



**What is the American Rosie Movement?
Other Questions You Need Answered.**

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INTRODUCTION

A new type of social movement will be launched across America on Labor Day, 2018. It's the American Rosie Movement.

It is different from other movements in America's last 70 years because:

- It does not follow those with status; instead, it follows some of America's oldest women - Rosie the Riveters - and the standards and tone these women represent through their pulling together to do quality work for people.
- It does not ask people to take sides; instead, it guides Americans to pull together to build things that make a statement for the basic meaning of the Rosie legacy.
- It does not focus on changing laws; instead, it guides people to cooperate to create parks, music, art, and other projects that show what Americans can do when we unify. If laws are changed, the people will show what is needed (more community gardens, naming more government buildings the Rosie the Riveter, community improvement projects that diverse ages and kinds of people create together).
- It does not stop when the last Rosie is gone; instead, it plans to understand and improve the *process* of how people unify to accomplish common goals.

For the last 10 years, Thanks! Plain and Simple, Inc., has created ways to make it easy and rewarding for Americans to find, interview, and work with Rosies, in order to make up for decades lost to understand and build on the Rosie legacy.

The Rosie legacy has two parts. First, it gathers first-hand, fascinating stories of Rosies which reveal much fuller understanding of WWII, the women's movement,

how to care for wounded veterans, the value of seniors, and, most of all, the power of pulling together. Second, it guides people to create projects that leave a lasting record of Rosies, using the standard Rosies met - to pull together to do highest-quality work, fast, for a higher cause.

When Americans take part, they are visibly inspired.

Now, it's up to the people to "get it right". Even though the movement is not in the typical tone of protest, public support and involvement of many kinds of Americans is strong and growing. We are not approaching media we do not respect. We offer the following questions to make it easier for you to cover the movement accurately and with hope for America's depth and potential.

DEFINITIONS

Rosies: Short for Rosie the Riveters, since many feel that the term should not include Riveter since many women who did not rivet don't understand that their stories are sought, too.

Rosie work: Work done meeting the standards that Rosies met during the war, which was work done with highest quality, cooperatively, fast and for freedom.

Rosie legacy: People pulling together across boundaries to achieve higher goals, which is based on Rosies' work and standards, their fascinating stories, and the impact they have had on the war, women's equality, their caring for veterans, and the American Rosie Movement.

American Rosie Movement: The social movement planned as Part II of the Rosie work headed by "Thanks! Plain and Simple, Inc. but intended for many to participate in. See Question 6.

QUESTIONS

We can provide questions for you to ask Rosies, leaders, and your friends and neighbors.

- 1) Will Americans take significant action to honor America's Rosie the Riveters – women who are in their '90s and worked on the home front more than 70 years ago? How can you succeed when Americans are following with youth, power, athletics, and money?

- 2) Can old women change the world? How?
- 3) Let's assume that Americans recognize the opportunity that the American Rosie Movement offers us. Is this enough to get Americans to take action on a large scale?
- 4) Let's assume that Americans recognize the opportunity that the American Rosie Movement offers us. Is this enough to get Americans to take action on a large scale?
- 5) What's this big thing – bell ringing across America and in Europe on Labor Day? Why bells? Why Labor Day?
- 6) What do you mean movement-the American Rosie Movement? Do you expect change as great as the civil rights movement and the women's movement?
- 7) How is the American Rosie Movement different from other social movements?
- 8) Tell me more about these Rosies – aren't they like most women in their 90s – not so uninvolved in community and national decisions. Maybe even confused at times?
- 9) Do you have examples of Rosies who seemed unable to participate, but somehow did?
- 10) Why do you call these women "Rosies" instead of Rosie the Riveters?
- 11) Who are some of your major partners? (This can be alphabetical – see 3; ask for list).
- 12) What has inspired you most?
- 13) What are the brightest happenings of your 10 years work with Rosies?
- 14) How have you supported the incredible quantity of work and ideas over 10 years?
- 15) So, you must have additional income from here on, right?
- 16) What are most discouraging things you have faced?
- 17) How many Rosies are left?
- 18) Why did you start in West Virginia, a state not known for inspiring social change?
- 19) Why have you chosen four years to launch the movement?
- 20) So, your first 10 years was Phase I, when you learned how guide people to know and work with Rosies. Now you're in Phase II, to launch the Rosie movement over four years, so that many people work with Rosies. What happens in Phase III?

