



National Art Education Association  
Women's Caucus

## LOBBY ACTIVISM 2015

The lobby session is open to all.

Beyond the WC sessions, meetings, and events that reside within the formal protocol of the NAEA, the **Lobby** session serves as an informal forum for personal as political discussion and/action. Held the first evening of the NAEA Convention in the hotel lobby, people have gathered since 2008. Prior to the lobby session, a thematic prompt is discussed and developed by members of the NAEA WC executive board and others who contribute ideas.

Women's Caucus members have planned the 2015 Lobby Session with the theme "*(re)design Gender Codes.*" Bring friends or someone just met at the NAEA conference to the Lobby session on **Thursday, March 26 from 6:00-7:00 p.m. in the LOBBY at the HEADQUARTER HOTEL: HILTON New Orleans.**



### Process:

1. After an introduction to the Lobby session by Karen Keifer-Boyd, the lobby session begins with talking with another participant who you have never talked with before. Introduce yourself.

2. Next, take about 5 minutes to use the images, pattern pieces, and drawing tools to respond to the prompt: ***How do you (re)deSIGN gender codes in your teaching, art, and life?***

Forms of gender identity that, by design, resist the man/woman binary are unimaginable to many people. As Judith Butler (2004) puts it, "To find that you are fundamentally unintelligible (indeed, that the laws of culture and language find you to be an impossibility) is to find that you have not yet achieved access to the human, to find yourself speaking only and always as if you were human, but with the sense that you are not because the norms by which recognition takes place are not in your favor" (p. 30). [Butler, J. (2004). *Undoing gender*. New York City, NY: Routledge.]

3. Form small groups of 3 to 5 people. Share what you made and discuss. By 6:40 p.m. each group shares with the larger group a summary of what you made and discussed.

4. In the final 20 minutes of the Lobby hour, use the human mic practice to amplify what is said as each group speaks truth to power. As the group members speak all nearby repeat what is said in unison. The speaker needs to say a few words and then stop so the group can repeat in unison making soft voices audible, filling the Lobby.

# NAEA Women's Caucus Retreat

## August 8- 9, 2015

**INVITATION** to the 2015 Women's Caucus retreat on a Lake Erie beach around a bonfire burning the patriarchal robe, wearing feminist aprons. Yoga, swim, beach bonfire, patriarchy burning, apron and story telling on the shores of Lake Erie, east of Cleveland. Sleep under the stars, backyard tent, or bring an airmattress for a place to sleep in Karen's Ohio house inherited from her mother. Visit the Rock & Roll Hall of Fame or the Cleveland Art Museum. Come for the weekend, August 8-9, or just the bonfire on Saturday night, August 8. Croquet or crochet, draw and paint, make art from driftwood, engage in creative practice, toss horseshoes on the beach symbolic of what you want to wrap yourself around in the year ahead, or group together for writing workshops, dialogue.

The **apron** symbolizes feminist power. The woman's apron has been traditionally connected to housework and to protecting clothing from being soiled. Yet, aprons of all sorts have enjoyed a recent resurgence in style and popularity, with both men and women wearing many different types of aprons as an intentional choice. Our project takes up this rich symbol and brings it to bear on the intellectual, social, and material dimensions of art education. "Our" art educator's apron challenges the feminization of art education as a field. Art teachers are prepared for physical, messy work and not hampered by clothes that restrain them from such work. Our Apron supports and encourages art teachers as they confront an often highly feminized art education environment in strong and assertive ways. Today, the artists' work apron symbolizes both the intellectual work and labor of artistic production.

The **academic gown** symbolizes patriarchal power, intellectual power, academia, and the university/academy as a site of and for knowledge. The academic gown symbolizes the dichotomies of thinking/feeling, the legitimization and valuing of 'thought' over feelings, intuition and ways of knowing, that are characteristic of feminist teaching, pedagogy and leadership and it also represents the hierarchies within educational institutions that often run counter-productive to creating equitable and just teaching, learning and working environments. Academic regalia worn by graduates at commencements—from kindergarten ceremonies to high school and university degrees—follow a tradition begun in the Middle Ages by men at European universities. Color, trim or binding on the gown designates educational status. The style of academic dress most frequently worn in the United States dates back to colonial times when few women had access to university degrees. Today, many women achieve advanced degrees and don the male garb at graduation ceremonies.

For more information contact Karen Keifer-Boyd, [kk-b@psu.edu](mailto:kk-b@psu.edu)

### Call for chapters for the Women's Caucus Lobby Activism book

based on the Lobby themes since 2008.

September 1, 2015 is the deadline for 500-word abstracts of proposed chapters.

Submit proposals at <http://naeawc.net/lobbysessions.html>

#### Lobby Questions/Prompts:

2015: How do you (re)deSIGN gender codes in your teaching, art, and life?

2014: Speak Truth to Power

2013: What are my personal responsibilities and our collective responsibilities to end violence?

2012: "What do you believe is critical to lobby for in 2012"

2011: "A Time When ... "

2010: "What is the Image of a Feminist in the Field of Art Education Today ?"

2009: "Enacting Change: What We Can Learn From Each Other? "

2008 Collaborative JAE publication: "Vote 2008: What Should an Art Educator Do?"