or "good investments" or medicine bottles, emptied in the interests of one's "health." I have that sinking feeling when I think of it. Such things seem to me so pitifully futile, but there is more comfort in the thought of life being absorbed by life again. So I should prefer to give what I have to human beings, since give it somewhere we all must. (L. Hollingworth, 1940)

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[For more information about Leta Stetter Hollingworth, please see the special commemorative issue of Roepner Review, March, 1990, 12(3).]

The Heart of Leta S. Hollingworth*

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ABSTRACT: Leta Stetter Hollingworth was both a quietly ecstatic being and a versatile activist who wanted her life to be absorbed in the service of others. She was an innovative, multifaceted researcher, psychologist, feminist and educator of the gifted. Her accomplishments in numerous fields remain remarkable today. Here, her life is analyzed in terms of Maslow's characteristics of self-actualizing persons to demonstrate, within the constraints of limited biographical material, her high level of personality development.

She was short, dark, lithe, graceful, and physically strong. She was full of enthusiasm and animation, unpretending and friendly. To her pupils she came across as a quiet, unassuming person. One of her colleagues said she often went to see her "to renew the inspiration of even a brief contact with a rare person. Always I find more than I expect in this little three-cornered office. It may be the smallest office in Teachers College, but no room is more significantly populated" (Hollingworth, 1943, p. 193).

People who can be inspiring to such a degree as was Leta S. Hollingworth are rare. Inspiration, like wine, is intoxicating business to those who drink it but not to the wine itself or to the one who pours it out. We do not know how a person becomes endowed with this quality. We can only note the remarkable attributes of personality and sometimes those rare moments, if they are recorded, when some inner ray bursts forth or destiny chooses to speak.

Imagine a child not yet 10 years old who reads that life follows in stages. This child then takes a look at her life and decides that to give it full value, she ought to trade part of her childhood. She decides to grow up on the spot. In Leta's own words (Hollingworth, 1943):

*Reprinted by permission from Roepner Review, 12(3), 228-234.
When I was less than ten years old I had taken a look at life and decided that...some period of it must be left out. I had read in some book that man's life is divided into stages and this put the uncanny idea of omitting one of them into my head...that if I left out part of my childhood I should be granted other values which seemed more to be desired. So, having a very immature conception of relative values, I decided to grow up, then and there, solemnly renouncing the rest of childhood. I sat in an old weatherbeaten sleigh and made the compact. Strangely enough, life went on in the pathway where I then set it. (pp. 44 and 189)

Self-actualizing people have a sense of mission in life (Maslow, 1970). Here the sense of dedication to a higher purpose is evident. Lovecky (1986) termed this quality "entelechy," a vital force directing a person's life to become all the self is capable of being. All Leta's high school teachers saw in her the promise of a life of special achievement and contribution to society (Hollingworth, p. 87). Another telling moment in her life was when, at age 16, she was on her way to Lincoln, Nebraska, to enter the university.

I shall never forget a certain "immediate" moment which touched the consciousness as the train took me to Lincoln for the first time. The journey...had made me dead tired, and I laid my head down on the window-sill and felt the grind and the movement of the whole thudding train. An "emotion" of the irresistible swept over me, an "impression" of inevitable movement and destination.... And the thought flashed through my mind that my life must always be like that, and the thought bound itself with the visual memory of a red sun setting across farms... I have always remembered the strange "immediacy" of that moment. (Hollingworth, 1943, p. 60)

At age 20 she wrote that above all things she wanted her life to "be absorbed by human beings, just to give as much as I have to people." She shuddered at the thought of a life spent in self-protective interest in the pursuit of financial security or catering to one's health. "Such things seem to me so pitifully futile, but there is more comfort in the thought of life being absorbed by life again. So I should prefer to give what I have to human beings, since give it somewhere we all must" (Hollingworth, p. 96).

This sense of destiny, of being able to decide where to dedicate one's life, is not treated by any psychological theory—not even by Maslow in his description of self-actualizing people. Thus, Lovecky's concept of entelechy is very useful here.

