

# Peitho

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## Dear Readers:

I hope you enjoy the last edition of *Peitho* as a newsletter. After much deliberation and work on the part of Coalition members, *Peitho* will become a peer-reviewed journal as of Fall 2012. *Peitho* as a newsletter fulfilled an important niche in our discipline for almost 15 years, often publishing ground breaking articles. The former editors and I remain grateful to the many, many, many authors who published work in a non-peer-reviewed newsletter and made it such a wonderful space for discussion about feminism, history and historiography, and the many other topics covered in *Peitho*. We look forward to continuing the wonderful discussion in the journal *Peitho*. Our last newsletter issue features a piece by Marta Hess on Junior League Cookbooks and a piece by Wendy Sharer, on rhetorical education in the Women's Trade Union League. In addition, we have two reports from the 2012

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## Projects in the Making:

### Establishing Community and Identity in Junior League Cookbooks

*Marta Hess*

Community cookbooks provide rich opportunities to investigate the discourse of women's social, school, and religious groups. The recipes that women share in fund-raising cookbooks reveal abundant information about the formation of community and identity. My interest in these texts began at the 2009 Feminisms and Rhetorics conference held at Michigan State University in East Lansing, where, while reading about the campus, I discovered that their library's special collections holds more than 7000

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Peitho fleeing the seduction of Leda appearing on an Apulian red figure vase, ca. 350-340 B.C.E.

J. Paul Getty Museum  
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cookbooks, including an extensive selection of community cookbooks, the (often spiral-bound) books that are produced, usually by women's groups, to raise money for various projects.

Later, while deciding how to narrow my research in food and food ways, I remembered how much I enjoyed my experience at Michigan State and contacted the special collections department. In fact, at Michigan State, I found a treasure chest of research opportunities. My challenge was to decide which cookbooks to request to see in my three days on campus. I knew I was most interested in books from the 1970s and earlier, and as I reviewed the extensive catalog of church, school, and women's club cookbooks, titles such as *Laissez Fare*, *Vittles from Virgil*, *St. John's Heavenly Recipes*, and *Hummingbirds and Radishes* caught my eye. I found myself in a delightful predicament. With so much information, I had to quickly decide what direction I wanted my research to take. I decided to focus on cookbooks produced by various Junior League groups in the mid-nineteen seventies, including *Laissez Fare*, compiled by the Junior League of Stamford-Norwalk, Connecticut in 1975 and *Be Our Guest*, from 1976 produced by the Junior League of Milwaukee, Wisconsin. This decision allowed me a glimpse into the lives of very different groups of women who all shared the same goals. After my positive experience at Michigan State, I was determined to continue my research, and I decided to begin my own collection of community cookbooks. Trips to used bookstores became hunting expeditions, where I sought out those familiar spiral bindings in sections identified as "Cooking," or "Local," or even "Last Chance." On one of those trips, I found *Before and After Thoughts*, published in 1974 by the Junior League of Pittsburgh. I selected the Junior League groups because of the intriguing ways that cookbooks published at the same time by branches of the same national organization could be so different rhetorically in voice, style, and content. These texts are more than cookbooks; they are life style guides that allow and encourage women to establish their communities and identities.

Because I'm specifically interested in women and the discourse they create in their recipes and food preparation, researching community cookbooks provides me the opportunity to analyze the direct link

between woman and text. Unlike general commercial cookbooks such as *Betty Crocker* and *Good Housekeeping* that could have been, and most likely were edited by men, most community cookbooks are compiled by women and document women's discourse.

In this essay, I investigate gender, class, and the presentation of lifestyle in the rhetoric in three of these books and the discourse communities they represent. Traci Marie Kelly notes the connection between community cookbooks and the personalities of the women who compile them, stating that the cookbooks' "very existence demands self-revelation by the individual to support the needs of the community" (35). She goes on to point out that these cookbooks show the "food habits for a particular group in a decidedly public forum, making them depositories of social and historical information" (35). Certainly, the three texts I look at here reveal the distinct personalities of the groups who compiled them as they also reflect the cultural climate of the mid-nineteen seventies.

In her introduction to *Recipes for Reading*, Anne Bower notes that community cookbooks "tell stories—autobiographical in most cases, historical sometimes, and perhaps fictitious or idealized in other instances" (2). Those stories "quietly or boldly tell of women's lives and beliefs. In community cookbooks women present their values, wittingly or unwittingly (we often can't know which)" (2). Junior League cookbooks present a unique opportunity to investigate these stories because although they are connected with a community of service and voluntarism, each specific group exists within its own culture with its own vision, concepts of family, friends, discourse, social environment, and economy. Furthermore, each group appeals to a different audience: the Junior League members themselves, those who aspire to the life that the League women lead, women who are interested in joining, and even those who receive the books as gifts.

