

## Serving in Florida

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*"Serving in Florida" comes from Nickel and Dimed. In the book, Ehrenreich recounts her experiences trying to live on the income earned working a number of low-paying jobs. While these stories are engrossing, that is not the only reason they are in the book. As you read the stories in "Serving in Florida," keep an eye out for the ways in which Ehrenreich uses these stories to make a number of points about contemporary American life.*

I could drift along like this, in some dreamy proletarian idyll, except for two things. One is management. If I have kept this subject to the margins so far it is because I still flinch to think that I spent all those weeks under the surveillance of men (and later women) whose job it was to monitor my behavior for signs of sloth, theft, drug abuse, or worse. Not that managers and especially "assistant managers" in low-wage settings like this are exactly the class enemy. Mostly, in the restaurant business, they are former cooks still capable of pinch-hitting in the kitchen, just as in hotels they are likely to be former clerks, and paid a salary of only about \$400 a week. But everyone knows they have crossed over to the other side, which is, crudely put, corporate as opposed to human. Cooks want to prepare tasty meals, servers want to serve them graciously,

- we would all  
but managers are there for only one reason — to make sure that money is made for some theoretical entity, the corporation, which exists far away in Chicago or New York, if a corporation can be said to have a physical existence at all. Reflecting on her career, Gail tells me ruefully that she swore, years ago, never to work for a corporation again. "They don't cut you no slack. You give and you give and they take."

Managers can sit — for hours at a time if they want — but it's their job to see that no one else ever does, even when there's nothing to do, and this is why, for servers, slow times can be as exhausting as rushes. You start dragging out each little chore because if the manager on duty catches you in an idle moment he will give you something far nastier to do. So I wipe, I clean, I consolidate catsup bottles and recheck the cheesecake supply, even tour the tables to make sure the customer evaluation forms are all standing perkily in their places — wondering all the time how many calories I burn in these strictly theatrical exercises. In desperation, I even take the desserts out of their glass display case and freshen them up with whipped cream and bright new maraschino cherries; anything to look busy. When, on a particularly dead afternoon, Stu finds me glancing at a *USA Today* a customer has left behind, he assigns me to vacuum the entire floor with the broken vacuum cleaner, which has a handle only two feet long, and the only way to do that without incurring orthopedic damage is to proceed from spot to spot on your knees.

On my first Friday at Hearthside there is a "mandatory meeting for all restaurant employees," which I attend, eager for insight into our overall marketing strategy and the niche (your basic Ohio cuisine with a tropical twist?) we aim to inhabit. But there is no "we" at this meeting. Phillip, our top manager except for an occasional "consultant" sent out by corporate headquarters, opens it with a sneer: "The break room — it's disgusting. Butts in the ashtrays, newspapers lying around, crumbs." This windowless little room, which also houses the time clock for the entire hotel, is where we stash our bags and civilian clothes and take our half-hour meal breaks. But a break room is not a right, he tells us, it can be taken away. We should also know that the lockers in the break room and whatever is in them can be searched at any time. Then comes gossip; there has been gossip; gossip (which seems to mean employees talking among themselves) must stop. Off-duty

employees are henceforth barred from eating at the restaurant, because "other servers gather around them and gossip." When Phillip has exhausted his agenda of rebukes, Joan complains about the condition of the ladies' room and I throw in my two bits about the vacuum cleaner. But I don't see any backup coming from my fellow servers, each of whom has slipped into her own personal funk; Gail, my role model, stares sorrowfully at a point six inches from her nose. The meeting ends when Andy, one of the cooks, gets up, muttering about breaking up his day off for this almighty bullshit.