That Leta Hollingworth was a self-actualizing person there can be little doubt, as I shall try to demonstrate. There are important "family resemblances" with Eleanor Roosevelt and Mohandas K. Gandhi. They were mahatmas or "great souls." It is striking how getting acquainted with them, one can see how unique each of them is and yet how much in common they do have (Gandhi, 1924/1963; Roosevelt, 1960).

The Traits of Self-Actualization

The traits of self-actualization may be organized into six groups: autonomy and superior perception of reality, problem centeredness, spontaneity, Gemeinschaftsgefühl (a sense of kinship with all people), interpersonal relations, and imperfections. The first four have a number of components. About Leta's imperfections nothing can be said for lack of information.

Autonomy and Superior Perception of Reality

1. More efficient perception of reality and more comfortable relations with it.

Leta's motto, which she was fond of quoting was, "Test All Things." She was guided by a sense of truth. She was fully aware that our perceptions and our ideas about the world are heavily colored by our typology and that to be truly objective, we have to transcend it:

Perhaps no human being will ever be able to throw off his limitation of personality and be able to behold the Universe uncolored and unchanged by his own type... Some have come very close to this supreme vision. Christ stood high in its pure light, as did Plato, and to me (perhaps not to you) Ruskin did... Will it ever be possible for any man to step forth from the influences of his own type, and interpret the Universe as it is? (Hollingworth, p. 85)

Although many analytically inclined people argue persuasively that we can never transcend the multitude of perceptual universes (Goodman, 1960; Kuhn, 1962), that there is no underlying ultimate reality, the intuitive and mystical types, claiming a more direct perception, feel otherwise (Bucke, 1923; Huxley, 1944). When Leta was 22, she wrote to this point (Hollingworth, 1943):
And how truly has this belief in "things not seen" served me all my days! For, my God! supposing I had believed only in things seen, where would I be now? Supposing I had accepted only the facts of the existence and the environment where I was obliged to grow up! What would have become of me?

But I perceived, someway, the intangible essence of "spirit" in the world, and I followed it away from the facts by which I was surrounded, and how true that "spirit" has always been to me. (Hollingworth, p. 87)

Even though eminently capable of abstraction, self-actualizing people never see things in generic terms because they never lose sight of the individual. This was true of Gandhi, and of Eleanor Roosevelt, and it is equally true of Leta Hollingworth, who insisted on direct study of the child and scorned statistical studies of "vague masses of children" that were not backed up by clinical observations (Hollingworth, p. 146). Evaluation of her work by others provides further testimony how efficient her perception of reality was and how consistent she was in applying it in her work. General Secretary Moulton of the American Association for the Advancement of Science said about her: "She was always frank, intelligent, kindly, never evasive, and always devoted to the advancement of truth and real service to children. We shall not see her like again soon, I fear" (Hollingworth, p. 193).

The comment on her contributions to the psychology of adolescence encompasses everything Maslow (1970) put in describing a "more efficient perception of reality":

"Her description of the adolescent period does not conform to any school of thought, nor does it follow any 'authority.' It is notable for simplicity of style, methodical and well organized thinking, reliance upon objective, statistical or experimental data, common sense, freedom from popular but untenable hypotheses, and, finally, concern with the practicable and workable" (Hollingworth, p. 194).

Hollingworth dealt with opposition to her views and ideas by the same principles of noninjury and truth as Gandhi. As he, she placated and soothed those who stood against her in interpretation of facts, who held untested notions (today we call them "myths"), or who were unwilling to change unreasonable policies (Hollingworth, p. 116).

A sense of truth had another expression for her as The Law—which was the law of kindness and generosity. In her reflections, gentleness, compassion, and consideration for the feelings of others came up often as basic principles of human relations. But she could not absolve those who broke "God's holy laws." She could not forgive them "until they paid." Like Eleanor Roosevelt, she did not look as enemies upon those who disliked her or tried to harm her, because they had the right to differ.

When people break The Law, as it is writ large on the world for all, I want them to suffer. I have a perfect passion for wishing to see them "pay." If

Michael M. Piechowski

they seem not to suffer retribution, I feel somewhat cheated. I cannot "from my heart" forgive them and wish them to escape consequences. Oh, it is easy enough to speak with them as usual, to regard them without malice, to treat them conventionally. But I do not absolve them; I can't forgive them till they have paid.

