomenon known as culture. Its holistic orientation enables a skillful researcher to identify diverse elements of a
culture and weave them into coherent patterns” (p. 61). Autoethnography is both an emic and etic approach, as the researcher explores an inner world contextualized by the outer world in which s/he lives. The methodological emphasis for the approach is individualized and representative of emergent significance within a particular life, and may illustrate what Philip Carl Saltzman (2001) calls the “buzzing, blooming confusion of life” (p. 123), as well as what George E. Marcus (1998) refers to as “the work’s messy, many-sited-ness” (p. 390).

Ellis and Bochner (2000) address the question head-on, asking “what is autoethnography,” and defining it as “an autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural.” They continue, noting that it is “usually written in first-person voice...in a variety of forms—short stories, poetry, fiction, novels, photographic essays, personal essays, journals, fragmented and layered writing and social science prose” (p. 739). But while autobiography tells the story of a life, autoethnography explores the culture of that life, seeking not just to tell the tales, but to find the connections among them, utilizing methods that best represent the researcher’s particular ways of making meaning (Belmonte, 1979; Ellis & Bochner, 1996; Salzman, 2001).
This methodology may be demanding for the outsider, since the researcher/creator must be concerned with the authenticity of representation of his or her methods—which may appear chaotic—as well as with decisions regarding content that best illustrates crucial themes and concepts. Jerome Bruner (in Streznewski, 1999) acknowledges this difficulty, saying, “I was only following my nose, and, if it looked from the outside as if I were shifting fields, then it was plain that the outside was not a good vantage point” (p. 105). The inside-out act of organizing and presenting materials so that they provide insight while also remaining true to the creator’s vision presents one of autoethnography’s greatest challenges.

Marcus (1998) discusses the conundrum as it is related to postmodern ethnography, and the need for new means of presenting materials, saying:

...the most interesting experiments...confront the problem that ethnography, which is centrally interested in the creativity of social action through imagination, narrativity and performance, has usually been produced through an analytic imagination that in contrast is impoverished, and is far too restrictive, especially under contemporary conditions of postmodernism. (p. 391)

Method and content are inextricably linked in autoethnography
which is, because of its individualistic nature, a postmodern construct. The *how* of presentation is often as important as the *what*, particularly for those who wish to represent thought processes or leave materials open for interpretation. Within the restrictions of somewhat formulaic creations such as a dissertation, this creates challenges. The analytic imagination Marcus discusses may operate within the known, accepting traditional constraints as a part of the process. Thus, the autoethnographer must ask: Do I devote time and effort to writing outside of literal margins? Or is it more important to *write* outside the lines? As an artist and writer, presentation and content are equally important to me; I think and represent with both words and images. Presentation is, in some instances, easier to compromise, although in efforts to meet standardization requirements, the document may become less interesting than it could have been.

In a discussion of analytical and imaginative modes it is important not to set up a false dichotomy. Traditionally-presented materials may be the result of great imaginative leaps, and as Carolyn Ellis (2000, in Ellis & Bochner) points out, any kind of autoethnography requires “introspection, writing ability, observation of the world, self-questioning, vulnerability, and documentation of the concrete details of a life” (p. 739), making it
analytical as well as creative regardless of format. Laurel Richardson (2000) concurs. In a discussion of what she calls “CAP (Creative Analytic Process) ethnography,” Richards claims that

\[
\text{[t]he practices that produce CAP ethnography are both creative and analytic. Those holding the dinosaurian belief that “creative” and “analytic” are contradictory and incompatible modes are standing in the path of a meteor [since] CAP ethnography displays the writing process and the writing product as deeply intertwined. . .The product cannot be separated from the producer or the mode of production or the method of knowing. (p. 930)}
\]

For women and other marginalized groups, such methods provide opportunities to avoid “culturallectomy” (Jiminez, Moll, Rodriguez-Brown, & Barrer, 1999), or the disappearance of personal culture within institutions. It mitigates against what Salzman (2001) notes as “problems of representation” within ethnography, challenges addressed when “the people themselves. . .have the opportunity to speak about their lives” (p. 122). This is particularly important for writers who wish to explore the use of voices outside of traditional dispassionate and distanced academic approaches. Because each autoethnographer chooses those methods of representation that emerge as best illustrative of his or her particular ways of making meaning (Belmonte, 1979; Ellis & Bochner, 1996; Salzman, 2001), the method and presentation themselves become revelatory of the
writer's culture, allowing the reader glimpses into personal worlds that lie within.

Autoethnographic methods are particularly useful as a tool for creating more expansive definitions of diversity, allowing understandings beyond stereotypes. Walter Truett Anderson (1995), in the epilogue to *The Truth About the Truth*, explains this broader definition of culture, saying

> [w]e are beginning to see all manner of things—values and beliefs, rituals, ideas about childhood and death, traditions, interpretations of history, rituals, ethnicity, even the idea of culture as inventions. This discovery itself, now being made by people all over the world, becomes part of our common ground. It is central to an emerging understanding of the human condition, and also a central part of a new global culture which is, in a sense, a culture about cultures. (p. 241)

Gregory Mantsios (1995) also notes that through the personal and individual explorations of one's own life, "systemic problems—broader social and institutional issues—reminders that change is needed" (p. 249) are revealed. These revelations also add significance to autoethnography, providing another way in which it differs from autobiography. In attempting to understand one's life within the context of a cultural milieu, both the personal and the collective emerge as elements that cannot truly
be separated. Like a pointillist painter, the autoethnographic artist is constantly in the process of putting brush to canvas, then stepping back to see how the colors blend into the larger picture.

This personal method of research is necessary because diverse voices may remain silent unless they are allowed to speak with their own tongues of the things that matter to them (Bad Subjects, 1998; Belenky, Clinchy, Goldberger, & Tarule, 1986; Bell-Scott with Bailey, 1998; Gilligan, 1982; Goldberger, Tarule, Clinchy, & Belenky, 1996; Hayes & Flannery, 2000; Lerner, 1986; Olsen, 1965; Rhode, 1997; Spender, 1980; Tokarczyk & Fay, 1993). Anna Neumann and Penelope L. Peterson (1997), describe such approaches, saying

...we wish to conceptualize research as a personal experience—not because we wish to undo ongoing processes whereby individuals learn to do educational research, but because we want to enlarge and complicate them. Though philosophers and other scholars have traditionally separated research from the person in the researcher role, attempting to excise personal bias, emotion, and subjective knowing, we go directly to that which is most personal—the lives of researchers. We wonder: What will we learn if we view research as a personal and social phenomenon—as an experience within a researcher's life. (p. 3)

I have many selves, and my autoethnographic research centers on my determination to both integrate them and to assert the value of such
integration, creating what Mary Catherine Bateson (1989) describes as a life in which “we are nurtured by our work and...we combine different kinds of tasks so they feed each other--mostly--instead of competing” (p. 238). Gandhi defined happiness as that time when what you think, say, and do are in harmony. If I constrict my aspirations or accept the more narrowly focused pathway of a traditional academic career, I lose the essence of who I am and what I value, and I am also complicit in lessening my value within my work. For some, a narrowing of focus may be essential. For me, it is stultifying, and impossible. Instead, I must say that I’m possible, and tell stories representative of my ways.

In *Full Circles, Overlapping Lives*, Bateson (2000) speaks of the need for such stories, saying, “It is good to have a wealth of models, for sometimes local ways of thinking about lives interfere with the ability to live them well, turning those that do not conform into perceived failures” (p. 22). It is easy to think of myself as a failure as I live a non-traditional life, with patterns of accomplishment that do not fit into expected norms. As I wrote in my journal this summer:

“Will you ever be done?” my old friend from undergraduate days said. “It seems like you’ve been in school forever.” And, like a blow to the heart, her words stopped me. Will I? Will I ever be off this treadmill? Will I ever be able to take my
nose off the grindstone? How difficult, how costly it is to get an education and pay for it in multiple ways when you are older. You pay in coins of pride, of relationship, of energy, of shame, of longing. Of wishing that your life had been different, that somewhere somehow someone many years before would have seen what you have always known, that you were meant for more. Yet not to recognize the worth of those experiences which led you to this place, this striving place, is to negate all your years, imprisoning them in insignificance. Without them, there would be less meaning, less contextualization, less empathy, less understanding. (Zinn, 2003)

With age comes clarity of purpose as I, paradoxically, know more, and know more about what I do not know, as well as more about what I do and do not care to know, a statement that springs not from intellectual arrogance or laziness, but from a realistic appraisal of my time, energy, and inclinations. A study conducted by Families and Work Institute, Catalyst, and the Boston College Center for Work & Family described in the September 2003 issue of Working Mother reports that in a comparison of almost 1,200 executives (male and female) “almost a third are ‘dual-centric,’ giving equal importance to their work and home lives” (Work, p. 10). For me and others like me, I would coin the word “multi-centric” to describe those who have multiple selves they wish to integrate. In an essay on “The Practice of Creativity in the Workplace,” Shaun McNiff (in Myers, 1999), Provost of Endicott College and a creative
arts therapist, wrote words expressing my aspirations related to a multi-centric life:

As an artist who has spent my life in various jobs, I have always focused on the integration of work and creative activity. My art and my work are inseparable. I don’t wish to imply that integration is better than the compartmentalized approach. It’s just a way that has many benefits for both creative expression and the workplace. When creative expression is viewed exclusively as something done by artists working alone and separate from the world, life suffers. (p. 62)

In the chapters that follow, I begin to explain how the ways in which I think and learn and express that learning make it impossible for me to dis-integrate my life.

---

*Do you work to live? Live to work? Or...*

**UNCOMFORTABLE AS IT OFTEN IS TO DIVIDE ATTENTION AND BALANCE COMPETING GOALS,**
**TRYING TO PUT THESE TOGETHER INTO SOME LARGER AND MORE INCLUSIVE COMPOSITION,**
**THAT IS THE ONLY WAY TO LIVE RESPONSIBLY IN THE WORLD.**

— Mary Catherine Bateson (1994, p. 104)

**MY OWN UNDERSTANDING IS THE SOLE TREASURE I POSSESS, AND THE GREATEST.**
**THOUGH INFINITELY SMALL AND FRAGILE IN COMPARISON WITH THE POWERS OF DARKNESS,**
**IT IS STILL A LIGHT, MY ONLY LIGHT.**

— Carl Jung, *Memories, Dreams, Reflections*
TENSES, GENDER AND NUMBER:

For the purpose of the rules and regulations contained in this chapter, the present tense includes the past and future tenses, and the future the present; the masculine gender includes the feminine and the feminine the masculine; and the singular includes the plural and the plural the singular.

--A clarification of terms in the California State Code of the Division of Consumer Services, Department of Consumer Affairs

Chapter 4

The Mother's Tongue
Clarifying Expressions and Concepts

Those who are sensitive to the verbally built-in biases of their "natural" environment seem "subversive" to those who are not.
--Neil Postman & Charles Weingartner (1968, p. 5)

But words are things, and a small drop of ink, falling like dew, upon a thought, produces that which makes thousands, perhaps, millions, think.
--Lord Byron, Don Juan, 1819

Words have users, but as well, users have words.
And it is the users that establish the word's realities.
--Leroi Jones (1966), "Expressive Language" (Quoted in Ehrlich & DeBruhl, 1996, p. 758)

The limits of my language stand for the limits of my world.
--Ludwig Wittgenstein

In a 1986 address to the graduating class at Bryn Mawr College, author Ursula K. LeGuin encouraged students to discover how to listen to and use voices authentically their own, saying:

Our schools and colleges, institutions of the patriarchy, generally teach us to listen to people in power, men or women, speaking the father tongue, and so they teach us not to listen to the mother tongue, to what the powerless say: poor men, women, children, not to hear that as valid discourse. I am trying to unlearn these lessons. (in Freedman, 2002, p. 311)
Virginia Woolf noted that “[n]ew words, to express new values, are much to be desired,” recognizing the difficulty of trying to move into new ways of being when there are only old ways of expressing them. This difficulty is particularly apparent to me when I attempt to explore concerns about my own life without appearing to assume that what applies to me applies to all women, or even only to women. Often our words create not connection but rather automatic assumptions of this-or-that dichotomization. Where are the intersections of experience within diversity? How do I get my message heard without getting it lost in translation? And how do I speak truly if I must first translate my words? The very act of such translation assures that the real message is already diminished in an essential way, no longer integrative, but instead a struggle to make the button fit into holes either too large or too small. Something is sure to rip or slip out.

Paulo Friere (1981) speaks to the dangers of co-option for those who try to use the language of the other, saying that

[t]he more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements, the
methods for evaluating 'knowledge,' the distance between the teacher and the taught, the criteria for promotion: everything in this ready-to-wear approach serves to obviate thinking. (p. 63)

For women, there is irony in being the majority yet still considered the minority. Gerda Lerner (1986) addresses the question often asked: “Why no female system-builders?” by suggesting that “[o]ne cannot think universals when one’s self is excluded from the generic” (p. 225), and Sandra Gilbert and Susan Gubar (in Heilbrun, 1988, p. 33) note: “Women will starve in silence until new stories are created which confer on them the power of naming themselves.” In a postmodernist world, it is the stories of diverse individuals of all kinds that can form a base of power and resonance from which the stories of others arise, but it may be particularly difficult for traditional academics to appreciate stories that do not adhere to established norms regarding discourse or subject matter. Individual stories are messy and “undermine generalizations because they never quite fit” (Belanoff, 1993, p. 265).

In the introduction to *Individual Voices/Collective Vision*, Ann Goetting (1995) suggests that “[f]rom the point of view of the male autobiographical subject, the public world is not gendered. From the viewpoint of the female, gender is central to human life, thought, and
identity" (in Goetting & Fenstermaker, p. 12). During HBO’s show *Real Time with Bill Maher* after Carol Mosley Braun had dropped out of the race for the Democratic presidential nomination, actor Larry Miller challenged viewers to consider those seeking nomination, saying, “For Americans to say they don’t have a candidate who’s exactly like them is like going to the Playboy Club and saying I didn’t see anyone I liked.” His comment may be understood because he sees himself mirrored both in the candidates and at the highest levels of government. For many of us, there is no one in the race who is like us nor is there anyone at the Playboy Club who is appealing. Ludwig Wittgenstein noted that “[t]he aspects of things that are most important for us are hidden because of their simplicity and familiarity. One is unable to notice something, because it is always before one’s eyes.” Cheris Kramarae (1999) calls upon women to fight such unawareness because “[u]ntil women themselves name their experiences and the phenomena of the world, many of their experiences will remain invisible and thus difficult to think about, even for women” (in Foss, Foss, & Griffin, p. 59).

The explanations that follow provide clarification of expressions and concepts used in this dissertation. For words with commonly accepted meanings within the academic milieu, I include expert definition that I have
chosen, often from among many such definitions, and, when appropriate, I add my interpretation. Other words and phrases represent either my own coinage or new meanings. While I am aware that researchers are cautioned about creations that may vary from the accepted system language (American Psychological Association, 2001; Bogan & Biklen, 1998; Locke, Spirduso, & Silverman, 2000), such neologisms and redefinings are central to my work as a researcher and writer. Much of my work as a writer includes the use of ludic language, described by David Crystal (1998) as language that should be at the heart of any thinking we do about linguistic issues. We play with language when we manipulate it as a source of enjoyment, either for ourselves or for the benefit of others. . . We are, in effect bending and breaking the rules of language. And if someone were to ask why we do it, the answer is simply: for fun. (p. 1)

The answer is both that simple and much more complex. I play with language, both forms and format, in order to create my thoughts into being. Such playfulness is evident in my art, my teaching, my writing, and in the multigenre collage/montage materials of Riding the Waves found in Chapter 7. Such new ways of presenting knowledge are encouraged by professional organizations such as the Carnegie Academy for the Scholarship of Teaching (CASTL) group, which notes that scholarly
projects “may well entail the invention of new forms, genres, vehicles and media for preserving and presenting what is learned” (Carnegie Foundation 2002), and by those within the academy who seek new ways of expressing lived experience (Ellis & Bochner, 1996; hooks, 1999; Richardson, 1997; Robinson, 2001). This challenging of expressive norms also has a rich history within feminist rhetorical explorations (di Leonardo, 1991; Foss, Foss, & Griffin, 1999; Freedman, 2002; Langland & Gove, 1981; Lerner, 1986; Tong, 1989).

Although Nietzsche claimed that “[i]t takes a name to make something visible” and that “[t]hose with originality have for the most part also assigned names,” I do not fully agree. I believe that those who hold the power most often do the naming, yet there are many original thinkers and creatives among the powerless. For women and other marginalized groups in academia, words like scholar have been defined narrowly, generally by men, and, over time, have become received truth that is difficult to re-examine. There are no words with which to do so. Lerner (1986) discusses “the inadequacy of terms for describing the female experience,” and includes a section of definitions which she calls “both a linguistic and a theoretical discussion of terminology” (p. xi). Her efforts are part of what Estelle B. Freedman (2002), describes as the
"desirability of providing language to match changing values" (p. 305). As participants in academia become increasingly diverse, there is need for new words and new ways of sharing them. Freedman quotes Toni Morrison's assessment of the political correctness debate, which Morrison claims is "really about...the power to be able to define. The definers want the power to name. And the defined are now taking that power away from them" (p. 309). Any struggle for power is likely to be ongoing, and battles may have to be fought again and again, and as Emma Goldman pointed out almost a century ago: "Someone has said that it requires less mental effort to condemn than to think."

Jonathan Kozol (1975, 1990) discusses the silencing that occurs in public schools when students encounter such barriers to communication, noting that

[adapted text]

Naming outsider experiences is difficult. New words may be mocked or misunderstood or dismissed, and the less powerful may find themselves
justifying and defending instead of moving forward in new meanings.

Finding or inventing new words to replace overused cliches is also a challenge. I've grappled with this difficulty while trying to find a word or phrase to replace “walking the walk and talking the talk.” Certainly this cliche implies a kind of personal authenticity in which what one does and says are in alignment. Can it then be replaced with authenticity or alignment? Neither of these words seems adequate without explanation. Genuine or unified or cohesive are other possibilities, yet they present the same problem. As I wrote in my journal:

It is easier to create new words for new concepts than it is to replace overused terms if you want to be certain that the reader will understand what you mean. Be too creative and the concept may be lost in your language innovations. (Zinn, 9/13/03)

When I use this walk/talk phrase, I refer to something that is an essential part of my definition of a life of integration. I do not want to say one thing and do another. I want to live what I believe in. Thus, I have added this additional concept to my definition of an integrated life.

The words that follow are those I've identified as needing specific definition in the context of this work since understanding them is crucial to
understanding the ways in which I learn as well as the developing theory I posit.

Definitions

The first time I saw a dictionary, I thought it was a poem about everything.
– Billy Crystal

It is important however not to create new definitions that inhibit creativity. Freedom of expression is the greatest gift artists give to the world.
– Carolyn Mazloomi (1998), Spirits of the Cloth, p. 160

Academia. I use this term when referring collectively to community colleges, four-year colleges, and universities. When it is necessary to differentiate among these institutions, I use specific appellations.

Adult giftedness. Although others (Cohen, 2000; Gardner, 1997; Kerr, 1994; Ray & Anderson, 2000) discuss the creativity of adults, Mary-Elaine Jacobsen’s (1999) multi-faceted definition provides a context for addressing the interaction of multiple abilities, drive, a sense of vocation, and the need for activism which she describes as associated with the actions of gifted adults.

proposes principles of organizing learning for adults that include involving them in planning and evaluating their educational experiences, recognizing and building on their expertise, and engaging their assistance in designing relevant learning. Others, including Stephen Brookfield (1995) posit that culture, gender, personality, ethnicity, socio-economic status, and other variables may be more important than chronological age in determining appropriate learning experiences for individuals.

**Autoethnography.** See Chapter 3: *Inside Out/Outside In* for a discussion of this methodology.

**Braindancing.** A term that came to me in a dream. I define it as mindfully aware, playful, open, connective thought. The term *brainstorming* has never been appealing to me because of the negative connotations of the word *storm*. As I wrote in the middle of the night:

> What does a braindancer do? S/he allows an unfettered mind to roam to twirl to leap. S/he refuses to restrict thoughts to proscribed pathways. S/he intuits, connects, explodes, delights in thought for its own sake. S/he is mindful, aware, playful, open, and perhaps difficult for others whose minds are walking careful paths to follow. They may not even want to dance. (Zinn, 2003)
Bricolage. The term *bricolage* (French for patchwork) was first used by French structural anthropologist Claude Levi-Strauss to describe the processes of myth formation in pre-literate, pre-scientific cultures (Watson, 2001). As an art student in the 1960s, I was introduced to the term to mean art that was created from multiple sources. It is a literary term also, as well as a term that refers to those who borrow from multiple epistemological stances. I use the term to refer to my Quilltz (see p. 65) because they too are created from multiple sources and are—literally—patchwork. I am a *bricoleur* (patchworker).

Collage/montage. This term is used to describe a series of stand-alone pieces of related writing according to Weathers (1980, cited in Romano, 1995). Romano notes that it isn’t important to differentiate between the two terms, but rather to think of the entire process as “assembling verbal slides—fragments of meaning in which the writer’s synthesis speeds readers to experience and analysis” (p. 95). My interpretation of this kind of composition may be found in the portion of Chapter 7 entitled *Riding the Waves*, as well as in other places where I use collections of quotations. The conclusion of this dissertation is a collage/montage entitled *Emerging Possibilities: Ideas That Merit Further Exploration*. 
**Connective teaching.** This is teaching that includes making deliberate connections across disciplines (integrative learning, see p. 57), as well as connections with and among students. Such teaching also nurtures civic engagement, service, and social justice, connecting students to purposes outside themselves, and to the campus, community, and world. It is teaching for learning that includes invitation, inspiration, information, integration, and implementation, discussed further in Chapter 8.

**Connectivity.** *Connectivity* refers to the intertwining of activities within a life of creative integration, one aspect of which—reading—is illustrated in Figure 3, and involves *serendipitous learning* since it includes chance, synchronicity, serendipity, and purpose. It is part of my definition of lifelong learning since it moves outside and beyond the classroom into multiple aspects of a learner’s life as s/he connects various activities to make meaning. It is through such activities that I found materials that led to the theory found in Chapter 7.
Figure 3
Connectivity: Serendipitous learning through reading

**Constructivism.** This learning theory includes the tenets that learning is dependent on the prior conceptions brought to the experience by the learner, that learners construct their own meaning, that learning is contextual, and, in social constructivism, that learning is dependent on shared understandings negotiated with others (Orlich, Harder, Callahan, & Gibson, 1998, p. 53). My art illustrates the understandings of multiple others related to selected topics even as it is illustrative of my personal culture as I create meaning within the context of my life.
Creativity. As with theories of intelligence, definitions of creativity abound. Tom Logsdon’s assertion that “[c]reativity is the ability to perceive connections between things that are not obviously connected,” (quoted in Ricchiuto, 1997, p. 19) is relevant to my autoethnographic study. Because of work and classroom experiences, I believe that there are many kinds of creativity in multiple domains, and that while some people are predisposed to connect and restructure knowledge, others can develop the ability to do so if their divergent thinking and problem solving skills are nurtured through activities that stimulate creative response.

Culture. Edward Burnett Tylor (1871) provides the first definition of culture in the context of anthropology:

Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (quoted in Salzman, 2001, p. 92)

Robertson (1987, in Blair, 2003) proposes the following definition which includes the multiple aspects of culture I discuss related to the processes and products of my learning:

To the sociologist, culture consists of all the shared products of human society. These
products are of two basic kinds, material and nonmaterial. Material culture consists of all the artifacts, or physical objects, human beings create and give meaning to—wheels, clothing, schools, factories, cities, books, spacecraft, and totem poles. Nonmaterial culture consists of abstract human creations—languages, ideas, beliefs, rules, customs, myths, skills, family patterns, and political systems. (p. 4)

Chapter 7’s *Riding the Waves* illustrates artifacts of the culture in which I have been immersed since birth.

**Demotivation.** Discussions of motivation often include information about the unmotivated, but the power of institutions and individuals to *demotivate* the motivated is a concept related to what Levin and Nolan (2000) explain as teacher disabilities and behavior problems. Bruce and Pepitone (1999) define it as “factors that disintegrate optimism, faith, and a positive outlook” (p. 99), and Alderson and McDonnell (1994), point out that it can lead to a “downward spiral of productivity” that is characterized by “lack of trust, broken relationships, negative attitudes, rise in absenteeism, poor quality, rise in grievances, and productivity stagnation” (p. 190). Figure 4 was created to demonstrate the effects of demotivation within my own life, and is based on information from a time diary I began during fall quarter 2001.
Figure 4

Job Satisfaction

Plunge
Plateau
Recovery

Each dot represents a demotivating event

Note that each plateau when demotivated gets longer, taking more time to recover.

Although hope may be regained, it is not at previous levels, in part because of lack of trust.

Exit Job
Distance(d) education. I use this term to describe teaching that focuses on the delivery of information rather than on connecting students to knowledge, to each other, to the institution, and to the community and the world. The play on words that references other kinds of distance education is a deliberate choice since unless faculty focus on connective teaching (p. 49), there will be no benefit to attending classes.

Dual-centric. A term used to describe those who give equal importance to their work and home lives. Related to the “integrated life” (see p. 57).

Emic (insider, subjective) and etic (outsider, objective) perspectives (Salzman, 2001). Because I am both the teacher and the taught, the leader and the led, the mother and the child, and because my life is composed of other dualities as well, including an outsider’s perspective on the work of colleges and universities based on more than twenty years work in the private sector and seven in the public schools, I use these accepted terms in reference to my dual perspectives.

Epistemological relativism. Salzman (2001) defines this stance as “[t]he philosophical position that no specific form of knowledge is
authoritative, that each culture and subculture has its own form of valid information, and that therefore there may be many culturally defined “truths” but no universal “Truth” (p. 145).

**Essential themes or essential relationships.** VanManen (1990) uses this term to refer to those themes or relationships about which the researcher replies in the negative to the following question: “Is this phenomenon still the same if we imaginatively change or delete this theme from the phenomenon?” (p. 107). It is through writing and thinking and connecting about aspects of my life that I have found such essential relationships.

**Fourth shift.** The fourth shift work of academia is a concept I identified during the development of theory related to the homesmaking (see p. 56) and connective teaching of an institution. It refers to expectations of traditional kinds of research related to the scholarship of teaching for which there may be little institutional support. Thus, one who identifies primarily as a teacher with all of the work that that job entails may still be faced with “publish or perish” requirements. Although the focus of scholarship is now on the classroom, it still entails additional work.
Because teachers are also vulnerable to what I identify as third shift work (see p. 67), their time for such research may be limited. These terms also resonate with associations to less desirable shifts at work. Fourth shift work is also related to the second shift work of the home (see p. 66).

**Grammars A and B.** Romano (1995) describes Grammar A as a way of writing that “upholds traditional rules of style” (p. 74), while citing Weathers’ (1980) description of Grammar B as a “mature and alternate (not experimental) style used by competent writers” (p. 75). Grammar B is described in detail in Chapter 2: I’m Talking to You.

**Homemaking.** The words *homemaking* and *housekeeping* generally refer to literal work done in the home (or in the case of *housekeeping*, to cleaning duties performed in places such as hotels and motels as well). I discuss these words in the context of the often invisible *third shift* (see p. 67) work in workplaces outside the home, and to patriarchal institutional models (La Capra, cited in Tokarczyk & Fay, 1993, p. 15). *Homemaking* refers to kinds of caring and connective work that create an institutional home for students.
**Integrated life.** hooks (2000) suggests that rethinking the way people approach work is “an important task for the future feminist movement” (p. 53) as they focus on work that provides satisfaction as well as monetary rewards. The phrase *integrated life* represents in part the complexity of a person’s desire to both work and bring to work values derived from an orientation of care and nurturing, interconnections discussed in relation to the working lives of both men and women (Bellah et al, 1985; DePree, 1989; Goetting & Fenstermaker, 1995). An additional facet is described by Bateson (1989) when she describes a life in which “we are nurtured by our work and...we combine different kinds of tasks so they feed each other--mostly--instead of competing” (p. 238). Such integration also requires that what a person says should be done and what a person actually does are aligned.

**Integrative learning.** The American Association for Higher Education and the Carnegie Foundation for the Advancement of Teaching describe as *integrative learning* as cross-curricular/cross-disciplinary learning that builds skills of lifelong learning. Such learning is related to what I term *connectivity* (see p. 49), but because of concerns about accountability, *integrative learning* outcomes tend to focus on assessment via tests and
projects within the academic milieu. Truly integrative learning cannot be so easily tested since it would be most evident in a student's life after leaving college or university or as a result of other educational and/or life experiences.

**Intensification.** Andy Hargreaves (1994) uses this word to refer to increasing pressures on educators who are expected to do more with less as budgets are cut, and who must also keep pace with ever-evolving reform issues and the burgeoning of technology. This term is also linked to mandateering (see p. 60), and to pressures on junior faculty and administrators to carry increasing loads of voluntary and/or unpaid work.

**Intentional learning.** The American Association of Colleges & Universities (2002) report, Greater Expectations, promotes "teaching to create intentional learners." Such learners are "empowered...informed...responsible" (p. 33). I link such intentional learning to integrative learning (see p. 57), to connectivity (see p. 49), and to the promotion of the attitudes, skills, and knowledge that develop lifelong learning (see p. 59), all of which are promoted by connective teaching (see p. 49).
**Intrinsic motivation.** Kenneth W. Thomas (2000) delineates four building blocks for intrinsic motivation: choice, competence, meaningfulness, and progress.Although his work is useful for discussion of leadership issues related to motivation, I also use the term to refer to those activities which I personally find motivating.

**Lifelong learning.** Lifelong learning is a term much used in educational settings. However, it is difficult for institutions to assess such learning because it is only truly evident across a lifetime in the ways in which people employ the attitudes, skills, and knowledge they have learned in and out of school. As John Dewey (1933) noted in *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process*:

Because of the importance of attitudes, ability to train thought is not achieved merely by knowledge of the best forms of thought. Moreover, there are not set exercises in correct thinking whose repeated performance will cause one to be a good thinker... Knowledge of the methods alone will not suffice; there must be the desire, the will to employ them. This desire is an affair of personal disposition.

(from my commonplace book, 1969, with notes related to lifelong learning)
**Ludic language/writing.** Language play (see p. 39). Ogden Nash said “I’m very fond of the English language. I tease it, and you tease only the things you love.” My love of wordplay is evident in many of my creative activities, and I use this phrase to link the pursuit of serious research to the use of Grammar B and other non-traditional methods of presentation that represent playing with language.

*All the fun's in how you say a thing.*

—Robert Frost

**Ludic reading.** Reading done purely for fun (Young, 2002).

**Mandateering.** I coined this word to describe mandatory unpaid volunteer work that adds to the intensification of life for workers in–or out–of the academy. It is often occasioned by budget cuts and the requirement that the same levels of work and service be continued by fewer people.

**Multigenre work.** Tom Romano (2000) describes multigenre work as a “paper . . . composed of many genres and subgenres, each piece self-contained, making a point of its own, yet connected by theme or topic and sometimes by language, images, and content” (pp. x-xi). In this
dissertation, the multigenre approach is represented by multigenre collage/montage (see p. 48) materials in *Riding the Waves*.

**New American scholar.** R. Eugene Rice (1996) discusses the new American scholar in the context of Ernest Boyer’s (1990) report, *Scholarship Reconsidered: Priorities of the Professoriate*, calling for a re-examination of the different valuing accorded teaching, service, and research within the academy. Rice’s exploration is related to a life of integration (see p. 57) because, as he notes:

> The assumptive world of the academic professional and the reward system that supports it fosters for many a disconnection from one’s own institution, community and societal needs, and even from one’s own colleagues and students. Some faculty report a disjuncture between who they are and what they do. The vision of the new American scholar that is emerging from a variety of quarters promises to provide a broader and more connected conception. (p. 11)

He provides a discussion of scholarly work that focuses on its true purposes: “to motivate faculty to keep intellectually alive and curious, continually learning,” noting that “[i]n the work of the new American scholar, learning continues to be the central element, but is related more
directly to the diverse scholarly tasks professors are called upon to perform in their institutions and society” (p. 13).

**Non-traditional student.** According to the website for the Association for Non-Traditional Students in Higher Education (ANTSHE), non-traditional students are those college students who are over the age of 25. Campuses such as Southern Oregon University, where I am employed, may choose to define this population in more specific ways to include younger commuter students as well as those not yet 25 who have taken a break of some sort—work, travel, military, for example—between high school and college. Because I first returned to college at the age of 40 after more than 20 years of private sector employment, and because I continue in the role of student, I use the term to refer to others like me whose education does not follow a traditional path of high school followed by college.

**Non-traditional worker.** I coined this phrase to refer to adults who seek careers in academia after private sector employment and/or K-12 teaching experience (I qualify under both conditions). These workers bring with them relevant and applicable experience, knowledge, and skills that
may be accorded little value in a hierarchical and traditional system of academic rewards. They also often contribute wisdom that goes beyond the acquisition of knowledge. The choice of non-traditional also includes a deliberate play on words that references the diversity represented by those whose approach to their work may be nonconformist and thus non-traditional.

**Pentangulation.** This term refers to the input from multiple sources that leads to critical mass of information. It is the process I use to determine foci for art and other scholarly activities (see Figure 5).

- **Self-Reflection/Journals**
- **Research:**
  - Traditional sources
- **Quotations:**
  - Seeking out what others have said
- **Observation:**
  - People, events, media, culture
- **Interviews:**
  - Asking related questions

Figure 5

Pentangulation: Five-source research
**Postmodernism.** Represented by diversity of perspective, a feature of the postmodernist era, which Jean-Francois Lyotard defined as an era in which people exhibit “incredulity toward metanarratives,” (in Anderson, 1995, p. 4). Walter Truett Anderson defines a metanarrative as “a story of mythic proportions, a story big enough and meaningful enough to pull together philosophy and research and politics and art, relate them to one another, and—above all—give them a unifying sense of direction” (p. 4). Technology and media and a rapidly shrinking world have introduced multiple stories along with “the unsettling discovery that the same world could contain multiple worldviews” (p. 5). As a woman who lives in a world constructed in part of truths that do not represent my experience, I am a postmodernist because of my belief that social reality is constructed by human beings whose perceptions of truth may depend on their viewpoint.

**Power-less.** Different from powerless, those who are *power-less* have less perceived power, but may still have significant internal resources as well as personal power bases not recognized by traditional structures.

**Pragmatic constructivism.** This orientation to teaching is described by
Perkins (1999) as doing “whatever works” (p. 11). I have been describing myself as a pragmatic constructivist since the early 1990s, long before I encountered it in the literature.

**Preservationist.** I coined this word seven years ago to expand on Howard Gardner’s (1993) theory of multiple intelligences, and to include this name for those who reverence things of the past and for whom the historicity of issues is of ongoing interest.

**Quilltz.** Because my *bricolage* (see p. 48) is created with pen and ink rather than fabric, I coined this term to refer to these pieces which include images and quotations celebrating topics significant within my culture. I use the artwork itself as well as the quotations representative of the collective voice (Richardson, 1997) in my work as an educator. I also work with others to create their own meaning within this structure. The relationship between textus, a written account, and texere, to weave or fabricate, is meaningful within the significance of my work, the form of which also references the work of other traditional quilters across time and cultures. The process of this artmaking is explained in Chapter 6.
**Rational multiplicity.** I coined this term to describe the intentional interaction of my multiple selves related to living in ways that integrate through deliberate connections.

**Responseability.** This word represents the challenges of meeting expectations for 24/7 responses to students and others who assume that because voicemail and email and cellphones are ubiquitous, they will—and ought to—receive “instant” responses to their messages. Even a responsible person may find that is not possible or wise to attend to everything at once. This word is also related to the challenges of creating what Tom DeMarco (2001) identifies as “slack” (see p. 67).

**Second shift work.** In *The Second Shift*, Arlie Hochschild (1989) explored dual-career families, and found that in only twenty percent of them did men share housework equally with their wives. The work of the home is the second-shift that follows the first-shift work outside the home. I have identified additional shifts: third (see p. 67) and fourth (see p. 55).

**Serendipitous learning.** Serendipitous learning occurs in the context of the lifelong learning of a self-actualizing creator and gifted adult. Because
such people are always alert for connections within the various contexts of their lives, chance, synchronicity, and serendipity intersect with purpose, both conscious and subconscious, to create the products of connectivity (see p. 49).

**Self-actualizing creativity.** This concept from Abraham Maslow (1959) is defined as creativity “which sprang much more directly from the personality, and which showed itself widely in the ordinary affairs of life. . . . It looked like a tendency to do anything creatively: for example, housekeeping, teaching, and so forth” (p. 23).

**Slack.** From the title of DeMarco's (2001) book, *Slack: Getting Past Burnout, Busywork, and the Myth of Total Efficiency*. DeMarco cautions that intensification of work and increased organizational efficiency may inhibit creativity and innovation, defining slack as “the degree of freedom in a company that allows it to change.”

**Third shift.** The title of Hochschild’s (1989) book, *The Second Shift*, refers to the work of the home traditionally done by women who stayed at home, and who, after they enter the workplace outside the home, still
continue to bear the major burden for completing in-home work—the second shift. *Third shift work* is the home-making of an institution, the often invisible tasks that help create connection and a sense of community as well as keep things running smoothly, work that was previously generally the province of hourly employees, largely female. In times of budget tightening, the lack of value accorded this work, as well as its invisibility, can lead to intensification of work for those who are left to meet the same work demands with fewer people.

**Trudgery.** A blended word that combines *drudgery* and *trudging along.* I coined it in a journal and continue to use it when working with other non-traditional students to explain how we often just put one foot in front of the other and keep on going—one step at a time, one assignment at a time—even when the work to be done seems overwhelming in the light of other life responsibilities. I wrote in my journal in 1994:

*Trudgery. Drudgery. Too much to do.
Trudging along. There are times when I leap and dance and spin in the air, when the learning excites me so much that I can stay up all night and never feel it, not even when I must come in and face rooms full of teenagers. But there are other times when the different drum doesn't beat. No music plays.*
Discouraged, disheartened, I nonetheless move forward, one foot in front of the other because this is what I do. I hope. And in the hoping, I keep on moving even though now seems bleak. I cannot live in it. I trudge. One step. Another. Another. Into joy’s light again. Faith-full. I wish that school could be less trudgery and more delight, and I don’t understand why it isn’t. And yet I don’t even seem to be able to always make it so myself.

—Zinnjournal, November 17, 1994, written while teaching in a high school drop-out prevention program

Uniquity file. While I was teaching high school in the late 1980s and early 1990s, I began to wonder why schools don’t collect information for a student’s cumulative file that tells something of the human being whose name is on the tab. Following a discussion of personal culture, I began asking students to spend time reflecting on their personal passions, their passions for learning, and their passions for making a difference in the world in what I now call a uniquity file, a name that came to me in a moment of epiphany as I looked through a book filled with hundreds of pictures of snowflakes, no two alike. I continue to use and promote this concept with teachers. The word uniquity is my own coinage, and
references the quality of being unique as well as being close in sound to iniquity—and the transgressions of rules that often accompany our efforts to be uniquely ourselves. It also reminds me of the ubiquity of such messages.

THE INIQUITY OF WOMEN SURPASSES ALL INIQUITIES WHICH ARE IN THE WORLD. . .
THE POISONS OF VIPERS AND DRAGONS ARE HEALTHIER AND LESS HARMFUL TO MEN THAN FAMILIARITY WITH WOMEN.
—ECCLESIASTICAL STATUTE, ORDER OF PREMONTRE, 13TH CENTURY

Walk/talk. This term refers to the authenticity of walking the walk and talking the talk, an essential component of a life of integration in which a person's life roles are in harmony, and what s/he says and what s/he does are in alignment.

What are the three most important words in your life?
WORDS CAN SAY MORE THAN WE MEAN.  
 Ayn O’Hara Neimous

HAVE YOU TRIED COD PIECES? 
1976 advertisement for Birdseye Frozen Fish

WORDS FORM THE THREAD ON WHICH WE STRING OUR EXPERIENCES. 
Aldous Huxley (1937), The Olive Tree

A NEW WORD HAS BEEN COINED. IT IS D- U- D- E OR D- O- O- D... IT HAS SPRUNG INTO POPULARITY WITHIN THE LAST TWO WEEKS. 
Brooklyn Daily Eagle, February 15, 1883

ALL MY LIFE I HAVE BEEN A FRIEND OF WELL-CHOSEN, SOBER WORDS AND OF CONCISE PRESENTATION. POMPUS PHRASES AND WORDS GIVE ME GOOSE BUMPS WHETHER THEY DEAL WITH THE THEORY OF RELATIVITY OR WITH ANYTHING ELSE. 
Albert Einstein

HOW MANY A DISPUTE COULD HAVE BEEN DEFLATED INTO A SINGLE PARAGRAPH IF THE DISPUTANTS HAD DARED TO DEFINE THEIR TERMS. 
Aristotle

I DON’T UNDERSTAND, BUT IT SOUNDS WONDERFUL. 
Judy Garland to Mickey Rooney, Babes in Arms

ALL KNOWLEDGE CANNOT BE EXPRESSED IN WORDS, YET OUR EDUCATION IS BASED ALMOST EXCLUSIVELY ON ITS WRITTEN OR SPOKEN FORMS. BUT THE ARTIST, THE DANCER, AND THE MYSTIC HAVE LEARNED TO DEVELOP THE NONVERBAL PORTION OF INTELLIGENCE. 
Robert Ornstein
I might have sung of the world
And said what I heard them say
Of the vast and passing dream
Of today and yesterday.

But I chose to tell of myself,
For that was all I knew—
I have made a chart of a small sea,
But the chart I made is true.

--Sara Teasdale, 1919

Chapter 5

You're a White Woman; You Ain't Got No Culture

Disclosing the Significance of Gender

Woman must write her self: must write about women and bring women to writing.
-- Helene Cixous, quoted in Freedman, 2002, p. 305

Look at you, happy girl.
All dewy and smiley and sure of everything the promise on your left hand means.
A diamond is forever.
-- Engagement ring advertisement, 1969

I see some rats have got in; let them squeal, it doesn’t matter.
-- David Lloyd George, 1910, on being interrupted by suffragettes

She was 16, a young black woman (“Just call me black, okay? No one I know is from Africa.”), one of many feisty attitudes in an alternative learning program full of outspoken and sometimes painfully honest students. I was their teacher, and the class was discussing the multiple meanings of culture, and the challenge of defining any uniquely “American” culture, along with the difficulties of identifying personal culture for those with no visible ethnic or cultural markers. As we started talking, she
turned to me and said jokingly, “You’re a white woman, Zinn; you ain’t got no culture!” Although this autoethnographic study is an exploration of my experiences related to learning, teaching, and leading, I have come to realize that her words—"You ain’t got no culture!"—are what first fueled my determination to define my own culture, and that they are related to the struggles of others both like and unlike me.

This process of definition has been difficult because I am somewhat like our dog Whiskers whose former owners told us only that “his mother was a cockapoo and his father got away.” The melting pot of nineteenth and twentieth century immigrant integration combined with the interweaving of various step- and otherwise adoptive, chosen, and non-blood families has left many people with little identifiable heritage. A number of my students lived on their own (often homeless), others lived with foster parents, or were adopted, or were part of a variety of blended families. They either had no way of knowing their origins, or came from mixed heritage. Each of us had, however, elements of personality and preference that made us uniquely ourselves. It was these things that the class decided to focus on. We began an activity I continue to use with pre- and in-service teachers: the development of a personal “uniquity file” that deliberately targeted crafting a personally satisfying life. I coined the
word *uniquity* because the conformity and control of public schooling can make a focus on anything unique seem almost iniquitous. We cannot escape the ubiquity of our essential selves either.

In K-12 schools, culture is often synonymous with ethnicity or other visible markers, and multiculturalism is addressed in ways that can become formulaic. Yes, texts now reflect more diverse images. Varied authors are presented—sometimes. A mention of Hanukkah is balanced by a mention of Kwaanza. A pinata here, a balalaika there. Stir fry tofu and tacos and pizza at lunch. Special groups receive a month, a week, a day, or a 50-to-90 minute period of focus: Women's History Month, Black History Month, Cinco de Mayo. Multiple cultures are evident in these careful countings, yet students spend little time thinking about who they are beyond stereotypes they are consciously or unconsciously expected to live up—or down—to. When definitions of culture are expanded to include socioeconomic status or any of many other less visible diversities, the focus is often still on identifying one's place within a group rather than on finding those things within oneself that represent personal culture—and truth. In *The Feminist Classroom*, Frances A. Maher and Mary Kay Thompson Tetreault (1994) note that they "use the term 'culture' to convey the evolving symbols, behaviors, values, and attitudes that all of
us inherit or create for ourselves” (p. 15). I cannot speak for other women, but I can share what I have come to understand about the visible and invisible forces that have shaped my culture.

Although I am a woman, I have resisted aligning myself with feminism, perhaps because I remember the birth of the second wave as divisive at a time when I was trying to find my way as a wife and worker with a husband, a child, and an unexpected job. I’d been raised to become the perfect 1950s model of a cooking, cleaning, sewing, care-taking helpmate: Donna Reed or Harriet Nelson or the Beaver’s mother—all of them portrayed on the increasingly-ubiquitous television as practically perfect servants of the household. My situation was like that of women Lillian Rubin (1976) describes in *Worlds of Pain: Life in the Working-Class Family*, citing United States Bureau of Census statistics and noting that

> [d]espite the fact that as long ago as 1960, 60% of all the women in the labor force were married, and over 30 percent of all married women living in intact families worked, most girls and their families still believed that they wouldn’t “have to.” (pp. 44-45)

In 1962, a *Ladies’ Home Journal* poll “found that among the young women it surveyed almost all ‘expect to be married by 22. Most want four children. . .Many want. . .to work until children come; afterward, a
resounding no!” (Collins, 2003). I graduated from high school in 1963, and for many women of my generation—born to live on these shifting sands of cultural expectations—to be married represented safety, with a predictable and societally-approved future ahead, and all dangers of possible waywardness behind. The birth control pill was new, and fear of pregnancy was an almost-palpable presence that dampened the desires of many good girls—an appellation that still existed in the early 1960s when the dividing line between good and bad was doing it—or doing the things that led to it.

The messages of school and religion confirmed that any creative impulses I might have had were expected to be devoted to benefitting my home and family and church. I still have the dishtowels and pillowcases I learned to embroider in junior high school, along with many recipes on 3x5 cards written in my high school handwriting. I imagined that I might go to college, but when my guidance counselor told me that scholarships were for boys, and that a cute little thing like me would just get married, I went to work for 85 cents an hour, and struggled to afford college, escaping into marriage at nineteen. Alone all day in a garage apartment in the middle of a tobacco field in North Carolina, I began doing the landlady’s ironing and heavy cleaning to help defray rent costs, and, less than a year
later, started working full-time, getting fired from Southern Bell when I got pregnant, finding other work, and earning a Ph.T. (Putting Hubby Through), language that emerged following World War II. I first encountered the term in school in a book that recently resurfaced in my life: “Often the wives work and help support the students. . . . There is even a ‘degree’ for such wives: Ph.T., or Putting Hubby Through” (Havemann, 1957, p. 34). I believed it was my duty to help my husband get ahead. I thought we would both benefit. He got his degree in 1972, and we divorced shortly thereafter. It wasn’t until 1986 in a different marriage that I was able to return to school. I’ve never stopped working in or out of the home, although I was never prepared to earn anything beyond the traditional women’s pin money (Figure 6) when I first became the sole support of my family. Ruth Sidel (1990) notes this disconnect in On Her Own: Growing Up in the Shadow of the American Dream, reminding readers that “[w]e know that significant numbers of women have always worked outside the home, not simply for ‘self-fulfillment’ or ‘pin money’ but out of economic necessity” (p. 2) Such advertisements also illustrate the encouragement women received to sublimate their creative urges to benefit home and community.
PIN MONEY!
IT'S SUCH A SATISFACTION TO HAVE A LITTLE NEST EGG OF YOUR OWN TUCKED AWAY TO DO ALL THOSE SPECIAL THINGS YOU WANT TO DO OR TAKE CARE OF SUDDEN EMERGENCIES. NOW! YOU CAN HAVE JUST THAT WITH THIS NEW MAGAZINE... POPULAR HANDICRAFTS

Learn how you can make saleable toys, gift and household items, bric-a-brac and a multitude of other things that have a ready market out of things you usually throw away as trash.

Yes! There's a gold mine right in your house if you know how to put it to work for you and POPULAR HANDICRAFTS will tell you how — month after month after month. Everything is so original, so new, so up-to-the-minute, you'll be the only person in your community to make these lovely things, so you'll have no competition. Even if you don't want to make them to sell, you'll love making them for your own home, your friends, your church bazaars and other worthwhile causes. Develop new hobbies... find new interests in life... and MAKE THOSE INTERESTS PROFITABLE!

POPULAR HANDICRAFTS shows you just how to do it with simple easy-to-follow instructions so that you TURN YOUR SPARE TIME INTO SPARE MONEY!

EACH MONTH, Popular Handicrafts offers prizes to its readers. Send your handicraft in with your subscription and... YOU MAY WIN A PRIZE.

AND BEST OF ALL... it costs only $2.00 for a whole year's subscription. If the first copy does not please you, you can have an immediate refund in full. You really can't afford to miss a single issue so send check or money order today. Reach for your scissors RIGHT NOW, cut out the coupon and MAIL TODAY!

POPULAR HANDICRAFTS, P. O. Box 590-T
Please start my subscription with the very next issue. I enclose $2.00 for a full 12 issues of your magazine.

NAME
ADDRESS
CITY........................................STATE................................ZIP

Figure 6

Ad from Fall-Winter 1962-63 McCall's Needlework & Crafts, published during my senior year in high school.
As Patricia Lynn Reilly (1999) notes, "Humble, discreet and considerate, we learned to stifle our creative impulses except in service of the careers and projects of our children and lovers, our friends and colleagues. We learned to color inside someone else's lines" (p. 81). Such expectations are still a danger for women who may be particularly vulnerable to requests for service and caretaking activities at work, including those not of their own choosing, requests I call mandateering (mandatory volunteer work). Because women often earn less than men do, because they are seldom part of traditional support systems linked to workplace power, and because they remain aware that they may need to ask for some special dispensation in order to handle issues related to home and family life, women may feel pressured to say yes to additional assignments when they would rather say no to such work. They are also vulnerable to extra work at home if they earn less. Arlie Hochschild (1989) discusses such "second shift" vulnerability, noting that a man might use "his higher salary to 'buy' more leisure at home" and thus he "inadvertently makes his wife pay indirectly for an inequity in the wider economy that causes her to get paid less" (p. 220). Even if women are the sole wage earners in the family, however, they may still find themselves taking on extra work. As Peg Tyre and Daniel McGinn
report in an article on the increasing number of women who are their family’s sole support or whose earnings are greater than those of their spouse:

Sociologists speculate that some men actually do less housework when they stop working. Why? Being out of work already threatens their manhood, and taking on “feminine” tasks like cleaning the toilet might only make them feel worse. (p. 52)

I have been an observer of gender inequities for many years, although I did not actively address them until I became a teacher and began to deal with gender equity in high school and university classrooms as well as including it as part of the content in teacher education courses I was teaching. In the early 1970s, I attempted to engage in personal consciousness-raising, although I had no name for it, when I began to question why my husband could go to school and go fishing and hunting and play ball and watch television while I worked, took care of our child, paid the bills, took clothes to the laundromat, shopped, cooked three full meals a day, waxed the hardwood floors on my hands and knees at 3 a.m., made all my own clothes (and the curtains and bedspreads and dresses for my mother-in-law) and starched and ironed the two shirts my husband wore daily. I typed his papers too.
I joined the National Organization for Women (NOW) hoping to find support, but NOW asked me to leave the organization after a particularly rancorous meeting during which I was accused of failing to support the cause. One of my failings was to question whether or not there were men who might also want to define their lives differently. At issue was whether housewifery should be an option for women. I thought that the problem was that such work was neither paid nor respected nor even seen as real work. The other disagreement was related to my job as woman’s editor of the local newspaper (in itself an offensive concept, and I did advocate for, and got, a change to “family editor”). NOW wanted all women to be called Ms. I refused to use Ms. solely, giving women a choice among Ms., Mrs., Miss, or no honorific at all.

