



The Female World of Cards and Holidays: Women, Families, and the Work of Kinship

Micaela di Leonardo

Signs, Vol. 12, No. 3. (Spring, 1987), pp. 440-453.

Stable URL:

<http://links.jstor.org/sici?sici=0097-9740%28198721%2912%3A3%3C440%3ATFWOCA%3E2.0.CO%3B2-H>

Signs is currently published by The University of Chicago Press.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/ucpress.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

The JSTOR Archive is a trusted digital repository providing for long-term preservation and access to leading academic journals and scholarly literature from around the world. The Archive is supported by libraries, scholarly societies, publishers, and foundations. It is an initiative of JSTOR, a not-for-profit organization with a mission to help the scholarly community take advantage of advances in technology. For more information regarding JSTOR, please contact support@jstor.org.

THE FEMALE WORLD OF CARDS AND HOLIDAYS: WOMEN, FAMILIES, AND THE WORK OF KINSHIP¹

MICAELA DI LEONARDO

Why is it that the married women of America are supposed to write all the letters and send all the cards to their husbands' families? My old man is a much better writer than I am, yet he expects me to correspond with his whole family. If I asked him to correspond with mine, he would blow a gasket. [LETTER TO ANN LANDERS]

Women's place in man's life cycle has been that of nurturer, caretaker, and helpmate, the weaver of those networks of relationships on which she in turn relies. [CAROL GILLIGAN, *In a Different Voice*]²

Feminist scholars in the past fifteen years have made great strides in formulating new understandings of the relations among gender, kinship,

Many thanks to Cynthia Costello, Rayna Rapp, Roberta Spalter-Roth, John Willoughby, and Barbara Gelpi, Susan Johnson, and Sylvia Yanagisako of *Signs* for their help with this article. I wish in particular to acknowledge the influence of Rayna Rapp's work on my ideas.

¹ Acknowledgment and gratitude to Carroll Smith-Rosenberg for my paraphrase of her title, "The Female World of Love and Ritual: Relations between Women in Nineteenth-Century America," *Signs: Journal of Women in Culture and Society* 1, no. 1 (Autumn 1975): 1-29.

² Ann Landers letter printed in *Washington Post* (April 15, 1983); Carol Gilligan, *In a Different Voice* (Cambridge, Mass.: Harvard University Press, 1982), 17.

[*Signs: Journal of Women in Culture and Society* 1987, vol. 12, no. 3]
© 1987 by The University of Chicago. All rights reserved. 0097-9740/87/1203-0003\$01.00

and the larger economy. As a result of this pioneering research, women are newly visible and audible, no longer submerged within their families. We see households as loci of political struggle, inseparable parts of the larger society and economy, rather than as havens from the heartless world of industrial capitalism.³ And historical and cultural variations in kinship and family forms have become clearer with the maturation of feminist historical and social-scientific scholarship.

Two theoretical trends have been key to this reinterpretation of women's work and family domain. The first is the elevation to visibility of women's nonmarket activities—housework, child care, the servicing of men, and the care of the elderly—and the definition of all these activities as *labor*, to be enumerated alongside and counted as part of overall social reproduction. The second theoretical trend is the nonpejorative focus on women's domestic or kin-centered networks. We now see them as the products of conscious strategy, as crucial to the functioning of kinship systems, as sources of women's autonomous power and possible primary sites of emotional fulfillment, and, at times, as the vehicles for actual survival and/or political resistance.⁴

Recently, however, a division has developed between feminist interpreters of the "labor" and the "network" perspectives on women's lives. Those who focus on women's work tend to envision women as sentient, goal-oriented actors, while those who concern themselves with women's ties to others tend to perceive women primarily in terms of nurturance, other-orientation—altruism. The most celebrated recent example of this

³ Heidi I. Hartmann, "The Family as the Locus of Gender, Class, and Political Struggle: The Example of Housework," *Signs* 6, no. 3 (Spring 1981): 366–94; and Christopher Lasch, *Haven in a Heartless World: The Family Besieged* (New York: Basic Books, 1977).