Now you see... I don't mean at all my "enemies," that is those who may dislike me, or harm me, or differ from me in values or opinions. Bless you, no! I can absolve them easily enough; or rather, I can't, for there is nothing to forgive them for. But those who "offend against God's Holy Law," for instance against the law of kindness, or of meekness, or of generosity, I just delight in seeing them suffer the penalty. (Hollingworth, p. 86)

Unkindness, injustice, withholding help in action when action was called for and within easy reach, offended her democratic sense and her sense of kinship with those in need. Yet she did not claim to see The Law clearly, at least not when she was 20:

But I think I see The Law in fragments only, and that is why I cannot but feel the oppressive burden of "the brokenhearted and them that sit in the shadow of death." (Hollingworth, p. 95)

She took on the responsibility to financially help many people and to enable students to finish their studies. Harry reports that "in her last years she wrote out documentary contracts with her personal assistants and with those who had undertaken to support through courses of study, specifying always that in the event of her death the obligations thus incurred should become a charge against her estate" (Hollingworth, p. 184). This is so like Eleanor Roosevelt, who supported many causes, charities, and people. When she lost a major portion of her income from her daily column and radio appearances because she expressed an unpopular opinion, she made every effort to earn the money in other ways so as to continue her support unbroken.

Leta was also "the chief support of an array of helpless persons for whom, on one ground or another, she had an affection" (Hollingworth, p. 183). This is yet another measure of her compassion and sense of responsibility, and the belief that immediate action is simply an effective way of improving the world.

2. Acceptance (self, others, nature).

Maslow described this as acceptance of life, nature, and of human nature, and distaste for the fake and artificial. Leta's conception of acceptance was both poetic and profound. She wrote in October of 1906 (Hollingworth, 1943):

Whenever I stand under trees on a silent autumn day I find myself listening as the leaves flutter down, half expecting some outcry as they flutter, but none ever comes. And again and again this thought recurs:
The Heart of Leta S. Hollingworth

How even the leaves shame us in their mute submission to the Laws of Life.

That I should even expect a protest shows in me the everlasting human "resistance," human imperfection of sight, human lack of transcendent faith. (p. 92)

Harry notes more than once her intolerance of bigotry, pomp, and bluff, aversion to charlatans, pretenders, and inflated egos, anyone or any group that sought personal advantages by evading what she called "the rules of life" (Hollingworth, 1943, pp. 27, 184).

3. Quality of detachment.

Leta was a gregarious person. She did not seem to need to isolate herself physically to find privacy and solitude. Her powers of absorption were such that, when reading or writing, she was totally oblivious to the world around her. Likewise, when listening to music or reading poetry, she suspended all outer attention. But in the final weeks of her life, she was planning with a friend a trip "for long rest, with no human contacts" (Hollingworth, p. 188).

4. Autonomy; independence of culture and environment; will; active agents.

"Resolute independence was one of her outstanding traits" (Hollingworth, p. 184). In describing these characteristics, Maslow included being self-governed and relying on one's own inner potentialities for personal growth, being ruled by the laws of one's own character, and being not against fighting but against "ineffective fighting." Leta believed in active participation.

She appeared before hospital boards, boards of education, before the state legislature, and before various commissions. Psychological examiners came to turn at once for advice and direction when in their particular situations they experienced difficulties in making themselves understood and getting the cooperation they needed. She threw herself into these campaigns with all of the intrepidity and vigor that were so characteristic of her whenever she became convinced of the justice of a cause in a field in which she felt herself competent to know and to speak. (Hollingworth, p. 104)

Under "autonomy" and "will" Maslow comes perhaps closest to what Lovecky (1986) proposed as "entelechy," the vital force that inspires the life of a highly gifted, self-actualizing person. The pioneering nature of her clinical work and research stands as abundant evidence of her autonomy and independence. And such was her vision:

I shall never cease to rejoice that I was born on the limitless prairies. To grow up on their expanse means to "see in long stretches," to scorn boundaries, to go "free" all one's life. (Hollingworth, p. 52)

Michael M. Piechowski

Problem Centeredness

In addition to "focusing on problems beyond themselves," Maslow included "discrimination between means and ends, between good and evil," the sense of mission in life, living in the widest frame of reference and universal values, being strongly ethical, having definite moral standards. And, further, a manner of affecting others that is uplifting.