The NOW encounter happened in a small town in Georgia, where evangelical and fundamentalist churches centered the life of the town. Good Southern Baptists still know what the Bible says about a woman’s place. In this world of proscribed behaviors and ladylike expectations, women couldn’t wear pants to work in most offices, skirt length was carefully watched, and, when I represented the newspaper, I was required to wear gloves and a hat. Salary and promotion discrimination against women were pervasive. Men hired after I was, who worked for me, made
more than I did, and when I questioned this, I was told that it was
because they were supporting families. So was I. In *The Silenced Majority*,
written in 1971, Kirsten Amundsen addressed exactly what I experienced,
saying that “he [the labor boss] can, above all, justify the lower pay
offered women on the basis that women, after all, are not the family
breadwinners. They just ‘don’t need’ as much as men” (p. 53). This same
argument was still being made as recently as 2002 at Wal-Mart where “a
divorced mother of two, questioned a male co-worker’s raise, and was
told he had a family to support” (Featherstone, 2002, December 16).

The fall 2003 issue of *Teaching Tolerance* notes in a news brief that
cites Census Bureau estimates released in March 2003, “On average in
2001, women who worked full time earned about 76 cents for every $1 a
man earned” (p. 4). In the state of Oregon, the ratio of women’s to men’s
earnings in 1999 was 68.8% according to the Institute for Women’s Policy
Research. Women are introduced early in life to such differentiation. I was
paid fifty cents an hour for babysitting, even if I was caring for five or six
children, cooking meals, and cleaning up, much less than boys who mowed
lawns and washed cars and cleaned up basements and garages.

Comparable worth and gender differences in salary have also been an
ongoing issue related to pay for male and female teachers, one I have
been tracking since I purchased H.E. Buchholz's (1931) *Fads and Fallacies* for a dime in 1969. In the book, Buchholz states the problem as he sees it in a chapter entitled "Public Education Feminized:"

> Truth is that high-grade male teachers, so urgently needed in public education, cannot be attracted in any other way than by the American people boldly declaring that, in education, a larger salary must be offered the man in order to get the same quality of workers from both sexes, since inflexible economic laws command it. Without a differentiated salary scale the quality of the male will continue to drop until eventually educational systems, even of college grade, will in self-defense have to close their doors to male teachers—a state of affairs that doubtless would be highly gratifying to the women in pedagogics, regardless of the consequences to American youth. (p. 165)

Bucholz's words might be more amusing if these issues didn't continue to reappear. A Fall 2003 article in *The Educational Forum* of Kappa Delta Pi discusses the underrepresentation of men as elementary teachers in the United States, and notes that "[t]he low job status of the teaching profession may affect male teachers more negatively than female teachers" (Wiest, p. 67), while also exploring the kinds of financial enticements that might attract men.

In earlier days of blatant wage discrimination, putting up with what
is now considered sexual harassment was a sign that you were capable of making it in a man’s world, and complaining led to being considered a whiner who couldn’t take it (and thus had no place in that world). For me, protest and liberation ended up being far removed from the life I was living. After the NOW fiasco, I was without support for my questioning, and the experience left me wary of anyone’s feminism. The realities of making a living and raising children compounded my acceptance of such work realities. Honestly, I was too busy and too tired to care. When second wave feminism is seen as a movement of white middle class women with the leisure to pursue it, I can understand the accusation. As I wrote in my journal on October 11, 1996:

There just isn’t much philosophizing about why you work when you have to work. You may groan and grouse and gripe, but in the end, you get up the next morning and you do it again. And again. And again. Whether you like it or not. Whether you’ve been humiliated or not. Whether you’ve been harassed or not. Whether it’s interesting or satisfying. Or not. Because you must. Whatever they’re paying you. Because there’s no margin of safety. Because there are other lives involved. Because the fragile life you’ve created around you with the things and people that bring you joy could be destroyed by such foolish self-indulgence.
It was not until this summer when I was reading a December 12, 1969, issue of *Life Magazine* searching for quotations to use in artmaking that I began to put my experience with NOW into perspective. In the magazine, I found an article by Sara Davidson, a journalist writing about women's liberation, a discussion of what she describes as a "serious national movement" (p. 67). Many of her experiences are negative as she tries to get information from women, and finds doors and minds shut to her, saying that she was called a member of the "corrupt, bourgeois press" (p.72). She explains:

The negative reactions toward me expressed a great deal of what women's liberation is about: women's long-suppressed anger at being used; women's sense of vulnerability and defenselessness; women's suspicion and mistrust of other women; women's insecurity, lack of confidence in their judgments, the "secret fear," as one girl put it, "that maybe we are inferior." (p. 72)

Patricia Ireland, the president of NOW from 1991 to 2001, is currently a lawyer, but during the late 1960s she was a flight attendant for Pan American Airlines. She says of this earlier period of her life, "My concept of what women could do in the workplace was really very limited... I look back now with awe at the blinders I had on" (in Handy, 2002). I too am amazed at my lack of initiative. Yet I understand it in retrospect
because I am still vulnerable. Certainly I am much more educated than I was in the 1960s, but because my career trajectory has not been traditional, it sometimes feels as though I have climbed the ladder of putative success only to find myself staying one rung ahead of the rising waters of financial disaster. I am grateful to stay ahead, and I am privileged now because of my profession, but there is no life preserver beyond my own effort should I fall. I recently received a letter from a company seeking to manage my investments, noting that each client “typically has at least $500,000 in our care.” People who work minimum wage jobs most of their lives seldom have investment portfolios because they have invested in food and rent and used cars and electricity and Salvation Army clothing. No one who has not lived this life is likely to truly understand. Although explorations like Barbara Ehrenreich’s (2002) Nickel and Dimed: On (Not) Getting By in America provide a fascinating look at the minimum wage life, it is less fascinating to live such a life with no hope of escape. To be a tourist in the land of the poor is not the same as living there. If news from such fronts creates compassion, it is worthwhile. But often those who hear such stories blame the poor, imagining that if only they tried harder they could be successful too, as though life were some sort of multiple choice test, and the poor need only choose the right
answer. “Work harder,” “work smarter,” I have been told. But effort and ingenuity are not enough. Nor is money enough to provide motivation for work, although such rational-economic reasons (Thomas, 2000) cannot be completely discounted. Still, it is significant that in 1970 I exchanged a job sewing pockets onto Levi-legs in a factory in Macon, Georgia, for a job as a newspaper graphic designer and copywriter that paid less than half as much. Since that time, I have been unable to look at work in the same way. The first job paid well. The second allowed me to use my intelligence and creative skills in ways that were intrinsically satisfying. Work to live or live to work? For a person seeking a life of integration these are not the proper questions. Work becomes an integral part of the life because it engages personal passions and commitments.

No history book, no exploration of the facts, can truly show the impact of political movements or social revolutions on individual lives. If you live long enough, the incidents that comprise your life come to seem like fiction as you try to explain those different worlds to others who never experienced them. The realities of one generation lead to change, and then become almost unbelievable fables decades later. Dangers are forgotten; perspective is lost. Impetus becomes invisible. A colleague in Atlanta who teaches a course on social movements told me last year
that she spends the first sessions of class convincing young women that a problem still exists since many of them believe that their opportunity is unlimited, and that the failure of a woman to be seriously considered for president of the United States, for example, lies in women’s lack of qualifications. The students are often blind to structures that continue to limit women. Estelle B. Freedman (2002) quotes an office worker in Baltimore who says, “If people would respect women’s work, naturally your wages are going to go up. . . . Women’s work is looked down upon. It’s not really considered important, and you’re not going to be paid wages for something that’s considered trivial” (p. 168). I explore the ongoing consequences of such blindness and differential valuing for women and for academia in the multigenre collage/montage pages of Chapter 7.

Part of the significance of an autoethnographic study lies in the understandings found in reflective experience. I know much more now than I did several decades ago about what it means to be a woman learner and leader, for example, and I am disappointed that academia, a place I once imagined to be the pinnacle of reason and reasonableness is still a place where women, and certainly diverse ways, are valued less in actuality than they are rhetorically. It has become impossible for me to write about my experiences without explicitly addressing what this
devaluing means within this autoethnographic context. Gender is an inescapable part of my culture; I have spent seventy percent of my life as a working woman, with many of the past fifteen years spent as a student as well.

What do you know now that you didn't know ten years ago?

Although I returned to school in 1986 to become a teacher, none of my courses addressed issues related to gender despite the publication of books like Carol Gilligan's (1982) *In a Different Voice*, and Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule's (1986) *Women's Ways of Knowing*. Almost everything I know about women as full participants in life and work I have had to discover on my own, and personal experience advising other non-traditional women students confirms that I am not alone. Even in education classes, stereotypes were perpetuated and women's ways were looked upon as something to overcome if you wished to be a serious scholar, or move
ahead in the educational hierarchy. My own experience confirms that this is still the case. Cliches become so because of their pervasiveness, and I was praised for my ability to think and write "like a man" (Zinn, 1987). I still am. I also still find that knowledge created by and about women is marginalized, and that success is generally defined by the male paradigm. Articles like Working Mother's February 2004, "No Apologies Necessary," an excerpt from career coach Lois P. Frankel's book, Nice Girls Don't Get the Corner Office: 101 Unconscious Mistakes Women Make that Sabotage Their Careers, provide guidelines that suggest fitting into current structures, rather than questioning them, providing hints like the following: "If you don't currently play chess or a sport, start. Tennis, softball, golf—Playing sports helps you learn the language of the game" (p. 42). It is advice similar to that in a book I was given in 1992 by a well-meaning friend, Louise McCants' (1992) Techniques School Should Have Taught You about Working with Men (and Other Women), in which McCants provides a chapter devoted to "The Changes Men Would Like Us to Make" (p. 77).

While I did take a course on women in United States history as an undergraduate, the materials were presented dispassionately, and I was left with information, but no belief in the equal value of women's contributions. There was also much that I did not learn. I did not learn, for
example, that during the Depression, "twenty-six states passed laws prohibiting married women from working" (Petersen, 1999, p. 159). I did not learn about deliberate efforts to return women to the home following the Second World War through the use of the new medium of television. I did not learn about women like Lucy Maynard Salmon, an "innovative historian"..." who "developed novel forms of historical analysis and a strikingly modernist writing style" (Adams & Smith, 2001, p. 1) more than a century ago. In an essay entitled "Research for Women," Salmon (1926 in Adams & Smith) asserts that

No more fruitful field for investigation and even for research can be found than is afforded by the house and home. But this by no means solves the problem of research for women. Incredible as it seems to the orthodox, many women are not at all domestic in their tastes. (p. 178 )

Perhaps I could have learned these things in school, but I avoided the emerging women's studies program because of my previous experiences, and because I often found that my friends who were involved in women's activism were humorless about their commitments, and that there was a kind of political orthodoxy expected from such involvements. I have never viewed life as a zero-sum game. According rights to one group does not necessitate taking them from another. Years before, I'd
suggested that female chauvinism was as problematic as its male counterpart, but my arguments for "humanism," which I defined in the late 1960s as looking at each person as an individual regardless of gender, had not pleased my NOW friends, and did not resonate with my feminist friends almost two decades later. I agree with Wendy Kaminer's (1999) assessment that "[s]ex is not a good and fair predictor of talent or intelligence. There are differences among women, just as there are differences among men" (p. 185). Separating true differences from enculturation and expectation is still a chicken-egg question, and, as the mother of a gay son, and the wife of a man who actually likes Fred Astaire movies, I know that there are many ways to "be a man."

"Be like a man" advice permeates traditional patriarchal norms at the heart of academia. It may be seen in decisions about which disciplines are considered serious; in the different valuing accorded teaching, service, and research; and in discussions of acceptable modes of discourse. In providing advice for aspiring academics. Robert L. Peters (1997 rev.) claims that "[w]omen's studies are often seen by the academic establishment as substandard" and goes on to say that "women are often tracked into 'softer,' qualitative areas of concentration, which have less prestige. . . You can increase your prestige and employability by
entering more rigorous, quantitative specialties” (p. 297). Peters is not alone in his advice, even the educational psychology text (Woolfolk, 2001) I’ve been using for ED 562: Human Development, Cognition, and Learning, suggests that to avoid sexism in teaching one may “provide role models” and gives the following examples:

1. Assign articles in professional journals written by female research scientists or mathematicians.

2. Have recent female graduates who are majoring in science, math, engineering or other technical fields come to class to talk about college. (p. 179)

The latest edition (2004) continues with such advice. I’m not opposed to providing such models, but would broaden the disciplines represented. I also suggest that it would be wise to question why some subjects are “hard” and others are deemed “soft,” as well as to explore their relationship to perpetuating economic power within a capitalist system.

One of my sons is a math teacher and athlete, and the other is an actor and writer, and I know that subjects choose us as much as we choose them. I also know that no matter how much I might try to be like a man, I am still a woman, and that that reality does affect my life and my work. In 1981 before I returned to school, Cynthia Fuchs Epstein wrote about
women's scholarship and male paradigms, noting that "[o]ut group members are damned if they do, as well as if they don't, because, practiced by them, valued behavior acquires a negative cast" (p. 151 in Langland & Gove). Even today, women acting like men must do so in ladylike ways if they want to avoid characterization as bitches, or as a male colleague recently said: victims of PMS.

My experience with the marginalization of women continues today. As Deborah L. Rhode (1997) notes in her exploration of the persistence of such inequalities, the stories of women workers "sound less like Pilgrim's Progress and more like the myth of Sisyphus" (p. 143). It is these persistent and ongoing experiences that provide the stimulus for my determination to write this dissertation as my/self, a deliberate choice that includes issues of content, methodology, presentation, and voice. Robert C. Cooper (2001), notes that "[w]hen we suppress our originality, we lose touch with the source of our vitality and initiative. The greatest learning and achievements come not from standardized groupwork, but from the unique efforts of individuals" (p. 5).

People contribute to such larger learning through thoughtful and intentional self-exploration, regardless of—and because of—gender and other diversities. A creative leader learns from such stories. In Fields of
Play (Constructing an Academic Life), Laurel Richardson (1997) posits a new, more participatory kind of social science research that "names the writing of one's own life as social theory," that "breaks down the dualities of 'research/theory,' 'theory/practice,' 'researcher/researched,' and 'sociological theory/self-theory,'" and "teach[es] people...how to tie personal experiences to historically situated circumstances; how to construct social/personal theory" (p. 123), and it is such personal research and theorizing that I engage in here. It is a learning experience that has allowed me to better understand how and why I learn.

My autoethnographic efforts focus on illustrating the joys and challenges of being an adult woman learner/teacher/artist/leader, issues that Elisabeth Hayes and Daniele D. Flannery (2000) have researched, noting in Women as Learners: The Significance of Gender in Adult Learning that "[w]omen, women's thoughts, women's writings, and research specifically about women's lives and learning have been absent, subsumed, ignored, and misrepresented" (p. 6). I challenge assumptions that still exist regarding proper modes of discourse, agreeing with Ellyn Kaschak (1992) that "the epistemology of a dominant group can be made to appear neutral, and its value base invisible, since it coincides perfectly with what appears to be society in some generic, universal form" (p. 10).
In a June 3, 2002, article in *The New York Times* Jim Rutenberg reports on the naming of Brian Williams as Tom Brokaw's network news heir apparent, noting that in discussions of Brokaw's successor "[n]owhere did a woman's name pop up" (p. C1). Rutenberg quotes Erik Sorenson, the president of MSNBC as saying that "[t]here are major pockets of our society and our culture in America not yet ready to accept a woman in that role because of a perceived lack of gravitas" (p. C8).

This seriousness of conduct, or lack of it, is explained by Katha Pollitt, a columnist for *The Nation* who says in the same article that

> [t]he qualities the newscasters are supposed to have are stereotypically thought to be male qualities—they are qualities of intelligence, knowledge, calm objectivity. For women, the stereotypical qualities are the opposite—they are charm, frivolity, subjectivity, beauty, being a fluff bunny. (C8)

Women themselves do not have gravitas, and neither do issues identified as "women's."

At the January 2003 conference of the American Association of Colleges and Universities, Robert J. Sternberg, Director of the Center for the Psychology of Abilities, Competencies, and Expertise at Yale University, and a researcher whose book on successful intelligence (1996) I've used
as a course reference, presented a keynote speech entitled “Wisdom, Schooling, and Society.” Wisdom is his latest area of research. Following the presentation, I spoke with Dr. Sternberg, and asked whether, in light of media discussions of women’s lack of gravitas, there were cultural differences in perceptions related to wisdom and gender that he was exploring. I am interested in this issue and he hadn’t mentioned it. He dismissed my question, saying that he hadn’t even thought about it.

I had a similar experience when I spoke with William Damon about his research with Howard Gardner and Mihaly Csikszentmihalyi (2001) related to “good work” at the April 2003 American Association for Higher Education conference. In both instances my query was dismissed as though it were not even worthy of thought. And at both conferences, such dismissive experiences were common in discussions where I found the dynamics at play between male and female participants—even when the females were in the majority—to be very much like those I’ve experienced in my university courses since 1986. In 1978, Tillie Olsen wrote:

[w]e cannot speak of women writers in our century (as we cannot speak of women in any area of human achievement) without speaking also of the invisible, the as innately capable, the born to the wrong circumstances, the diminished, the excluded, the lost, the silenced. (pp. 60-61)
I do not assume that men deliberately leave women out of their considerations, but I do think that they sometimes still believe that when they write men, they mean everyone: *Walking with Cavemen*, a program about the ancestors of men and women, on the Discovery Channel, June 8, 2003; “Men at Work,” the headline on an August 11, 2003, *Newsweek* article about people and their jobs; men/he/his still used by reporters countless times during coverage of the war with Iraq; these things happening despite years of research decades ago (Miller & Swift, 1980) showing that even schoolchildren do not believe that men means everyone. I also believe that many men are still oblivious to the ways in which they trivialize women’s discourse, assuming, of course, that women are even allowed to speak at any length.

In *Writing a Woman’s Life*, Carolyn G. Heilbrun (1988) asserts that “[p]ower is the ability to take one’s place in whatever discourse is essential to action and the right to have one’s part matter” (p. 18). Sitting in meetings where the person who sits at the head of the table looks at the clock every time a woman begins to speak is an example of the kind of 21st century silencing I continue to observe. I do not believe that it is deliberate, but it exists nonetheless. Rhode (1997) addresses the difficulty of bringing attention to the problem, noting that “denials take
two major forms. Some individuals simply cannot see a significant problem; they don't believe that a substantial gender gap persists, or they assume that it reflects men's and women's different choices and capabilities" (p. 142). Such reasoning is still used to justify "mommy tracks" and to expect different behaviors and heightened acquiescence from women. I have also heard it used to justify women's lack of academic promotion because they are not "appropriately serious" (Zinnjournal, Summer 2002). The second form of denial is an acknowledgement that inequalities exist accompanied by a denial of "responsibility for causing or remedying them" (p. 142).

Women as well as men can acknowledge the problem without being interested in change: "That's just the way it is. Do your work--and we all know that means work harder than the men!!--and some day you'll be recognized for it," I was told during an AAHE Women's Caucus meeting during the spring of 2003 when I asked if the group engaged in activism around gender issues. I read similar advice in Ray E. Baber's (1953) textbook, *Marriage and the Family*, in a chapter about women's role confusion in which Baber provides the following guidance:

As to the complaints of those who are kept at secondary jobs and not given executive positions, if they must have such positions to be happy let
them quietly expand their understanding and influence until their ability will be recognized and rewarded through sheer merit, not through demands. (p. 382)

Any women who took Baber’s advice so long ago are likely dead, perhaps of exhaustion from waiting for recognition. Knowing that Baber provided this guidance in a textbook a half-century ago makes me impatient with being told to wait until my good work is seen and rewarded.

As a quotation-collector, I am also a connector, an active observer of people, writing down what is said and who says it, contextualizing as much as possible, noting body language and other things of interest. I watch and listen, and my understandings come not simply from my own life or from books I’ve read, but from an ongoing engagement with the culture that surrounds me. A university campus offers multiple opportunities to watch and listen. I am also a participant in multiple meetings and in the classroom both as student and teacher. Neither reason nor emotion, clarity nor confusion, brevity nor wordiness seem to be the special province of any one gender, but it has been my observation that it is the gender of the speaker that often determines perceptions regarding the appropriateness—and the gravitas—of the speech. During my years in school I have continued to experience the kind of academic
interplay described by Elizabeth Chiseri-Strater (1999) regarding women's conversational role:

Vygotsky has stressed the importance of outer speech or dialogue in the development of inner thought and cognitive growth (Vygotsky, 1978). Yet listening, without the support of talk, can eliminate women from full participation in the academic conversation, affording them the spectator and outsider role. (p. 636)

When women are ignored or have their comments trivialized in classrooms, it is particularly dangerous because faculty are holders of perceived power. Their actions affect both the women's perception of themselves, and the ways in which others see them.

Despite the events of my life, I still do not call myself a feminist. I am unable to claim this definitive descriptor in part because such categorizations seem to demand acceptance of all that the words imply, and, in the case of feminism, carry considerable political and cultural freight, not all of which I choose to espouse, despite being a woman. I write here as a woman because being a woman has shaped my experiences. But woman is not all I am. I am an artist and a poet and a writer and a learner and a teacher and a leader and a scholar. And much, much more, and those things are all essential to defining my culture.
When have you felt trivialized, diminished, minimized, less than? If you never have, why do you think that this is so?

When I created The Dinner Party, it was with the express purpose of breaking the cycle of erasure recounted by the work, a cycle described in The Creation of Feminist Consciousness by pioneer women's historian, Gerda Lerner, as "...a cruel repetitiousness by which individual women have struggled to a higher level of consciousness, repeating an effort made a number of times by other women in previous centuries."

- Judy Chicago, June 8, 2000, "Equal Rights Advocate Speech"

Do you know what it's like to feel wrong twenty-four hours a day? Do you know what it's like to be disapproved of, not only for what you do and say and think but for what you are?


Nothing is intrinsically valuable; the value of everything is attributed to it, assigned to it from outside the thing itself, by people.

-- John Barth, The Floating Opera, 1956

That only a few, under any circumstances, protest against the injustice of long-established laws and customs, does not disprove the fact of the oppressions, while the satisfaction of the many, if real, only proves their apathy and deeper degradation.

-- Elizabeth Cady Stanton
How can I teach her
some way of being human
that won’t destroy her?
I would like to tell her, Love
is enough, I would like to say,
Find shelter in another skin.
I would like to say, Dance
and be happy, Instead I will say
in my crone’s voice, Be
ruthless when you have to, tell
the truth when you can...

—Margaret Atwood

Which can say more than this rich praise—that you alone are you.
—William Shakespeare

My writing attempts to interpret the “ordinary” because they are not ordinary.
Each human is uniquely different.
Like snowflakes, the human pattern is never cast twice.
We are uncommonly and marvelously intricate in thought and action.
Our problems are most complex and, too often, silently borne.
—Alice Childress (in Madden, 2000, p. 211)

Each one of us must affirm our own individual creativity.
Although many facets of human creativity are similar, they are never identical.
All pine trees are very much alike, yet none is exactly the same as another.
Because of this range of similarity and difference, it is difficult to summarize the
infinite variations of individual creativity. Each person has do to something
different, something that is unique. The artist, after all, is not a special person;
every person is a special kind of artist.
—Michael Michalko (1991, p. 10)

You can never have the use of the inside of a cup without the outside.
The inside and the outside go together. They’re one.
—Alan Watts

Every man’s work, whether it be literature or music or pictures or architecture or
anything else, is always a portrait of himself, and the more he tried to conceal
himself the more clearly will his character appear in spite of him.
—Samuel Butler

We are caught between the past that formed us and a future we have yet to create.
—Vinita Srivastava
FOR VAST NUMBERS OF NINETEENTH-CENTURY WOMEN, THEIR NEEDLES BECAME THEIR PENS AND QUILTS THEIR EMINENTLY EXPRESSIVE TEXTS.

-PAT FERREO & ELAINE HEDGES (1987)

The Quiltmaker

W-OZ, May 2002

Until you are willing to be confused about what you already know,
what you know will never become wider, bigger or deeper.

-Milton Erickson

In creating, as in life, I am a bricoleur, a patchworker.
Each day I write, and at night, I take these finished thoughts
and hang them neatly on hangers, like clothing in a closet,
shutting the door on them, believing that in the morning,
I will open the door, take out the pieces and mix them in pleasing combinations.
But in the night, in the dark, behind closed doors,
they come alive—their fabrics growing,
threads reaching out, intertwining,
a plaid shirt now inextricably linked to a polka dot skirt,
its greens and reds and blues bleeding through the white circles and black between,
the black and white sending forth their strands—
threading up and over in and out through and through—
uniting garments, each of which turns outward and back upon itself
in an orgy of growth and movement.
While I sleep, new patterns emerge,
and what I thought one thing has become another,
the original visible, but no longer itself.
And I must take the mass, cut it apart,
and being anew to patch it together—to remake sense and meaning.
I can no longer promise a plaid shirt or a polka dot skirt.
Instead, I can promise only that their essence will exist
in the textile—in the text—of the finished whole,
when, finally, this work is done.

When I was young and bold and strong,
Oh, right was right, and wrong was wrong!
My plume on high, my flag unfurled,
I rode away to right the world.
“Come out, you dogs, and fight!” said I,
And wept there was but once to die.
But I am old; and good and bad
Are woven in a crazy plaid.

-Dorothy Parker
IT REALLY BOILS DOWN TO THIS: THAT ALL LIFE IS INTERRELATED.
WE ARE ALL CAUGHT IN AN INESCAPABLE NETWORK OF MUTUALITY,
tied to a single garment of destiny.
WHATEVER AFFECTS ONE DIRECTLY AFFECTS ALL INDIRECTLY.
— MARTIN LUTHER KING, JR.

LIFE IS CREATION. SELF AND CIRCUMSTANCES THE RAW MATERIAL.
— DOROTHY M. RICHARDSON

Chapter 6
The Quiltmaker's Stories
Telling the Tales of a Designing Woman

THE QUILT HAS BECOME A SYMBOL OF NORTH AMERICAN
RESOURCEFULNESS, INGENUITY, AND CREATIVITY.
WHATEVER THEIR BACKGROUNDS, QUILTMAKERS ARE ABLE TO WRITE THEIR OWN LIFE EXPERIENCES
AND HISTORIES INTO THE YIELDING TEXT OF THE FABRIC.
A DIARY OF THE JOYS AND SORROWS OF A LIFETIME ARE STITCHED INTO THE QUILT,
AND AS IT WILL BE PASSED FROM THE QUILTMAKER TO FUTURE GENERATIONS,
IT SERVES AS A PROMISE THAT SHE WILL NOT BE FORGOTTEN.
— MARGRET ALDRICH (2001, THIS OLD QUILT, PP. 9-10)

SO FAR AS WOMEN'S LIFE OF THE MIND WENT, I COULD SEE THAT THERE WEREN'T
ANY FEMALE COUNTERPARTS TO THE CLASSIC MALE STUDIES OF AN EDUCATION.
THERE WAS NOTHING I COULD REFER PEOPLE TO. NO FEMALE FRANKLINS,
NO SISTER FOR HENRY ADAMS. I DECIDED THAT THAT WAS ANOTHER BLANK PAGE TO FILL.
JUST AS SOON AS I HAD TIME, I'D TRY TO WRITE A LIVELY PICTURE OF THE WAY
A WOMAN'S MIND DEVELOPED AND HOW HER INTELLECTUAL VOCATION WAS FRAMED.
— JILL KER CONWAY (2001, P. 122)

A friend recently asked me: “If you had to choose, would you rather
be an artist or a teacher?” It is a query I might have answered differently
before I began this writing. Like the colleague who told me last week that
she wants to be an artist, but guesses she'll have to wait until she retires,
I once believed that I would have to choose. I also believed that I could
only claim title to those pieces of my life from which I make a living. But there are many things I do that earn no income. I am many women, and the synergy of their interactions provides multiple opportunities for creative connection. I am, among other things, an artist and a writer and a teacher who teaches art-fully, and I have chosen the patchwork quilt to symbolize my personal culture and the integration of its multiple passions, commitments, and expressive longings. It also represents aspects of my artmaking that are central to understanding how I learn. In the introduction to *The Web of Inclusion*, Sally Helgesen (1995) discusses the relationship between this book and her earlier work, noting that “[t]he women leaders profiled in this book [*The Female Advantage*] see that their public and private concerns are intertwined; they do not, nor do they wish to, compartmentalize their lives, their duties, or their identities.” Helgesen goes on to note that her current book asks:

What are the implications of this kind of interpenetration? How can people achieve balance when playing a variety of roles, or trying to meet responsibilities that may seem contradictory? What exactly might balance look like in a less compartmentalized environment? (p. xxviii)

I began this project hoping to answer these questions in my own life. As I wrote in a summer 2003 art gallery press release: “I work with many
students who return to school to pursue their dreams. If I sublimate all of my dreams in service to others, it may be satisfying on many levels, but it doesn’t model the very things I tell other people they can do. For me, stepping out as an artist and a writer is part of the discipline of teaching.”

This commitment to integration is an outgrowth of the autoethnographic process which has forced both introspection and connection as I situate my life in a larger context. I see not just what I have done, but begin to understand why as I connect my work and my words to those of others. Conventional wisdom suggests that we must choose who we want to be and focus our efforts. Such narrowed focus can lead to a lifetime of being and doing things that aren’t exactly what we would choose—or at least not all we would choose. Pleasing others is seductive, not doing is sometimes much easier than doing, doing what others want is tempting—if only for the intrinsic rewards, and it becomes more and more difficult to separate expectation from personal preference. To read about others’ struggles to reconcile these inner and outer demands creates a cultural community that can transcend other diversities. What others say often mirrors what I wrote in my journal:
What do I know about creative accomplishment? That it is a triumph of artistic will and obsessive drive over conventional wisdom. That the artist must make time for art, must not wait for time. That the writer must write: snatches here, bits there. Too much time—the luxury of endless hours—can be as paralyzing as too little. When there is always opportunity for doing, it is easy not to do. To wait. The expectations are so high, too high. But when life surrounds, pressures, overwhelms, when one is filled with the fear that the time will never come, never come. When one has watched time flow and been carried on waves of responsibility to every place but the shores of art and passion, moments can become the time, the times, the many that become the one. The grains of sand that comprise, finally, the castles; the scraps, patched together, that warm the night. (Zinn, April 26, 2003)

Joseph Campbell explains the importance of moving forward even when the path is not clear, noting that

[t]here's a kind of regular morphology and inevitable sequence of experiences if you start out to follow your adventure. I don't care whether it's in economics, in art or just in play. There's a sense of the potential that opens out before you. And you have no idea how to achieve it: you start out in the dark. Then, strange little help-mates come along...who just give you clues, and these open out. (in Toms, 2003, May, p. 43)

To recognize the truth of this seemingly paradoxical process in my own life makes it easier to reassure students struggling with finding direction
and purpose, often believing that they must sacrifice their lives in order to make a living.

John Dewey (1934) notes that true education is "a process of development, of growth," going on to say that "[i]t is the process and not merely the result that is important" (p. 289). Writing autoethnography has allowed me to explore my processes while creating the product, and I have found that the very act of setting out on such an exploration can also affect the outcomes. I wanted an integrated life, and I have found that for me, a life of integration is also a life of ongoing learning, expressed in ways consonant with who I am and what I value. I am not a traditional scholar. I do not aspire to be one. But I am a scholar according to my own definition, which includes a vibrant and joyful life of the mind that values intellectual pursuit both for its own sake and for the uses to which it can be put. And I know that to truly live a life of learning requires a very personal sense of purpose, a vision that cannot be imposed from the outside. There are many learning products that are externally motivated, including much of what happens in formal education where, in many cases, learning stops when the assignment is completed. That is not the way it must, or should, be. I hope that at least one teacher, reading what I have written, will begin to understand how
important trust can be to a self-motivated learner: trust that something worthwhile will result, trust in methods that may be unclear, trust in the intentions of the learner. Such trust creates space for possibility.

Letitia Hochstrasser Fickel (2002, Fall) discusses these issues as they relate to the design of professional development for teachers, noting the need for experiences that link to “individual motivational needs, dispositions, and personal identity,” as well as to an understanding that “[n]ew learning is shaped by prior knowledge and cultural perspectives” (p. 48). These methods correspond with those effective in working with adult learners (Knowles, 1970), including adults’ need for involvement in the planning and evaluation of instruction that draws on their life experiences, and is perceived as relevant. Because I am both learner and teacher, what I have learned from my own life can be applied as I work with others. Cooper Shaw (1996, in Swisher & Schoorman, 2001) notes that learning styles are “relatively consistent over time” and that they are “pervasive and observable in diverse contexts of the individual’s life” (p. 56). Through this exploration of personal culture, I have been able to identify consistency across my lifetime, the “through-line” (Saldana 2003) that reveals those things which are essential to the ways in which I learn. Art, poetry, quotation-collecting, ludic writing, and artifacts from the
past are integral elements of the things I produce. They are both how I learn and how I demonstrate what I have learned by extending it to create further meaning. They have also led to a developing theory, an unintended outcome of my research.

This nascent theory, *Home•Makers of the Academy: The Valuing--and Devaluing--of Teaching*, is discussed in Chapter 7. It was born when I found myself justifying my choices of work within the academy following the denial of a promotion I've since been granted. Well-meaning colleagues told me that I should focus on one thing, that I should narrow my interests, that I should quit “wasting time” in preparation for teaching, that I could not be an artist and be a teacher too, since I am not, after all, an art teacher. But we must define our own good work, and there are times when it is valuable to be forced to defend one’s life. This was one of those times. In thinking about the ways in which I want to live and work, I realized that they are a product of how I learn, and that how and why I learn is inextricably connected to my work as an artist. There are multiple connections among all the activities of my life. The naturalist John Muir said that when we tug at a single thing in nature, we find it attached to the rest of the world. Thus it is with a life. In the act of exploring one thing, I found it attached to another, and another, and another, and saw
in my own life what Mary Catherine Bateson (2002) describes in *Full Circles, Overlapping Lives*, saying that “[e]veryone has the chance to discover the patterns that order multiple ways of being human: through the arts, through the media, through conversations with the neighbors” (p. 18). I came to the conception of theory as I discovered patterns and connections among disparate sources. The metaphor of quilting provides the organizing construct for the multigenre collage/montage design of *Riding the Waves* (Figure 7), a design that illustrates the kind of connectivity in learning I describe in a paper written in December 2001:

When I first read the article, I did not connect it with second shift concerns. It was a combination of other reading, including journals from my own years as a teenager, as well as from my years as a teacher at South Medford High School. From 1991 to 1995 I surveyed students about their work in the home as part of a Senior Project-CAM pilot project on careers and work that included reading Studs Terkel’s *Working* and Arlie Hochschild’s *The Second Shift*, which I was rereading for this class. I was reading Wajcman’s *Managing Like a Man* for another paper, and for an ED 566 Human Relations course I teach winter quarter, I was reading Schneider and Stevenson’s (1999) book about America’s teenagers in which the authors also note the realities of unpaid “homework.” This reading reminded me that gender differences still exist in households in relation to the hours spent each week on the work of the home, and my
Any woman, no matter what post she occupies, should remain a woman... She should know how to cook and how to keep a house nicely. If she does not, she is not a woman.


The greatest thing for any woman to be is a wife and mother.

—Theodore Roosevelt

When I came to Washington to the U.S. Senate... I brought a number of young ladies from Massachusetts to be secretaries. They all got married... Then I got a whole new set of girls and they got married.

So if any of you girls feel the prospects are limited in this community, you come to Washington and work for me.

—President John F. Kennedy, 1962

Figure 7

Reduction of a page from Riding the Waves, a multigenre collage/montage creation which illustrates how I began to formulate the theory, Home Makers of the Academy
I created these pages by literally patching materials together, sorting through the collections of years, locating relevant quotations and images, as well as poetry and AMENSCRAPBOOK, a parody of a teenager's scrapbook I wrote in the early 1990s that is influenced by multitudes of old books I've collected throughout the years. Many of the books in my collection address cultural expectations and include old home economics texts, books on manners, cookbooks, and sex and marriage advice dating back to the early nineteenth century. I wordprocessed quotations and other materials, copied images, cut everything out, and used removable glue stick to adhere these things to 3x4 foamboard, more than 30 boards in all. Figure 8 shows the reduction of a portion of a board. Over the course of several weeks, I lived with these materials, combining things to show what it has been like to live as a woman born on the cusp of new expectations, trying to live both a traditional and non-traditional life in a culture that undervalues the work of women in multiple milieus. These pages illustrate the mental processes of *bricolage*, a term used by Seymour Papert (1981) to describe deep unconscious learning that can lead to unexpected connections. Thus these visual quilt pages represent the invisible work of my mind.
Figure 8

Reduction of a portion of materials used to create pages for the section of Chapter 7 entitled *Riding the Waves*
I have been using such methods for years for other kinds of artmaking. *Bricolage* is the French word for patchwork and has been adopted by artists for work assembled from found materials. It is a term coined by French structural anthropologist Claude Levi-Strauss to describe processes of myth formation in pre-literate, pre-scientific cultures, and it is also a literary term, describing works that are patchworks of styles, as well as a term describing those whose epistemological stances borrow from multiple sources. As an artist, teacher, and writer, I gather and explore, and, through purpose and serendipity, patterns emerge, what vanManen (1990), calls *essential themes*. Art is also research, a way of transforming the unseen into the seen, giving substance to what might be difficult to understand through a different medium. In my artmaking, I reclaim and detrivialize the thousands of images that bombard people daily by gathering and presenting them in ways that create new understandings. Scientists use imagery and metaphor to represent unseen worlds. I use the images of the seen world to illuminate the unseen: the taken-for-granted, dismissed, and minimized that, taken piece by piece, is often ignored. In discussing truth, the artist Piet Mondrian said that there are truths “hidden in the reality which surrounds us,” and that “not only science, but art also, shows us that
reality, at first incomprehensible, gradually reveals itself, by the mutual relations that are inherent in things” (in Miller, 1996, p. 379). I seek out images and words that provide historical contextualization for issues in the classroom and in my art, important because, as Neil Postman (1992) points out, it teaches students “that the world is not created anew each day, that everyone stands on someone else’s shoulders” (p. 190). Postman also asserts that teachers must “show how histories are themselves products of culture; how any history is a mirror of the culture that produced it; how the religion, politics, geography, and economy of a people lead them to re-create their past along certain lines” (p. 191).

What appears at first to be chaos and multiple foci becomes a quilt and reveals recurring themes. The pieces go together to create the whole, make art, represent the life.

While I use the past as an aid to understanding the present, as a woman, I am particularly interested in preserving those things not considered worthy of notice in a history often dominated by economics, politics and conflict. Andrew Todd and Franco La Cecla (2003) describe education critic Ivan Illich as an archaeologist of ideas, as “someone who helped us to see the present in a truer and richer perspective” (p. 2). As a preservationist, I use the detritus of present day life as well as the
discards of yesteryear as my hunting ground, to help expose multiple perspectives and continue developing what my grandfather called a “sharp eye,” the ability to spot the treasures in the trash—literally—a process that began when he took me to the dump regularly when I was a child. In the 1988 movie Working Girl, Melanie Griffith pulls out a file folder stuffed with materials from multiple, wide-ranging sources and explains how she prepared a business proposal saying, “I read a lot of things. I mean, you never know where the big ideas could come from.” This connecting of fact and intuition is difficult to teach, yet such boundary-blurring is necessary for innovative and creative responses for anyone who needs to work with what is while also imagining what could be.

Bricolage is connectivity made visible in my art and in my life. Part of the message of my life now lies in this rational multiplicity with its deliberate choice of interlocking interests and ways of approaching understanding. Just as a quilt is held together by its backing, my life coheres because of personal visions of authenticity and alignment of all my selves, and the recognition that I do not have to choose to be either/or as a person any more than I must adhere to a single epistemological stance, or align myself with a narrow definition of who or what I am. My decision reflects my position as a non-traditional student
and a non-traditional worker whose life has been bounded by both external and internal pressures. Bateson (1994) states that she "believe[s] that it is important to provide a vocabulary that allows men and women whose lives do not follow the compartmentalized model of a successful career that our society has developed to value their achievements," and also notes that

[w]e live in a society that follows the industrial model in dividing activities up rather sharply, assuming that people do one thing at a time and portion out their attention in the same way, perhaps because models of value and achievement are based on activities that have been largely reserved for males. Yet the reductionism involved impoverishes everyone. (p. 108)

Mary-Elaine Jacobsen (1999) discusses the challenges faced by gifted adults with multiple interests in her exploration of one of the criticisms facing them: "Can’t You Just Stick with One Thing?" (p. 150), saying that career paths for such individuals “must provide us with a sense of meaning and large-scale purpose” (p. 152). While meaning and purpose are important in a life of integration, also crucial are ongoing opportunities to learn, described by Marylou Kelly Streznewski (1999) in her book, Gifted Grownups, as "learning experience[s] in which present knowledge comes into play, is placed over against the new situation; the
gap between the two is crossed, and a synthesis takes place” (p. 135). This synthesis is like connectivity, the term I coined to describe my learning months before I read Streznewski’s book, and is related as well to what O’Connor and McDermott (1997) call “generative learning,” a process which describes “learning to learn” (p. 125). Engaging in connectivity is facilitated by the interaction of multiple selves whose perspectives and interests allow synthesis and application of learning. In his description of the creative personality, Mihaly Csikszentmihalyi (1996) claims that his thirty years of research into how creative people live and work has led him to believe that the one word that characterizes their personalities is complexity, that each creative person is not simply an individual, but is instead a multitude.

My way, the way of rational multiplicity, is the way of the bricoleur. I am a quiltmaker in art, in writing, in teaching, and in life. Grace Paley, a failed poet and acclaimed short story writer, said that you come to doing what you do by not being able to do something. The work that I do, the art I create, the clothing that I wear, the home I have made reflect my realities: that I have had to make a living for the past forty years, and that while I do not consider myself poor, I have been broke many times. In writing about quilmakers, Audrey Heard and Beverly Prior (1974) point
out that “[n]ecessity is a wonderful goad, and because fabrics in early America were in short supply, hard to come by, and expensive, the thrifty housewife salvaged the bits and pieces left over from worn out clothing and joined them together to make covers for her family’s beds” (p. 14), an experience echoed in my childhood when my grandmother made “comforters” from scraps of old clothing, and taught me to make doll clothes from the leftovers. Estelle B. Freedman (2002) notes the rich history of quilting which “provide[s] a good example of women’s creativity,” going on to remind readers that

[w]omen quilted not only to supply warmth on cold nights but also to encode their personal and family stories, as well as historical phenomena such as the Underground Railroad, the Civil War, the migration west, or the suffrage movement. (p. 317)

Freedman also points out that quilting is still being used as a method of communication, referring to the poor rural women in eastern India who sew *junjuni Kanthas*, embroidered quilts, that incorporate political messages condemning domestic violence and rape and celebrating women’s friendships and the education of girls. (p. 325)

I too use quilting to express myself creatively and to create social commentary.
As an artist, my work reflects a life bounded by family and work and other obligations, leaving little time or space for artmaking. It also reflects a scarcity of money. Like artists and craftspeople around the world who work with materials native to their area, I work with the found materials of my life, and have spent a lifetime collecting and saving—words, images, books, and things that make me smile. I use these things in my teaching, and in my art, one aspect of which takes a traditionally feminine form—quilting—and translates it into a format more easily worked on one piece at a time in moments snatched from other duties. I call this artmaking Quilltz (Figure 9) because the handwork is done with pen and ink, and individual blocks are pieced together. Women who make traditional quilts have often noted the value of their quiltmaking as a time of reflection and rest from their other duties, a sort of productive/creative act that provides respite from other duties while creating things which are both beautiful and useful. Quiltzmaking provides this space for me.
To create Quilltz, I work with pen and ink. There are three additional aspects of significance within this art: the use of quotations representing diverse voices around common themes as well as what Maya Angelou (1970) calls the “collective wisdom of generations” (in Hirschberg & Hirschberg, 1997, p. 291); the use of images from popular culture and the weight of these signs; and the inking of symbols with commonalities linked to women’s art from other cultures and to geometric symbols used for thousands of years to represent the natural world. I have been drawing such figures for years. The art seen in Figure 10 is from the bottom of one of my grade school papers. Written on other papers were various symbols reproduced in Figure 11, where I show them in relationship to patterns from Northern Mesopotamia, c. 3000 B.C.
Symbols from my grade school papers side by side with patterns from Northern Mesopotamia c. 3000 B.C.
I begin each Quilltz piece by choosing a quotation. Figure 12 shows this starting point for each piece. I have thousands of quotations, written on 3x5 cards over the years, categorized, and stored in ziplock bags in old suitcases. The hunt is never done, and I don't begin a project until I have enough quotations to create critical mass. I currently have more than 30 topics in process. The quotation in Figure 12 is about home, and is one I collected for a Quilltz about dreams of home called No Place • True Place, its name taken from Dorothy's words in The Wizard of Oz ("There's no place like home.") and a quotation from Herman Melville who said that "[t]rue places are not found on maps."

Home

Home is the one \underline{w}ild place in the world of rules and set tasks.

--Gilbert Keith Chesterton

Figure 12

Quotation about home written on 3x5 card
The next step is to pair the words with an image. There are many things I cannot remember: my phone number, the correct spelling of *anoint*—two *n’s* just looks right, and how to change the copier cartridge. But I can remember quotations and images and match them across time. In this case, I wanted a home that was wild, and chose a log cabin (Figure 13) using a fountain pen to write the quotation around it.

![Figure 13](image.png)

*Image (log cabin) with quotation inked around it*
The next step is to enclose the figure and quotation in a hand-drawn border (Figure 14). Because I work with critical mass of these pieces as well, I make a photocopy of each finished block, cut it out, and adhere it to 3x4 foot foamboard. I live with these boards in the bedroom as the blocks are finished, so that I can begin to see how to combine them, often finding connections in the middle of the night. (I sometimes sleep with the light on so that I can capture that just-awake time the surrealists found so productive for the creation of poetry.) Because of the complexity of this intuitive process, I work with straight lines on the outside of each piece to facilitate the juxtapositions.

Figure 14

Image and quotation with hand-drawn border
To this point, the activities involved in the creation of these pieces are mindful, requiring deliberate attention. The next series of pieces (Figure 15) shows the activity that allows space for creative connection. Once the background figures are chosen, surrounded by a quotation, and bordered, the act of inking them becomes automatic, and a kind of multi-layered conscious and unconscious thinking often occurs. I come away from these drawing times with fresh insights into things I'm working on: research, poetry, curriculum development, children's books, and other projects.
Pieces of *No Place•True Place* were used in the creation of the multigenre collage/montage pages of *Riding the Waves*, which also includes blocks from *Home•Work*, comprised of images that illustrate work in and out of the home, bordered by coffeepots representing the servile nature of some of the work within each milieu. A reduction of a corner of this piece is included here (Figure 16) to provide a sense of how this work coalesces. *Home•Work* is approximately two by three feet, and is part of a series in progress. *Home•Work* is significant because I began to formulate related theory while working on these pieces.

In exploring how I learn, I have come to see that these Quilltz represent my thought processes. I am a manual artist. I work with my hands because the act itself is important to my learning. This form of artmaking could perhaps be done on a computer, although it would not look the same, since the art would be constricted by the possibilities of the technology; the literal and figurative results would not be the same in my life either. I did not realize this until I began to ask why I insist on doing things in the ways that I do. Nor did I realize the relationships between this artmaking and other areas of my life, including my teaching.
Reduction of a corner of *Home•Work*, a quilt about work in and out of the home.
During the act of moving my hand across the page I find that I am connecting and cross-referencing in ways I am sometimes unaware of until later, as I read what I’ve scribbled in the margins of my work. This space is like those Lennard J. Davis wrote about in *The Chronicle of Higher Education* in November 2003, in an article entitled “A Scholarly Appreciation of Irrational Inspiration.” Davis notes the value of such spaces when working on “hard intellectual work,” explaining that it is sometimes necessary to relax enough to allow the subconscious to do its part. You have to be steeped in your project. It has to be rolling around your consciousness day and night. That is when the intuitive process seems to happen—when emotion combines with thought, activity, and dreaming. (p. B10)

I often have such experiences in the shower, and keep 3x5 cards and ballpoint pens next to my deodorant. When I was working on my research proposal, I found that I had run out of cards, and was driven to opening a bar of soap so that I could write on the box (Figure 17). Shower thoughts sometimes disappear if I leave the bathroom before writing them down since I am often utilizing mnemonic devices to help me remember multiple things. The October 2003 issue of *Inc. Magazine* explores this phenomenon in a brief article, quoting Joshua Coleman, a
clinical psychologist, who says that "[c]reativity requires an attitude that is a paradoxical blend of attention and relaxation" (in Wellner, p. 35). The article, "Cleaning Up," is prefaced by a subtitle: "It's one of the great mysteries of creativity: Why do the best ideas always arrive in the shower?" (p. 35).

Figure 17

Shower thoughts written on the inside of a soap box
bell hooks (in Mazloomi, 1998) discusses the role of quiltmaking in providing creative and meditative spaces in the life of her grandmother, noting that it was “a spiritual process where one learned to surrender. It was a form of meditation where the self was let go. . .It was an art of stillness and concentration, a work which renewed the spirit. . .a way to “calm the heart” and “ease the mind” (p. 65). Creative expression can help maintain balance in a life, providing relaxation even though it may seem that such activities are not restful. In his journal dated October 26, 1924, French novelist Andre Gide wrote that “[i]t is not always by plugging away at a difficulty and sticking to it that one overcomes it; often it is by working on the one next to it. Some things and some people have to be approached obliquely, at an angle.” This is another of my discoveries during the dissertation process. I must have multiple projects to work on at once since each provides inoculation against creative blockages on another. During the past eight months I have written a novella and countless poems, revised a novel, conceived of two series of children’s books and written and begun illustrating two others, prepared a proposal for a book of quotations related to one of my Quilltz series, and mounted a showing of my art. I also work full-time and teach a summer overload. While writing this dissertation has been challenging, I have,
paradoxically, found much of my energy for this task in these other activities.

As I work on Quilltz and on other creative products, multiple selves interact in the same way that quilters at a bee learn from one another even as they work on the quilt. Sewing a quilt on a machine is quicker, but the creator must pay attention to the machine, taking care not to pierce a finger, and the result, while attractive, shows the marks of a machine rather than those of the hand crafter. There is a time and place for such expediency, but the existence of such tools does not mean that they are always best to use, something I find true in teaching, advising, and mentoring as well, when face-to-face interactions often cut to the heart of matters that might never be addressed via the technological distancing of email or voicemail. While I understand the pragmatic realities of limited time as well as the discomfort some of my colleagues feel with what a presenter at a January 2003 American Association of Colleges & Universities conference called women students' “quite startling demands for intimacy and nurturing” (Zinnjournal, Winter 2003), such personal connecting is part of my calling as an educator. Thus the connecting of quilt pieces also becomes a metaphor for uniting the diversity of classrooms, and for the kinds of relationship activities that help prevent
distance(d) education, which can occur even in face-to-face experiences.

I did not begin to realize the depth of the significance of artmaking in my learning processes until I was asked to create the beginning outline for my research proposal. Although I love them, words are not enough for me. In order to know where I was going, I thought with both words and images, choosing icons and writing poetry to represent my life. The poem I wrote during this quarter, “The Other Woman--An Alternative Vita,” may be found in *Riding the Waves*. Figure 18 is a reduction of the finished outline and includes all the icons created, each one representing some essential element of my life related to learning, teaching, and leading. Figure 19, an icon shown full-size, presents the unifying visual image for a paper and presentation about the playfulness and passion that represents fun in learning. These artmaking activities helped me clarify direction and focus my research, and, through the extensive reading that accompanied both art and writing, the connections revealed me to me. Yet I continue to wonder: do I create designs and slogans because have I been a graphic designer and copywriter in former careers, or did I choose those careers because they resonate with ways in which I think and process information?
Reductions of iconic outline created in January/February 2002 for research proposal
This mixed genre approach to understanding is described by Laurel Richardson, who says that in using such an approach 

[t]he scholar draws freely in his or her productions from literary, artistic, and scientific genres, often breaking the boundaries of each of those as well. In these productions, the scholar might have different "takes" on the same topic, what I think of as a postmodernist deconstruction of triangulation. (2002, p. 9.)

As an artist-teacher-scholar I continue to use a process I call pentangulation (see p. 63) to inform both my art and my teaching. It is a term I invented almost a decade ago to refer to the input from multiple sources that leads to a critical mass of information that determines the
foci for my art and for other scholarly activities. Richardson's mixed genre method is related to the multigenre writing described by Romano (1995), discussed in Chapter 1, and helps provide a history and context for such approaches. In pentangulation, I seek input from multiple sources: scholarly and popular reading, my own reflections and writing, formal questioning of others, informal and overheard conversations, popular culture, and other observations of life. The intersection of these activities represents one piece of my design process. Dilthey (1987, cited in vanManen, 1990) notes that "we can grasp the fullness of lived experience by reconstructing or reproducing the meanings of life's expressions found in the products of human effort, work and creativity" (p. 181). For me, and for other women, the art we make has often been crafted as part of our other work in and out of the home, both emerging from our daily life and bounded by its demands (LaDuke, 1991).