⁴ Representative examples of the first trend include Joann Vanek, "Time Spent on Housework," *Scientific American* 231 (November 1974): 116–20; Ruth Schwartz Cowan, "A Case Study of Technological and Social Change: The Washing Machine and the Working Wife," in *Clio's Consciousness Raised*, ed. Mary Hartmann and Lois Banner (New York: Harper & Row, 1974), 245–53; Ann Oakley, *Women's Work: The Housewife, Past and Present* (New York: Vintage, 1974); Hartmann; and Susan Strasser, *Never Done: A History of American Housework* (New York: Pantheon Books, 1982). Key contributions to the second trend include Louise Lamphere, "Strategies, Cooperation and Conflict among Women in Domestic Groups," in *Women, Culture and Society*, ed. Michelle Zimbalist Rosaldo and Louise Lamphere (Stanford, Calif.: Stanford University Press, 1974), 97–112; Mina Davis Caulfield, "Imperialism, the Family and the Cultures of Resistance," *Socialist Revolution* 20 (October 1974): 67–85; Smith-Rosenberg; Sylvia Junko Yanagisako, "Women-centered Kin Networks and Urban Bilateral Kinship," *American Ethnologist* 4, no. 2 (1977): 207–26; Jane Humphries, "The Working Class Family, Women's Liberation and Class Struggle: The Case of Nineteenth Century British History," *Review of Radical Political Economics* 9 (Fall 1977): 25–41; Blanche Weisen Cook, "Female Support Networks and Political Activism: Lillian Wald, Crystal Eastman, Emma Goldman," in *A Heritage of Her Own*, ed. Nancy F. Cott and Elizabeth H. Pleck (New York: Simon & Schuster, 1979); Temma Kaplan, "Female Consciousness and Collective Action: The Case of Barcelona, 1910–1918," *Signs* 7, no. 3 (Spring 1982): 545–66.

division is the opposing testimony of historians Alice Kessler-Harris and Rosalind Rosenberg in the Equal Employment Opportunity Commission's sex discrimination case against Sears Roebuck and Company. Kessler-Harris argued that American women historically have actively sought higher-paying jobs and have been prevented from gaining them because of sex discrimination by employers. Rosenberg argued that American women in the nineteenth century created among themselves, through their domestic networks, a "women's culture" that emphasized the nurturance of children and others and the maintenance of family life and that discouraged women from competition over or heavy emotional investment in demanding, high-paid employment.⁵

I shall not here address this specific debate but, instead, shall consider its theoretical background and implications. I shall argue that we need to fuse, rather than to oppose, the domestic network and labor perspectives. In what follows, I introduce a new concept, the work of kinship, both to aid empirical feminist research on women, work, and family and to help advance feminist theory in this arena. I believe that the boundary-crossing nature of the concept helps to confound the self-interest/altruism dichotomy, forcing us from an either-or stance to a position that includes both perspectives. I hope in this way to contribute to a more critical feminist vision of women's lives and the meaning of family in the industrial West.

In my recent field research among Italian-Americans in Northern California, I found myself considering the relations between women's kinship and economic lives. As an anthropologist, I was concerned with people's kin lives beyond conventional American nuclear family or household boundaries. To this end, I collected individual and family life histories, asking about all kin and close friends and their activities. I was also very interested in women's labor. As I sat with women and listened to their accounts of their past and present lives, I began to realize that they were involved in three types of work: housework and child care, work in the labor market, and the work of kinship.⁶

By kin work I refer to the conception, maintenance, and ritual celebration of cross-household kin ties, including visits, letters, telephone calls, presents, and cards to kin; the organization of holiday gatherings; the creation and maintenance of quasi-kin relations; decisions to neglect or to

⁵ On this debate, see Jon Weiner, "Women's History on Trial," *Nation* 241, no. 6 (September 7, 1985): 161, 176, 178-80; Karen J. Winkler, "Two Scholars' Conflict in Sears Sex-Bias Case Sets Off War in Women's History," *Chronicle of Higher Education* (February 5, 1986), 1, 8; Rosalind Rosenberg, "What Harms Women in the Workplace," *New York Times* (February 27, 1986); Alice Kessler-Harris, "Equal Employment Opportunity Commission vs. Sears Roebuck and Company: A Personal Account," *Radical History Review* 35 (April 1986): 57-79.