Just four days later we are suddenly summoned into the kitchen at 3:30 P.M., even though there are live tables on the floor. We all — about ten of us — stand around Phillip, who announces grimly that there has been a report of some "drug activity" on the night shift and that, as a result, we are now to be a "drug-free" workplace, meaning that all new hires will be tested and possibly also current employees on a random basis. I am glad that this part of the kitchen is so dark because I find myself blushing as hard as if I had been caught toking up in the ladies' room myself. I haven't been treated this way — lined up in the corridor, threatened with locker searches, peppered with carelessly aimed accusations — since at least junior high school. Back on the floor, Joan cracks, "Next they'll be telling us we can't have sex on the job." When I ask Stu what happened to inspire the crackdown, he just mutters about "management decisions" and takes the opportunity to upbraid Gail and me for being too generous with the rolls. From now on there's to be only one per customer and it goes out with the dinner, not with the salad. He's also been riding the cooks, prompting Andy to come out of the kitchen and observe — with the serenity of a man whose customary implement is a butcher knife — that "Stu has a death wish today."

Later in the evening, the gossip crystallizes around the theory that Stu is himself the drug culprit, that he uses the restaurant phone to order up marijuana and sends one of the late servers out to fetch it for him. The server was caught and she may have ratted out Stu, at least enough to cast some suspicion on him, thus accounting for his pissy behavior. Who knows? Personally, I'm ready to believe anything bad about Stu, who serves no evident function and presumes too much on our common ethnicity,

sidling up to me one night to engage in a little nativism directed at the Haitian immigrants: "I feel like I'm the foreigner here. They're taking over the country." Still later that evening, the drug in question escalates to crack. Lionel, the busboy, entertains us for the rest of the shift by standing just behind Stu's back and sucking deliriously on a imaginary joint or maybe a pipe.

The other problem, in addition to the less-than-nurturing management style, is that this job shows no sign of being financially viable. You might imagine, from a comfortable distance, that people who live, year in and year out, on \$6 to \$10 an hour have discovered some survival stratagems unknown to the middle class. But no. It's not hard to get my coworkers talking about their living situations, because housing, in almost every case, is the principal source of disruption in their lives, the first thing they fill you in on when they arrive for their shifts. After a week, I have compiled the following survey:

Gail is sharing a room in a well-known downtown flophouse for \$250 a week. Her roommate, a male friend, has begun hitting on her, driving her nuts, but the rent would be impossible alone.

Claude, the Haitian cook, is desperate to get out of the two-room apartment he shares with his girlfriend and two other, unrelated people. As far as I can determine, the other Haitian men live in similarly crowded situations.

Annette, a twenty-year-old server who is six months pregnant and abandoned by her boyfriend, lives with her mother, a postal clerk.

Marianne, who is a breakfast server, and her boyfriend are paying \$170 a week for a one-person trailer.

Billy, who at \$10 an hour is the wealthiest of us, lives in the trailer he owns, paying only the \$400-a-month lot fee.

The other white cook, Andy, lives on his dry-docked boat, which, as far as I can tell from his loving descriptions, can't be more than twenty feet long. He offers to take me out on it once it's repaired, but the offer comes with inquiries as to my marital status, so I do not follow up on it.

Tina, another server, and her husband are paying \$60 a night for a room in the Days Inn. This is because they have no car and the Days Inn is in walking distance of the Hearthside. When Marianne is tossed out of her trailer for subletting (which is against trailer park rules), she leaves her boyfriend and moves in with Tina and her husband.

Joan, who had fooled me with her numerous and tasteful outfits (hostesses wear their own clothes), lives in a van parked behind a shopping

center at night and showers in Tina's motel room. The clothes are from thrift shops.<sup>1</sup>

It strikes me, in my middle-class solipsism, that there is gross improvidence in some of these arrangements. When Gail and I are wrapping silverware in napkins — the only task for which we are permitted to sit — she tells me she is thinking of escaping from her roommate by moving into the Days Inn herself. I am astounded: how she can even think of paying \$40 to \$60 a day? But if I was afraid of sounding like a social worker, I have come out just sounding like a fool. She squints at me in disbelief: "And where am I supposed to get a month's rent and a month's deposit for an apartment?" I'd been feeling pretty smug about my \$500 efficiency, but of course it was made possible only by the \$1,300 I had allotted myself for start-up costs when I began my low-wage life: \$1,000 for the first month's rent and deposit, \$100 for initial groceries and cash in my pocket, \$200 stuffed away for emergencies. In poverty, as in certain propositions in physics, starting conditions are everything.