Methodology, design, and significance intersect as I situate myself as a quiltmaker and claim a place for myself within the general context of women's ways of making art and balancing their various life roles. As I look specifically at my work as an artist/teacher, I see the creation of quilts as both literal and figurative. My artistic quiltmaking is a key element of my autoethnographic methods useful in describing the ways in which I
learn because of its synthesis of creative and scholarly activities, as well as its importance as artifact of female culture, a culture that has shaped both my life and my current academic interests. My Quilltz also make a statement about the undervaluing of women’s accomplishments since the divisions between fine art and craft are often drawn along gendered lines. While studies analyzing quilts from the etic perspective are increasingly given legitimacy in the world of serious art (Bank, 1979, 1995; Robinson, 2001; Shaw, 1997), the voices of the quilters themselves can provide the perspective that Forrest and Blincoe (1995) note is missing when this complex work is examined without the maker’s input. Often all that is left to interpret are the quilts filled with “visual images and symbols. . .that express the events and circumstances of their daily lives” (Eitel, 1985, p. 1). By providing insight into the process of creating the collage/montage quilted pages of Riding the Waves, I share in illuminating the culture of those who preceded me as quilters.

In a City Lights Books interview (2002) Terry Wolverton, artist and author of Insurgent Muse: Life and Art at the Woman’s Building, discusses the feminist art movement of the 1970s, pointing out the feminist processes that emerged, including “utilizing autobiographical experience as the subject for artmaking; [and] restoring the credibility of ‘craft’
materials (fiber, clay, etc.) that had been considered lesser due to their association with women and with domestic life" (p. 1), an orientation that may be found in academia as well where traditional research is still valued over those aspects of academic work that require caretaking and connection, such as teaching and service. Wolverton also notes that the movement encouraged artistic empowerment through a more collaborative and supportive community designed to nurture women into artmaking rather than making it the province of a “privileged few” (p. 2).

In the academy, even in liberal arts institutions that profess to value multiple disciplines, there is a disconnect between what is said and what is valued. Valerie Miner’s (1993) claim that “[t]he academy’s schizophrenic attitude regarding the labor of art is manifest in its privileging of analysis and the teaching of analytical skills over imaginative skills” (p. 81) is still true a decade later, and is related to judging some disciplines hard and others soft and others, like education, simply not a discipline at all.

Through *Home•Makers of the Academy* I have begun to explore the underpinnings of such reasoning, illustrating these beginning thoughts in the pages of *Riding the Waves*.

I have been an avid reader since childhood; reading and writing and artmaking are integral to the ways I make sense of the world and the
ways I share my discoveries with others. The quotations used in *Riding the Waves* provide insight into what Barton (2000) describes as research related to personal literacies and reflexive practices that can “link education and everyday life” (p. 167) since they are representative of my reading over several decades, much of it during years when I was not an academic. Many of my artistic pursuits have also grown from my desire to unite words and images, the black and white I favor representing the texts that have so often been home to me. Indeed, the stuffing of fabric quilts was once known as *bombast* and, as Mary Daly (1978) notes in *Gyn/Ecology*, “[t]he Latin term *texere*, meaning to weave, is the origin and root both for *textile* and for *text*” (p. 184). Every letter I write, every syllabus I craft, every assignment I create features quotations. I use them because they resonate with me, and also because I hope, as Phyllis R. Freeman and Jan Zlotnik Schmidt (2000) do, that such quotations “invite readers to participate and to engage in autobiographical reflection and writing” (p. x).

Because of my quotation collecting, I am keenly aware that people say the same thing in many different ways, that every aphorism has its opposite, and that there is value in hearing multiple perspectives spoken with diverse voices across the years. I continue to solicit others’ thoughts
on the themes that arise in my own life, and I use my interactions and observations as sources of inspiration for new directions, the pentangulation referred to earlier. This part of my artmaking finds expression in classroom activities that invite student participation, particularly important for non-traditional students who often have expertise to share. The often contradictory input I receive has also convinced me of the need to weigh information and advice carefully, and to be wary of educators promising a single—or simple—answer for multifaceted classroom dilemmas.

One aspect of the significance of autoethnography can be found in its influence in the life of the writer. The process and the product are intertwined. In writing about writing as a way of knowing, Laurel Richardson (2000) explores the act of writing itself as a way of knowing/learning about the self. Joanne E. Cooper (1991) speaks to the power of diaries as a research tool, saying that

[as diarists, we are all researchers of our own lives. Researchers who withdraw to a special place, taking our myriad selves with us and writing up our observations. To “do research” on yourself through journal writing seems one way to solve the subject-object split frequently found in traditional research. (p. 110)

In this case, writing helps me understand why I write, how I learn, and why
and how I create art to make meaning from the events of my life, as well as to share research with multiple audiences. In “Life as Narrative,” Jerome Bruner (1994) notes that there is value in exploring “the form of thought that goes into the constructing...of stories or narratives” (p. 28). For the artist, form can be as important as content. I am not just a diarist. I keep field notes on life, feeling panicked when I find myself without a pen, writing on my hand and arm and even my clothing if no paper is available, jotting down snippets of conversation and interesting minutiae, scribbling dialogue in darkened theaters, highlighting newspapers, and putting Post-Its™ in every book and magazine that comes into the house, transferring many of the words to ubiquitous 3x5 cards. I have crates full of images I’ve saved and organized in file folders. Before I can begin writing, I must first locate an epigraph that succinctly captures the essence of what I want to say, and, as I work my way through my collections looking for the right words, the write words often begin to flow. I also find it difficult to begin until I choose an image that captures some essential element of the material I am presenting. In discussing her work, artist Nancy Chunn (1997), whose artmaking includes drawings on the front pages of The New York Times, describes coming to this work through reflection on her life:
I teach a class at the School of Visual Arts called Painting and Content. One of the ideas about art that comes into my teaching is for people to start doing work that's connected to their lives. That art is not separate from who they are, or what they do, or how they spend their time. I started listening to myself, and looking at how I spend my time, regardless if I were working or just lounging...I'm a news freak. I'm always reading the papers. I'm always looking at the news, reading all sorts of different magazines. (p. I)

Although I have been saving scraps from life for many years, it was not until the mid-1990s that I began making Quilltz. I did not know why I was collecting and categorizing materials, nor did I know what I would do with them. I only knew that these collections were important to me. In The Quiet Center (Ross, 1997), Phyllis Theroux, in an essay entitled “On Keeping a Journal,” writes:

"Upstairs in my bedroom is a large wooden box where I keep materials for I know not what: quilts, wall hangings, aprons, or curtains, as yet unmade. My journal is the intellectual equivalent: storage space for scraps of material that may or may not be usable in the future, but if I had no place to store it, the material would be lost. (pp. 343-44)

It often requires some external impetus to compel construction with such raw materials. In their discussion of autobiography, Bogdan and Biklen (1998) note that motivation and purpose direct the content of self-
exploration. In this case, I was motivated by several events: I was teaching at a Medford (OR) high school and was also an adjunct faculty member at Southern Oregon University, teaching human development for pre-service teachers. A ninth grader, fourteen-years-old, told me she was planning to have breast enhancement surgery so she'd feel better about herself. I shared my dismay with her, and then with university students whom I asked to take a look at the messages popular culture was sending their students, and to present their findings in some creative fashion. After I refused to be more specific about what their projects should look like, students, used to scoring guides, insisted that I tackle the project as well. I did, and the Quillitz series I call Breast Wishes was born following a dream in which I saw this way to combine quotations and images. I now have more than 5000 quotations about breasts. I continue to use this art in ED 566: Human Development, Learning, and Cognition to provide a model as students begin their own projects, as well as to illustrate a way in which a person can integrate multiple passions. In September 2003, I presented this work at Ashland (OR)'s JEGA Gallery (Figure 20).
A titilating experience by Zinn
soon to be exposed at

625 A Street • Corner of 5th & A • Historic RR District • Ashland, OR

Figure 20

Invitation for Breast Wishes, September 2003, JEGA Gallery, Ashland, OR
I know now that I construct meaning from immersion in connective acts. Singleness of focus is simply not possible for me. This reminds me of that and that reminds me of something else and something else reminds me of this, and I spiral around gathering in new information and insights, returning to old themes, gaining enthusiasm as I find interrelationships. It is the actualization of inductive qualitative research approaches in which significance and meaning emerge from the work itself (Aptheker, 1989; Denzin & Lincoln, 1998; Ellis & Bochner, 1996; Locke, Spirduso & Silverman, 2000). From the doing and recording, meaning surfaces, with reflection providing clarification and significance. This is a constructivist (Dixon-Krauss, 1996; Orlich, Harder, Callahan & Gibson, 1998; Slavin, 2000; Vygotsky, 1934; Wink, 1997) approach to learning, and in this inductive process, the learner (the writer and researcher) progresses from specific observations (reading, research, writing and other creative and connective activities), to inferences or generalizations (nascent theorizing). For me, this has never been a linear process. I read and write and create my way into meaning, working across time as well as across disciplines and media.

While a single life may not have the scientific weight of an experiment involving multiple people, it does provide authentic insights
which can lead to clarity of understanding of the multiple issues that evolve. As Ellis and Bochner (1996) note, “One of the uses of autoethnography is to allow another person’s world of experience to inspire critical reflection on your own” (p. 22). Such reflection is particularly important within institutions of learning if learning beyond the formulaic is to be nurtured. I’ve taught English at the elementary, middle school, high school, community college, and university levels, and I know that despite all that has been written about writing processes, they are highly idiosyncratic and seldom follow any proscribed hierarchy of action.

Coming to the place of writing a dissertation has been a long journey. No one ever expected it of me. I did not expect it of myself. Through the autoethnographic process I have realized the true power of reading in my life: teachers, artists, writers, academics, and other women speak to me and shepherd my growth, mentors through their words. It is not always possible to find and interact with mentors face-to-face, and this is why less-distanced writing about things of importance is needed, words from the heart that speak to others’ hearts in ways that can be understood because they are presented heartfully and sometimes artfully. The very people who might most benefit from our understandings may never access them if they are written in unconnective and disconnective
ways. In speaking of qualitative research, Laurel Richardson (2000) calls for the creation of “texts that are vital,” that engage readers, noting that

[Although our topics are often riveting and our research carefully executed, our books are underread. Unlike quantitative work, which can carry its meaning in its tables and summaries, qualitative work depends upon people’s reading it...Qualitative research has to be read, not scanned; its meaning is in the reading. (pp. 1-2)]

For a qualitative researcher, undistanced writing can be a way to connect and provide resonance. Sandria Rodríguez’s (2001) study of first-generation college students emphasizes the importance of mentors in students’ lives, explaining the “transforming role” they can play in the “academic success of low SES, minority, and first-generation students” (p. 243). And even after graduation, those from marginalized groups may need mentors. Mary E. Gardiner, Ernestine Enomoto, and Margaret Grogan (2000) share the importance of mentors for women leaders in education, for the kinds of insider/outsider leaders who can “help proteges to keep their own identities and selves” (p. 27) while also helping them make a place for their perspectives within institutions. Educators who share their insights through accessible writing are also influential because they allow
readers to see that they are not alone. And in the words of others, I see the possible value in mine, because theirs make a difference for me. In his discussion of literacy practices, Barton (2000, in Barton, Hamilton, & Ivanic) notes that “[o]ne of the best ways for students and others to increase their understanding of literacy is for them to reflect upon their own practices” (p. 167). My reflection on the writing of others has affected both the form and content of the messages I have created here through my own writing.

As I use artmaking and writing as a framework for reviewing my life, I see their importance in my development. I have always been what Maslow (1959) calls a “self-actualizing creator” (p. 23), using constraining circumstances as justification for originality and ingenuity: the tablecloths that become curtains and the shoelace that holds the muffler to the car so I can continue up the interstate. These things are key elements of resiliency, promoting feelings of self-sufficiency despite the exigencies of life. Gene Cohen (2000) explores this link, calling creativity “a powerful tool against adversity,” and an emotional and intellectual process. . . that can, moment by moment, displace negative feelings, such as anxiety or hopelessness, with positive feelings of engagement and expectation. That emotional rise to challenge emboldens us with
new ideas and the courage to try them, despite obstacles or hardship. (p. 176)

Creativity also allows people to live with grace even when they must do without, which can occur financially, or within the context of relationships, or work, or other situations, providing a significant reason to integrate creative pursuits into your life as a buffer against adversity. In his classic work, *The True Believer: Thoughts on the Nature of Mass Movements*, Eric Hoffer (1951) notes the vulnerability “to the appeal of a proselytizing mass movement” (p. 35) of those who are poor and without inner creative resources, saying that “[n]othing so bolsters our self-confidence and reconciles us with ourselves as the continuous ability to create” (p. 34). Paul Fussell’s (1983) book *Class* also references people who form a class outside of class, calling them “X” people who “earn X-personhood by a strenuous effort of discovery in which curiosity and originality are indispensable” (p. 179). Creative efforts have often substituted for money in my life. This applied creativity takes time, however, and leaves little space for artmaking or writing for its own sake, a situation Virginia Woolf understood when she wrote of the need for money and a room of your own in order to access your creativity. I believe that this may be why I am drawn to making art that also provides social commentary and historical
contextualization, to art that is an integral part of my scholarship and learning processes. Such socioeconomic realities are reflected in education when learning becomes only an instrument of progress, rather than instrumental in crafting a way of being in and understanding the world. In researching this dissertation, I have gained a better understanding of the kinds of intrinsically-motivating, connective, and relevant learning experiences that nurture my own lifelong learning and creativity, as well as those things that demotivate me as a student and as an artist. I discuss these findings in Chapter 8, *What If We All Thought We Were Poets?*

The poet Robert Frost died in 1963, the year I graduated from high school, and in my mother’s discards when she was moving in September of 2002, I found a handmade book of poetry I’d crafted for a senior English class forty years earlier. The cover and all of the interior art was done as collage, and in it was recorded in my teenaged handwriting a poem by Frost, “Two Tramps in Mud Time.” I don’t remember selecting or copying it then, but I chose a stanza from the poem to use in January 2001 as part of an explanation of my desire for integration in my life:
But yield who will to their separation,
My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future’s sakes.
(in Williams, 1952, p.507)

None of us suddenly becomes something overnight.
The preparations have been in the making for a lifetime.
-- Gail Godwin

These quilts, like any art, serve as primary transmitters of the cultural, political, social, and spiritual values by which their artists live. . . .
Quilts, in particular, have provided women with outlets for their social and political concerns since the colonial era; they have been used as weapons against a range of society injustices.

I’m the only one in this group who is married with a child.
I often get asked, “How do you balance family and work?”
and I don’t attempt it.
People make a mistake when they do,
and if I put my family and my businesses on a scale,
I certainly expect my family to outweigh my businesses.
I also don’t make a distinction between a personal and a professional life.
I have one life and it must come together.
-- Monique Greenwood, founder, CEO, and president of Akwaaba Enterprises, Inc.,
and former editor-in-chief of Essence Magazine,
in an October 2003 interview in Inc. Magazine
Some minds seem almost to create themselves, springing up under every disadvantage and working their solitary but irresistible way through a thousand obstacles.


First say to yourself what you would be; and then do what you have to do.

- - Epictetus

The bear can never be the eagle. Be.
The rock can never be the river. Be.
The corn can never be the pine tree. Be.
- - Native American saying

Personal truth is nothing that we need to beg from others; nor is it something that we need to prove we deserve. Seeking our own real truths is something we can only do for ourselves.

- - Marjorie Hansen Shaevitz, 1999, p. 56

Tell me what you pay attention to and I will tell you who you are.

- - Jose Ortega y Gasset

Be a crazy dumb saint of your own mind. . . Have no fear or shame in the dignity of your experience, language and knowledge.

- - Jack Kerouac

In most lives insight has been accidental. We wait for it as primitive man awaited lightning for a fire. But making mental connections is our most crucial learning tool, the essence of human intelligence, to forge links; to go beyond the given; to see patterns, relationship, context.

- - Marilyn Ferguson

The creative mind doesn’t require logical transitions from one thought to another. It skips, jumps, doubles back, circles, and dives from one idea to the next.

- - Bonni Goldberg

Creativity. . . The power to connect the seemingly unconnected.

- - William Plomer

We always think we are now at the end of our discoveries. We never are. We go on discovering that we are this, that, and other things, and sometimes we have astounding experiences.

- - Carl Jung
THE COMMON IDEA THAT SUCCESS SPOILS PEOPLE BY MAKING THEM VAIN, EGOTISTIC, AND SELF-COMPLACENT IS ERRONEOUS; ON THE CONTRARY, IT MAKES THEM, FOR THE MOST PART, HUMBLE, TOLERANT, AND KIND. FAILURE MAKES PEOPLE CRUEL AND BITTER.
—W. SOMERSET MAUGHAM

A Call from Grace
W-OZ, April 2003

I BELIEVE IN INTUITION AND INSPIRATION... AT TIMES I FEEL CERTAIN I AM RIGHT WHILE NOT KNOWING THE REASON.
—ALBERT EINSTEIN

Most of us don’t fall from grace in our lives just because. We fall because of siren calls: contemptuous calls disparaging disbelieving disinterested calls. Calls that question. Guilt-inducing voices that tempt us to believe that the grace the truth the vocation of our lives mean nothing. We allow ourselves to be called not to but away from what we know to be meaningful by those who ask that we prove it or tell us that we can’t don’t won’t make a difference. And if we heed such calls we never will.

IT IS BY LOGIC THAT WE PROVE, BUT BY INTUITION THAT WE DISCOVER. TO KNOW HOW TO CRITICIZE IS GOOD, BUT TO KNOW HOW TO CREATE IS BETTER.
—HENRI POINCARE
Regretfully art is generally not considered to be part of the regular work world. As a term it's usually used to refer to the fine arts, as in arts and entertainment. The "artist" is thought of as some unusually gifted person.

Yet that has not always been so. Once, craftsmen (and women) of all kinds were referred to as artisans, people who considered their work to be an art. There's no reason we can't create a life that allows us to approach our work and our lives in this way, as artisans—people who, in the words of George Bellows, "make life more interesting or beautiful, more understandable or mysterious, or probably in the best sense, more wonderful."

-- Paul Edwards & Sarah Edwards (2000, p. 97)

Chapter 7
Home-Makers of the Academy:
The Valuing and Devaluing of Teaching
Creating Theory in a Learning Life

Learning is not a task or a problem—it is a way to be in the world. People learn as they pursue goals and projects that have meaning for them.

—Sidney Jourard

Learning is the ability to make sense out of something you observe based on your past experience and being able to take that observation and associate it with meaning.

—Ruth Winter & Art Winter

Learning and living. But they really are the same thing aren't they? There is no experience from which you can't learn something.

—Eleanor Roosevelt

As a teacher educator, I read hundreds of student teacher reflections each year, looking for evidence of mindfulness. Are these teachers-in-training aware of the implications of what they are seeing and experiencing? Are they engaging in metacognition, moving beyond the personal into applications for their practice? Are they discovering
connections between their work and the theoretical underpinnings of teaching and learning, and asking how their lives and their work as teachers and learners intersect with the body of knowledge that informs the profession? I wonder: is their learning generative, the kind described by Joseph O’Connor and Ian McDermott (1997) as necessary for problem solving and creativity? Is it learning from which they are actually learning, very different from the accumulation of knowledge that has characterized many of their previous educational experiences? This can be difficult to assess, and their reflections are a necessary part of clarifying both process and product. When bell hooks (1994) notes that her theory is born in her life, she describes it as a blending of “the analytical and the experiential” (p. 89). As I read student teachers’ work, I seek evidence of such blending, and of the insights that indicate integrative and connective learning. I do not want them to be like a colleague with ten years’ teaching experience who said in a curriculum planning meeting that “if it doesn’t come in a book with questions at the end and a teacher’s guide, I don’t know how to teach it.”

Education at any level does not generally encourage students to see themselves as creators of knowledge, although even children are theorists, as John Holt (1989) notes in Learning All the Time, pointing out
that theory-making describes the processes of learning and development
as children observe, question, and create explanations/theories, then
revise and test them. Increasingly in education, calls for accountability and
standards have led to standardization with a concomitant focus on
knowledge and skills that are most easily tested and observed. Yet it is
particularly important that teachers be more than consumers and
dispensers of the wisdom of experts. They must develop their own
expertise and create and test theories, combining experience and
knowledge, and continuing to learn throughout their careers, both about
their discipline, and about the people with whom they work. My mother
recently likened this to musicians, comparing those who are able only to
cover others' tunes to those who write and play their own lyrics and
music. She went on to note the importance of being skillful enough to
transpose music into various keys so that it is within a given singer's
range. It is not enough to be able to play in the key of C with no
complicating sharps and flats if one is playing so that someone else's
voice can reach the notes. So too must educators innovate and adapt as
they encounter unexpected and unplanned-for possibilities.

Einstein noted that the formulation of a problem is often more
essential than its solution. A theory is really a question, the asking of
“why” in the context of observation, an attempt to impose meaning and order on the often conflicting and chaotic experiences of life. Lawrence F. Locke, Waneen Wyrick Spirduso, and Stephen J. Silverman (2000) discuss this inductive process as one of the characteristics of qualitative research, noting that

[qualitative researchers usually work inductively, trying to generate theories that help them understand their data. This is in contrast, for example, to the experimental tradition in quantitative research for which hypotheses usually are set a priori and then deductively tested with the collected data. (p. 98)]

_Makers of the Academy: The Valuing—and Devaluing—of Teaching_ represents a theory that has begun to emerge as I reflect on the various roles I have assumed in life and work, during years when I’ve been both “just a housewife” and “just a teacher.” Daniele D. Flannery (in Hayes & Flannery, 2002) notes that for women, “knowing is deeply intertwined with our worldviews, with our histories, our families, our social groups, our experiences, and so forth” (p. 112). When asked how long it took him to write the Gettysburg Address, Abraham Lincoln is said to have replied, “All my life.” It has taken me all my life to come to the understandings I begin to explore here. They are influenced by a lifetime that includes forty years of work outside the home, and my realization
that much of my work is invisible, whether in or out of the home. I have come to believe that there are connections between the caretaking work of the home and the institutional caretaking necessary to nurture the multiple connections that characterize lifelong learning. Both kinds of home-making are undervalued and are often unappreciated and unrewarded. While I do not claim that all academics who prefer teaching as their primary professional focus are women, I do believe that the association of teaching with woman’s work affects its worth within the academy. In the multigenre collage/montage that follows this introduction, I present materials that illustrate how I began to piece together this theory. Judith Solsken (2000, in Hayes & Flannery) explains this process by saying that “[t]he analysis of how gender (or any other social category) figures in learning does not depend upon identifying consistent patterns of differences between groups of males and females but rather upon tracing the patterns in learning biographies back to sources in the system of gender relations” (pp. 3-4). I suggest that a research focus in academia is analogous to breadwinning and being out in the world with one’s work, and also suggest that teaching is associated with childcare in the institutional “home.” When teaching doesn’t get rewarded with promotion, the institution’s claim to valuing it is much like the ways in
which mothers are praised, yet their work is not seen worthy of pay. Adjuncts, teaching assistants, and part-timers can be hired to do the work of teaching, but students don’t necessarily benefit, or, if they do, it is because those people are doing unpaid work in order to provide advising and mentoring. Much of the work of teachers who really care for and connect with students is invisible, and many people who claim to be teaching for part of their load have no idea what real connective teaching entails, somewhat like the husband of one of my students who cooked dinner for their children and only made meatloaf, nothing else, or like the partner who dumped all the clothes in the washer together, ruining some of them. I discuss the value of such teaching in my own life in Chapter 8.

In the course of exploring how I learn, I have learned much more than I expected. It has been the kind of transformative experience described by Ann K. Brooks (2000) as “learning that leads to some type of fundamental change in the learners’ sense of themselves, their worldviews, their understanding of their pasts, and their orientation to the future” (p. 140). In an autoethnographic context, this self-realization is akin to a process described by Neil Postman and Charles Weingartner (1968) in Teaching as a Subversive Activity, in a chapter entitled “Crap Detecting.” They describe such activities by saying
We are talking about the school’s cultivating in the young that most “subversive” intellectual instrument—the anthropological perspective. This perspective allows one to be part of his own culture and, at the same time, to be out of it. One views the activities of his own group as would an anthropologist, observing its tribal rituals, its fears, its conceits, its ethnocentrism. In this way, one is able to recognize when reality begins to drift too far away from the grasp of the tribe. (p. 4)

The tribe, in this case academia, does recognize a changing institutional reality, but despite this recognition, reality remains mired in tradition. As a latecomer to academia, I have not spent my entire working life as a member of the tribe; instead, as a non-traditional worker, I bring other perspectives as a working woman to my observations of this world. Judith Glazner-Raymo (1999) explores women’s progress in higher education since 1970, and notes that although Ernest Boyer’s (1990) *Scholarship Reconsidered*, proposed “a paradigm for expanding the definition of scholarship to recognize and reward four dimensions: discovery, integration, application, and teaching,” and “referred to teaching and research as a ‘false dichotomy,’” there is still “greater status and prestige [assigned] to those who do research than to those who teach, design curriculum, and collaborate with schools” (p. 70). The
follow-up report, *Scholarship Assessed* (Glassick, Huber, & Maeroff, 1997) admits to a continuing problem, attributing it to problems of assessment, saying that “[t]he effort to broaden the meaning of scholarship simply cannot succeed until the academy has clear standards for evaluating this wider range of scholarly work” (p. 5). Of course. And we will value the “wifework” (Maushart, 2001) of the home in some future perfect time as well. The caretaking work of the teacher/home•maker (female or male) is difficult to count, and those busy doing the work without assistance may find it difficult to track as well.

While Boyer asserts that “[t]he richness of faculty talent should be celebrated, not restricted” (p. 27), this is not the experience of many academics. A primary interest in teaching is acceptable as long as the teacher does not lose sight of what really matters: research. By targeting the “scholarship of teaching and learning” (Carnegie Foundation, 2002) the teacher can, as Lee S. Shulman, President of The Carnegie Foundation for the Advancement of Teaching and Learning (CASTL), says, “render teaching public, subject to critical evaluation, and usable by others in the field.” This shifts the focus of the research, but not the requirement of being a researcher, problematic if it ignores the differences in the lives of academics and the pragmatic realities of a life centered on the connective
demands of the classroom, asking the teacher-as-researcher to add yet another shift to her or his work, something I call fourth shift work.

Traditional work outside the home is first shift work. Other less desirable shifts, include the second, the work of the home explored in Arlie Hochschild’s 1989 book, as well as a third shift I identify as home making tasks that help contribute to what Sumantra Ghoshal and Christopher A. Bartlett (1997) call “the smell of the place” (p. 143) that can help institutions attract and retain students, faculty, and staff. The devaluing of teaching can lead to multiple shift work for those who prefer to focus primarily on teaching. As Eleanor B. Amico (1997) notes, “it is not just the large universities that require this kind of publication [books with the right kinds of publishers, and articles in the right kinds of journals], but also small, comprehensive schools supposedly devoted to teaching” (p. 239)

Those who take care often find that their work is unseen, and thus not valued. Such invisibility means that institutions may fail to question the underlying structures that support assumptions that some work is more valuable than other work: that teaching contributes less to the world than the work of the researcher, for example, a devaluing mirrored in the work of the home and in business and industry as well. In She Works, He Works, Rosalind Barnett and Caryl Rivers (1996) cite a study of women’s
work that explored their functioning with a company, showing that “the women did a lot of jobs that involved ‘people skills’... that were vital to the success of a project. Later, however, those skills weren’t thought of as work at all; in fact, they all but ‘disappeared’ from the company’s point of view” (pp. 163-164). Those who prefer teaching can find themselves disadvantaged by a reward system that counts only that which reaches beyond the classroom without counting teachers’ influence on the students who pass through their classrooms and into the world. To create lessons that engage learners, that integrate other disciplines, and that passionately introduce students to worlds of knowledge is very different from relying on a teaching assistant to deliver a lecture (or delivering one yourself). To thoughtfully assess students’ higher order thinking skills, to read and comment on their papers, to care if students are learning and to ask why when they are not is very different from giving a Scantron test, taking pride in the number of Fs in your course, or handing papers over to a reader. And to mentor students, to nurture their dreams and hopes for what education means in their lives, to really listen, and to care about them as whole people takes much more time and energy than what is commonly seen as advising: formulaic responses and the hurried signing of forms. There are housekeepers: they come and
go and do what must be done, and we can measure their work by the number of meals cooked, bathtubs cleaned, and socks washed. The work of a home maker cannot be as easily measured because it includes these things, but also requires caring and dedication, intangibles that cannot be purchased, but instead must be freely given. As I wrote my journal in January 2003:

*We miss the point if we turn all of the scholarship of learning and teaching into a rigorous experimental process, attempting to quantify and make valid and replicable experiences that are often idiosyncratic and cannot be easily duplicated. Learning and teaching are also about the unseen, about connections among the hearts, spirits, and minds of learners and teachers and the subjects they explore. Scientification attempted to make efficient the visible work of the home, leaving the unseen-and-invisible-house-into-home-work unexplored, a danger in schools as well if only the countable counts.*
Those who do institutional care-taking and home-making are disadvantaged by the invisibility of much of their work, and may face queries that are the workplace equivalent of the question posed to those who stay at home: “What did you do all day, dear?” Such invisibility impacts opportunities for advancement, since faculty who define themselves primarily as teachers may spend considerable time on unseen and/or undervalued activities, leaving them vulnerable to mandateering, the mandatory volunteer work that often is absorbed disproportionately by junior faculty, and with less time as well for more traditional kinds of research. Technology and budget cuts combine to increase expectations for individual faculty, and, in higher education, such intensification is “one of the most tangible ways in which the work privileges of educated workers are eroded” (Larson, in Hargreaves, 1994, p. 118). In the face of intensification that leaves fewer people to do more work, it is natural for faculty to wish to define their work in ways that are intrinsically motivating and that contribute to personal satisfaction, allowing for individual diversity while also meeting institutional needs. As a relative newcomer to the academy, I am junior in academia, but experienced in life and work, and I come to my current career determined to stay renewed. Add to this determination my desire to live a life of integration and
integrity, and I find it impossible not to question norms that appear to contradict what intuition and experience have revealed. Students do not usually pay tuition to further research projects. They hope to learn from people who care about their subject and about students.

The connectivity that is essential for my satisfaction within academia and artmaking is illustrated in *Riding the Waves: Reviewing the Literature in a Life of Learning*, the multigenre collage/montage materials that follow this introduction. These materials represent a lifetime of collecting and connecting. Through the use of quotations accumulated over the course of many years as well as during the autoethnographic process, images, poetry, journaling, selections from AMENSCRAPBOOK—a satire I wrote in 1990, and fragments of artmaking, all linked to one another and to the whole, I illustrate both my ways of making meaning, the connectivity I describe as my learning process, and the ways in which I make meaning from my learning, in this case, how I came to the *Home•Makers' theory. Bricolage* is my methodology, and *Riding the Waves* is a multi-page quilt, a verbal-visual-found-and-created poem with items carefully juxtaposed to illustrate the ways that disparate-yet-related pieces of information connect. In *The Waves*, Virginia Woolf writes that “[o]ne moment does not lead to another. The door opens and the tiger
leaps.” I have had such moments of instant realization, but more often, my moments of epiphany represent not the suddenness of a blinding light, but instead the illumination from multiple flickering flames that slowly coalesce so I can see, finally, what was there all along, their convergence representing an accumulation of connection that turns the many into one.

To read these pages is to begin to understand what it has been like to be a particular woman swimming in a cultural sea. These materials were not collected for this document, but were excavated from the collections of my life to deconstruct cultural influences, provide historical contextualization, and illustrate how I have come to believe that we are still largely oblivious to—or willing to ignore—gender issues at the heart of the differential valuing of work which plays itself out on multiple fields, at home, in business and industry, and in academia. The pages represent only a small portion of what I have seen and saved and heard and experienced that has led to this theory. The multigenre collage/montage materials can be entered at any point since each page stands alone even as it also comprises an integral part of the whole. It is logical to me, but it is not always chrono/logical. There are many pages, deliberately so. A teaspoonful of water from the ocean would not show its vast expanse. I provide instead a wave, enough to break over the reader and flood the
consciousness, enough to immerse the reader in an-other experience. I also illustrate through the multiplicity of sources that this ocean is not a puddle to be jumped over, ignored or trampled through.

Mark Neumann (1996) discusses autoethnography “as a particular response to issues of modern representation,” citing Mary Louise Pratt’s (1991) conception that such texts are created by the “so-defined others” “in response to or in dialogue with” (p. 188) texts that depict “dominant forms of representation and power” (p. 189). In introducing a series of essays about postmodernism, editor Walter Truett Anderson (1995) notes that “they are all contributions to one of the most painfully challenging and yet absolutely essential tasks of human life—trying to understand our time while we are in it” (p. 11). This is what I try to do here, understand my times through an exploration of those things which have influenced me.

I tell this story with the understanding that for some, it will be a swim in familiar waters, while others may feel overwhelmed by an unrecognizable sea. Much of my schooling has been a cold and choppy swim, and making sense of my experiences through connection with other swimmers sustains me. In 1985, the year before I returned to college, Dale Spender wrote *For the Record: The Making and Meaning of Feminist*
Knowledge. I did not read her book until 2003. No feminist text has been required reading in any course I have taken, although I have read many masculinist texts not labeled as such. My feminist education has been an autodidactic journey, my questioning in schools almost universally dismissed or trivialized. I often wonder what it would mean had it been otherwise. Would I be less other-wise? More self-wise? The following quotation from Charlotte Bunch appears on the dedication page of Spender’s book:

Theory is not something set apart from our lives. Our assumptions about reality and change influence our actions constantly. The question is not whether we have a theory, but how aware we are of the assumptions behind our actions, how conscious we are of the choices we make—daily—among different theories.

Influenced by the experiences which shape the perspectives of the theorist, no theory is value-free, yet bias is often unacknowledged especially as it relates to the patriarchal underpinnings of much of the knowledge I have received. I have spent my life reading about the other side, listening to the other point of view, believing that there was nothing worthwhile on my side, being told that I would have to change sides in order to win: a promotion, respect, a better life, more influence. I have
come to understanding with little support. Creation of theory has been a quest for resonance, an aching to discover where I belong, to be fully valued, to understand how what I see and do and find significant fits into some larger context. If we are educated without gaining knowledge of ourselves, if we are not grounded in the history of others like us, if we do not see ourselves reflected in the world of importance, if we go to school after school, class after class without gaining any understanding that allows us to connect our lives to the past or present, it is difficult for us to conceive and formulate a future where we matter. This is true for any marginalized group.

Every person needs an introduction to the ways in which others like her or him have fashioned lives of meaning. To introduce women and other groups in sidebars and colorfully bordered boxes and celebrate us on certain days or months provides confirmation of anomaly in the world that counts. The course “Men in U.S. History” is difficult to imagine because men—largely white—are history in the United States. To the represented men schooled in such ways it is easy to forget to consider the other if you live without daily reminders of difference. The knowledge of person-ness becomes procedural, what Pat Wolfe (1998) calls “information or procedures learned at the automatic level, that we most
often gain access to without conscious attention.” I have also chosen to present my theorymaking in a multigenre collage/montage to break traditional patterns of sharing academic knowledge so that the manner of presentation draws attention to the content in unexpected ways. Traditional research narrows the field. My life, my art, my work is about broadening it, about believing that connections surround us, that the world is interrelated, and that the mind open to connecting will find those relationships in unexpected places. Mary Catherine Bateson (1994) discusses “[e]ncountering familiar issues in a strange setting” in Peripheral Visions, explaining that “[w]hat we call the familiar is built up in layers to a structure known so deeply that it is taken for granted and virtually impossible to observe without the help of contrast” (p. 31). I present materials representing points of view with which I agree as well as those which oppose them, the aggregate illustrating as well why it can be so difficult to maintain a sense of personal vision when surrounded by conflicting cultural messages. As an artist/teacher, I resonate with Elliot Eisner’s (2002) assessment when he says that

Another lesson that education can learn from the arts is that the way something is formed matters. We tend in our culture to differentiate between content and form. . .However, what is said cannot
be neatly separated from how something is said. Form and content interpenetrate. (p. 197)

Congresswoman Shirley Chisholm said that the “emotional, sexual, and psychological stereotyping of females begins when the doctor says: ‘It’s a girl.’” Riding the Waves begins with my birth as I slipped from the safe harbor of my mother’s womb into an alien sea where I have never felt fully at home. In an essay, “Why Are There No Great Women Artists?”, Linda Nochlin (1971) answers the question posed by her title, saying,

The fault lies not in our stars, our hormones, our menstrual cycles, or our empty internal spaces, but in our institutions and our education—education understood to include everything that happens to us from the moment we enter, head first, into this world of meaningful symbols, signs, and signals. The miracle is, in fact, that given the overwhelming odds against women, they have managed to achieve so much in bailiwicks of masculine prerogative like science, politics, or the arts. (pp. 483-484)

“The act of writing,” playwright Edward Albee said, “is an act of optimism,” claiming that “you would not take the trouble to do it if you felt it didn’t matter.” To be an activist within the context of my own life is uncomfortable. As a woman, I have been brought up to put the needs of others before my own, to say I’m not hungry when there isn’t enough food, and to cover someone else with the blanket even when I’m cold
myself. And because there are so many groups crying out for justice, I have found it easy to sublimate my personal frustrations with systemic inequities, dismissing them as unworthy or selfish, focusing instead on other groups, but I am a woman, and that matters too.

The consequences of gender have colored every moment of my life, a life that is illustrated in part in the pages that follow, a non-traditional narrative that reflects the recursive nature of living and learning, and is representative of my autoethnographic process. While the progression from life to death is inevitable, themes and issues and relationships swirl about us, and do not fit neatly into categories and timelines. It is not necessary to read these pages in order, although you may. I did not collect them in order, and it is only as I seek meaning from my life that I begin to understand the pervasive influence of these cultural messages that appear and reappear in different guises.

*Riding the Waves* is followed by two additional chapters. Chapter 8, which begins on page 370, presents implications for learning, teaching, and leading, and Chapter 9, which starts on page 406, includes a collage/montage entitled *Emerging Possibilities: Ideas That Merit Further Exploration*. 
What do the collections of your life say about you?

If there were only one single truth,
it would not be possible to paint a hundred pictures of the same subject.

– Pablo Picasso

Readers’ Note: Graphics included in *Riding the Waves* are from copyright-free clip-art collections, and represent materials collected during my previous careers in journalism, graphic design, and marketing. Books from which these images were compiled are included in bibliographic materials.
WE LIVE IN A CULTURAL CONTINUUM IN WHICH WE ARE FREE
to move back and forth through the centuries.
BOOKS ARE ISLANDS IN THE OCEAN OF TIME. THEY ARE ALSO OASES IN THE DESERTS OF TIME.
- LAWRENCE CLARK POWELL

This Place I Land
A Found Poem from My Journal
W-OZ, November 4, 2003

In our lives, events unfold fold in fold over and pile up,
and each new moment brings worries fears joys concerns delights
that obscure the past.
And it is not so much that we forget,
but we cannot see cannot pay attention
to everything at once,
and as worry and anticipation project us into the future
and the present is gone in a heartbeat,
we are lost in a sea of potential meaning.
What might finally get our attention? How might it happen?
And I find the events of my life to have been building under pressure
beneath those waters—a volcano erupting and spilling over, again and again,
until finally enough years have flowed over its sides that I see the island,
emerged from the sea,
can navigate toward it, climb its slopes, explore, and imagine
how and why it was formed.
The rest of my life still fills the depths around it—other islands emerge—but this piece, this piece, is the place I land.

EVERY INDIVIDUAL IS REPRESENTATIVE OF THE WHOLE...
AND SHOULD BE INTIMATELY UNDERSTOOD,
AND THIS WOULD GIVE A FAR GREATER UNDERSTANDING OF MASS MOVEMENTS AND SOCIOLOGY.
- ANAIS NIN
Riding the Waves
Reviewing the Literature from a Life of Learning

Long have you timidly waded holding a plant by the shore,
Now I will have you to be a bold swimmer,
To jump off in the midst of the sea,
Rise again, nod to me, shout,
And laughingly dash with your hair.
--Walt Whitman, Song of Myself

I wish we could give to every woman who has a novel theory dear to her soul
For the improvement of the world a chance to work out her theory in real life.
--Maria Mitchell, astronomer, co-founder in 1873 of the Association for the Advancement of

The richness of our own lives, creative and receptive, depends on how closely
We identify ourselves with the struggles and problems, individual and social,
As well as with the hopes and ideals of the age in which we live.
--Anita Block
Is Your Little Girl a Good Wife?
Almost as soon as babyhood is over, a little girl's natural interest in what her mother is doing all day paves the way for the first steps in a homemaking partnership.

--Louise Paine Benjamin, 1947
Teaching factors conducive to classroom control:

Use Boys’ Names More than Girls:
When she uses hypothetical children in stories or discussions, a teacher should give them boys’ names instead of girls’ names as often as possible. Both the boys and the girls will be interested when she is talking about boys. When she talks about girls, she loses the interest of the boys.

—Blanche McDonald and Leslie Nelson, Successful Classroom Control, 1959

Anatomy is destiny.
--Sigmund Freud

Whereas the boy is being trained to be a leader, the girl is being trained to be a follower.
Hence, obedience is far more important to her, for she must someday transfer it from her parents to her husband. This means that she should never allowed to argue at all. She should become submissive and obedient. She must obey immediately, without question, and without argument. The parents who require this have done a big favor for their future son-in-law.

—Jack Hyles (1972) How to Rear Children, from Chapter 20: "How to Make a Lady Out of a Girl"
Sexism has also, Movement Women note, greatly restricted the work of scholarship as well as of science, especially in the field of history.

Imagine, for example, what it would be like if we had as good a record of the history of women as we have of the history of men in the literature, music, and art of the West.

What if the great crises in the lives of women had been as well documented in fiction and theater as the father-son conflict, the sexual awakening of boys, the chase, the battle, which have been the major themes?

--Jessie Bernard (1971, p. 243)

Cooper [Anna J., in 1925 the first African-American woman to obtain a doctorate in history], like many other professional women, amalgamated various types of writing, intellectual experiences, and arduous breadwinning activity, making her hard to categorize.

The professional woman was an imprecise entity, a paradox, a blur.

--Bonnie G. Smith (1998, p. 197)

We are discoverers. We are explorers and scientists. Our quilts are born in our hearts, and they are conjured up in our minds.

Imagine that.

--Helen Kelley (2003, p. 188)

What would happen if one woman told the truth about her life? The world would split open.

--Muriel Rukeyser

That which is unique and worthwhile in us makes itself felt only in flashes.

If we do not know how to catch and savor these flashes, we are without growth and without exhilaration.

--Eric Hoffer
9:11.
The clock says 9:11.
Twice a day it calls me
to remembrance
and yet I've never
thought of this before.

Two times each day it celebrates
my birth
9:19
and yours
4:15
9:9
9:23

and how can I not have noticed
and thought of all of you?
What time is it?
I'm asked and I respond 4:15
without ever thinking of your birth
of you.
And now
thought into being
will this notice become some daily
ritual?

Such a silly
such a small
thing.
How can I not have had this thought
before?
And yet it's new.
And had the time not read
9:11
the language of the numbers
meaning more
I'd not have noticed
in the same way I've not noticed
it or that or this before.
Oblivious.

I keep telling them:
You must
learn to see
like a man.

--Female faculty member relating
problems with women students,
AAC&U Conference, January 2003
Blessed be thou, our God and Lord of Hosts, who has NOT created me a woman.

--Traditional Jewish prayer

I hate to think I've got to grow up, and be Miss March, and wear long gowns, and look as prim as a China aster.

It's bad enough to be a girl, anyway, when I like boys' games and work and manners.

--Jo March, *Little Women*, Louisa May Alcott, 1868

Every day I get up and look in the mirror and I see my color. I can't turn it off. I can't see why people expect me to forget about racism.

--Shawn Beasley

(in Cogan, April 28, 2003, p. 5)

I wish I had been born an ordinary boy rather than a brilliant girl.

--Anne Schaffer, 1978, from the diaries of her daughter who committed suicide
In childhood, a woman must be subject to her father; in youth, to her husband; when her husband is dead, to her sons. A woman must never be free of subjugation.

--Hindu Code of Manu

What Every Girl Should Be Able To Do

Sign in an American orphanage, 1820s

To sew. To cook. To mend. To be gentle. To be patient. To value time. To dress neatly. To keep a secret. To be self-reliant. To avoid idleness. To respect old age. To hold her tongue. To keep the house tidy. To make a home happy. To avoid gossiping. To control her temper. To take care of the sick. To sweep away cobwebs. Above all to attend to her religious duties.
The world does not require so much to be informed as to be reminded.
--Hanna Moore

Without doubt there exist some distinguished women...but they are as exceptional as the birth of any monstrosity as, for example, a gorilla with two heads; consequently, we may neglect them entirely.
--Gustave Le Bon
French anthropologist, 1879

A man is in general better pleased when he has a good dinner upon his table than when his wife talks Greek.
--Samuel Johnson

Some individuals simply cannot see a significant problem; they don’t believe that a substantial gender gap persists, or they assume that it reflects men’s and women’s different choices and capabilities. Other individuals acknowledge inequalities but deny responsibility for causing or remedying them. In principle, the vast majority of both groups support gender equality in the workplace. But in practice, they view equal-employment reform strategies as unnecessary, unworkable, unaffordable, or someone else’s obligation.
--Deborah L. Rhode (1997, p. 162)

The lowest job in the Army, used as punishment, is:
  a) Working 9-5 
  b) Kitchen duty.
--Pat Mainardt, The Politics of Housework
Medical schools, meanwhile, found it easier (and cheaper) to study men and apply the findings to women. So instead of being viewed as a “whole being,” a woman was often treated like a man—with breasts and ovaries attached, says Eileen Hoffman, MD, a clinical associate professor of medicine at New York University.

It wasn’t until 1993 that Congress began requiring that federally funded research include women as test subjects.

--Melissa Schorr (2003, November, p. 48)

Among the new female voices in the Pentagon is one former master sergeant who opposes women in combat because “women enjoy being protected by men.” She says that the skills needed for fighting are “to survive, to escape and to evade,” adding, “Clearly, women don’t have those as a rule.”

--Anna Quindlen (2003, April 7, p. 72)

For the safety of the nation, to
Women give the vote;
For the hand that rocks the cradle
Will never rock the boat.

--Women’s rights slogan, early 20th century

**Diversity:** Developing a community of people with different ideas, backgrounds, and experiences.

--Operating principle, 2003, American Association for Higher Education
The term "inequality" suggests a kind of passive accident. . . It is a gentler word than racism or exploitation. . . It is an easier word than oppression. . . Precisely for these reasons it is a useless word.


They have a right to work wherever they want to--as long as they have dinner ready when you get home.

--John Wayne on the liberated woman

My wife is my mule.

--Montenegrin proverb

Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey:
All else confusion.

--Alfred, Lord Tennyson
"The Princess," 1847
The mission of woman--
to light her home with smiles and to strew flowers along her husband's path.
--Written by a man in a memory book presented to a young woman, 1863

Men can have careers because women make homes.
--Henry A. Bowman, Marriage for Moderns, 1960

The Queen is most anxious to enlist every one who can speak or write to join us in checking this mad, wicked folly of "women's rights," with all its attendant horrors, on which her poor feeble sex is bent, forgetting every sense of womanly feeling and propriety.
--Queen Victoria, May 28, 1870

Women are to take care of the family.
--Spencer W. Kimball, past president of the Mormon Church, 1988

If a man is happy in his home life, there's a much better chance he'll be happy in his work. Management jobs are tough.

An executive needs a good wife to offset the daily pressure.
--Executive recruiter in Nikki Hart Burger's, The Executive Wife, 1968
After my husband’s promotion, I had to meet with the company vice-president to assure him that neither I nor our five children would ever interfere with anything that the company wanted of him—that he would be totally free to do anything the company required.

**We needed the job.**

I dressed in my best and thought, "I'll lay down my life so he can do this."

---My mother, recounting an experience with State Farm Insurance in 1962

---Norma Leibowitz

Young wives are the leading asset of corporate power.

They want the suburbs, a house, a settled life.

And respectability.

They want society to see that they have exchanged themselves for something of value.

---Ralph Nader, 1970s

It was 1966 and my husband was just out of the Marine Corps.

He answered a blind ad for a sales job in the newspaper, and they asked that he bring me along to the interview. We sat through a long solemn talk about the importance of sales and the seriousness of purpose that was necessary for candidates for this very important position and how crucial it was that a salesman’s wife support him. And then the clincher—it was a job selling grave plots. We burst out laughing and were scolded from the offices.

“**Death is a serious business,”** we were told.

---Wilkins-O’Riley Zinn
IT'S A WOMAN'S WORLD

A buoyant guide to easier, more enjoyable living

RUTH STOUT

author of How to Have a Green Thumb Without an Aching Back

For today's women who are bored, harried by housekeeping, mired in circumstances, and caught in conformity, here are the words of wisdom from an unfettered, outspoken woman who shows you...

Don't blame me if my house is always a mess.
The kids don't get fed, I don't make my bed.
Don't blame me.

Don't blame me when I do the things I do
I never get through I hate cleaning too.
Don't blame me.

In the moonlight with you 'neath the stars o'erhead
five kids and the housework's where it all led.
Blame those lips as sweet as two lips can be
And blame all those charms that melt in my arms
but don't blame me.

--Carol Daye, my mother, song written for a comedy class she took. As she also said, "Eight is Enough, but for us, five was too many."
WHAT DOES THE AMERICAN MAN EXPECT OF A WIFE?
BY MARGARET MEAD

Unlike the older societies of Europe, where men have very limited expectations of marriage, the American husband tends to feel that his wife and home should provide him with all the major satisfactions in life. When his marriage fails to do this the American, unlike the European, does not philosophically seek those satisfactions elsewhere—at a café, in his club or with a mistress. He decides instead that he has made a terrible mistake and that the only answer may be to start over again in a new home.

Americans, careful married folk, live a life in which dependance, happiness, depends on a man marrying at a certain age, beginning to a farm or even a city, and living in a certain way on his own his wife.

For this a man whose looks, and experience be the kiss of a girl. Not, however, whose looks; but the right one who the same thing is in the same way, must be especially to men look for girls who can walk and talk him down expect or in, and the man the things he her, with whom he his ambitions cold stay at or did. He is a kind of man whose wife is don't expect ever, in part of the range part flings a able way his marriage with it, and the especially must be fore, again small tract home, a home, no lessmost do the women. Their families the fear of tangled with the wrong kind of a girl, in other words, who help them find their place in the world. For a man's wife today is expected to have the strength, the organizational ability, the inner-facé to help him professionally as well as personally. Precisely what the expectations are depends on the education and the aspirations of the husband-to-be, but they are always there in the background.

Kids' Advice on Love and Marriage from the internet:

You got to find somebody who lies the same stuff. Like, if you like sports, she should like it that you like sports, and she should keep the chips and dip coming.

--Alan, age 10, 2003
Affair causes heartache

Dr. George W. Crane

The United States Government recently issued a postage stamp entitled "The American Woman." This stamp, which is certainly a tribute to womanhood, pictures a lovely mother with a young child and small illustrations in the corners symbolizing women's contributions in the fields of education, civic affairs, and the arts and industry.

As the stamp signifies, "A nation is no greater than its homes." It is the mothers, teachers, and nurses who influence history.

--Daryl V. Hoole (1962, p. 7)
I should I think that being my old lady would be all the satisfaction or career any woman needs.

--Mick Jagger

A woman should be home with the children, building the home and making sure there's a secure family atmosphere.

--Mel Gibson, 1991

A home is a man's castle

...And nobody can do more to ensure this than the woman. Simply put, she can make it heaven or hell for him to come home to day's end, and in so doing contribute to heaven or hell on earth for herself.

--Muriel Robinson-Rice, Tennessee circuit court judge, 1992

Of course, feminists would object to the implication that making a marriage work is primarily the woman's responsibility. But on the deepest level it really is.

Since the human race began, woman's elemental role has been to attract and hold a mate.

There are many other roles that she can and does play, but this one is basic.

--Mrs. Norman Vincent Peale (1971, p. 236), The Adventures of Being a Wife
Any woman, no matter what post she occupies, should remain a woman...
She should know how to cook and how to keep a house nicely.
If she does not, she is not a woman.