According to its national website, the Junior League was founded in 1901 by Mary Harriman, who named it the Junior League for the Promotion of Settlement Movements. Original membership consisted of eighty young women whose mission was "to work to improve child health, nutrition and literacy among immigrants living on the Lower East

Side of Manhattan” (Association). Eleanor Roosevelt, Eudora Welty, Julia Child, and Katherine Hepburn were all members, and projects and causes throughout the years included marching for women’s suffrage, opening nutrition centers during the Great Depression, establishing education programs, and advocating for environmental issues. Today the Junior League organizations are governed by the Association of Junior Leagues International, Inc., “an organization of women committed to promoting voluntarism, developing the potential of women and improving communities through the effective action and leadership of trained volunteers. Its purpose is exclusively educational and charitable” (Association). The organization continues to contribute to the communities it serves through volunteering and fund raising for their numerous programs. Projects include producing and selling cookbooks, and the Augusta, Georgia chapter compiled the nation’s first Junior League cookbook, *Recipes from Southern Kitchens* in 1940 (Association).

The Junior League of Stamford began in 1923, and in the late 1960s and early 1970s among their many programs was education support. Their current projects assist parents with nutrition for children, provide mothers with diapers for their babies, and educate children about healthy eating (Stamford). In their cookbook, *Laissez Faire*, from 1975, the women of the League define their mission as “educational and charitable and is: to promote voluntarism: to develop the potential of its members for voluntary participation in community affairs: and to demonstrate the effectiveness of trained volunteers” (n.p.). The three references to the term “volunteer” highlight the work of the women, yet interestingly those who contribute the recipes identify themselves by their marital status and their husband’s names. Mrs. W. Deykes Whitney, for example, provides her recipe for Hawaiian Coconut and Ginger Balls, and Mrs. Edward P. Gardner offers Crab Squares Lorenzo. *Moussaka a la Greque* is one of the few recipes that appears to be contributed by a male, David A. Brown, MD. I suspect that, in 1975, several of the women who contributed recipes could have added letters after their own names, and I wonder how many in the group might have included their own BAs, MAs, and even MDs.

The second cookbook I discovered at the Michigan State archive, *Be Our Guest*, produced by the Junior League of Milwaukee, Wisconsin, in 1976, provided access to a discourse community so different from that in *Laissez Faire* that it begged for comparison. Women in Milwaukee formed their branch of the Junior League in 1915 and in the years following, contributed to the community with projects supporting children’s health and family programs. In 1976 they continued their work with women’s and family groups. Today, they train volunteers and engage in fund raising for their many community projects. In addition, since 1959, they have compiled and published five different cookbooks; one of them, *Be Milwaukee’s Guest*, has gone through four editions (Milwaukee).

In 1922, seven years after the establishment of the Milwaukee league, the Junior League of Pittsburgh was incorporated. Its current projects include teaching children healthy eating habits, encouraging self esteem in young women, and assisting various nonprofit organizations in the Pittsburgh area (Pittsburgh). Projects in 1974 included support for children with learning disabilities and an arts and crafts center (Before n.p.).

Each of these cookbook’s tone reflects the unique identity of its community. The styles of *Laissez Faire* and *Be Our Guest* differ as much as their geographical locations. The Stamford women offer the reader and cook a lifestyle of parties and luxurious living. Whether they can attain or even desire such a life, the book certainly is illuminating, giving us an entrée into the world of 1975 Stamford. The first several sections, titled, “Lazy Fare,” “Laissez Faire,” and “Les Affairs” suggest ideas for themed parties and entertainments and provide corresponding recipes for the events. The last section, “La Fare” consists of a more traditional format of recipes arranged by type. Clearly, this cookbook is meant for the woman with ample leisure time, servants, or both, one who understands the importance of appearance and presentation. A “Thinking Thin Luncheon,” for example, provides a menu that includes pumpkin seeds, watercress soup, salmon mousse, radish and cucumber salad, sesame toast, grapefruit soufflé, and for the wine, California Pinot Blanc. Set the scene, it tells the hostess, by constructing a centerpiece made of a “few shiny red

apples, placed at random on a bed of polished black stones, thrown casually as if by a disturbance of water” (17).

*Laissez Fare* also suggests hosting a La Dolce Vita party, attributing to the Italian film director Carlo Ponti, the statement, “veni, vidi, vici.” This inside joke adds to the fun-loving, breezy feel of the cookbook. A tip for the invitation suggests calling the event a “Roman Orgy” and holding it on the Ides of March. Ideas for the hostess include: “Hold to a short cocktail hour if you want the dinner wines to be a delight and not a disaster” (33). Food for the event includes Veal, Nude Spinach, Italian Bread, and Café Espresso (33). Although this cookbook was published more than ten years after the time period of the AMC series *Madmen*, it certainly reflects the same lifestyle depicted in the show.