There are no secret economies that nourish the poor; on the contrary, there are a host of special costs. If you can't put up the two months' rent you need to secure an apartment, you end up paying through the nose for a room by the week. If you have only a room, with a hot plate at best, you can't save by cooking up huge lentil stews that can be frozen for the week ahead. You eat fast food or the hot dogs and Styrofoam cups of soup that can be microwaved in a convenience store. If you have no money for health insurance — and the Hearthside's niggardly plan kicks in only after three months — you go without routine care or prescription drugs and end up paying the price. Gail, for example, was doing fine, healthwise anyway, until she ran out of money for estrogen pills. She is supposed to be on the company health plan by now, but they claim to have lost her application form and to be beginning the paperwork all over again. So she spends \$9 a pop

1. I could find no statistics on the number of employed people living in cars or vans, but according to a 1997 report of the National Coalition for the Homeless, "Myths and Facts about Homelessness," nearly one-fifth of all homeless people (in twenty-nine cities across the nation) are employed in full- or part-time jobs. [Ehrenreich's note.]

for pills to control the migraines she wouldn't have, she insists, if her estrogen supplements were covered. Similarly, Marianne's boyfriend lost his job as a roofer because he missed so much time after getting a cut on his foot for which he couldn't afford the prescribed antibiotic.

My own situation, when I sit down to assess it after two weeks of work, would not be much better if this were my actual life. The seductive thing about waitressing is that you don't have to wait for payday to feel a few bills in your pocket, and my tips usually cover meals and gas, plus something left over to stuff into the kitchen drawer I use as a bank. But as the tourist business slows in the summer heat, I sometimes leave work with only \$20 in tips (the gross is higher, but servers share about 15 percent of their tips with the busboys and bartenders). With wages included, this amounts to about the minimum wage of \$5.15 an hour. The sum in the drawer is piling up but at the present rate of accumulation will be more than \$100 short of my rent when the end of the month comes around. Nor can I see any expenses to cut. True, I haven't gone the lentil stew route yet, but that's because I don't have a large cooking pot, potholders, or a ladle to stir with (which would cost a total of about \$30 at Kmart, somewhat less at a thrift store), not to mention onions, carrots, and the indispensable bay leaf. I do make my lunch almost every day — usually some slow-burning, high-protein combo like frozen chicken patties with melted cheese on top and canned pinto beans on the side. Dinner is at the Hearthside, which offers its employees a choice of BLT, fish sandwich, or hamburger for only \$2. The burger lasts longest, especially if it's heaped with gut-puckering jalapeños, but by midnight my stomach is growling again.

So unless I want to start using my car as a residence, I have to 10 find a second or an alternative job. I call all the hotels I'd filled out housekeeping applications at weeks ago — the Hyatt, Holiday Inn, Econo Lodge, HoJo's, Best Western, plus a half dozen locally run guest houses. Nothing. Then I start making the rounds again, wasting whole mornings waiting for some assistant manger to show up, even dipping into places so creepy that the front-desk clerk greets you from behind bullet-proof glass and sells pints of liquor over the counter. But either someone has exposed my real-life housekeeping habits — which are, shall we say, mellow — or I am at the wrong end of some infallible ethnic equation: most, but

by no means all, of the working housekeepers I see on my job searches are African Americans, Spanish-speaking, or refugees from the Central European post-Communist world, while servers are almost invariably white and monolingually English-speaking. When I finally get a positive response, I have been identified once again as server material. Jerry's — again, not the real name — which is part of a well-known national chain and physically attached here to another budget hotel, is ready to use me at once. The prospect is both exciting and terrifying because, with about the same number of tables and counter seats, Jerry's attracts three or four times the volume of customers as the gloomy old Hearthside.

