

20th-Century Women as Mothers of Invention

Aileen H. Clyde 20th Century Women's Legacy Archive Lecture

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My goal tonight is to outline the mission and objectives of the Aileen H. Clyde 20th Century Women's Legacy Archive, to make a case for the importance of preserving the history of 20th-century women, and to tell you how you can become actively involved. I will begin by reviewing the cultural and social changes that occurred during the last century and share highlights from the life history project we have just barely begun. We have interviewed 32 women so far and already have learned some unexpected and revelatory details about women's lives in this time period. The interviews are transcribed, and we will be working with the women we have interviewed to finalize the interview manuscripts and make them ready for archiving. All this has been made possible with the support of Aileen Clyde.

I have chosen as my title, "20th-Century Women as Mothers of Invention" to draw attention to the creativity and innovativeness of 20th-century women. You are all familiar with the English proverb: "Necessity is the mother of invention." The phrase dates back to the 17th century. Just so you know, my use of Mothers of Invention has nothing to do with the 1960's rock band of the same name. Rather, my intention is to remind us of the importance of women in creating our social institutions. The great philosophers credited men as "the builders of civilization." I want us to recognize that women are, and always have been, builders of civilization as well.

Let me draw your attention to the *necessity* that encouraged 20th-century *inventiveness*. There was, of course, the women's movement—suffragists at the beginning of the century and feminists at its close. There were the wars and

armed conflicts, the Great Depression, and several recessions. And there were social movements: the labor movement (men demanding better wages, benefits, and on-the-job-protection); the civil rights movement (minorities demanding equality); anti-war movements; environmentalism; and the gay and lesbian movement. All of this not only led to, but *necessitated* 20th-century inventiveness on the part of women. Women's lives were also being affected by structural changes.

Economic Change

First among them was economic change. By 1900, only 40 percent of the U.S. population were living on farms, but by the end of the century only 1 percent lived on farms. As real wages of white- and blue-collar workers increased, so did the production of consumer goods. In 1920, along with machinery and automobiles, the production of cotton goods and clothing were among the top ten value-added industries.

The economic transitions of the twentieth-century and the implications for women are best captured by considering the lives of my grandmothers and my mother as examples. Grandmother McAllister was a fine seamstress. Women would come to her home to be fitted for new dresses or to have their dresses altered. Over time, as store-bought dresses were more easily available, there was less need for her special skills. She shifted her energy to quilt making and as a child I played under the quilts while she, my mother, and friends joined forces—quilting quilts for all their homes.

The Cornwall family farmed several acres in Millcreek and Grandmother Cornwall raised chickens and sold the eggs, making an important contribution to the household economy. My mother made most of my clothes—especially the frilly dresses for Sunday school—and she taught me how to sew. But times changed. Buying and selling in the marketplace intensified. As her youngest child entered school, mother recertified to teach elementary school. The economic calculus had changed so much that employment and a salary made more sense than domestic production—especially given the expense of raising

teenagers and the financial resources needed for their college educations. Dad started his own company and mom's contribution to the family economy was vital. Employment reduced her time at home, but it also provided needed cash. With the extra cash, my younger sister's dresses were just as frilly--but they were store-bought.

My generation spent even less time in home production, investing more time in the market as earning the cash necessary to purchase goods and services became more of a priority. While my grandmother's economic activities did not come under scrutiny, mother's choices were labeled as materialistic and the dramatically new economic behavior of my cohort of women became the focus of sharp criticism by the 1980s. Such choices, it was said, would ruin the lives of children and be the end of traditional family life.

I remember well the first time I slept under a store-bought blanket. In my childhood home, we had homemade quilts on every bed and a hand-crocheted afghan on every overstuffed chair. It was my first sleepover with a new friend. All their blankets were store-bought, and as I returned home the next morning, I remember feeling badly for that family. It was my first experience with inequality. Years later, I realized it was *my* family that was the less fortunate. Her family could afford to buy store-bought blankets. We still relied on the production skills of mother and grandmother. Of course, things have gone full circle today. Handmade quilts are very expensive and in high demand.