Admittedly, the lifestyle this book reflects might be tempting. Who wouldn’t be enticed by the romance of travel suggested by Hungarian Rhapsody, *Tortino di Carciofi* (Baked Artichoke Omelet) and Chicken Curry Bohemia, or want to visit the sublime household in which the cook prepares Perfect Potatoes and Very Special Spinach? Recipes offered for the more daring include Nude Spinach (*Ravioli Nudi*) and Honeymoon Pie, which is “yummy and great for late weekend breakfasts. So simple and cooks during the Bloody Marys” (104).

It’s accurate to say that there’s no nude spinach in Milwaukee. *Be Our Guest*, despite its association with the same national organization, reflects another way of life offered by women who speak with a different voice to a different audience. The women who prepare these dishes take pride in their practicality and thrift as well as in their given names. Louise McCarthy Doyle, for example, owns her birth name (as well as her Caviar Ball, the main ingredient of which is the Midwestern staple *braunschweiger*, a soft sausage comprised mainly of liver), and Carol Krametbauer Peterson displays her thrift with her recipe for Banana Chocolate Cake, when she notes its “a good way to use up those ripe bananas” (48). The reader knows she can trust these recipes; the front cover assures her: “Recipes Collected and Tested by the Junior League of Milwaukee.” Additionally, most of the recipes contain comments or headnotes with information that appears above their text, making the reader feel comfortable and included in the group’s

discourse.

Unlike the Stamford cookbook, this one is divided in the traditional manner, by types of recipes, and contains no party menus or dishes specifically for special events. While the Connecticut women evoke a less-attainable way of life, those from Wisconsin, with a conversational style invite us right in to theirs. As the comment accompanying Buttermilk Pie assures cooks, “Don’t let the name scare you. Tastes ever so good” (56), and the headnote for Sardine Spread advises that it’s “a great man-pleaser” (13). The names of the recipes and the narrative surrounding them provide additional clues to the lives in this community. For instance, they tell us, “Lake Michigan fishermen will appreciate” Salmon Steaks (109). These women also recognize the value of thrift. Poor Man’s Lobster, for instance, consists of fish in lemon butter (108). For several recipes, including Stir-Fried Shrimp and Vegetables and Spanakopita, the cooks caution that they are expensive to make, but also note that they are elegant or delicious, presumably served for company or special occasions (110, 147). Even these international-themed recipes are economical, helping women to preserve their budgets. Although the main ingredient in the afore-mentioned Caviar Ball is *braunschwieger*, the recipe suggests topping it with two ounces of caviar (6). The Milwaukee women also show their practicality by including preparation time for recipes (not included in *Laissez Fare*).

Rhetorically, Pittsburgh’s *Before and After Thoughts* is situated between the entertainment focus of Stanford’s and the homier tone of Milwaukee’s. Even the naming of contributors falls between the designations of the other two cookbooks. The women identify themselves as “Mrs.” followed by their husband’s first and last names, and then parenthetically, their own first and birth names. The cookbook’s Co-Chairmen (and they do use the title “Chairmen”), and committee members, however, are listed using the title “Mrs.” [Husband’s Name] and last name (n.p.).

Noted as “A Pittsburgh Event Cookbook,” and arranged by season, beginning with spring, and further divided into months, it presents various events and accompanying menus and entertaining ideas for each one. I suspect that one of the reasons it begins in the spring is that because after a Pittsburgh winter,

spring is welcomed as the beginning of the year. This community cookbook is truly grounded in community; the book includes a list of more than forty civic organizations for which members of the Pittsburgh Junior League volunteer or serve on boards (n.p.). The parties and gatherings connect to specific Pittsburgh organizations and events, such as October's "Before the Pitt Homecoming Game," and December's, "After Christmas in Oakland" (85, 110).

In addition, the text encourages women to become active in other civic associations; several paragraphs appear before each party menu providing information about the organization connected to the event, including contact information for volunteer opportunities or other ways to support the organization. The March "After the Opera" party for instance, provides information about the guest speaker series offered by the Pittsburgh Opera (14). Like the women in Milwaukee, they also appreciate economy. Charlotte's Mold of Liver Paté calls for either paté or liverwurst spread (43). And like the contributors to *Laissez Faire*, the Pittsburgh cooks also include recipes that require time and expensive ingredients. Their *Champignons Farcis* (Stuffed Mushrooms) calls for seventeen ingredients, including fresh mushrooms, Madeira wine, whipping cream, and three varieties of cheese (24). *Before and After Thoughts* also encourages women to interact with the text and add their own ideas for entertaining by providing several blank pages at the end for party planning, menu, and additional notes.

The images in the cookbooks provide insight into the women's communities as well. On the cover of *Laissez Faire*, line drawings of a garden in green and red tones evoke a leisurely afternoon. A stone wall encloses the scene where wicker chairs covered in plush cushions invite readers to rest and enjoy the baskets of fruit that suggest abundance and plenty. Similar drawings appear on the pages that divide sections. An indoor scene tinted purple shows high-backed wicker chairs under a ceiling fan. These illustrations certainly evoke the good life with plenty of food to eat and time to plan, prepare, and enjoy it.

