

## MJ Hardman as a Feminist Subversive

Patty Sotirin

*Michigan Technological University*

UNDER HER PICTURE as a member of the Oracles (previously Wise Women) on the website for the Organization for the Study of Communication, Language, and Gender (OSCLG), MJ gave us the following grossly understated self-description: “Whose on-going language project (with Anita Taylor) focuses on sexism in English, with suggestions of how to repair and re-create our language and our culture.” MJ’s self-effacement is characteristic but it prompts in me a deep appreciation for her feminist contributions and activism. In this essay, I want to honor the richness of MJ’s scholarly path and commemorate her feminist presence as a Wise Woman in OSCLG and in the pages of *Women & Language*.

### A Far-Reaching Feminist Language Project

The “language project” MJ refers to in her self-description spanned the whole of her academic career. Her project with Anita Taylor was a full-on feminist campaign to expose the biases intrinsic to everyday English grammar, biases that entangle all of us in reproducing patriarchal domination and subordinating difference. MJ was passionate about the possibilities for doing our language and culture in more equitable and non-hierarchical, non-judgmental ways. She discovered what she called her “Linguistic Postulates” during her fieldwork in Peru with the Jaqari people during the late 1950s and 1960s (Hardman, 1966; 1978). In her 1978 treatise, MJ described her “fantastic discoveries” about Jaqaru grammar, social order, and gender, discoveries she recalled in a book written with Anita Taylor and Catherine Wright:

I heard them [Jaqari] talk of people without specifying sex (unless they want to talk about sex); I heard how they include the source of their knowledge in every sentence with the ease and grace with which we English speakers specify number; and how they conjoin subject and object in conjugating of the verb, rather than ranking subject

and object. (Hardman, Taylor, & Wright, 2013, Chap. 3, Conclusion, para. 1)

It is possible to forego the rank ordering and numbering of everything, the de facto privileging of masculine and devaluing of feminine, the separation of subject and object, and the unclear referents and passive voice that imply a transcendent authority but obscure the actual basis for epistemological claims. As she contrasted Jaqaru to English, she realized that it is possible to change the ingrained patterns of power and marginalization that English grammar upholds.

Going beyond linguistics, she realized that English grammatical patterns are built into everyday ways of thinking, which she called *derivational thinking* (Hardman, 1966, 1978; 1999). For MJ, *derivational thinking* became a feminist rallying point for deconstructing ingrained injustices, starting with our language patterns: “It has, over the decades, come to prove more powerful than I had originally imagined; students have often told me they find the idea life changing” (Hardman, Taylor, & Wright, 2013, Chap. 3, Conclusion, para. 1). Indeed, she challenged and changed many of us at OSCLG with her insights and passion.

### **Feminist Subversion: Smiling and Crocheting**

I’m reminded of her penchant for challenging unreflective thinking when I look at MJ’s picture on the Oracles webpage. She’s smiling. I remember MJ’s smile: sometimes it was a knowing smile, sometimes bemused, sometimes it was a smile of fondness, approval, or a preface to her critical insights or corrections. Which, by the way, she would offer lovingly but with conviction, usually about something said that unwittingly reproduced derivational ways of thinking and speaking.

But while we all remember her smile, that’s not the image that most of us hold dear when we think of MJ. Everyone’s favorite image is of MJ crocheting during whatever was happening at an OSCLG conference. She had an uncanny ability to listen intensely to what was being said even as she continued to crochet and, at just the right moment, she would say something so prescient, so undeniably perceptive, such a zinger, that everyone would stop and turn to her. And she would smile and keep on crocheting.

If you'd been to the OSCLG workshops she and Anita Taylor conducted, if you've read their book, *Making the Invisible Visible*, or any of MJ's articles about the English language and derivational thinking, you know that she wasn't just crocheting doilies.

She was engaging in feminist activism.

MJ was creating a tactile challenge to status quo patterns of power and privilege. Just as she did in her assaults on English grammar, she was engaged in feminist re-creations of talking, thinking, and being.

The idea of crocheting as an act of feminist resistance is a beloved feminist conceit. In "Knitting as Dissent," Tove Hermanson (2012) reminds us that "knitting actually has a deliciously rich history of political subversion" (p. 1) in America. Certainly, MJ would have smiled at being called a "delicious subversive"! Yet her crocheting fits well within the traditions of feminist knitcraft as a political act.

In her classic history, *The Subversive Stitch* (1984), Rozsika Parker argues for the political force of fiberart as a counter to the devaluation of feminine knit crafts. For example, Faith Wilding's crocheted installation, *Crocheted Environment*, aka *The Womb Room*, featured in Judy Chicago and Miriam Schapiro's *Womanhouse* exhibition (Fountain, 2021), is an example of what Stephanie Springgay (2010) called knitivism, the merging of fibercrafts with activist causes. The founder of *Bust Magazine*, Debbie Stoller, published the feminist knitters manifesto, *Stitch n Bitch* (2004), arguing that feminists should reclaim knitting as political. She also published *Stitch n Bitch Crochet: The Happy Hooker* (2006), a book MJ may have read. Jack Bratich and Heidi Brush (2011), examining craftwork as activism, urge knitting in public as a reclamation of public space through the determined intrusion of domestic crafting. Certainly MJ's public crocheting was a noticed intrusion of the domestic into academic spaces (and quite welcome at OSCLG).

More recently, yarn bombing<sup>1</sup> has been a somewhat controversial form of public performance activism (Moore & Prain, 2019). Manuela Farinosi and Leopoldini Fortunati (2018)

<sup>1</sup> According to Magda Sayeg in her TEDYouth2015 talk, "Yarn bombing is when you take knitted or crocheted material out into the urban environment, graffiti-style," to create unsanctioned public displays (0:10). Knitters may "wrap" public objects in colorful knit patterns or create knit forms and figures in public spaces.

contend that such acts constitute a worldwide social movement of subversive urban knitting characterized by craftivism, domesticity, handicraft, art, and feminism. This subversive movement enacts “citizen engagement, activism, and protest” (p. 139). A more recent example is the pussyhat that women protesters made and wore for the 2017 March on Washington. In true feminist fashion, the pussyhat provoked both enthusiasm and criticism, especially among feminists themselves (Kahn, 2017). Such are the feminist traditions of audacious resistance and self-reflective critique that MJ’s constant crocheting tapped and perpetuated.

### **A Woman Doing Fieldwork**

I suspect that MJ practiced subversive crafting and feminist resistance throughout her academic life. She had to be a strong, even rebellious woman in order to survive her graduate studies in the 1950s and 1960s when there were few women in academe, no discipline of linguistic anthropology, and little support for the systematic preservation of endangered languages like Aymara, Kawki, and Jaqaru. A young woman going to South America to do fieldwork and linguistics was, at the time, in itself an act of resistance and courage because there were few women brave and insistent enough to do such projects.

Admittedly, MJ had foremothers like the women ethnographers trained in the 1920s and 1930s—the most well-known are Ruth Benedict, Margaret Mead, and Zora Neal Hurston. Nonetheless, women in the field were rare and a feminist perspective in cultural fieldwork was even more rare. Pat Caplan (1988a) recalls that in the 1960s “there was no *feminist* anthropology” (p. 12, emphasis added). The premise of the classic collection edited by Michelle Rosaldo and Louise Lamphere, *Women, Culture, and Society* (1974) is that the anthropological enterprise was inherently male-dominated and gender-biased both in its failure to include the perspective of women and in its disciplinary practices and theories. Throughout the 1960s, 1970s, and 1980s, women anthropologists were professionally marginalized and feminist perspectives dismissed (cf. Caplan, 1988b; Fiske, 1986), making all the more laudatory MJ’s determination, courage,

and success in pursuing her project in the nascent field of linguistic anthropology. Indeed, MJ's documentation of the inherent equity of Jaqaru grammatical structures sparked her feminist zeal for changing the embedded biases in English. In a 1988 book review, she stated, "I also found most refreshing the author's statement (p. 157) regarding the bias of male anthropologists that makes their findings suspect...I highly recommend this book as an antidote to male ethnographies."

I must mention, because for MJ this was an integral part of her story, her life, and her passionate commitments, that while doing her fieldwork in Peru in the early 1960s, she fell in love with her fellow scholar and indigenous mentor, Dr. Dimas Bautista-Iturrizaga. He became her husband, the father of her children, and her ardent supporter for the next 60 years. She published much of her linguistic work as MJ Hardman-de-Bautista although the work she published with Anita Taylor and in publications like *Women & Language* carried only the name Hardman. She continued her linguistic fieldwork and maintained her long-distance marriage for several decades. In 1969, she started the indigenous language program at the University of Florida and for 20 years she received funding from the US Department of Education for "Aymara at UF." In 2004, as an emerita professor, she helped build an online program and resource archive for the indigenous languages she had helped to preserve. MJ's contributions to the preservation of the Aymara languages including Jaqaru are an enduring legacy of her vision, tenacity, and intellect.

### **A Passionate Feminist**

When I think of MJ's passion and persistence in routing the everyday oppressions of English, I am humbled. She did not waiver in advancing her arguments for change and made her case on both scholarly and pedagogical grounds. Consider the no-nonsense titles of these essays: "The sexist circuits of English" (1996) and "Why we should say 'women and men' until it doesn't matter anymore" (1999). As she observed in the latter essay, "Derivational thinking pervades our perception and our thinking within English; constant energy is required if we wish

to think otherwise” (p. 1). It is in such revisions of everyday habits that we might see a re-vision of the world.

In developing her insights about the built-in inequities and biases of English through comparison with Jaqaru, MJ became increasingly dismayed over the prevalence of violence and competitive confrontation in the dominant worldview. As a feminist scholar, she published several well-received essays that addressed issues of war, violence, and the possibilities of a feminist-grounded peace (Hardman, 1989; Taylor & Hardman, 2004). Her critiques of linguistic and social oppressions came together in her book with Anita Taylor and Catherine Wright, aptly titled *Making the Invisible Visible*, originally published in 2009 and in a revised edition in 2013. The book details their framework for recognizing the intrinsically oppressive patterns in English grammatical structure and metaphorical thought and introduces more inclusive and equitable alternatives. It is an accessible scholarly and pedagogical resource that illuminates, through examples of commonplace interactions, how linguistic biases operate and what can be done to counter them. The book succeeds in being both eye-opening, by exposing our unreflective reproduction of these patterns, and inspiring in its hope for change.

MJ’s work was part of the feminist scholarly revolt against ethnocentric and androcentric disciplinary regimes. For over six decades, she carried out her vision for linguistic and cultural reform, challenging and resisting the prevailing expectations and normative strictures that mundanely reproduce inequities, biases, and injustices. She became a feminist because the work she was drawn to do required her to stand strong, to resist, rebel, and re-vision the world in which she lived. She remained a feminist because she reveled in the community of like-spirited women, energized by mutual defiance and subversive zeal.

I join *W&L*, OSCLG, and many other feminist and scholarly communities in honoring, with respect and gratitude, MJ’s campaigns to salvage minoritarian languages and to counter the inequities embedded in our hegemonic patterns of talk. We commemorate her commitment to feminist values and her influence as a truly Wise Woman. And we take to our hearts the memory of her smile and her deliciously subversive crochetwork.

**PATTY SOTIRIN** (PhD, Purdue University) is a Research Professor and Professor Emerita at Michigan Technological University.

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## Ripples

Melanie Bailey Mills

*Eastern Illinois University, Emerita*

IN 2019 I WROTE A MEMORIAL for a linguistics professor I had as an undergraduate in the 1970s at The University of Toledo, Dr. Dorothy Siegel. She did groundbreaking work in lexical phonology (Siegel, 1974). As an undergraduate student, I didn't fully appreciate her contributions to theory at the time. What I did appreciate was her passion for language structure and social systems. The reason this matters for this forum is that Dr. Siegel received her PhD in linguistics from MIT, influenced there by one Dr. MJ Hardman and her grammar preservation for the native Jaqaru language in Peru. I took every class Dr. Siegel offered and became an ardent believer in the power of words to shape as well as reflect social realities. I learned how our language affects how we think, which in turn affects who we become in interaction with others. I felt the power and wisdom of linguistic anthropology as this knowledge ran like fire through my entire being. She planted a seed in me, which came from seeds sowed into her thought life by MJ.

So I had read MJ years before I met her at OSCLG, but I didn't recognize it until all of this clicked in 2019. It was too late to tell Dr. Siegel, but not too late to tell MJ, who already knew about interconnectedness and smiled to learn of this particular thread. My story is just one example of intergenerational intellectual influence, which is important whether we recognize it right away or not, or even at all. We stand on the shoulders of others, particularly our foremothers in OSCLG. Look for these connections. They will enrich your intellectual life and inspire you to build even more intentionally on some amazing legacies. MJ was such a woman for me personally and for all of us collectively. I will always miss her presence at OSCLG, and smile with gratitude for the rich gift of an academic home she gave us as one of our first Wise Women (now Oracles).

**MELANIE BAILEY MILLS** (PhD, Bowling Green State University) is a Distinguished Professor, Emerita from the Department of Communication Studies at Eastern

Illinois University. She taught courses in research methods, communication theory, interpersonal and organizational communication, and women's studies. Her research interests include occupational and community cultures and aging in a female body. In retirement, she is involved in Rotary, Girl Scouts, and a community action network to promote and create local spaces for the arts. She is a Cronebabe!\*

\*Cronebabe is a professional feminine archetype I introduced in 2008 at an OSCLG meeting to push back against the shriveled, ugly, dismissed, and often invisible aging crone in the workplace. I'm not a hag or your grandmother. I am a wise, worthy, and beautiful elder—a Cronebabe!

It was an honor and pleasure to remember my fellow Cronebabe.

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## Memories of MJ

Elizabeth Jean Nelson  
*University of Minnesota Duluth*

AT MY FIRST OSCLG CONFERENCE, more than 30 years ago, I was impressed by the bright eyes and wise words of MJ Hardman. I did not see her present her work, but did witness the brilliance and kindness with which she responded to the scholarship of young presenters. OSCLG was such a different conference for me compared to the National Communication Association conference (or in my early days, the Speech Communication Association conference), and MJ's presence was part of that difference, with her omnipresent knitting projects, and her brightly colored full skirts. It did not surprise me that she was a member of the "Wise Women" group.

### Gainesville Memories

It was not until the conference in Gainesville, Florida that I truly appreciated MJ, both as a linguist and as an unusually kind and compassionate human being. Prior to the Gainesville conference, I had not fully grasped that the teaching of rhetoric and public discourse might be effectively achieved through oral interpretation and performance. The guest presenter at that conference was Sally Roesch Wagner, a scholar who studied feminists from history and whose methodology involved embodying the voices of these women. In addition to the voices of the more familiar historical feminists (Susan B. Anthony, Elizabeth Cady Stanton, etc.), Dr. Roesch Wagner gave voice and body to Matilda Joslyn Gage, whose singular contribution to women's pursuit of the vote was that she did not want to capitulate to the demands of the Women's Christian Temperance Union which, although bringing the political "clout" of southern White women, rejected the inclusion of women of color in the suffrage campaign. Anthony and Stanton weren't in full support of the exclusion of women of color, but Matilda Joslyn Gage opposed it energetically. Anthony and Stanton prevailed. The performance of this conflict, reconstructed through public records of these women's discourse, profoundly influenced both my

understanding of “intersectionality” within historical campaigns, as well as my appreciation for the role that performance of discourse is a legitimate method for understanding history.

The outing planned for the Gainesville conference was a tube ride down a nearby river. I had not brought a swimsuit and told MJ that I intended to decline the outing, suggesting that not having a swimsuit and not being particularly comfortable in my body were good excuses. MJ would have none of that. She found me a pair of swim trunks (her son’s?) and told me to get a t-shirt, and that I would be very glad that I had let myself experience the river. She was *so* right. At subsequent OSCLG meetings, MJ would remind me that we are in the bodies we occupy and must live our bodies without apology.

### **Tacoma Memory**

MJ’s work in preservation of language was very compelling to me, and we had a wonderful conversation in Tacoma about language, language instruction, and the relationship between “language” and “knowing.” As a scholar in the history of rhetoric, I had come to appreciate the 18th century philosopher, Giambattista Vico, who argued that “what” and “how” we know are extensions of and limited by the language through which we know. MJ was able to detail for me specific concepts from the Aymara language and how those understandings were embedded within that language and not easily “translated.” I shared with MJ, my experience visiting my daughter in Central America, as she served in the Peace Corps, marveling at how needing to speak “in a context” brought forth linguistic creativity and risk-taking. We laughed as MJ worked her knitting needles.

In about 2016, I started to miss MJ’s presence at OSCLG conferences. Having become her Facebook friend, I sent her a birthday card. She thanked me via IM, saying “you just made my day” (smiley face). I continued to send cards to her on her birthday, she continued to send warm messages of gratitude—and praise for my quilts posted on Facebook. She quipped that knitting is more portable than quilting.

In August of 2019, MJ informed me that she was in the hospital with “All kinds of bad stuff. Keep wanting to do so much I don’t get to. . . Did so love the beginnings of each school year.”

Through IM, we shared ideas about Ursula LeGuin (about whom MJ had posted on Facebook) and about the creation “of liturgical language.”

Upon returning from the 2019 OSCLG conference (the last before Covid interfered), I wrote to MJ to tell her that she was missed. She said she had received her birthday card and wrote:

Someday I may manage to write a written reply, if only these health crises will stop chasing each other. . . I do so miss OSCLG. There has always been great happiness for me at OSCLG. I miss the conversations with all of you, I miss the discussions, I miss all of the encounters. Maybe, just maybe, I dream, I may make at least one more, but each stumble these days makes me think not. But thank you so much for your words. They fill me with joy.

I enjoyed a few more notes and IM exchanges with MJ, the last of which was in October of 2022, in which MJ acknowledged she was having a “bad day health wise,” but that “kind words from all corners of the world do help.” I noticed in her regular Facebook page that she was, indeed, receiving messages from friends, students, colleagues and loved ones from all over the world. My last IM to her was in December, 2022. I did not hear back from her.

As I was preparing my comments for MJ to deliver at the 2023 OSCLG conference in Norfolk, I inadvertently hit a symbol in my IM / MJ stream, and received a lovely response from MJ’s daughter, Shumaya, informing me of her mother’s death in January 2023. I replied that I was presently at the OSCLG conference and that there was an event dedicated to MJ, her legacy and memory, and that we collectively felt MJ’s presence. Shumaya replied:

Thank you so very much!! I too feel like she is still here. Her personhood was so strong and vast, death doesn’t erase it. May she be remembered.

MJ Hardman is very much missed, and will be forever remembered.

**ELIZABETH JEAN NELSON** (PhD, University of Iowa) is an Associate Professor *Emerita* in the Department of Communication at the University of Minnesota, Duluth. She is also a graduate of the University of Wisconsin, Madison, and the University of

California at Berkeley. At UMD for 33 years, she served for 14 years as Chair of the Department of Communication, and was active in the Faculty Union, serving as President, grievance officer, and contract negotiation team member. Her research interests include rhetorical theory and criticism, and analysis of public discourse broadly conceived. Her early works focused on discourse of some “bad boys” in history (e.g., Jim Jones and Benito Mussolini), although with influence and support of scholars at OSCLG, she broadened her approaches to the intersections of rhetorical practices and gender as they manifest in advertising, research on body image, and rules for aging. An avid quilt-maker, she has published work on the processes by which rhetoric and creativity merge to form identity and community.

## That's How We Roll

Laura L. Ellingson  
*Santa Clara University*

ALTHOUGH I HAVE MANY MEMORIES of MJ Hardman, I want to share one that stands out for me because it embodies her avid curiosity, indomitable spirit, and wonderful sense of humor.

It is October 2008, and I have just had my right leg amputated above the knee after almost 20 years of reconstructive surgeries on my femur. I am exhausted, discouraged, but also exhilarated by being at the OSCLG conference barely three months after that final surgery.

MJ Hardman, one of my beloved early mentors at OSCLG, has just had a hip replaced and is using one of those rolling walkers. The hallway connecting the main hotel lobby and the wing that houses the conference rooms has a set of stairs on the left and a ramp on the right.

As we head to the morning sessions, MJ pulls alongside me. She approaches the ramp as she sees that I am opting for the stairs. Although ramps work for those with wheels or those who use wheeled mobility aids, I have not figured them out. My prosthetic foot doesn't have dorsiflexion, that is, I can't point my toes upward on the right side, which is something most people typically do without conscious awareness when walking up an incline. So I tend to find a shorter set of stairs preferable to a long ramp. "I'll race you!" MJ calls with a wicked smile, her gray braid bouncing.

"You're on!" I laugh and begin the tedious process of raising my left foot one stair, then lifting both crutches and planting them solidly on the first step while bringing my prosthetic leg up in between them. I then repeat the same process for each of the next six steps, leaving me winded at the top.

"We did it!" cries MJ as she rolls over to me beaming her characteristic smile. "I think it was a tie!"

"Yes, indeed!" I reply, smiling back, grateful for the many ways in which this amazing woman has accompanied me along my academic and personal journeys.

Godspeed, MJ. May your memory be a blessing to all.

**LAURA L. ELLINGSON** (PhD, University of South Florida) is the Patrick A. Donohoe, S. J. Professor of Communication at Santa Clara University. Feminist, narrative, and pragmatic perspectives guide her research on communication in health care delivery and in extended/chosen families and her passion for methodological innovation. She is the author of *Engaging Crystallization in Qualitative Research*, *Embodiment in Qualitative Research*, and (with Dr. Patty Sotirin) *Making Data in Qualitative Research: Engagements, Ethics, and Entanglements*.



## Celebration of MJ Hardman for Oracles' Tribute at the 2023 OSCLG Conference

Patrice M. Buzzanell  
*University of South Florida*

MJ LEFT HUGE IMPRESSIONS on everyone she encountered. It wasn't simply her prodigious intellect and the ways she could provide practical implications about seemingly esoteric work. It was her collaborative, innovative, and generous spirit that will always remain as part of our Oracles Council and OSCLG as a whole.

I have lots of vivid memories of MJ. But my *really* vivid memories of MJ are two. The first is the eye-opening workshops that MJ did with Anita Taylor about the destructive, war-filled, masculine imagery that permeates throughout our language and everyday interactions. Every time I hear certain words and phrases—like dissemination or seminal work and google hit—I immediately think back to the MJ-Anita presentations. Their living legacies are the impacts their research and ability to translate scholarship so very effectively have made on all of us, and those of us who carry on that knowledge to others.

The other memory is MJ in a wet suit, snorkeling and floating in a creek in or near Gainesville having the time of her life, showing all of us the wonders of rafting in Florida! We all chatted, marveled at the scenery, splashed each other, and laughed when MJ would pop out of the water near our rafts regaling us with stories of what she had seen. MJ was such incredible fun. She always expressed her joy in life and others. She shared that joy and reminded us of all that friendship and new activities should bring us.

Okay, so I lied. I have a third vivid memory (and lots of other memories but these are the big three)! I guess I can't exclude MJ's knitting or crocheting. MJ would sit toward the middle or back of the OSCLG conference room and pull out a project from her bag. Here was this woman who looked like she should have been born in an earlier century, just sitting back and doing her thing while also entertaining everyone with her brilliant and

pithy statements. She clearly knew how to multitask before it became fashionable!

Just thinking about MJ makes me smile. Reading her obituary brought up so many thoughts, ideas, and memories that spanned too many years to count. Like other OSCLG members, new and seasoned, who embraced MJ and would engage in casual conversations during conferences and over email, we just accepted that MJ was MJ. She was presenter, friend, mentor, and much more. We knew that there was a profound intellect under that grey hair, but most of us were clueless about all the other things that MJ was and did throughout the course of her lifetime. She was interested in us, not in touting her accomplishments.

This gift of meeting and talking to such incredible women (and men and LGBTQ+ people) on personal and professional bases has always been the beauty of OSCLG. We interact with people, not CVs or professional titles. We don't even know what their CVs look like until an event like this tribute occurs. Then we read an obituary and fill in the gaps with wonder.

MJ embodied the spirit and intellect of OSCLG. As a human being, MJ had a big and generous heart that we all will miss.

**PATRICE M. BUZZANELL** (PhD, Purdue University) is a Distinguished Professor at the University of South Florida. She is Past President and Oracles Council member of the Organization for the Study of Communication, Language and Gender. She delivered her very first conference paper at OSCLG in San Diego in 1988. From this start in feminist organizational communication and gender relations theorizing and praxis regarding career and work, she then incorporated work-life, resilience, and design into her teaching, research, engagement, and funded projects. She has served as Past President of the International Communication (ICA) and the Council of Communication Associations. She is an ICA Fellow and Distinguished Scholar of the National Communication Association. Her proudest achievements are her six children and her many advisees.

## Call for Submissions

*Women & Language*, an international, interdisciplinary, peer-reviewed journal publishes original scholarly articles and creative work covering all aspects of communication, language, and gender. Contributions to *Women & Language* may be empirical, rhetorical-critical, interpretive, theoretical, or artistic. All appropriate research methodologies are welcome.

Affiliated with the Organization for the Study of Communication, Language, and Gender (OSCLG), the journal espouses an explicitly feminist positionality, though articles need not necessarily engage or advance feminist theory to be appropriate fits for the journal, and articles that critically examine feminisms are welcome. Other potential topics include but are not limited to studies of human communication in dyads, families, groups, organizations, and social justice movements; analyses of public address, media texts, literature, activism, and other (popular) cultural phenomena; the role of gender in verbal and nonverbal communication, intercultural exchanges, listening, relationship building, and public advocacy; linguistic analysis; and many others. The journal operates from a nuanced and expansive understanding of gender, so contributions about sexuality, gender identity, and the complexity and limitations of gender as a concept are especially appropriate. The journal welcomes studies that center the voices of oppressed, marginalized, or pathologized communities that explore privilege in relation to race/ethnicity, class, spirituality/religious belief, and (dis)abled bodies, for example. Contributions that center intersectional perspectives are particularly encouraged, as are those that explore gender and language from non-Western or global perspectives. The journal supports diversity, equity, and inclusion and embraces innovative topics and methods in this regard. Articles published in *Women & Language* need not come from a communication perspective but should reflect thoughtful engagement with language and/or communication processes or theory.

Submissions are welcome from scholars, students, activists, and practitioners at any stage of their careers. All submissions

undergo rigorous peer review in a mentorship-centered process committed to developing excellent scholarship. To submit, email Siobhan Smith-Jones at [editorwomenandlanguage@gmail.com](mailto:editorwomenandlanguage@gmail.com).

### **Submission Guidelines**

- All submissions to *Women & Language* should be electronically submitted in a Word file.
- Articles should be prepared in standard American written English.
- Preferred length for scholarly research and theory manuscripts is 6,000-10,000 words, including endnotes and references; a 150-word abstract and 4-5 keywords should accompany submissions. Creative submissions may be shorter.
- Preferred font is Times New Roman; following this guideline will help in the retention of formatting.
- Any accompanying graphic needs to be at least 500kb file size with a resolution of at least 150 pixels per inch. Authors are responsible for securing permission to reprint images, lengthy quotations, and other copyrighted material.
- Prepare materials with no author identification on the manuscript itself, including in the Word metadata; otherwise, submissions should adhere to the seventh edition of the American Psychological Association (APA) Publication Manual. Please note that APA style requires DOI numbers for all digital references
- Articles submitted to *Women & Language* should be original, not previously published, and not under review for publication elsewhere.
- Articles for general issues are accepted on a rolling basis, with initial decisions typically issued in about 3 months.
- In our standard author contract, authors transfer, or “assign,” copyright to *Women & Language*. This allows us to manage, publish, and distribute your work to the academic community.

### **Book Reviews**

*Women & Language* publishes reviews of books that relate to issues of communication, language, and gender. While

book reviews may be solicited at the discretion of the Editor, unsolicited reviews are also encouraged. Reviews should give readers of *Women & Language* a sense of what the book includes and evaluate what it contributes to scholars, teachers, students, activists, and practitioners interested in communication, language, and gender. Reviewers are expected to be candid in their assessments but should express negative criticisms in a constructive manner.

- Submit a Word file of the review to the Editor, Siobhan E. Smith-Jones, at [editorwomenandlanguage@gmail.com](mailto:editorwomenandlanguage@gmail.com)
- Reviews should be approximately 1,000-1,200 words.

### ***Women & Language* Online: Alternative Scholarship Call**

*Women & Language* embraces the scholarly freedoms of a computer-mediated and digitally-enabled world by publishing aesthetic texts, crystallized research findings, and other forms of scholarly or creative work that may not be possible to disseminate through traditional print journals. We are particularly interested in artistic expression or innovative scholarship that explores, advances, challenges, and celebrates issues of communication, language, and gender. To this end, we welcome the submission of a wide variety of artistic creations or manuscripts including but not limited to documentary or other original film production, photography, digitally generated or digitally captured art, filmed performances, documentation of cultural events, online games, animations, poetry, original musical or spoken-word recordings, and video essays. We will also consider extended qualitative research manuscripts or autoethnographic work that may exceed traditional journal page limits. If your submission can be emailed and is under 2MB in size, please send it to *Women & Language* Editor, Siobhan E. Smith-Jones, at [editorwomenandlanguage@gmail.com](mailto:editorwomenandlanguage@gmail.com). Contributors who have the ability to place their document or project online for download or embedding may send the access link to the same email address. In your cover letter, be sure to indicate that you intend to submit to W&L Online and specify software requirements for viewing or listening.

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- Permission for use and copyright acknowledgment for all links and incorporated materials must be either embedded in the piece or listed in an accompanying file.
- All work will be posted on the journal website, <http://www.womenandlanguage.org>.

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*Women & Language* is published by the College of Arts and Sciences at the University of Louisville and is affiliated with the Organization for the Study of Communication, Language, and Gender (OSCLG). For more about OSCLG, visit [www.osclg.org](http://www.osclg.org).

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