I let Ike run the country and I ran the home.
--Mamie Eisenhower

The greatest thing for any woman to be is a wife and mother.
--Theodore Roosevelt

When I came to Washington to the U.S. Senate...I brought a number of young ladies from Massachusetts to be secretaries.

They all got married...Then I got a whole new set of girls and they got married.

So if any of you girls feel the prospects are limited in this community, you come to Washington and work for me.
--President John F. Kennedy, 1962
I believe in the natural family order where the man works and the woman stays home and raises the kids. It's what the people want and what they will get if I'm elected governor.

--Larry Forgay, Kentucky gubernatorial candidate, 1981

If you want to be a domestic goddess, prepare early in life and learn at least the basic homemaking skills. Do not wait until you are married to learn to cook and sew and keep the house clean. Learn to do these things well and to enjoy doing them so that when the right man comes along they will be second nature to you.


Women make the best cooks and housewives and should be encouraged in that role.

--William Vander Zalm, Premier, British Columbia, 1989
We have hetaerae for pleasure, concubines for the daily care of the body, and wives for the production of full-blooded children and reliable guardians for the house.
--Demosthenes

A wife is a superior servant to her husband...only chattel with no personality, no property and no legally recognized feelings or rights.

**Women have no souls.** They are super-aware slaves whose duties are to whelp and to serve men.
--Charles Manson, 1968

Unfortunately, what a traditional woman did that made her home warm and alive was not dusting and laundry. Someone can be hired to do those things (to some extent, anyway).

Her real secret was that she identified herself with her home.
--Cheryl Mendelson (1999, p. 9)

One may say, as some do, "Men can have careers because women make homes."
One may say that women are released from the necessity for wage earning and are free to devote their time to the extremely important matter of homemaking because men specialize in breadwinning.

Or, one may say that together the breadwinner and the homemaker form a complementary combination second to none.

I had no reason to doubt that brains were suitable for a woman, as I had my father's kind of mind. Which was also his mother's.
--Margaret Mead

Do our sons in their law schools, who read the old common law of England and its commentators, rise from their studies with higher respect for women?
Do our sons in their theological seminaries rise from their studies of Mosaic laws and Paul's epistles with higher respect for their mothers?
Alas! In both cases they may have learned their first lessons of disrespect and contempt.
--Elizabeth Cady Stanton

"She's a very successful black woman."

Together we can stamp out prejudice. It only takes one voice to make a difference. Find yours at www.freedomcenter.org

Full page advertisement,
The Ashland (Oregon) Daily Tidings, September 23, 2003, p. 4
The labor of women in the house, certainly, enables men to produce more wealth than they otherwise could; and in this way women are economic factors in society.

*Charlotte Perkins Gilman, Women and Economics, 1898*

**BUT SO ARE HORSES.**

Women have been called queens for a long time, but the kingdom given them isn’t worth ruling.

*Louisa May Alcott*

You sometimes see a woman who would have made a Joan of Arc in another century and climate, threshing herself to pieces over all the mean worry of housekeeping.

*Rudyard Kipling*
This uneven participation of men and women in wage labor and unpaid work in the late nineteenth and early twentieth centuries had many important repercussions. In 1900, men made up 82 percent of those gainfully employed, and, therefore, wage work came to be viewed as a predominantly masculine activity...

Even among extremely wealthy whites, the practice of working for one's living came to be associated with successful manhood.

--Teresa Amott & Julie Matthaei (1991, p. 301)

Women are the true maintenance class. Society is built upon their acquiescence, and upon their small and necessary labors.

--Sally Kempton, in Esquire, 1970

The woman at home is described as a woman who doesn't work. In sheer quantity household labour, including child care, constitutes a large amount of socially necessary production. Nevertheless, in a society based on commodity production, it is not usually considered “real work” since it is outside of trade and the market place.

--Sheila Rowbotham (1973, p. 68)

Women are created for work. One of them can draw or carry as much as two men. They also pitch our tents, make our clothes, mend them, and keep us warm at night...We absolutely cannot get along without them on a journey. They do everything and cost only a little; for since they must be forever cooking, they can be satisfied in lean times by licking their fingers.

--A Chippewa chief, 1930
It's hard for women, you know, to get away. There's so much to do. Husbands to be patted and put in good tempers; servants to be poked out; children washed or soothed with lullabies or fed with mouthfuls of pap.

--Aristophanes, Lysistrata

Women are usually more patient in working at unexciting, repetitive tasks.
--Dr. Benjamin Spock
Decent and Indecent, 1969

Dusting, darning, drudging, nothing is great or small, Nothing is mean or irksome, love will hallow it all.
--Walter Chalmers Smith
Hilda Among the Broken Gods, 1878

Eternally, woman spills herself away in driblets to the thirsty, seldom being allowed the time, the quiet, the space, to let the pitcher fill up to the brim.

--Anne Morrow Lindbergh

Earning a living is not an easy matter. In his work a man must put up with much that he doesn't like but can't change. In his home life, he has a right to expect that things be orderly and systematic and under his control. As a wife, it's your job to make these adjustments.

Don't expect your man to fold back a bed-spread before he can slide between the sheets. Have the bed ready for sleep.

--Fred B. Barton (1957), "Don't Look Down on Your Husband," pp. 88-89
I think housework is the reason most women go to the office.

—Heloise

Women are here to serve men. Look at them, they got to squat to piss. Hell, that proves it!

—Larry Flynt, 1976

The way to avoid housework is to live outside.

—Sandra Blackhawk, 1900
You can have a man who cares for you and wants to make all your problems go away.

You can have love and you can have charge accounts.

--Tracy Tanner (1978) How to Find a Man...& Make Him Keep You

Getting married because you need a rest is like going to Calcutta to escape the heat.

--Kay Martin, 1963 The Bachelor Girl, advice for women tired of their jobs

The girl that I marry will have to be as soft and as pink as a nursery.

A doll I can carry the girl that I marry must be.

--Irving Berlin, The Girl That I Marry

Yes, if ironed sheets mean so much to your husband, it's worth thirty minutes a week to make him HAPPY.

--Ann Landers

You are woman, you are golden as the mute and fiery sun. Drop your wisdom in the gutter, pretty woman, take my hand.

--From Greta Schumm's 1976 poem "How Smart Are You?"
There is no question that woman’s life
is more drab,
less creative,
less thrilling,
less meaningful,
more confining,
more replete with
thankless drudgery and
trivial irksome irritations,
less rewarding, and
generally harder than
man’s.
--Dr. Schindler’s Woman’s
Guide to Better Living,
John A. Schindler, M.D.,
1957

Housekeeping
ain’t no joke.
--Louisa May Alcott

If women expect
to get equal rights
they should
be prepared to
WORK HARD.
--Miss Universe contestant
June 3, 2003

Invisible,
repetitive,
exhausting,
unproductive,
uncreative--
these are the
adjectives which
most perfectly
capture the nature
of housework.
--Angela Davis
Five Rules for Wives
Who Want to Avoid Worrying About “The Other Woman”
(Reprinted from Womanly Ways Magazine, May 1969)

1) His troubles are your troubles, but your troubles should remain your own. Don’t complain, don’t explain--just do. And do cheerfully!

2) Suppertime is sacred. Make it an event, a nightly appreciation and celebration of his breadwinning. Have the children fed and bathed, or working quietly on homework when he comes in. And make sure you’re sparkly fresh and lovely.

3) Listen, listen, listen. Be his sounding board. Learn about what he’s interested in. Read the sports pages. Make his business yours. Keep your mouth tightly closed about your day. He has enough to think about.

4) Arrange the house and its schedule for his comfort and convenience. After all, it IS his castle. Let the children do as they will in their rooms--and the kitchen is your domain--but otherwise bow to his tastes and avoid fluttery, frilly, gewgawish decor. And remember, neatness counts--all the time!

5) Last, but most certainly not least, keep him happy in the bedroom. ‘Nuff said, we think.

--AMENSCRAPBOOK by W-OZ
The status quo protects itself by punishing all challengers, especially women whose rebellion strikes at the most fundamental social organization: the sex roles that convince half the population that its identity depends on being first in work or in war, and the other half that it must serve as docile, unpaid, or underpaid labor.

HOME EFFICIENCY TABLE
For the American Housewife and Mother

1) Do you take joy and pride in your housework?
2) Can you finish your daily duties in eight hours?
11) Do you order and prepare meals on a scientific basis of nutritive value?
16) Have you studied at least three modern schools of diet (such as the Lahmann, the Lust, the Christian, or the Kellogg System)?
33) Do you conduct home discussions on the great questions of the day?
40) Is your home a haven for the poor and friendless?

--Edward Earle Purinton (1914), in Efficient Living (1917, pp. 120-123)

Here are hard-working men seeking escape from nagging wives in the tough back-street bars of Chicago.
--Back cover of James T. Farrell’s A Hell of a Good Time, 1947

Women are wicked, but it’s okay, you guys (to the men, chuckle, chuckle) are tough.
--Speaker on Native American diversity issues, 2003

You are constantly being told, I know, that girls have to be "interesting."

That's all right when you're trying to attract men, but now we're talking about your husband. And I think you'll find, when you're married, that it isn't nearly so important for you to be interesting as it is to make your husband feel that he's interesting.

--Patti Page, Once Upon a Dream, 1967

Women are cheerleaders of life, for life, standing on the sidelines of other lives even as we try to play our own game: You Can Do It! Get Up! Try Again! Keep Going! Win! Win! Win! Whether it's job or relationship or appearance or any of a hundred kinds of reassurances needed by those who need us—and our caring—we shout, we cry, we cheer—for you.

—Zinnjournal, July 2002

If our spouses don't see dust, as a friend of mine said of her former husband, it's nothing new. That pattern was imprinted by the first grade, when sewing and dusting were already scorned as girls' work, and the girls who did this work were scorned as well. Boys had already learned their most fundamental gender lesson by then:

Boys do exciting things with their lives, girls do scut work.

—Judy Mann (1994, p. 59)
A woman is handicapped by her sex, and handicaps society, either by slavishly copying the patterns of man’s advances in the professions, or by refusing to compete with man at all. **But with the vision to make a new life plan of her own, she can fulfill a commitment to profession and politics, and to marriage and motherhood with equal seriousness.**

---Betty Friedan, *The Feminine Mystique*, 1963

It is easier to live through someone else than to be complete yourself.

---Betty Friedan

Broadway and Hollywood joined forces last month to celebrate the wedding of two of the brightest stars in the entertainment world when Dottie Whittaker said yes to Mark O’Hara and no to her latest picture offer. “I want to make Markie happy and I can’t do that if I’m in California and he’s in New York,” she replied when asked why she was being replaced as star of Langdon’s latest thriller, *The Enigma of Mary Flynn*. Miss Whittaker was to have played Mary as she has in the last four hit Flynn pix.

“And don’t call me Miss Whittaker,” she laughingly told the crowd of reporters gathered to watch the newlyweds board a train for their honeymoon at an undisclosed location in the West. “I’m just plain Mrs. Mark O’Hara now.” Langdon Studio bigwigs are said to be upset over Whittaker’s defection. Seems studio head, Wallace Bernstein, set the lovebirds up as part of the promotion for *Mary Flynn’s Best Interests* in which O’Hara played a small but pivotal role as Whittaker’s love interest. “Now I’m sorry they ever met,” he told Los Angeles Examiner’s entertainment reporter Gloria Smythe. “If I’d of known she was gonna do this, I’d of loaned her out to Acme for that European thing about the nun.”

After their honeymoon, the newlyweds will be at home in their newly decorated apartment (I hear it’s all mirrors and mink—more later!!) in New York where O’Hara will reprise his starring role on Broadway as Branch Watkins in the return of the merry musical mayhem of *The Rollicking Roundup*.

---AMENSCRAPBOOK by W-OZ

To keep the world clean, this is the one great task for women.

---Helen Campbell, *Household Economics*, 1896
Nearly every man is interested in some type of sport—either as a spectator or a participant. Whatever sport your husband enjoys watching on TV, try to develop an appreciation for it. At first it may bore you to tears, but as you learn the rules, techniques, etc., you will enjoy the sport more. Pay as much attention to what's going on as your husband does, otherwise you will be distracting.

---Gary Smalley (1979, rev. 1988, p. 97)

From Robert K. Throop’s (1993), *Reaching Your Potential*: A woman’s makeup not only affects how others see her, it can improve the way she feels about herself. Using makeup well tells the world you like the way you look (p. 159).

"Madge, sometimes I wish I'd never gotten married!"
*Family Circle, September 1968*

"My hands are a wreck from dishwashing. Just look around my ring!"

"Looks like a disaster area! Marriage has its little problems."

I think love is the answer. I have brought my girls up in a home filled with love, and this is what supports Dick in his work.

---Pat Nixon, in Margaret Lane’s May 1970 *Woman’s Day* article, “Your Husband’s Success and You,” p. 124

"I have sacrificed everything in my life that I consider precious in order to advance the political career of my husband.

---Pat Nixon, after Watergate

"Inside the house, I'm a woman. Outside the house, I'm a man."

Princess Charming’s Tips for ‘Tweens, A monthly feature of ChickChat Magazine, January 1961:

Dear Princess Charming,

I’m a terrific tennis player. I know that doesn’t sound like a problem, but I beat every boy I play with, and they never ask me for a second game. What should I do? My parents have always told me to do my best.

Puzzled in Peoria

Dear Puzzled,

Sometimes when you win, you lose!

Princess Charming

Send your questions about life and love to Princess Charming care of this magazine. And, for more advice, send one dollar in stamps for a copy of the Princess’s latest collection of advice for dating success: “Fish Tales: Hooking that Special Boy.”

--AMENSCRAPBOOK by W-OZ

Q. Is it wrong to use sex to get what you want? Sometimes, when I want my husband to get up with the kids in the morning or do some chores, I deliberately seduce him...

A. . . .Women have been using their sexual power to get what they want ever since there were men around to seduce, cajole, and convince.

--Holly Robinson (2003, November, p. 47)

You will probably need to know more about such things as outdoor sports and games, making model airplanes, working with “ham” radios, collecting stamps or records, or even repairing cars.

--Advice to young women hoping to be successful with boys, Marion S. Barclay & Frances Champion, Teen Guide to Homemaking, 1967

Adapting to his activities, his friends, and his food is not always easy, but IT’S RIGHT.

--Marabel Morgan, The Total Woman (1973, p. 74)
Whatever happens, Noli, always remember to smile.
--Cap'n Andy (Joe E. Brown), to his daughter, Magnolia (Katherine Grayson) in Showboat.

Remember that a lady will endure agony rather than be RUDE.
A show of temper publicly is inexcusable.
--Katherine Kerry
Home Makers Guide, 1950

Why if it wasn't for women, we men would still be walking around in skin suits carrying clubs.
--President Ronald Reagan

The first and most important quality of a woman is sweetness... She must learn to submit uncomplainingly to unjust treatment and marital wrongs...
--Jean Jacques Rousseau, 1762

A vast literature suggests that female gender role socialization inhibits action and reinforces helplessness, avoidance and passivity as personal style. Women's sense that they must be nurturing and caring to others may impede their ability to assert needs for themselves.
--The Commonwealth Report on Women from the late 1990s, quoted in Hansen (1999, p. 62)
I am such a fraud.
Pretending to smile
a smile that reaches my eyes
engages my mouth
fools you.
Sometimes even pretends to fool me.
It hangs in front of us.
I can see it.
I can see you seeing it.
I can see it reflected in your eyes.

Thank God they say,
she’s okay,
she’s cheery,
and we won’t have to work on that.
Listen to that.
Deal with that.
And so it hangs between us.
That smile.
That lie.

You drift away from me
because I cannot see you clearly with
it in the way of us.
Don’t you think I wish that it were real?
Don’t you think I’d prefer
something not this
would have ordered a different slice of reality pie?
Don’t you think?

But I let it hang
between us
and you will never know
I am such a fraud.

Cheerfulness is catching.
Betty’s classmates like her. As she
walks down the hall many students
speak to her. Her teachers like her
and are glad to have Betty in
class. What makes her well liked?
Betty is happy and cheerful.
She is pleasant to have around.
Something within her makes her
radiate cheer and good feeling.
She doesn’t let worry and trouble
“get her down.” She always has a
smile for everyone. Just being
around Betty gives you a lift, and
soon you’re smiling too. Do you
have that effect on those about
you? If not, cultivate the habit of
being cheerful. No one enjoys
having a “sour puss” around.
—Carlotta C. Greer & Ellen P. Gibbs(1963,
p. 10), a book I remember from home ec

The teeth are
smiling,
but is the heart?
—Congolese proverb

The teeth are
smiling,
but is the heart?
—Congolese proverb
It all comes down to who does the dishes.
--Norman Mailer

We are in trouble now because we are in-between stories. The old story sustained us for a long time—it shaped our emotional attitudes, it provided us with life’s purpose... We awoke in the morning and knew who we were. We could answer the questions of our children. Everything was taken care of because the story was there. Now the old story is not functioning—and we have not yet learned the new one.
--Bill Moyers quoting Thomas Berry (in Bryner & Markova, 1996, p. 92)

In the modern scene it is no longer a question of whether women should work or stay in the home.

They are workers; they are often the only breadwinners in the family. They will continue in these capacities.

This calls for reconsideration, with objectivity and realism, of the relationships of men and women. In a society where the chances for all women to assume the role of wife and mother are on the decrease and where the home often cannot be maintained without the woman’s paid work, “back to the home” can bring only injustice.
--Cassidy, Clute, & Kozman (1947, p. 51)
The epistemology of a dominant group can be made to appear neutral, and its value base invisible, since it coincides perfectly with what appears to be society in some generic, universal form.

--Ellyn Kaschak (1992, p. 10)

Man was made to RULE.
Woman to OBEY.

--St. Augustine

I refuse to give up my right to be head of the house.
It's at the basis of all human relationships between the sexes.
Man dominates. Woman prefers to be dominated.

--Carl Betz, television star

When I get up at five-thirty every morning to make Carl's breakfast, it's still dark outside, and I find candles to be just as warm and romantic at 5:30 a.m. as they are at night.

--Gloria, Carl's wife

"A Husband and Wife Should Go To Bed At The Same Time..." Screen Stories, August 1968
Probably no man has ever troubled to imagine how strange his life would appear to himself if it were unrelentingly assessed in terms of his maleness... if from school and lecture room, press and pulpit he heard the persistent outpouring of a shrill and scolding voice, bidding him remember his biological function; if he were vexed by continual advice how to add a rough male touch to his typing, how to be learned without losing his masculine appeal, how to combine chemical research with seduction.

--Dorothy Sayers, Vogue January 15, 1947

Can a doctor keep up with her career and not lose her marriage?
Tonight on Strong Medicine.
--Lifetime--Television for Women, April 13, 2003

Women can break through that glass ceiling at work by wearing pink, stammering a bit, and weeping freely--or so executive coach Jean Hollands would have us believe.

--Sara Buckwitz (September-October 2002, p. 18)

My Ideal Woman
--excerpted from Billy Gale’s advice to fans who want to date him Star Quality Magazine, September 1961

You’ll never catch my eye if you’re not a real girl. Now I don’t mean that you have to be all ruffles and lace and bows all the time, but I do mean that even from the back, I should be able to tell you’re a GIRL. Pants--unless you’re on a hayride or something, hair that’s shorter than mine, dirt under your fingernails--all these things make a first impression that says you aren’t proud to be a W-O-M-A-N!

--AMENSCRAPBOOK by W-OZ

Women are often caught between conforming to existing standards or role definitions and exploring the promise of new alternatives.

--Stanlee Phelps & Nancy Austin
The history of men's opposition to women's emancipation is more interesting perhaps than the story of that emancipation itself.

--Virginia Woolfe

Women's issues are definitely the elephant in the living room--the problem we ignore so we can just all get along.

--Pam Parshall

Unratified treaty would promote women's rights

But U.S. conservatives see too many evils 23-year-old doc

BY DAVID CRARY
The Associated Press
NEW YORK — Now and still unratified by States, an international treaty promoting women's rights to the political age of free Americans, fresh in An Afghanistan is among

Department told him the administration considers the treaty “generally desirable” and before his com- before his com-

The treaty's legal chided the ad-

tial to become a this election year the Bush administ-

The long-

by 199 other na-
tal to become a this election year the Bush administ-

Opponents many members of Bush's conservative base call the treaty a feminist initiative to promote abortion modernization.

Justice Depart-

a Bush administration is very

and his allies may bog down a Bush administration is very

A Bush administration is very

A Bush administration is very

Opponents--many members of Bush's conservative base--call the treaty a feminist initiative to promote abortion modernization.

Department told him the administration considers the treaty “generally desirable.”

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Department told him the administration considers the treaty “generally desirable.”
Homemaking is today an adventure—an education in color, in mechanics, in chemistry.

—The Ladies Home Journal, 1929

To be happy in your work you must idealize it.

Cultivate the power of seeing the poetical, the beautiful, and the scientific side of housekeeping.

—Ladies' Home Journal, 1905
another key as E, for example, you strike keys 1, 3, 5, 6, 7, 10, 12, 13, counting from E as 1.

For example, two strings of diameters 1:2 will have vibration rates of 2:1.

4. For a given string the vibration frequency varies inversely with the square root of the thickness of the string.

Then their vibration rates are as \( \sqrt{0.16}: \sqrt{0.0016} \)

\[ N: N_1: \sqrt{0.16}: \sqrt{0.0016} \]

\[ N: N_1: 0.4:0.04 \]

The absolute vibration rate of any string may be found from the equation:

\[ N = \frac{1}{2L} \sqrt{\frac{T}{m}} \]
The Girl in the White Cap

Every housewife should be acquainted with the Girl in the White Cap and her painstaking work in the Heinz Kitchen.

In the spacious, finely-lighted, perfectly-ventilated Heinz Kitchens many hundreds of these neat, tidy, cheerful workers, daintily uniformed in aprons and caps of snowy white, co-operate with marvelously efficient methods and equipment in preparing pure food for the finest homes in the land. Why not let the Heinz Kitchen be your kitchen—and thus save a vast amount of work and worry in setting your table, at the same time retaining every quality of cleanliness, purity and home-made goodness. This is what is offered in each of the Heinz Kitchens.

1908

57 VARIETIES

The bomb's brilliant gleam reminds me of the brilliant shine Gleam gives to floors. It's a science marvel!

—Advertisement in The Pittsburgh Press during the week of the first H-bomb tests in February 1954

Some people do not like housework, but that is usually because they do not really know how to do it.

A married woman once told the author that she took a course in food work because she did not like that part of the housework and she realized that if she really understood it, it would interest her. It is a pleasure, indeed, to be proud of our homes and of what we can do to help make them what we want them to be—real homes where we work together for the good of each; and where, because we appreciate all that is given us and done for us, we are eager and glad to do our share to add to its happiness.

—Mabel T. Wellman (1923, p. 2)

In a power-house we employ the highest-priced electrical engineers, to handle the machinery with faultless care. But in a kitchen we hire cheap maids totally ignorant of the digestive machinery, the science of marketing, the principles of household economy, hygiene, sanitation, organization.

Is not scientific management needed in the home even more than in the shop or office?

—Edward Earle Purinton, 1915, p. 96)
Nothing is more worthwhile than bringing efficiency into the home.

When housekeeping becomes a science, as well as an art,
when it is based on measurement—then it becomes worthy of the best brains and highest endeavor.

—Frank Gilbreth, from the introduction to The New Housekeeping, 1913

Here is a career which will always enhance a woman’s life, whether she marries or not, whether she works or not. The scope of home economics is so broad today that every young woman can find within it abundant opportunity for the use of her talents, and the demand in many branches of home economics is so great that she need never be without a profitable and absorbing job... This is one field, incidentally, in which women do not need to compete with men in order to achieve their goals. Women who are home economists work at a professional level with men who respect their knowledge. They do not compete for the same jobs.

—Elmer Winter, Women at Work, 1967

The progressive homemaker walks right up to Science and says, “You tell me how to bake.”

—All About Home Baking, 1933

To the modern wide-awake, twentieth century woman, efficiency in household matters is quite as much a problem as efficiency in business is to captains of industry.

—Elizabeth O. Hiller, Fifty-Two Sunday Dinners, 1913
Men are inclined to put cooking at the top of the list of domestic arts. They want good food, well prepared, and they want it "on time."

It is important to learn a number of dishes and menus that men like. They tend to like beef stew, roast beef and potatoes, fried chicken and biscuits, crisp green salads and apple pie with ice cream. They do not tend to like casseroles, weenies, cold cuts and prepared foods.

"—Helen B. Andelin (1969, 1970, p. 130)

Efficient Kitchens:

Your kitchen is a factory where raw materials are converted into meals.

"—Edmund Kiessling & Staff (1950, p. 13)
Now, what I want is, facts. Teach these boys and girls nothing but facts.
Facts alone are wanted in life. Plant nothing else, and root out everything else.
You can only form the minds of reasoning animals upon facts;
nothing else will be of any service to them. This is the principle on which I bring up my own
children, and this is principle on which I bring up these children. Stick to facts, sir!

-- Mr. Thomas Gradgrind, explaining his teaching methods
Charles Dickens (1854), Hard Times

Just the Facts, M'am

Show me the data.
Show me the numbers.
Show me the chart the graph the quadrangle of meaning so I'll know
what to think what to do who I am. Why.
Show me the data.
Crunch 'em grind 'em wheedle 'em.
Chum out the facts, the truth, the real stuff.
Show me the data.
Tell me how many people hate to eat rats, and if it's not the majority,
why I'll saute some for supper.
Show me the data.
Let's see what we know about whether people like being tied to posts in the desert while
being bitten by small furry mammals flung at them
by chanting crowds of arthritic tapdancers.
Show me the data.
It isn't clear to me if we should consider requiring all drivers to affix rhinestone buckles
to their foreheads to reflect the glare of oncoming headlights.
Show me the data.
I'm wondering if students would opt for being superglued to their desks during tests or
if I should simply tie them down with ropes braided from the hair of Topangan virgins.
Show me the data.
I'm not sure whether I'd prefer eating Spaghettios straight from the can while having
my toenails pierced by ten-inch nails or eating a quiet meal of Indonesian curry with a
few close friends and a good yet inexpensive bottle of California chardonnay.
Show me the data so I can decide if I should get out of bed brush my teeth eat breakfast
drive my car go to work fall in love.
Show me the data.
So I can know.
Who to be.

-Zinn, 2002

You are to be in all things regulated and governed by fact. We hope to have, before long,
a board of fact, composed of commissioners of fact, who will force the people
to be a people of fact, and of nothing but fact.

-- Gentleman, Charles Dickens (1854), Hard Times
WELCOME LADIES!

SINCE WE ARE SO PROUD OF OUR ASHLAND ELKETIES WE WOULD LIKE TO TAKE THIS OPPORTUNITY TO TELL YOU ABOUT THEM AND INVITE YOU TO COME AND JOIN US.

WE HAVE MANY POINTS OF INTEREST. ONE OF OUR FAVORITE PROJECTS IS SUPPORTING THE OREGON STATE ELKS ASSOCIATION VISUALLY HANDICAPPED PROGRAM (E.Y.E.S.). WE HOLD RAFFLES, RUMMAGE SALES AND BAKED GOOD FOOD SALES TO SUPPORT OTHER PROJECTS SUCH AS THE LIFELINE PROGRAM AT THE ASHLAND HOSPITAL, ROBERT WAGNER FUND FOR YOUTH ACTIVITIES, MEADOWOOD SPRINGS SPEECH CAMP, ELKS NATIONAL FOUNDATION (WHICH HELPS OUR YOUTH TO ATTAIN THEIR HIGHER EDUCATION GOALS) AND WE HELP WITH PURCHASING SUPPLIES FOR THE LODGE, SUCH AS BAR SUPPLIES, TABLE CLOTHS, GLASSES, SILVERWARE, ETC.

ALL IN ALL WE HAVE MANY PROJECTS. ONE WE ENJOY SUCH IS HELPING OUR MEN. WHETHER IT IS HELPING SERVE OR JUST GIVE OUR SUPPORT, WE ENJOY DOING OUR LODGE ONE THAT WE ARE ALL VERY PROUD OF.

I’m looking forward to him climbing trees, dirty knees...

all the things my silly little girly girls don’t really get to do.

—Mother about her third child, a boy, TLC’s A Baby Story, 2003.

Letter sent to me when my husband rejoined the Elks in 2002.

It may be a perfectly natural detail of the development of the race that the modern woman not only does not wish to be, but will not be, a servant. But good will ultimately come of it, for the necessities arising out of womankind’s unwillingness, have turned the minds of inventors toward creation of mechanical devices to perform that work which women used to do...

Electricity will do practically all of the manual work about the home.

—Thomas Edison, “The Woman of the Future,” Good Housekeeping, October 1912
A good wife always knows her place.
--"The Good Wife's Guide"
Housekeeping Monthly
May 1955

There is no such thing as a sphere FOR A SEX.
Every man has a different sphere, and one in which
he may shine, and it is the same with every woman...
--Elizabeth Cady Stanton

One of these days they're going to make good wives,
because that's all they do is clean.
--Joe Bob Johnson, 1988, high school football coach about
the seven girls on the team's nine-member managing staff

The ladies here probably exchanged looks which meant,
"Men never know when things are dirty or not;"
and the gentlemen perhaps thought each to himself,
"Women will have their little nonsenses and needless cares."
--Jane Austen, Emma
It's part of my heritage to disrespect women. It's an issue of diversity. --Male speaker to female faculty member, 2003

The definition of domestic labor includes four kinds of activities.

- **Housework** refers to both male- and female-typed tasks performed inside and outside the household (e.g., cooking, laundry, shopping, vacuuming, making beds, repairs, yardwork, paying bills, and car maintenance).
- **Child care** includes teaching, playing with, and taking care of children.
- A less tangible type of activity is **support work**, which is maintaining the emotional well-being of family members.
- The last type is **status production** (Papanek, 1979), which encompasses activities such as entertaining and charitable work that require a spouse's in-home time, energy, and organizational skills and that promote the other spouse's job status. Historically, wives have engaged in status-production activities more often than have husbands.

--Shirley Coverman (in Freeman, 1989, p. 357)

Husband should share household duties

**Dear Annie:** My husband and I are in our mid-30s with three young children. We both work full time and have equal income. However, somehow do 90 percent of child care and 80 percent of the house. I work all day, make dinner and eat with the kids while they're in bed. My husband is either at the computer or sitting in front of the TV. Then I come home, bathe the children, get them ready for bed, and wash the dishes. Then make a list of things that need doing and enlist the children's assistance. They can be taught to do simple chores even at a young age. If Rick refuses to pitch in, insist on household help once a month, or whatever you can manage. And if you want a date with your husband, don't wait for him to ask you. Make the arrangements yourself.

Kathy Mitchell

Marcy Sugar

I las when the bathroom was a disgusting mess. That remark sent me completely over the edge. There is little I love Rick, but I simply don't want to be here anymore. I told Rick that unless he did some household chores, he says we can't go out at night. I used to be a saver counseled. The last time she died, he wanted the ring back. Mother made me promise that I would do so. I am terribly upset that she died, and I don't know what to do.

--Maxine's Mailbox, P.O. Box 10, Chicago, IL 60611.
Housewifery is devalued in our credential-conscious society in part because it is open to all and sundry. The housewife need have no special training; she can be of any age, race, or religion; and there is no standard of performance. The housewife is not respected or dignified in her occupation. To be a housewife is to be infantilized, condescended to, and patronized.

--Lucile Duberman (1975, p. 60)

Q. My girlfriend won't do my laundry. What should I do?
A. You have to take some responsibility for yourself. Call your mom and get her to do it.

--Jimmy Kimmel to an audience member on The Man Show, July 22, 2003

I left out the recipe for meatloaf and my husband made it and it was good. But that's all he made

--meatloaf--no vegetable, no bread, no nothing else.

--Non-traditional woman student regarding how her husband handled feeding the children when she had a night class

If he fancies himself as a chef, turn him loose in the kitchen on Sunday night, in spite of the mountain of pots and pans you'll have to clean up for him.

--Mrs. Dale Carnegie, How to Help Your Husband Get Ahead, 1953
In the front of my address book, begun in the late 1970s before I went back to school, while I was a working mother, I wrote:

Homemaking will not be a valid choice for women until it is a valued choice.--CSZ

In the same book, I recorded this quotation:

There has never been, from time immemorial, much difference of opinion concerning women's right to do a good share of the drudgery of the world.--Susan B. Anthony

I also wrote: Appreciation, acknowledgement, recognition of the ceaselessness of what I do is non-existent. Sometimes it seems as though they think magic supplies the meals and the groceries and clean clothes, and that this home is made by the blink of an eye or the wiggle of a nose.

How to Harness Hubby’s Help:

You can teach your husband to help out more with housework if you:

--Debbie Nigro (1995, p. 159)

My father and brother still clamor for food; and I, like a martyr, am feeding them.

--19-Year-old Emily Dickinson, when her mother was sick

Until we understand the assumptions in which we are drenched we cannot know ourselves.

--Adrienne Rich
When the Pilgrims first landed in Massachusetts...the men immediately set off in a group...first glimpse of the New World...It was one of the most extraordinary, exciting moments in American history. Guess what the women did? They washed the clothes.

—Linda S. Austin (2000, p. 85)

The most wasteful "BRAIN DRAIN" in America today is the drain in the kitchen sink.

—Elizabeth Gould Davis

Until the 1960s, the convention of referring to unpaid work at home as "not real work" helped to confound women's knowledge of their hardworking labor tradition.


If women had wives to keep house for them, to stay home with vomiting children, to get the car fixed, fight with the painters, run to the supermarket...listen to everyone's problems...just imagine the number of books that would be written, companies started, professorships filled, public offices that would be held by women.

—Gail Sheehy, 1976, Passages
Since there is a common tendency to consider “woman’s work” as somewhat inferior to “man’s work,” the modern husband, though he does not share this point of view, recognizes its existence.

—Henry A. Bowman
Marriage for Moderns, 1954

To participate fully in role reversal—to become the househusband, the woe-man of the house—is to assume the mantle of the less powerful, less valuable, worth-less wife. The helpmeet whose help is assumed, yet unseen. It is to drudge and drudge and drudge again at things with value uncounted.

There are many kinds of drudgery, from picking fruit to cleaning corporate bathrooms to frying rows and rows hour upon hour of hamburgers, but they’re paid, no matter how minuscule the pay might be, unless they’re done in servitude, in slavery. To be paid in love and find it enough is a myth that leads to utter dependency. Why would a man, raised to contribute and make something of himself choose such a way? At work, offices are cleaned and lunches can be eaten out, and there are things that other people are paid to do. At home, unless we can afford to buy ourselves out of the work (but not the responsibility for it)—it is all on the homemaker’s shoulders. Thus, even when husbands do stay home, they often fail to become—or even want to be—truly responsible for it.

—Zinnjournal, July 2, 2002

I believe that it is as much a right and duty for women to do something with their lives as for men and we are not going to be satisfied with such frivolous parts as you give us.

—Louisa May Alcott

The feeling is that until men are comfortable working in some of these fields that are traditionally considered to BE FEMALE... women end up doing two jobs, and the men are still doing just one.

—Rosemary Brown
Branching Out, 1975
Welfare mothers are, rather, women who need to discover the “dignity and self-worth” that comes from real jobs. Their children don’t need them at home; they need them in the workplace as “role models.” The Republican majority boasts that the welfare reform bill that just passed the House of Representatives is “tough on work.”


Mary Matalin, a mother of two daughters who’s married to prominent Democrat James Carville, filled in the gory details. She recently told People magazine about a life so grueling she often broke down in tears because “I was so tired. I’d leave the house at five-thirty or six. I could never see my kids... Each hour you work in the White House is intense—the job takes you over. Then you come home and start the other job, which is just as intense.”

--Betsy Israel (2003, June, p. 99)

Being a housewife and a mother is the biggest job in the world, but if it doesn’t interest you, don’t do it...

I would have made a terrible parent. The first time my child didn’t do what I wanted, I’d kill him.

--Katharine Hepburn

Families have serious problems today, but proposals to solve them by reviving “traditional family forms and values” miss two points. First, no single traditional family existed to which we could return, and none of the many varieties of families in our past has had any magic formula for protecting its members from the vicissitudes of socioeconomic change, the inequities of class, race, and gender, or the consequences of interpersonal conflict.

Violence, child abuse, poverty, and the unequal distribution of resources to women and children and occurred in every period and every type of family.

--Stephanie Coontz (1995, Summer, p. 11)
Do the Details:
Make lists, pay the bills, call the plumber. These are the details of life. Husbands are notoriously bad at them. So you can either do the things he doesn’t do well (and have him do the ones you don’t do well) or you can try to reform all males. But, in the end, some of the bills won’t get paid, you’ll get finance charges, ruin your perfectly good credit, and never qualify for national political office. It’s up to you.

—Sara Beth Andrews and James Dale, Rules for Wives, 2001

When I’m working, it’s like a vacation.
As a mom, I literally have no time for myself.

At work, there are people there who will get me a cup of coffee.

—Kelly Ripa, co-host of television show and mother of three re: why she took on a sitcom role as well, July 28, 2003, Newsweek

We know from Scripture that housework IS the woman’s primary responsibility.
—Barb Snyder (1990, p. 125)
Just as we expect men to be more capable in the masculine things, more qualified as leaders, protectors and providers, men expect women to excel them in the feminine arts.

--Helen B. Andelin
The Fascinating Girl, 1969

I resolve to be ... incompetent

Garbage is a guy chore.
I'll DO that.
The rest of that stuff is for shemen.
--Man overheard, 1999

It's kind of like washing the dishes.
You don't want to be good at it.

Male faculty member about taking notes at a faculty meeting, October 2003
Never learn to do anything:
if you don't learn, you always find someone else to do it for you.
--Mark Twain

I'd sing a million songs to get her to sleep, but I don't change her diapers.
--Luciano Pavarotti, 68, about his ten-month-old daughter, in People Magazine, October 3, 2003

I would get up in the middle of the night, but I just don't hear him.
--New father about nighttime feedings, A Baby Story on TLC, September 2002

Men build bridges and throw railroads across the deserts, and yet they contend successfully that the job of sewing on a button is beyond them. Accordingly, they don't have to sew buttons.
--Heywood Brown

If dusting's not your favorite chore and you don't want folks to know. Don't see your friends till evening and keep the lights down low.
--Zinn, 1979, written while working full-time and parenting a toddler and a pre-teen on three ballteams
It is not surprising that women especially should long so for home, since they have been trained to try to provide homes for others, and I suspect that many, like myself, try to offer one in academia.

--Michelle M. Tokarczyk (1993, p. 316)

I'm constantly thinking of the joys we'll be able to realize together, making new friends and acquaintances, coming home to you in the evening, having Cookie to love and train to be a well-adjusted useful adult...

--Letter from my stepfather to my mother in 1952

Although we travel great distances, ultimately there is no path and no outer destination to reach. Home is the acceptance of what already lies within.


I would like to expand on this for my master's and develop a new kind of home ec that would emphasize the quickest way to get things done so that you can do some more exciting thing. I really believe that the secret to women's liberation is to get the men before they get too old and teach them how to do somethings for themselves. People don't get married as young and most women are finding (like me) that they have to work to make ends meet (and not in a fancy way!!) -- and way, I think that part of the problem with the divorce rate is too many women trying to handle a job, house and family without proper help from their spouse. And boys who live by themselves willpay through the nose to get buttons sewed on and such if they don't know how. Most of the home ec courses I took focused on doing things the proper way -- not the quickest. And most of girls think that home ec is only for the person who is going to be a "housewife", but we all need to know how to make a home -- I like to think of home as a refuge from the outside world -- but goodness knows that it's anything but that most of the time....
Bliss Can’t Be Purchased on the Installment Plan: 
A Modern Married’s Guide to Family Life
William Todd Williams & Thelma Zaporsky
1963 home economics text, excerpt from
Chapter 3: What He Expects

We asked young wives for their advice about how to balance your duties should you be considering taking a job outside the home. Here’s what one of them, Marilyn Alponska of Indianapolis, had to say:

“Before you accept a job outside your home, be absolutely certain you can do your primary job without shortchanging your family. Delicious and healthful meals, clothes clean and pressed when they’re needed, a well-kept house—these are responsibilities you took on when you took your wedding vows.

Getting up an hour before your family gives you time to straighten the house, start a load of wash, fix lunches and put together a tasty breakfast (be sure to set the table the night before to streamline operations). You also get the bonus of getting in the bathroom first so you’ll look pretty for him.

I use Saturdays to start preparations for my evening meals for the next week. Cookie baking and bread making fit right in with this plan, and I often cook and freeze complete ready-to-heat meals for nights when I’m running late.

And here’s another hint: Judicious use of your lunch hour for running errands, planning meals, making grocery lists and the like can make your life easier too. Lucky you if you live close enough to home to pop in and do a bit of cleaning too, although remember, vacuuming once a week instead of daily probably won’t hurt anything. The key to managing both your jobs is to plan, plan, plan and never waste even a minute.”

--AMENSCLAPBOOK by W-OZ
Is this juggling act for you?

Questions to ask yourself — and answer truthfully — to help you figure out if and how you want to balance career and motherhood.

- How much income do you need or want to earn (short-term and long-term, definite and potential)?
- Are you going to feel guilty if you don't work? Will you feel guilty if you do?
- How do you feel about child care?
- Do you want to continue to do the same type of work you've been doing?
- Will you feel proud of what you're doing if you work outside your profession?
- How do you feel about taking a break from your career?
- Can you be satisfied and fulfilled if you don't work?
- Do you plan to work in a full-time, traditional role when your child is in school?
- Do you want to work part-time so you can be home when your child comes home from school?
- Are you going to feel guilty if you don't work? Will you feel guilty if you do?
- How much income do you need or want to earn (short-term and long-term, definite and potential)?
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- Do you want to work part-time so you can be home when your child comes home from school?
- Are you going to feel guilty if you don't work? Will you feel guilty if you do?

Lots of mothers have no choice — they have to take jobs and do the best they can. But a mother who can choose might well ask herself in advance if she really has what it takes. She may find she is tired after a day's work, and there will be household chores to do when she gets home. Her husband will be entitled to attention too; older children will be in and out with their demands. Everything will seem to fall on Mother's shoulders and she may resent it.

-- The Complete Book of Mothercraft (1952, p. 279)

The whole process of home-making, housekeeping and cooking, which ever has been woman's special province, should be looked on as an art and a profession.

-- Sarah Josepha Hale, editorial in Godey's Lady's Book, c. 1859

Marry by all means. If you get a good wife you will become very happy. If you get a bad one you will become a philosopher—and that is good for every man.

-- Socrates
DEAR ABBY: My husband, "Mack," and I have seven children. I was a stay-at-home mom while they were grown up. Mack worked in the oil fields. An accident in the field put him in a wheelchair and now I work while he stays home.

You may have to fight a battle more than once to win it.

—Margaret Thatcher

Men come.
Men go.
But laundry is forever.

—Sara King

DEAR STUCK: My problem is, when I talk to him about getting things done, he gets defensive. He just doesn't want to do the things he knows need to be done. How do I get him to cooperate?

—STUCK

DEAR STUCK: I encourage you to make sure that he is sober up. Please encourage him to get help if he is suffering from depression or alcoholism. He can't look after his home or family if he has these issues.

Once Mack has dried out enough to be lucid during your working hours, I recommend you give him a list of the things that need to be done around the house. It's a lot more helpful than giving him an argument later.

The quality of a life is determined by its activities.

—Aristotle

One of the most difficult things is that most of the time when a woman says, "I’m quitting my job to stay home," it's like [she is] moving up to something. But when a man says that, it's like [he is] stepping down.

From *Newsweek*, May 12, 2003, "She Works, He Doesn't":

One element of the Zebroskis' experience is near universal: **among these couples, who does the housework becomes a battlefield.**

Some men claim wives develop bionic eyesight once the husband is home all day. Sociologists speculate that some men actually do less housework when they stop working. Why? Being out of work already threatens their manhood, and taking on "feminine" tasks like cleaning the toilet might only make them feel worse.

--Peg Tyre & Daniel McGinn, pp. 51-52

To the Lady of the House
WE EXTEND A HELPING HAND

The plain truth is that housework isn't a job we're going to be able to get rid of. **Discontented housewives may shed enough tears to irrigate the Sahara desert but they will still have to go get dinner ready.**

The reason we can't get rid of it is simply that there isn't anything to put in its place,

--Ardis Whitman (1952), *How to Be a Happy Woman*, p. 153
Society, while willing to make room for women, is not willing to make changes for them. --Shirley Williams (in McCulloch, 1974)

In many societies, the fact that women perform certain occupations is enough to ensure their designation as "woman's work," in itself a guarantee that this work remains a low-paid ghetto activity. --Rosalind Miles (1988, 2001, p. 281)

Dirty socks.
--Johnny Depp, citing a disadvantage of being a bachelor

From a chapter entitled, "Farm Drudgery: A Myth," in Henry Tetlow's 1938 book, We Farm for a Hobby and Make It Pay:

It would be perfectly possible for me to do all my own farm work with no extra help beyond the necessary contract labor done with teams or tractors and heavy machinery. I do not do it because there are other things I would rather do; and because it would prevent my secondary objective: keeping on my hired man.

As even a misogynist would admit, there is a great social advantage in being a husband. The moment you are married, you are relieved of all obligation to extend or respond to invitations; etiquette says that your social life as a couple is your wife's job. --Esquire Etiquette, 1953
It is just as much the husband's business "to make home the brightest and alluring haven of rest and peace upon all the earth" as it is the wife's.

The idea that a mother who has been "worked and worried to death" all day by the cares and annoyances of a household, perhaps with a sick child, to nurse and in feeble health at that, should have to go beyond her powers of endurance in order to "make home attractive" to some great lubber of a husband, with the muscles of an ox, the health of a whale, and the digestion of an ostrich, is utterly absurd and inhuman.

---The Old Farmer's Almanac, 1890

Avoid it though we try, housework is here to stay. Brighten your household chores with nifty looking, smartly colored tools-of-the-trade that might make the job a bit less tedious.

Go ahead, mop with a frenzy, dust with abandon, and scrub away your worries!
---Better Homes & Gardens May 2003

Way to go, Tess. Way to go.
---Working Girl

Way to go, Paula. Way to go.
---An Officer and a Gentleman

Movie women saved by men from a life of drudgery

The goals of the feminist movement have not been achieved, and those who claim we're living in a post-feminist era are either sadly mistaken or tired of thinking about the whole subject.
---Margaret Atwood, Second Words (in Kolodny, 1998, p. 284)

When was the last time you saw a movie in which a husband spent all his time hanging around the house waiting for his wife to get home?
---Susan Isaacs, Brave Dames and Wimpettes, 1999
Americans spend an average of 1,900 hours a year at work, according to the U.S. Census Bureau. That's 20 more days each year than a quarter-century ago, and more than any other advanced nation, including Japan—which embodies industrialism. Americans have fewer vacation and sick days than most of the industrial world. European vacation averages about six weeks. The average work week is longer in part because women are spending more time on the job. Eight of 10 mothers with young kids worked full-time last year, up from six of 10 mothers three decades ago.


What I like most about my SELF—is denigrated or overlooked or misunderstood while I am admired for qualities that I dislike about myself if it means that THESE are all that I am.

I don't want to be efficient, thoughtful, well-organized, hardworking, compliant, etc., etc., etc., as a lifestyle. They're not inherently bad. I just want to be more... I have a vision of a place where the rushrushedmuchtodo is slowed to a trickle—a tiny stream to dip one's toe into, not a raging torrent of MUST. I want no more of the stress that says "you have to." I can't even understand it anymore. Why do I have to? Why do you?

Is this what life is about? Pushing yourself through a series of unpleasant and unfulfilling duties to get to—what? More of the same? Surely life must be about joy—about gladness—about peace and moments of connection. Surely it must be more than duty.

--Zinnjournal, June 24, 1998

Many women have found that while the traditional role of women may indeed be obsolete, a new order has yet to be put into place.

The society simply has not been transformed to the extent that their expectations had been transformed; although they might be playing by new rules, much of society was still playing by the old ones...While many women were living full, exciting lives their mothers could never have imagined, for others the promise of "having it all" often gave way to chronic fatigue, constant compromise, and, in some instances, a sense of missed opportunities.

--Ruth Sidel (1990, p. 3)
In the first volume of his [L. Frank Baum's] series, *The Wizard of Oz*, the Wicked Witch of the West, as Osmond Beckwith puts it, "tortures Dorothy by making her do housework." In *Glinda of Oz* Dorothy refuses to sweep, dust and wash dishes for The King of All Spiders even under severe threat. For the time this attitude... was unusual to say the least...

**Throughout Baum's series, however, his female protagonists are never instructed in the domestic arts.** Meals in Oz often grow on trees or are prepared by invisible hands.

--Alison Lurie
(in Baum, 2001 reprint, pp. 49-50)

Raphaela Best, a reading specialist, has done pioneering research into how boys and girls are socialized by gender. She found that

**by the first grade boys already had a deeply imbedded abhorrence of housework.**

--Judy Mann (1994, p. 52)
Its [the patriarchal family’s] destruction would mean the end of every form of higher humanity. . .

It is the smallest but most valuable unit in the complete structure of the state.

--Adolf Hitler, Mein Programm

Colleagues and administrators often indulge in the “good ole girl” phenomenon, asking women to take on excessive amounts of thankless low-status, or non-credit work.


He just admitted he changed sheets once in college, and he’s been married thirteen years.

--While You Were Out, March 2002, about a male homeowner and household chores

Whether a man winds up with a nest egg or a goose egg may depend on the chick he married.

--Robert H. Schuller (1972, p. 49)
Of course, things have changed. Now young women find themselves facing not one, but two society, and self-imposed, straitjackets. Once they obsessed about being the perfect homemaker and meeting the standards of their male counterparts. Now they also obsess about being the perfect professional and meeting the standards of their male counterparts. In the decades since Friedan’s book [1973, The Feminine Mystique], became a best seller, women have won the right to do as much as men do. They just haven’t won the right to do as little as men do. Hence, effortless perfection.

--Anna Quindlen, reporting on the 2003 study on the status of women at Duke University, where young women still feel expected “to hide their intelligence in order to succeed with their male peers,” and where “being ‘cute’ trumps being smart for women in the social environment.” (2003, October 20, p. 74)

When fathers make much more money than mothers, and when alimony and child support are skimpy at best, the wife is likely to put up with a lot more than the husband. When the chips are down, he is more likely to have his way.

This dynamic helps explain why American men still do a disproportionately small share of housework.

--Ann Crittenden (2001, p. 112)

Stung by accelerating economic change, from layoffs and longer work hours to job-duty changes and pay and benefits cuts, a growing number of young couples are hashing out questions Ozzie and Harriet never faced:

What if a breadwinner gets laid off?
How many work hours are too many?
Will we transfer for a job, and if so, whose job and how often?
What takes priority—work or family?

--Sue Shellenbarger (2003, June 29, p. E1)
Even when a woman has a husband, few husbands are enculturated to nurture and support and care in ways that women do. To beg for every crumb of care—to know one cannot trust tasks to be done with loving oversight and thoughtfulness means to be able to let go only of insignificance, to be required to hold the reins of life with one hand while working with the other, to never fully engage with creativity, because always always always the mind is overwhelmed by a thousand other things.

—Zinnjournal, May 1995

Wagner had his Cosima.
And Heine his Mathilde... We women, though, have no "artist’s wife."

—Mascha Kaleko, German-Jewish Poet

If women want men to happily help around the house, they need to make it more PLEASURABLE for them.

—Joy Browne (1999, p. 50)

So what’s the secret to getting men to do more:
Well, the first bit of bad news is that there isn’t one.

—Kate Kelly (2003, July, p. 80)

They say domesticity is the enemy of art, but I don’t think it is.
I had to make a decision: Am I going to be just a family guy, or should I go up to London three nights a week, hit the nightclubs, occasionally drop my trousers, and swear a lot in public? I made my decision, and I feel okay with it.

Ballads and babies—that’s what happened to me.

—Paul McCartney
The legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement; and...it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other.

--John Stuart Mill
The Subjection of Women, 1861

Washing the men's clothes, caring for their rooms, serving them at table, listening to their orations, but themselves remaining respectfully silent in public assemblages, the Oberlin "co-eds" were being prepared for intelligent motherhood and a properly subservient wifehood.

--Robert S. Fletcher, History of Oberlin College to the Civil War (Fletcher also notes that Lucy Stone refused to write a commencement essay since it would have to be read by a male student)

Girls who do not conform to customary patterns may be hazed on the job, viewed as oddballs, as peculiar, unfeminine, or unwomanly, made to feel uncomfortable and out of things.