Conversely, members of the Junior League of Milwaukee want to start cooking immediately and invite cooks to do the same. The cover of *Be Our Guest* shows a set of four measuring spoons in various solid colors against a blue background. The

same design appears on the dividing pages, but in blue and white, an image that was probably more economical to print.

*Before and After Thoughts'* cover displays a line drawing of a doorknocker with an orange lion holding a blue pull in his mouth. The back cover shows the lion's neatly-combed orange tail embellished with a blue and orange bow. Bound with a white spiral binding, the book's orange pages are printed in a typewritten pica font. Throughout the book, whimsical images of the lion character show him engaged in activities related to the particular event. For "After the Annual May Market Tea Party" event, for example, the lion appears in coveralls wearing a hat and surrounded by gardening tools (32).

The Milwaukee Junior League published *An Occasion to Gather* in 2004, which in content resembles *Laissez Faire* more than it does their earlier, *Be Our Guest*. In fact, with its glossy paper and professionally produced photographs, it looks much more like a commercial cookbook than a typical fundraising one. Few of the recipes are attributed, and for those that are, the contributors names appear in a small font at the end of the recipe. Furthermore, each section has a corporate sponsor. These differences make the book less approachable than its earlier incarnation. This hardcover text lends itself more to a coffee table or kitchen shelf more than it does to a kitchen counter. While the less formal *Be Our Guest* invites its audience to interact with its recipes and headnotes, *An Occasion to Gather* seems too perfect for women's communication with the book, discouraging the cook's handwritten notes or added recipes. The format, physical characteristics, and virtual absence of practical comments distance the contributors from the audience and make their voices difficult to hear.

Community cookbooks provide abundant opportunities for continued investigation and examination. The names of recipes such as the Hawaiian Coconut and Ginger Balls and Crab Squares Lorenzo that I mentioned at the beginning of this essay, for example, provide another avenue of research; that is, the inclusion of purportedly international or ethnic ingredients and recipes. How do these recipes satisfy our need for the "exotic?" What kinds of ingredients make a dish "ethnic?" How

are these dishes appropriated and named? What makes Pam's Mexican Chicken "Mexican" or Italian Strata "Italian?" And what does our naming of these dishes say about us?

As for the women who compiled these books, I can only use my imagination and their recipes to understand what they were like. The women have stories about the food, family, and traditions surrounding their recipes and I would have like to have met and learn from them.

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## Creating Agents for Change: Rhetorical Education in the Early Years of the Women's Trade Union League

Wendy Sharer

Rhetorical agency, according to Karlyn Kohrs Campbell, is “the capacity to act, that is, to have the competence to speak or write in a way that will be recognized or heeded by others in one’s community. Such competency permits entry into ongoing cultural conversations and is the *sine qua non* of public participation” (“Agency” 3). But how does one gain rhetorical agency and the ability to participate in a new community before that community really becomes “one’s community”? Responses to this question drive the pedagogy of rhetoric in the academy. We devise and implement rhetorical curricula in colleges and universities because we believe that we can teach rhetorical aptitudes and attitudes that will facilitate our students’ achievement of rhetorical agency in a variety of contexts. Yet, we also know that effective writing (and speaking) cannot happen outside of a specific context: one cannot become a successful rhetor *in general*, one can only be a successful rhetor in specific contexts, in the process of specific actions and in the service of specific purposes. What might it look like if, rather than designing a rhetorical curriculum around persuasive concepts and strategies, we designed a curriculum for rhetorical agency around larger purposes and the actions (many, but necessarily all, of which are highly rhetorical) that are needed to achieve those purposes? In this article, I examine an historical model for teaching rhetorical agency that took as a starting point not the principles of rhetoric in general, but the specific actions that specific students needed to take in order to accomplish specific purposes.

The model I explore comes from the early years of the National Women’s Trade Union League (WTUL). The WTUL was formed in 1903 as an attempt to build alliances between middle-class activists and working women, and the organization’s initial efforts focused on unionizing, promoting protective labor legislation, organizing strikes, and, most significantly for my purposes, educating working women for labor activism. Early WTUL leaders recognized the importance of persuasion and argument in labor activism, and they attempted to construct a rhetorically infused curriculum around the kinds of actions

necessary to achieve tangible change in the material conditions of workers’ lives.