Picture a fat person's hell, and I don't mean a place with no food. Instead there is everything you might eat if eating had no bodily consequences — the cheese fries, the chicken-fried steaks, the fudge-laden desserts — only here every bit must be paid for, one way or another, in human discomfort. The kitchen is a cavern, a stomach leading to the lower intestine that is the garbage and dishwashing area, from which issue bizarre smells combining the edible and the offal: creamy carrion, pizza barf, and that unique and enigmatic Jerry's scent, citrus fart. The floor is slick with spills, forcing us to walk through the kitchen with tiny steps, like Susan McDougal in leg irons. Sinks everywhere are clogged with scraps of lettuce, decomposing lemon wedges, water-logged toast crusts. Put your hand down on any counter and you risk being stuck to it by the film of ancient syrup spills, and this is unfortunate because hands are utensils here, used for scooping up lettuce onto the salad plates, lifting out pie slices, and even moving hash browns from one plate to another. The regulation poster in the single unisex rest room admonishes us to wash our hands thoroughly, and even offers instructions for doing so, but there is always some vital substance missing — soap, paper towels, toilet paper — and I never found all three at once. You learn to stuff your pockets with napkins before going in there, and too bad about the customers, who must eat, although they don't realize it, almost literally out of our hands.

The break room summarizes the whole situation: there is none, because there are no breaks at Jerry's. For six to eight hours in a

row, you never sit except to pee. Actually, there are three folding chairs at a table immediately adjacent to the bathroom, but hardly anyone ever sits in this, the very rectum of the gastroarchitectural system. Rather, the function of the peri-toilet area is to house the ashtrays in which servers and dishwashers leave their cigarettes burning at all times, like votive candles, so they don't have to waste time lighting up again when they dash back here for a puff. Almost everyone smokes as if their pulmonary well-being depended on it — the multinational *mélange* of cooks; the dishwashers, who are all Czechs here; the servers, who are American natives — creating an atmosphere in which oxygen is only an occasional pollutant. My first morning at Jerry's, when the hypoglycemic shakes set in, I complain to one of my fellow servers that I don't understand how she can go so long without food. "Well, I don't understand how *you* can go so long without a cigarette," she responds in a tone of reproach. Because work is what you do for others; smoking is what you do for yourself. I don't know why the antismoking crusaders have never grasped the element of defiant self-nurturance that makes the habit so endearing to its victims — as if, in the American workplace, the only thing people have to call their own is the tumors they are nourishing and the spare moments they devote to feeding them.

Now, the Industrial Revolution is not an easy transition, especially, in my experience, when you have to zip through it in just a couple of days. I have gone from craft work straight into the factory, from the air-conditioned morgue of the Hearthside directly into the flames. Customers arrive in human waves, sometimes disgorged fifty at a time from their tour buses, puckish and whiny. Instead of two "girls" on the floor at once, there can be as many as six of us running around in our brilliant pink-and-orange Hawaiian shirts. Conversations, either with customers or with fellow employees, seldom last more than twenty seconds at a time. On my first day, in fact, I am hurt by my sister servers' coldness. My mentor for the day is a supremely competent, emotionally unflected twenty-three-year-old, and the others, who gossip a little among themselves about the real reason someone is out sick today and the size of the bail bond someone else has had to pay, ignore me completely. On my second day, I find out why. "Well, it's good to see *you* again," one of them says in greeting. "Hardly

anyone comes back after the first day." I feel powerfully vindicated — a survivor — but it would take a long time, probably months, before I could hope to be accepted into this sorority.

