work. We like to construct assignments here that connect the work of responding to and developing Hochschild’s ideas with a reading of an additional text such as an advertisement or a scenario from a film or a story. In particular, we ask students to find a demonstration of the “principle of efficiency” or the impact of work on family life. In drawing out this discussion to these new sites, we can test and explore Hochschild’s powerful but brief statements.

Hochschild’s essay connects well to Richard Florida’s much more optimistic portrait of the trends of working life in his piece, “The Transformation of Everyday Life.” Because Florida spends so much time documenting the improvements of the twenty-first-century workplace, he works as something of a foil for Hochschild. But rather than see these two writers in a simplifying “pro and con” debate, it is perhaps more useful to notice the ways that both of them are attentive to the “creative” role the individual has in imagining (and re-imagining) the relationship of work and home. We must remember that Hochschild’s essay is not really about oppressive employers demanding efficiency but is instead a meditation on the ways that workers accommodate and attempt to harmonize a range of competing forces. In both essays, then, the focus is on the future of these evolving institutions.

Because Hochschild’s essay hinges on the place of women in our culture, it is often productive to place her essay in a sequence that examines gender roles or inherited patriarchal structures. Gloria Anzaldúa’s expression of her frustration with the contractions of gender and race in “Chicana Artists: Exploring Nepantla, el Lugar de la Frontera” is one obvious link, but similar energies and questions are found in Julie English Early’s description of the travails of Mary Kingsley, a nineteenth-century travel writer, and Marita Sturken’s account of the preconceptions surrounding the architect Maya Lin’s attempt to redefine the nature of memorials in her controversial Vietnam Veterans Memorial.

Key terms: efficiency, capitalism as a cultural system, the religion of capitalism, work, family, normal life

BELL HOOKS

keeping close to home: class and education

Almost without exception, students who read hooks’s essay have strong desires to respond. Although hooks puts off some with her self-assured, matter-of-fact depiction of how she has accomplished so much, most find her offering herself as an example of just how difficult the transformation of education can be. The essay begins not with a success but with a failure of communication between hooks and her mother, and this compromised, unsatisfying moment lingers throughout the essay. Students seem drawn to hooks’s willingness to say that education isn’t just a simple journey toward something but is also, in some ways, a journey away from the comforting stability of home and family. It is hooks’s suspicions about education’s power of transformation that lead to wonderful discussions and writing because for once an academic writer spends a great deal of her essay criticizing academic practices.

Hooks isn’t really rejecting academic life, of course, and she makes it clear that she remains an active member of the academic community. But she draws our attention to several contradictions she sees in academic life as it is presently practiced, and she suggests some ways to imagine a better, more inclusive atmosphere for education. It becomes imperative, therefore, to ask students just how hooks’s piece embodies the values she aspires. Is it a more “accessible” piece? If so, what does this mean, and what, if anything, does she sacrifice in writing in this way? This attention to the formal features of the piece as well as its sensitivity to audience make this a superb piece for introducing students to some of the consequences of rhetorical strategies.

We like to spend class time analyzing hooks’s two key terms, “class” and “education,” asking students how they use these terms and, especially, what relation the two have to one another. Is class about money and income, or is it a product of our educational progress? Hooks’s essay helps us to challenge easy definitions and to recognize the layered complexity of our social identities. Such examinations, and especially hooks’s description of education as “the practice of freedom,” lend
themselves to writing projects that incorporate other readings in Making Sense, such as those by Dorothy Allison, Barbara Mellix, Haunani-Kay Trask, and Sherry Turkle. Richard Rodriguez, too, offers some ideas about assimilation that contrast nicely with hooks’s project.

**Key terms:** class, education, contradictions, accessible, assimilation

### Zita Ingham

**Landscape, Drama, and Dissensus:**

**The Rhetorical Education of Red Lodge, Montana**

Ingham’s piece isn’t easy, and on a first glance it may even seem out of place in this reader because of its long, involved detailing of a very specific case. But Ingham’s narrative of the townspeople of Red Lodge, Montana, imagining the future of their town is, of course, a classic example of the power of rhetoric as an instrument for “making sense” of a complex problem. Specifically, the Red Lodge “problem” becomes clearer when it is framed in rhetorical terms. Rather than resorting to the simplistic (and violent) power struggles that made the Old West famous, the people of Red Lodge use language to help them negotiate complexity. As Ingham puts it,

> [T]his is not the Old West. Discussion, argument, legal actions, and decrees replace shootouts. Finding a better way to live and to manage environmental issues such as land use rests on language, on the use of language to discover, initiate, persuade, understand, anger, conciliate: on rhetoric.

A passage like this one can serve as the keynote for the entire semester.

We prefer to use Ingham’s piece as the second or third reading of the semester because it often solidifies and clarifies the work from initial papers or assignments. If, for example, you begin a sequence with an assignment designed to show how an idea or concept affects a situation (and most writing assignments, in fact, do this), Ingham’s example can supply specifics for a second excursion into this paper topic. After writing a first paper on Walker Percy’s idea of “symbolic complexes,” students might write a second paper identifying the “symbolic complexes” functioning in Red Lodge and how they might be developed or changed.

Jane Tompkins’s “At the Buffalo Bill Museum, June 1988” also contrasts Old West attitudes with those of the present day. Together, the Tompkins and Ingham essays help students to consider the impact of western stories on our present imagination of the West and to begin to ask what’s being “preserved” today of that culture and why. It’s important that students consider Ingham’s decision to include components from the genre of the western in her otherwise straightforward argument.

**Key terms:** community dialogue, rhetorical health, deferred consensus, emotional appeal, ethical appeal, dissensus

### Michio Kaku

**Second Thoughts: The Genetics of a Brave New World?**

Students find Kaku’s essay exciting because of its emphasis on how biotechnology is already affecting the present and on how it may affect the future. Research through the Human Genome Project will continue to be in the news for some time to come, and Kaku’s essay is a good jumping off point for research projects in a writing class. In teaching the essay, we invariably have found that students