A thousand informal sanctions may be brought to bear against them.

--Jessie Bernard (1971, p. 110)

I'm not just a sparerib.

---W-OZ
From the day that a baby girl cries for something to pet, and folds her arms in ecstasy over a cheap rag-doll; from the day that a sturdy lad doubles his fist in anger to smite the fellow who dares annoy his chosen lass; from then on, home is being made.

--Edward Earle Purinton (1915, p. 105)

I knew it was normal and right in general, and held that a woman should be able to have marriage and motherhood, and do her work in the world, also.

--Charlotte Perkins Gilman, b. 1860

I am the mother of four children. For twenty years I have squeezed myself dry for them. I have shed my own life--which was dear to me--without having time to be sorry because I was shedding it. I have been obliged every day to strip off bits of myself--with which I was unwilling to part--and give them to four individuals for whom, viewed objectively and not possessively, I do not care.

--A Mother, "I Do Not Like My Children," The American Mercury, May 1937, p. 423

Children are certain cares and uncertain comforts.

--English proverb
Homemaking may be considered a career. The unmarried young woman's problem is not that of homemaking versus career, but that of choosing among a number of careers, one of which is homemaking.

—Henry A. Bowman
Marriage for Moderns, 1954

There are lots of singers, you know, but very few lookerafters.

—James Cagney as George M. Cohan, to his wife, in Yankee Doodle Dandy

I don’t have any children of my own, but I happened to be the middle one among nine of us in our family. So, in a way, I have had some... Actually, I have never been able to pin any mother down to telling me exactly what she is so busy at all day. What about all those modern conveniences? Washing machines, a real time-saver, some women simply shrug off, claiming that they spend as much time washing as their grandmothers did because they wash clothes several times a week and sometimes every day.

—Ruth Stout (1960, pp. 163-165)

Let’s not get so bogged down in the endless routine of housekeeping that we lose sight of its real purpose: to create a small island of love, security and comfort for those dearest to our hearts.

—Mrs. Dale Carnegie
How to Help Your Husband Get Ahead

This is the test of a successful mother—she puts first things first. She does not give to sweeping the time that belongs to her children.

—Muncie, Indiana, 1920s electric company advertisement
What is sad for women of my generation is that they weren't supposed to work if they had families. What were they to do when the children were grown--watch the raindrops coming down the windowpane?

--Jacqueline Kennedy Onassis

I always stop at the Ritz

Biologically and temperamentally, I believe women were made to be concerned first and foremost with CHILD CARE, HUSBAND CARE, AND HOME CARE.

--Dr. Benjamin Spock, 1969

Running a house is not a sensible occupation for a grown woman. Dusting and sweeping, cooking and washing up--it is work for the sake of work, an eternal circle which lasts from the day you get married until the day you die, or are put into an old folks' home because you are too feeble to pick up some man's dirty clothes and wash them any more.

--Fay Weldon

The Fat Woman's Joke

In 1961, the Supreme Court "upheld Florida's virtual exclusion of women from juries because "women are the center of home and family life""
in a case where the defendant, who'd beaten her husband to death "wanted women on the jury who might understand how a wife could be driven to such a deed."

--Patricia Ireland (1996, p. 74)

If it were admitted that the family is maintained at the expense of women, capitalism would have to devise some other way of getting the work done. Although this is not inconceivable, and housework could be socialized within capitalism, the political and social consequences as well as the economic cost would be considerable.

--Sheila Rowbotham (1973, p. 67)
Businesses fear maternity leave’s high cost

From AP and local sources

WASHINGTON — Lawmakers have passed a U.S. Senate bill that would allow men to take a leave of absence from work for the birth of a child.

They said the measure was a response to the difficulty many parents have in balancing the needs of their children and their jobs. The bill would provide up to three months of unpaid leave for men who want to stay home with their newborns.

Businesses fear the high cost of providing such a benefit to their employees.

CHILDLESS WIVES WHO WISH BABIES!

Send for free information concerning simple, easy-to-follow method of drug which has succeeded for many couples.

WARNER COMPANY, Dept. D

She has the two toughest jobs: mother and FBI agent.

--Line of Fire, television promo, December 2003

...Sweden has created supports to help both working mothers and fathers take time off for child care.

Still, only 10 percent of men work less hours after childbirth, compared with 60 percent of women.

--Rich Lowry (May 30, 2003, p. 10A)

Every single decision I’ve made about my career has been completely defined by who needs what at which particular time.

--Meryl Streep, Vanity Fair, September 1998

I know this seems crazy, but I brought my books to the hospital. Perhaps I’ll have a chance to study between contractions.

--Woman doctor in labor on TLC’s A Baby Story, getting ready for her medical boards in a week, December 2003
Without a doubt the significant role of a mother has no substitute and is the highest and most notable of positions. These pages follow the author's remarkable journey into motherhood as she travels from doubt and confusion into understanding and acceptance and finds that what is most personal is most general. A profound, moving odyssey!

"Steven R. Covey, on the back cover of Iris Krasnow's (1997) book, Surrendering to Motherhood: Losing Your Mind, Finding Your Soul"

A woman may hire a housekeeper but she cannot hire a homemaker.

--Henry A. Bowman

Marriage for Moderns, 1954

The domestic career is no more natural to most women than the military career is natural to all men.

--George Bernard Shaw

There is no office, lab, or stage that offers so many creative avenues or executive opportunities as that everyday place, the home. What profession offers the daily joy of turning out a delicious dinner, of converting a few yards of fabric, a pot of paint, and imagination into a new room? Of seeing a tired and unsure man at the end of a working day become the rested lord of his manor?

"How to Be a Woman," saved from a Seventeen magazine, circa late 1950s when I hoped to major in home economics.
Most women would rather cuddle a baby than a typewriter or a machine.
--Phyllis Schlafly

The megatrends that John Naisbitt identified in 1982--especially participation, decentralization, networking, multiple options--may represent bold new departures for top management, but they have been essential features of feminine culture from the beginnings of human history.

Perhaps that is why these practices have been dubbed "motherisms" by Naisbitt and his associates--commonsense applications of humanistic principles to business. In the same vein, Thomas Peters and Robert Waterman, Jr., in their "search for excellence," have summed up the eight attributes that represent excellence in management as "motherhoods."

Among these are such elemental "feminine principles" as Listen intently and regularly; Don't be afraid to make mistakes; Respect the individual."
--Elinor Lenz & Barbara Myerhoff (1985, p. 233)
Wars may come and wars may go, but real, red-blooded American Homemakers will put up a struggle to preserve the cherished custom of good eating.

--Prudence Penny, *Coupon Cookery*, 1943

I couldn’t imagine writing a “woman’s” book. What could it be, except maybe a COOKBOOK?

--Nancy Mairs, 1960s


Barbie and Bridgette’s matchmaking scheme backfires when George learns that Babette can’t really cook. He falls for plain, but culinarily talented, Bobbie-Lee instead when she bakes him his favorite lemon meringue pie.

--AMENSCRAPBOOK by W-OZ

---

I’m a good cook. In the evening, I make mostly chicken or tuna sandwiches, or we’ll go out for pizza.

--Tammy Faye Bakker Messner

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--Tammy Faye Bakker Messner
On the way home, Frank said, "Evelyn, I never dreamed you could cook like that! You know, I'd like..."

"What would you like, Frank?"

"I'd like to go steady with you," he said, taking my hand.

--Kate Stanley (1961, p. 100)

I have too many fantasies to be a housewife. I guess I am a fantasy.

--Marilyn Monroe

February 1977: Iris Rivera loses her job for refusing to make coffee for her boss, saying:

1) I don't drink coffee.
2) It's not listed as one of my job duties.
3) Ordering secretaries to fix the coffee is carrying the role of the homemaker too far.

In the National College Queen Pageant of 1962, contestants competed in events that included:

- Ironing a blouse.
- Cooking a hamburger.
- Doodling designs with colored ink on electric blankets.
- Carrying coffee cups and pots across the room to the judges' table and pouring coffee.
- Decorating sandals.
- Debating right and wrong hairstyles.

I played so many wives.
Always smiling and serving the coffee.
Well, I am a wife, but I hope I'm a more exciting wife than those I've played or Pat would be bored witless.

--Mary Elizabeth Mastrantonio about her movie roles, Movieline, April 1999

The Care and Use of Table Appliances
Tammi Jean: Just Plain Folks
--excerpt from Starlife Magazine, August 1960

At home with her husband, movie star Tammi Jean Baxter becomes just plain homemaker Tammi Jean Abbot. When she and hubby Bill (the Abbott one, star of tee-vee’s popular Beach Bums series) are home together, gone are the heavy makeup and the glamorous clothes. Simple ginghams (with aprons custom-made to match) are Tammi’s housewear of choice. As she says, “I always wear dresses. Bill likes them and they make me feel pretty!”

Tammi especially enjoys setting the table to match her mood and has an extensive collection of colorful placemats from around the world. “I know it sounds silly,” Tammi told us, “but setting the table and dishing up the meal the housekeeper’s left warming for us makes me feel so normal. It keeps me in touch with my fans, who lead such delightfully simple lives!”

--AMENSCRAPBOOK by W-OZ

Unfortunately, what a traditional woman did that made her home warm and alive was not dusting and laundry. Someone can be hired to do those things (to some extent, anyway).

**Her real secret was that she identified herself with her home.**
--Cheryl Mendelson (1999, p. 9)

I hit 300 in the sandlot league, but I knew when to put down the baseball bat and pick up my lipstick.
--Jane Wyatt to her television daughters, Father Knows Best

--Woman demonstrating new product, television advertisement, October 2003

Kathy’s good relationship material because she can cook and she’s fit.
--Rendez-View, April 23, 2002
I have trouble with toast. Toast is very difficult. You have to watch it all the time or it burns up.

—Julia Child

In a world filled with so much stress and uncertainty, I find the technical tasks of food preserving to be comforting. After an evening of wrestling a bushel of produce into shimmering little jars, I come away gloriously refreshed.

—Jan Roberts Dominguez (April 9, 2003, p. 1)

Cooking: Antidote to a bad day at the office

Medford Mail Tribune, December 25, 2002, Alacarte

It was a really bad day at the office, I'm sure you know what I mean. Whether you are a worker, a wife, a mother, a doctor or a teacher, the stress and uncertainty can be overwhelming. It was after midnight when I loaded the dishwasher for the third time that evening. I felt tired from honest work instead of weary from office politics, and I slept.

I have often said that women do not define themselves by their jobs, as men so often do. Work is something women also do. And, unlike men, I think women are more likely to wonder why they take on the aggravation outside the home when they no doubt have plenty inside. It has also made me think that work and family create a balance that women understand very well: Just when the kids throw a fit and called her a stupid mother, it is time to go to the office where she is paid for that kind of abuse. And just when she is sure no job can be worth the aggravation, it is time to go home and take up the sacred task of raising children. Or cutting vegetables.

I don't get paid enough to do those tasks, either. As a matter of fact, I get paid nothing. But they are the priceless antidote to a bad day at the office.

Susan Reiner is a writer for The Baltimore Sun. Mail Tribune Food Editor JoNel Alecuce is on vacation.
Women are so overworked that they have no time to think. They are joined to their wash-tubs. But the children of these overworked women are coming on, young girls matrimonially inclined, who fear the avowal of a belief in suffrage would injure their chances. Their motto should be “Liberty first, and union afterwards.”

--Abigail Duniway Scott, 1895

The soul and the spirit have resources that are astonishing. Like wolves and other creatures, the soul and spirit are able to thrive on very little, and sometimes for a long time on nothing. To me, it is the miracle of miracles that this is so.

--Clarissa Pinkola Estes

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--Clarissa Pinkola Estes

Like their personal lives, women’s history is fragmented, interrupted; a shadow history of human beings whose existence has been shaped by the efforts and the demands of others.

--Elizabeth Janeway
We would expect that it would take much less time to do laundry in the 1960s than in the 1920s, given hot and cold running water in homes, washing machines and dryers, permanent-press fabrics, and a variety of laundry products. Yet, Vanek found that the amount of time spent doing laundry INCREASED, probably because people now have more clothes and wash them more often. It may also be the case that households in the 1920s, including working-class families, were more likely to send laundry out to be cleaned because facilities at home were inadequate.

Shirley Coverman (1989, p. 359)

There ain't no time for lookin' pretty when you gotta go slop the pigs.

--Haddy Rennet, 1877

This is a country where women have won the right to be TERMINALLY EXHAUSTED.

--Sally Jesse Raphael

Home is a place where things can be hired out if one can afford to do so. It is also the place where ingenuity and creativity and hard work and time can substitute for money. To assume that the work of the home is easier now is to assume that one can afford dishwashers and washing machines and dryers and many other alleged time-saving devices which many believe that everyone now has. Do and do quickly. Get here and get here quickly. Growing your own vegetables and canning and not as a hobby, going to the laundromat, making clothing for the family, taking the bus, cooking everything from scratch, using the telephone at a neighbor's house. Some of these activities may be fun for the dilettante or for those who long to "simplify" their lives, but as fiscal necessity they are timeconsuming and disheartening in a culture characterized by instant expectations.

--Zinnjournal, June 3, 2003
People with high-paying jobs and long hours tend to buy many of the services a "wife" used to do at home. But for poor families, the time vs. money tradeoff is much more difficult. Without enough money—even when doing paid work—some relatively simple and necessary chores take more time.

—Randy Abelda & Chris Tilly (1997, p. 55)

"Twenty-first century economics are having as powerful an impact on marriage and gender roles as World War II had in launching women's liberation," says Seth Eisenberg, former executive director of Pairs, Weston, Fla., a leading marriage education program.

—Sue Shellenbarger (2003, June 29, p. E1), from an article about economic ground rules

[Capitalism supports patriarchy in the family in another vicious cycle: Because women get low-paid jobs, they are economically dependent on men in their families. As lower-paid workers with less leverage at home, women must take on more responsibility for housework and child care. Given their double day, women often get low-paid, secondary-sector jobs that make them more dependent on the men in their families. The patriarchal family serves capitalism as well. Women's domestic labor plays a large part in allowing men to be productive workers earning high wages. Women literally reproduce the labor supply—through unpaid childbearing and household labors.

DEAR MOTHER -

7/20/77

As into some schooling to find out to get what's new in the field, though!
I've but I would really like to have
I'm gone some control over which enjoy m I don't have need of
graphics. One of the
do lay-o at the weekly and dove
printing this in Savannah, I had gone
in days after some months as much as the
often, "Savannah Magazine, don't an excellent living,
really out of sick about her husband here,
write since this is not a big
income that.

I'm really tired of working day
in and day out - one is
over, and, except for

From a letter I
sent to my
mother in

after Thanksgiving and Christmas, I won't have any time off again till next summer.

Unless you've worked like that, you can't imagine how tired you get trying to handle a house and children and a full-time job. So I'd like to have the strain off of me by working my own houses - then they could be flexible - and I could have supper cooking while I work - I'd still have to have a sitter while Josh is little, but not as much. I'd be

more free to run the little errands that need to be run, too. When you're working - they still have to be run, but there's no time to do it!!
I Am Tired
Wilkins-O'Riley Zinn, 2003

I am tired.
Without excuse.
It's not brain surgery
or picking cotton
or even one of many other things
I've done and done again.
And yet I almost
cannot move.
My eyelids heavy
I look through slitted eyes
into a day full of nothing awful yet
all taking asking needing far too much from me.
More than I have to give.

The lassitude creeps from my head, my neck,
into my shoulders and down my back, through my arms
a snaking silent stoppage
making it quite difficult to write these words
even as my muddled thoughts project them.
I am tired.
Exhausted in some fundamental way.
Used up.
Emotions worn and tattered, guilty from the knowledge that I have no right
and weary from the cheerfulness demanded
and beaten down and in
by an avalanche of words
that pile around me never melting as my own pile up inside and never really overflow
the damming of the years the fears the tears
that pressure up until the bursting
seems inevitable
and yet they squeeze themselves together
ever more tightly packed.
And so I wonder.
What will release it all?
And I'm afraid.

I am tired
of wanting wishing knowing wondering keeping it together
scared to let it go in case
I never get me back.
I am tired.
And I am never enough for me.
In fragmentation I am lived
even as I long to discard hold on worry less about some new disaster
that isn't but might as well be poised on edges of ruin all my life.
I am tired.
When we look at the status of women employees, we have to look beyond the obvious counts. Outside the faculty ranks, women employees outnumber men on most campuses, often by as much as two to one. More women do hold jobs once held exclusively by men. More often, however, women are clustered in some fields and men in others. What reinforces this clustering? What makes some jobs "women's jobs" and others "men's jobs"? What does it take to change this? Does changing these patterns move us towards parity and equity? Is having more men in a field the only way to raise the status of women employees? What lessons do institutions convey to students about gender in the workplace?

--Judith White, Chair, National Initiative for Women in Higher Education, Fall 2002

I'm sick and tired of being sick and tired.

--Fannie Lou Hamer

By anybody's reckoning--if only somebody would reckon it--wifework is a time-consuming, energy-draining and emotionally exorbitant enterprise. Centered primarily on the care and maintenance of men's bodies, minds and egos, wifework is a job that violates every principle of equal-opportunity employment--often, chillingly, in the name of "love."

For there is no counterpart of wifework, no reciprocal "husbandwork" driving males to provide caregiving to their female partners at the expense of their own well-being.

--Susan Maushart (2000, p. 10)
No laborer in the world is expected to work for room, board, and love--except the housewife.
--Letty Cottin Pogrebin

The most popular labor-saving device is still MONEY.
--Phyllis George

I really admire housekeeping.
--Sigourney Weaver
Us, May 1999

Among poor people, there's not any question about women being strong--even stronger than men--they work in the fields right along with the men. When your survival is at stake, you don't have these questions about yourself like middle-class women do.
--Dolores Huerta, co-founder of United Farm Workers

All work and no pay makes a housewife.
--Evan Esar
Gender biases are particularly noticeable in compensation for domestic work—for example, in pay scales that rank female childcare attendants below male parking-lot attendants. But gender inequalities even show up within the same job categories; for example, women who are nurses’ aides, computer programmers, elementary school teachers, and waitresses earn 15 to 25 cents less for every dollar earned by men in these occupations.

--Deborah L. Rhode (1997, p. 147)

The fact that for equal work equally well performed by a man and by a woman, it is ordained that the woman on the ground of her sex alone shall receive a less recompense is the nearest approach to a wilful and unqualified “wrong” in the whole relation of women to society today.

--Olive Schreiner (1911, p. 24)

My moment of epiphany was realizing that I’d just paid the boy who mowed my lawn $15.00 for a couple of hours of work, and was getting ready to pay the girl who was babysitting $2.00 an hour.

--Woman, 2002

When women participate in paid labor, they continue to care for others in their homes, particularly husbands and children. The legacy of unpaid work in the home perpetuates economic inequality in several ways. It masks women’s full economic contributions, it creates the double day for women workers, and it leads to perceptions that women are not dedicated to their jobs. The continual devaluation of caring labor in the home also ignores the truly interdependent relationships within families.


Women’s overall economic well-being (as measured by income and leisure time) compared with that of men’s has not improved in the past generation.

While women’s income has risen dramatically, most studies suggest that their leisure time has decreased while men’s has risen.

--Rosalind Rosenberg (1992, p. 247)

A WORD ABOUT Economy
One of the first appearances of the monetary definition of “productive” is in Alexander Hamilton’s 1791 Report on Manufactures, an argument for national investment in manufacturing industries. Only goods that could be sold to create revenue were included in Hamilton’s definition of “the total produce” of society.


The heart of a woman falls back with the night, And enters some alien cage in its plight, And tries to forget it has dreamed of the stars While it breaks, breaks, breaks on the sheltering bars.

—Georgia Douglas Johnson, “The Heart of a Woman,” 1927

I used to be Barbarella. I had a lot of blond hair and wore falsies and false eyelashes, and I was a movie star. But as far as I knew, all a woman could do was change sheets or something like that.

—Jane Fonda

As the case of teachers suggests, when women entered the paid labor force, they continued to be viewed as women first, workers second. This identity has shaped the meaning and the value placed on women’s labor. Many of the jobs created in the past century could be viewed as an extension of women’s familial work.


Bright cushions on the chairs, stenciled sash curtains of checked gingham, a braided rug, inexpensive shining copper, stenciled oilcloth trays—each a small brick in the structure of Home—the Center for which civilization exists.

—Ida Bailey Allen, Radio Homemakers Club, 1930s

Susie was tired of being referred to as a plain, everyday, run-of-the-mill housewife. But she did consider that hers was the most important job she could be doing and that no one else could do it as well as she. So, she decided to call herself an artist. She says, “I am trying to raise my children in this mad world and keep my husband happy. And if that’s not art, I don’t know what is!”

—Ella Mae Miller, I Am a Woman, 1967
Women have always had a hard time being "counted"... But in the days when men were still the undisputed heads of the household there was great respect for the activity that takes place in the home--and a recognition that it did, in fact, generate wealth. The very word "economics" derives from the Greek root oikonomia, the management of the household. Aristotle had the highest regard for oikonomia and made an important distinction between it and chrematistics. Oikonomia referred to the management of a household so as to increase its use value to all of its members over the long run. Chrematistics was the manipulation of property and wealth so as to maximize short-term exchange values... One activity enhanced future productivity to the ultimate benefit of the community, while the other sought short-term gain for the individual. The man who practiced oikonomia was highly respected, whereas the chrematistic speculator was held in low esteem.


The legacy of unpaid work in the home perpetuates economic inequality in several ways.

It masks women's full economic contributions, it creates the double day for women workers, and it leads to perceptions that women are not dedicated to their jobs. The continual devaluation of caring labor in the home also ignores the truly interdependent relationships within families.


Bring back stay-at-home moms

Abandoning their feminine roles has made women unhappy because it has made them frustrated. It has made their children unhappy because they do not have maternal love, and it has made their husbands unhappy because they do not have real women as partners. Instead, their wives become their rivals.

--Dr. Marynia Farnham, author of Modern Woman: The Lost Sex, in a post World War II newspaper that encouraged women to return to their homes

Women have always had a hard time being "counted"... But in the days when men were still the undisputed heads of the household there was great respect for the activity that takes place in the home--and a recognition that it did, in fact, generate wealth. The very word "economics" derives from the Greek root oikonomia, the management of the household. Aristotle had the highest regard for oikonomia and made an important distinction between it and chrematistics. Oikonomia referred to the management of a household so as to increase its use value to all of its members over the long run. Chrematistics was the manipulation of property and wealth so as to maximize short-term exchange values... One activity enhanced future productivity to the ultimate benefit of the community, while the other sought short-term gain for the individual. The man who practiced oikonomia was highly respected, whereas the chrematistic speculator was held in low esteem.

One may say, as some do, "Men can have careers because women make homes." One may say that women are released from the necessity for wage earning and are free to devote their time to the extremely important matter of homemaking because men specialize in breadwinning.

Or, one may say that together the breadwinner and the homemaker form a complementary combination second to none.

---Henry A. Bowman, Marriage for Moderns, 1954

Women are traditionally trained to place others' needs FIRST... their satisfaction to be in making it possible for others to use their abilities.
---Tillie Olsen, 1978, Silences

At the worst, a house unkept cannot be so distressing as a life unhived.
---Rose Macauley
A Casual Commentary, 1926

In twenty years I've never had a day when I didn't have to think about someone else's needs. And this means the writing has to be fitted around it.
---Alice Munro

In Mr. Holland's Opus, Holland's symphony is his students. His life, his family, his creative work have been neglected in service to them. Too many teacher-as-hero stories are like this—tales of sacrifice, of supporting, furthering, encouraging the dreams of others. The origin in part perhaps of those who can do, those who can't teach. But many teachers can do and be and create. And they can teach also. They have the ability to support others, and, in so doing, sometimes fail to support themselves. And this can become the ultimate in procrastinatory acts. It is less dangerous, less fear-inducing to push someone else out there. It keeps us from having to go out there ourselves. And in our doing good, we have purpose, even if it isn't fulfilling our true and secret heart's desire.
---Zinnjournal, September 30, 2001
We are traditionally rather proud of ourselves for having slipped creative work in there between the domestic chores and obligations.

I’m not sure we deserve such a big A-plus for all that.

--Toni Morrison

I sweep and dust and wash and iron.
I try to be a good homemaker...

I’m going to be a cook, cleaner, nurse, teacher and an artist...
a good homemaker is all of those things.

--Carla Greene, I Want To Be a Homemaker, 1961

The best time for planning is while you’re doing the dishes.
--Agatha Christie

the Pace of a Hen

JOSEPHINE MCFETT BENTON

FULFILLMENT FOR A HOUSEWIFE
"I was at the typewriter from 9 p.m. to 1 a.m. every night for a year, while he slowly dictated to me," Jane Cheney Spock told a reporter of her life while her husband was writing his famous manual, Baby and Child Care. "Sometimes I'd say, 'That's not clear,' and I did quite a lot of changing of expressions and other things that weren't clear. I consulted all kinds of doctors and nurses, and I wrote down the opinions of experts about what should be in the book on the various diseases. Some of the doctors didn't approve of Ben, so I had to woo them. In those days, there were eight different formulas, and I tested them again and again to make sure they worked, and I found that one, given out by New York Hospital, didn't work. The nipples clogged up."... The Spocks were divorced, and in an interview with The New York Times, Jane Spock attributed the breakup to his lack of recognition for her work on the baby care manual that had made him a household word.

--in Caroline Bird (1979, p. 196, 198)

The first principle of non-violent action is that of non-cooperation with everything humiliating.

--Cesar Chavez

Very few women are creative.
I would not send a daughter of mine to study physics. I'm glad my wife doesn't know any science. My first wife did.

--Albert Einstein

How do you know when a woman is about to say something smart? When she starts her sentence with "A man once told me..."

--Internet humor sent to me, 2003

Book dedication in H.A. Overstreet's (1940), Let Me Think:

To My Wife whose hand and mind have been at work on so many pages of this book that I call the book my own only because she insists.
I am a spokesperson for every woman who had gotten married too early, gotten pregnant too often, and felt trapped by the tedium and drudgery of her life.

--Loretta Lynn, 1996

The nights that you're not with me are the longest nights I've known,
And I don't like the way I feel when you leave me all alone.
I'll get along. I know I'm strong, A woman on her own.
But when you leave me, hon, I wonder just how much I've grown.
'Cause all my talk of independence, all my longin' to be free
Goes out the door when you walk in and smile that smile at me.

--W-OZ, from a country song written during the early 1980s

WASH YOUR OWN DISHES

COUNTRY MUSIC is a salve for the beleaguered housewife who grits her teeth as destiny dumps its slops on her head.

--Newsweek, 1971

Working nine to five, What a way to make a living. Barely getting by, it's all taking and no giving. They just use your mind and they never give you credit It's enough to drive you crazy if you let it.

--Dolly Parton
**Even Tea Bags**

Goshen, look what you can do with old tea bags! You've got a pile of old tea bags? Time to do something with them. Here are some ideas:

1. **Ruffled Planter**
   - Ruffled upper finshed plant can. The ruffles are created by working around the can bottom up. Wrap each overlapping can with glue and wrap with string. As you work, let bags drop down to form ruffle. Spread lower part of can with glue and wrap with string, tucking ends under. Sprinkle with metallic paint and set aside with artificial plants.

2. **Flowers**
   - First attach artificial stamens crepe paper fringes to one end of the stem. Fix a few bags around the stem with string or tape. Spray flowers with metallic paint. Wind base of flower and stem with green crepe paper and add legs.

3. **Bag-O-Gold Favor**
   - Wouldn't this be a novel favor for St. Patrick's Day? Spray a bag gold and tie on green ribbon. Use as place card decoration.

4. **Gnomes**
   - TEA BAG SWIRL. With a wire basket for a target, players swirl tea bags by the tabs and let go. Track the number of bags that land.

5. **COWBOY PUPPET**
   - TEN PINS. "COWBOY." ANIMAL PUPPET. "TEA BAG SWIRL." GOLDBUG.

**Crisco: A Scientific Discovery Which Will Affect Every Kitchen in America**

Crisco Sandwiches

Mix fresh, pure Crisco with an egg yolk and season with Worcestershire, lemon juice and vinegar for a delicious sandwich spread.

---Real recipe from 1912

**Dear Heloise:**

I have found a use for the cardboard that bakery cakes are put on. Most of these are plastic-coated on one side, which will take a quick wash to clean up. I use them for starching my handmade doilies and also for my quilting projects.

---1990s letter to Heloise

**Being a housewife is not a fault...it's a glory.**

And I want every woman, mother and homemaker to know that I think we have the greatest job in the whole wide world...Let's make homemaking an exciting adventure, rather than drudgery.

---Heloise All Around the House, 1965
Keeping house
is like stringing beads
with no knot in the end
of the thread.
--Overheard, women talking, 1985

It could be raining, muddy,
dinnertime, and I'd try to see
that all you kids were clean--
kitchen floor done--me looking
good. One of the statements he
generally made as he'd come in,
have his meal and go down
to sit in his office was
“What have you been doing
today, Honey?”
I was trying to let it go right over
my head and thinking I can’t
react, and my floorwashing
song came to me.
I always felt the guy’s troubles
should be yours, but yours were
between you and God.
--My mother about raising five
children, October 9, 2003

Don’t ask me to feel guilty
as I take off down the street
for no remorse, no woeful sighs,
no guilty thoughts will stop my feet.
I’ve done my share of drudging
and I hope this won’t sound mean
but you can have your sinks of dishes,
floors to scrub and stoves to clean.
I’ve paid my debt to mankind
served my time with mop and pail
And I’m weary of this rat race
so I’m breaking out of jail.
If you want a maid or cook,
I just don’t know what to say
’cause good times sure beat housework
and I’ve earned some time to play.

Finally I began to reach the point where
a line of poetry and a menu could be
cooking in my head side by side
without interfering with one another.
--Ruth Whitman

In the introduction to his book,
Working, Studs Terkel (1985) writes:

This book is about a
search, too, for daily
meaning as well as daily
bread, for recognition as
well as cash, for
astonishment rather than
torpor; in short, for a sort
of life rather than a Monday
through Friday sort of
dying. (p. xiii)
Are there any happily-ever-afters? Not unless one of the partners is willing to sacrifice for the needs and creative goals and career moves of the other. Only then is a couple "guaranteed" some sort of relationship that includes unlimited possibility for that one. Once both have needs and goals and careers that may compete or even be incompatible, the relationship becomes infinitely complicated. Add children, and...In times when careers were more certain, and one could prepare and do for a lifetime, these tensions could sometimes be managed in a your-turn-my-turn fashion. But when everyone is caught in a constant cycle of training and education and reskilling, someone is always bound to be left behind. Few relationships can hold in the face of obvious and acknowledged sacrifice, much less the invisible and unacknowledged demanded by the exigencies of life. No choice is a good one, and it is only the lucky or fiercely determined who last.

--Zinnjournal, June 8, 2003

Nothing has a stronger influence psychologically on their environment, and especially on their children, than the un-lived life of their parents.

--Carl Jung

If you try and fail that's better than saying, I could have written it if I hadn't married Harold.

--Carolyn See
Most women still need a room of their own and the only way to find it may be outside their own homes. --Germaine Greer, *The Female Eunuch*, 1971

To be a woman and a writer is double mischief, for the world will slight her who slights "the service house" and who rather make odes than beds --Dilys Lang, 1957

"Sonnet to a Sister in Error"

Every woman should take a certain amount of exercise out-of-doors. It is necessary for good health and good nature, too. If by doing so you will be obliged to leave some of the work in the house undone, who will know or care 100 years from now? --*The Old Farmer's Almanac*, 1888

It was easier for me to start the woman's movement than to change my own personal life. --Betty Friedan (in Sheehy, 1974, 1976, p. 219)

The first known writer was a female named Enheduanna who lived in Southern Mesopotamia around 2700 B.C. Clay tablets were found bearing her name and fragments of poems. --Alicia Alvarez (2000, p. 236)
Women are intellectually competent, and even the repudiating devices of patriarchy cannot always conceal this. But even where women’s intellectual competence is "undeniable," men are still able to "deny" it, and take it away. Women who reveal their intellectual resources are often described as having "masculine minds," which is a clever device for acknowledging their contribution while at the same time it allows it to be dismissed, for a woman with a "masculine mind" is unrepresentative of her sex and the realm of the intellectual is still retained by men.


The prospect of a man checking with a woman before doing something brought to her boss’s mind the scenario of a child supplicant, because a mother is one of the few images we have of female authority --whereas men in authority are as likely to suggest a military commander or a sports coach or captain (in itself modeled on the military metaphor) as a father.

--Deborah Tannen (1994, p. 161)

Women may be important, powerful, and influential, but it seems that relative to men of their age and social status, women everywhere lack generally recognized and culturally valued authority.

--Michelle Zimbalist Rosaldo (1974, p. 17)

Meryl, your friend Jack Nicholson has said he thinks it’s a bad idea for women to complain about the lack of roles for older actresses. He thinks it’s a self-fulfilling prophecy, and he doesn’t get why women do it.

Streep: Well, you know it’s like those people with great metabolisms. They go, "Why are there so many fat people?!" They just don’t understand because they can have a milkshake four times a day. Jack doesn’t understand this. There’s never been a drought, you know? He’s always been able to eat.

--Interview, Jeff Giles & Barbara Kantrowitz, Newsweek (2002, December 9, p. 81)

Sixteen killed in Iraq in a helicopter crash. President Bush mourns the loss of “our sons” despite the fact that there were also female soldiers killed. --November 2003

The double-band whitewalls are wife-proof.

Sears advertisement, Saturday Evening Post, June 3, 1967
Literature cannot be the business of a woman's life and it ought not to be. The more she is engaged in her proper duties, the less leisure she will have for it, even as an accomplishment and recreation. To those duties you have not been called, and when you are you will be less eager for celebrity.

--Literary critic Robert Southey to Charlotte Bronte, 1836.

*Bronte was so devastated she was unable to write for the next decade.*

What do these feminists want? You may be equal in the eyes of the law but not in ability. You have never even produced a good cook. You have produced nothing great, nothing.

--Mohammed Reza Pahlewi, Shah of Iran, 1973

Women and creativity. There's an oxymoron.

*What have women ever contributed creatively?*

--Comment from a man, American Association for Higher Education conference, spring 2003

Reflecting on his own predilections in the awarding of NEH grants [Peter] Shaw told the *Chronicle of Higher Education* in 1994 that

“what I truly believe is that second-rate traditionalist scholarship is ultimately more valuable to the country than first-rate feminist works”

( *Burd A 25*).

--Annette Kolodny (1998, p. 100)

Why no female system-builders?

*Because one cannot think universals when one's self is excluded from the generic.*

--Gerda Lerner (1986, p. 225)

I consider that women are monsters who are authors, lawyers, and politicians, like George Sand, Madam Adam, and other bores who are nothing more than five-legged beasts.

The woman who is an artist is merely ridiculous. Gracefulness is woman's domain and even her duty.

Jacob W. Getzels and Mihaly Csikszentmihalyi define problem-finding as "the way problems are envisaged, posed, formulated, created.

Like creativity, problem-finding is a complex of skills, tendencies, and behaviors. Studies have shown that great problem-finders are capable of looking into phenomena and issues and recognizing gaps of understanding. In the field of art, a problem-finder might experiment with a new medium rather than merely imitating the work of others.

--Linda S. Austin (2000, p. 87)

I've never had a day when I didn't want to work.

In my studio I'm as happy as a cow in her stall.

--Louise Nevelson, 1976

For an original wrapping, save the wishbones from chickens. Enamel in bright colors, tie on top of packages.

--More Food for the Body and Soul, 1948

Got a recipe for good Lima Bean Loaf?

DEAR HELLOISE: I have been looking for a recipe Grandma made when I was a little girl. It is called Lima Bean Loaf and has hard crust on the outside. Each time I ask her for it, I get a blank stare. I don't even know the name of the dish.

DEAR HELLOISE: I know the name of the dish and have the recipe for it. I could be YOUR GRANDMA. M. H.

DEAR HELLOISE: I found that growing and eating beets in the southerly order and taking nectarines before bananas is rather tasty. It comes to mind.

DEAR HELLOISE: I can't imagine baking a cake without the cooling rack. Without it, the cake would rise and then settle. It is necessary.

DEAR HELLOISE: I couldn't imagine baking a cake without the cooling rack. Without it, the cake would rise and then settle. It is necessary.

DEAR HELLOISE: I never use aluminum foil to bake with. — LOUISE ROACH, Dyer, Ind.

DEAR HELLOISE: I find that blueberries and strawberries flavor a cake better than raspberries.

DEAR HELLOISE: I find that blueberries and strawberries flavor a cake better than raspberries. I don't have any more questions to ask you.
NEWSPAPER JOBS—Students from the P.E.C.E. class at Rumble Junior High School learned about the jobs available on a newspaper and have just had the workings of the press explained to them by Family Editor Carol.

In my writing in 1970 when I was Family Editor at The Daily Sun.

I was using old books.

My grandparents, Charles & Mary Wilkins, early 1900s.
Don't Roast Your Wig While You Cook Your Roast

Thank you for being a member of the staff of The Daily Sun, an accredited member of the press.

The Daily Sun

Family Focus

Edited by Carol Matthews

Watch Out!
by Carol Matthews

Edited by Carol Matthews
Family Editor

The weeks following Christmas have brought many complaints to operators of local shops selling wigs. It seems that many women received wigs for Christmas and have, upon wearing them two or three times, ruined them by exposing them to too high a heat.

The County Kitchen

Edited by Carol Matthews

Don't Roast Your Wig

While You Cook Your Roast

If you packed each item separately in tissue paper, but as one who is sewing buttons on her suit on the way to the airport, this is not for me.

The County Kitchen

Don't Roast Your Wig

While You Cook Your Roast

The vacation season is here and perhaps the biggest problem to be faced by anyone taking a trip is that of what to take along and how to pack it.

It has been my experience that those who travel fall into two main categories—the well-organized, ready-on-time traveler and the last minute suitcase sitter.

There is also a category that includes those vain people of vacation time, whose mother who must wash, iron and pack all of their children's clothes in addition to their own, who are harassed by the well-organized husbands who are ready to go.

I am a last minute suitcase sitter. You can always find me sitting on my suitcase trying to squeeze in one more thing an hour after I was due to leave.

***

The County Kitchen

Don't Roast Your Wig

While You Cook Your Roast

As an Illinois born girl who was living in Oregon when she met her husband while on vacation in Hawaii and must now visit her family in California, I'm becoming fairly expert on the 'do's and don't's' of suitcase packing.

I know that all the women's magazines suggest that you

pack each item separately in tissue paper, but as one who is sewing buttons on her suit on the way to the airport, this is not for me.

***

The County Kitchen

Don't Roast Your Wig

While You Cook Your Roast

Some of the things that I'd like to suggest are:

1. Take only your favorite, most comfortable clothes and shoes. I find that I wear the same dress again and again if I feel good in it, and besides, no one in Pago Pago knows that you wear that old faithful dress twice a week to work.

2. Remember that you'll probably be bringing something back. The airlines, passed a new ruling limiting carry-on luggage three weeks after I returned from California, I'll never know if it was because I went about the plane carrying a record player with 40 records, a large Mexican piggybank, a shopping bag, my purse and a hanging lamp.

As an Illinois born girl who was living in Oregon when she met her husband while on vacation in Hawaii and must now visit her family in California, I'm becoming fairly expert on the 'do's and don't's of suitcase packing.

I know that all the women's magazines suggest that you
Handee-Krafters Hints
by Junella Perkins
A regular monthly feature of
Home Comforts Magazine
excerpted from the June 1971 issue

There’s nothing around the house that can’t be improved with a dash of decoupage or a smidgeon of macrame magic! Crafts are the homemaker’s key to an individualized home that says howdy, come on in and enjoy yourself! Every month we’ll feature a new, inexpensive idea for brightening your home. Our crafts editor Marlajune Kelly is talking to women all over the country in her quest for ideas. If you have a clever craft, send her your name and address and a picture of your creation, and perhaps you’ll find yourself right here!

This month’s offering comes from the Perch ‘n’ Pickerel Inn in Barton’s Landing, Kentucky, where Margie Kittering rules the roost while hubby Frank guides fishermen down the Pilawonkett River. “We serve a lot of fish here—iced tea too—and lemon. But lemon seeds are a nuisance. For years I just tied wedges of lemon in squares of white net. Then one night I was out of white and had some red left over from another project. I used red net for the lemon wedges and haven’t looked back since. Green for St. Paddy’s Day, pink/blue/yellow/lavender for Easter. Wedges to match the table settings or flowers. Display them in a bowl—they make a lovely flowerlike buffet table addition.”

To make your lemon squeezers, cut a circle of net, put a lemon wedge in the middle, gather the net around it, and tie it off with white string.

—AMENSCRAPBOOK, W-OZ

Why, in this age of modern feminism, does an intelligent, thinking woman stay home to raise her family rather than go out to work? . . .

One of the most exciting options available to the woman at home is that of developing her own creative potential.

—Arlene Rossen Cardozo (1976)

Tuna Briefcase Sandwiches

2 cans (6½ or 7 ounces each) tuna
1/4 cup finely chopped nuts
1 apple, chopped and peeled
2 tablespoons lemon juice
1/4 cup mayonnaise
1 teaspoon salt
1/2 teaspoon ginger
1/4 teaspoon nutmeg
4 slices white bread
4 slices whole wheat bread
4 miniature doughnuts, halved
pimiento-stuffed olives

Combine tuna and nuts. Mix apple with juice and add to tuna. Combine mayonnaise, salt, ginger and nutmeg, mix lightly with tuna mixture. Cut bread slices crosswise about 1/4th of the way down from top; reserve these pieces for “flap” of briefcase. Spread 2 slices white bread and 2 slices whole wheat bread with tuna mixture. Top white bread with whole wheat slices and whole wheat with white bread slices. For briefcase’s “flap,” place reserved pieces, top side down, on top slice of bread, flush with cut edge. Stack 2 miniature doughnut halves, cut side in, to resemble handles. Use small pimiento-stuffed olive slices to resemble snap closure. Makes 4 sandwiches.
While the tasks of daily survival discourage most people from making art, when working women have a double duty they have even less time to write or paint.


All right, Edith, you go right ahead and do your thing. But just remember that your thing is eggs over easy and crisp bacon.

--Archie Bunker

Woman's NORMAL OCCUPATIONS run counter to creative life, or contemplative life, or saintly life.

--Anne Morrow Lindbergh

Musical Tatted Stationery
Draw musical staff on stationery. Paste on dainty tatted flowers in a nice arrangement for notes. These sell for 35c each and up.

Nobody objects to a woman being a good writer or sculptor or geneticist as long as she manages also to be a good wife, mother, good-looking, good-tempered, well-dressed, well-groomed, and unaggressive.

--Marya Mannes
If a man experiences life as a fight for freedom, he is naturally inclined to resist attempts to control him and determine his behavior. This world view has given rise to the concept of the henpecked husband:

Many men resent any inkling that their wives want to get them to do things.

Women’s lives have historically been hemmed in at every turn by the demands of others—their families, their husbands—and yet, though individual women may complain of overbearing husbands, there is no parallel stereotype of a “roosterpecked wife.”

--Deborah Tannen (1990, p. 152)

I cannot be so many things.
I cannot be something for everyone.
woman, beautiful, artist, wife, housekeeper, cook, saleslady, all these things.

I cannot even be myself or know what I am.
--Eva Hesse, artist, 1964

As for training young ladies through a long intellectual course, as we do young men, it can never be done.
They will die in the process.
--John Todd, 19th century minister

The life inside my poems was worth whatever it took to get there:
guilt and compromise, tenacity, an inner secrecy that hid behind the facade of suburban housewife, Girl Scout leader, swimming instructor, chauffeur, and straw boss.

--Maxine Kumin

A housewife’s work has no results: It simply has to be done again.
Bringing up children is not a real occupation because children come up just the same, brought or not.
--Germaine Greer
The Female Eunuch
But in spite of a man's best efforts, sometimes the income just does not cover the cost of living.

There are ways a wife can supplement it without leaving the home or adding stress or pressure to family living.

The time and energy some women expend in complaining and pitying themselves because of a lack of money could well be directed toward some profitable home-enterprise pursuits.

—Daryl V. Hoole (1973, p. 74)
For centuries, answers to the question of why there have not been more great women artists and composers have implied that women are genetically incapable of creativity in the arts. This view defeats a woman before she begins. But feminists are challenging this argument, and in the new climate of encouragement of women’s rights, many talented women are coming to the fore in the arts and humanities.

“One is not born a genius,” wrote Simone de Beauvoir, author of The Second Sex. “One becomes a genius, and the feminine situation has, up to the present, rendered the becoming practically impossible.”

The fault, says Dr. Linda Nochlin, professor of art history at Vassar College, lies not “in our stars, our hormones, our menstrual cycles, or our empty internal spaces, but in our institutions and our education—education understood to include everything that happens to us from the moment we enter, head first, into this world of meaning symbols, signs and signals.”

--Caroline Bird (1979, pp. 78-88)

When I was in Chicago [during the 1940s and early 1950s], I loved my work and was always looking for new music, voice lessons, a piano to practice on.

I still want to be doing something that is so meaningful to me that it consumes my life.

--My mother, Carol Daye, a song stylist, reflecting on her creative passions at the age of 80
It is disagreeable to take stands. It was always easier to compromise, always easier to let things go.

To many women, and I am one of them, it is extraordinarily difficult to care about anything enough to cause disagreement or unpleasant feelings, but I have come to the conclusion that this must be done for a time until we can prove our strength and demand respect for our wishes. We will be enormously strengthened if we can show that we are willing to fight to the very last ditch for what we believe in.

--Eleanor Roosevelt

The Monkey's Tune
A dream, December 1992, W-OZ

I am at work, but it is not the school. It is my colleague’s home. She asks if J can stay for dinner, but I glance at the clock and say I must go home.

As I pass through her dining room, huge and filled with students, teachers and strangers, I realize that she needs help, and so I offer to serve.

The tables are round and set with white handmade plates with raised borders of fruit and flowers.

The food is Mexican, the first course a meatball soup we get from large steamtables.

We clear the soup plates and begin to dish up the main course. It’s pasty looking white chicken. I serve a different table.

Many of my students are at this table which is rectangular, not round. The dishes are old, blue-bordered with flowers and gold trim. Artists are at work at this table and one of them is creating a changeable portrait of me on a ruler: tilt it one way and I’m grinning, another, and I’m screaming.

My colleague comes up to me and tells me that the entertainment has arrived, or at least the organ and the monkey have. The organ grinder hasn’t shown.

I agree to help. The monkey plays and I dance, leaping gracefully, twirling, hurling myself into the air as if winged. The crowd oohs and I know that I am pleasing them, but I do not care. I am not pleased.

I am dancing to the monkey’s tune.

If we all did the things we are capable of doing, we would literally astound ourselves.

--Thomas Alva Edison

At some point in our careers we face forks in the road. One route, well paved and maintained, points to scholarship and research. Another leads to teaching. Bending to the underbrush, a third path, barely worn, fades off into service and the faint call of public work. In spite of institutional rituals and appointment, promotion, and tenure bylaws to the contrary, these routes remain, for most intents and purposes, separate pathways.

--David D. Cooper (2002, Spring, p. 2)

Oppression makes a wise man MAD.

--Frederick Douglass, July 5, 1852, speech
Invisible leisure is silent. No one knows you’ve frittered away hours reading romance novels or watching reruns of The Simpsons or chasing a little white ball across a vast and carefully manicured expanse of lawn. But if you produce and go public, suddenly your time is visible—time that could have been used in other more productive ways to benefit those who are paying for—and thus owning—part of it—part of you, wishing it were the whole of you. And sometimes, even those who love you wish you’d pay them with more of something. Anything.

And so the private poetartistwritersinger—any creator—is safer than the public. Yet why do we write sing draw create unless to share some fundamental truths we see in ways that are uniquely ours, an individual outpouring reminding all of us of stories left untold inside each of us. The fear of having even these secret corners nibbled away at is part of what conspires with fear to keep us silenced, still holding in ourselves the dearest moments, the times that keep us breathing moving forward living. We cannot lose our heart and so we dare not expose it to the world.

--Zinnjournal, October 17, 2003

The brain that doesn’t feed itself eats itself.
--Gore Vidal

In the twenty years I bore and reared my children, usually had to work on a paid job as well, the simplest circumstances for creation did not exist...It is no accident that the first work I considered publishable began

“I stand here ironing, and what you asked me moves tormented back and forth with the iron.”
--Tillie Olson about Silences (in Tokarczyk & Fay, 1993, p. 166)

Forget the room of one’s own—write in the kitchen, lock yourself up in the bathroom.
Write on the bus or the welfare line, on the job or during meals, between sleeping or waking.

While you wash the floor or clothes listen to the words chanting in your body.
--Gloria Annzaloua

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The refusal to rest content, the willingness to risk excess on behalf of one’s obsessions is what distinguishes artists from entertainers, and what makes some artists adventurers on behalf of us all.

--J.D. Salinger, *Franny and Zooey*, 1965

Whatever the fight, don’t be ladylike!

--Mother Jones

Art is not just ornamental, an enhancement of life, but a path in itself, a way out of the predictable and conventional, a map to self-discovery.

--Gabrielle Roth

Every art is social... the result of a relation between the artist and his time.

--James Truslow Adams

I think art is about making human connections and revealing universal truths.

--Josh Zinn, December 28, 2001

The habits of a lifetime when everything else had to come before writing are not easily broken, even when circumstances now often make it possible for writing to be first; habits of years--response to others, distractibility, responsibility for daily matters--stay with you, mark you, become you. The cost of “discontinuity” (that pattern still imposed on women) is such a weight of things unsaid, an accumulation of material so great, that everything starts up something else in me, what should take weeks, takes me sometimes months to write, what should take months, takes years.

--Tillie Olsen (in Cahill, 1994, p. 155)
Projects undertaken by Carnegie Scholars may well entail the invention of new forms, genres, vehicles, and media for preserving and presenting what is learned.

--National agenda of the Carnegie Academy for the Scholarship of Teaching and Learning (CASTL) group regarding the scholarship of teaching, 2002

Be brave enough to live life creatively.
The creative is the place where no one else has ever been. You have to leave the city of your comfort and go into the wilderness of your intuition. You can't get there by bus, only by hard work and risk and by not quite knowing what you’re doing.

What you’ll discover will be wonderful.

What you’ll discover will be yourself.

--Alan Alda, 1980 commencement speech at Connecticut College (in Smith, 2000, p. 64)

I often wonder how many acts of rebellion, small statements of a desire for individual freedom, have been performed defiantly by women throughout history and have been dismissed by neighbors as mere displays of quirkiness. I'm willing to bet that the proud acts of free spirits, who refused to be completely suppressed, have been performed by many, many women throughout history. Many of these acts of defiance are lost to us, as those women and their yearnings have been lost. But these tiny acts helped women gain some measure of control over their lives. Such acts, collectively, have been an important part of changing history.

--Patricia Ireland (1996, pp. 12-13)
Poetry looks easy.
A few words here, a few words there.
Anyone can do it, right?
And there's irony because I do believe
that many ones could.
But that doesn't make it easy.
Poetry—the real-good-authentic-genuine-stuff
flows from my heart.
My lifeblood onto paper.
Inspiration, understanding—
lifes' breath taken in and pushed out
through my brain.
Revelatory.
Celebratory.
The essence of things meaningful.
Not easy.
The flow, the honing
juxtaposing.
Listening to the lines
as they hum their tunes.