- 21) If something happens to you – will the movement fail?
- 22) What do you expect to accomplish from now on in your life?
- 23) Are you religious?
- 24) Do you worry about your future?
- 25) Why the name, “Thanks! Plain and Simple, Inc.”? What’s your mission?
- 26) How will America be different as a result of the American Rosie Movement?
- 27) Is there one image that imparts your message – maybe a logo, a phrase, a photo?
- 28) You’ve used the word “freedom” several times. Explain how the American Rosie movement ties to freedom.
- 29) Be more specific about what you will do over the next four years.
- 30) What do you worry about most as you go forward?

ANSWERS

Some were answered by Anne Montague, Founder and Executive Director.

- 1) **Will Americans take significant action to honor America’s Rosie the Riveters – women who are in their ‘90s and worked on the home front more than 70 years ago? How can you succeed when Americans are following with youth, power, athletics, and money?**
Yes, because of the way we are going about it. We get Americans to unite to honor and work with these oldest American women. Soon, the impact will justify the word “movement”.

First, we’re going about the American Rosie Movement differently than other social movements have. We strive for a tone and message that connects people to these oldest women, who tell us about pulling together in times of change. Americans are worn out with hype, blaming, shallowness, and divisiveness. We don’t preach but we set up ways for people to act in ways that say, “I want to know a Rosie. I want to work with Rosies. I want to learn first-hand how to teach others!”

Second, these ladies are the real deal. People of all ages are fascinated by Rosies' authenticity and insights they bring us. Their meaning goes far beyond war production. For example, Rosies tell the fuller story of the depression, the effects of war, men and women being separated for long periods while working for the same goal, how Rosies' parenting led to the women's movement, how women often nurtured veterans who were wounded in body and spirit, and how Rosies helped prove, "We pull better when we pull together."

Third, for 10 years we've been creating ways to make it easy for people to join in a national effort to highlight the essence of Rosies' work which is to pull together to do highest quality work, do it fast, and do it for a higher cause. We do not claim that we are the only group doing Rosie work. Quite the contrary, we strive to be a model to show that many diverse groups can – and will - work together. Without unity, without unity there is no movement.

Having said that, we are different because we are the only Rosie-advocate group launching a movement, and we proceed only after years of serious work to find ways for many to join in.



Hands on top of a Rosie's hand – a chaid, a female fire chief, an ROTC cadette, a mother, a "Brit" came together to put their hand on Bertha Curnutte's hand and say, "Thank you, Rosie."

2) Can you tell the story of a Rosies if you are given any letter of the alphabet?

We can summarize Rosies with any initial of the alphabet except X or Z. Not at all. Rosies' stories and work are what it's about. Pick a letter between A and W - Rosies names starting with X, Y, and Z names are rare. (Interviewer will choose a letter. Examples are: A: Doris Altemeier, who welded ships, after taking an infant and a toddler by troop train from Ohio to Portland, OR. Her story includes how soldiers on the troop train cared for her frightened toddler. W: Janice Wright, who made Tim Rockets at the Naval Ordnance Plant in So. Charleston, WV. Her story includes her husband who was a radio-man behind enemy lines in Japan when the first bomb was dropped, how she cared for him years later as he died of radiation cancer like many Japanese did, and ways she has encouraged Anne in Phase I. NOTE: Other subjects that can be taught by asking people to choose a letter of the alphabet are:

1) "What topics have Rosie revealed that tell about their lives and work during the war?" (Interviewer chooses any letter.) Example: N is for nylon because a) nylon was used for parachutes during the war and now old parachutes are used in Holland for wedding dresses and christening outfits, and b) nylon hose were rationed during the war and what women did about it (funny stories about this).

2) "Name other players in the American Rosie Movement. " (Interviewer chooses any letter.) Example: W is for a) Jay Wertz, a WWII historian, author and film maker in L.A. who advised us on our documentary film and is planning comic books about Rosies, and b) Tim Wilson, a volunteer in Brunswick, MD, who helps on many projects in DC and MD. Both have both received awards from us.

Getting people to choose letters of the alphabet shows: a) the high volume of work done and b) that ARM includes many diverse people and topics, and c) that Rosie work is fun, social, and enlightening.

3) Let's assume that Americans recognize the opportunity that the American Rosie Movement offers us. Is this enough to get Americans to take action on a large scale?