⁶ Portions of the following analysis are reported in Micaela di Leonardo, *The Varieties of Ethnic Experience: Kinship, Class and Gender among California Italian-Americans* (Ithaca, N.Y.: Cornell University Press, 1984), chap. 6.

intensify particular ties; the mental work of reflection about all these activities; and the creation and communication of altering images of family and kin vis-à-vis the images of others, both folk and mass media. Kin work is a key element that has been missing in the synthesis of the "household labor" and "domestic network" perspectives. In our emphasis on individual women's responsibilities within households and on the job, we reflect the common picture of households as nuclear units, tied perhaps to the larger social and economic system, but not to *each other*. We miss the point of telephone and soft drink advertising, of women's magazines' holiday issues, of commentators' confused nostalgia for the mythical American extended family: it is kinship contact *across households*, as much as women's work within them, that fulfills our cultural expectation of satisfying family life.

Maintaining these contacts, this sense of family, takes time, intention, and skill. We tend to think of human social and kin networks as the epiphenomena of production and reproduction: the social traces created by our material lives. Or, in the neoclassical tradition, we see them as part of leisure activities, outside an economic purview except insofar as they involve consumption behavior. But the creation and maintenance of kin and quasi-kin networks in advanced industrial societies is *work*; and, moreover, it is largely women's work.

The kin-work lens brought into focus new perspectives on my informants' family lives. First, life histories revealed that often the very existence of kin contact and holiday celebration depended on the presence of an adult woman in the household. When couples divorced or mothers died, the work of kinship was left undone; when women entered into sanctioned sexual or marital relationships with men in these situations, they reconstituted the men's kinship networks and organized gatherings and holiday celebrations. Middle-aged businessman Al Bertini, for example, recalled the death of his mother in his early adolescence: "I think that's probably one of the biggest losses in losing a family—yeah, I remember as a child when my Mom was alive . . . the holidays were treated with enthusiasm and love . . . after she died the attempt was there but it just didn't materialize." Later in life, when Al Bertini and his wife separated, his own and his son Jim's participation in extended-family contact decreased rapidly. But when Jim began a relationship with Jane Bateman, she and he moved in with Al, and Jim and Jane began to invite his kin over for holidays. Jane single-handedly planned and cooked the holiday feasts.

Kin work, then, is like housework and child care: men in the aggregate do not do it. It differs from these forms of labor in that it is harder for men to substitute hired labor to accomplish these tasks in the absence of kinswomen. Second, I found that women, as the workers in this arena, generally had much greater kin knowledge than did their husbands, often including more accurate and extensive knowledge of their husbands' fami-

lies. This was true both of middle-aged and younger couples and surfaced as a phenomenon in my interviews in the form of humorous arguments and in wives' detailed additions to husbands' narratives. Nick Meraviglia, a middle-aged professional, discussed his Italian antecedents in the presence of his wife, Pina:

Nick: My grandfather was a very outspoken man, and it was reported he took off for the hills when he found out that Mussolini was in power.

Pina: And he was a very tall man; he used to have to bow his head to get inside doors.

Nick: No, that was my uncle.

Pina: Your grandfather too, I've heard your mother say.

Nick: My mother has a sister and a brother.

Pina: *Two* sisters!

Nick: You're right!

Pina: Maria and Angelina.

Women were also much more willing to discuss family feuds and crises and their own roles in them; men tended to repeat formulaic statements asserting family unity and respectability. (This was much less true for younger men.) Joe and Cetta Longhinotti's statements illustrate these tendencies. Joe responded to my question about kin relations: "We all get along. As a rule, relatives, you got nothing but trouble." Cetta, instead, discussed her relations with each of her grown children, their wives, her in-laws, and her own blood kin in detail. She did not hide the fact that relations were strained in several cases; she was eager to discuss the evolution of problems and to seek my opinions of her actions. Similarly, Pina Meraviglia told the following story of her fight with one of her brothers with hysterical laughter: "There was some biting and hair pulling and choking . . . it was terrible! I shouldn't even tell you. . . ." Nick, meanwhile, was concerned about maintaining an image of family unity and respectability.

Also, men waxed fluent while women were quite inarticulate in discussing their past and present occupations. When asked about their work lives, Joe Longhinotti and Nick Meraviglia, union baker and professional, respectively, gave detailed narratives of their work careers. Cetta Longhinotti and Pina Meraviglia, clerical and former clerical, respectively, offered only short descriptions focusing on factors of ambience, such as the "lovely things" sold by Cetta's firm.