"The Other Woman"
represents an expenditure of time—
poetic methodology—
crucial to my thinking processes,
yet easily dismissed as not thought.
But there's much of me for anyone
who reads the lines and the between.
—Zinnjournal, April 2003

Women have always been poor, not for two hundred years merely, but from the beginning of time... Women, then have not had a dog's chance of writing poetry.
That is why I have laid so much stress on money and a room of one's own.
—Virginia Woolf

Until I was twenty-eight I had a kind of BURIED SELF who didn't know she could do anything but make white sauce and diaper babies.
—Anne Sexton

How many men does it take to open a beer? None, it should be opened by the time she brings it.
—Internet humor sent to me, 2003

I work from midnight to around three every morning on my writing. At that time the house is quiet.
—Sonia Sanchez

Taking us by and large, we're a queer lot We women who write poetry. And when you think How few of us there've been, it's queerer still. I wonder what it is that makes us do it, singles us out to scribble down, man-wise The fragments of ourselves. Why are we Already mother-creatures, double-bearing, With matrices in body and in brain?
—Amy Lowell, from "The Sisters," 1919
I have made doll clothes out of crepe paper, carefully sewing, gathering, ruffling edges. I have colored hundreds of zinnias in shades of aqua and magenta, row upon row of carefully outlined petals. I have designed my own line of clothing for Lucille Ball paper dolls, crayoning her coordinating hats and shoes and purses on notebook paper. I have dressed in outfits beautiful to me and never cared what any other person thought. I have decorated rooms from coast to coast with cheap treasures scavenged from unexpected places. Making home wherever I have been. I have sequined and bedazzled. Sewn costumes for many Halloweens. I have danced and tapped and twirled and done the splits and backbends off of coffee tables. And played the piano. Endless scales and Mozart. I have sung for congregations and for crowds. Made a lot of joyful noise. I have acted. Danced some more. And sung again. And hung pictures and baskets. Spackled holes. Listened. Cared. Worked with stained glass. Learned to make linoleum prints. Made curtains. Made a home. And another. And another. I have baked a thousand cookies and then a thousand more. Pink frosted bunnies with cinnamon candy eyes. Chocolate chip with walnuts. Oatmeal with raisins. Shapes and colors and batches of fudge and Bundt cakes decorated like Christmas wreaths. I’ve folded origami animals and flowers and tried to learn to knit. I’ve wrapped so many presents I couldn’t start to count. Cleverly. And I’ve done macramé and crewel, embroidered pillowcases and made dishtowels out of flour sacks. I’ve created clothing and picnics and parties with a theme. I’ve costumed shows. I have taken this and transformed it into that. Trash into treasure. Stuff into home. Wherever. Whatever. Life gives. I take. I make. I have decorated boards with pine cones. Fringed the edges of burlap cushions.
Designed the table for those very special dinners
with placemats cut and pasted from a rainbow.
I have carved pumpkins.
Led the celebration at years and years of holidays.
Baked a cake shaped like a deer head, antlers made from Tootsie Rolls,
going to five stores before I found the red jawbreaker for his nose.
I have filled pillowcases with newspaper-wrapped gifts.
Used layaway.
I've made and I've made do. Happily.
Three meals from one chicken.
A half pound of ground beef to feed four--or more.
Taking hints from Heloise, I've scrounged and scrimped
and cut the corners off of life.
I have crocheted and hemmed and hah-ed.
I've been the ghost of Christmas past.
I've dressed in kimonos.
Worn other people's shoes.
Safety-pinned my bra strap.
Collected books and alligators and
shiny brooches sparkling with cold rhinestone fire.
I've made spaghetti and biscotti and real cream-filled eclairs.
I've baked a lot of apple pies. Cherry too.
I've made cinnamon rolls without a mix.
Popped corn in the same pan since 1965.
Patchworked a wedding dress from a thousand gingham and calico pieces.
I've used new sheets for festive tablecloths, then slept on them until
they turned to rags. Then used the rags.
I've imagined that the dark and empty spaces under the lilac bush
were home, a kingdom peopled by tiny beings
from some other more enchanted life.
I've whirled and wished the wind would blow me any place but here.
Made lemonade and sold it for a nickel.
Ice pops from grape Koolaid.
Turned pancake batter into Mickey Mouse and dinosaurs.
Made dolls from hollyhocks.
Porkchops, potroast, meatloaf, and the perfect toasted cheese.
Eggs over just right.
Tacos with freshly fried shells.
Handmade Valentines.
I've made you laugh.
I've made acorn caps for people drawn on fingers.
And in the dark I've flown away, been big and strong and uncontrollable.
I’ve painted walls. Trimmed windows. Hung shutters. Painted the ceiling royal blue, the crib bright red. I’ve ordered a high chair from Spain and followed the directions two days before the birth. I’ve had less luck with a tricycle from Sears. I’ve quilted. Made pillows from old bathing suits. Decorated everywhere with the leavings from a hundred other lives. I have made molehills out of mountains and leveled off their tops. I have stretched dollars and time and energy. And made something out of not much. I have measured and packed and made it all fit somehow. And done it once again.

I’ve listened. I’ve been home. I have fried chicken, baked chicken, barbecued chicken, grilled chicken, made chicken taquitos, chicken salad, chicken enchiladas, chicken in a crockpot, with rice, with stuffing, with garlic mashed potatoes. I have eaten the burned hot dog and the smallest piece of pizza. I have fixed what you wanted. I have wanted what you fixed. I have made pink and white seersucker pedal pushers, a black satin flapper gown with rows of undulating fringe, a sailor suit, a lime green mini-dress. I’ve dusted and I’ve scrubbed and I’ve banished dirt. I’ve washed dishes and clothes and dirty faces. Cut the kernels off a wheelbarrowful of corn. Picked blackberries and strawberries and tomatoes. Made jam. Made a lot of messes. Made a lot of homes. I have hung Grandma’s Chinese checkerboard in the dining room and Mama’s souvenir state tablecloths at the kitchen windows. I’ve made a place for Grandpa’s teddy bear in every living room I’ve had. I’ve decorated Christmas trees and left them up all year. I’ve written and I’ve dreamed and I’ve hoped to measure out significance. I have.

There has to be a woman, but not much of one. A good horse is much more important.

--Max Brand on writing westerns
When it comes to learnin',
you’d better start at once.
There’s no use being beautiful
if you’re a little dunce.
--Annette Funicello
The Mickey Mouse Club

March is
Women’s History
Month!!!!!!
Women’s Resource Center’s
Winter 2003 Schedule of Events
Southern Oregon University

Applying the traditional gender
categories of “being” versus
“doing” to parenting [Diane]
Ehrensaft concludes that
“women are mothers,
while men
do mothering.”
She found that while men may
willingly and caringly put in
their parenting time, most think
no more about it when they are
off-duty. “Parenting,” she says,
“is a set of activities they are
doing, defining a relationship
in which they are involved, but
which does not reside at the
very core of their being.”
--Joan K. Peters (1997, p. 79)

Describing your self in
understandable terms--your
life-work, your image of
yourself, your priorities, what
you would like people to
think you do, what you do,
and what you would like to
do next--is a telling slice of
reality and aspiration... We should all have a
personal curriculum
vitae or resume that
attempts to describe
who we really are
and not who we are
trying to pretend to be.
--Richard Saul Wurman

What moves
people of genius,
or rather what
inspires their work,
is not new ideas,
but their obsession
with the idea that
WHAT HAS
ALREADY BEEN
SAID IS STILL
NOT ENOUGH.
--Eugene Delacroix
One of a woman's jobs in this society is to be an attractive sexual object, and clothes and make-up are tools of the trade. Similarly, buying food and household furnishings is a domestic task; it is the wife's chore to pick out the commodities that will be consumed by the whole family. Appliances and cleaning materials are tools that facilitate her domestic function. . . Consumerism as applied to women is blatantly sexist. The pervasive image of the empty-headed female consumer constantly trying her husband's patience with her extravagant purchases contributes to the myth of male superiority. . .

--Ellen Willis (in McQuade & Atwan, 1974, pp. 360-61)
We constrain our minds as well as our bodies to make ourselves attractive to—to attract—men.
We bind our brains with constraints crafted of compliance, agreeableness, and cheerful willingness.
We listen and don’t speak up. And, after years and years of confinement, the damage is done.

--W-OZ

The National Advertising Review Board has not issued guidelines on the depiction of women in ads in the last twenty years. Advertising agencies have few rules or procedures for spotting sexist ads.
—Sharon Bohn Gmelch (1998, p. 228)

One of my grade school assignments

If a girl has brains, why shouldn’t she use them to make herself inviting to men?
—Esther Williams
Andy Hardy’s Double Life

NEW YORK TIMES BESTSELLER

TIME-TESTED SECRETS FOR CAPTURING THE HEART OF MR. RIGHT

BY ELLEN FEIN
AND SHERRIE SCHNEIDER

1995
A secretary is her executive’s office hostess.

She needs a gracious, tactful manner to act as a buffer for her executive and poise and composure to cope with the hundreds of unexpected incidents that can disrupt the office routine.

As a representative of her executive, her behavior reflects upon his taste and judgment; she never forgets that she is a lady.

--Parker Publishing (1954, p. 10)

When the day comes that American Express Company has to hire a female employee, it will close its doors.

--James Congdell Fargo, president, American Express, 1881-1914

But in my heart, Truman will also go down in history for his attitude toward his undergarments—HE WASHED HIS OWN.

--Lillian Rogers Parks (in Bracken, 1962, p. 48)

We must complain.

Yes, plain, blunt complaint, ceaseless agitation, unfailing exposure of dishonesty and wrong--this is the ancient, unerring way to liberty, and we must follow it.

--W.E.B. DuBois
Although men once performed these tasks [teachers and librarians], women cost less and seemed well suited to working with children. By 1900 women teachers outnumbered men by a ratio of two to one. As the case of teachers suggests, when women entered the paid labor force, they continued to be viewed as women first, workers second. This identity has shaped the meaning and the value placed on women’s labor. Many of the jobs created in the past century could be viewed as an extension of women’s familial work.

"women’s work."

--Carol Kismaric & Marvin Heiferman (1996, p. 51)

TO THE STUDENT

Have you thought about what you will do when you finish school? Perhaps you have decided to be a teacher, a librarian, a stenographer, a doctor, a nurse... Very probably you will be at some time the manager of a home. Have you thought about the importance of being trained for home-making?

--Mary Lockwood Matthews (1931, p. vi)

From what I observe, adjuncts and part-timers are mostly women, and are expected to feel lucky and be happy to get the crumbs from the table.

--Community college teaching veteran, December 2001

The occupations of nursing and teaching were extensions of women’s "natural" domestic roles.

--Debra Renee Kaufman (1989, p. 341)
While many lofty phrases are penned in tribute to mother-work, that work is accorded very low prestige.

Our society values money, power, and achievement, none of which are associated with child care... Mother-work, therefore, extracts a great cost from women. Although it carries heavy responsibility, it brings none of the materials rewards of employment. It is demeaned and trivialized in the mass media, which use it to sell a multitude of housekeeping products.

--Michele Hoffnung (1989, pp. 161-162)

It is not so very important for a person to learn facts. For that he does not really need college. He can learn them from books. The value of an education in a liberal arts college is not the learning of many facts, but the training of the mind to think something that cannot be learned from textbooks.

--Albert Einstein (1921), The Quotable Einstein

Yes, I'm personally the victim of deferred dreams, of blasted hopes, but in spite of that I close today by saying I still have a dream, because, you know, you can't give up in life. If you lose hope, somehow you lose the vitality that keeps life moving, you lose the courage to be, and the quality that helps you go on in spite of it all.

And so today, I still have a dream.

--Martin Luther King, Jr.

It is not enough to prepare our children for the world; we also must prepare the world for our children.

--Luis J. Rodriguez

Listening. Listened to. I lose my voice when I know I am not being listened to, where there is no space to have a say. I stumble. Become inarticulate. Lose my way. Can't find my words. Become tentative. Hesitant. Lack of listening signals impatience, lack of respect, uncaring. Noncaring. I am diminished. Made small by disregard. Yet can I demand a listening to? I doubt it. Grandma called it toleration, and I don't want it. Compliance won't satisfy me.

--Zinnjournal, July 31, 2001
"The perceptions that teachers were 'mothering,' or that women teachers were only marking time until marriage, had unfortunate effects for the image of professionalism," Geraldine Joncich Clifford writes in a chapter of American Teachers: Histories of a Profession at Work, published in 1989. While members of other professions gained control by laying claim to specific bodies of knowledge, the idea of "professionalism" in teaching evolved much differently. What characterized a professional teacher Grant and Murray (Gerald Grant and Christine E. Murray (1999), Teaching in America: The Slow Revolution] write, was altruistic service, natural ability and virtuous womanhood.

--Ann Bradley (2000, p. 182)

There were several advantages in using females as teachers. Women were available in great numbers and they were willing to work for low wages. Moreover, this profession did not challenge the cultural ideal of woman's "natural" place. Who could be more "naturally" equipped to teach children than women?

--Debra Renee Kaufman (1989, p. 340)

Popular conceptions of femininity and masculinity instead revolve around hierarchical appraisals of the "natural" roles of males and females. Members of both genders are believed to share many of the same human characteristics, although in different relative proportions... Persons who perform the activities considered appropriate for another gender will be expected to perform them poorly; if they succeed adequately, or even well, at their endeavors, they may be rewarded with ridicule or scorn for blurring the gender dividing line.

--Holly Devor (1994, p. 604)
The women did a lot of jobs that involved "people skills" that were vital to the success of a project. Later, however, those skills weren't thought of as work at all; in fact, they all but "disappeared" from the company's point of view.
--Rosalind Barnett & Caryl Rivers (1996, pp. 163-64)

Every man...should periodically be compelled to listen to opinions which are infuriating to him.

To hear nothing but what is pleasing to one is to make a pillow of the mind.
--John Ervine

In order to create real change we will have to enlarge our definitions of success to include what society has devalued as "women's work."

If we give equal value to the business of taking care of community and others, running homes, maintaining relationships, and other "unwaged" or relatively poorly paid pursuits, we immediately create more "successful" choices that are of benefit to both women and men.
--Elizabeth Perle McKenna (1997, p. 202)
Whose work is valued more? That of men. Women do not write “serious,” or, if we do, we are anomalies. If we write of the world of emotion, of daily minutia, of the trivility (frivolous triviality) that inundates all of our lives—if we try to connect on a human level, it is seldom understood. The simple can be profound. I believe that many women understand this on a level most men cannot comprehend. Perhaps it is because our world has been so long circumscribed that we are forced to seek significance and understanding from that which is closest to us—from a world that is closer to our hearts. Why this is less valuable, I do not understand, since connections with the world begin with connections with one another. The big picture may be that there is no big picture, but rather many, many little ones comprising the whole—a pointillist view only a god could see.

—Zinnjournal, South Medford High School STAR Alternative Program, 1990s

That women have not been treated as serious intellectual beings is an understanding that is central to my explanation for women’s disappearance.

It is an understanding put forward—in varying forms—by almost all the women in this book [Women of Ideas], who have argued that men have taken away women’s creativity and intelligence, that they have denied our ability to reason and think, and that they have supported a division of labour in which mental work is seen as the province of men, and service as the province of women.

Active, aggressive identification of problems to tackle is a radically new role for women in history. Our traditional role has always been to fix the problems that were assigned to us, both at home and in the workplace. The traditional female occupations of nursing, teaching, and secretarial services epitomize the way women’s work has been conceived; to strengthen, nurture, and support others.

--Linda S. Austin (2000, p. 86)

LPGA Tour commissioner Ty Votaw urged Augusta National to admit a female member. He said the club’s decision to treat race differently from gender is “perpetuating golf’s exclusionary past and the perception that golf is elitist and exclusionary.”

--“Votaw: Augusta owes it to golf to invite women” (Associated Press, November 22, 2002)

Of course men play roles, but women play roles too, blanker ones. They have, in the play of life, fewer good lines.

--Iris Murdoch, 1973, The Black Prince

[D]ivisions of labor are not necessarily bad. There is no reason and, indeed, no possibility, that in a complicated society like ours, everyone is able to do everything. Inequalities which are bad, come not from the fact that different people do different things, but from the fact that different tasks are valued differently and carry with them different amounts of prestige and power.

--Ruth Hubbard (1989, p. 121)

The analysis of how gender (or any other social category) figures in learning does not depend upon identifying consistent patterns of differences between groups of males and females but rather upon tracing the patterns in [individuals’] learning biographies back to sources in the system of gender relations.

--Judith Solsken (1993, p. 123)
You know, I wonder why this society in general has such a strange and inaccurate definition of success. And I think part of it might be because we tend to concentrate on that which we can measure, and the things which we tend to measure most are those which are easiest to measure, or most quantifiable. The ironic part is that things which are easiest to measure are the least important.

It's the intangibles—caring, spirit, joy, intuition, love, warmth, trust—those are the things that matter most, and those are the things that our society values least because we can't quantify them.

--Ben Cohen, co-founder of Ben & Jerry's, Hampshire College commencement address, 1990 (in Smith, 2000, p. 176)

Peer: a person who has equal standing with another or others, as in rank, class, or age. Middle English from Old French, per, equal.

Because of their age-long training in human relations--for that is what feminine intuition really is—women have a special contribution to make to any group enterprise, and I feel it is up to them to contribute the kinds of awareness that relatively few men... have incorporated throughout their education.

--Margaret Mead (in Berglas, 2001, p. 85)

The basic problem is that in male-dominated societies there are two fundamental obstacles to formulating and implementing the kinds of policies that could effectively deal with our mounting global problems. The first obstacle is that the models of reality required to maintain male dominance require that all matters relating to no less than half of humanity be ignored or trivialized. This monumental exclusion of data is an omission of such magnitude that, in any other context, scientists would immediately pounce upon it as a fatal methodological flaw. But even when this first obstacle is somehow overcome and policymakers are provided with complete and unbiased data, a second and even more fundamental obstacle remains. This is that the first policy priority in a male-dominated system has to be the preservation of male dominance.

--Riane Eisler (1987, p. 179)

If I had to choose, I would rather have birds than airplanes.

--Charles Lindbergh
To accomplish renewal, we need to understand what prevents it. As a society becomes more concerned with precedent and custom, it comes to care more about how things are done and less about whether they are done. The man who wins acclaim is not the one who "gets things done" but the one who has an ingrained knowledge of the rules and accepted practices. Whether he accomplishes anything is less important than whether he conducts himself in an "appropriate" manner. The body of custom, convention, and "reputable" standards exercises such an oppressive effect on creative minds that new developments in a field often originate outside the area of respectable practice.


What they mean, what they prescribe, is something that resembles equity but never reaches it: something close enough to equity to silence criticism by approximating justice, but far enough from equity to guarantee the benefits enjoyed by privilege. The differences are justified by telling us that equity must always be "approximate" and cannot possibly be perfect.

But the imperfection falls in almost every case to the advantage of the privileged.

--Jonathan Kozol (1981, p. 175)

Sexual harassment at this work station will not be reported—but however, it will be graded.

--Reportedly posted in Rush Limbaugh's office

To promote a Woman to bear rule, superiority, dominion or empire, above any Realm, Nation, or City, is repugnant to Nature; contumely to God, a thing most contrarious to His revealed will and approved ordinance, and finally it is the subversion of good Order, of all equity and justice.

--John Knox, 1558, First Blast of the Trumpet against the Monstrous Regiment of Women

Furthermore, women's exclusion from mainline work (and mainline theology, for that matter) has tended to make them less invested in it. This distance gives them, as it does other oppressed people, the freedom to have a sense of play about work, to keep their egos disentangled from the questions of work style and work identity that go with being a man working in an all-male system to support a patriarchal ideology.

Women are more willing to criticize not only the work world but its support system, its economic ideology, and its business praxis.

--Matthew Fox (1994, p. 29)
Because of their "otherness," women have been associated with marginality, with nonbelonging, the very qualities that offer opportunities for questioning the givens, the conviction that one is in possession of the only truth.

The feminine experience of outsiderhood has been the critical ingredient in the innate perspective of woman as change agent. The "yeastiness" of women's influence was acknowledged even by Karl Marx, not exactly a feminist, who said that "anyone who knows anything of history knows that great social changes are not possible without the feminine ferment."

--Elinor Lenz & Barbara Myerhoff (1985, p. 227)

Women didn't invent the great monuments of civilization, but they may have made everything else, especially those things requiring attention to detail, subtle as well as obvious teamwork, and an understanding of the underlying patterns and intricacies of life.

Working with thousands of students means working with the details of thousands of lives. Women have a profound talent for making order out of the most confounding intricacies of apparent chaos, moving well from the pieces to the whole, creating quilts from scraps. . .


Men at Overwork.
--Newsweek headline, article about working Americans, August 11, 2003

We have no desire at all to take over the male role.
This revolution--and it is a revolution, not a reform--is about humanizing both roles, not exchanging them.
--Gloria Steinem, 1970s

I'm telling you, she's your man.
--Harrison Ford about Melanie Griffith in Working Girl

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A "nonconscious ideology" that supports the notion that males are superior to females is itself based on the idea that biological differences between men and women lead to unalterable psychological differences and differences in talents and abilities. The basic assumption underlying this ideology is that these differences between the sexes and the social inequality that results are inherent because they are rooted in biological differences. Furthermore, the social institutions that structure and support the inequality are just because they follow the "natural" differences.

I am lost.
I wander in an endless thicket
Circling back upon itself
Encountering again and again
the same thorns now marked with my blood
I recognize them even as they tear anew again again again again

--W-OZ, 2001

Scientists are now discovering, status seeking is not just a habit or a cultural tradition. It's a design feature of the male psyche—a biological drive that is rooted in the nervous system and regulated by hormones and brain chemicals.

--Geoffrey Cowley (2003, June 16, p. 67)

This heresy of women's rights will lead women to become unsexed and turn gentle mothers into Amazonian brawlers.

--William Walling, sexologist, 1904

I am obnoxious to each carping tongue Who says my hand a needle better fits.

--Anne Bradstreet, Puritan poet, 1650

"They resent us being there, for taking away their pilot slots, for going on rifle runs and wearing their uniforms," one former female cadet says of certain male cadets.

--Clara Bingham about the scandal at the Air Force Academy (2003, December, p. 174)

WHAT PREVENTS women from seeing the significance of bias and prevents men from seeing it at all?

Part of the problem involves widely prevailing myths of meritocracy and myths of choice. Where a gender gap persists, many American assume that it is because female workers do not have either the same capabilities or the same priorities as their more successful male colleagues.

--Deborah L. Rhode (1997, pp. 143-44)
[L]anguage can be a vehicle for influencing how people think and understand their realities. It is also a mechanism of co-optation. When people talk exclusively in the language of the dominant culture, they come to think this way as well.

--Debra E. Meyerson (2001, p. 149)

Women are too intense in their emotions ever to be able to cope with the business world without a decided change in their personalities...


*Life with Women and How to Survive It*

Male supremacy, like other political creeds, does not finally reside in physical strength but in acceptance of a value system which is not biological.

--Kate Millet

From a book I purchased in 1979 to help me in a male-dominated job in radio where comments like “nice tits, babe” were part of every day:

Being too aware of discrimination can make you the source of your own problems on the job. It all depends on how you handle it. In most business situations you will be perceived to be the intruder.

Parties?
How I love to give parties!
—Lily Pons, 1942, a hostess who delighted in throwing “pink parties” at which everything—decor and food—was pink, even the mashed potatoes and turkey salad.

It is fun to eat pink food, is it not?
—Lily Pons

Not all cultures have the same attitude toward work.

For example, in the Thai language, the word for work and the word for party share the same root.
—Joanne B. Ciulla (2000, p. 27)

The world will never be happy until all men have the souls of artists—
I mean when they take pleasure in their jobs.
—Auguste Rodin

We should do what, in the long run, gives us joy, even if it is only picking grapes or sorting the laundry.
—E. B. White

MRS. PLUMMER’S
Rochester Laundry

PHONE 4513

You could stand all day in a laundry... still in possession of your mind. But this teaching utterly obliterates you. It cuts right into your being essentially, it takes over your spirit. It drags it out from where it would hide.
—Sylvia Ashton-Warner

 Glory, glory, hallelujah, teacher hit me with a ruler.
So I hit her on the bean with a rotten tangerine,
And she ain’t gonna teach no more!
—Traditional, sung to the tune of “Mine Eyes Have Seen the Glory”

What if you and I got married someday, Schroeder, and you became a famous concert pianist? And what if we traveled all over the world while you performed with great orchestras in foreign lands? And what if right at the height of your career you broke both of your arms while skiing and could never play the piano again, and I had to go to work in a laundry to support us? Wouldn’t that be romantic?
—Charles Schultz, Peanuts, 1965, a cartoon mailed to me by my mother, a pianist and song stylist.
When patriarchal interests shift, as in a war when women are needed to work in the armaments factories, we are subjected to new propaganda urging us to downplay motherhood and promoting a new ideology of "womanhood" that makes heroines out of Rosie the Riveters and aviatrices. When the thinned ranks of men come home from the battlefield the "cult of motherhood" is reintroduced to get women out of the jobs the men need and to replace the population decimated by the war.

In the early 1900s, one economist noted that higher wages would be a "great gain for women" because work tends to "develop their faculties." Yet, he added, paying women as much as men would also be "an injury in so far as it tempts them to neglect their duty of building up a true home, and of investing their efforts in the personal capital in children's character and abilities. Sixty years prior to that, a writer for the New York Post asserted that "the only way to make husbands sober and industrious was to keep women dependent by means of insufficient wages."

Betty Holcomb (1998, p. 238)

The real threat to social stability today, argues Lester Thurow, an economist at MIT, comes from the inequality between the rich and the rest of the population, a degree of inequality America has not seen since the 1920s. But economic inequality is an abstract, untargetable enemy; women are not. That is why the narrowing of the gender gap is much more threatening to men today than it was during the prosperous seventies when the women's movement flourished.

The wish for the stay-at-home mother may well reflect a nostalgia for the imagined simplicity of earlier, less anxious times when gender designated fixed roles, expectations were humbler, and economic goals were easier to achieve.

--Joan K. Peters (1997, p. 44)
More women in the United States are employed in the one great holy occupation than in any other, and yet this occupation was not listed among the "gainful occupations." Their work may not be gainful as the Census Bureau understands it, but civilization has gained more by what they have done than through the work of anybody else. They are the home-makers.

--Daniel L. Marsh (1923, p. 114)

I'm a vice president. I hereby transfer you to the West Coast to take care of me.

--Gig Young to Katharine Hepburn in 1957's Desk Set

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--Daniel L. Marsh (1923, p. 114)

Running a successful home today is a full-time occupation, and a proud one. The truth is that modern homemaking demands more skills and higher levels of competence than many a salaried trade.

Not long ago the Chase Manhattan Bank of New York estimated the worth of a housewife's work in equivalent wages at $8,285.68 a year, or $159.34 per 99-hour week.


Modern cynics and skeptics... see no harm in paying those to whom they entrust the minds of their children a smaller wage than is paid to those to whom they entrust the care of their plumbing.

--John Fitzgerald Kennedy

Gender biases are particularly noticeable in compensation for domestic work—for example, in pay scales that rank female childcare attendants below male parking-lot attendants. But gender inequalities even show up within the same job categories; for example, women who are nurses' aides, computer programmers, elementary school teachers, and waitresses earn 15 to 25 cents less for every dollar earned by men in these occupations.

--Deborah L. Rhode (1997, p. 147)
WASHINGTON (AP) — Women still face economic challenge.

78 percent and 83 percent women age 25 to 54 will be in the labor force, according to the Census Bureau, an economist for the next decade.

But even though women have made progress in entering occupations predominantly held by men in the past, they are still in the traditional 'female' occupations and the actual number of women in higher-paying jobs is relatively small," said a Census Bureau economist.

For example, a study of figures from the 1980 Census found that every ninth woman age 18 and over, working full time, was a secretary. And of women age 35 to 44 with college degrees, one in six was an elementary school teacher.

The top five job categories for women were secretary, bookkeeper, manager, general office clerk and registered nurse.

A comparison with earlier studies showed that things had improved during the 1970s.

"The 1970s may prove to be a pivotal decade for women because occupational sex segregation declined significantly," said a Census Bureau economist.

Almost half of the net employment growth of women took place in occupations in which women held less than 60 percent of the jobs in 1970," the report said.

Men are just happier people because... Same work, more pay.—Internet wisdom sent to me, 2003

By MEDRA PICKLER

The Associated Press

WASHINGTON — Most female managers earned less compared with men in 2000 than they did 20 years earlier, according to a congressional study of 10 industries.

Congressional study finds that the earnings gap between male and female managers is widening.

In 1980, the ratio of the median income for women managers was 88 percent of men's income. In 2000, the ratio was 84 percent.

The report suggests that women still struggle to break the glass ceiling. It noted that the earnings gap among women managers is hardest for women with young children.

"I don't find one thing to worry about in the report," said Carolyn Maloney, D-N.Y. "I think people believe that women are doing better."
Americans learn basic lessons about social life from the mass media, much as hundreds of years ago illiterate peasants studied the carvings around the apse or the stained glass windows of medieval cathedrals.

--Gaye Tuchman (1978, p. 4)

So He Says
A Found Poem
Wilkins-O’Riley Zinn, 2003

I work.
She doesn’t.
When I come home I expect a clean house.
I expect dinner.
I expect my bath to be run.
I make all the money.
I provide for her.
She’s really disrespectful.
All she needs is a roof over her head and some food.
Women are the underclass.
They’re not equal to a man.
If she gets out of line and doesn’t do what I want... watch out.
If I ask her a question and she doesn’t answer, well.
I’ll be choking, grabbing, pushing.
Anything to get an answer.
Men are here to rule women.
Women are bad decision makers.
Whine and bitch.
That’s all they do.
She knows who’s boss.

--Men on The Maury Povich Show,
October 7, 2003

“A man’s accomplishments have always depended on getting help from other people, mostly women. What great man would have accomplished what he did if he had to do his own housework?”

Meaning: Oppression is built into the system and I, as the white American male, receive the benefits of this system. I don’t want to give them up.

--Pat Mainardi (1970)
The Politics of Housework

Housework?
He said, Housework?
Oh my god how trivial can you get.
A paper on housework.

--Husband of feminist theoretician, 1970
(in Hayden, 1981, p. 290)
We are exposed to tens of thousands of advertisements each year. By the time you enter college, it is estimated that you have seen 350,000 television commercials alone. Advertisements send two messages: one about the product or brand being sold, the other about who we are. Many ads feature women—not real women, but a distorted image of womanhood.


If there's one thing the people who make television ads know, it's that unflattering stereotypes of women—as indecisive or shrewish or mechanically inept—are unacceptable in modern America.

—Tucker Carlson, "You Idiot! If you believe what you see on TV, all men are morons."
(January 2003, in a magazine chock full of ads stereotyping women as the cooks and cleaners of the household)

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Remarkable home repair book saves hundreds of times its cost—even if you've never held a screwdriver!

ONLY $1.95

THE FEMININE FIX-IT HANDBOOK

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GM

Gooth

MR. G000WRENCH THE ONE APOILY GM EXPERT

Goodwrench

MR. GOODWRENCH

IS MUCH MORE THAN A NAME.

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ONLY $1.95

THE FEMININE FIX-IT HANDBOOK

Goodwrench

MR. GOODWRENCH

IS MUCH MORE THAN A NAME.

In the grand scheme of categorizing by gender, boys have lodged girls firmly in their place as the negative reference points of what boys don't ever want to be.

For those first five years, children have been bombarded with messages from television, books, toys, siblings, and parents that reinforce gender straitjackets for girls and promote high adventures for boys.

—Judy Mann (1994, p. 53)
I want a wife
who's
just a wife.
--Ricky to Lucy, first episode
of I Love Lucy

"girls club," debuts 9 p.m. Oct. 21.
"Ally McBeal" creator David E. Kelley,
retains custody of the 9 p.m. Monday
slot with "girls club," about pretty
attorneys (Gretchen Mol, Kathleen
Robertson, Chyler Leigh) in San Francisco.
--Beth Elber & Frazier Moore
(September 13, 2002, 3TV)

People who want to
understand democracy
should spend less time
in the library with Aristotle
and more time on the buses
and in the subway.
--Simeon Strunsky

A young wife,
in her own house,
should be only
a shadow
and an echo.
--Japanese proverb

The glamorous image
of the housewife is perpetrated
in commercials where women
are surrounded by happy
families and a wealth of material
goods. The housewife in these
ads is usually cheerful, buoyant,
and smiling, although
pathologically obsessed with
cleanliness and food.
Three quarters of all
television ads using females,
in fact, are for products found
in the kitchen or bathroom
(Dominick & Rauch, 1972),
clearly giving the image that
this is a woman's place.
--Margaret L. Anderson
Thinking About Women

Televised images
OF WOMEN
in large measure
are false,
portraying them
less as they
really are, more
as some might
want them to be.
--Helen Franzwa (1978, p. 273)

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Thinking About Women
Television Commercials 2003
An Incomprehensive Sample

Mom--my game's in an hour. When's dinner?
--Uncle Ben's Select Rice
My bathroom can't be too clean... I want the power of Pinesol.
--Woman speaking
I've been racing vacuums underground for about a year now. The bond between woman and machine—that's pretty special.
--Woman for Bissell Vacuum Cleaners
Only Scotch-Brite sponges have the smart wave shape that fits your hand exactly.
--Shown "fitting" women's hands on commercial
These women were Chlorox Ready-Mop users until they tried the new Grab It.
--Male voiceover
Mother would be appalled. I wasn't brought up this way, but it says I can put scrungy dishes in the dishwasher.
--Woman for Cascade Complete dishwashing detergent
Now you've got a fresher house. Take a break.
--Fresh Step commercial with woman and litter box
Mom, you are good.--Boy to woman in Kellogg's Milk and Cereal Bars commercial as she throws him breakfast.
What's a girl to do with all this pent-up energy? Two words--shoe shopping!
--PayLess Shoes commercial
You're dusting my house again! (Stop dusting, start Swiffering!)
--Woman to her female friend who is dancing around the house dusting merrily
Robitussen--The brand recommended by Dr. Mom.
Underneath the woman who runs the house and rushes to work... Caress.
Honey--can you help me clean? They're your parents.
--Woman to man, Brawny paper towel commercial
Moms like you choose Jif... Choosy moms choose Jif.
I tell you, I'm the laundry queen!
Woman whose friends bring her all their stains which she solves with Chlorox 3.
I put the Joy in dishwashing... Four irresistible scents...
Put a little Joy in your life.
--Joy bottle to a woman who's refused her husband's help with the dishwashing
When the house is clean, I feel like a better mom.
--Pledge Grab-It Wet Mop commercial
For the first time in television history, a woman will be calling the shots.
--Promo for The Bachelorette
And, just in time for holiday shopping 2003: Fisher Price's Little Mommy: Nurture + Love + Grow, an advertisement that shows a little girl feeding, changing, pushing a doll in a stroller, the hot pink and purple of the toy signaling it's for GIRLS!

Historians and archaeologists will one day discover that the ads of our times are the richest and most faithful daily reflections that any society ever made of its entire range of activities.
--Marshall McLuhan
How to make white cottons and linens last longer!

1. REPLACING LINENS IS EXPENSIVE. SAVE MONEY...MAKE YOURS LAST!

2. GRAB AND DIP THEM OUT OF THE FABRIC...

3. CLOROX IS SNOWY-WHITE STAINS; MAKES EXTRA GENTLE CONSERVE YOUR LINENS THE SAFE, EASY CLOROX WAY!

CLOROX...FIRST with America's Housewives because it offers BOTH:

Gentler Bleaching Action!
Greater Disinfecting Efficiency!

Give your family the extra health protection of a Clorox-Clean home!

--Print ad, 1950

Mama's got the magic of Clorox.
--Clorox Wipes television ad, June 28, 2003

Mama keeps our house clean with the magic of Clorox.
--Clorox Clean-Up Spray television ad, July 4, 2003

I am living a piece-full life.
--W-OZ

I believe that what a woman resents is not so much giving herself in pieces as giving herself purposelessly.
--Anne Morrow Lindbergh

It was like the ocean...There was always something more to do. I knew who they were talking about when there were things to be done.
--My mother about woman's work October 17, 2003
If You Read A Lot
Wilkins-O'Riley Zinn, 2003

If you read a lot
and I read a lot
you read things you don’t really have to:
cereal boxes canned goods soda cans (Please Recycle) and other goodies

It's morning and you are feeling great! You're in a hurry. It's
Little Debbie® to the rescue with lots of great tasting breakfast
goodies for lifestyles on the go. Just a few more reasons
Little Debbie® is America’s Number One Snack Cake.

the full text of magazine ads:

Kemper Military School: Supervised Evening Study, Mandatory
Tutorial Sessions, and the Kemper Standard of Honor mark the
signposts of our mission and our institutional philosophy. Every
cadet is encouraged to continue “seeking the mantle of leadership”
and to continue “upholding our Constitution and the American Way
of Life.”

directions and instructions for just about everything:

THE POLYBAG IS NOT A PART OF HAND PUPPET, PLEASE
THROW OFF THE POLYBAG BEFORE GIVE THE HAND
PUPPET TO CHILDREN

You learn many things
you don’t need to know
most of it forgotten
but some of it
at least some of it
must become a part of who you are
attracting and repelling
forming
shaping
setting up invisible barriers
or
creating visions of other lives whole worlds away.
Imagine.
What do you know?
What do you read?
Where do they go
these words that invade your brain
digging in
hiding
waiting for some Manchurian trigger
to marshall them
sending them into your consciousness?
Mary Worth L’il Abner
Men’s work women’s work
Brenda Starr
Pogo
Hoppy Says “Drink Your Milk”
It’s hard to buy generic when
Campbell’s is m-m-m good.
If you read a lot
and I read a lot
you read things you don’t really have to.

In work, do what
you enjoy.
--Tao Te Ching

There can be no joy
in living without joy
in work.
--Thomas Aquinas

Anything on earth
you WANT to do is
play. Anything on
earth you HAVE to
do is work. I never
worked a day in my
life.
--Dr. Leila Denmark at
age 100

To love what you do
and feel that it
matters—how could
anything be more
fun?
--Katharine Graham
HELP WANTED—FEMALE

Clerk
- Stores and Offices

ACCTS. RECEIVABLES
- Retail Stores

If you know bookkeeping, pay and are good at figures, this position will appeal to you. Frequent newspaper office, interesting nice people and considerable attainement. You'll be happy at your rest. Many employe benefits. Call or visit Miss Hard! at the BLACK AMERICAN, 326 W. MADISON, ANDOVER 1-1

HELP WANTED—MALE

ROUTE SALESMAN
- Aggressive young married man over 25. Established route. Salary and commission after short training period. GREAT WESTERN LAUNDRY 2125 W. MADISON

TRAINER

DESIGNER
- Experienced man for machine or tool design. Graduate engineer preferred. Excellent working conditions.

INTERNATIONAL HARVESTER 5225 S. Western Blvd. 3-528, Ext. 328

TYPST

FOR SHIPPING OFFICE TO TYPE PACKING LISTS FOR THE ELECTROMATIC TYPEWRITER

TO TYPE PACKING LISTS FOR THE ELECTROMATIC TYPEWRITER

STENO AND BULLETINBOARD OPER


INDUSTRIAL EQUIPMENT CO 315 N. ADA ST. 6-1350

STENOGRAPHER

Watson Bros. Transfer Co. 1440 W. 34th St. Lafayette 2-8000

STENOGRAPHER

SWITCHBOARD OPERATOR

PBJ—Exp. Mrs. 3-11 p.m. Alternate. North, and Shubbs. Norwegian American Hospital. BRUNSWICK 2-8000

TYPST

Good: above average intelligence; 5-day week. Attractive salary. Ask for Mr. De More.

HELP WANTED—FEMALE

CLERGY
- Houses and offices

GREAT WESTERN LAUNDRY 2125 W. MADISON

DESIGNER

- Experienced man for machine or tool design. Graduate engineer preferred. Excellent working conditions.

INTERNATIONAL HARVESTER 5225 S. Western Blvd. 5-432, Ext. 328

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FOR SHIPPING OFFICE TO TYPE PACKING LISTS FOR THE ELECTROMATIC TYPEWRITER

STENO AND BULLETINBOARD OPER


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Good: above average intelligence; 5-day week. Attractive salary. Ask for Mr. De More.
As part of its welfare reform campaign, the Bush administration wants to spend $100 million to promote marriage among the poor...

"..."Cal Thomas (2002, March 1, p. 12A)

Women are deeply affected by what their magazines tell them (or what they believe they tell them) because they are all most women have as a window on their own mass sensibility.

General culture takes a male point of view on what's newsworthy, so that the Super Bowl is on the front page while a change in child care legislation is buried in a paragraph on an inside page.

"..."Naomi Wolf (1991, p. 70)
A very large portion of every person's reading falls overboard, and unless s/he has good intentions, s/he will never find it again.

--Horace Binney

Women play a most important role in the affairs of the world. It's not only their privilege to represent the highest type of beauty, it's their duty to do so. --1918 corset advertisement

People keep stealing our stewardesses.

Within 2 years, most of our stewardesses will leave us for other men. This isn't surprising. A girl who can smile for 5 1/2 hours is hard to find. Not to mention a wife who can remember what 124 people want for dinner. (And tell you all about meteorology and jets, if that's what you're looking for in a woman.) But these things aren't what brought on our problem. It's the kind of girl we hire. Being beautiful isn't enough. We don't mean it isn't important. We just mean it isn't enough. So if there's one thing we look for, it's girls who like people. And you can't do that and tell them not to like people too much. All you can do is put a new wing on your stewardess college to keep up with the demand.

--American Airlines ad I saved in the 1960s

Every society has a tendency to reduce its opponents to caricatures.

--Friedreich Nietzsche

The young lady, Miss Gretchen Kraft, is wearing one of four smart new Don Loper custom suits for the working hours at Beverly Hills Federal Savings. Just another reason why you'll find it a pleasure to save money at Beverly Hills Federal Savings.

--An ad I saved in the 1960s
Iron Maidens
A Found Poem Sort Of
Wilkins- O'Riley Zinn, 2003

I sit at my mother's
waiting for her to finish reading a story
so we can take off.
I don't want to begin doing anything.
I'll get sucked in
and we'll miss the movie.
I glance around
my mind roaming
reading whatever happens to be in sight.
Tortilla chips the bag says:
Tort.
Or.
Till.
III.
Chip.
Hip.
Hips.
Backwards.
Cal (proper name, abbreviation, doesn't count).
Lit.
Trot.
I see the iron box
(the box made for, not of, iron).
Rowenta, it says, Over 100 Years of Excellence
1884--Rowenta founded
1912--Introduces first electric iron
1949--Invents first iron with temperature control and thermostat
1957--Launches first steam iron
1979--Invents first iron with electronic temperature control
1985--First iron with automatic shut off introduced
1995--Launches world's first motor driven iron
and then the clincher:
With over 100 years of innovation and expertise, Rowenta brings ease and
enjoyment to the task
of ironing.
Oh really?
And I wonder about the gap of 37 years before the thermostat
man on the moon and all that
techNOlogy and the womanworld.
We knew very well when our textbooks and teachers were excluding us.

--Gloria Steinem

Until June 26, 1918, the Texas Constitution mandated that all Texans had the right to vote except "idiots, imbeciles, aliens, the insane and women."

--Molly Ivins (2001, September 28, p. 4)

While it is perfectly legitimate to focus on male experience, the unacknowledged androcentric bias of these texts [frontier stories] suggests that male voices give us a universal myth and dream. Thus we get an incomplete--and therefore false--view of the fantasies the frontier has nurtured in all Americans...

--Melody Graulich (1989, p. 188)

Indeed, after the defeat of the ERA and throughout the 1980s, abortion rights and the state of the American family--important issues in their own right--often served as flash points for deep and enduring discord about women's "proper place," a topic that still inspired strong emotions and violent disagreement.

--Eleanor Flexner & Ellen Fitzpatrick (1996, p. 332)

It is one of the major tasks of cultural semiotics to expose the outlines of such gender myths to show how deeply they influence our lives. ...Your sex is determined by your chromosomes, but your gender goes beyond your sex into the roles that society has determined are appropriate for you.

Your sex, in other words, is your birthright, but the roles you play in society are largely determined by your culture.

ADJECTIVES AND ADVERBS

4. The daily
5. Bud very

Do not say:

Guide V.

verb. Ask:

Examples:

- Susie does her work well.
- Obedience is the cornerstone of government, whether of the family, the school, the town, the state, or the nation. Without it you can have no school. Show by your prompt and businesslike way of doing things that you have learned how to obey. Take up the suggestions and carry out the plans of your teacher promptly, cheerfully, and enthusiastically.

--Gertrude E. McVenn (1918, 1919, p. 25)

- Jerry plays the violin well. (Plays how? ver: Well.)
- The quarterback directed the team well.
- All the contestants spoke well.
- The ladder was well made.

- John sings well.

- You must tell your children, putting modesty aside, that without us, without women, there would have been no spring in 1945.

--Inscription from the Rosie the Riveter WWII Memorial

- My son was excited to be a big brother, but he was afraid if it was a girl, he'd have to play with Barbies and stuff.

--Woman following the birth of her second son, Birth Day, November 18, 2003

- If God had wanted you to wear earrings, he'd have made you a girl.

--Governor Don Siegelman of Alabama on a local school board policy banning earrings on boys, reported in U.S. News & World Report, September 3, 2001

- He effected a rapid exit.
- It will effect a cure.
- They will effect a change.
Sonnet XXXI
Edna St. Vincent Millay (1892-1950)

Oh, oh, you will be sorry for that word!
Give back my book, turn it over, sweet instead.
Was it my enemy that said it? I am hard,
"What a big book and such a strong head!"
Come, I will show you what I think is best hat,
And you may watch me now with both and prink!
Oh, I shall love you as I never again shall love.
I shall be sweet and sly; I shall be called more;
You will not catch me when you knock and push the door,
Some sane day, not too bright and not too stormy,
I shall be gone, and you may whistle for me.

I typed this in frustration in the early 1970s.

Much of the current literature, philosophy, and social commentary focuses on the lack of human connection in all our institutions.

There is a widespread concern about our inability to organize the fruits of technology toward human ends; it is perhaps the central problem of the dominant culture.

But human ends have been traditionally assigned to women; indeed, women's lives have been principally occupied with them.

When women have raised questions that reflect their concerns, the issues have been pushed aside and labeled trivial matters.
--Jean Baker Miller (1976, p. 24)
The right Education of the Female Sex, as it is in a manner everywhere neglected, so it ought to be generally lamented.

Most in this depraved later Age think a Woman learned and wise enough if she can distinguish her Husband's Bed from another.

--Hanna Woolley, housemaid, late 1600s

Don't waste your intellectual capacities... Don't be controlled by or diminished by mindless social prescriptions about what women should be and do; don't squash or squander yourself, abandon your potentials and possibilities; don't buy into negative belief systems.

--Marjorie Hansen Shaevitz (1999, p. 306)

These are rare attainments for a damsel, but pray tell me, can she spin?

--James I, King of England, on being introduced to a young woman proficient in Latin, Greek, and Hebrew

I think women are just the greatest creatures. They instinctively understand everything. They know their role, they know what the planet means, they're not careless. They're the best creatures and all the way up until high school they're smarter than the boys.

So what I want to know is, what happens when they're twelve that the guys suddenly take over?

It would be preposterously naive to suggest that a B.A. can be made as attractive to girls as a marriage license.
--Dr. Grayson Kirk, president of Columbia University

Her mom thought college was a good place to meet a man.
--Promo for girls club, Fox Television, September 2002

Teachin's for women that can't find husbands.
--Janet Leigh to Van Johnson in 1953's Confidentially Connie

One of the chief ends of a college for women is to fit them to become the makers of homes. Whatever else a woman may be, the highest purpose of her life always has been...to strengthen and beautify and sanctify her life.
--Dr. Charles Richmond, head of Union College, speaking at the inauguration of Skidmore's president in 1925 about the new focus of women's education

Women ought never to be led to married life except under the promptings of pure affection.
To marry for an establishment, for a position, or something to do, is a deplorable wrong.

But how many women, for want of a high and honorable profession to engage their time, are led to this melancholy course.

--Catherine Beecher, 1846
(in Hoffman, 1961, p. 45)
Because a prevailing philosophical stance has assumed the universality of learning theories, learning settings, and learning participants, **women's learning has been all but ignored.** When it is mentioned, it is typically in a "postscript" to a general discussion of adult learning. Furthermore, adult women's learning is frequently not considered even in literature specifically about women and education in general. This literature tends to focus primarily on the learning of girls in schools and on that of young women who are students of traditional age in higher education. A limited understanding of women's learning is also reflected in the practices of adult and continuing education.

--Elisabeth Hayes & Daniele D. Flannery (2000, p. xi)

To have one's individuality completely ignored is like being pushed quite out of life. Like being blown out as one blows out a light.

--Evelyn Scott

I feel there is something unexplored about a woman that only a woman can explore.

--Georgia O'Keefe

Much of my life has been a series of "in spite of"--accomplishments created from personal determination and the ignoring of conventional wisdom.

--W-OZ

Since we live in a culture where our perceptions are rarely validated--especially not by those who "count"--it is difficult if not impossible to trust ourselves.

Chapter 23: “Swimming with the Mainstream: Returning Students, Women, Minorities, and Foreign Students”

First, if you are a nonmainstream student, expect to work harder than mainstream students to be taken seriously, at least until you establish yourself with your professors. Second, you may need to work harder to fit in socially. If you are a woman student in a largely male setting or a Nigerian student in a predominantly Anglo-American department, the faculty or other students may overlook you because they’re not sure how to treat you socially.


SOU Snapshot: Percent female,

57.

--SOU Admissions & Records, Fall 2003

There is nothing new in the world except the history you do not know.

--Attributed to Harry S Truman

Some people question the value of research on women’s learning, asking how we can know if what we find is really unique to women. What they are implying is that studying women’s learning is not important unless one can draw conclusions about how women differ from men. Such people have missed the point entirely, and such an argument subtly reinforces the hierarchy of male privilege. Why is women’s learning important only as it relates to men’s learning? The purpose of research on women’s learning is to explore women’s learning as important in its own right.

--Elisabeth Hayes (2000, p. 218)
I just survived school.
It had nothing whatsoever to
with who I wanted to be.
My life in school was always
who and what I should be
and keeping me pointed
in that direction.
You're young and don't know
better, so you buy into it,
and even though you're
doing well,
you know in your
heart you're not
making the grade.

--Carol Daye, age 79, 2001

I always felt stifled
in school,
like all the talents I
had were forced to
the wayside. My real
talents were all about
being who I am, and
school was about
being
someone
else.

--Josh Zinn, age 25, 2001

Women have
the same
desires as
men, but do
not have the
same right to
express
them.

--Jean Jacques Rousseau

It is quite clear that the
universities and the intellectual
establishment intend to keep
women's experience as far as
possible invisible, and women's
studies a barely subsidized,
condescendingly tolerated
ghetto.

The majority of women
who go through
undergraduate and
graduate school suffer
an intellectual
coercion of which they
are not even
consciously aware.

In a world where language and
naming are power, silence is
oppression, is violence.

Importance of Formal Education in High School Stressed by Principal

This year for all of us.
It will be a new
year with new
thoughts, new
building, new
buildings, as the Ferna-
dale High School
being brown and
ward to a year in
which all of us
as a whole can create
the spirit.

First and foremost is our concern
that this be a year in which all stu-
dents will achieve success in their
studies and gain more preparation for
college, business, industry, homemak-
ing, or other after-graduation plans.

We must not overlook
Recommendation 7:
Diversified Programs for the
Development of Marketable
Skills

Programs should be available
for girls interested in developing
skills in typing, stenography, the
use of clerical machines, home
economics, or a specialized
branch of home economics
which through further work in
college might lead to the
profession of dietician.

Distributive education should be
available if the retail shops in
the community can be
persuaded to provide suitable
openings.

--James Bryant Conant (1959),
The American High School Today,
pp. 51-52

The idea of a
girl's education
is whatever qualified her
for going to Europe.
--Ralph Waldo Emerson, 1860,
报价 an "eminent teacher of girls"

When I was in high school,
I had no clue of any talent
that would ever take me
anywhere,
--My mother, a talented pianist and
vocalist about her aspirations
Over the last decade it has become increasingly important to educators in almost all adult and continuing education settings to improve learning opportunities for women, and yet actual practice in adult and continuing education shows a limited understanding of women’s learning, or it is based on outdated information and perspectives. For example, it is common to find women described simplistically as “collaborative” learners, a characterization that seems to reinforce dominant stereotypes about women’s orientation toward others rather than providing more nuanced insights that give attention to diversity among women and to the particular kinds of relationships that might be beneficial.

--Daniele D. Flannery & Elisabeth Hayes (2000, p. 3)

We must believe that we are gifted for something, and that this thing, at whatever cost, must be obtained.

--Marie Curie

There are no new truths, but only truths that have not been recognized by those who have perceived them without noticing.

--Mary McCarthy

As you get older, you don't have time to wait for someone to discover you. You have to discover yourself—yourself—and then do all you can to share it with the world so that your light—the reason you've discovered you're here for—illuminates more than simply your own mind.

--Zinnjournal, December 2001

The world is moved not only by the mighty shoves of the herds, but also by the aggregate of the tiny pushes of each honest worker.

--Helen Keller

I have acquired a curious inner peace even realizing, in my lifetime, I will not see women obtain the equality of opportunity that should be theirs.

--Frances K. Conley (1998, p. 244), the first female neurosurgeon in the United States, following experiences that led to her resignation from a tenured position on the Stanford faculty.
BILL OF RIGHTS FOR WOMEN IN HIGHER EDUCATION

1. We have the right to be taught as we want to learn, respecting that there are multiple, valid paths to wisdom—not only the classical, hierarchical, step-by-step method—in both careers and classes on campus.