Showing people the opportunity is not enough, you're right to ask. People must be guided by seeing others in action, by feeling a personal connection to the cause and to others, and by being rewarded for what they do. (Reward is important—some work for to create something, some to connect to others, some to be paid, some for country.)

4) Let's assume that Americans recognize the opportunity that the American Rosie Movement offers us. Is this enough to get Americans to take action on a large scale?

Ah, now we're getting to the core of what makes a new kind of social movement—people acting in large numbers doing work to make a statement for doing what helps meet a needed goal. Doe examples, we have guided Rosies and the public to:

- Design, build, and open a park - the only park in America that has been entirely planned by Rosies. Partner included the St. Albans, WV Park Dept.

- Name the only government building in America, “The Rosie the Riveter Building”. Partners included the WV State Legislature, a Woman’s Club, and a son of a British Rosie.
- Produce a documentary film that includes 31 Rosies who worked nationwide, which premiered in 2011. The Major partner was the WV Humanities Council who paid 40%.
- Encourage Allied Nations to thank Rosies, with one outcome being speeches that may be historic. Partners included the Netherlands, Belgium, and the U.K.
- Choose the species of tree (the dogwood) and the species of bird (the bluebird) that Rosies feel most represents them. Partners included the Maryland Bluebird Society, the American Legion in Brunswick, and Doug Jolley, plant expert.
- Choose music that we commissioned for different uses. Partners include the Philadelphia Girls’ Choir, Clinton Collins, and Doris Fields an African-American blues singer.
- Generate art about Rosies. Partners include Sally Steranko, the Brunswick, MD American Legion, and Edie Lyons, a Rosie who died in Sept. 2017 just before her 100th birthday.

Of course, a most important project is to get people to find Rosies and interview them. Still, interviews are not enough. The public does not seek out interviews unless they become involved.

These are only 1/3 of projects we’ve completed in order to guide others. The exciting part is what Americans will create.

Don’t forget, the work of other Rosie-advocate groups is very important. For example, we work with The Rosie the Riveter WWII Home Front National Park in San Francisco; the American Rosie the Riveter Association; and the Spirit of ’45 (events on VJ Day.)

5) What’s this big thing – bell ringing across America and in Europe on Labor Day? Why bells? Why Labor Day?

I wish we had time for the full history of how we started getting people to ring bells for Rosies on Labor Day – it’s a story filled with meaning and serendipity. Briefly, things came together—a Girl Scout Brownie rang a bell to keep a Rosie safe from a rain storm when a tree was being planted for her; soon after, the Netherlands Ambassador to the U.S. talked with a Rosie and me in Arlington about Queen Juliana giving a small silver bell to President Truman in 1952 as a symbol that every voice counts; and we started ringing bells in America and Europe, to practice.

Back to today, the bell ringing this Labor Day (2018) is the real launch of the American Rosie Movement. It has two meanings. First, “Wake up, America! Time’s almost up to find, learn from, and thank a Rosie.” Second, “Unify, America! Pull together around our Rosies as a statement for America’s basic principles, including the right to be heard.”

Well-known locations that will ring bells across America on Labor Day, 2018 include the US Park Service (i.e., the Liberty Bell in Philly, the Rosie the Riveter WWII National Park in San Francisco Bay, the Netherlands Cathedral in Arlington), the American Rosie the Riveter Association with members across America, the National Cathedral in Washington, and the President's Church (John and John Quincy Adams) in Boston, and many towns and groups nationwide and in Europe. Lesser-known places include many small towns, churches, Rosies homes and communities (e.g., Frederick, MD's carillon, Charleston, WV's Clay Performance Center, Kershaw, SC's City Park, Greensboro, NC's Friendly Retirement Center).



Ada England, Rosie the Riveter from PA, with King and Queen of the Netherlands (June 2015)

6) What do you mean movement-the American Rosie Movement? Do you expect change as great as the civil rights movement and the women's movement?

Yes, we aim to get people to pull together to make change as great as social movements in the 1960, 70s, and 80s. However, our tone and tactics are different.

Please understand that a movement:

- Occurs at a time of tension.
- Makes significant social change quickly.

- Is not planned to unfold systematically – it uses the energy of “the people” who act on its moral or social rightness of the times.
- Involves people who connect to create change for the future

Timing is very good for the American Rosie Movement. Americans from the left, right, and center are asking for unity. But no one seems to know how to start to unify.

