

## 1: The Cult of Domesticity – “America in Class” resources for history & literature teachers

*This groundbreaking reporting on the New Domesticity is guaranteed to transform our notions of women in today's society and add a new layer to the ongoing discussion of whether women can – or should – have it all.*

The Cult of Domesticity focused on the happiness of the family unit and the wholeness of the home. Source Recommended Reading For wives who want to be perfect! Definition of the Cult of Domesticity The values of the Cult of Domesticity focused on the happiness of the family unit and the wholeness of the home. Feminism sometimes unfairly places blame on this movement in history as being a means of "putting women down," or "keeping women in their place," but the movement itself was wholly a reflection of very feminine ideals at work, and it made homemaking into an appreciated art form -- an art that many homes still use today. In the United States, Canada, and Great Britain this movement reigned in the 1830s to early 1850s, saw a resurgence in the 1950s, and is now finding a new set of followers in the 21st century. The modern phenomenon, for example, has been labeled the "New Domesticity" by author Emily Matchar. We will discuss this further down in the article. The Role of Wives During the Cult of Domesticity Wives were put on pedestals for their piety, femininity, and their dedication to husband, children, and household duties. It was an age where women were not expected to fight the harsh realities of the working world, but where husbands came home after fighting it themselves and languished in the loving home their wives created. Women cooked, cleaned, sewed, gardened, and tended to their children. They taught their children manners and morals, stemming from both existing social norms and Biblical teachings. Women attended church, whether or not their husbands chose to come. The Role of Husbands During the Cult of Domesticity Married men were expected to solely provide for their wives and children, if they had any. According to the Journal of Economic Dynamics and Control, in the United States the work-week around the year was typically 60 hours. Men were frequently engaged in occupation and trade from Monday to Saturday so they could put food on the table and keep their family warm and free from the cares of the harsh world. They were expected to practice an even temperament with their family and to treat women with respect. Motherhood reflected a sacred value system during the Cult of Domesticity. Source The Cult of Domesticity coincided with some of the most cherished times in American, British, and Canadian history: The Industrial Revolution, which brought forth a booming economy, population, and many middle- and upper-class occupations: This money helped fuel the Cult of Domesticity, wherein women bought china for their dining rooms, furniture to fill their houses, and nick-knacks to adorn their shelves. Women of the time frequently got their shopping ideas from ads in *The Ladies Home Journal*. The Age of Innocence, although the official name of a novel, is also a time period between the end of the American Civil War and before World War I, in which social graces, kindness to elders, obedience to figures of authority, and an ingrained expectation of hard work were of the utmost importance. A Woman of the Age of the Cult of Domesticity Upper class woman of the late 19th century wearing a white ruffle blouse. Source The woman above would be typified as a participant in the Cult of Domesticity. Her late 19th century style of dress reflects an upper-middle class or wealthy social status, as does the large wedding ring on her left finger. The Cult of Domesticity was an art form, especially in dining and entertaining. Here are some examples: If a woman poured tea with her left hand on the lid of a teapot, it meant she was trying to brag by showing off her large wedding ring. If she poured tea with her right hand on the lid which was encouraged, it meant she was with God and had a humble character. Hobbies were and are still considered a way to keep the mind occupied in a healthy way. Girls and women learned needlepoint, which they did in their spare hours. They frequently stitched passages from the Bible, such as Psalms or the Ten Commandments. It was a way of combining creativity with Godliness. Other needlework subjects included leaves, flowers, nursery rhymes, animals, or scenes of nature. Indeed, in entertaining, people would talk about the home they went to and how up to snuff the party was. The word would soon spread at how wonderful, sophisticated, or not quite grand each event was. Thus, such great care and intricate preparation was put into entertaining that the wife of the house had had no lack of mental stimulation. She had to memorize so many rules and details that her mind was always busy. The Importance of the Sitting Room The sitting room is where family members congregated. Source During the Cult of