2. We have the right to have our opinions and our life experiences valued and respected.

3. We have the right to enjoy classes and jobs free of sexism and gender discrimination.

4. We have the right to enjoy classes and jobs free of sexual harassment.

5. We have the right to expect opportunities to be unrestricted by our gender in all things on campus, including but not limited to administration, admissions, financial aid, health services, degree requirements, funding, career advice and job placements, tenure, promotion, salary, decision making, research, teaching in the classroom and elsewhere, and sports participation and administration.

6. We have the right to place a value on family and personal life without deprecating our commitment to our careers.

7. We have the right to support those actions that reflect our values and reject those actions that contradict them.

8. We have the right to conduct research in a manner harmonious with both the discipline and subjects, rejecting arbitrary standards that undervalue qualitative and participative studies.

9. We have the right to value cooperation and collaboration to the same extent that we value individual competition and aggression.

10. We have the right to be judged by equitable standards that favor neither gender.

(Evelyn Fox Keller, professor of mathematics and humanities at Northeastern University, in speaking of the "genderization of science," argues that male scientists are most comfortable from a stance in which the subject is cut off from the object. When the scientific object is placed at a distance from everyday life, from the world of emotion and relationships, the scientist is convinced that he has achieved the proper detachment and "objectivity."—Elinor Lenz & Barbara Myerhoff (1985, p. 230))

From the margin of my notes in an introduction to education course on my return to school in January 1986:

I don't understand why my hand is not seen. As I raise it in the air does some magic of the light make it invisible? I support it with my other arm, elbow on desk. Patient. Waiting. Certain to be seen. Then heard. But I am worse than the seen-not-heard of ideal childhood. I am not seen. Not heard. Invisible. Still.
When you see a woman, consider that you face not a human being, but the devil himself.

The woman's voice is the hiss of the snake.

--St. Anthony

1971

THE SILENCED MAJORITY
KIRSTEN AMUNSDEN

Women and American Democracy

Listening to a woman is almost as bad as losing to one.

There are only three things that women are better at than men: cleaning, cooking, and having sex.

--Charles Barkley, basketball star, 1990

Women ought to be quiet.

When people are talking, they ought to retire to the kitchen.

--W.H. Auden

Table Talk, 1947

...much of what we call "SILENCE" is in fact speech that someone does not wish to hear. It is present, yet has gone unregarded or has been disregarded. The problem that this alleged "silence" raises is not one of failure on the part of the vocalizer, but of denial on the part of the auditor, who has not yet taken up the responsibility of learning to pay heed. This is true whether in the sphere of novels, the sphere of political life, or indeed the sphere of student dynamics in the college classroom.

--Margaret D. Šetz (Spring 2001, p. 8)

Statistically, that professional lady known as the "housewife" is nine times more likely to attempt suicide than a woman in any other profession, except prostitution.

--L.M. Boyd, 1986

Women usually commit suicide in a tub. It's easier cleanup for those left behind.

--CSI crime scene investigator, January 2003
Higher education is in the middle of a paradigm shift initiated by the increased numbers of women students, staff, and faculty in the last 30 years. Academic feminism has transformed some disciplines and affected many more, but that revolution is incomplete. We must ensure that institutions fully embrace the spectrum of diversity among women. Too many students do not see themselves reflected in what they are learning.


As we have listened for centuries to the voices of men...so we have come more recently to notice not only the silence of women but the difficulty in hearing what they say when they speak. Yet in the voice of women lies the truth of an ethic of care, the tie between relationship and responsibility, and the origins of aggression in the failure of connection.

The failure to see the different reality of women’s lives and to hear the differences in their voices stems in part from the assumption that there is a single mode of social experience and interpretation.

--Carol Gilligan (1982, p. 173)
Yes, dear (Mother)
No, dear (Mother)
Whatever you say, dear (Mother)
Nod. Smile.
Seem compliant.
Do the opposite. Because.
Like the nagging voice of the motherwife asking if we’ve
  taken out the trash
  washed our hands
  wiped our feet
  remembered our coat
  written a thank you note
  the voice of the other (Mother) is heard/unheard
  and oh-so-easily-ignored.
We mean to.
Really.
We want to.
Really.
But we are busy.
There are more important things than remembering to
  separate the colors from the whites
  or give you equal time to talk
  or listen to what you have to say.
We mean to.
Really.
We want to.
Really.
But we forget.
It’s only an anniversary/birthday/dishes/dusting/conversation/discussion
  your life.
What’s the big deal?
We’re tired of hearing about it.
We’ll do it.
Trust us.
You don’t have to remind us.
Really.

No person is your friend who demands your silence,
or denies your right to grow.
–Alice Walker
I want you to get excited about who you are, what you have, and what can still be for your life. I want to inspire you to see that you can go far beyond where you are right now.
--Virginia Satir

When we try to talk about who we are, who we long to be, what we believe is still possible for us, when we try to convince ourselves that our lives have not been wasted, and that there is still time for becoming something more, it can so easily be mistaken for hubris. To outsiders, accustomed to our self-effacement and concern for others, our striving is somehow unattractive. Who do we think we are? Isn't it our destiny to support the dreams, goals, hopes, wishes of others, and to forget our own, finding fulfillment instead on the altar of expectation?
--Zinnjournal, July 18, 2003

The literature of women's lives is a tradition of escapees, women who have lived to tell the tale. They resist captivity. They get up and go. They seek better worlds.
--Phyllis Rose

Voices stay private when preserving privilege is the dominant institutional aim and when conforming to guild traditions of silence and sameness is the prerequisite for membership.
--R.V. Bullough Jr. (2000, Summer, p. 325)

Socialist leader Kate Richards O'Hare was sentenced to five years in prison because, the indictment claimed, she said in a speech that "the women of the United States were nothing more nor less than brood sows to raise children to get into the army and be made into fertilizer."
--Howard Zinn (1990, p. 190)

Your health is bound to be affected if, day after day, you say the opposite of what you feel, if you grovel before what you dislike and rejoice at what brings you nothing but misfortune. Our nervous system isn't just a fiction; it's a part of our physical body, and our soul exists in space, and is inside us, like the teeth in our mouth. It can't be forever violated with impunity.
--Boris Pasternak

From "Do Men Want Bubble Brain Wives?" by Marjorie Holmes, c. 1950s:

The truly clever wife neither conceals her cleverness in mock stupidity nor vaunts it to shadow her husband. Rather, she highlights him. She steers conversation into his pet channels, laughs at his oldest jokes, invites the boss in to dinner and unobtrusively makes her man out to be a great guy. She may have her own career, but she helps to build his. Such manipulations as these are seldom accomplished by the woman who mouses in a corner. Nor does a man necessarily sacrifice such old-fashioned comforts as apple pies and easy chairs when he takes unto himself a clever wife. These girls are usually good cooks and effective decorators. Or, lacking such skills, they are apt at managing help.

Hello. . . I'm twenty-two years old. . . I have plenty of lonely hours to write letters or work on my hobbies. My latest hobby is making a U.S. map using state map postcards, regular size, not jumbo. I'd like to tell anyone interested how to make my map. Well, girls, I hope you'll fill my mail box soon.
--"Calling Young Homemakers" in Women's Household, 1968
Women lack concrete means for organizing themselves into a unit which can stand face to face with the correlative unit. They have no past, no history. They live dispersed among males...

--Simone de Beauvoir (1953, p. xix)

Protest is, as Gloria Steinem suggests in her book *Revolution from Within*, a form of revolt. Self-esteem, Steinem maintains, is the most revolutionary of qualities. Obedience is created by systems and ideological constructs that weaken a person's belief in his or her own merit. She quotes a civil rights worker, H. Jack Geiger, a physician and a prime spokesperson for the Physicians for Social Responsibility:

"Of all the injuries inflicted by racism on people of color, the most corrosive is the wound within, the internalized racism that leads some victims, at unspeakable cost to their own sense of self, to embrace the values of their oppressors."

--Derrick Bell (1994, pp. 153-154)

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

--Henry Wadsworth Longfellow, 1849

Nourish beginnings, let us nourish beginnings. Not all things are blest, but the seeds of all things are blest. The blessing is in the seed.

--Muriel Rukeyser

History does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do.

--James Baldwin
Sensible and responsible women do not want to vote.
The relative positions to be assumed by man and woman in the working out of our civilization were assigned long ago by a higher intelligence than ours.
—Grover Cleveland, October 1905, Ladies Home Journal

I'd love to hear the Sunday morning shows earnestly discussing what does it mean the Republicans elected a man.
Do we think he used his gender to political advantage? Is it fair?
—Ann Lewis of the Democratic National Committee, quoted in Goodman (November 22, 2002, p. 10A)

It'll be years before we elect a woman president.
They just don't have the experience and no one takes them seriously.
—Bookstore discussion of Hillary Rodham Clinton's chances the day after Arnold Schwarzenegger was elected governor of California, 2003

House kills birth control coverage

Republicans defeat proposal to require insurers to add the pill to prescription lists

By PETER PRENGAMAN

SALEM — The House rejected Thursday that would require insurance companies to include birth control pills as prescription drug coverage. The 33-36 vote was along fault lines, with all Dem and all Repub voting no.

"Ten years have been consumed and asking for Diane Rosenbaum said a court decision in 1998 ruled that an employer, under federal law, was permitted to adopt the change. She said a similar lawsuit was pending in Oregon, and more would soon follow." Rep. Pat Farr, a Eugene Republican, said he had told constituents he would vote for such an equality bill but this goes too far." Farr said an amendment on the fly, to the original bill before lawmakers, Senate Bill 252, would change the state law.

Democrats crafted a proposal, which added insurance coverage for all medicine, for a proposal that would have made it a Republican vote.

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Democrats crafted a proposal, which added insurance coverage for all medicine, for a proposal that would have made it a Republican vote.

Women's participation in politics would involve the domestic calamity of a deserted home and the loss of the womanly qualities for which refined men adore women and marry them. Doctors tell us, too, that thousands of children would be harmed or killed before birth by the injurious effect of untimely political excitement of their mothers.
—Henry T. Finck, January 30, 1901

From the Breadmakers to the Breadwinners.

Card given to legislators along with homemade bread in an effort to defeat passage of the ERA

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Family-values issue crumbles down to cookie recipes

Cookies are heaven’s little cakes and just what the doctor ordered to keep a husband feeling lucky and pampered. Always remember that men are only little boys grown up, and they would get as much fun today as ever in raiding the cookie jar. A cookie jar is as much a part of American living as the car in the garage and the corner movie.

--Katherine Kerry, Home Maker’s Guide, 1950

Phil Donahue defines a “good woman” for Oprah, describing what he was looking for after getting out of college: “Cookies and Betty Crocker.”

--September 2002 interview in O, The Oprah Magazine

Recipes:

**Chocolate Chip Cookies**

1 cup softened butter
1 1/2 cups sugar
2 eggs
2 cups flour
1 teaspoon baking soda
1/2 teaspoon salt

Stir together butter, sugar and eggs until well mixed. Grease 2 baking sheets with shortening. Roll dough into 1-inch balls and place 2 inches apart on baking sheets. Bake at 375 degrees for 12 minutes. Cool on wire racks.

**Oatmeal Raisin Cookies**

2 cups flour
1 teaspoon baking soda
1 teaspoon cinnamon
1/2 teaspoon salt
1/2 cup butter
1 cup sugar
1/2 cup brown sugar
2 eggs

Mix flour, baking soda, cinnamon and salt. Cream butter and sugar until light and fluffy. Add eggs and beat well. Add flour mixture and stir until just combined. Drop by rounded tablespoons onto ungreased baking sheets. Bake at 350 degrees for 12 minutes. Cool on wire racks.

**Sugar Cookies**

2 cups flour
1/2 teaspoon salt
1 cup butter
1 cup sugar
1 egg

Cream butter and sugar until light and fluffy. Add egg and mix well. Stir in flour and salt. Drop by rounded tablespoons onto ungreased baking sheets. Bake at 375 degrees for 10 minutes. Cool on wire racks.

**Chewy Chocolate Chip Cookies**

2 cups flour
1 teaspoon baking soda
1/2 teaspoon salt
1 cup butter
3/4 cup sugar
3/4 cup brown sugar
2 eggs
1 teaspoon vanilla

Funny business, a woman’s career, the things you drop on your way up the ladder so you can move faster. You forget you need them again when you get back to being a woman. That’s one career all females have in common, whether we like it or not: Being a woman. Sooner or later we’ve got to work at it, no matter how many other careers we’ve had or wanted. And in the last analysis, nothing’s any good unless you can look up just before dinner or turn around in bed, and there he is. Without that, you’re not a woman. You’re something with a French Provincial office or a book full of clippings. But you’re not a woman.

--Bette Davis, All About Eve, 1950

Hierarchical structures are male. They were devised in the public sphere when it was dominated by men. That’s what we all need to learn to get away from, because it’s no longer practical, it’s no longer efficient, it’s no longer the best way of doing things.

How much stronger to pull the best out of people, offering guidance and direction, but giving them room to grow!

You take greater advantage of their skills and you also take a certain level of anxiety off yourself—you enjoy it more.

--Sally Heigse, cited in Peters (1992, pp. 368, 69)

The men expect me to look like a woman, think like a man, act like a lady, and work like a dog!

--Woman employee in Keith Davis’s (1957, 1962) Human Relations at Work, p. 310

Bill’s Wife: A Cautionary Tale for Today’s Woman by Ashleigh Montayne, 1939:

Having a job was pure drudgery, Madge had decided, now that it was too late. Too late to quit, too late to be a good wife to Bill, too late to have his baby. Betty would have all that and more, all that Madge had forfeited for the glittering fool’s gold of a career. She had one now, and money and position and a penthouse filled with priceless antiques. But she didn’t have Bill to share it with.

--AMENSCRAPBOOK by W-OZ

When Feminine Force and influence matches masculine force and influence in the business arena, maybe everyone will be doing those important little chores that women now do. But for the moment, there’s only one way to get where you want to go, and that’s by being the best at the game being played on the street today.

--Georgette Mosbacher (1993, p. 233)
Still, one of the things that has been pointed out about the entry of women into the corporate world is that they often attend to process simultaneously with task—to how things are done as to whether the goal is achieved.

They notice whose feelings are being hurt and who is hesitating to voice an idea, even while working on improving the bottom line for the next quarterly report.

A few corporations are beginning to value this skill, but all too often it is unrewarded.

--Mary Catherine Bateson (1994, p. 103)

Happiness is the full use of your powers along lines of excellence in a life affording scope.

--John Fitzgerald Kennedy

A woman may turn her thoughts to anything she pleases over the foaming suds of a dishpan. She may compose a poem while doing the family ironing.

A dustcloth in her hand is helpless to keep a woman's thoughts on dust and dirt. She could just as well be polishing a cloud in the bluest of skies right in her living room.

--Correctionville, Iowa, News (in Updegraff, 1958, p. 44)

Multi-tasking is a woman's activity, born of historical necessity ("only 10 hours of daylight and I still gotta make the candles and the soap") and later General Electric-inspired guilt ("Your new washer/dryer/radar range will do it all for you, leaving you free to catch up on all those other tasks").

So when Mom took those first steps into the workplace, she was accompanied by that constant interior Mom-ologue about what kid has to go where and when; what appointment must be rescheduled, canceled, set up; and where the household stands on toilet paper, chocolate milk and bills outgoing.

--Mary McNamara (1999, October 27, p. 6)
Surely people of good will can come together to salvage the world. —Betty Shabazz

Splintering off values for human connection and interdependence and assigning them to the female sphere has left the public world a hostile place, in thrall to notions of competition that have become more dangerous as technology has become more potent. —Sally Helgesen (1990, p. 254)

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values.

We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered.

—Martin Luther King Jr.

This study also stresses the significance of personal connections that these first-generation college students made with professors, peers, and others through in-class and out-of-class experiences, including work.

Professors were important to the participants’ academic successes far beyond their duties as instructors and often enhanced the participants’ lives by simply communicating that they cared.

—Sandria Rodriguez (2001, p. 236)
As the oldest of five children, I cooked, I cleaned, I sewed, I babysat, I did laundry. Home ec seemed like a natural choice for a college major. In the year before I married, this was my ill-advised direction, and I tried my best to make it interesting. I once caused a near apoplectic response from a professor when I gave a meticulously researched presentation on cannibalism, complete with calorie counts, nutrition information, and recipe cards. I still remember that the buttocks are tasty morsels.

—Zinnjournal, STAR Program, October 1994, notes for Senior Project introduction

Men like women.
Don't act like a man, even if you are head of your own company. Let him open the door.
Be feminine.
—Ellen Fein & Sherrie Schneider (1995, p. 213)

Typing's a great skill to have. It gets a girl through. It saves women's lives.
—Slums of Beverly Hills
As Judi Marshall wrote, after studying women managers: “Despite larger numbers of women around and equal opportunity policies, fundamental patterns of values and behavior seem highly resistant to change.

Women are not defining, influencing, and changing cultures as significantly as many people had expected or hoped.”

--Terri Apter, 1985, 1995, p. 219

Men are just happier people because... You are unable to see wrinkles in your clothes.--Internet wisdom sent to me, 2003

When women finally break through the perennial glass ceiling, they’ll have to wipe the fingerprints off it themselves. According to a poll conducted by Clinique Laboratories, women are confident that they will achieve equal pay in the workplace by 2020. Of those same women, only half predicted the men in their lives would share in the household duties. The other half said they would still be “primarily responsible” for the chores. --Newsweek “Periscope,” July 9, 2001, p. 8

I am not a chauvinist, obviously...

I believe in women’s rights for every woman but my own.

--Harold Washington, Mayor of Chicago, 1984-1987

Two questions seek to find out the attitude of the youth in our high schools toward the place of woman.

One question is: “Is woman’s place in the home or in business and the professions?” The other question is: “Should young women enter men’s fields of work?” It is interesting to note that 48 per cent of all the girls say that her place is either in business and the professions or the home according to her desires... Considerably more than half of the boys think her place is in the home only–69 per cent of them.

--Daniel L. Marsh (1923, pp. 53-54)
Men are more willing to take career risks that result in higher compensation. They tend to be more driven—men in full-time jobs work 8 percent to 10 percent more hours than women. They also consider the bottom line more important. According to Browne [Kingsley, professor of law at Wayne State University, and author of Biology at Work], "Women attach greater importance than men to nonwage aspects of work, such as relations with co-workers and supervisors, freedom to take time off, shorter commute time, opportunities to work part-time and pleasant physical surroundings."

—Rich Lowry (May 30, 2003, p. 10A)

America at War. Do you know who is changing the world as we know it?*

*Only six of the 77 people pictured

Newsweek, December 31, 2001/January 7, 2002

ARE WOMEN.
When women attempt to be leaders they lose, relative to men, in three steps. 
FIRST, they are attended to less; they have more difficulty than men do in gaining and keeping the floor. 
SECOND, when women do speak and behave like leaders, they receive negative reactions from their cohorts, even when the content and manner of their presentations are identical to men’s. 
Men are encouraged to be leaders by the reactions of those around them, and women are discouraged from being leaders by the reactions of those same people. 
THIRD, even observers with no overt bias are affected by negative reactions to women leaders and tend to go along with the group judgment. 
—Virginia Valian (1998, p. 132)

The values that have been labeled feminine—compassion, cooperation, patience—are very badly needed in giving birth to and nurturing a new era. 
—Rollo May

Those who have been required to memorize the world as it is will never create the world as it might be. 
—Judith Groch
Woman must not accept; she must challenge.

She must not be awed by that which has been built up around her; she must reverence that woman in her which struggles for expression.

--Margaret Sanger

I’ve grown up in a family where the dad was the dad and the mom was the mom, so it’ll be weird having a girl call the shots.

--Man on The Bachelorette, January 8, 2003

I think every intelligent woman should have a career.

--Bonita Granville as Nancy Drew, 1938

There are major pockets of our society and our culture in America not yet ready to accept a woman in that role [Tom Brokaw’s network news successor] because of a perceived lack of gravitas.

A teacher friend I'd not seen for a while, whose mother is also a teacher, said to her mother about my work:
“You’re going to fall off your chair—wait (to me)—tell her what you do,” going on to say between them that they’d never learned anything from the “them” that now includes me as a teacher educator. Sometimes it feels as though those who teach teachers are the lowest of the low, the ones who, as a university colleague from a different discipline recently claimed, are those who “really can’t do, so they teach teachers.”

Sometimes it seems like nothing that teacher educators do is valued by any of our colleagues anywhere. Education isn’t even considered an academic discipline, and the not-so-subtle contempt and accusations of second-class scholarship leveled at us in academia mirror the disdain of K-12 educators whose accusations of ivory-towerism and theory-over-practice also beseige us.

--Zinnjournal, March 19, 2003

What nobler employment, or more valuable to the state, than that of the man who instructs the rising generation.

--Cicero

If you put out a Ten-Most-Wanted list of who’s killing American education, I’m not sure who you would have higher on the list: the teachers’ union or the education school faculties.

--Chester Finn, former Assistant Secretary of Education under Bush the elder’s administration (in Moore, 2001, p. 101)

Teaching is not a lost art, but the regard for it is a lost tradition.

--Jacques Barzun
Of the professional classes, theirs [teachers'] is probably one of the least esteemed; it is certainly one of the least paid.

Teaching has traditionally been a port of entry, the Ellis Island by which the children of blue-collar workers entered the professional classes.

--Garret Keizer (2001, September) "Why We Hate Teachers," p. 40

A National Education Association study in 1930-31 showed that of 1500 school systems surveyed, 77 percent refused to hire wives and 63 percent dismissed women teachers if they subsequently married. A San Francisco wife was told when applying for a teaching job that she would have to get a divorce first.

--William H. Chafe, The American Woman

When a woman turns to scholarship there is usually something wrong with her sexually.

--Friedrich Nietzsche, 1886

I was told that if you liked doing something, IT WASN’T WORTH PURSUING.

--Amy Tan

Teaching is too intellectual to be worthy of respect in a society that has an anti-intellectual cast to it and is suspicious of impractical work.

Teachers also are way too familiar and too visible, and what they know seems to be all too common.

--David F. Labaree (in Bradley, 2000, p. 182)
While we generally understand the importance of preparing college students to be active, committed, and informed citizens and leaders of their communities, many of us have been remiss in not encouraging future leaders to become teachers. The elitism of subject fields that has developed in American higher education has led college advisers to direct the most productive and inspired students toward the so-called hard subjects, and education is not on the list for their best and brightest. Faculty within colleges and universities speak openly of an education major as the pursuit of the less gifted and of teaching in public schools as the goal of the less ambitious. The erosion of teaching in K-12 could be a harbinger of trouble for the university professoriate.

Colleges and universities must validate teaching at all levels if teaching is to be validated at any level.

--Ruth Simmons (2002, Spring, p. 21)

I believe that the greatest need people have is to be valued, appreciated and understood.

--Stephen R. Covey

I was going to ask you why teachers are necessary, but then I was in a meeting where someone said that you're all obsolete and just don't know it yet.

--Colleague joking about the differential valuing of teaching at the American Association for Higher Education Conference, spring 2003

I have a background in sales and marketing, and I know that it is possible to sell just about anyone or anything. I also know that worth or intrinsic value are not prerequisites for fame. Institutions choose who and what to promote as worthwhile or valuable. And those persons or projects or programs may well be worthy, but there are numerous others that will remain invisible because they aren't exposed. Funding, publicity, acknowledgment are sometimes accorded to the most vocal or the best connected or to those most adept at self-promotion... none of which align with traditional female enculturation.

--Zinnjournal, August 11, 1999
University professors are often loud in their criticism of the public elementary and secondary schools. Frequently they attempt to shift the debate on the failures of higher education to the failures at the lower levels. But when the Holmes Group issued its report on the reform of teacher education in 1986, it reversed field on the professors. Part of the reason for the widespread ineptness of America's schoolteachers, the Holmes Group concluded, lies in the universities themselves. "They strive to hire highly qualified academic specialists, who know their subjects well and do distinguished research," the Holmes group said. "But few of these specialists know how to teach well, and many seem not to care. The undergraduate education that intending teachers--and everyone else--receives is full of the same bad teaching that litters American high schools."

--Charles J. Sykes (1988, pp. 54-55)

A person does not have to spend much time in the academy to discover that the study of education is considered so demeaning that to be a scholar who specializes in education is to live in a permanent state of embarrassment... It does your standing as an academic no good whatsoever for it to become known that you specialize in education. The academy's devaluation of the social institution and practice of education is incontrovertible.

--Jane Roland Martin (2000, p. 52)

It has long been the case that faculty with primary responsibility for preparatory programs have far less status and influence in these schools than those whose time is devoted mostly to research, theory, and policy. That is not peculiar to schools of education. In these universities there is a pecking order and those faculty in any department whose responsibility is to deal with the nitty-gritty of professional preparation are considered valuable, but not as valuable in some ultimate sense as the researchers and theoreticians.

--Semour B. Sarason (1993, p. 272)
To advise people to adjust their interests to match those of people in power is little different from advice still given to women and girls about successful male/female relationships. Whether “catching” a man or “getting” a promotion, pretending one has interests other than one’s own not only devalues personal worth, it perpetuates the systems and values of the powerful and makes diversity simply another word in a mission statement. If everyone pretends to like the same things, to want the same things, those things will be seen as the only acceptable things to like or want. And, if one genuinely prefers them oneself, one will have no reason to question them, and many reasons not to. Those who have the power to determine what is worthwhile have no motivation to invest any time or energy in changing the status quo. If one lacks gravitas, or is perceived to lack seriousness of purpose vis a vis those things determined to be worthy by the powerful, it will be difficult to make any kind of impact with one’s words. Both one’s person and one’s reasoning are suspect, and the position one takes can be quite easily dismissed.

Not only is traditional women’s work in the home devalued, and the work of academic home makers judged less than, the work of women students is found lacking in subtle and not-so-subtle ways. As I continue to find myself justifying my preferences, I see that the whole of my life is filled with occasions where I have found myself defending who and what I am. And I simply can no longer jump through hoops cheered on by promises that if I do this I will get that. That never comes. There are always new hoops and new hurdles in a world designed for conformity to “standards,” and bounded by the fence of supposed rigor.

At the center of a woman’s life is the quest to discover, speak, and live her own truths, to cease living a life dictated and defined by others—that is, a life lived in another person’s story.

—Harriet Lerner (1993, p. 217)

It seems to me, though, that there is no need for a woman to be pulled out of the framework of the home in order to fulfill her desire to make a creative contribution to life.

—Josephine Moffett Benton (1961, pp. 3-40)

Only a Woman Would

- Bother to make a man seem smarter than he is—even to himself.
- Confess that she doesn’t know anything about politics.
- Act as a chauffeur for a large family without complaining.
- Enjoy having a man treat her like a not quite bright child of ten.
- Feel that it is better to have the poorest excuse for a husband than no husband at all.

—Ruth Millett, New York World-Telegram. 1950s
If the new scholarship is taught in our nation's institutions of higher learning, the knowledge that casts doubt on the objectivity and universality of the old, familiar theories and narratives will take root and flourish.

If, on the other hand, the offending knowledge can be kept out of the curriculum, that research will have a short life.

—Jane Roland Martin (2000, pp. 111-112)

You provide independent people capable of independent thought and you virtually destroy this entire economy.

—John Taylor Gatto (2001, p. 52)

Absent or in short supply are the resources or access to needed equipment, an abundance of able assistance, time institutionally set aside for research, and, above all else perhaps, a cognitive microenvironment composed of colleagues at the research front who are themselves evokers of excellence, bringing out the best in the people around them.

—Robert Merton about scholars who are not located at top-ranked institutions (in Frank & Cook, 1995, p. 152)

My own conditioning is that one voice says to me, “Carly, you mustn’t try to dominate the situation, you mustn’t tell everybody what to play, you mustn’t expect James to do the dishes.” And the other voice is saying, “I want my musicians to play in a slower tempo, and it’s James’s turn to do dishes tonight.”

—Carly Simon, 1973

You change the schools and you’re going to destroy the fast-food business. You’re going to destroy the television industry.

You provide independent people capable of independent thought and you virtually destroy this entire economy.

—John Taylor Gatto (2001, p. 52)
The growth of any craft depends on shared practice and honest dialogue among the people who do it. We grow by private trial and error, to be sure—but our willingness to try, and fail, as individuals is severely limited when we are not supported by a community that encourages such risks.


If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

--Sojourner Truth

When I imagine the community of truth gathered around some great thing—from DNA to *The Heart of Darkness* to the French Revolution—I wonder:

Could teachers gather around the great thing called “teaching and learning” and explore its mysteries with the same respect we accord any subject worth knowing?


We believe the time has come to move beyond the tired old “teaching versus research” debate and give the familiar and honorable term “scholarship” a broader, more capacious meaning, one that brings legitimacy to the full scope of academic work.

--Ernest Boyer (1990, p. 16)

The certification of mind through formal education is, then, a necessity to keep class inequality alive in a changing set of productive relations.

Even more important, by making people feel a disparity between what they ought to be as persons as a result of being educated and what they experience directly in their new work, such certification persuades them that the onus rests ON THEMSELVES.

--Richard Sennett & Jonathan Cobb (1972, p. 180)
Academia also illustrates the persistence of a gender hierarchy within the professions. Although women’s share of faculty positions doubled in the United States between 1960 and 1990 (to 40 percent), women are overrepresented in less prestigious schools and among part-time workers in non-tenure-track jobs. In 1997 white males held 70 percent of the full-time tenured faculty positions in the United States, and at elite universities such as Stanford and Harvard, only 15 percent of tenured professors are women.

We call her “little mama” ’cause that’s what she is.

—Man about his nine-year-old stepdaughter and his new son on TLC’s A Baby Story, December 2003

If life is a zero-sum game, then any group that threatens the status quo for those in power is one group too many. And women, with their overwhelming numbers and familiar intimacy in each of our lives, with their history of being amenable to unpaid work, may pose the greatest threat of all. Who in their right mind would give more than lip service to truly welcoming women, to doubling the competition? Who rules in sports, movies, law, medicine, business, late night television comedy? Who makes the rules, and, in the making, designs them to favor the group that already rules? And how many women, tired of having sides shaved to fit into these manmade holes, walk away, or acquiesce, or convince ourselves that the power-full are right? How many of us find ourselves without the energy to fight? Women make up more than half the world. If men can keep them out; keep them at the margins, restrict their entry into professions, if they can cause them to question their worthiness, can keep them at the margins, restrict their entry into professions, if they can cause them to question their worthiness, can keep them in their place—still making home wherever they go—then men can maintain for themselves a world where the minority rules.

—Zinnjournal, December 15, 2002

The low costs and heavy undergraduate teaching loads of the have-nots help make possible the continuation of a tenure system that protects jobs and perquisites of the haves. Because tenured faculty benefit directly and personally from this bifurcation of the academic profession, they have a vested interest in maintaining it.

Since the actual process of research involves not simply writing, but reading, collecting data, thinking, teaching, talking--in fact, the whole of the intellectual life--to judge a man simply by his published work is to be concerned only with the published work which is merely a temporary stopping point and represents only a part of the large research process--and not necessarily the part which is most important for the teacher, his student, or indeed for the university as a vital community.

--Stephen Orgel & Alex Zwerdling (in Morison, 1966, p. 236)

We only see what we look at. To look is an act of CHOICE.

--John Berger, art critic and author

So, despite the important progress MIT has made, there are still underlying causes that have not been uncovered. There still is very little awareness at MIT, or elsewhere, of the gendered nature of academic rules: how criteria of evaluation, timing expectations, conventions of authorship--to name a few--help men more than women.

--from Reports of the Committees on the Status of Women Faculty, Massachusetts Institute of Technology, March 2002

In colleges and universities it is not uncommon for women teachers to remain long in the lower ranks, while their male colleagues, with no greater ability or seniority, are promoted regularly.

--Ray E. Baber (1953, p. 353), from a discussion of the special difficulties women face in the workforce.

The normal structure, the physiology, the diseases, the habit of thought and feeling of the female properly bans her from the halls of higher learning.

--The Rev. Dr. John Todd, 1871, about college education for women (in Rogers, 1949, p. 178)

The assumptive world of the academic professional and the reward system that supports it fosters for many a disconnection from one's own institution, community and society needs, and even from one's own colleagues and students. Some faculty report a disjuncture between who they are and what they do. The vision of the new American scholar that is emerging from a variety of quarters promises to provide a broader and more connected conception.

Looking at the School overall, however, the highest salaries by far go to male faculty, mainly due to their location in the more male-heavy social science departments—in particular Economics, which in 2000 had one tenured woman and nineteen tenured men. These findings support observations by others regarding a “feminization” process which operates in many areas of paid work, including academe: Those disciplines with larger proportions of women, which tend to be humanistic in nature, command lower salaries and receive less prestige than male-heavy areas of scholarship. --from School of Humanities, Arts and Social Sciences Gender Equity Commission Report Executive Summary Massachusetts Institute of Technology March 2002

Gandhi, asked once what it was that made him the most sad in life, is said to have given this reply: “the hardness of heart of the well-educated.”

--Jonathan Kozol (1975, 1990), The Night Is Dark and I Am Far from Home, p. 223

Integrate what you believe into every single area of your life. Take your heart to work and ask the most and best of everybody else.

Don’t let your special character and values, the secret that you know and no one else does, the truth—don’t let that get swallowed up by the great chewing complacency.

--Meryl Streep

Education is so organized that every college or university instructor is expected both to teach and to do research work. Theoretically both are on an equality, but since promotion and increase in salary usually depend on research rather than on teaching ability, however much such an intention may be disclaimed by academic authorities, the weight of interest tends to be thrown on the side of research. Unfortunately, this assumption that all persons in the academic world are equally well adapted to the two functions of research and teaching seems unsound.

Some have little or no interest in research, and greatly prefer the teaching side; others have little or no interest in teaching but are greatly absorbed in research; some prefer to combine teaching and research, believing that each reacts favorably on the other. Some of the partial failures in college faculties can be explained by this attempt to standardize all college instructors and to expect equal interest and success in both lines.

A more perfect understanding of individual abilities and tastes of members of college faculties would make it possible to fit the round peg into the round hole more effectively than is sometimes now the case.

Heard in a dream: It's time to think about the rules when exceptions become the rule.
--Zinn Dreamjournal, July 15, 2001

When we look for facile answers to human problems, we encounter diversity and a multitude of "it depends." We wish for round pegs for all our round holes, and find ourselves instead with squares, oblongs, triangles, trapezoids, and the occasional circle. And even then, some circles are too big or too little for a good fit.

We know people are different. We know they are individuals. We know we are. But the job of individualizing seems impossible, and so we look for easy answers, and try to make people fit instead of fitting what we do to them. One size fits all doesn't. It doesn't work for us—the we, the them, the any one.
--Zinnjournal, August 11, 2001

You will be hollow.
We shall squeeze you empty, and then we shall fill you with ourselves.
--George Orwell, 1984

(Promotion and tenure procedures that worked well two decades ago may now be understood as potentially harassing if those procedures provide no mechanism for evaluating newer forms of scholarship and research productivity (interdisciplinary women's studies research, for example, or a computer program instead of a book) in which many feminist and minority faculty are now engaged. Obviously the procedures were not originally designed to devalue these kinds of scholarly productions; the procedures were simply designed before such productions became possible.
--Annette Kolodny (1998, p. 106)
I love to teach
as a painter loves to paint,
as a musician loves to play,
as a singer loves to sing,
as a strong man rejoices to
run a race.

Teaching is an art--
an art so great and so
difficult to master that a
man or a woman can
spend a long life at it,
without realizing much
more than his limitations
and mistakes and his
distances from the ideal.
—William Phelps

All knowledge cannot be
expressed in words,
yet our education is
based almost
exclusively on its
written or spoken forms.
But the artist, the dancer,
and mystic have learned to
develop the nonverbal
portion of intelligence.
—Robert Ornstein

For us research is more
appropriately thought of
as “re-searching”;
it continually attends to and
notices life, a perspective in
which seeing things in
different ways through
different lenses is
encouraged. We believe that
all of us, not just formally
designated researchers,
engage in re-searching.
We cannot assign the making of
meaning or the building of theory
to any one institution or group.
—Elisabeth Hayes & Daniele D. Flannery
(2000, p. xiv)

The goals and procedures
of educational institutions
and even the nature of
knowledge itself have
become objects of
challenge and change.
Assumptions that guided
the academy for the last
half-century no longer
necessarily hold,
underscoring a need to
clarify campus missions
and to relate the work of
the faculty more directly to
the realities of
contemporary life.
—C.E. Glassick, M.T. Huber, &
G.I. Maeroff (1997, p. 6)
If the new scholarship is taught in our nation's institutions of higher learning, the knowledge that casts doubt on the objectivity and universality of the old, familiar theories and narratives will take root and flourish. If, on the other hand, the offending knowledge can be kept out of the curriculum, that research will have a short life.

--Jane Roland Martin (2000, pp. 111-112)

Conversation is the laboratory and workshop of the student.
--Ralph Waldo Emerson

Much of the current literature, philosophy, and social commentary focuses on the lack of human connection in all our institutions. There is widespread concern about our inability to organize the fruits of technology toward human ends; it is perhaps the central problem of the dominant culture. But human ends have been traditionally assigned to women; indeed, women's lives have been principally occupied with them. When women have raised questions that reflect their concerns, the issues have been pushed aside and labeled trivial matters.

--Jean Baker Miller (1976, p. 24)
[Professionals] keep their numbers down so that the value of those professing remains as high as possible, and they fight off pretenders to the fold. Because there are so few of them, professionals have very little time. One physical demonstration of their power is the sight of numbers of us crowded onto chairs round the walls of waiting-rooms, waiting. They have no time to do the "dirty work," like cleaning up, or preparing documents, or marking routine tests, or even welcoming and readying clients for their attentions; other people--non-professionals--are paid less to do this for them.

--Margaret Visser (1994, pp. 123-124)

You're aware the boy failed my grade school math class, I take it? And not that many years later he's teaching college. Now I ask you: is that the sorriest indictment of the American educational system you ever heard? No aptitude at all for long division, but never mind. It's him they ask to split the atom. How he talked his way into the Nobel prize is beyond me. But then, I suppose it's like the man says, "It's not what you know..." --Karl Arbiter, former teacher of Albert Einstein

Professional "standards of excellence" allegedly establish the criteria for recruitment and advancement in one's field. Excellence, however, like any other social reality, is not universally manifest, but must be defined and interpreted. As Epstein (1970a) notes, fine distinctions between good and superior performances require subtle judgments, and such judgments are rendered by one's peers. In many ways, one's acceptance into and success within the professions are contingent on one's acceptance into the informal circles.

--Debra Renee Kaufman (1989, p. 341)

At the very lowest level are those for whom the structure was created: utterly powerless, inconsiderable, insignificant, mere matter.

--Marilyn French (1985, p. 397)
So, despite the important progress MIT has made, there are still underlying causes that have not been uncovered. There still is very little awareness at MIT, or elsewhere, of the gendered nature of academic rules: how criteria of evaluation, timing expectations, conventions of authorship—to name a few—help men more than women.

--excerpted from Reports of the Committees on the Status of Women Faculty, March 2002, Massachusetts Institute of Technology

What are we? Glorified high school teachers?
--Professorial comment regarding engaging students in the classroom, 2003

No one sees further into a generalization than his own knowledge of details extends.
--William James

One explanation of women's lower rate of publication is that they do not conceive their jobs primarily in terms of quantity, even though it is the most important determinant of academic success. Women may see their jobs more broadly, in terms of research quality, teaching, and instructional service, and divide their time accordingly.

--Virginia Valian (1998, p. 274)
If I were a female mathematician or scientist, I might be admired and applauded, but since I excel in the "feminine" realm, I am allowed no pride in my accomplishments. Of course I can write. I'm a woman, aren't I? The joy of accomplishment is diluted when one does not focus on a "serious" discipline.

I believe that math and science are revered in part because they are considered masculine pursuits, and we cannot separate their gender associations from their worth. All the rationalization about why we need them is a reflection of the masculine world and its values. Who is to say that a world where art was valued over technological development would be a worse world? It could be better.

--Zinnjournal, July 9, 1994

There are probably only two ways to change women's inequality of achievement; the first is for women, in so far as they can, to mimic men. This would involve a conscious effort to take more risks, be more aggressive, suppress the value of personal relationships, acquire a fascination with status, office politics, competition, and achievement, with the comparative neglect of health, happiness and personal well-being. The second, and it's an idealistic aim, would be to change the very definition of conventional success from its present, predominantly male, nature to something which involved a wider and more catholic set of achievements.


...I argue that the notion of a career is a highly problematic and gendered concept. We will see that the few women who have made it into senior positions are in most respects indistinguishable from men in equivalent positions. However, accommodating to the male model is not enough to guarantee women success. Despite their own efforts, their career progression is ultimately blocked.

Women's experience of management suggests it is still men who have the power to define what constitutes the occupation, and men who dominate it.

--Judy Wajcman (1998, p. 79)

All too often girls and women are stigmatized as OTHER

--different, deficient, unworthy of being full participants in society, their interests subordinated to those in power.

--Mary Field Belenky, Lynne A. Bond, & Jacqueline S. Weinstock (1997, p. 3)
There are several professions involved in our clumsy method of housekeeping. A good cook is not necessarily a good manager, nor a good manager an accurate and thorough cleaner, nor a good cleaner a wise purchaser.

--Charlotte Perkins Gilman (1898, p. 244)

Marriage made a dishonest woman out of me.
--Ayn O'Hara Neilous

Having all those kids and still keeping in touch with yourself is almost impossible. Someone’s bound to get lost in the shuffle.

Sometimes it’s you.
--Carol Daye, mother of five, 2002
My professional life, like that of many other women, has not been the result of linear projection and orderly plan.

—Nell Noddings
(in Neumann & Peterson, 1997, p. 166)

To preserve a sense of freedom even in the midst of rules and regulations is to preserve a part of our identities free from the strictures and responsibilities of success, career, and corporation. The measure of our continuing individuality in any work is the refusal to be swallowed by our goals, our ambitions, or our company, no matter how marvelous they may be. In order to live happily within outer laws, we must have a part of us that goes its own way, that is blessedly outlaw no matter the outward conditions or rewards, a part of us that belongs to a larger world than that defined by our career goals or our retirement accounts.

—David Whyte (2001, p. 156)

You’ll be old and you never lived, and you’ll feel kind of silly to lie down and die and to never have lived, to have been a job chaser and never have lived.

—Gertrude Stein, written in the year of her death

I was standing in the school yard waiting for a child when another mother came up to me:

“Have you found work yet?” she asked. “Or are you still just writing?”

—Anne Tyler

In the last analysis, every life is the realization of a whole, that is, of a self, for which reason this realization can be called “individuation.” All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of this alone makes sense of life.

—Carl G. Jung (in Campbell, 1972, p. 66)
In our view, responsible professionals are persons who rely on moral and ethical principles to guide them, feel a sense of obligation to company and community, and contribute to society.

--Howard Gardner & Kim Barberich (p. 58, in Hesselbein, Goldsmith, & Somerville, 2002)

To the extent that we can make room for a rich weave of women's stories and voices, we will be better able to identify those universal threads that do unite us as women. Such unity will not be based on the silence, suppression, and shedding of difference, but rather on the recognition and celebration of difference. The truths that we then construct about the "I" and the "we" will be more complex, encompassing, richer, and accurate, as will be our lives.

--Harriet Lerner (1993, p. 216)

To criticize one's society openly requires a strong heart, especially when criticism is interpreted as pathology... No matter how eagerly the audience awaits or how well prepared the set, only courage can take a performer to the stage. There are many kinds of courage... the courage to risk being wrong, to risk doing... unintentional harm... above all, the courage to overcome one's own humility...


In order to be myself, I had to express those things that were most real to me, and those included the struggles I was having as a woman, both personally and professionally.

--Judy Chicago (1975, p. 40)
Women and dogs, and other impure animals are not permitted to enter.

--Inscription on the entrance to a mosque

You have to make more noise than anybody else, you have to make yourself more obtrusive than anybody else, you have to fill all the papers more than anybody else, in fact you have to be there all the time and see that they do not snow you under, if you are really going to get your reform realized.

--Emmeline Pankhurst, organizer of the Women's Social and Political Union, 1903

Rex Boston as Dr. Jefferson Mabry in Snailiens!, Beltone Pictures, 1953:

"Now, Helen, don't get your apron strings in a knot. You stay home where you belong. Give me the salt. Ray and I can handle these creatures, no problem. We'll be home before the bacon's done frying."

--AMENSCRAPBOOK by W-OZ

Some women wait for something to change and nothing does change, so they change themselves.

--Audre Lorde

Men are just happier people because.
One mood, ALL the time.--Internet wisdom sent to me, 2003
An artist is only someone unrolling and digging out and excavating the areas normally accessible to normal people everywhere, and exhibiting them as a sort of scarecrow to show people what can be done with themselves.

--Lawrence Durrell

My mother and me
1945

Almost everything is more complicated than it seems, but almost nothing is hopeless. Everything is part of everything else, but you've got to start somewhere.

You are severely constrained by the "world you never made"—by "the system"—but you have meaningful choices within the system as well as modest opportunities to change it.

To make such choices, you have to know who you are, what is important to you, and where you would like to go.

--Vincent Barnet, former President, Colgate University, Williams College commencement address, 1975

You cannot teach a crab to walk straight.

--Aristophanes

A painting is never finished—it simply stops in interesting places.

--Paul Gardiner

We are not born all at once, but by bits. The body first, and the spirit later.... Our mothers are racked with the pains of our physical birth; we ourselves suffer the longer pains of our spiritual growth.

--Mary Antin

There is no school that will exactly fit you.

There is no advice made just for your case. The air is full of advice. Every school is waiting, whether it is willing or not, for you to make it your school.... Do not let the fact that things are not made for you, that conditions are not as they should be, stop you. Go on anyway. Everything depends on those who go on anyway.

--Robert Henri (1923, p. 214)
PERSONAL TRUTH IS NOTHING THAT WE NEED TO BEG FROM OTHERS; NOR IS IT SOMETHING THAT WE NEED TO PROVE WE DESERVE. SEEKING OUR OWN REAL TRUTHS IS SOMETHING WE CAN ONLY DO FOR OURSELVES.
- MARJORIE HANSEN SHAEVITZ (1999, P. 56)

SHE DON'T UNDERSTAND. SHE'D PUT BUTTERFLIES TO WORK MAKING RUBBER TIRES.
- MICKEY ROONEY ABOUT HAVING ENTERTAINMENT IN HIS BLOOD, BABES IN ARMS, 1939

IS IT NOT POSSIBLE THAT AN INDIVIDUAL MAY BE RIGHT AND A GOVERNMENT WRONG?
ARE LAWS TO BE ENFORCED SIMPLY BECAUSE THEY ARE MADE?
OR DECLARED BY ANY NUMBER OF MEN TO BE GOOD, IF THEY ARE NOT GOOD?
- HENRY DAVID THOREAU

**Critical-Call**
An excerpt, Joshua Zinn, 1999

For every one
ten left behind, ten left low.
Those we criticize
minimize
cut down to size
who have the need
who see the dream
I ask you
listen to their lives
before sharpening your knives.
We all must crawl before
we can walk
so must we stutter
before we may talk.
I ask you:
**what would it hurt if we all thought we were poets?**

LEADERS CREATE CULTURE,
BUT CULTURES, IN TURN, CREATE THE NEXT GENERATIONS OF LEADERS.
- - EDGAR SCHEIN

WHAT THE TEACHER IS, IS MORE IMPORTANT THAN WHAT S/HE TEACHES.
- - KARL MENNINGER

IT IS NOT ENOUGH TO LEND YOUR TALENTS TO DEPLORING PRESENT SOLUTIONS.
MOST EDUCATED MEN AND WOMEN ON OCCASIONS PREFER TO DISCUSS WHAT IS WRONG,
RATHER THAN TO SUGGEST ALTERNATIVE COURSES OF ACTION.
- JOHN FITZGERALD KENNEDY
MY FIRST ADULT ADVENTURE LED ME NOT TO ANOTHER COUNTRY
BUT TO A PLACE THAT SEEMED MORE LIKE ANOTHER PLANET.
AT THE AGE OF 29, I FOUND MYSELF THE MOTHER OF THREE SMALL CHILDREN, UNFULFILLED
WITH THE DAILY GRIND OF HOUSEWIFERY, DISILLUSIONED, AND DISMAYED...
I ENROLLED IN MY STUDIES IN THE UNIVERSITY.
FOR THE FIRST TIME IN MY ADULT LIFE I WAS ENGAGED, CHALLENGED, AND STIMULATED
INTELLECTUALLY. I FOUND SCHOOL REDIRECTED ME TO THE FEELINGS I EXPERIENCED AS A CHILD,
giving me not just windows to look into but doors to step through.
WITH EDUCATION, I WAS ABLE TO ENTER THE WORLD I DREAMT OF ON SUNDAY EVENINGS
AS A CHILD, AND FOUND IN THE PAGES OF BOOKS.
- - JUDY ROSENZWEIG, GRADUATE STUDENT, 2002

Chapter 8
What If We All Thought We Were Poets?
Presenting Implications for Learning, Teaching, and Leading

SCHOOLS AND THINGS THAT PAINTERS TAUGHT ME KEPT ME FROM PAINTING AS I WANTED TO.
I DECIDED THAT I WAS A VERY STUPID FOOL NOT TO SAY
WHAT I WANTED TO SAY WHEN I PAINTED.
-GEORGIA O'KEEFE

WHAT EXACTLY IS LEARNING?
WELL, FOR ONE THING, IT IS NOT TRAINING.
TRAINING IS A MECHANISTIC APPROACH THAT IMPOSES A TEACHER’S CHOICE OF LESSONS AND
TEACHING STYLE ON STUDENTS WHO ARE SUPPOSED TO ABSORB INFORMATION LIKE SPONGES.
THIS IS NOT SUFFICIENT.
-M.D. YOUNGBLOOD (1997, P. 133)

YOU’RE AWARE THE BOY FAILED MY GRADE SCHOOL MATH CLASS, I TAKE IT?
AND NOT THAT MANY YEARS LATER HE’S TEACHING COLLEGE.
NOW I ASK YOU:
IS THAT THE SORRIEST INDICTMENT OF THE AMERICAN EDUCATIONAL SYSTEM YOU EVER HEARD?
NO APPTITUDE AT ALL FOR LONG DIVISION, BUT NEVER MIND.
IT’S HIM THEY ASK TO SPLIT THE ATOM.
HOW HE TALKED HIS WAY INTO THE NOBEL PRIZE IS BEYOND ME.
BUT THEN, I SUPPOSE IT’S LIKE THE MAN SAYS, “IT’S NOT WHAT YOU KNOW. . .”
-KARL ARBITER, FORMER TEACHER OF ALBERT EINSTEIN

The ubiquity of public education makes it an experience ripe for
myth-making. Virtually everyone in the United States has attended public
or private school, and, for many people, it is the one thing they have in common, despite their other diversities. Teachers are such familiar figures in our lives that it seems as though anyone could do the job, and each of us has an image of what a teacher is, or should be, based upon thousands of hours in classrooms. To change what people believe about education and educators, and about the nature of their own learning, requires fundamental changes in the ways in which education is conceived and implemented. In Chapter 7: Home•Makers of the Academy, I present emerging theory related to why teaching is not valued in the academy. In this chapter I describe the benefits and demands of connective teaching for students, the institution, and for teachers themselves. I do so in the context of this autoethnographic study because I have become more aware of the kinds of teaching that support my learning processes, and because I have also come to see that being a teacher is a key piece of the integrated life I set out to find. I have also found that even caring and creative educators, passionately engaged with teaching and learning, may find that they are targets for ongoing comments about “those who do, do, and those who can’t, teach.” Or, as a colleague recently said to me, “Those who really can’t do anything teach teachers.” Without such
passionate engagement, however, educators are in danger of actualizing the accusations.