These patterns are not repeated in the younger generation, especially among younger women, such as Jane Bateman, who have managed to acquire training and jobs with some prospect of mobility. These younger

women, though, have *added* a professional and detailed interest in their jobs to a felt responsibility for the work of kinship.⁷

Although men rarely took on any kin-work tasks, family histories and accounts of contemporary life revealed that kinswomen often negotiated among themselves, alternating hosting, food-preparation, and gift-buying responsibilities—or sometimes ceding entire task clusters to one woman. Taking on or ceding tasks was clearly related to acquiring or divesting oneself of power within kin networks, but women varied in their interpretation of the meaning of this power. Cetta Longhinotti, for example, relied on the “family Christmas dinner” as a symbol of her central kinship role and was involved in painful negotiations with her daughter-in-law over the issue: “Last year she insisted—this is touchy. She doesn’t want to spend the holiday dinner together. So last year we went there. But I still had my dinner the next day . . . I made a big dinner on Christmas Day, regardless of who’s coming—candles on the table, the whole routine. I decorate the house myself too . . . well, I just feel that the time will come when maybe I won’t feel like cooking a big dinner—she should take advantage of the fact that I feel like doing it now.” Pina Meraviglia, in contrast, was saddened by the centripetal force of the developmental cycle but was unworried about the power dynamics involved in her negotiations with daughters- and mother-in-law over holiday celebrations.

Kin work is not just a matter of power among women but also of the mediation of power represented by household units.⁸ Women often choose to minimize status claims in their kin work and to include numbers of households under the rubric of family. Cetta Longhinotti’s sister Anna, for example, is married to a professional man whose parents have considerable economic resources, while Joe and Cetta have low incomes and no other well-off kin. Cetta and Anna remain close, talk on the phone several times a week, and assist their adult children, divided by distance and economic status, in remaining united as cousins.

Finally, women perceived housework, child care, market labor, the care of the elderly, and the work of kinship as competing responsibilities. Kin work was a unique category, however, because it was unlabeled and because women felt they could either cede some tasks to kinswomen and/or could cut them back severely. Women variously cited the pressures of market labor, the needs of the elderly, and their own desires for freedom

⁷ Clearly, many women do, in fact, discuss their paid labor with willingness and clarity. The point here is that there are opposing gender tendencies in an identical interview situation, tendencies that are explicable in terms of both the material realities and current cultural constructions of gender.

⁸ Papanek has rightly focused on women’s unacknowledged family status production, but what is conceived of as “family” shifts and varies (Hanna Papanek, “Family Status Production: The ‘Work’ and ‘Non-Work’ of Women,” *Signs* 4, no. 4 [Summer 1979]: 775–81).

and job enrichment as reasons for cutting back Christmas card lists, organized holiday gatherings, multifamily dinners, letters, visits, and phone calls. They expressed guilt and defensiveness about this cutback process and, particularly, about their failures to keep families close through constant contact and about their failures to create perfect holiday celebrations. Cetta Longhinotti, during the period when she was visiting her elderly mother every weekend in addition to working a full-time job, said of her grown children, "I'd have the whole gang here once a month, but I've been so busy that I haven't done that for about six months." And Pina Meraviglia lamented her insufficient work on family Christmases, "I wish I had really made it traditional . . . like my sister-in-law has special stories."

Kin work, then, takes place in an arena characterized simultaneously by cooperation and competition, by guilt and gratification. Like housework and child care, it is women's work, with the same lack of clear-cut agreement concerning its proper components: How often should sheets be changed? When should children be toilet trained? Should an aunt send a niece a birthday present? Unlike housework and child care, however, kin work, taking place across the boundaries of normative households, is as yet unlabeled and has no retinue of experts prescribing its correct forms. Neither home economists nor child psychologists have much to say about nieces' birthday presents. Kin work is thus more easily cut back without social interference. On the other hand, the results of kin work—frequent kin contact and feelings of intimacy—are the subject of considerable cultural manipulation as indicators of family happiness. Thus, women in general are subject to the guilt my informants expressed over cutting back kin-work activities.