We say, “Let’s start with something we agree on”. As absurd as it may seem to many, we see that Americans agree that Rosies need to be heard and involved in assuring that their own legacy is passed to the future. Whether by luck or providence, their legacy is to pull together to do quality work for freedom.

Much like Rosie felt during the war, people today want to “do something” to unite America to do the work we should and can do.

I smile at the thought that Rosies—old, largely-ignored women who haven’t worked for decades- may turn out to be the center of a social movement that Americans need and want. In short, Rosies will lead despite their lack of power, because they’re the real deal, which has inherent power.

7) How is the American Rosie Movement different from other social movements?

Differences in ARM and other social movement since the 1950s are:

- A. We get people to agree on a larger national goal – to honor Rosies and what they stand for. We don’t start with trying to change laws or push people by asking, “Which side are you on?” As important as that has been in the past, we focus on proving people will be productive together when the cause is right.
- B. We encourage people to find and get to know Rosies as people who add more to the history of the war, women’s movement, caring for veterans, and the value of seniors. As people meet, hear and work with Rosies, they recognize these women as American treasurers because they have lived over a century of personal, economic, political, and social change. We don’t say women can do anything, we say, “Women are important to pull together to do our best.
- C. We focus on productivity by encouraging people to pick a project that’s been done or by creating new ones.
- D. We encourage people to learn by doing something tangible that will last beyond parades or costume parties, though those are good for public awareness now.
- E. We promote others’ work as well as our own, and our four-year plan includes ways for Americans to learn what many so. We stress continuous improvement. We encourage a non-blaming attitude.
- F. We set an example of what can be done, and we guide others to do model work. (e.g., write music, build parks, create plays) together. We don’t try to do it all



Two Rosies participating in passing their legacy to the future (Dot Finn and Buddie Curnutte)

- 8) Tell me more about these Rosies – aren't they like most women in their 90s – not so uninvolved in community and national decisions. Maybe even confused at times?**
Rosies are a cross section of Americans, just as veterans are. As individuals they are very different. However, taken together, Rosies are wise, concerned, practical, and bring a different tone to America. Some can be confused, but that goes with the territory of working with elderly persons, especially when they are asked to reveal their story when many were told it wasn't important and who have not been educated about impacts of their work.
- 9) Do you have examples of Rosies who seemed unable to participate, but somehow did?**
Yes, several. One was Iris who was in a nurturing home with dementia and wasn't lucid enough to be interviewed. Yet, the family asked her if she remembered working in Akron, she came to life and loudly chanted, "Come on Boys, let's take Japan! We women took Akron and didn't lose a man."
- 10) Why do you call these women "Rosies" instead of Rosie the Riveters?**
Rosies did thousands of jobs – they cut metals, inspected parts, welded ships, made tires, drafted parts, made K-rations, grew food for the troops, were secretaries at the Pentagon, on and on. The word "riveter" has kept many women from participating. The

phrase “Rosie the Riveter” came first from the famous song, then it appeared in art, but during the war, Rosies did not have a common name – they were simply defense workers. The iconic Rosie became known years after the war. Now, they call themselves Rosies to include all workers.

11) Who are some of your major partners? (This can be alphabetical – see 3; ask for list).

Helpers are from all sectors-government agencies such as the US Park Service, scholars such as Jay Wertz in Los Angeles, legislators such as Sue Cline who set up the first permanent Rosie the Riveter Day in a state, cities such as Brunswick, MD and Philadelphia, youth groups such as Girl Scout Troops and Boy’s State, women’s groups such as Women’s Clubs and DAR chapters, associations such as Women in Film and Video-D.C., veterans groups such as the American Legion, and many individuals. We seldom ask them for money, but they often help, which means a) that our income remains relatively low, while our productivity is high and increases, and b) public interest is high.

12) What has inspired you most?

Rosies It’s a blessing to know them. Many don’t yet see that what they did was important. But, once they meet each other, see projects that people do to respect them, and are met by people who want to know them because they tell the fuller story of the war, they blossom.

Margaret Meade’s quote, “Never doubt that small group of committed citizens can change the world. Indeed, it’s the only thing that ever has.”