Think how women's lives changed as production shifted from the home to the factory, buying and selling in the market intensified, and women's employment increased.

Bureaucratic systems

Another important change was the expansion of bureaucratic systems. Whether government agencies or corporate offices, women were needed to answer phones, make appointments, type letters, and file reports. Federal and state government offices multiplied as government programs quadrupled:

workmen's compensation, consumer protection, aid to families with dependent children, social security, veteran affairs, and worker safety programs. Every program generated reports that needed to be typed and then filed.

As the size of corporations increased, so did the necessity for clerical work: payrolls, work schedules, corporate meetings, and reports. Clerical workers, almost all of them women, managed the paperwork. Hospitals and medical care grew more sophisticated and more bureaucratic. Patient records and insurance claims needed to be filed. In the late 1960s, the only careers available to women with college degrees was narrowly defined—secretary, nurse, or teacher. Women without college degrees found jobs as factory workers, store clerks, and waitresses. Women were drawn into the labor market wherever cheap labor was needed. Remember, the second wave of the feminist movement wasn't about getting women out of the home and into the labor market so much as it was about equal pay. The women were already being pulled into the labor market.

Leisure and recreation

By mid-century, going on family vacations became an institution in and of itself. Recreation and leisure emerged as a new pastime. Baby boomers and their parents stuffed themselves into station wagons and traveled the U.S.A. This meant families needed money for gas and hotels. Mom's paychecks, however small relative to Dad's, made such trips possible. Owners of recreation and leisure establishments where families vacationed also needed cheap labor, and they looked once again to women.

Technology

New technologies freed women from the most egregious domestic tasks. Commercially-made soap, vacuum cleaners, washers and driers, and dish washers made housework easier. Mothers who once rallied their children to put up peaches and apricots and make strawberry jam so the family budget could stretch further soon found it cheaper to buy the jam at the grocery store.

Besides, the kids had soccer games to play. Some home production tasks no longer made sense economically. With globalization, clothing was more cheaply produced in faraway lands. Vegetables and fruits became available all year round.

Specializing in motherhood

Mothers soon specialized in raising children. Did you know that mothers spend more time teaching, playing with, and caring for their children today than they did 40 years ago, despite their employment outside the home? As the hours of paid work went up for mothers, their hours of housework declined. Spending time with children remained a top priority. And, because fathers also picked up some of the slack, children are more likely to be parented today than ever before.

Employed women

This is not a complete list of the structural changes, by any means. But these few examples give you an inkling into how much change was taking place. The most visible change was increasing numbers of employed women. In 1900, 13 percent of Utah women worked outside the home. By 1940, about 25 percent were employed. By the end of the century 61 percent were employed. Today, more than 73 percent of Utah's mothers with school-age children are employed.

The rise in women's employment is explained by a number of factors—they were both pulled and pushed into employment. Those who invested in education, and were willing to move beyond stereotypical female occupations, benefited from equal opportunity laws and found themselves in well-paying jobs. Their wages helped maintain household income despite the decline in men's wages throughout the 1980s. The real wage for men dropped 8 percent between 1979 and 2012. Real wage comparisons adjust for inflation. Wage growth for college-educated men grew only slightly for the last 20 years of the century.

Just as women's domestic work had been vital for family well-being in the 19th century, their employment helped maintain middle-class lifestyles by the end of the 20th century. Their wages may have been supplemental in many families, but it supplemented in important ways. The wage and benefit packages they received provided their families with health insurance and groceries; it helped cover the cost of braces, music lessons, and family vacations; it helped pay the mortgage.

Reframing

Outlining this brief history makes the case for a rapidly changing world: 20th century women lived at a time when economic and social change was endemic. As "mothers of invention," women fully participated in building a new society, both by the decisions they made about where they spent their time and by how they provided for their families. They were also mothers of invention in the public sphere. With each new societal need, women created new strategies.