Although many of my informants referred to the results of women's kin work—cross-household kin contacts and attendant ritual gatherings—as particularly Italian-American, I suggest that in fact this phenomenon is broadly characteristic of American kinship. We think of kin-work tasks such as the preparation of ritual feasts, responsibility for holiday card lists, and gift buying as extensions of women's domestic responsibilities for cooking, consumption, and nurturance. American men in general do not take on these tasks any more than they do housework and child care—and probably less, as these tasks have not yet been the subject of intense public debate. And my informants' gender breakdown in relative articulateness on kinship and workplace themes reflects the still prevalent occupational segregation—most women cannot find jobs that provide enough pay, status, or promotion possibilities to make them worth focusing on—as well as women's perceived power within kinship networks. The common recognition of that power is reflected in Selma Greenberg's book on nonsexist child rearing. Greenberg calls mothers "press agents" who sponsor relations between their own children and other relatives; she advises a mother

whose relatives treat her disrespectfully to deny those kin access to her children.⁹

Kin work is a salient concept in other parts of the developed world as well. Larissa Adler Lomnitz and Marisol Pérez Lizaur have found that “centralizing women” are responsible for these tasks and for communicating “family ideology” among upper-class families in Mexico City. Matthews Hamabata, in his study of upper-class families in Japan, has found that women’s kin work involves key financial transactions. Sylvia Junko Yanagisako discovered that, among rural Japanese migrants to the United States, the maintenance of kin networks was assigned to women as the migrants adopted the American ideology of the independent nuclear family household. Maila Stivens notes that urban Australian housewives’ kin ties and kin ideology “transcend women’s isolation in domestic units.”¹⁰

This is not to say that cultural conceptions of appropriate kin work do not vary, even within the United States. Carol B. Stack documents institutionalized fictive kinship and concomitant reciprocity networks among impoverished black American women. Women in populations characterized by intense feelings of ethnic identity may feel bound to emphasize particular occasions—Saint Patrick’s or Columbus Day—with organized family feasts. These constructs may be mediated by religious affiliation, as in the differing emphases on Friday or Sunday family dinners among Jews and Christians. Thus the personnel involved and the amount and kind of labor considered necessary for the satisfactory performance of particular kin-work tasks are likely to be culturally constructed.¹¹ But while the kin and quasi-kin universes and the ritual calendar may vary among women according to race or ethnicity, their general responsibility for maintaining kin links and ritual observances does not.

As kin work is not an ethnic or racial phenomenon, neither is it linked

⁹ Selma Greenberg, *Right from the Start: A Guide to Nonsexist Child Rearing* (Boston: Houghton Mifflin Co., 1978), 147. Another example of indirect support for kin work’s gendered existence is a recent study of university math students, which found that a major reason for women’s failure to pursue careers in mathematics was the pressure of family involvement. Compare David Maines et al., *Social Processes of Sex Differentiation in Mathematics* (Washington, D.C.: National Institute of Education, 1981).

¹⁰ Larissa Adler Lomnitz and Marisol Pérez Lizaur, “The History of a Mexican Urban Family,” *Journal of Family History* 3, no. 4 (1978): 392–409, esp. 398; Matthews Hamabata, *For Love and Power: Family Business in Japan* (Chicago: University of Chicago Press, in press); Sylvia Junko Yanagisako, “Two Processes of Change in Japanese-American Kinship,” *Journal of Anthropological Research* 31 (1975): 196–224; Maila Stivens, “Women and Their Kin: Kin, Class and Solidarity in a Middle-Class Suburb of Sydney, Australia,” in *Women United, Women Divided*, ed. Patricia Caplan and Janet M. Bujra (Bloomington: Indiana University Press, 1979), 157–84.

¹¹ Carol B. Stack, *All Our Kin: Strategies for Survival in a Black Community* (New York: Harper & Row, 1974). These cultural constructions may, however, vary within ethnic/racial populations as well.

only to one social class. Some commentators on American family life still reflect the influence of work done in England in the 1950s and 1960s (by Elizabeth Bott and by Peter Willmott and Michael Young) in their assumption that working-class families are close and extended, while the middle class substitutes friends (or anomie) for family. Others reflect the prevalent family pessimism in their presumption that neither working- nor middle-class families have extended kin contact.¹² Insofar as kin contact depends on residential proximity, the larger economy's shifts will influence particular groups' experiences. Factory workers, close to kin or not, are likely to disperse when plants shut down or relocate. Small businesspeople or independent professionals may, however, remain resident in particular areas—and thus maintain proximity to kin—for generations, while professional employees of large firms relocate at their firms' behest. This pattern obtained among my informants.