I start out with the beautiful, heroic idea of handling the two jobs at once, and for two days I almost do it: working the breakfast/lunch shift at Jerry's from 8:00 till 2:00, arriving at the Hearthside a few minutes late, at 2:10, and attempting to hold out until 10:00. In the few minutes I have between jobs, I pick up a spicy chicken sandwich at the Wendy's drive-through window, gobble it down in the car, and change from khaki slacks to black, from Hawaiian to rust-colored polo. There is a problem, though. When, during the 3:00–4:00 o'clock dead time, I finally sit down to wrap silver, my flesh seems to bond to the seat. I try to refuel with a purloined cup of clam chowder, as I've seen Gail and Joan do dozens of times, but Stu catches me and hisses "No *eating!*" although there's not a customer around to be offended by the sight of food making contact with a server's lips. So I tell Gail I'm going to quit, and she hugs me and says she might just follow me to Jerry's herself.

But the chances of this are minuscule. She has left the flop-<sup>15</sup> house and her annoying roommate and is back to living in her truck. But, guess what, she reports to me excitedly later that evening. Phillip has given her permission to park overnight in the hotel parking lot, as long as she keeps out of sight, and the parking lot should be totally safe since it's patrolled by a hotel security guard! With the Hearthside offering benefits like that, how could anyone think of leaving? This must be Phillip's theory, anyway. He accepts my resignation with a shrug, his main concern being that I return my two polo shirts and aprons.

Gail would have triumphed at Jerry's, I'm sure, but for me it's a crash course in exhaustion management. Years ago, the kindly fry cook who trained me to waitress at a Los Angeles truck stop used to say: Never make an unnecessary trip; if you don't have to walk fast, walk slow; if you don't have to walk, stand. But at Jerry's the effort of distinguishing necessary from unnecessary and urgent from whenever would itself be too much of an energy drain. The only thing to do is to treat each shift as a one-time-only emergency: you've got fifty starving people out there, lying scattered on the battlefield, so get out there and feed them! Forget that you will have to do this again tomorrow, forget that you will have to

be alert enough to dodge the drunks on the drive home tonight — just burn, burn, burn! Ideally, at some point you enter what servers call a “rhythm” and psychologists term a “flow state,” where signals pass from the sense organs directly to the muscles, bypassing the cerebral cortex, and a Zen-like emptiness sets in. I’m on a 2:00–10:00 P.M. shift now, and a male server from the morning shift tells me about the time he “pulled a triple” — three shifts in a row, all the way around the clock — and then got off and had a drink and met this girl, and maybe he shouldn’t tell me this, but they had sex right then and there and it was like *beautiful*. . . .

### *For Discussion and Writing*

1. Why is Ehrenreich working as a waitress?
2. Ehrenreich builds her argument about the difficulties of living on minimum or near-minimum wage through her use of examples. Her argument is well-constructed and her examples plentiful, but the effectiveness of many of her examples comes from their being part of a story. By looking closely at one of the stories she tells about her experiences and the experiences of the men and women she works with, describe how Ehrenreich embeds examples in stories about individuals.
3. **connections** Lars Eighner’s “On Dumpster Diving” (p. 146) makes most of its readers rethink homelessness. Similarly, Ehrenreich’s piece makes us rethink employment: contrary to what many comfortable middle- or upper-class people might think, it is clear from “Serving in Florida” that employed people can be homeless or at least in a precarious financial position. With regard to the way in which these pieces make us rethink ways of life, how are Ehrenreich’s and Eighner’s pieces similar? How are they different?
4. One of the key points of comparison between “Serving in Florida” and Lars Eighner’s “On Dumpster Diving” (p. 146) is the position of the writer in relation to the life he or she is describing. It is also a point of contrast, as Eighner was homeless when he wrote his book, while Ehrenreich was only living as a wage worker in order to write her book. Write a dialogue between the two writers in which they discuss this difference. Might Eighner challenge Ehrenreich? Or praise her? How might she defend herself?

## WHY WE WORK

Andrew Curry

1976-

*Currently a freelance writer and editor, Andrew Curry was an associate editor for U.S. News and World Report. "Why We Work" was the cover story of the February 24, 2003, issue. In this essay, Curry examines the nature of work and explains why many workers today feel unfulfilled.*

In 1930, W. K. Kellogg made what he thought was a sensible decision, grounded in the best economic, social, and management theories of the time. Workers at his cereal plant in Battle Creek, Mich., were told to go home two hours early. Every day. For good.