Martin Luther King, Jr., who always intrigued me, but who seemed to me to be more a minister (what should be done) than a manager of change (how to do it). Each time I read Letter from the Birmingham Jail; I’m struck by how beautifully he defends the strategy of nonviolent resistance. But I keep asking the same questions – do we still have to put people in a position of having to answer, “Which side are you on?” Isn’t it possible for change to be great if people decide on a common goal and work together to reach it. To be sure, King did what was desperately needed then, but if he had lived wouldn’t he have looked for ways to get people to recognize basic, common to us all and find ways to work together to reach them. Would he have encouraged Blacks to work with us to find black Rosies? Would he have helped America look at the *process* of working together using the standards of the Rosie legacy, especially now that the world is wired? Would he have helped us find ways for many to show the content of their character by doing Rosie work?

My Mother, who was a Rosie. She was intelligent, artistic, and most democratic. I have been bothered since childhood that she was silenced the few times she started to talk about her work inspecting lenses at Polan Industries in Huntington, WV.

America's Basic Principles, which I have related to since pre-adolescence. I strongly reflect the "oldest child syndrome" – I feel it's my responsibility to do what needs to be done. I love the phrase "human potential", and I keep trying to show that the *human spirit* (which implies overcoming adversity) will be greater than the *human condition* (which implies perpetuating our mistakes). But we must we look squarely at our common needs and use our common strengths to meet these needs.

13) What are the brightest happenings of your 10 years work with Rosies?

- A. Rosies. To know them, see how much they mean to all kinds of people, and watch them come to life when they realize that people care what they did and who they are. Their authenticity is refreshing, and their stories are fascinating.
- B. Allied Nations: To work with Belgium, the UK, and especially the Netherlands where we were invited to meet the King and Queen and were hosted by the Dutch people at the National Liberation Museum in Nijmegen and the Embassy in Washington. Knowing the people we fought beside and liberated is important. I wish all living Rosies could see what freedom means to these people.
- C. Music: To be present when the Philadelphia Girls' Choir performed a song that I wrote to Rosies 10 years ago. To see that these girls and the audience also loved the second verse, which is about Philly's respect for Rosies. To realize that many places can write a 2nd verse about what they offer America by following the legacy of Rosies.
- D. Seeing Ideas Become Reality: To see people create parks, music, events, art, etc. with Rosies is like seeing "something more" than the moment.
- E. STEM: To see the insight of 700 manufacturers and 120 young women in STEM fields, at a National Association of Manufacturers Step-Ahead ceremony in Washington when they saw Anna Hess, a Rosie, was the keynote speaker. They expected a prominent woman; yet, when Anna started talking about making tires in



an Akron at age 15, they connected to her and to each other. In the standing ovation ovation, a man said, "She's the real deal!"

14) How have you supported the incredible quantity of work and ideas over 10 years?

It hasn't been easy. Each project has expenses, plus there are always costs for help and overhead – rent, utilities, and phones. To keep progressing and even to keep the office open.

First, I work from West Virginia where rent and labor are cheap, and I live modestly so that I have been able donate an average 3,300 hours yearly without pay over 10 years. Second, with constant effort, our In-kind contributions from many states equal to 3-to-4 times our cash income, which shows people's interest in Rosies and what they stand for. Third, we've learned to keep advancing with help from people instead of grants since a) foundations seldom support new work, b) most grants require a cash match even with proven work so donations are needed apply for grants, c) it take months or years to know if the grant is approved. Still, grant will be important in the future.

15) So, you must have additional income from here on, right?

Right. We're at a new stage where the effort has to be directed by professionals with adequate help. We have a business plan for four years, with a budget. It needs updating because so much happens so fast. The person scheduled to be paid most is a fund raiser.

16) What are most discouraging things you have faced?

- A. Unnecessary losses. Two major ones are: The loss of Rosies before they are interviewed and know their community. Second, loss of time when people don't do what they promise.
- B. Suspicion early on from those who have the most to gain from joining together. Slowly but surely, people doing Rosie work are seeing that if we cooperate, we reach our goals better, faster and with lasting impact for Rosies and Americans.
- C. Media shallowness, today-only obsession with conflict. We have been covered hundreds of times, including by majors such as the Today Show, but coverage is been only about specific events, Rosies, or projects, which can detract from the major message of a movement. **This is why we are coming to you.**
- D. People who equate low funds with failure. Americans have lost the awareness that when people or organizations give all they have to advance society; they should be measured on what they've accomplished and their potential to do much more. The entrepreneurial world "gets" this. I'm lucky to have worked with entrepreneurs in Boston, which set a pattern in my mind that if you have a package that is working and people want it, somehow the funding and the right people will be there. Of course, there are real differences in the profit and nonprofit worlds. Still, I believe that the people, best Americans, and sponsors will see the benefit of buying into the American Rosie Movement.