In any event, cross-household kin contact can be and is effected at long distance through letters, cards, phone calls, and holiday and vacation visits. The form and functions of contact, however, vary according to economic resources. Stack and Brett Williams offer rich accounts of kin networks among poor blacks and migrant Chicano farmworkers functioning to provide emotional support, labor, commodity, and cash exchange—a funeral visit, help with laundry, the gift of a dress or piece of furniture.¹³ Far different in degree are exchanges such as the loan of a vacation home, a multifamily boating trip, or the provision of free professional services—examples from the kin networks of my wealthier informants. The point is that households, as labor- and income-pooling units, whatever their relative wealth, are somewhat porous in relation to others with whose members they share kin or quasi-kin ties. We do not really know how class differences operate in this realm; it is possible that they do so largely in terms of ideology. It may be, as David Schneider and Raymond T. Smith suggest, that the affluent and the very poor are more open in recognizing

¹² Elizabeth Bott, *Family and Social Network*, 2d ed. (New York: Free Press, 1971); Michael Young and Peter Willmott, *Family and Kinship in East London* (London: Routledge & Kegan Paul, 1957), and *Family and Class in a London Suburb* (London: Routledge & Kegan Paul, 1960). Classic studies that presume this class difference are Herbert Gans, *The Urban Villagers: Group and Class in the Life of Italian-Americans* (New York: Free Press, 1962); and Mirra Komarovsky, *Blue-Collar Marriage* (New York: Random House, 1962). A recent example is Ilene Philipson, "Heterosexual Antagonisms and the Politics of Mothering," *Socialist Review* 12, no. 6 (November–December 1982): 55–77. Edward Shorter, *The Making of the Modern Family* (New York: Basic Books, 1975), epitomizes the pessimism of the "family sentiments" school. See also Mary Lyndon Shanley, "The History of the Family in Modern England: Review Essay," *Signs* 4, no. 4 (Summer 1979): 740–50.

¹³ Stack; and Brett Williams, "The Trip Takes Us: Chicano Migrants to the Prairie" (Ph.D. diss., University of Illinois at Urbana-Champaign, 1975).

necessary economic ties to kin than are those who identify themselves as middle class.¹⁴

Recognizing that kin work is gender rather than class based allows us to see women's kin networks among all groups, not just among working-class and impoverished women in industrialized societies. This recognition in turn clarifies our understanding of the privileges and limits of women's varying access to economic resources. Affluent women can "buy out" of housework, child care—and even some kin-work responsibilities. But they, like all women, are ultimately responsible, and subject to both guilt and blame, as the administrators of home, children, and kin network. Even the wealthiest women must negotiate the timing and venue of holidays and other family rituals with their kinswomen. It may be that kin work is the core women's work category in which all women cooperate, while women's perceptions of the appropriateness of cooperation for housework, child care, and the care of the elderly varies by race, class, region, and generation.

But kin work is not necessarily an appropriate category of labor, much less gendered labor, in all societies. In many small-scale societies, kinship is the major organizing principle of all social life, and all contacts are by definition kin contacts.¹⁵ One cannot, therefore, speak of labor that does not involve kin. In the United States, kin work as a separable category of gendered labor perhaps arose historically in concert with the ideological and material constructs of the moral mother/cult of domesticity and the privatized family during the course of industrialization in the eighteenth and nineteenth centuries. These phenomena are connected to the increase in the ubiquity of productive occupations *for men* that are not organized through kinship. This includes the demise of the family farm with the capitalization of agriculture and rural-urban migration; the decline of family recruitment in factories as firms grew, ended child labor, and began to assert bureaucratized forms of control; the decline of artisanal labor and of small entrepreneurial enterprises as large firms took greater and greater shares of the commodity market; the decline of the family firm as corporations—and their managerial work forces—grew beyond the capacities of individual families to provision them; and, finally, the rise of civil service bureaucracies and public pressure against nepotism.¹⁶

¹⁴ David Schneider and Raymond T. Smith, *Class Differences and Sex Roles in American Kinship and Family Structure* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), esp. 27.

¹⁵ See Nelson Graburn, ed., *Readings in Kinship and Social Structure* (New York: Harper & Row, 1971), esp. 3–4.