The Depression-era move was hailed in *Factory and Industrial Management* magazine as the "biggest piece of industrial news since [Henry] Ford announced his five-dollar-a-day policy." President Herbert Hoover summoned the eccentric cereal magnate to the White House and said the plan was "very worthwhile." The belief: Industry and machines would lead to a workers' paradise where all would have less work, more free time, and yet still produce enough to meet their needs.

So what happened? Today, work dominates Americans' lives as never before, as workers pile on hours at a rate not seen since the Industrial Revolution. Technology has offered increasing productivity and a higher standard of living while bank tellers and typists are replaced by machines. The mismatch between available work and those available to do it continues, as jobs go begging while people beg for jobs. Though Kellogg's six-hour day lasted until 1985, Battle Creek's grand industrial experiment has been nearly forgotten. Instead of working less, our hours have stayed steady or risen—and today many more women work so that families can afford the trappings of suburbia. In effect, workers chose the path of consumption over leisure.

But as today's job market shows so starkly, that road is full of potholes. With unemployment at a nine-year high and many workers worried about losing their jobs—or forced to accept cutbacks in pay and benefits—work is hardly the paradise economists once envisioned.

Instead, the job market is as precarious today as it was in the early 1980s, when business began a wave of restructurings and layoffs to maintain its competitiveness. Many workers are left feeling unsecure, unfulfilled, and underappreciated. It's no wonder surveys of today's workers show a steady decline in job satisfaction. "People are very emotional about work, and they're very negative about it," says David Rhodes, a principal at human resource consultants Towers Perrin. "The biggest issue is clearly workload. People are feeling crushed."

The backlash comes after years of people boasting about how hard they work and tying their identities to how indispensable they are. Ringing cellphones, whirring faxes, and ever present E-mail have blurred the lines between work and home. The job penetrates every aspect of life. Americans don't exercise, they work out. We manage our time and work on our relationships. "In reaching the affluent society, we're working longer and harder than anyone could have imagined," says Rutgers University historian John Gillis. "The work ethic and identifying ourselves with work and through work is not only alive and well but more present now than at any time in history."

### Stressed Out

It's all beginning to take a toll. Fully one third of American workers—who work longer hours than their counterparts in any industrialized country—felt overwhelmed by the amount of work they had to do, according to a 2001 Families and Work Institute survey. "Both men and women wish they were working about 11 hours [a week] less," says Ellen Galinsky, the institute's president. "A lot of people believe if they do work less they'll be seen as less committed, and in a shaky economy no one wants that."

The modern environment would seem alien to pre-industrial laborers. For centuries, the household—from farms to "cottage" craftsmen—was the unit of production. The whole family was part of the enterprise, be it farming, blacksmithing, or baking. "In pre-industrial society, work and family were practically the same thing," says Gillis.

The Industrial Revolution changed all that. Mills and massive iron smelters required ample labor and constant attendance. "The factory took men, women and children out of the workshops and homes and put them under one roof and timed their movements to machines," writes Sebastian de Grazia in *Of Time, Work and Leisure*. For the first time, work and family were split. Instead of selling what they produced, workers sold their time. With more people leaving farms to move to cities and factories, labor became a commodity, placed on the market like any other.

<sup>10</sup> Innovation gave rise to an industrial process based on machinery and mass production. This new age called for a new worker. "The only safeguard of order and discipline in the modern world is a standardized worker with interchangeable parts," mused one turn-of-the-century writer.

Business couldn't have that, so instead it came up with the science of management. The theories of Frederick Taylor, a Philadelphia factory foreman with deep Puritan roots, led to work being broken down into component parts, with each step timed to coldly quantify jobs that skilled craftsmen had worked a lifetime to learn. Workers resented

Taylor and his stopwatch, complaining that his focus on process stripped their jobs of creativity and pride, making them irritable. Long before anyone knew what "stress" was, Taylor brought it to the workplace—and without sympathy. "I have you for your strength and mechanical ability, and we have other men paid for thinking," he told workers.