Let's reframe our thinking about 20th century women. Consider for a moment six points about the complexity of change they faced. Doing so will help us recognize how vitally important it is to gather the historical materials that fully reflect their lives.

First, how shall we think about women as social beings? They were certainly constrained by circumstance, but they were also enabled by opportunity. As rational actors, they weighed costs and benefits and accommodated to new situations. Constrained by laws and social conventions, they made the most of their situation and instigated change where possible. Forget the stereotype of women as passive and dependent. Look at women for the transformations they made (both personally and within society at large). Making transformations, creating change, requires inventive thought.

Second, women functioned in multiple, diverse, and changing roles over time. Women of the 20th century were mothers and grandmothers and valued that role. But thinking of them as only mothers and grandmothers does not adequately capture the choices they made or the strategies they implemented.

Capturing the full complexity of their lives requires looking beyond their family roles. This doesn't mean that we discount the importance of family in women's lives. Rather, we see the whole woman. Women's life span increased, their years raising children declined. They had more time and opportunity over the full course of their lives. What did they do with that time? Mostly, as we will see, they took on more and different activities in the public sphere. They stepped up, hoping to make a difference.

Third, each generation of 20th-century women faced a new set of problems, constraints, and opportunities. They found their lives to be distinctly different from the lives of their mothers and grandmothers. While the different generations shared the same values, they were far less likely to share the same strategies. This often left women feeling alienated from the lives and expectations of their mothers.

Fourth, the conservative angst and the feminist backlash that ensued was misguided and excessive. Change is difficult. Norms are challenged, consequences are unknowable, and the future is uncertain. Given the changing landscape and new social problems that were on the rise, blaming women for society's problems was easy. Women were behaving badly, the putative experts asserted. Feminists got much of the blame, as did employed mothers. Then the blame shifted to single mothers and welfare moms (never mind that it was fathers who were absent from families). Then educated women, especially professional women, were the problem. Unless we are mindful about gathering the facts of the 20th century, the histories to be written may well be one-sided and the valuable, innovative work women did will not be preserved and appreciated.

Fifth, if we think of 20th-century women as mothers of invention, we are far less judgmental of the choices women made and are more interested in what they were thinking, what constraints they came up against, what opportunities were open to them. With less judgment, a more accurate history is possible.

Finally, *Who Pays for the Kids?* Nancy Folbre, a well-known economist asked this question in her book of the same title. Folbre, along with other

feminists, had begun to consider “care work”: who does it, who pays for it, and why is it so less valued than other work? By care work, we mean not just caring for children, but for the sick, and the elderly, and the disabled. And not just caring for individuals, but caring for society—for its future. *The history to be written will need to account for the care women did in the home as well as the care done elsewhere: as educators, medical care providers, corporate strategists, and social activists.*

One of the finest examples of care in the public sphere was Jane Addams. She received the Nobel Peace Prize in 1931 and is recognized as the founder of social work in the United States. There are other examples as well: the two women who created Hospice in the mid-1970s. Florence Wald, Dean of the Yale School of Nursing, founded the first U.S.-based Hospice in Branford, Connecticut. She was following the principles developed by her friend and colleague Dame Cicely Saunders who established Hospice in the United Kingdom. Did you know that NAMI—the National Alliance on Mental Illness—was founded by two women, Harriett Shetler and Beverly Young? They each had a son diagnosed with schizophrenia. Today NAMI is on the frontline in helping families deal with mental illness and lobbying for changes in mental health care. Or consider Mothers against Drunk Driving. Think of the countless thousands of lives that have been saved by the campaigns this organization sponsored.

This is what I mean by “mothers of invention”—women who are innovative, either by redefining everyday life or by creating new social institutions.

Interrogating Women’s Lives

Once we recast 20th-century women as mothers of invention, we can hardly wait to interrogate their lives—to understand what gave them the sense that they could create change, that they could carve out new identities and initiate new strategies.

So let me tell you about what we learned from the 32 women we've interviewed so far. First, a few notes about our methods and objectives. One of the four objectives of the Clyde Archive is to collect and preserve life history interviews of women whose lives and work helped create social and cultural change. Life history interviews grant us access to everyday life—allowing us to investigate women's lives, their social context, and the meanings and identities fashioned by them. We are especially interested in understanding the interplay between the individual and society.

I want to give credit to the team who worked on these interviews. Louise Degn and Kate Kirkham helped conduct the interviews, Elizabeth Condie Brough transcribed them, and Dawn Hall Anderson has done the editing.

We began our life history interviews with the best and brightest Utah women, focusing primarily on women over 70. We knew we might lose some of the life histories if we didn't move quickly. We lost two wonderful women this last December: Esther Landa (who died at age 102), and Emma Lou Thayne (who died at age 90—she always said she didn't want to be 90). Fortunately, I had interviewed Emma Lou. I am disappointed that we were unable to do an interview with DeeDee Coradinni who died just this week.

If I listed the names of the women we interviewed, they would be ones you would easily recognize. But I won't list them. Instead I want to summarize common themes and experiences. I want you to attend to the capacity, the possibility of what women can do rather than to focus on the dedication of any one woman. We too often single out and celebrate *a* woman and in doing so dismiss the *cumulative* effect of what women do.

We began with a list of women suggested by many of you. And then the list was expanded by suggestions from those we had already interviewed. The list was pared down a bit by our efforts to add variety to the sample. We wanted to be sure that we were gathering information about women's activity in a broad array of social institutions and organizations—nursing, religion, government, education, sports, publishing. Some were feminists; others were scientists, journalists, humanitarians, peace advocates, and environmentalists.

We cannot generalize our findings to a population of all women, but we learned quite a bit about why an archive for 20th-century women is important. Among the activities I've listed, you may immediately ask about our neglect of women's domestic responsibilities. There was no neglect here. These women had done it all, as you will learn.

Generations

The women I tell you about today were between the ages of 53 and 101. Some belonged to the G. I. Generation (born between 1900 and 1924). Others were Baby Boomers (born between 1946 and 1964). The majority were of the Silent Generation (born between 1925 and 1945). Not a very good label for these women, as we shall see.

The G.I. Generation grew up during a time of heated discussion about child labor laws and were most likely to be affected by the polio epidemic of 1916 and the flu epidemic of 1918. World War II defined their young adult experience. Next came the Silent Generation, so named by *Time Magazine* in a 1951 article; the children of this generation, they said, were unimaginative, withdrawn, unadventurous, and cautious. They were a generation that experienced the Great Depression as young children and then benefited from the rapid economic growth of the late 40s and early 50s. They too were affected by World War II, but their lives were also shaped by the Korean War and the Vietnam War. Most of the women (20 of the 32) we've interviewed thus far were of the Silent Generation. We also interviewed some of the subsequent generation, the Baby Boomers. Did you know that twenty percent more babies were born in 1946 than in 1945—3.4 million babies? Baby Boomers made up almost 40 percent of the nation's population as they reached adulthood. They were the children of the G.I. Generation and their lives were primarily shaped by social movements, movies, television, assassinations and astronauts.

The Interview

Our interview began by soliciting basic biographical information: birthday, birthplace, parent's names, number and ages of siblings. The majority of women were born and raised in Utah, but many were transplants. One came from England, another from Belgium. As a group, they represent a variety of religious backgrounds: Jewish, Protestant, Catholic, and Mormon.

We next asked them to describe what it was like being a 10-year-old girl. The most delightful story was set in southern Idaho; the woman remembered hiking the canal banks and climbing trees looking for magpie eggs to take to the mercantile store. She got five cents for each magpie egg and would exchange them for candy and gum. Another roamed the family's 20-acre property with her Irish setter looking for fairy circles. One woman reported: "I used to climb trees all the time and have these wonderful . . . reverie times; we had chicken coops and I could climb right on top of the chicken coop and dangle my legs over the top . . . It was fantastic." Another reported a more urban experience: "I lived in a little circle not far from a park. In the summer you would play baseball and ping pong and do crafts--thousands of different things."

We asked about the decision to go to college. Almost all reported there was never any decision made. College was a family expectation. Some came from advantaged families and were educated at the best schools in the country: Stanford, Wellesley, Radcliffe, Bryn Mawr. One woman recounted, "I had an old rickety bike my whole life, and everyone else had a nice Schwinn bike. But it was because my parents were saving so we could go to college. I think I always knew I was going to go to college." One father misdirected his talented daughter to secretarial school. She finished the program, got a job, and enrolled in night school to pursue her dream of a college degree.

A common theme was the importance of a high school teacher or counselor who recognized a bright, capable student and encouraged her to pursue further study. Several women returned for advanced degrees later in

life; some enrolled in graduate school immediately upon completion of the bachelor's degree.

The vast majority of the women married and settled into a traditional life style. Some married late or did not marry at all. For those who did marry, husbands played a central role in the trajectory of their lives. In some cases the women became a corporate wife, an essential role in an executive marriage. For some, bad marriages and abusive husbands provided the impetus for altering their traditional lifestyles. Divorce or a husband's early death also created the need and the opportunity for change. And for the rest, traditional marriages and a busy family life somehow facilitated the time for community and professional work.

We queried women about how they took up the work they did. Opportunities often came by family connection or friendship networks. Because all the women were well credentialed, they were well prepared for the opportunities that arose. Some opportunities came through volunteer or part-time work that evolved into full-time careers. The women of the Silent Generation benefited most from the expansion of the economy after the war; they stood ready to move into new organizational roles when the opportunity arose.

All the women demonstrated fearlessness. By this, I mean an attitude of "I can do that; sure, why not?" These were not timid women at age 75 or 90 or 102. I wish I had known them when they were younger. They were also explorers and problem solvers. Often recognizing social concerns that needed addressing, they belonged to organizations that allowed them to focus their energies in company with other women.

As the cumulative effect of what all these women had done began to dawn on me, I began asking the women, "Did you have any sense that you were making history?" The response was surprising. They would look at me blankly, or shrug their shoulders and look a little embarrassed. No, they were just living their lives. So this is where we must begin. To teach women that they make history in the course of their lives. These women understood that

what they did was significant. But they had not seen the connection between doing significant things and making history. This is what we must do. Help women understand that they make history. You are all familiar by now with the phrase—which became a slogan—coined by historian Laurel Ulrich, “Well-behaved women seldom make history.” She first made that remark in 1976 to explain her difficulty locating source material to write a history of ordinary women in colonial New England. Are we ready yet to understand that women, whether well-behaved or not, do make history?

The Legacy

So what did these women do? First, as you might expect, there was a long list of activities related to women’s issues: reproductive rights, legislative reform, women’s resource centers and research institutes, sexual and ritual abuse awareness, women’s conferences, women studies program, and women’s literacy in developing countries.

But there was other pioneering work as well. For example, serving on special governmental task forces such as the Governor’s Task Force on Ritual Abuse and the Utah Task Force on Gender and Justice. There were programs to support displaced homemakers, and there was the creation of the Children’s Justice Center.

There was institutional change as well:

Publishing. One of our interviewees became the first woman to serve on the Deseret News Board. *Network Magazine* was established here in Salt Lake and *Exponent II* in Boston. Those of you who lived in Salt Lake know how important A Woman’s Place Bookstore was to us all. Others of our interviewees were well-known authors, poets, and newspaper reporters.

Religion. We interviewed a former President of the National Council of Jewish Women, an Episcopal Bishop, a counselor in the LDS General Relief Society Presidency, and several LDS General Board Members.

The Media. Women's groups pressured the FCC to revise their affirmative action policies in the 1970s. One of our interviewees finished journalism school at just the right time. As a reporter and producer at KSL, she covered IWY and the Teton Dam disaster. She taught broadcast journalism and produced award-winning documentaries—challenging long held beliefs about mental illness within the Mormon community. Another interviewee was a successful anchor.

Medicine. In the mid-1960s nurses began pushing for more autonomy and new responsibilities in the medical field. New certifications developed, including clinical nurse specialist, nurse practitioners, nurse midwife, and nurse anesthetist. One interviewee was among the pioneers in forging new organizational roles for these advanced practice nurses.

Mental Health Care. Our knowledge of mental illness grew during the last half of the 20th century. This meant new opportunities for women who were willing to storm the barriers to become licensed clinical psychologists. At the same time, other women were becoming licensed clinical social workers.

Education. One woman was a pioneer in developing school counseling for elementary and middle school children. The Disabilities Education Act opened new opportunities in Special Education Law and Policy for another woman advocate.

Community Service. The League of Women Voters and Junior League were the two organizations most mentioned by interviewees. These organizations educated women on the issues of the day. Many of the interviewees were members of Utah Women's Forum. We talked to women who helped establish university service-learning centers at the U of U and at Salt Lake Community College.

Sports. One woman joined forces with business leaders and country clubs to create summer tennis tournaments for people of all ages. Many of you here today likely played in those tennis tournaments.

Social movement activism. We found no stone unturned as the women listed issues they had devoted time to like the peace movement. Do you remember the MX missile proposal? The proposal for an intercontinental ballistic missile system to be deployed on a circular railroad track with more than 200 missiles and 4600 shelters to be built in Utah and Nevada. The Air Force and county councils wanted to forge ahead. But several women were involved in organizing against the proposal. One woman participated in demonstrations at the Nevada testing site; another wrote peace poems and traveled to Russia where Russian translations of her poems were read aloud. One environmental activist started a newspaper recycling program before such a thing became an everyday practice.

Fundraising for charity included the American Cancer Society and Planned Parenthood. We also interviewed a woman whose life work as a philanthropist has been truly remarkable.

Two women became involved in *humanitarian work*—one on the Ivory Coast and the other in rural Kenya. Both encouraged education; one continues her work helping the children of rural Kenya become educated.

And finally, *politics and government.* We talked to women involved in city, county, state, and federal government. Some were elected; others were appointed to office. A governor, a congresswoman, two state legislators, and a city school board member. One served as the director of Salt Lake County social services, another as a State Division of Fine Arts director and then regional director of the National Endowment for the Arts, and another as state geologist. One more took an assignment with the European Bank.

Have I exhausted you by this list? What have we learned by interviewing these 32 women? Do you see why I consider 20th-century women as mothers of invention? As I read through this list again, it seems a stark contrast to the bad press Utah has been getting of late. Women in Utah, the statistics tell us, are falling behind in education, are not represented among CEOs, and have limited opportunities. Don't get me wrong, I agree we have a problem—especially with regard to women's education. But we also have another

problem. Many of the innovations that women are responsible for are not captured in the statistics we rely upon to measure gender equality.

Sheryl Sandberg caused a stir recently in challenging women to “Lean In.” But she has nothing new to tell the women we interviewed. There is a rich heritage of women “leaning in.” By preserving the history of what women do, we remind ourselves and the next generations that the challenge of creating sustained change is more about the difficulty of the task at hand than it is about the capacity of women to create change. Preserving the history of 20th century women reminds us of what is possible.

Continuing the Work

We have only begun to scratch the surface in this project. Notice, for example, we haven’t talked to many business leaders or to small business owners. We also haven’t interviewed those Aileen Clyde likes to refer to as the “quiet women.” We will continue our work, and other life history projects are encouraged as well. We must do it now. We have lost many of the G.I. Generation and are beginning to lose the Silent Generation.

We must reach out beyond the Wasatch Front and gather interviews in all the counties. We must be sure to record the life histories of women in the cities and counties of northern, central, and southern Utah as well.

We must capture the diversity of Utah. The list of groups is long because Utah is highly diverse. We have one of the largest populations of Island peoples in the United States, a rich legacy of Mexican Americans and other Hispanics, and African Americans. The fascinating history of refugees from foreign wars and the women who organized to help them get settled must be recorded as well.

Our time grows short tonight, so let me finish up with a reminder of the objectives of the Aileen Clyde 20th Century Women’s Legacy Archive and tell you how you can help.

Our focus is on social and cultural change and the history of women whose lives and work created change. We make no judgments about the

efficacy or appropriateness of the changes; we only seek to recognize the complexity of change and to explore how women participated in and responded to change. Our interest is in the lives of women who created change by activism, professionalism, and community work--like the women I have described here tonight. And our interest is in the lives of women who dealt with the necessity for change: war and armed conflicts, social movements, economic change, growth of bureaucratic systems, new recreation and leisure activities, scientific and technological change, and globalization. Social scientists know that the most common experience for women of the 20th century is that their lives turned out to be radically different from what they expected.

The Archive

The Archive has four objectives: 1) conduct life history interviews; 2) represent the diversity of women (all religious, ethnic, and racial groups and across all geographic regions—there is no reason to limit this to Utah); 3) acquire the personal papers and collections of women; and 4) support scholarship and writing about the activities of women in the 20th century. That is the plan. Now here is your part.

Financial support. Thanks to the support of many of you and to the Clyde Family, we have been able to raise some money to support the work of the archive, but we have not reached our initial goal of \$100,000. You all know that money is tight these days and, as always, a project documenting the lives of women ends up way down the list of important things to be funded. So let me suggest two ways you can help. First, write us into your will. You can talk to Jesse Whitchurch about how that is done. Just a few thousand dollars that your children won't miss. Second, I suspect many of you love movies, or maybe even better, Broadway musicals or the symphony. Depending on your entertainment tastes, you could consider donating the equivalent of a night out on the town. I'm thinking just the cost of a movie or theatre ticket, but if you want to include dinner out, that would be fine too. So, at minimum, if you

typically buy popcorn, you could donate \$25.00. If your preference is for Broadway or the ballet or the symphony, perhaps you could donate as high as \$150. Any sports fans here tonight? Tickets for the Knicks game this week are going for over \$200.00. See how simple it is?

Donate your papers to the archive collection. First, begin to save your papers (family scrapbooks, diaries, unpublished manuscripts and musings, letters, speeches and presentations. Second, make arrangements to leave them with the university. You can talk with Greg Thompson about how to arrange for the donation of your papers. Do it now so your children know what your wishes are.

Donate any records you may have of the organizations you have been affiliated with. Don't let these records stack up in your basement and leave them for your children to throw out.

Help with our life history interview project. Get trained to do interviews, help with editing and processing the interviews, or consider funding some of the interviews.

Hold historical gatherings. Our being here tonight is partially the result of a dozen women who sat down one night a couple of years ago to reminisce. We reminded each other of significant events and wondered aloud about the struggles and difficulties we faced and sometimes overcame. Do this with the organizations you belong to. Help record history. Write up a summary and donate it to the library.

Finally, get together with your siblings and collect any letters your mothers or grandmothers wrote to you. Go through their papers and consider donating them to the library. Help us preserve the lives of those who may have already passed on.

Thank you all for being here tonight and letting me share with you what I have learned. I hope you go away with a renewed sense of the accomplishments of 20th-century women. These women worked hard to make the world a better place. They organized together to discuss issues; they

looked for ways they could make a difference. They were prepared to make a difference because they invested in an education. They ran for office and were state legislators and governors. They stepped into new jobs, challenged their bosses for a wage increase, wrote about their experience, and produced documentaries. They fostered social movements and created change. If 20th-century women's history minimizes the capacity of these women for greatness, then it will be an inaccurate and poorly written history. If you discount a woman's place in society because she didn't make it to the top of a technology company, then you have forgotten what women can accomplish anywhere when they "lean in." Please, will you "lean in" and help us with this archive? Just say yes.