Domesticity the sitting room or living room, was then as it still is now, a place where family members congregate to read the latest book or newspaper, play card games, embroider, or even take the occasional nap. When all the work of the day was done, or when there was extra time to relax, the sitting room became the heart of domesticity. Husbands, wives, and children all came back from their separate spheres of life to enjoy the bliss of home together. A s housewife doing her shopping Source Resurgence of Domestic Values in the s and s The s The s saw a resurgence of domestic values similar to the movement in the s. WWI sent many women into the workforce to replace the men that went off to war, and men fully expected to get those jobs back when they returned from the front. Women then got the right to vote in the s. The roaring 20s then came about, and feminism became more pervasive in society, as did corporate culture. Jobs for women such as typist, filing clerk, stenographer, and secretary became plentiful. But the Great Depression put its brakes on the expanding working sector -- for everyone. Both men and women were on the losing end in the workplace. The economy boomed at the end of WWII, which also led to a boom in couples having children. This spearheaded the second Cult of Domesticity movement. Although the style of dress had changed, some of the religiosity had died out, and modern appliances made some housework easier, the s were a time of stay-at-home pancake-flipping, bed-making, and dish-washing wives and mothers. A modern housewife Source.

### 2: Homeward Bound: Why Women Are Embracing the New Domesticity by Emily Matchar - Everyday Reader

*This blog is a look at the social movement I call 'New Domesticity' - the fascination with reviving "lost" domestic arts like canning, bread-baking, knitting, chicken-raising, etc.*

January 1, at 4: Her take on Etsy is probably spot on, but Ebay is another matter. And there are lots of stuff women can do at home telecommute, but I hate that more than going to work â€” my sacred space is invaded. My fault for listening to Gloria. Bit of a cheat, though. My crafts are my outlet. My baking is satisfying. Becca Riley June 6, at There are many men who are canning, who are tending chickens, and growing gardens. There are men who are staying home and doing all the domestic things the naysayers want to put women down for doing. I enjoy most of what I do, I want to try other things once I can get a house with a yard I can grow things in. It feels good knowing I can do something to take care of my family. Reclaiming domesticity is about saying there is social value and possibly indirect financial value in a clean home, animals living in the backyard, and being able to preserve the bounty of what is in season for a time when it is god awful expensive at the grocery. It may only be a dollar here and a dollar there but repeat that same task over the course of the produce season and a person who preserves renders a great deal of financial value out of the task for their family. A little bit of a rant there. The point is that for the past few decades, neither men nor women have placed personal or general value on domestic chores. That is at last beginning to change and the women who are reclaiming the home are most noticeable because a certain sub group of hard left femminists take the choice to go home rather more personal than they ought to. In fact, I suspect most men are openly jealous of the ones who make these decisions. Thank you so much, Diane, for the Heinlein quote. I have a career as a social workerâ€”not a high-paying job, mind you, but one that is quite fulfilling. In addition to this, I choose to can, and cook from scratch, and I make a conscious choice to not buy anything that is processed or produced in a factory. My choice to spend much of my time prepping and cooking food directly impacts my happiness and stress reduction in the short term, and will undoubtedly have a positive impact on my health and well-being in the long term. I would much rather make and freeze black bean burgers, pesto, and stuffed grape leaves than watch cable, any day! Robin June 10, at 6: The Encnclopedia of Country Living. I am female, married for 36 years to a wonderful man. My husband and I have been struggling to live off he land, but we are looking for more land and a smaller house now. So how does that money get replaced? Land is not cheap. The author claims that they grind their own grain to make their own bread. A grain grinder costs money â€” how do they pay for it? How do they pay for the 50 pound bag of organic wheatberries? Do they all have partners that now have to work harder so that they can stay at home and raise the kids? And, giving the number of times she raises it â€” knitting seems to be the favorite DIY project â€” does she know how much organic wool yarn costs per ball? How do they pay for that? And, making homemade sweaters for children is silly! They grow out of them as soon as you finish them! Another ridiculous claim is that these women shop the Goodwill stores and Thrift shops for clothes like June Cleaver would wear. There is more that I can say. She was too excited about her hypothesis. It certainly was a waste of my money. And we are what I consider to be quite wealthy. Why would I pick the stuff that looks bad? So I can show off my right-on-ness? We were poor then. Then I was clothing my boys and teaching them thrift. So we were poor for awhile, and it was ok, thanks to DIY and thrift stores. But also thanks to not wanting wanting wanting. Darlene June 20, at 8: No maid and no nanny. I certainly can buy my own pickles or shawls or dresses. Why does that have to be the case? My passions are neither political nor cool. Caitlin July 15, at One of my big issues that seems to be ignored is that if these were all hobbies mainly enjoyed by men, no one would be criticizing them. No one discusses how silly golf or fantasy football are. At least with hobbies like knitting and baking you end up with useful items.