## Long Hours

The division of work into components that could be measured and easily taught reached its apex in Ford's River Rouge plant in Dearborn, Mich., where the assembly line came of age. "It was this combination of a simplification of tasks . . . with moving assembly that created a manufacturing revolution while at the same time laying waste human potential on a massive scale," author Richard Donkin writes in *Blood, Sweat and Tears*.

To maximize the production lines, businesses needed long hours from their workers. But it was no easy sell. "Convincing people to work 9 to 5 took a tremendous amount of propaganda and discipline," says the University of Richmond's Joanne Ciulla, author of *The Working Life: The Promise and Betrayal of Modern Work*. Entrepreneurs, religious leaders, and writers like Horatio Alger created whole bodies of literature to glorify the work ethic.

Labor leaders fought back with their own propaganda. For more than a century, a key struggle for the labor movement was reducing the amount of time workers had to spend on the job. "They were pursuing shorter hours and increased leisure. In effect, they were buying their time," says University of Iowa Prof. Benjamin Hunnicutt, author of *Work Without End: Abandoning Shorter Hours for the Right to Work*.

The first labor unions were organized in response to the threat of 15 technology, as skilled workers sought to protect their jobs from mechanization. Later, semi- and unskilled workers began to organize as well, agitating successfully for reduced hours, higher wages, and better work conditions. Unions enjoyed great influence in the early 20th century, and at their height in the 1950s, 35 percent of U.S. workers belonged to one.

Union persistence and the mechanization of factories gradually made shorter hours more realistic. Between 1830 and 1930, work hours were cut nearly in half, with economist John Maynard Keynes famously predicting in 1930 that by 2030 a 15-hour workweek would be standard. The Great Depression pressed the issue, with job sharing proposed as a serious solution to widespread unemployment. Despite business and religious opposition over worries of an idle populace, the Senate passed a bill that would have mandated a 30-hour week in 1933; it was narrowly defeated in the House.

Franklin Delano Roosevelt struck back with a new gospel that lives to this very day: consumption. "The aim . . . is to restore our rich domestic market by raising its vast consuming capacity," he said. "Our first purpose is to create employment as fast as we can." And so began the modern work world. "Instead of accepting work's continuing decline and imminent fall from its dominant social position, businessmen, economists, advertisers, and politicians preached that there would never be 'enough,'" Hunnicutt writes in *Kellogg's Six-Hour Day*. "The entrepreneur and industry could invent new things for advertising to sell and for people to want and work for indefinitely."

The New Deal dumped government money into job creation, in turn encouraging consumption. World War II fueled the fire, and American workers soon found themselves in a "golden age"—40-hour workweeks, plenty of jobs, and plenty to buy. Leisure was the road not taken, a path quickly forgotten in the postwar boom of the 1950s and 1960s.

## Discontent

Decades of abundance, however, did not bring satisfaction. "A significant number of Americans are dissatisfied with the quality of their working lives," said the 1973 report "Work in America" from the Department of Health, Education and Welfare. "Dull, repetitive, seemingly meaningless tasks, offering little challenge or autonomy, are causing discontent among workers at all occupational levels." Underlying the dissatisfaction was a very gradual change in what the "Protestant work ethic" meant. Always a source of pride, the idea that hard work was a calling from God dated to the Reformation and the teachings of Martin Luther. While work had once been a means to serve God, two centuries of choices and industrialization had turned work into an end in itself, stripped of the spiritual meaning that sustained the Puritans who came ready to tame the wilderness.