Leta carried her mission out on several fronts (Benjamin, 1990; Borland, 1990; Fagan, 1990; Miller, 1990; Silverman, 1992). Besides her dissertation and numerous articles and research papers, she was collecting material for "Mrs. Pilgrim's Progress," a large work that was to deal with the social psychology of women, because "the world never allowed Leta S. Hollingworth to forget that she was a woman" (Hollingworth, p. 119). Perhaps it is not entirely wrong to say that the many fronts were the expression of one mission: to improve the human condition and to liberate human minds by means of scientific research, by the new methods of studying "educational and social problems growing out of the varieties of human endowment and the complexities of social relationships" (Hollingworth, p. 104). She had great faith in the progress that was being made then:

Sometimes I almost shake with the joy of thinking that I live in this day of the world, and that before I die I shall see the coming of a new religion, which is to touch the hearts of all hungry people through Science and Scientists. (Hollingworth, p. 116)

Her quality of inspiring and uplifting was illustrated at the beginning. In this she had much in common with Gandhi and Eleanor Roosevelt, who drew people to them by the radiant quality of their being, and a kindness that was extended to everyone.

Spontaneity

Under the umbrella of spontaneity are simplicity, naturalness, continued freshness of appreciation, creativeness, and mystic and peak experiences. On reading Hollingworth's biography, one finds that all the Maslow descriptors apply to her: Lack of artificiality or straining for effect, simple and natural behavior, straightforwardness in communication with others, and so on. To appreciate repeatedly and "freshly and naively" the basic goods of life; to derive ecstasy, inspiration and strength from basic experiences of life; to feel a constant sense of good fortune and gratitude for life and its blessings fit Maslow's concept of continued freshness of appreciation. Sunsets had a special appeal to Leta, and her poet's heart and artist's eye cherished these sights in particularly evocative combinations such as a row of frozen cornstalks in the foreground or a "single crack of dull red rimming the boundary of the earth" in the gray walls of clouds near the horizon (Hollingworth, p. 44).
The Heart of Leta S. Hollingworth

"Hollywyck," the Hollingworth home near New York City, gave her much happiness:

I still think of the amazing beauty of that place and wonder how it’s possible that it belongs to us…. One got the strangest feeling of magic’s being, after all, true and real…. Walking down to the post office in the heat of the summer I experience the old-time thrill at finding letters…. I sense the peace and beauty of the house…. My home…seems like a wonderful dream, so perfect that it could never possibly be realized. (Hollingworth, pp. 126-127)

This intense appreciation extended to other things: "The activity of human thought, the formulations of science, the instruments of investigation and proof, the goals of education, the efforts of social endeavor, appeared to her in all their loveliest aspects." Bright minds displaying skill at problem-solving "afforded her the same warm feelings that she found also in form and color, in movement, in human faces, in flowers and clouds, in sea and prairie, and significant human relations." (Hollingworth, pp. 152-153). All this bespeaks creativeness.

Under creativeness Maslow (1970) wanted to convey the characteristic of a fresh and original approach to all aspects of life, an original way of seeing: "a greater freshness, penetration, and efficiency of perception. Self-actualizing people see the true and the real more easily. It is because of this that they seem to other more limited men creative" (p. 171). He also meant a resourcefulness in the service of beauty, which he illustrated by his mother-in-law’s going out to the roadside to gather flowers and weeds to arrange them in a pretty bouquet when she was short of money to buy flowers. In this sense, Leta’s creativeness is manifest in the originality of her approach to research questions, methods of inquiry (skill at interviewing and interpreting others’ experience from their point of view), and writing. She was poetic in her scientific vision and in the way she communicated her findings. As Harry said, "for her research was not hack work but creative activity, and she was as little hopeful of research to be conducted by a ‘committee’ as she would have been…of a sonnet written at a hastily organized conference" (Hollingworth, p. 183).