17) How many Rosies are left?

No one knows. We're encouraged that new Rosies keep coming from media coverage, word of mouth, and search such as in senior centers.

18) Why did you start in West Virginia, a state not known for inspiring social change?

First, interviewing Rosies in many states from here has allowed rural and small-town America to be heard along with urban America. Remember Rosies from many places worked in larger cities-Baltimore, Boston, Portland, Cleveland, Chicago, Birmingham, Detroit, Nashville, Seattle, Philadelphia, Akron and more.

Second, rent and expenses are low in WV, while in-kind donations from all over are high. Have we outgrown WV? That's yet to be revealed. We've had problems moving fast enough from here, but now that we are working nationally and internationally, staying may help us keep the tone we seek.

Third, we can continue to work with model cities, people and projects that are anywhere from here. Our first model City is Brunswick, MD. Our second is likely to be Philadelphia.

Fourth, we have a hand-picked board and advisors who are solid citizens and are far more interested in growing from deep commitment for the country. We believe these "salt-of-the-earth people" set a tone and image that all America will relate to, and as we add better-known people, an unpretentious, successful board will continue to set a tone and show work America is proud of. Our board members and advisers are in many places, which helps the national effort and image. We are considering relocating our headquarters, but may stay here. After all, the Walton's stayed in Bentonville, Arkansas after they launched Wal-Mart.

19) Why have you chosen four years to launch the movement?

We chose four years for the launch (i.e., Phase II) because:

- Four years is all we can count on for Rosies to be involved. Few Rosies left when we start the next phase (Phase III) which will continue work in their name.
- Four years was the length of World War II - we did it then, we can do it again.

20) So, your first 10 years was Phase I, when you learned how guide people to know and work with Rosies. Now you're in Phase II, to launch the Rosie movement over four years, so that many people work with Rosies. What happens in Phase III?

People will keep creating ways to honor Rosies while last Rosies leave us. People will decide if a national monument for Rosies is warranted. Books, plays, and movies and such will keep interest high. And people will advance the process of working together to solve common problems, and maybe even change problems into opportunities. The next four years work to get people involved to know and preserve the stories and meaning Rosies will bring Rosies into the future infinitely better than reading and lecturing have.

21) If something happens to you – will the movement fail?

Not if "the people" and "the media" move fast and get it right. We have good people lined up and more to come. We chose people carefully, for genuine interest in Rosies

and their practicality as well as their skills. For example, Michael Kindred, our President from Lexington is an excellent interviewer and will train people to do interviews.

22) What do you expect to accomplish from now on in your life?

I want to put the human stories of Rosies', the tensions and personalities of our history starting in 2008, and other meaningful events into the arts (novellas, plays, movies, music). If we get media understanding in a tone that is not blaming but motivating, we may well have much more to do and tell about how people connect to and grow from the Rosie legacy.

23) Are you religious?

I'm too spiritual for the conventional definition of religious. I see the miracle of life, the wonder in human potential, my own drive to help society learn to imagine and manage "something better", which includes that women are recognized included for their strengths. I am not Pollyanna. I have seen real sorrow and loneliness and people's spirits broken beyond recognition. I see that the male cardinal feeds his mate on the fence during mating season, but fights her to get his food first in the winter. I see woman with children being the poorest group in America.

From the Bible, my favorite wisdom is from Paul, who said something like, "When I would do good, evil was always present." Sometimes I have felt that I had to hide to do well, and that has bothered me greatly. If you go out to early with what you have created, there is sometimes the devil to pay. Still, the further loss of time must stop. We must move fast, well and together.

I've had a few experiences that might be called euphonies. Regarding Rosies, I was living alone in Japan, when I got a snail-mail letter saying Mother had died a month before. The Embassy had not notified me, as I had expected in an emergency, so I was in shock. As I stood at the doorway of my six tatami-mat bedroom, the letter in my hand, I saw Mother as a young woman—her face only—looking down at me from the left. Without words, I felt that she was okay, and I should go on with her confidence in me—that it is okay to trust in something fine and dignified. I believe in the quiet rightness to knowing the fuller story of war, women important to society, and how humans will face changes if we respect our innate value.

24) Do you worry about your future?