Within the first decade of its existence, the WTUL established its monthly publication, *Life and Labor*, as a venue for rhetorical education in activist genres, such as letter writing and parliamentary procedure. This instruction was always situated in actions of labor activism, albeit sometimes hypothetical actions. A series of lessons about parliamentary procedure provides a good example. WTUL leaders recognized that, individually, workers held little agency: to have an impact, they needed to function effectively as a large, coordinated organization. Parliamentary procedure provided a framework for building such an organization. Beginning in the June 1911 issue of *Life and Labor*, WTUL President Margaret Dreier Robins published articles over the course of several months that taught readers “How to Take Part in Meetings.” Throughout the lessons, the examples Robins uses are situated in the organizing and planning activities of women workers. To illustrate “how simple it is to state our thoughts in meetings,” Robins shares this hypothetical narrative:

A meeting of the Glove Workers’ Union is in progress and a new member, stirred by the struggle of the Garment Workers of Chicago, overcomes her very natural timidity and rising says “I think we ought to give \$25 to the striking Garment Workers.” Several enthusiastic members at once second this suggestion. If the chairman realizes that she has been elected to see to it that the purpose of the meeting is carried out and that she interpret correctly the wishes of every member, she will translate this wish of the members of the Glove Workers’ Union into parliamentary language and put the motion as follows: “It has been moved by Miss White and seconded by Miss Black that we give \$25 to the striking Garment Workers. Are you ready for the question? Those in favor will please say ‘aye’; those opposed say ‘no.’ The motion seems to be carried. The motion is carried.” (170)

The example, while hypothetical, is drawn from real events involving working women at the time—there was a strike of over 20,000 women workers in

the Chicago garment industry starting in Sept. 1910—and it provides clear guidance for how a labor leader can and should translate sentiments into action through the parliamentary process.

The second lesson in “How to Take Part in Meetings,” published in the July 1911 issue, continues these instructional strategies, incorporating real-life details in order to teach future labor leaders about conducting meetings and to educate them about actual purposes toward which this rhetorical activity might be directed. In this second lesson, Robins furnishes readers with a lengthy discussion of motions through a hypothetical meeting of the Hat Trimmers’ Union. The main business at this hypothetical meeting is to determine a response to the (real) Triangle Shirt Waist Factory Fire and another (real) deadly factory fire in Newark, NJ that preceded the Triangle tragedy. The union members at the meeting, Robins explains, are

grieved and shocked by the terrible Triangle Shirt Waist Factory Fire of New York so quickly following the Newark fire, [and] all the members of the Union had been notified to attend the meeting as important action possibly involving a strike would be taken.

The flurry of motions at the hypothetical meeting—some of which are not entirely related to the purpose of the meeting—and the way that the chairperson handles them illustrate the rhetorical lesson of the article: how to guide motions effectively through parliamentary procedure. This rhetorical lesson is coupled with a lesson about the larger effect that the successful use of parliamentary procedure can have on the labor movement: A motion passes at the end of the meeting that “a special committee be appointed to secure adequate fire protection in all factories” (203). In her final sentence, Robins shifts focus away from the specific rhetorical events of the meeting—the various motions offered, the discussion, the calling of the question, the passing of the motion—to the larger actions that can be accomplished through such rhetorical activity. She closes the lesson by directing her reader to “think what it would mean for the fire protection of the millions of working women in America if every union took similar action” (203).

The WTUL also situated rhetorical education within the context of larger action in a year-long

series of English language lessons published in *Life and Labor*. These lessons, written by WTUL member Violet Pike and entitled “New World Lessons for Old World People,” further the WTUL’s goal to help immigrant women work together to prevent abuses by shop bosses who might otherwise take advantage of language differences and to enable working women to collaborate in efforts to improve their working and living conditions. The vocabulary and sentence structure being taught in these lessons is clearly geared to empower women workers to act for change in the workplace.

The first set of WTUL English lessons was published in the January 1912 issue of *Life and Labor*. Similar to all installments of this instructional series, the set includes a short story for teachers and students to read and a list of short sentences that students were to copy after reading the story. The short story with this first lesson is the “Story of Yetta,” a recently arrived immigrant who does not speak English and does not know the cost of living in America. Taking advantage of her unfamiliarity with the language and wage rates, the owner of the factory where she seeks employment offers her five dollars per week, which Yetta thinks is very fair because, in her home country, she made only two dollars per week. Yetta, the story explains, is eventually replaced by another immigrant—one who does not speak English or Yetta’s native language and who, because she too has no means to communicate about what a fair wage is, agrees to work for four dollars per week. Through the story, students learn vocabulary, but they also learn that the lack of a common language drives down wages for all.

This story is followed by a set of short sentences for copying on the topic “Looking for Work.” In these sentences, the speaker—who speaks in first person—asks for a position in a factory.

I say: I want some work. The boss says: I will pay you five dollars a week. I say: That is not enough. You pay American girls nine dollars a week. I can do good work. I can do as good work as the American girls. I must have as much pay as the American girls. I live now in America. I live like American girls. I am an American. (Pike 22)

These sentences are essentially a script for the English language learners to use to avoid the situation Yetta found herself in.



During its second decade, the WTUL embarked on an even more ambitious program to provide face-to-face and hands-on instruction in the actions of labor activism. In 1913, the League pioneered a substantial, largely residential educational program called the “Training School for Women Organizers.” This training school, which was headquartered in Chicago, had as its primary goal the training of women workers to be labor leaders.