20 By the end of the '70s, companies were reaching out to spiritually drained workers by offering more engagement while withdrawing the promise of a job for life, as the American economy faced a stiff challenge from cheaper workers abroad. "Corporations introduced feel-good programs to stimulate jaded employees with one hand while taking away the elements of a 'just' workplace with the other," says Andrew Ross, author of *No Collar: The Humane Workplace and Its Hidden Costs*. Employees were given more control over their work and schedules, and "human relations" consultants and motivational speakers did a booming business. By the 1990s, technology made working from home possible for a growing number of people. Seen as a boon at first, telecommuting and the rapidly proliferating "electronic leash" of cell-phones made work inescapable, as employees found themselves on call 24/7. Today, almost half of American workers use computers,

cellphones, E-mail, and faxes for work during what is supposed to be nonwork time, according to the Families and Work Institute. Home is no longer a refuge but a cozier extension of the office.

The shift coincided with a shortage of highly skilled and educated workers, some of whom were induced with such benefits as stock options in exchange for their putting the company first all the time. But some see a different explanation for the rise in the amount of time devoted to work. "Hours have crept up partly as a consequence of the declining power of the trade-union movement," says Cornell University labor historian Clete Daniel. "Many employers find it more economical to require mandatory overtime than hire new workers and pay their benefits." Indeed, the trend has coincided with the steady decline in the percentage of workers represented by unions, as the labor movement failed to keep pace with the increasing rise of white-collar jobs in the economy. Today fewer than 15 percent of American workers belong to unions.

### Nirvana?

The Internet economy of the '90s gave rise to an entirely new corporate climate. The "knowledge worker" was wooed with games, gourmet chefs, and unprecedented freedom over his schedule and environment. Employees at Intuit didn't have to leave their desks for massages; Sun Microsystems offered in-house laundry, and Netscape workers were offered an on-site dentist. At first glance, this new corporate world seemed like nirvana. But "for every attractive feature, workers found there was a cost," says Ross. "It was both a worker's paradise and a con game."

When the stock market bubble burst and the economy fell into its recent recession, workers were forced to re-evaluate their priorities. "There used to be fat bonuses and back rubs, free bagels and foosball tables—it didn't really feel like work," says Allison Hemming, who organizes "pink-slip parties" for laid-off workers around the country and has written *Work It! How to Get Ahead, Save Your Ass, and Land a Job in Any Economy*. "I think people are a lot wiser about their choices now. They want a better quality of life; they're asking for more flextime to spend with their families."

In a study of Silicon Valley culture over the past decade, San Jose State University anthropologist Jan English-Lueck found that skills learned on the job were often brought home. Researchers talked to families with mission statements, mothers used conflict-resolution buzzwords with their squabbling kids, and engineers used flowcharts to organize Thanksgiving dinner. Said one participant: "I don't live life; I manage it."

In some ways, we have come full circle. "Now we're seeing the return of work to the home in terms of telecommuting," says Gillis.

"We may be seeing the return of households where work is the central element again."

But there's still the question of fulfillment. In a recent study, human resources consultants Towers Perrin tried to measure workers' emotions about their jobs. More than half of the emotion was negative, with the biggest single factor being workload but also a sense that work doesn't satisfy their deeper needs. "We expect more and more out of our jobs," says Hunnicutt. "We expect to find wonderful people and experiences all around us. What we find is Dilbert." ]

### Responding to Reading

*Dilbert*

1. Why does "work dominate Americans' lives as never before" (3)? According to Curry, what toll does this situation take on American workers?
2. How did the Industrial Revolution change the nature of work? What effect did Frederick Taylor have on work? According to Curry, why were the first labor unions formed? Why was the New Deal the "golden age" for workers (18)?
3. Why does Curry think that workers today are unfulfilled? What evidence does he offer to support this contention? What view of work do you think he has? Do you agree or disagree with his assessment?

### Responding in Writing

Why do the people you know work? Do their motives support or challenge Curry's conclusion?

## ONE LAST TIME

**Gary Soto**

1952–

*Gary Soto grew up working along with his family as a migrant laborer in California's San Joaquin Valley. Soto often writes of the struggles of Mexican Americans, as he does in the following autobiographical essay, in which he describes his experiences picking grapes and cotton. This essay is taken from*