As for mystic and peak experiences, there is no direct evidence, but we need none. Leta was a quietly ecstatic being. What comes across is a consistently positive, in fact, an enthusiastic attitude toward life. Her ecstatic nature shines through in her sensitivity and vividness of experience concentrated in a mystic moment:

Before I was seven I still recall the sobs that used to overcome me when the sweetness of birds’ singing or the silence of the evening laid their message on my inarticulate, childish soul. (Hollingworth, p. 44)

She carried no load of bitterness as a result of four years of the "fiery furnace"—the hostile treatment received from her stepmother, the immature and irresponsible behavior of her father, and the conflicts between them—

Michael M. Piechowski

even though she retained a vivid memory of that time. It was all the more horrible to her because she was the oldest child trying to protect two younger sisters and being aware of their greater vulnerability because of their age:

How horribly the memory of all those bitter and terrible days…recurred to me. With what real agony the past scenes cramp one’s nerves!…Sometimes when I sit alone and busy, suddenly the terror from which I have forever fled comes back to me, not really, of course, but none the less clearly, especially if something has reminded me of it. (Hollingworth, p. 53)

She did not waste time bemoaning the lack of support for her research but went ahead and paid for it from her summer teaching. "Her best research received little or no ‘societal’ encouragement, and it was usually conducted on her own slender resources." (Hollingworth, p. 100). Unfortunately, Harry does not tell us whether she did—or did not—have even brief moments of loss of spirit and, if so, how she dealt with them.

The only time when she was subject to recurrent feelings of depression was in the first years of her marriage when she stayed home:

There were occasional periods of discouragement; once in a while she would unexpectedly and for no apparent cause burst into tears…. Later she was able to make it clear that it was because she could hardly bear, with her own good mind and professional training and experience, not to be able to contribute to the joint welfare more than the simple manual activities that occupied her. (Hollingworth, p. 98)

She taught school in Nebraska after finishing college. When she went to New York to marry Harry, her married status barred her from teaching, and "what she had to offer seemed nowhere to be wanted" (Hollingworth, p. 99). So she entered graduate school; and with her M.A. started part-time work in a hospital administering mental tests. But in the end, her superb mind and exalted spirit found their home in her work with intellectually gifted children. These drew out of her "maximum zeal and enthusiasm" (Hollingworth, p. 141). Judging by Harry’s description, we can guess that here was fertile ground for peak experiences: "Perhaps the most beautiful thing she ever found, which aroused in her a profound esthetic appreciation and therefore commanded her utmost devotion, was the problem-solving dexterity of a bright human mind" (Hollingworth, p. 153).

Gemeinschaftsgefühl

This feeling of kinship with all people that transcends dislikes and sees no one as enemy is expressed in the deep feeling of identification, sympathy, and affection for others and is combined with a genuine desire to help the human race. Human welfare was always her dominant motive (Hollingworth, p. 99), and a number of telling instances have already been quoted. A related self-actualization trait is 'democratic character structure,'
which can be seen in a person’s not paying attention to differences of class, education, race, or color; being honestly respectful and even humble before people from whom there is something to learn; giving a certain amount of respect to all human beings, even scoundrels. Her biography gives no evidence that would speak against this trait, not even her own autobiographical statement: “How did I come to be included in this album of women of achievement? I do not know. I was intellectually curious, I worked hard, was honest except for those minor benign chicaneries which are occasionally necessary when authority is stupid” (Hollingworth, L.S., 1942, p. 35). Like Gandhi and Eleanor Roosevelt, she condemned the sin but not the sinner.

But Leta S. Hollingworth was acutely aware of differences in education as a powerful contributing factor to how well or how poorly people develop or function. “She conceived that most difficulties of personal life had an educational basis. Either the individual was misinformed, or misguided, or wrongly trained, or other people, such as his parents, guardians, teachers, required enlightenment, and perhaps adjustment of their own. Furthermore, many maladjustments were themselves in connection with school problems, school plans, or vocational aims” (Hollingworth, p. 139).

Her compassion and deep sense of responsibility are expressed in this statement from 1908, long before she started her work with “mental defectives,” as they used to be called:

“One should undoubtedly always deal gently with the temperamentally diseased, but one also owes a duty to the young and normal and growing, a duty that must be performed, at whatever cost of doubt and self-questioning and worry. That duty I performed... I will never undo it.” (Hollingworth, p. 53)

The “temperamentally diseased” refers to her stepmother and her father (cf. Hollingworth, p. 121). The above statement also underscores her attitude of non-injury.

The sense of kinship with all people and respect and kindness for each individual as a human being preclude hostility in any form, even in jest. One of the distinctive traits of self-actualizing people is a philosophical, unhostile sense of humor. Leta was well known for her superb comic sense. Harry gives us no instances of this except to say that her letters, of which she wrote many to very many people, had a “constant tone of merriment and tenderness.” He quotes a colleague of hers who said that her “inexhaustible interest in human beings coupled with her capacity for fun endeared her to people of all ages... Her sense of humor was prodigious; nine out of ten of her social acquaintances declared her to be the wittiest person they knew” (Hollingworth, p. 92).

Interpersonal Relations

Harry drew a curtain over their relationship, saying, “This half of the story shall remain our secret.” But he tells us that Leta was gregarious by

Michael M. Piechowski

nature and made contact with others easily. I can do no better than to quote him:

“Among her characteristics most frequently remarked by those who knew her best were her zest, her enthusiasm, her friendliness, her courage, her cogency, her wit, and her understanding. These traits were easily made noticeable by her quick intelligence, her resolute purposefulness, her passion for the beautiful, her devotion to the truth, her remarkable command of verbal expression, and her adherence to ideals of integrity and loyalty that had been hers since childhood.”

It was in the free play of her intellectual and emotional life during the final years... that many of these traits ripened to full maturity. It was then that she most clearly revealed to all who knew her what eternal springs of insight, of vigor, and of tenderness, had brought her through the ordeals of an unhappy childhood to the precious influences and the steady achievements of maturity.” (Hollingworth, pp. 125-126)

The strength of her ties with others is expressed by Harry’s comment that she enjoyed Hollywyck somewhat less once it became a year-round residence. It meant losing contact with some of the people with whom she had formed a close bond, and this was not easy for her.

"Family Resemblance" with Eleanor Roosevelt

In Eleanor Roosevelt’s case, an abundance of personal documents have made possible a thorough analysis of her profile as a self-actualizing person (Piechowski & Tyska, 1982). Harry’s reticence severely limited such material on Leta. Nevertheless what he did include gives evidence enough of her as a self-actualizing person and is also tantalizing in certain characteristics and developmental conditions that she appears to share with Eleanor Roosevelt.

The two women both acknowledged their ancestry of vigorous and enterprising people. Leta’s forebears were pioneer settlers of the Western frontier. Eleanor’s were Dutch people who rose to prominence in New Amsterdam (later to become New York). Both lost a parent early but retained the memory, and it was an important emotional source. Although Leta barely remembered her sainted mother (she died when Leta was three), Leta was told about her in the most glowing terms. Eleanor held tight to the memory of her father, about whom she said that he was the only one who did not treat her as a criminal. He died when she was nine. He had many endearing qualities for which people loved him, and he made Eleanor feel very special.

Both women were responsive to models of independent women and to teachers who recognized the qualities of their mind and character. For Eleanor it was her teacher in England, Mle. Souvestre, who fostered in Eleanor confidence in her own mind. For Leta it was Miss Fannie O’Lynn, a lawyer, “a woman of independent character” (Hollingworth, pp. 93-94), and her teachers in high school and college to whom she felt lasting gratitude: “I tried to tell my old teacher what he had done for me, and that that influence

Volume 5, January 1993

112

Advanced Development Journal

113
The Heart of Leta S. Hollingworth

would go on as far as I went, if that were a short way or a long way" (Hollingworth, p. 51). Further, "Professor S. wrote me a beautiful letter. As I read it I thought of how kind and loyal he was to me all those four years of college, and my soul rises up and calls him blessed... It was he who taught me what it means 'to stand all day by the roadside, And be a friend to man'" (Hollingworth, p. 93).

Each of the women kept appointments under the most adverse and trying circumstances. Eleanor did not cancel a meeting with John F. Kennedy, then a candidate for president coming to seek her support, despite a family tragedy the day before. Leta went to her driving test in an unfamiliar car in pouring rain because the appointment was made, only to fail the test. Both Eleanor and Leta were poor drivers.

They both enjoyed good health through most of their lives, and when illness came, they fought it and resented it. Leta kept her health problems to herself without ever letting anyone know, even her husband. They both operated on the principle of mind over matter (this accounts for Eleanor's driving style; in Leta's case it was her extreme nearsightedness), ignoring obstacles and limiting conditions, and thus reducing them to insignificance on the personal index of "botherability." Eleanor's absorption in her work enabled her to ignore the stifling summer heat of the capital city and later to accept quite naturally a small cubicle for an office after she left her post at the United Nations. Leta operated from a similarly confined "little three-cornered office" (Hollingworth, p. 193). Both had a home base in the country, dear to their hearts. Eleanor had the Val-Kill cottage in Hyde Park, New York; Leta and Harry had their dream house, Hollywyck, near New York City.

They gave their lives to help others live better lives and fulfill their potential. It is significant on the deepest level that Christ was to them a living source of inspiration. Eleanor did not see the possibility of a true democracy unless each individual was willing to align his or her own basic philosophy with a Christlike way of life (Piechowski, 1990). In the same fashion Gandhi saw the possibility of peace on earth and universal brotherhood in all people seeing themselves as children of one God who is the Father and the Mother of us all. And so, naturally, Christ was close to Leta's heart: "Yet to me there is not in all history any spirit so lovable as that of the man Jesus" (Hollingworth, p. 95). And again:

Nearly all of the wisest and the tenderest of the ("texts") were said by our friend J. Christ. Surely his "eternal life" with its loving kindness is one of the most transcendent instances of "spirit" and the far-reaching strength of a "dreamer of dreams." I like to picture to myself the ways he went in the world, how he walked among people in his seamless robe and blessed the children, how he chose to be the public's friend and follower, how he forgave the woman who had sinned, and cast out devils and spoke gently to Judas and to Peter. I wonder at his infinite vision regarding the sins and mistakes of mankind, and his pity; at his great capacity for quietness in the presence of crises. (p. 86)

Michael M. Piechowski

The benefit from coming into the presence of people like Gandhi, Eleanor Roosevelt, and Leta Hollingworth is a certain degree of knowledge of what they were like, their power to inspire love and devotion and to draw the best from people around them. This knowledge enables us to recognize similar qualities in people we encounter in our lives—friends, teachers, or students—and thus renew our faith in a better world for all.

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Creative Connections:
Perspectives on Female Giftedness

Deirdre V. Lovecky
Deirdre V. Lovecky, Ph.D., is a clinical psychologist in private practice in Providence, Rhode Island. She specializes in the needs of gifted and highly gifted children and adults, especially those with allergies and attention deficit disorder. She has devised a five-factor description of giftedness [See Advanced Development, Volume 2, pp. 65-83] and has written extensively about the emotional development of the gifted.

ABSTRACT: Many reasons have been given for the fact that there are few eminent women: lack of opportunity, sex role stereotyping, and the ignorance of known achievements when they have occurred. However, in addition, the definition of giftedness in terms of eminence has been problematic for women. This paper hypothesizes that women's giftedness has followed unique patterns of development, different from those of men. Most often women's giftedness has been utilized in empathic relationships and creative connections with others.

"Where are all the women?" is a question that has often been asked with regard to the paucity of female accomplishments in every field of endeavor. Why do the accomplishments of gifted women appear to be unknown, overlooked, dismissed or forgotten? Much of this has been the result of unequal opportunity for achievement, sex role stereotyping, and lowered aspirations for gifted girls as they reach ages when young men are starting on the paths to eminence (Kerr, 1985, 1991; Silverman, 1986).

In the field of art, for example, until the start of this century women had almost no opportunity to paint, aside from those women who were members of artist families. Having no opportunity meant that women who had the ability to draw and paint had no access to materials, instruction, free time or encouragement to pursue their own interests. Even those from painting families spent their time supporting the work of male members of the household by copying paintings, filling in backgrounds, preparing canvases, and making miniatures of the larger completed works. There was little opportunity for them to work on their own ideas, to find their own voice. For the few women who did, there was little acceptance of these paintings by society. Thus, few have survived (Greer, 1979). Such works of art as women commonly made were for household use and were not seen as valuable beyond what use the object itself provided. Quilts, pillows, quilted...