When the first class of three women workers arrived for the WTUL school in winter 1914, their curriculum consisted of “a year’s residence in Chicago, where [they were] instructed in labor history, industrial relations, labor legislation, the theory and practice of trade union agreements, English, public speaking, and parliamentary procedure.” This instruction was provided in several ways: students were permitted to take classes at the University of Chicago and Northwestern University in topics such as “Economics, Labor Problems, and Present-Day Social and Industrial Problems” (Robins, *Educational Plans* 6). In addition, the WTUL arranged for evening classes to fill some of the gaps in the offerings for women at these universities. As a report of the first school notes, many of the classes offered by the WTUL outside of a university curriculum were rhetorically focused:

Besides attending the classes of the universities, we have arranged evening classes for our students and the local members of the Women’s Trade Union League of Chicago. A class of thirty-two students [is studying] Public Speaking under the direction of Professor Bertram Nelson of the University of Chicago.... [In addition] Mr. Wm. Holly, attorney for the NTWUL, has given a series of lectures on “Some Recent Judicial Decisions Affecting Labor,”...and Mr. J.E. Williams, Chairman of the Board of Arbitration of the United Mine Workers of Illinois...led an interesting discussion on “Trade Agreements,” while Miss Alice Henry and Mr. James Mullenbach have given lectures on “The Value of Publicity.” The students have also had classes in English under Mrs. A.K. Maynard, Miss Ethel Mason and Miss Ruth Austin. (Robins, *Educational Plans* 6-7)

This rhetorical instruction was supplemented with significant field work. According to League

educational director Alice Henry, fieldwork involved practice in “the planning, conducting, and publicizing of union meetings, the recruitment of unorganized workers...., [and] the writing of reports [and] articles for the press” (“Educational” 241). Other rhetorically focused field work involved “taking reports of grievances, adjusting grievances, conferences with employers, strike experiences” (Henry, “Educational” 241) and “business English, including communicating with official departments and other organizations” (Henry, Report 3). The students also earned their rhetorical chops by working in the offices of the WTUL and the Chicago Federation of Labor, by attending workers’ and shop stewards’ meetings at sites around Chicago, by distributing leaflets for union organizational drives, and by keeping minutes for labor organization meetings.

The breadth of hands-on experience available through the Training School curriculum is reflected in the records of one student in the 1916 school. Leona Baker, records indicate, “assisted with the Felt Workers’ Strike; assisted with a campaign to organize laundries; spoke at a meeting of the newly organized union of Sweater Workers, to the Union of Cloth Hat & Cap Workers, and at the Knitters Union.” She also attended meetings of the American Federation of Labor, the Chicago WTUL, and the Executive Board of the Chicago WTUL. Her fieldwork extended beyond Chicago, with March, April, September, and October of 1916 spent in Boston (her hometown) lobbying for the Eight Hour Workday Bill and “interviewing legislators and making street speeches” (Report of the Associate Director n. pag.).

The curriculum and delivery methods for instruction changed during in the Training School’s history as leaders of the WTUL revised their plans to best accommodate the extreme limitations on working women’s time and finances as well as the extreme limitations on the organization’s time and finances. Working women could not afford to miss work for a long period of time, nor could they pay for transportation, room, and board at the school. For all women who attended the school, the WTUL relied on donations from individuals and other labor organizations to provide full support. Throughout curricular revisions during the 1910’s and 20’s, however, one can still see the continued emphasis on

hands-on, experiential, action-based learning. For instance, not long after the first official school was held, individualized programs were devised so that a number of students would come for just the residential academic work and then return to their local areas to do fieldwork while also resuming their jobs. The National WTUL also developed correspondence courses and coordinated with local Leagues and educational institutions to offer the kinds of courses that were taught at the residential site in Chicago. Taking the academic instruction to the students in these ways allowed more workers to get the “academic” side of things while still remaining on the job. Those who took correspondence courses or who attended courses offered through their local WTUL branch or educational institution could then work with the education department of the WTUL to arrange their own, local fieldwork component of the program if they so desired.

Overall, the curriculum of the school was extremely flexible. Yet this flexibility, and the dire economic conditions that necessitated it, would contribute to the school’s demise. In addition to financial challenges, as the 1920’s advanced, more and more of the work of labor education was taken over by other institutions, including extension divisions of colleges and universities and specialized worker education programs such as those studied by Susan Kates and Karyn Hollis. The WTUL Training School ceased operation in 1926 (Jacoby 6).