Colleges and universities must have teachers who define themselves through their work in the classroom and are willing to speak for the equal valuing of such activities. They must be people who are aware of all of the facets of effective teaching for learning: planning engaging classroom experiences, building in relevance and interrelationships with other disciplines, engaging in continuing research related to what they are teaching, providing formative and summative assessment that is meaningful and extends student learning, advising, mentoring, and all the other things that comprise the teacher’s life. They must also be people who are actually doing these things themselves. Otherwise, it is easy to say what someone else ought to do without recognizing that there are differences in the way the job is conceived and executed that are analogous to the differences between a person who makes a home and one who simply keeps house. In his essay, “The Grace of Great Things,” Parker J. Palmer (1999), writes that [w]e all know that what will transform education is not another theory, another book, or another formula but educators who are willing to seek a transformed way of being in the world. In the midst of the familiar trappings of education--
competition, intellectual combat, obsession with a narrow range of facts, credits, and credentials, what we seek is a way of working illuminated by spirit and infused with soul. (p. 15)

I adopt a teacher/leader voice here because I believe that there is a need in academia for leaders who define their vocation in this way. I am a non-traditional worker in the academy, and held management positions in the private sector before I returned to school. As a teacher, I once left the classroom for an administrative post. I know from personal experience that advancement—and public success—can cause split loyalties because of responsibilities to multiple constituencies. I also know that such work removes me from the places where I believe that I make a difference. Academia needs people who focus on measurable pragmatic realities such as budgets, and those who define their work primarily through research or service, but it also needs those who are aware of what can be effectively measured in the classroom while also committed to speaking for the unmeasurable things related to learning and teaching that also matter. It is a redefining of what leadership means on a campus, and it is related to valuing diversity. In 1863, Charles W. Eliot shared his view of the kind of community he wanted to see at Harvard, calling for “a cooperative association of highly individualistic persons” (in
Taylor, 1969, p. 195). At this point in my multiple-career life, I know that I must be passionate about what I do, that it must matter to me, that I must believe that it matters to others, and that it must allow me to unite the multiple interests integral to my well-being and well-doing. In a discussion of people they call “creator-leaders,” Gardner, Csikszentmihalyi, and Damon (2001) note that while “potentially creative individuals will seek to enter careers that promise financial rewards and opportunities for advancement... an even more important element in attracting original minds is the amount of flow a profession has to offer” (pp. 20-21). They also claim that “[c]reative people are usually driven by curiosity and tend to be more intrinsically motivated—more interested in the rewards of intellectual discovery than in financial or status rewards” (p. 21). This has been my experience. Connective teaching is a part of the whole that comprises my life of integration, and that is why I envision myself as a teacher/leader, continuing to teach while also finding ways to promote the value of connective—and creative—teaching institutionally and societally.

Career success for an individual does not necessarily make a difference in her or his influence vis a vis things that matter for those whom s/he serves. I envision a system in which multiple kinds of lateral leadership are developed, encouraged and appreciated. This is
problematic for women because they are not well represented in leadership defined in more traditional, hierarchical ways, and may be seen as opting out if they choose not to move up. Robert L. Peters (1997 rev.) makes the claim that “[c]areerwise, academic women tend to choose or be tracked into teaching positions rather than the most prestigious and financially rewarding research positions” (p. 297). As long as teaching is not valued in academia, it will continue to be a less prestigious “track,” but this is a systemic issue, not one that is an inherent part of the work itself. A female colleague who spent almost a quarter century at Southern Oregon University before retiring as a full professor put it this way: “To give me an official leadership job spoils my power. When you put this badge on me–leader–suddenly I can’t talk with people in the same way. I lose my power. I also lose my joy for the job” (Young, 2004). Academic women are not the only ones who may prefer to stay in the classroom. I know many men who prefer this work, and who take joy in focusing their efforts on creating learning experiences. Bringing home the academic bacon is still viewed as more important than taking care of the classroom-children, yet it seems impossible to discuss the importance of student learning without considering the significance of teachers in nurturing those processes. I have also observed that having women in
leadership positions does not necessarily equate with having their work count for women, and that there is a continuing possibility of co-optation if the things women are asked to do to gain promotion or advancement lead to their assimilation into the norms of a patriarchal system. I have the same problem today that I had decades ago in my disagreements with the National Organization for Women: the issue is not as simple as gender.

At an April 2003 American Association for Higher Education conference, I was at a table with colleagues from schools around the country, discussing the relative values of teaching, research and service. A man across the table from me said that the reason teaching isn’t valued is because “there is no good teaching to value. If there ever is any, maybe we’ll value it” (Zinn, 2003). He went on to say that to be a professor you must “profess something,” asserting that he defined this as having a clearly-defined research agenda. For me, being a professor means standing for something, discovering personal truths and living them, particularly in the context of scholarship and teaching. It means believing in the worth of my efforts with and for students. It means teaching in ways that connect students with one another, with me and with the institution, with their communities and families so that they do not lose
who they were in who they become, and with the larger world. It also means connecting them with the joys of learning. I call this connective teaching, and it means teaching deliberately for learning, teaching that includes:

- **Invitation**: welcoming students, accepting where they are, supporting their learning, committing to help them move forward, working with them to build a safe space for intellectual risk-taking, guiding intellectual growth, engaging them in learning, mentoring, laughing, relieving stress, trusting.

- **Inspiration**: stimulating thought, demonstrating and expecting creative and critical thinking, believing in possibility, teaching with enthusiasm, making learning active and thought-provoking, coaching.

- **Information**: knowing something worth sharing, teaching in integrative ways, providing relevance, differentiating between the essential and the interesting, learning about students, using that information to individualize, finding meaningful ways to assess student learning, continuing to learn yourself.

- **Integration**: creating community, modeling and nurturing listening and caring, providing links between the classroom and the world, valuing diversity and using it to enrich classroom life, knowing students outside the classroom, bringing the world into the classroom, creating civic awareness and concern for social justice, promoting multidisciplinary inquiry, assisting students as they connect what they already know with what they are learning.

- **Implementation**: encouraging students to apply what
they have learned in meaningful ways across disciplines and in their lives, and to integrate material from varied sources, being open to things they (and you) may not have thought of, seeking ongoing input from all participants.

Connective teaching prevents the kind of distance(d) education in the classroom where the teacher is just another information delivery system that could be replaced by a videotape or a website. It is the kind of teaching that is needed to develop "intentional learners" who "are integrative thinkers who can see connections in seemingly disparate information and draw on a wide range of knowledge to make decisions," students described in the American Association for Higher Education’s (2002) document, Greater Expectations, students who can “adapt the skills learned in one situation to problems encountered in another.” Such development requires teachers who focus on learning. Ruby K. Payne (2001, rev.) discusses the teacher/learner disconnect noting that

Teaching is what occurs outside the head.
Learning is what occurs inside the head. The emphasis since 1980 has been on teaching. The theory has been that if you teach well enough, then learning will occur. But we all know of situations and individuals, including ourselves, who decided in a given situation not to learn. And we have all been in situations where we found it virtually impossible to learn... (p. 118)
Connective teachers do not deliver lessons and lectures to a classroom. They bring themselves, their knowledge, their enthusiasm, and their genuine desire to engage students in learning, something very different from "getting" an education. Such commitment requires time and energy and a willingness to move beyond a traditional lecture-test model into one that incorporates ongoing formative assessment and opportunities for students to link new and prior knowledge. In *A Handbook for Adjunct and Part-Time Faculty*, Donald Grieve (2002) warns those for whom he writes: "You must be cautious, however, that essay questions do not ask for student opinions since it's impossible to assign evaluation points to opinions." Such cautions can lead to disconnected learning as students are asked only that which is easily assessed.

I share Palmer's vision that education could be transformed, and that it requires the commitment of educators to do so, but I realize as well the obstacles that face those trying to change something that offers perpetual opportunities for starting over. Each quarter, each semester, each year promises a new beginning, and discontented students are not long with us. We may question ourselves, but it isn't necessary that we really change, for who will be left to know? Combine this temptation with
the invisibility of much of the caring and connective work of teaching, with a lack of respect for teachers and what they do, with a system that often defines leadership as advancing to administrative posts, with a culture that equates seriousness of scholarly purpose with escaping from classroom duties, with the intensification of work at every level, and with the variability of the individuals involved, and it is easy to understand why substantive change is elusive. In *Students Without Teachers*, Harold Taylor (1969), says that

> [t]he tragedy in the educational development of these past thirty years lies in the fact that... this vision of what the university could be has never been considered a live possibility. Instead, the history of the colleges and universities has proceeded in accordance with a set of institutional practices conditioned by their own internal order, responding to a wide variety of external pressures from the society, without taking thought of what could exist if the intelligence and good will of students and teachers working together were set to work to build that kind of community. (pp. 195-6)

The community Taylor describes is one “in which the talent and individual character of each person who entered it--teacher, student, administrator--would have a full chance to grow on [his or her] own terms” (p. 195).

Such communities can exist in individual classrooms even if they are not representative of an institution-wide commitment, and they can make a
difference. I have been asked a number of times why I chose to enroll in a Community College Leadership Program since I am a university faculty member. I answer that the community college commitment to meeting students where they are and helping them move to where they want to be is a purpose and process with which I resonate. The community college philosophy is one that corresponds to the ways in which I learn and is aligned with the ways in which I teach, but, more importantly, it is an orientation to students that is useful for retaining them and encouraging their authentic learning regardless of what kind of school they are attending. My own student understandings of this are informed by the elementary school, middle school, high school, community college, and university students with whom I have worked.

Creative leadership in education includes insuring that schools are places where all participants in the life of the institution are encouraged to discover, develop, and use their gifts. Teachers cannot teach what they do not understand themselves, and will find it difficult to teach in ways they have not experienced or observed, and thus creative leadership must address the learning and creativity of those who lead teachers, of teachers themselves, and of students in their classrooms. Such leadership cannot be easily accomplished, however, because the very nature of
institutions mediates against innovation. Layers of bureaucracy don’t allow for it. Chains of command bind the creative, and, as in the childhood game of telephone, messages are distorted by the time they reach those who could or would influence implementation. The disheartened turn elsewhere, either literally or figuratively. They may continue to do an excellent job, but what they could have offered disappears. There is an institutional cost for ignoring creative potential at any level, and a cost to the world when educators do not nurture such possibilities in their students. The very kinds of behaviors often rewarded in the private sector are not encouraged in the hierarchical organization that is higher education, at least not in my experience, colored by twenty years work in the private sector before I returned to school. I know what it means to be recognized as creative and innovative at work and to have my expertise valued. I also know what it feels like when those qualities are dismissed as quirky, eccentric, or amusing, and when the knowledge I have acquired is ignored. Dorothy A. Leonard and Walter C. Swap (2002) call what people like me bring to business and education “the value of ‘been there, done that,’” noting that

Only the expert recognizes the context, the pattern that directs the application of the rule—or suggests exceptions. Moreover, an expert is
not always able to articulate the reasoning behind a conclusion, as it is not a linear process of logically connecting a string of assumptions, causes, and effects but a recognition of a familiar, holistic system. (p. 170)

Such processes are illustrated in *Riding the Waves*, which shows knowledge acquired over the course of many years.

While it is true that possibility may only be suggested, encouraged, or assisted by another, and that turning possibility into actuality requires the conscious effort of the person herself or himself, it is also true that little attention is given in schools to nurturing the kinds of sustained habits of mind that lead to self-understanding or the development of expertise. Thinking about thinking and learning has been simplified and rubricized to the point that it is difficult for the less confident to explore metacognition. Categorized into global/analytic, morning/evening, visual/kinesthetic/aural, possessed of this or that intelligence or personality trait, and either an ABCD or a DBCA, or a BACD, a member of this generation or that, students accept their labeling rather than using the information as a spur to further thought, reflection, and connection. The quick-test approach to learning about learners can bear as much relationship to who people really are as learners as the astrology column in the newspaper does to who they are as human beings. The carefully crafted rubric or scoring guide
can be just as problematic. On the one hand, it clarifies expectations and facilitates grading. On the other, it inhibits responsiveness. General George S. Patton claimed that he didn’t tell people how to do things, preferring instead “to tell them what to do and they’ll surprise you with their ingenuity.” This orientation is described by Norman Wiener (1954) in The Human Use of Human Beings, when he discusses the difference between “know-how” and “know-what, by which we determine not only how to accomplish our purposes, but what our purposes are to be” (p. 10).

In this dissertation, I speak in my student voice as well as in my teacher/leader voice since the roles overlap. I have revealed ways in which I learn, as well as ways in which I must live in order to create learning and teaching and leading that goes beyond the formulaic. I describe them because they represent not only those things which motivate me, but also the ways in which I can best contribute my good work to the system. This insider reflection on the ways adults process knowledge and continue to learn throughout their lifetimes is necessary for the construction of meaningful approaches to adult learning that move beyond the myths of the self-directed learner and explore the kinds of educational experiences that encourage engagement (Brookfield, in Tuinjman, 1995), but these are things that matter regardless of the age of the learner. To understand
how to be a creative and connective teacher/leader, I must first understand what motivates me to learn, to create, and to contribute, as well as the ways in which I must do these things. Such metacognition is valuable for anyone who plans to teach others, as well as for those who lead teachers, because without an understanding of the idiosyncracies and variability of individual learning experiences, it is tempting to imagine that learning can be formatted and managed in mechanistic ways, and that standardized measures of accountability are meaningful when applied to individual lives. At Potsdam in 1943, Joseph Stalin commented to Winston Churchill that the death of one man is a tragedy while the death of millions is a statistic. To know that millions have died is to have something countable to share with those to whom you are accountable. To know one of those millions brings the tragedy to life. This is what exploration of the singular does. It puts a face on fact. Students may be more easily dealt with in the aggregate, but abstract theoretical solutions are seldom effective when applied to individuals. Participants in Southern Oregon University’s spring 2003 Strategic Planning Initiative activities corroborated this, one saying, “We base a lot of decisions on data, but any opportunity to actually talk to people would be helpful,” and another
noting, “I think the data is sort of interesting, but I have a hard time making sense of it” (Zinnjournal, 2003, April 14).

Because I also work with pre- and in-service teachers, I have gained insight into what student learning means to them. This ongoing discussion reveals the following: When teachers talk about student learning, their concerns generally center not on how and why students learn, nor on what students want to learn, but rather on why they don’t learn what teachers want or need (in light of accountability measures) them to learn, as well as how teachers can “make” students learn. Teachers’ own hopes to be perceived as effective as well as public expectations of some sort of visible accounting of success make the kind of banking education Friere (1981) warned about in Pedagogy of the Oppressed appealing, since the teacher is then in control of dispensing knowledge. While intrinsic motivation is seen as the ideal, students with whom I work often note that they are willing to forgo this dream. A comment made by one Master of Arts in Teaching student in his ED 566: Human(e) Relations Leadership and Management Plan is typical of students early in their training: “It’s all well and fine to talk about intrinsic motivation, but if I can use stickers and candy and even the occasional threat successfully, you can bet that’s what I’m going to do” (Anonymous, 2002 December). Ironically, MAT
students do not want to be taught in such ways; they want individualized instruction, and demand relevance, and generally don’t initially see their walk/talk disconnect. Recognizing the difference between the commitment of intrinsic motivation and the compliance motivated by external prompts is important for leaders in and out of classrooms. As Clarence Francis said in the early years of the twentieth century in response to the efficiency movement occasioned by the work of Frederick Taylor, “You can buy people’s time; you can buy their physical presence at a given place; you can even buy a measured number of muscular motions per hour. But you cannot buy enthusiasm...You cannot buy loyalty...You cannot buy the devotion of their hearts. This you must earn.”

An article in the Summer 2003 American Association for Higher Education’s *Inquiry & Action Bulletin* asks multiple questions about student learning, and about how educators will know when students have “achieved what we hoped they would.” Although the article’s introductory paragraph notes that “[h]igher education thrives on dialogue,” going on to call it “a form of pedagogy, talking faculty to student, staff to student, student to student” (Maki, p. 6), I have found that talk of student learning seldom happens with students and seldom focuses on whether students achieved what they—the students—hoped they—the students—
would. There are few avenues for discussing what and how and why you are learning if you are a student. Students are, as Parker Palmer (1998) says, "marginalized people in our society" (p. 45). Pre-tests and post-tests are not dialogue, and classroom discussions often marginalize women and discourage thoughtful response, effectively disenfranchising the contemplative. The answer is not to distance everyone through technology-mediated conversation as was suggested in a meeting I attended last fall, but rather to attend to such issues within the classroom, another facet of connective teaching that requires planning, ongoing reflection, and continuing dialogue about effectiveness. This leadership imperative applies at any level, in or out of classrooms. In *Turning to One Another*, Margaret Wheatley (2002) begins by saying that she "believe[s] we can change the world if we start listening to one another again" (p. 3). Connective teachers listen to their students and learn from them, and provide classroom space where students can learn to actively listen to one another. It is a skill and an attitude needed because, as Wheatley notes:

Human conversation is the most ancient and easiest way to cultivate the conditions for change—personal change, community and organizational change, planetary change. If
we can sit together and talk about what’s important to us, we begin to come alive. (p. 3)

Conversation is also a way to learn about the other in an increasingly diverse society, and to create what Art Costa (1991) calls “the school as a home for the mind” which he notes is a system of influence among “school climate, thoughtful teacher behaviors, classroom climate, and thoughtful student behaviors” (p. 3). For academics, enculturated into what Deborah Tannen (1998) calls “the culture of critique,” a doubting game that may be seen as “synonymous with intellectual inquiry” (p. 272), such conversation may be difficult. Tannen suggests instead that teachers consider Peter Elbow’s “believing game,” rather than the “doubting game,” noting that “we need a systematic and respected way to detect and expose strengths, just as we have a systematic and respected way of detecting faults” (p. 273).

In addition, while connective teachers develop listening spaces inside classrooms, they listen outside as well, aware of their responsibility to provide networks of support for those without one. For students who already know that they belong, by virtue of birth or privilege or gender or connection, the college or university gauntlet is a right of passage, an experience toward which they have been working, supported in knowing
that whatever its challenges, they will prevail and reach the other side where they can join a club in which they already hold membership. For marginalized students, there may be the ongoing effort of place-making and the emotional demands of being the stranger in a strange land that Harriet Tubman described, as well as challenges related to work, family, and rebuilding skills lost after years out of school. The writer Quentin Crisp said that to love another person you have to undertake some fragment of their destiny. Such caring goes beyond what is counted in a promotion file, yet it is often essential for student retention and completion. Sandria Rodriguez (2001), in a study of first-generation college graduates, suggests that such mentoring is so important that “the current debate over the dual professorial roles of researchers versus teachers should contain a third component that includes more directly the nurturing and mentoring of students” (p. 236). It is part of the invisible work of the teacher, what Naomi Wolf (1991) describes as “emotional housework” (p. 72), unappreciated except by the students who benefit, time-consuming, and often expected of women more than men. Yet caring is crucial for leadership. Robert K. Cooper (2001) writes that “[a]fter an extensive three-year study of the critical variables for leadership success, the Center for Creative Leadership recently concluded that the only
statistically significant factor differentiating the very best leaders from the mediocre ones is *caring* about people” (p. 18).

Such caring is evidenced in many ways by educators. There is, naturally, a tension between what someone perceived to possess greater expertise, knowledge, and accumulated wisdom believes you should know and what you may envision as necessary for your life. Each of us has likely learned something we thought would be totally irrelevant only to find later that it is useful. For me, such a subject is geometry. I did not learn geometry in high school, however, even though I took a class by that name. I have also been exposed to many things in my educational experience that I have yet to use despite being told that I would need them at some future date, and even in my fifties, I have been told that there are things I should know in order to be well-rounded, a myth I no longer believe. I do not suggest that I am like The Beaver in the 1950s sitcom, *Leave It to Beaver*, who said to his brother, “Gee, I’m not worried about learning things. I’m worried about getting by tomorrow.” Instead, I claim the option of learning things I want or need to know based on the life I choose to live. I speak for others like me who also want options that honor who they are and respect what they know. This requires trust, an essential quality for a caring teacher. This tension between the other and
the self as expert increases with the age and experience of the student or
the worker. Peter Smith (1991) notes that

[educators and employers tend to ignore the immense amount of learning that almost everyone does outside of school and college. This is often a personal tragedy, and it prevents our society from benefiting from the “hidden credentials” which Americans could be contributing to business and social life. We are blighting lives and hobbling our progress by failing to find ways to discern, harness, and reward these “hidden credentials.” (p. 147)

Anyone who has worked with non-traditional students or workers will have a collection of almost surreal stories about some failure to recognize what a person can do: the accountant with twenty years of experience who can’t pass algebra and drops out with dreams of a degree unfulfilled, the newspaper columnist disheartened by a required freshman English class with students half her age, the student teacher and mother of five teenagers who is told that she is a novice who knows nothing about teens by a teacher with no children. I am an autodidact. I do not need a teacher to create in me the desire to learn. I do, however, cherish educational experiences in which someone trusts my abilities, respects my intentions, believes in my possibilities, understands my needs, and provides me with encouragement. These things are human cravings,
and I confirm their value every quarter in my interactions with students. Educators often discuss students who are motivated and those who are unmotivated. They generally fail to explore the policies, procedures, rules, requirements, and treatment that demotivate the motivated. This is a societal as well as an educational problem, one described by Don Dinkmeyer and Rudolf Dreikurs (1963) in a discussion of things that help determine a person’s self-image:

An examination of all the influences which shape a person’s belief or doubt in his own strength and ability can clearly indicate the encouraging and discouraging stimulations to which he is exposed. In our time, the scale balances heavily on the negative side. We all discourage one another more than we encourage; we are much better prepared to discourage. (p. 36)

In The Passionate Teacher, Robert L. Fried (1995) notes that “[a] teacher who anticipates creativity and hidden talents in her class will greet a class quite differently from one who looks for deficits and defects” (p. 154). My master’s degree is in special education, and I am familiar with the deficit model of testing and remediation that still permeates schools at all levels. I do not, however, believe that simply knowing what is wrong with us helps nurture our commitment to learning. In a culture devoted to rooting out faults, shoring up deficiencies, eliminating weaknesses, and
overcoming limitations, students often reach adulthood well aware of what they cannot do and what they are not good at. And generally, they have had to do much more in school of those things at which they have not been successful. If a person has reached adulthood and seeks further education, s/he is likely to have determined a direction in life that is success-oriented rather than one which continues patterns of previous failure. Senge, Cambron-McCabe, Lucas, Smith, Dutton, and Kleiner (2000), in a discussion of the deficit model, ask, “Why not label the educational process as 'disabled' instead of the person?” (p. 40). A disabled system does not encourage people to uncover possibilities in their lives. Connective and creative classroom leadership uncovers such systemic problems and promotes innovative solutions that enhance individual growth. Creative leadership of teachers recognizes the time and energy required for this kind of teaching. For educators, increased measures of accountability over the past forty years have made focusing on individualizing even more difficult, particularly if their creative designs don’t meet established requirements, or are perceived as a waste of time in an increasingly hurried world. In relation to creative leadership for learning and teaching, diversity must be more than a catchphrase. Authentic individual learning experiences are risky, asking students to venture into unimagined
territory. They need mentors who have been in the woods, sidestepped
the pitfalls, survived to tell the tales. Those who have never visited the
difficult terrain speak of its dangers only theoretically, and a paper tiger is
very different from one of flesh and blood. While I do not suggest that
only like can teach like, I do suggest that ensuring diverse perspectives
among faculty and staff is beneficial for students and for colleagues
whose minds and hearts can be opened to the different worlds that exist
side by side even in places where it may seem as though all are alike.

Finding a balance between requirements and possibilities is
necessary for those who lead non-traditional learners and non-traditional
workers, as well as for those who hope to cultivate with others the kinds
of skills, attitudes, and knowledge that lead to creativity and innovation.
This kind of teaching requires an interweaving of what multiple
participants do and don’t know, as well as a willingness to let go of things
individuals may not need to know, trusting that they may understand,
from listening to their own lives, what they are about. If they do not have
such understandings, connective teaching can help develop them. In an
article targeting teenage girls in the August 2003 issue of Seventeen,
Korey Kames begins:
School may be bad for your mind. Sure, it teaches you handy skills like calculating square roots and figuring out the melting point of magnesium, but when you’re always told where to go, what to do, and how to do it, you start losing a little of your individuality, which can lead to a slump in creativity. (Kames, p. 201)

As a public school teacher who also developed and taught in a high school drop-out prevention program, I know that school is often about compliance and control, and that to organize systems so that they are manageable may encourage viewing students or faculty or staff or administration an amorphous whole, an entity defined by stereotype. Jonathan Kozol (1975, 1990) has observed this problem in his time in schools, noting that

\[
\text{[p]ublic school is not in business to produce Thoreau and, even less, young citizens who may aspire to lead their lives within the pattern of his courage and conviction. School is in business to produce reliable people, manageable people, unprovocative people: people who can be relied upon to make correct decisions, or else to nominate and to elect those who will make correct decisions for them. (p. 99)}
\]

Such people are not likely to question systems or to care about injustices in the world.

Faculty who lead with courage and conviction provide another kind
of connective vision for students. In *Weird Like Us*, Ann Powers' (2000) exploration of a bohemian society that still flourishes in the United States, Powers, an authority on alternative culture, describes a young woman who chooses to abide by company rules despite looking like someone who would be likely to ignore them. The young woman explains her stance this way:

I always walk the line between being good and being wild. My aesthetic and my interests, my ideologies and beliefs are rebellious. But in terms of my behavior, I always follow the rules. I am what I am, and it doesn’t happen to fit inside a boundary. I’m a boundary stander. (p. 170)

Surrealist artist Luis Bunuel described such boundary-standing as the artist’s role, a reminder to the powerful that not everyone agrees with them, and David Whyte (2001) speaks of “images of freedom that live inside us... images of people who impressed us as children and who seemed to stand outside the constraining walls of the adult world” (p. 158). These “necessary outlaws” as Whyte calls them may be famous figures, may be relatives, and are often, I believe, teachers. Working for change within an institution often requires boundary-standing. As an educator of educators I am trapped in a paradox: I believe in education’s power to transform lives, and I help prepare teachers to enter the public
education system, yet I also believe that much of what happens in schools is destructive and fails to encourage anyone to develop a passion for learning. I teach conformity to norms and expectations and accountability guidelines even as I question the value of many of them. I have bridged this gap between the required and the possible through modeling connective teaching despite licensure constraints. I also know that I cannot maintain my position as an activist for marginalized populations within educational institutions by operating outside of them. Finding purpose is integral to doing the kind of good work—excellent and ethical—that Gardner, Csikszentmihalyi, and Damon (2001) describe. They also address the tensions I have found:

Sometimes it is not feasible to create a new institution or to reconfigure an existing one. To preserve personal integrity, some workers must confront their situations by themselves and either fight against or withdraw from jobs that are no longer aligned with their values. (p. 234)

Earlier in the same book, they note that

In our view all of us need to take stock of our own situations, weigh the various alternatives in light of our own values and goals, and make decisions that are optimal under the circumstances and that we can live with in the long run. In the absence of this person-centered perspective, we are merely observers buffeted by fate. (p. 13)
I do not expect everyone with whom I work to be aligned with my values. It is not possible to claim respect for my own diversity while seeking conformity from others. I do believe with Neil Postman (1992), however, that we have lost sight of the true purposes of education, that we often fail to deeply discuss these purposes, and that they are easily lost in the quest for efficiency, and in response to political agendas, and business and industry demands. The challenge is to operate with integrity within a system with which one does not always agree. I have come to believe in what Jacobsen (1999) calls the power of incremental change. Each of us must discover what we will—and will not—stand for, she notes, (p. 138), pointing out that the ongoing challenge is to fit in without selling out.

John Dewey (1938), in reformulating his theories based on his experience, spoke to the necessity of an American educational system that respected all sources of experience—a system both orderly and dynamic. This duality challenges leaders in and out of classrooms. It—and other dualities—confront me daily as I continue to explore my own beliefs about teaching and learning: I believe in community and in the value of human connections, but also understand the importance of nurturing and encouraging individual contributions. I believe in the synergy of the group, as well as in the need for solitary critical and creative reflection. I believe in
the power of possibility, and in the necessity of being grounded in reality. I also believe that I have an obligation to question systems even as I work within them, and to ask how systems might better serve people instead of asking how people might better serve systems. The challenge is this: Each of us is alike in many ways, and yet unique, and that is the conundrum at the heart of research about education, a central flaw in much of the theorizing about learners and teachers—about leaders and the led. In discussing the government’s request for “replicable and reliable scientific research” related to reading, Putney, Dixon, Green, and Kelly (1999) note that this “ignores the work that shows that individual students do not live large-scale, replicable lives. They live local and situated ones. Large-scale research studies mask differences that shape student lives” (p. 37). Schools are not laboratories, and employees and students are not lab animals. There is no genuine, thorough, and reliable generalizability when it comes to people. Cut them and they will likely bleed, but you cannot be so certain what will happen when you ask them to think or interact. Ask for innovation or creativity, and the challenge increases. It is not a challenge educators can ignore. Without the intersections of learning and artmaking and teaching in my own life, it’s not likely I would have come to see that my ways of making meaning are
valid and worthy of further exploration, useful because of the kind of "uneasiness with the limits of numbers and statistics," that Elliot W. Eisner (2002) notes in The Arts and the Creation of Mind., going on to state that "[n]arratives, films, video, theater, even poems and collages can be used to deepen one's understanding of aspects of educational practice and its consequences" (p. 210).

Several years ago my son Joshua, a writer and actor, was sitting in on classes at an Oregon university. He called me after a poetry class, telling me that people had left in tears following harsh criticism of their work. Then he asked me, "Mom, what would it hurt if we all thought we were poets?" Soon after he wrote the poem "Critic-Call," part of which is used as an epigraph for this chapter. I use the poem to remind teachers and teachers-in-training that students are people with dreams as well as deficits, and that educators have a responsibility to help them nurture and achieve dreams while also helping them live and learn in ways that enhance personal abilities and minimize the effects of challenges. As a teacher/leader, I am a bricoleur, bringing together diverse elements to create a cohesive whole in my classroom. Our collective efforts then provide the backing in both literal and figurative senses. In a discussion of things that make women successful leaders, Judith Van Baron (1998),
uses quilting as a metaphor for human relations, saying:

Women didn’t invent the great monuments of civilization, but they may have made everything else, especially those things requiring attention to detail, subtle as well as obvious teamwork, and an understanding of the underlying patterns and intricacies of life. Working with thousands of students means working with the details of thousands of lives. Women have a profound talent for making order out of the most confounding intricacies of apparent chaos, moving well from the pieces to the whole, creating quilts from scraps. . . .(p.2)

In his exploration of teacher education in the United States, Christopher J. Lucas (1997, 1999) reminds educators that “who one is as a teacher, ultimately, is more important than what one does in the act of teaching” (p. 126), and, in an article entitled “What Makes a Good Teacher?”, historian Richard P. Traina (1999, January 20) reveals that he found “three characteristics that were described time and again—to an astonishing degree: competence in the subject matter, caring deeply about students and their success, and character, distinctive character” (p. 34). Caring and character are difficult to assess. Teaching is not a job easily quantified, and it is difficult for academics to respect disciplines that lack definitive data. Education may be a soft subject, but, as Charles R.
Edmunson (1999) points out in *Paradoxes of Leadership* "the hard stuff is the soft stuff," noting that

[t]he 'soft stuff' means dealing with the human side of management. It means relating to people as people, not dealing with them as objects, as instruments to perform a task. Managers have a tendency to focus on things they can measure and capture in numerical format. . . . The soft stuff is difficult because people are difficult. They are complicated and they have emotions, which are frequently irrational and self-contradictory. For this reason alone, the soft stuff is hard. There is simply more to it. (p.76)

Ultimately, it does not matter what your colleagues believe about your work. Whether it is viewed as hard or soft is immaterial. If it is to be your work, it must be intellectually satisfying and significant for you, and you must listen to your own voices, seeking out the voices of others who will join with you in a chorus of support even as they also challenge you to stretch your thinking and explorations beyond your initial intentions.

In thinking about how and why I learn, and why I value teaching, I've also thought about writing this dissertation. If it isn't meaningful to me, why should I write it? To pass? To graduate? To earn more money? To get promoted or to get tenure? To earn respect? To be more competitive in the job market? An outsider listening to comments directed toward me
over the past several years would assume that there is no joy to be found in getting a doctorate, that it is a miserable, soul-sucking process that no one would engage in if it wasn’t absolutely imperative. And when it comes to writing a dissertation, the conventional wisdom offered to me has included comments like the following: *Just do it. It doesn’t matter what you write about. Do what they want. Do what they ask. This is just something to get through. Dissertations never are meaningful. There will be time to do work that matters later on.* Yet none of this conventional wisdom has motivated me. Of course, on one level, I finish this because I must, but I also choose do it because I want to, because I gain intellectually and spiritually from completing it, because I grow to understand myself and others better through the process, because there are areas of research I am now interested in that I’d not have discovered without the impetus generated by such a project, and because I am grateful for the trust that engendered it. I complete it too because I have things I want—and need—to say in my own ways.

What do you do because you want to?
WHATEVER AN EDUCATION IS, IT SHOULD MAKE YOU A UNIQUE INDIVIDUAL, NOT A CONFORMIST; IT SHOULD FURNISH YOU WITH AN ORIGINAL SPIRIT WITH WHICH TO TACKLE THE BIG CHALLENGES; IT SHOULD ALLOW YOU TO FIND VALUES WHICH WILL BE YOUR ROAD MAP THROUGH LIFE; IT SHOULD MAKE YOU SPIRITUALLY RICH, A PERSON WHO LOVES WHATEVER YOU ARE DOING, WHEREVER YOU ARE, WHOMEVER YOU ARE WITH; IT SHOULD TEACH YOU WHAT IS IMPORTANT, HOW TO LIVE AND HOW TO DIE.

– JOHN TAYLOR GATTO

WHEN WALT Disney was in grade school, A TEACHER LOOKED AT THE FLOWERS HE WAS DRAWING IN THE MARGINS OF HIS PAPER, TELLING HIM THAT THEY WERE NICE, BUT THAT FLOWERS DON’T HAVE FACES. DISNEY REPLIED, “MINE DO.”

WE ARE ALL CREATIVE, BUT BY THE TIME WE ARE THREE OR FOUR YEARS OLD, SOMEONE HAS KNOCKED CREATIVITY OUT OF US. SOME PEOPLE SHUT UP THE KIDS WHO START TO TELL STORIES. KIDS DANCE IN THEIR CRIBS, BUT SOMEONE WILL INSIST THEY SIT STILL. BY THE TIME THE CREATIVE PEOPLE ARE TEN OR TWELVE, THEY WANT TO BE LIKE EVERYONE ELSE.

– MAYA ANGELOU

A GOOD QUESTION IS NEVER ANSWERED. IT IS NOT A BOLT TO BE TIGHTENED INTO PLACE BUT A SEED TO BE PLANTED AND TO BEAR MORE SEED TOWARD THE HOPE OF GREENING THE LANDSCAPE OF IDEA.

– JOHN CIARDI

WHAT MY MOTHER TEACHES ME ARE THE ESSENTIAL LESSONS OF THE QUILT: THAT PEOPLE AND ACTIONS DO MOVE IN MULTIPLE DIRECTIONS AT ONCE.

– ELSA BARKLEY BROWN, “AFRICAN-AMERICAN WOMEN’S QUILTING,” IN SIGNS, 1989

THE QUESTIONS WHICH ONE ASKS ONESELF BEGIN, AT LAST, TO ILLUMINATE THE WORLD, AND BECOME ONE’S KEY TO THE EXPERIENCE OF OTHERS.

– JAMES BALDWIN

WE SHALL NOT CEASE FROM EXPLORATION AND THE END OF ALL OUR EXPLORING WILL BE TO ARRIVE WHERE WE STARTED AND KNOW THE PLACE FOR THE FIRST TIME.

– T.S. ELIOT
WHAT MOVES PEOPLE OF GENIUS, OR RATHER WHAT INSPIRES THEIR WORK, IS NOT NEW IDEAS, BUT THEIR OBSESSION WITH THE IDEA THAT WHAT HAS ALREADY BEEN SAID IS STILL NOT ENOUGH.  
—EUGENE DELACROIX

ANYONE CAN LOOK FOR HISTORY IN A MUSEUM. THE CREATIVE EXPLORER LOOKS FOR HISTORY IN A HARDWARE STORE.  
—ROBERT WIEDER

IT TOOK ME MORE THAN TWENTY YEARS, NEARLY TWENTY-FIVE, I RECKON, IN THE EVENINGS AFTER SUPPER WHEN THE CHILDREN WERE ALL PUT TO BED. MY WHOLE LIFE IS IN THAT QUILT. IT SCARES ME SOMETIMES WHEN I LOOK AT IT. ALL MY JOYS AND ALL MY SORROWS ARE STITCHED INTO THOSE LITTLE PIECES... I TREMBLE SOMETIMES WHEN I REMEMBER WHAT THAT QUILT KNOWS ABOUT ME. 
--A QUILTER REMINISCES (IN IKIS, 1949, P. 270)

Chapter 9: A Conclusion

In•Finito
The Continuing Stories of Autoethnography

THERE IS OUTWARD BOUND, IN WHICH PEOPLE DISCOVER STRENGTHS THEY NEVER KNEW THEY HAD, BUT I WONDER IF IT ISN’T EVEN MORE DIFFICULT TO VENTURE ON A SOLITARY JOURNEY INWARD BOUND: TO BE CAUGHT ON BRAMBLES, TO STUMBLE OVER ROCKS, TO NAVIGATE THE SHOALS OF MEMORY AND CLIMB MOUNTAINS OF ASSUMPTIONS, INFLUENCES, AND ENCUULTURATION THAT BROUGHT US TO OUR CURRENT UNDERSTANDINGS. 
—ZINNJOURNAL, NOVEMBER 8, 2002

HAPPENINGS BECOME EXPERIENCES WHEN THEY ARE DIGESTED, WHEN THEY ARE REFLECTED ON, RELATED TO GENERAL PATTERNS, AND SYNTHESIZED. 
—SAUL ALINSKY

WE DON’T RECEIVE WISDOM; WE MUST DISCOVER IT FOR OURSELVES AFTER A JOURNEY THAT NO ONE CAN TAKE FOR US OR SPARE US. 
—MARCEL PROUST

Once begun, the autoethnographic process does not end. The researcher and the research subject are situated in the same body; it is impossible to separate the two, and, through the act of self-study, the
self is changed, if only because of deepened understanding of personal choices and influences. The egg of awareness, once broken, cannot be restored to wholeness, and the question becomes: what do I make of all this? My stories are incomplete without an ending that summarizes personal significance and anticipates emerging possibilities. In an examination of reflective teaching, James G. Henderson (2001, 1996), writes:

Good teaching comes from the heart, from the true identity of the teacher, from a long and arduous journey of self-examination. It is not reliant on prescribed lesson packets, meticulously written lesson plans, efficient classroom management, and success on standardized tests. It is reliant on passionate teachers who are engaged in self-discovery and their own continuous growth; creative teachers excited about the possibilities of diverse thought; fair-minded teachers committed to the principles of equity; and caring teachers filled with a deep compassion for others. (p. 136)

This has been such a journey, painful when I realize how far I sometimes am from the person I aspire to be, and how easy it is to be too tired or too busy to respond to those around me, or even to myself, with genuine caring. I am prone to questioning and self-doubt when I do not receive outside validation for what I believe to be worthwhile work even though I know that it is my own assessment that matters in the end.
Eudora Welty said that "[t]he events in our lives happen in a sequence in time, but in their significance to ourselves, they find their own order. . .the continuous thread of revelation." The autoethnographic process is continuing revelation. In addition to heightened understanding of how the ways in which I learn and teach and lead are related to living an integrated life, I have also renewed my commitment to promoting the value of teaching and learning. These things provide focus for my professional and personal life. However, there are other directions I've discovered for further research and exploration that I anticipate investigating in the future. Many of them are interrelated, so I list them here in a collage/montage entitled Emerging Possibilities: Ideas That Merit Further Exploration. The most significant of these is the emerging theory illustrated and discussed in Chapter 7: Home•Makers of the Academy: The Valuing—and Devaluing—of Teaching which I will continue to refine.

**Emerging Possibilities:**
*Ideas That Merit Further Exploration*

*If we would have new knowledge, we must get a whole world of new questions.*

―Susan Langer

- Institutions must explore and change policies and procedures that stem from traditional patriarchal academic norms and that
disadvantage women and other marginalized groups. Such exploration is a crucial component of the discussion of an equal valuing of scholarship, teaching, and service that will benefit multiple constituencies.

WHAT YOU MEASURE IN A SYSTEM AND HOW YOU MEASURE IT WILL LIMIT WHAT YOU SEE AND THEREFORE WHAT YOU CAN DO. WHEN AN ELEMENT IS NOT MEASURED, IT IS INVISIBLE—BUT IT STILL AFFECTS THE SYSTEM. - JOSEPH O’CONNOR & IAN McDERMOTT (1997) THE ART OF SYSTEMS THINKING, P. 111

- Mandateering or mandatory volunteer work is a danger, particularly in institutions where faculty are retained following budget cuts but may find themselves absorbing administrative, advising, and support duties beyond their previous load along with other institutional duties. Junior faculty, part-timers, and adjuncts are particularly vulnerable to such unpaid demands.

AS FAR AS I CAN SEE FROM HERE ALMOST EVERYONE I KNOW IS TRYING TO DO THE IMPOSSIBLE EVERY DAY. ALL MOTHERS, ALL ARTISTS OF EVERY KIND, EVERY HUMAN BEING WHO HAS WORK TO DO AND STILL WANTS TO STAY HUMAN AND TO BE RESPONSIVE TO ANOTHER HUMAN BEING’S NEEDS, JOYS, AND SORROWS. THERE IS NEVER ENOUGH TIME AND THAT’S THE RUB. IN MY CASE, EVERY CHOICE I MAKE MEANS DEPRIVING SOMEONE. - MAY SARTON

- The value of non-traditional workers is worthy of exploration as retirement ages are extended and mid-life career changes proliferate.

WITH SCANT MEANINGFUL INFORMATION OR DISCUSSION ABOUT THE FULL RANGE OF DEVELOPMENT IN LATER ADULT LIFE, NATURALLY THERE HAS TENDED TO BE A MUCH STRONGER FOCUS ON SOCIAL AND EMOTIONAL CRISIS AND CONFLICT RESOLUTION IN ADULTHOOD RATHER THAN ON THE EMOTIONAL GROWTH AND CREATIVE OPPORTUNITY POSSIBLE WITH AGING. - GENE D. COHEN (2000), THE CREATIVE AGE, PP. 71-72
Faculty leadership that understands, advocates for, and focuses on developing effective classroom teaching for learning is needed in higher education.

**THE TEACHER- STUDENT RELATIONSHIP IS EASILY LOST IN A CONFUSING WEB OF RULES, LIMITS AND REQUIRED OBJECTIVES.**

—CARL ROGERS AND JEROME FRIEBERG (1994), *FREEDOM TO LEARN*

• Leading for creativity requires leading with creativity, if only in through the recognition that diversity on a campus must also include diversity of thought and focus. Definitions of creativity must be expanded so that leaders at all levels can see themselves as capable of more than formulaic response.

**IF I RAN A SCHOOL, I'D GIVE THE AVERAGE GRADE TO THE ONES WHO GAVE ME ALL THE RIGHT ANSWERS, FOR BEING GOOD PARROTS.**

**I'D GIVE THE TOP GRADES TO THOSE WHO MAKE A LOT OF MISTAKES AND TOLD ME ABOUT THEM, AND THEN TOLD ME WHAT THEY LEARNED FROM THEM.**

—R. BUCKMINSTER FULLER

• As technology-driven distance education proliferates, academia must provide teaching and learning opportunities that help create social capital (Putnam, 2000). Students are unlikely to learn to appreciate multiple kinds of diversity or how to get along with others without face-to-face interactions.

**HUMAN NATURE IS NOT A MACHINE TO BE BUILT AFTER A MODEL, AND SET TO DO EXACTLY THE WORK PRESCRIBED FOR IT, BUT A TREE, WHICH REQUIRES TO GROW AND DEVELOP ITSELF ON ALL SIDES, ACCORDING TO THE TENDENCY OF THE INWARD FORCES WHICH MAKE IT A LIVING THING.**

—JOHN STUART MILL
• Gender issues and sexism must be addressed more explicitly in classrooms and in institutional relations. These are not problems that have been solved.

_A smart woman can do very well in this country._
—A young woman in nineteenth-century California

• Institutions give lip service to encouraging creativity, but the unpredictable nature of creative response can make it unwelcome.

_Slowly it began to dawn on me that the schools I'd worked in for thirty years were the factories that produced this perfect fit._
_We have been schooled to have no inner life at all._
—John Taylor Gatto, _Harper's_, September 2001

• In the rush to embrace digital environments, it is important not to lose sight of the social nature of knowledge construction. Computer-based learning, even that which "connects" students, does not work well for everyone. As educators discuss learning styles, it would be worthwhile to include technology, especially when it is used as the medium rather than as a tool.

_I've examined my beliefs thoughtfully and I've abandoned some ideas which earlier seemed fundamental._
_I think I've begun the process of questioning and trying to implement practices consistent with my beliefs and best practices rather than tradition or habit._
—Heather Schaffer, Master of Arts in Teaching student at Southern Oregon University, self evaluation, March 2002

• Distance education can occur in classrooms where a distance(d) teacher is just another information delivery system. Teachers who do not give students a reason to come to class may find themselves without work.
AND WHAT DO WE TEACH OUR CHILDREN IN SCHOOL?
WE TEACH THEM THAT TWO AND TWO MAKE FOUR,
AND THAT PARIS IS THE CAPITAL OF FRANCE.
WHEN WILL WE ALSO TEACH THEM WHAT THEY ARE? YOU ARE A MARVEL!
YOU ARE UNIQUE. IN ALL OF THE WORLD THERE IS NO OTHER CHILD EXACTLY LIKE YOU.
IN THE MILLIONS OF YEARS THAT HAVE PASSED THERE HAS NEVER BEEN ANOTHER CHILD LIKE
YOU...YOU HAVE THE CAPACITY FOR ANYTHING. YES, YOU ARE A MARVEL.
- PABLO CASALS

• Passion and enthusiasm are works of the intellect as well as of the emotions, and have a place in academic discourse.

MOST AMERICANS DO VALUE EDUCATION AS A BUSINESS ASSET, BUT NOT AS THE ENTRANCE INTO THE JOY OF INTELLECTUAL EXPERIENCE OR ACQUAINTANCE WITH THE BEST THAT HAS BEEN DONE IN THE PAST. THEY VALUE IT, NOT AS EXPERIENCE, BUT AS A TOOL.
- W.H.P. FAUNCE, 1928

• The contributions of faculty and staff in providing networks of support and success for traditionally-marginalized students must be recognized and rewarded. Ways in which to do such work must be deliberately taught and should be the responsibility of all those who work with students in any capacity, as well as nurtured in all students.

MY STUDENTS SEEM TO HAVE PASSED THROUGH APATHY TO CYNICISM WITHOUT EVER HAVING PASSED THROUGH COMMITMENT OF ANY KIND.
- ERIC FONER, CLOSING PLENARY, AAC&U CONFERENCE, JANUARY 24, 2003

• The artist-teacher can provide a model for linking liberal and practical learning.

PHILOSOPHY ACCEPTS THE HARD AND HAZARDOUS TASK OF DEALING WITH PROBLEMS NOT YET OPEN TO THE METHODS OF SCIENCE—PROBLEMS LIKE GOOD AND EVIL, BEAUTY AND UGLINESS, ORDER AND FREEDOM, LIFE AND DEATH.
- WILL DURANT (1926), THE STORY OF PHILOSOPHY
Socioeconomic diversity is often invisible, sometimes hidden behind shame and fear of discovery. Policies and procedures must be scrutinized for their impact on students, both institutionally and in classrooms. In addition, it is dangerous to tell people who can't swim to rock the boat, and the heightened vulnerability of certain populations must be recognized.

Some people find it easy to imagine unseen webs of malevolent conspiracy in the world. As we know from the news, they are not always wrong. But there is also an innocence that conspires to hold humanity together, and it is made of people who can never fully know the good that they have done. Teachers rarely get to see the long term effects of their work. They rarely find out that they have made a lasting difference in a child’s life, even in cases where they've made a dramatic difference. But good teachers are part of that benevolent conspiracy. Over the years each good teacher redirects hundreds of lives.

–Tracy Kidder, Commencement Address, Amherst, 1989

• If academics really want to understand student learning, they must listen to students. If academics want students to understand their own learning, and be able to discuss it, students must be taught skills of metacognition. In order to teach such skills, academics must also engage in them.

In a world that is constantly changing, there is no one subject or set of subjects that will serve you for the foreseeable future, let alone for the rest of your life. The most important skill to acquire now is learning how to learn.

–John Naisbett

• The scholarship of teaching must include a focus on adult learning. Understanding adult learning is also necessary for leadership if an institution is to remain responsive in times of rapid change.
Learning is not a task or a problem—it is a way to be in the world.
People learn as they pursue goals and projects that have meaning for them.
—Sidney Jourard

• Group work is not always the most effective way to approach a problem, particularly if there is an intellectual component that must first be addressed. Platitudes about the power of the group and what business and industry needs and wants must be explored in the light of research on creativity and learning processes, with the skills of collaboration taught separately via situations that do not require a student’s best mental efforts.

But it is not hard work which is dreary; it is superficial work.
That is always boring in the long run,
and it has always seemed strange to me that in our endless discussions about education so little stress is ever laid on the pleasure of becoming an educated person,
the enormous interest it adds to life.
To be able to be caught up in the world of thought—that is to be educated.
—Edith Hamilton

• Connectivity is a learning construct related to living a life of integration, and is worthy of exploration within the lives of students with multiple interests.

During periods of relaxation after concentrated intellectual activity,
the intuitive mind seems to take over and can produce the sudden clarifying insights which give so much joy and delight.
—Fritjof Capra

• Fun can enhance learning and reduce stress, and includes both playfulness and passion.
I BELIEVE THAT THE ULTIMATE IN SELF-ACTUALIZATION IS WHEN A PERSON IS CONFUSED ABOUT THE DIFFERENCE BETWEEN EMPLOYMENT AND RECREATION.

-KEN BLANCHARD

• Art is an effective way to collect and display certain kinds of data and ideas, and to provide creative thinking opportunities for viewers.

EVERY ACT OF MEASUREMENT LOSES MORE INFORMATION THAN IT OBTAINS... WE ARE ADDICTED TO NUMBERS, TAKING FREQUENT PULSES OF OUR ORGANIZATIONS IN SURVEYS, MONTHLY PROGRESS CHECKS, QUARTERLY REPORTS, YEARLY EVALUATIONS... HOW CAN WE KNOW WHAT IS THE RIGHT INFORMATION TO LOOK FOR? HOW CAN WE REMAIN SENSITIVE TO AND RETRIEVE THE INFORMATION WE LOST WHEN WE WENT LOOKING FOR THE INFORMATION WE GOT?

-MARGARET WHEATLEY

• Maintaining and valuing space for thought, literal and figurative, is a responsibility of academia, and those who do it should be recognized and rewarded. Efficiency can be an enemy of excellence.

I HAVE HAD THE IRREPLACEABLE OPPORTUNITY OF LEARNING MY PROFESSION WITH THE PROPER TOOLS, THE MOST IMPORTANT OF WHICH IS NOT A PENCIL OR A TYPEWRITER, BUT THE NECESSARY TIME TO THINK BEFORE USING THEM.

-MOSS HART, ACT ONE

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And some final words:

Perhaps you will think of possibilities I have forgotten or failed to see. I hope so. I also hope that you will remember and wonder about these things that I have wondered about too. Poet and Fortune 500 consultant
David Whyte (2001), writing in *Crossing the Unknown Sea*, described my desire for my life and for this work when he wrote the words I use in closing:

What is remembered in all our work is what is still alive in the hearts and minds of others. (p. 178)

What are the emerging possibilities in your life?

**Patchwork? Ah, no!**

It was memory, imagination, history, biography, joy, sorrow, philosophy, religion, romance, realism, life, love, and death, and over all, like a halo, the love of the artist for his work and the soul's longing for earthly immortality.

—Eliza Calvert Hall, *Aunt Jane of Kentucky*, 1898

**One filled with joy preaches without preaching.**

—Mother Teresa

In any society, the artist has a responsibility. His or her effectiveness is certainly limited and a painter or writer cannot change the world. But they can keep an essential margin of non-conformity alive. Thanks to them, the powerful can never affirm that everyone agrees with their acts. That small difference is very important.

—Luis Bunuel
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(Note that references deliberately include first names to help indicate gender.)

In each chapter of this book, we introduce authors of different sources by their first and last names, in an effort to make more visible the role of women as producers of knowledge.
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I AM HAPPY, VERY HAPPY TONIGHT FOR MY FIVE YEARS WORK IS DONE,
AND WHETHER IT SUCCEEDS OR NOT, I SHALL BE THE RICHER FOR IT,
BECAUSE THE LABOR, LOVE, DISAPPOINTMENT, HOPE AND PURPOSE THAT HAVE GONE INTO IT
ARE A USEFUL EXPERIENCE THAT I SHALL NEVER FORGET.

-Louisa May Alcott