### 3: The New Domesticity: The Promise of Soup | Vancouver Family Magazine

*"New Domesticity is the embrace of the domestic in the service of environmentalism, DIY culture, personal fulfillment," Matchar proclaims in her opening chapter.*

Cooking, needlework, making beds, and tending flowers were considered naturally feminine activities, whereas reading anything other than religious biographies was discouraged. According to Welter, an ideal True Woman was "frail", too mentally and physically weak to leave her home. The care of her home supposedly made her feminine, and she depended on men to protect her within the shelter of it. Cogan, however, described an overlapping but competing ideology that she called the ideal of "Real Womanhood," in which women were encouraged to be physically fit and active, involved in their communities, well educated, and artistically accomplished, although usually within the broader idea that women were best suited to the domestic sphere. The conflation of "Domesticity" and "True Womanhood" can be misleading in that dedication to the domestic sphere did not necessarily imply purity, submission, or weakness. Fashion was also stressed because a woman had to stay up to date in order to please her husband. Instructions for seamstresses were often included in magazines. It also equated womanhood with motherhood and being a wife, declaring that the "perfection of womanhood Hale promoted Vassar College, advocated for female physicians, and published many of the most important female writers of the nineteenth century. Consequently, in , 4. Within the home, however, they gained symbolic power. Arguments of significant biological differences between the genders and often of female inferiority led to pronouncements that women were incapable of effectively participating in the realms of politics, commerce, or public service. Women were seen as better suited to parenting. Also, because of the expected behaviors, women were assumed to make better teachers of younger children. One estimate says that, with the growth of public education in the northern tier of states, one-quarter of all native-born Massachusetts women in the years between and were schoolteachers at some point in their lives. In the era after World War II, many of the ideas of the "Cult of Domesticity" were stressed again as American society sought to integrate veterans and emphasize the revival of family life. Once the troops returned home, men were encouraged to embrace family life and enter companionship marriages, uniting the brothers and sisters who helped to defeat fascism abroad. Veterans returned home to be the head of the family and women who had been involved in high-paying and high-skilled wartime jobs were pushed back into the home. The remaking of the private life was central to this era. Anticommunism structured much of the American life, emphasizing the free enterprise system which brought about a period of economic prosperity and a consumer culture. However, this image of separate spheres disguised the reality that all groups of women continued to work for pay; many did not stop working after the men returned home from the war, they were instead forced into lower-paying jobs. Wages were low and there was little room for advancement. Women that did enter into professional fields were under intense scrutiny for going against the feminine domestic ideal. At the same time, women had independent lives during the day and were often active in volunteer and community activities, particularly around issues of education, health, children, and welfare. The "Cult of Domesticity" shaped an idealized myth of the family and paved the way for the nuclear family. Opposition to those ideas influenced the second wave of feminism.

### 4: Homeward Bound: Why Women are Embracing the New Domesticity by Emily Matchar

*But in an era when women still do the majority of the housework and earn far less of the money, "reclaiming" domesticity is about more than homemade holiday treats.*

### 5: The New Domesticity | Front Porch Republic

*The culture of domesticity (often shortened to cult of domesticity) or cult of true womanhood is a term used by some historians to describe what they consider to have been a prevailing value system among the upper and middle classes*

## WOMEN AND THE NEW DOMESTICITY pdf

during the nineteenth century in the United States and the United Kingdom. This value system emphasized new ideas.

### 6: Casino Action Mobile

*The Cult of Domesticity, a 19th-century cultural celebration of women's place in the home, caused middle-class women's place in society to be limited to overseeing the household and raising children.*

### 7: Inside the movement to reclaim domesticity - Rustik Magazine | Rustik Magazine

*The "New Domesticity" is a term made popular by Emily Matchar, who studied women who gave up the work world for the domestic sphere in the post-war world. She found that many of the women were already college-educated and simply desired to delve into more homey pursuits.*

### 8: Cult of Domesticity - Wikipedia

*An icon of changing gender norms, the "new woman" first emerged in the late nineteenth century. Less constrained by Victorian norms and domesticity than previous generations, the new woman had greater freedom to pursue public roles and even flaunt her "sex appeal," a term coined in the 1850s and linked with the emergence of the new woman.*

### 9: Women in the 1850s (article) | 1850s America | Khan Academy

*This book is about women 'embracing the new domesticity', which involves home decorating, crafts, food/cooking, parenthood, and homesteading. The overarching theme seems to be women looking for meaning in their lives.*

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