By teaching the rhetorical strategies of activist women and directly involving students in labor activism as part of their pedagogical processes, the WTUL Training School built on the printed lessons in *Life and Labor* as it prepared students to be rhetorical agents of change. The WTUL rhetorical curriculum was not so much a curriculum in rhetoric, designed to create strong rhetors in multiple arenas or to provide a depth of knowledge about rhetoric, as it was a curriculum in labor activism that included instruction in rhetorical practices as needed to ensure the success of labor union activity. As a WTUL pamphlet about the Training School explained, “Students do not come [to the school] simply to complete gaps in their previous educations, important as that may be. They come very definitely to train for service in the labor movement” (*School 2*). The

primary goal of the WTUL curriculum, in both the Training School and the lessons on the pages of *Life and Labor*, was to prepare for action, not to teach rhetoric or any other subject per se. This approach to pedagogy did not diminish the importance of rhetoric. In fact, it reinforced the centrality of rhetoric by putting rhetorical education in a rhetorical context: students learned and practiced rhetoric for a specific set of purposes, for a specific set of audiences. Indeed, these factors likely made the curriculum more rhetorically effective.

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CCCC’s roundtable discussions.

Finally, please mark your calendars for the 2013 Feminisms and Rhetorics which will be held at Stanford University September 25-28, 2013. The RFP has been published on the last page of the newsletter. Conference planners are lining up an amazing array of speakers; we hope to see you all there.

Best wishes to you over the summer.

*Barb R’Eplattner*

## Roundtable: Working in Digital Spaces

*Mentors: Jenn Fishman, Lee Nickoson, and Mary P. Sheridan*

The table for “Working in Digital Spaces” was a full one this year, attended mainly by graduate students and mentored by Jenn Fishman, Lee Nickoson, and Mary P. Sheridan. Since a number of participants were working on dissertations, initial conversation focused on whether and how thesis work can be remediated digitally. Perhaps surprisingly to some scholars, many in the group described resistance to digitalized dissertations and/or dissertations focused on digital subjects. **Listening to their stories, some questions that emerged:** How can (and should) we support digital MA and PhD thesis projects? When can (or should) digital scholars represent their work in traditional media and genres? What are effective strategies for talking and writing about different types of digital academic work?

An interesting turn in the discussion occurred as participants described the different pressures they feel as women who do digital scholarship. To begin, it can be hard to name oneself. From program to program and even within individual programs, the term “digital scholar” might refer to someone who studies digital texts and/or communities, someone who produces digital works, or someone who does both. This variability can make identifications challenging, and it led us to discuss concerns related to professionalization, including self-presentation on the job market and the daunting prospect of becoming “the” digital scholar or It Girl at a first job. **This part of our conversation raised additional questions:** What does it mean to be a digital scholar? What minimum criteria could or should we associate with this term (i.e., for doctoral exams, job descriptions, T&P guidelines)? And how do feminist practices and identifications fit in?

The group finished the hour focused on resource building and cross-disciplinary work. For example, we discussed whether and how the Twitter hashtag #femres might be used to foster both networking and information sharing among feminist researchers in writing studies. We also learned about the interdisciplinary nature of participants’ projects, including studies of sound, digital pedagogy, and contemporary lesbian activist groups. **If we could have extended**

**our conversation another hour, we might have asked:** (Most specifically:) How can we encourage the CWSHRC to use #femres? (More generally:) How can digital resources help feminist scholars expand their research networks? And what kinds of interdisciplinary projects invite women scholars in the history of rhetoric and composition to work in digital spaces?

**Participants:** Megan Adams, Jean Bessette, Martha McKay Canter, Steph Ceraso Jenn Fishman (mentor), Mariana Grohowski, Kerri Hauman, Tekla Hawkins, Lee Nickoson (mentor), Mary P. Sheridan (mentor).

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## Roundtable: Coming up for Tenure in the 21<sup>st</sup> Century

*Mentors: Lynee Gaillet and Wendy Sharer*

Talk at the “Tenure Table” focused on two main areas: 1) publishing while serving as an untenured writing program/writing center administrator and 2) making the case for tenure through the tenure portfolio.

Because so many of us are called upon to serve as WPAs—even if our areas of research specialization are historical rather than administrative—coming up for tenure often means figuring out how to balance our research and writing time with our administrative duties. Some strategies for ensuring that research activity and publication—the currency of the tenure system at the vast majority of schools—remain a significant focus for our limited time include carving out specific days/times for writing; taking full advantage of “down” times during the year (summer, “breaks,” etc.); and using the products and processes of administrative and teaching work—course proposals, curriculum design, professional development, classroom-based research, program assessment, etc.—as the subject of multiple presentations and publication in multiple venues.

Participants also discussed how best to present research activity in a tenure portfolio, particularly to an audience of English faculty and upper-level administrators, many of whom may not be familiar with the publications or scholarship of the field. In addition to providing information about the journals and/or presses in which the candidate has published (including, for example, acceptance rates for journals and press review/series information for books), we also talked about incorporating framing information, such as a clear statement of the candidate’s research agenda that highlights the scholarly contribution of published pieces to conversations in the field. Further demonstration of scholarly significance might be made by providing information about how frequently publications are cited in others’ work. In relation to the tenure portfolio, we also discussed the process for selecting external reviewers; although different schools have different steps that a candidate must follow for this process, most do allow the candidate to have input on reviewer choices, and candidates should think carefully about who might speak best about their work. In particular, candidates should list as potential reviewers those who are knowl-

edgeable in their fields and hold the appropriate rank for the desired promotion.