¹⁶ The moral mother/cult of domesticity is analyzed in Barbara Welter, "The Cult of True Womanhood, 1820–1860," *American Quarterly* 18, no. 2 (Summer 1966): 151–74; Nancy Cott, *The Bonds of Womanhood: "Women's Sphere" in New England, 1780–1835* (New

As men increasingly worked alongside of non-kin, and as the ideology of separate spheres was increasingly accepted, perhaps the responsibility for kin maintenance, like that for child rearing, became gender-focused. Ryan points out that “built into the updated family economy . . . was a new measure of voluntarism.” This voluntarism, though, “perceived as the shift from patriarchal authority to domestic affection,” also signaled the rise of women’s moral responsibility for family life. Just as the “idea of fatherhood itself seemed almost to wither away” so did male involvement in the responsibility for kindred lapse.¹⁷

With postbellum economic growth and geographic movement, women’s new kin burden involved increasing amounts of time and labor. The ubiquity of lengthy visits and of frequent letter-writing among nineteenth-century women attests to this. And for visitors and for those who were residentially proximate, the continuing commonalities of women’s domestic labor allowed for kinds of work sharing—nursing, child-keeping, cooking, cleaning—that men, with their increasingly differentiated and controlled activities, probably could not maintain. This is not to say that some kin-related male productive work did not continue; my own data, for instance, show kin involvement among small businessmen in the present. It is, instead, to suggest a general trend in material life and a cultural shift that influenced even those whose productive and kin lives remained commingled. Yanagisako has distinguished between the realms of domestic and public kinship in order to draw attention to anthropology’s relatively “thin descriptions” of the domestic (female) domain. Using her typology, we might say that kin work as gendered labor comes into existence within the domestic domain with the relative erasure of the domain of public, male kinship.¹⁸

Haven, Conn.: Yale University Press, 1977); and Ruth Bloch, “American Feminine Ideals in Transition: The Rise of the Moral Mother, 1785–1815,” *Feminist Studies* 4, no. 2 (June 1978): 101–26. The description of the general political-economic shift in the United States is based on Harry Braverman, *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century* (New York: Monthly Review Press, 1974); Peter Dobkin Hall, “Family Structure and Economic Organization: Massachusetts Merchants, 1700–1850,” in *Family and Kin in Urban Communities, 1700–1950*, ed. Tamara K. Hareven (New York: New Viewpoints, 1977), 38–61; Michael Anderson, “Family, Household and the Industrial Revolution,” in *The American Family in Social-Historical Perspective*, ed. Michael Gordon (New York: St. Martin’s Press, 1978), 38–50; Tamara K. Hareven, *Amoskeag: Life and Work in an American Factory City* (New York: Pantheon Books, 1978); Richard Edwards, *Contested Terrain: The Transformation of the Workplace in the Twentieth Century* (New York: Basic Books, 1979); Mary Ryan, *The Cradle of the Middle Class: The Family in Oneida County, New York, 1790–1865* (Cambridge: Cambridge University Press, 1981); Alice Kessler-Harris, *Out to Work: A History of Wage-earning Women in the United States* (New York: Oxford University Press, 1982).

¹⁷ Ryan, 231–32.

¹⁸ Sylvia Junko Yanagisako, “Family and Household: The Analysis of Domestic Groups,” *Annual Review of Anthropology* 8 (1979): 161–205.

Whether or not this proposed historical model bears up under further research, the question remains, Why do women do kin work? However material factors may shape activities, they do not determine how individuals may perceive them. And in considering issues of motivation, of intention, of the cultural construction of kin work, we return to the altruism versus self-interest dichotomy in recent feminist theory. Consider the epigraphs to this article. Are women kin workers the nurturant weavers of the Gilligan quotation, or victims, like the fed-up woman who writes to complain to Ann Landers? That is, are we to see kin work as yet another example of "women's culture" that takes the care of others as its primary desideratum? Or are we to see kin work as another way in which men, the economy, and the state extract labor from women without a fair return? And how do women themselves see their kin work and its place in their lives?

As I have indicated above, I believe that it is the creation of the self-interest/altruism dichotomy that is itself the problem here. My women informants, like most American women, accepted their primary responsibility for housework and the care of dependent children. Despite two major waves of feminist activism in this century, the gendering of certain categories of unpaid labor is still largely unaltered. These work responsibilities clearly interfere with some women's labor force commitments at certain life-cycle stages; but, more important, women are simply discriminated against in the labor market and rarely are able to achieve wage and status parity with men of the same age, race, class, and educational background.¹⁹

Thus for my women informants, as for most American women, the domestic domain is not only an arena in which much unpaid labor must be undertaken but also a realm in which one may attempt to gain human satisfactions—and power—not available in the labor market. Anthropologists Jane Collier and Louise Lamphere have written compellingly on the ways in which varying kinship and economic structures may shape women's competition or cooperation with one another in domestic domains.²⁰ Feminists considering Western women and families have looked at the issue of power primarily in terms of husband-wife relations or psychological relations between parents and children. If we adopt Collier and Lamphere's broader canvas, though, we see that kin work is not only women's labor from which men and children benefit but also labor that women undertake in order to create obligations in men and children and to gain power over one another. Thus Cetta Longhinotti's struggle with her daughter-in-law over the venue of Christmas dinner is not just about a

¹⁹ See Donald J. Treiman and Heidi I. Hartmann, eds., *Women, Work and Wages: Equal Pay for Jobs of Equal Value* (Washington, D.C.: National Academy Press, 1981).

²⁰ Lamphere (n. 4 above); Jane Fishburne Collier, "Women in Politics," in Rosaldo and Lamphere, eds. (n. 4 above), 89–96.

competition over altruism, it is also about the creation of future obligations. And thus Cetta's and Anna's sponsorship of their children's friendship with each other is both an act of nurturance and a cooperative means of gaining power over those children.

Although this was not a clear-cut distinction, those of my informants who were more explicitly antifeminist tended to be most invested in kin work. Given the overwhelming historical shift toward greater autonomy for younger generations and the withering of children's financial and labor obligations to their parents, this investment was in most cases tragically doomed. Cetta Longhinotti, for example, had repaid her own mother's devotion with extensive home nursing during the mother's last years. Given Cetta's general failure to direct her adult children in work, marital choice, religious worship, or even frequency of visits, she is unlikely to receive such care from them when she is older.

The kin-work lens thus reveals the close relations between altruism and self-interest in women's actions. As economists Nancy Folbre and Heidi Hartmann point out, we have inherited a Western intellectual tradition that both dichotomizes the domestic and public domains and associates them on exclusive axes such that we find it difficult to see self-interest in the home and altruism in the workplace.²¹ But why, in fact, have women fought for better jobs if not, in part, to support their children? These dichotomies are Procrustean beds that warp our understanding of women's lives both at home and at work. "Altruism" and "self-interest" are cultural constructions that are not necessarily mutually exclusive, and we forget this to our peril.

The concept of kin work helps to bring into focus a heretofore unacknowledged array of tasks that is culturally assigned to women in industrialized societies. At the same time, this concept, embodying notions of both love and work and crossing the boundaries of households, helps us to reflect on current feminist debates on women's work, family, and community. We newly see both the interrelations of these phenomena and women's roles in creating and maintaining those interrelations. Revealing the actual labor embodied in what we culturally conceive as love and considering the political uses of this labor helps to deconstruct the self-interest/altruism dichotomy and to connect more closely women's domestic and labor-force lives.

The true value of the concept, however, remains to be tested through further historical and contemporary research on gender, kinship, and labor. We need to assess the suggestion that gendered kin work emerges in concert with the capitalist development process; to probe the historical record for women's and men's varying and changing conceptions of it; and

²¹ Nancy Folbre and Heidi I. Hartmann, "The Rhetoric of Self-Interest: Selfishness, Altruism, and Gender in Economic Theory," in *The Consequences of Economic Rhetoric*, ed. Arjo Klamer and Donald McCloskey (New York: Cambridge University Press, forthcoming).

to research the current range of its cultural constructions and material realities. We know that household boundaries are more porous than we had thought—but they are undoubtedly differentially porous, and this is what we need to specify. We need, in particular, to assess the relations of changing labor processes, residential patterns, and the use of technology to changing kin work.

Altering the values attached to this particular set of women's tasks will be as difficult as are the housework, child-care, and occupational-segregation struggles. But just as feminist research in these latter areas is complementary and cumulative, so researching kin work should help us to piece together the home, work, and public-life landscape—to see the female world of cards and holidays as it is constructed and lived within the changing political economy. How female that world is to remain, and what it would look like if it were not sex-segregated, are questions we cannot yet answer.

*Department of Anthropology
Yale University*