Of course. Yet, I worry more that my country is not living up to its potential and promises. Rosies are an example. Blame is part of American culture today, maybe because we are so distracted with change that we don't see how to focus on basics or how past human effort can be relevant today. I sometimes feel like a scout behind enemy lines – it's hard, but my duty to learn new, unfamiliar territory, so other can explore without fear.

25) Why the name, "Thanks! Plain and Simple, Inc."? What's your mission?

"Thanks!" means thanks for helping. "Plain and Simple" means thank you no matter who you are or your affiliations. Our mission is to create projects that need to be done

in America and do them so well that people will join in and help to meet need goals. The Rosie Movement is our first example. After the Rosie Movement, we may well do other projects that guide people to do work that requires a new approach to gets “the people” involved, informed, and unified. Increasingly, we hear people saying, “Thanks!” to Rosies and those helping on Rosie projects.

26) How will America be different as a result of the American Rosie Movement?

This movement will include women as a source of great strengths that are needed by the human family. It will be seen as focused on producing stronger unity between people by simply setting a higher goal and reaching it together. The highest goal is the wellbeing of the human family. Humans adapt to their needs, and we have the power to survive, and all of us, not just men, need to pull together for

27) Is there one image that imparts your message – maybe a logo, a phrase, a photo?

Yes - a drawing by Sally Steranko in Maryland. It is a huge ship called the “US Can Do” being towed into shore by a strong, unpretentious red, white and blue tow boat called “Rosie the Riveter”.



28) You’ve used the word “freedom” several times. Explain how the American Rosie movement ties to freedom.

Our freedoms are great, but with new technologies, fewer mouths to feed, instant foods, instant information and less family support, we are like children who can’t read the instructions to assemble the gift. Our world wars were about preserving freedom.

We have it, but we don't seem to know what to do with it... yet. But America has the freedom to figure out how to use freedom wisely, and now. We need to see ourselves pulling together, not lead by government but with government welcome to help.

29) Be more specific about what you will do over the next four years.

Our business plan has four tasks over the next four years. First, the goal is to get people to find and interview Rosies and make sure these interviews are safely preserved. Second, the goal is to get at least 8 model communities and many more organizations across America to be models of high-quality work, even on simple projects, so that other can be inspired to do Rosie work themselves, with honesty about lessons and minimal blaming. Third, the goal is to create an online accumulation of Rosie projects people do and how they see joining with other Americans. The last task is to gather enough good ideas and information over four years to decide if it will be feasible to create National Monument for Rosies in Phase III. For example, should there be a traditional monument in Washington, or is it better to try something different, such as high quality Rosie the Riveter Trails across America to show all-America's contribution to the whole effort to honor Rosies while we learn to use our freedom to reach common goals.

30) What do you worry about most as you go forward?

Of all the things to ponder and sort through, I think most about what will work to get people involved in quality work, done cooperatively, for a higher cause.

As a graduate student at Harvard in the '80s, I took graduate courses under Kohlberg and his colleagues. I'll write about that someday, but the take-away for me today is that if they are right, every society has people in different stages of moral reasoning.

To drastically simplify, lowest-stage people are really low – they have criminal minds and very little moral direction. Second-stage people are like Archy Bunker – they see others as enemies and are focus on their bodily comforts. Stage-three people are like Edith – they focus on being nice and often “don't get it.” Stage-four people are like Michael and Gloria – they are the protesters, which we called “contentious objectors” back in the day. Stage five people are integrators. The catch, to me, is that people two stages away from each other (e.g. Archy and Michael) can't communicate.

I ask, “How did we unify during the war? How did it happen? Was it the threat of loss of our loved ones and our need for self-protection that lead to the Herculean effort that Americans made by pulling together?” I asked B.F. Skinner, at Harvard, and he said that stages of moral reasoning and development don't exist – that it's about reinforcements (rewards and punishments). Some have suggested that reinforcement should be negative – if you don't cooperate and do a good job, you are socially outcast, can't participate again, or worse. Rosies often report that if they made a mistake riveting, they had to pass a line of workers to get a replacement rivet, and the fear of social humiliation kept their quality high.

“Will people work together for a common, basic goal, if we de-emphasize words and blaming, and define a shared goal of showing that we will both a) make a statement about the value of Rosies and b) understand the process.

Some will think the question too abstract, some will think it too naïve, some will say there is no shared motivation, some will say the effort can’t be managed or paid for except by large scale bureaucracy which will kill it, some will analyze it till it has no heartbeat. But with our incredible advances, surely, it’s time to look at the *process* of working together, and how diverse people can be proud to join together to do work that shows our commonness.