**Participants:** Lynee Gaillet (Mentor), Wendy Sharer (Mentor), Wendy Hayden, Brandy Scalise, Lisa Shaver, Stacy Sheriff

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# Call for Editor of *Peitho*

The Coalition of Women Scholars in the History of Rhetoric and Composition (CWSHRC) is seeking an editor for *Peitho*, our biannual peer-reviewed online journal, beginning spring 2013.

In supporting the Coalition's mission as "a learned society composed of women scholars who are committed to research in the history of rhetoric and composition," *Peitho* seeks to publish research that advances the feminist study of our profession.

In cooperation with an associate editor (Lisa Mastrangelo will hold this position until 2015), *Peitho*'s editor has full purview over the editorial content and production process of the journal, including managing the editorial board, issuing calls for papers, refining the journal's submission process, and publishing the journal. The editor has the support of the Coalition's Publication Committee and Executive Board for all matters requiring approval.

## Qualifications:

The ideal candidate will hold a position at an institution willing to contribute support/release time for this position, and she will have a solid publication record in the areas of feminist rhetoric and/or composition history and pedagogy, as well as a significant record of service work relevant to the field. The position also requires outstanding planning, communication, and editorial skills and strong technical/digital skills.

## Responsibilities:

- Shadow *Peitho*'s current editor to produce the spring 2013 issue and then assume full responsibility for the fall 2013 issue.
- Serve as editor for four years, from 2013-2017.
- Manage the submission, editorial, and online publication process for two issues of *Peitho* per year (Fall and Spring)—with the support of the associate editor.
- Participate in the search for a new associate editor who will start in 2015 and become editor in 2017.
- Hire a student intern, if desired.
- Serve as ex officio (nonvoting) member of the CWSHRC advisory board.

## Compensation

The Coalition will pay for the editor to take a training workshop on InDesign (the publishing program), and the editor may also hire a student intern for 15-20 hours per issue at a total cost of \$500 per year. The editor will also receive a stipend of \$200 after the successful completion of each issue. Finally, the Coalition will pay the editor's registration fee for the *Feminisms and Rhetorics* biennial conference.

Applicants should email a CV and cover letter, describing their qualifications and detailing how their institution will support their editorship, to Lindal Buchanan, [ljbuchan@odu.edu](mailto:ljbuchan@odu.edu), by Oct. 1, 2012.

# CFP Feminisms and Rhetorics 2013

## Linked: Rhetorics, Feminisms, and Global Communities

The Program in Writing and Rhetoric and the Hume Writing Center invite proposals for the Ninth Biennial Feminisms and Rhetorics conference, to be held at Stanford University September 25-28, 2013. Our emphasis this year is on links, the connections between people, between places, between times, between movements. The conference theme—*Linked: Rhetorics, Feminisms, and Global Communities*—reflects Stanford's setting in the heart of Silicon Valley, a real as well as virtual space with links to every corner of the globe. We aim for a conference that will be multi-vocal, multi-modal, multi-lingual, and inter-disciplinary, one in which we will work together to articulate the contours of feminist rhetorics.

Building on the 2011 conference, with its focus on the challenges and opportunities of feminism, the 2013 conference will seek to explore links between and among local and global, academic and nonacademic, past and present, public and private, and online and offline communities. In particular, we invite conversations about cross-cultural and global rhetorics, science and technology, entrepreneurship, outreach, or intersections among these.

We invite proposals (panels or individual submissions) treating any *links* between feminisms and rhetorics. The following questions are of particular interest:

- What links do we make or fail/neglect to make in the work we do (in communities, in our field(s), in the classroom setting, across cultures)?
- How are cross-cultural rhetorics embodied?
- How do feminist rhetorics intersect with/operate in global, social, financial, activist, and communication networks? How can we use these links for productive outreach?
- How does or can writing link multimedia worlds?
- What are the specific spaces (geographical, virtual, etc.) where solidarities (strategic, impermanent, etc.) are formed? How do new audiences, contexts, ideas, movements emerge in these spaces? How are the feminisms of the 21<sup>st</sup> century “linked in”?
- What kind of genderings/racings/classings happen in the rhetorical situations of internet-based social networks?
- How does the link between feminism and rhetoric help us interrogate nationalism, fundamentalism, violence, and/or war?
- What can feminist theory/ies bring to cross/intercultural communication? How can entrepreneurial or social-entrepreneurial efforts help us redefine or improve cross/intercultural communication and outreach?
- How might the study of intercultural rhetorics enrich and complicate accepted narratives of feminisms, western rhetoric and science?

**Deadline for submission: February 1, 2013**

Questions or comments? [femrhet2013@stanford.edu](mailto:femrhet2013@stanford.edu)