We can do it. The question is will we? We have the freedom to change “can” to “will”. Why not use our freedoms to decide to work on something we all agreed needs to be done? Even Archie Bunker loved his family. How could all America laugh at people in different stages if we couldn’t stand back and look at the whole? Can we appeal to being all in the Human Family?

In four years, we will know much more about whether working with Rosies, who are historical figures as a group, will help people develop a process to direct change in our very new time and place on this earth.

SUMMARY

The American Rosie Movement changes America’s approach to leadership. As it proceeds over the next four years, it will likely bring significant advances in finding, knowing, and working with Rosies, whose stories bring us closer to knowing what it means to be human.

As this people-centered work progresses, people will be involved in setting our short-and long-term goals, establishing a process for working together and setting a positive tone with each other. As we face the future, and the process we use to pull together to recognize and work toward common, human goals we have a surprise attack:

- Our leadership centers on Rosie the Riveters – women who worked on the home front during World War II doing thousands of jobs that were critical to winning and shortening the war. These women are now in their 90s, and their legacy is the way they worked – they helped Americans to pull together to do quality work, fast and for a higher cause.
- Its major goal is to follow the legacy of Rosies, which is not to make armaments but to do first-quality work, cooperatively, for the cause of preserving freedom and using it wisely. Its short-term goal is to guide Americans to know work with Rosies while they are still with us. It’s long-

term goal is to advance the *process* that gets Americans to agree on common problems and to create ways to record what does and does not work, so that future generations can continuously improve the process of working together to solve common problems.

- Its tone is oriented toward the goal redirecting blame, protest and demand toward agreeing on common goals and finding ways for “the people” to do actual work to build on the Rosie legacy. When problems arise to honestly and openly define what can be done to reach the goal.

The process of using people-centered projects to reach the standard of is important to understand and apply what methods works best to guide people to work together for a common goal, now and into the future.

Available on Request to “Thanks!”

Photos (some on our website), Executive Summary of our four year launch plan (Phase II), our documentary film with 31 Rosies, photographic list of projects done with Rosies up to 2014 that many can replicate or improve, outline of book that 26 Rosies have contributed to, original music commissioned by “Thanks!”, the meaning of various projects (the bell ringing, planting dogwood trees, installing bluebird nest boxes), speeches by allied nations and Rosies, art, CDs of Rosies stories, lists of what individual communities have done, list of those who have received awards for exemplary work with Rosies, list of partners, articles and video of media coverage (e.g., [The Today Show](#), [Philadelphia Inquirer](#)).

Selected Links

- **Our Website:** [Thanksplainandsimple.org](http://thanksplainandsimple.org)
- **Today’s Show:** <http://thanksplainandsimple.org/images/rosie-the-riveter-today-show-video.mp4>
- **Philadelphia Girls’ Choir:** <https://www.youtube.com/watch?v=VORhfAIKRHo>
- **Philadelphia Inquirer Article:**
http://www.philly.com/philly/columnists/jason_laughlin/working-women-of-world-war-ii-rosie-rosies-philadelphia-girls-choir-song-storytelling-20180602.html
- **Ruth Edwards (Rosie) Interview:**
<https://www.dropbox.com/s/vp7rlbwfiab364a/Ruth%20Edwards.mp3?dl=0>
- **A Tribute to Rosie the Riveter:** [www.nlintheusa.com/rosies/](http://nlintheusa.com/rosies/)
- **75 Years of Freedom:** <http://nlintheusa.com/75-years-of-freedom/>
- Press Release, 2020:
https://wvpress.org/?email_id=2045&user_id=2040&urlpassed=aHR0cHM6Ly93dnByZXNzLm9yZy93dnBhLXNoYXJpbmcvYmVsbC1yaW5naW5nLWZvci1yb3NpZS10aGUtcml2ZlXJ0ZXJzLWZvY3VzZXMtY24tdW5pZnlpbmc29jaWFsLWVmZm9ydC8&controller=stats&action=analyse&wysija-page=1&wysijap=subscriptions
- **Associated Press re Bell Labor Day, 2020**
<https://wvpress.org/wvpa-sharing/bell-ringing-for-rosie-the-riveters-focuses-on-unifying-social-effort/>

Many more are available on request.

Commented [A1]: