

The CCWH Newsletter

The Newsletter for the Coordinating Council for Women in History

WOMEN'S HISTORY, WOMEN HISTORIANS

SUSAN WLADAVER-MORGAN

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Given that the CCWH is about to celebrate our 45th anniversary, I have been thinking about our organization's curiously double mission—to further women's history as a field and to support women historians, regardless of the fields they study. This double focus reflects the merger of the Conference Group on Women's History (founded 1974) and the Coordinating Committee on Women in the Historical Profession (founded 1969) into the CCWH. We hope you will attend some of the CCWH-sponsored sessions and come celebrate this anniversary at our awards luncheon at the AHA conference in Washington, D.C., this January.

In terms of women's history as a field, one session at last summer's meeting of the Pacific Coast Branch of the AHA especially spoke to me. It considered the methodological advantages and problems of using one's own family records and sources in historical research (full disclosure: I helped put this panel together after hearing Atina Grossmann's moving talk at the women's breakfast at last year's AHA, so I am probably not impartial). I don't recall exactly how I expected the session to play out, but I know that the panelists' talks opened my eyes, just as you always hope they will. Members of the CCWH and various sister organizations, the speakers (Karin Huebner, Kathleen Sheldon, Monica Perales, and Mary Ann Villarreal, with Betsy Jameson commenting) recognized the potential pitfalls of becoming too close to their subjects or overly influenced by the perspectives of other family members; they took great care in their work to treat these sources scrupulously. And yet, that very closeness allowed for insights that likely could not have been achieved in any other way.

In particular, Monica Perales and Mary Ann Villarreal revealed the stories of whole communities that might otherwise have been

lost altogether. Monica's book, *Smelertown: Making and Remembering a Southwest Border Community*, relied heavily on her family connections in the Mexican American community in El Paso. Through these connections and her status as a member of a particular Smelertown family, she was able to gather oral histories and telling photographs that recreate a place that has disappeared—indeed, a place that the copper-refining company worked very hard to erase by destroying records. Her unique personal connections across generations, especially among the women of Smelertown, have brought that community to vibrant life again, and it's hard to imagine any other way this could have happened.

Mary Ann began her dissertation "*Cantantes y cantineras: Mexican American Communities and the Mapping of Public Space*" trying to come to terms with the grandparents who had raised her above the family's cantina in a small town in South Texas. She too used oral history interviews, the most difficult of which was with her grandmother, whose strength, dignity, and private sorrows shone through Mary Ann's talk. She took her listeners through the infinitely delicate negotiations needed to allow her grandmother to tell her story in her own way; eventually she found other *cantineras* willing to tell their stories,

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too. And through the women's stories, the life of these Mexican American communities, hidden in plain sight, emerged.

Is this women's history or just excellent history vastly enriched by the inclusion of the women who were there the whole time? If the latter, is there still a need for women's history? I would say yes, at least for as long as mainstream history continues to ignore or minimize the lives and stories of half the population. And can only women historians tell these stories faithfully? Not necessarily. Consider, for example, Richard White's *Remembering Ahanagan*, in which he used the stories his mother told to gain insight into the American immigrant experience. So many stories yet to tell, but first we as historians have to recognize that the stories are there, which is why the CCWH continues to support women's history.

In terms of supporting women historians, the CCWH still has plenty of work to do, too. Many of you have probably heard or read about the death of Margaret Mary Vojtko, an adjunct professor of French who taught for twenty-five years at Duquesne University (here's a link: www.post-gazette.com/Op-Ed/2013/09/18/Death-of-an-adjunct/stories/201309180224). For many, even outside the academy, her tragedy put a human face on the growing problem of "contingent" faculty and stimulated a good deal of discussion on the internet (for example, this from the *Chronicle of Higher Education*: <http://chronicle.com/article/An-Adjuncts-Death-Becomes-a/141709/>). As reported in the last two issues of this newsletter, the numbers of adjunct faculty are growing, and they face worsening work conditions and less secure employment, even as the ranks of administration, at all levels of higher education, continue to swell.

The increasing use of adjuncts certainly affects men as well as women, and with the attacks on tenure, direct and indirect, more of us may well find ourselves in this difficult situation. But why should this specifically

concern the CCWH?

There are at least two ways to argue that the increasing use of contingent faculty as the new norm is a feminist issue. First, one could argue that more women than men now find themselves making do with part-time or non-tenure-track employment, whether as trailing spouses, or from trying unsuccessfully to suspend the tenure clock, or for a variety of other reasons. This argument is problematic because no one seems able to supply the hard numbers that would prove the thesis one way or the other. Moreover, even if could be proven, complaining about which group is suffering most compared to which other group—whether defined by gender, ethnicity, age, sexual orientation, or other category—does not contribute to a solution. There's more than enough maltreatment to go around, and if there is any hope of ameliorating the problem, we need to work together.

I would argue that this is a feminist issue because the way institutions are treating adjunct faculty today is the way they have been treating women professionals all along. It follows a long-time pattern in the wider society. Historically, as women's presence in certain fields increased, the pay, conditions, and respect for those kinds of work tended to decline; think of secretaries, as just one example. With women's presence in graduate programs and in academic employment increasing, institutions of higher learning have also begun eliminating security of employment and downgrading the conditions of work.

The institutions involved, at all levels, sometimes rationalize this trend as allowing "flexibility" for employers and employees alike—for instance, not only do universities save money by not providing benefits, but contingent teaching supposedly works well in terms of familial responsibilities, and women are considered to have more of them. This happened to my mother fifty years ago. With an MA (more education

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than many male teachers had), she wanted to teach full time at the high school level, but the school district kept putting her off, claiming she was “too valuable” as a substitute teacher, and besides, she had a family to take care of. How many students missed out on her historical insights while she rode herd on the hell-raisers who scared off other subs?

The point for the CCWH is that, by treating all adjuncts the way they have long treated women academics, university and college administrations are fostering a system that short-changes students in the present and devalues education itself in the long term. They will continue doing so until all of us together—tenured, part-timers, and adjuncts alike—make them stop. They learned these destructive methods by practicing them on women who had to fight harder for their degrees and professional standing than male academics did. Now these patterns are affecting our male colleagues, too, so we have more allies. We will need them to work with us to stop practices that harm ever-growing numbers of our colleagues and the very students whom we are supposed to be educating.

Obviously, there are many ways to consider the problem of contingent faculty, including other ways of thinking about this as a feminist issue. I will close by encouraging you to put together panels for the professional meetings in your particular fields. Think about it and talk with your friends. We should have a panel on contingent labor as a feminist issue at the 2015 AHA meeting in New York; I am also on the program committee for next summer's PCB in Portland, and we would like to see such a panel, too (contact me directly at phr@pdx.edu). This issue desperately needs addressing, and it's up to all of you to spread the word.

NOTES FROM THE EXECUTIVE DIRECTOR

SANDRA TRUDGEN DAWSON

I write this on the first anniversary of the shot that rang around the world. Not the assassination of Archduke Franz Ferdinand but the assassination attempt against child education activist Malala Yousafzai as she boarded the bus for school. This remarkable young woman, now sixteen, has confronted violent opposition to girl's education in Pakistan, addressed the UN appealing for universal education for girls worldwide, and was recently nominated for the 2013 Nobel Peace Prize. Her activism for the right of all girls to receive the same education as boys has infuriated some and inspired many others.

Malala has inspired my own work and activism.

I was recently involved in a student-led sponsored event on campus to raise money and awareness about the link between water and girls education in Tanzania. Tanzania is a poor nation in East Africa. One of the major reasons that children—mainly girls—drop out of school in Tanzania is because they are responsible for collecting water for

their families. Girls walk an average of six miles a day to fetch water, missing school. When a girl misses school to fetch water, she misses a day of education that is based on a textbook. While Tanzania has met the UN Millennium goal of providing primary school education to all school-aged children, a lack of funds means that there is usually one textbook per class of 40 students and so little chance of catching up what is missed. The end-of-year exams are based entirely on the textbook and girls fail the exam and drop out of school in large numbers. Girls without education in Tanzania marry young, are more likely to be victims of domestic abuse, are more likely to experience obstetrical problems like obstructed labor or vaginal fistulas, and finally, are more likely to see their infants and children die before the age of five years.

The money raised by the sponsored event went toward the cost of building a Library and Community Resource Center in Nyegina, Tanzania, so that the 2000 schoolchildren in the area will have access to

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textbooks, computers, and a space to learn. Research shows that girls with a secondary school education have two fewer children in their lifetime and those children are more likely to survive into adulthood. In addition, girls with an education are more likely to work in their local communities and ensure that their own children receive an education. Providing a library with books is a simple way of contributing to the health of mothers and babies and empowering an entire community through education.

Malala faced personal violence as she campaigned for girls' education. Many other girls simply face poverty and obstacles grounded in gender inequality. Foucault famously claimed that knowledge is power. Education can be powerful. As we face institutional cost-cutting and larger classes, remember Malala and girls in Tanzania.

Now on to CCWH business! The AHA is fast approaching and the pre-registration forms will also allow members to buy their CCWH annual awards luncheon ticket for \$40. Please plan to attend to hear a wonderful keynote speaker and former CCWH graduate student representative, Crystal Feimster, from the African American Studies program at Yale University. Her talk, "The (Civil) War on Women: A Case for Women's History," will incorporate some of her research about rape during the Civil War with current affairs to argue that women's history still matters. In addition, we will celebrate the CCWH award winners and present them with checks and certificates. Please support the CCWH-sponsored and co-sponsored panels and join us for a reception on Friday evening to meet with old friends and make new ones.

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It is almost time for members to renew their membership in the CCWH. I am delighted to let everyone know that we can now renew memberships online! This is a great way to go to save paper, postage and time. Go to www.theccwh.org and click on membership for instructions. Paper membership renewal and new memberships are still available and can also be found at www.theccwh.org. Membership goes from AHA to AHA. Please renew and encourage others to become members. Gift memberships are also available. The Executive Board asks that members consider donating to support the Nupur Chaudhuri First Article Award as we seek to endow that award. Every donation counts and is tax deductible.

VACANCY: MEMBERSHIP COORDINATOR

The membership coordinator is an executive board member and serves for three years. The membership coordinator works closely with the Executive Director and the newsletter editor and maintains records of members and their contact information. If you are interested in applying for the position, please contact Sandra Trudgen Dawson at execdir@theccwh.org for more details.

POSITION OPENING: NEWSLETTER EDITOR

The newsletter editor position will be open in January when the term ends. The editor is responsible for working with the executive board and membership to gather information for the newsletter, editing, formatting, printing, and mailing it out to the membership. The newsletter is published four times a year. It is a renewable one-year term. If you are interested in applying for the position, please contact Sandra Trudgen Dawson at execdir@theccwh.org for more details.

CCWH MEMBER NEWS

Catherine Allgor is the new Nadine and Robert A. Skotheim Director of Education at the Huntington Library, Art Collections, and Botanical Gardens in San Marino, CA. Her new book is *The Queen of America: Mary Cutts's Life as Dolley Madison*.

Jennifer M. Black recently completed her PhD in History and Visual Studies at the University of Southern California (May 2013). Her dissertation title is "Branding Trust: Advertising, Trademarks, and the Problem of Legitimacy in the United States, 1876–1930."

Courtney J. Campbell, PhD candidate in History at Vanderbilt University, has been awarded an Endangered Archives Programme grant through the British Library in the amount of £38,452 to direct a digitization project in Paraíba, Brazil. The project pays for equipment and stipends for undergraduate and graduate students at the Universidade Federal da Paraíba to digitize the oldest, most endangered historical documents in the state, found in João Pessoa (on the coast) and São João do Cariri (in the hinterlands). Once completed, the images will be available freely online at the Ecclesiastical and Secular Sources for Slave Societies digital archive at www.vanderbilt.edu/esss.

Joan T. Casale reported on results of her grant from San Diego Independent Scholars with a May 2013 illustrated summary of her work-in-progress, "Eve's Icons: The Story of a Woman's Life." Based in the Egyptian ankh and ancient male icons, this system of simple graphic icons depicts the life of every woman on earth, regardless of language or historical era, showing her unique biological life, decisions concerning it, and violations of her decisions. Man is included as he relates to woman. Hundreds of icons include menstruation, conception, pregnancy, midwife, childbirth, who's the father, postpartum depression, dying in childbirth, infants switched at birth, honorable man, rape, and incest. The icons will enable any woman to portray her own experience from the primary source, or illustrate genealogy, history, religion, mythology, anthropology, language, law, women's studies, and political action. The 2012 grant enabled Casale to engage a professional graphic artist to draw the icons, for which she hopes to find a publisher.

Recognizing the centennial of the outbreak of World War I, **Sandi Cooper** will be presenting at a round table on the war at the January American Historical Association and later in January, in Paris, at the conference Les Défenseurs de la paix.

Deborah Dinner is publishing an article titled "Strange Bedfellows at Work: Neomaterialism in the Making of Sex Discrimination Law" in the *Washington University Law Review*, vol. 91, no. 3 (forthcoming February 2014). She is now working on an article about fathers' rights movements in the late-twentieth century.

Amy Essington published a review of *Beyond DiMaggio: Italian Americans in Baseball* by Lawrence Baldasaro for the Sports Literature Association, <http://www.uta.edu/english/sla/brarchive.html> (July 30, 2013). In August, she completed her PhD at Claremont Graduate University. Her dissertation was titled "Segregation, Race, and Baseball in the Pacific Coast States: The Desegregation of the Pacific Coast League."

Maire Johnson has begun a new post as Visiting Assistant Professor of Medieval Europe at Elizabethtown College in Pennsylvania.

CCWH MEMBER NEWS

Afsaneh Najmabadi, PI of Women's Worlds in Qajar Iran, received a grant from Roshan Cultural Institute for the development of a Research Platform linked with WWQI site. An article about this digital archive will appear in the November issue of *Perspectives*, the newsletter of the American Historical Association. She published "Genus of Sex or the Sexing of *Jins*," *International Journal of Middle East Studies* 45 (2013), 211–231; "Reading Transsexuality in 'Gay' Tehran (Around 1979)," pp. 380–399, in Susan Stryker and Aren Z. Aizura, eds. *The Transgender Studies Reader 2*, New York: Routledge, 2013; "Ma'ayeb al-rejal," *Encyclopaedia Iranica*, online edition, February 2013, <http://www.iranicaonline.org/articles/maayeb-al-rejal>. Her book, *Professing Selves: Transsexuality and Same-Sex Desire in Contemporary Iran*, will be published by Duke University Press in December 2013.

In Paris earlier this year, **Karen Offen** lectured (in French) in the conference cycle of the Institut Emilie du Châtelet, 40 years of feminist studies. The video, filmed by the Simone de Beauvoir Institute, can be accessed on the website of the Institute. Karen also lectured at Sciences Po-Paris on her new book, *Les Féminismes en Europe, 1700–1950* (the French translation, by Geneviève Knibiehler, revised and updated, of her book *European Feminisms*), published by the Presses Universitaires du Rennes in late 2012. In late June Karen presented an invited paper at a two-day conference on "Gendering European History," sponsored by IRICE (Identités, Relations internationales, et Civilisations de l'Europe), LABEX AXE 6, Paris 1 – Sorbonne. Karen's latest publication is "National or International? How and Why the Napoleonic Code Drove Married Women's Legal Rights onto the Agenda of the International Council of Women and the League of Nations: An Overview," (pp. 42–59) in *Family Law in Early Women's Rights Debates*, ed. Stephan Meder & Christoph-Eric Mecke. Cologne: Böhlau Verlag, 2013. Karen also chaired the closing session, "After the Transnational Turn: What Future for Nation-Based Histories of Women?" at the August 2013 Congress of the International Federation for Research in Women's History (IFRWH) in Sheffield, UK. Karen's newly redesigned website is now online at www.karenoffen.com. Karen's blog on women's history, "Clio Talks Back," can be consulted at <http://imow-blog.blogspot.com> as a contributor to "Her Blueprint."

Linda W. Reese, Oklahoma, published two books in 2013: An edited collection of essays with Patricia Loughlin, University of Central Oklahoma, titled *Main Street Oklahoma, Stories of Twentieth-Century America*, University of Oklahoma Press; and *Trail Sisters, Freedwomen in Indian Territory, 1850–1890*, Texas Tech University Press.

Jennifer Thigpen's book, *Island Queens and Mission Wives: How Gender and Empire Remade Hawai'i's Pacific World* is currently in production with University of North Carolina Press. The book, which will be published in spring 2014, will be included in the press's Gender and American Culture series.

PUBLISHED A BOOK? HAVE IT REVIEWED!

If you have recently authored, co-authored, or edited a book, please let Whitney Leeson (CCWH book review editor) know, as we would like to have it reviewed for the newsletter. Whitney's email is wleeson@roanoke.edu.

CAROL K. ROTHROCK BLESER, 1933–2013

OBITUARY

Three generations of American historians and documentary editors observe with sadness the death of Carol K. Rothrock Bleser on August 20, 2013, at her home in Bellport, New York. Carol Bleser was a pioneer in the study of southern history, a tireless advocate for the discipline of women's history, for equitable recognition of women in the history profession, and for the value of documentary editing. Scholar, advocate, and role model for generations of female scholars and for all practitioners of scholarly editing, she is mourned by family, friends, and former colleagues. Carol Bleser is survived by her immediate family, one son Gerald Rothrock, his spouse Elizabeth and their daughter Caroline.

Carol Bleser was born in New York City on December 30, 1933, the daughter of Charles and Florence Kaufold. She earned a bachelor's degree in history at Converse College, Spartanburg, SC, in 1960 and undertook her graduate education at Columbia University, where she earned a doctorate in American history in 1966. Regarding her education and inspiration she stated that Professor Lillian Kibler of Converse guided her to the choice of a profession. At Columbia, Professor Eric McKittrick was a mentor. Any doubts expressed by professors and fellow students that "Miss Magnolia," as she called herself, might not be equal to the challenges of Columbia University were dispelled in classrooms and seminars. Throughout her studies she received Woodrow Wilson Fellowships to fund her education. As a senior scholar she secured grants from National Historical Publications and Records Commission and National Endowment for the Humanities to support her documentary editing projects. In 1965 while at Columbia University she wed Edward J. Bleser, a graduate student in the physics department. Ed Bleser had a distinguished career in nuclear particle physics at the University of Rochester, the Fermi National Accelerator Laboratory in Illinois, and Brookhaven National Laboratory in Upton, New York. Their forty-seven year marriage was a partnership of equals in intellect, mutual love and respect, and conscientious public service.

Carol Bleser had a distinguished career as a teacher and scholar "up North" at Colgate University from 1970 to 1985 and returned to South Carolina in 1985 when she accepted the Kathryn and Calhoun Lemon Distinguished Chair in History at Clemson University. She retired from Clemson University in 2000 and resided in Bellport, New York. Although retired from teaching, she did not retire from scholarship or from public service. For many years she and Ed collaborated on a scholarly edition of letters of women in the Middleton family of South Carolina. The couple was also a mainstay of the Bellport-Bellhaven Historical Society and the Bellport Historical Commission, giving time, energy, and wise counsel to those organizations for decades.

Alexander Moore
Acquisitions Editor
University of South Carolina Press
Columbia, South Carolina

BOOK REVIEW: REBECCA CHURCH UNIVERSITY OF IOWA

Women, Art and Architectural Patronage in Renaissance Mantua: Matrons, Mystics, and Monasteries. Sally Anne Hickson. Aldershot: Ashgate, 2012. 192 pp. \$99.95. ISBN 978-1-4094-2752-0.

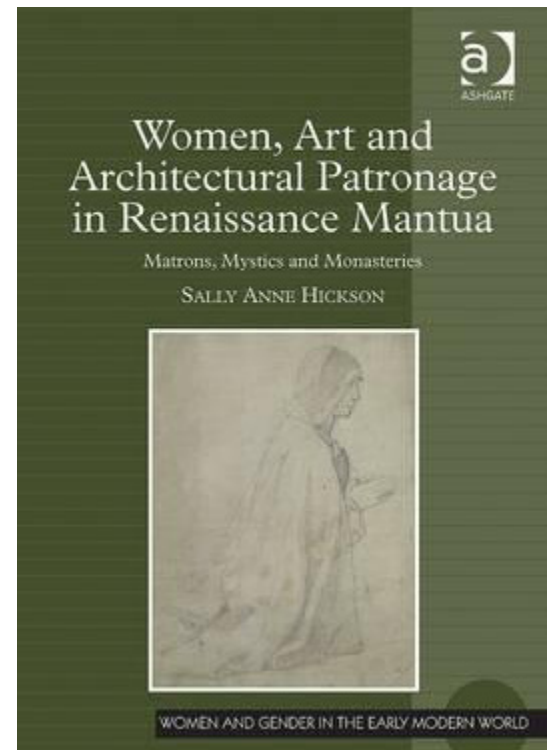
Hickson's work details "the complex and fluid world of sacred patronage, devotional practices and religious roles both inside and outside convent walls" (p. 14). At the center of her study are the subjects of an altarpiece by Francesco Bonsignori of the mystic, Osanna Andreasi (d. 1505), the matrons, mystics, and monasteries of her title. Building on the work of her predecessors, Hickson adds a poignant analysis of religious iconography, personal correspondence, and wills, tracing lived connections between monastery and court. Hickson's work is focused in time (1474–1579), place (Mantua), and subject (the circle of family and friends surrounding Marchesa Isabella d'Este). By culling information from diverse sources, Hickson gives us an intimate glimpse of female political power in action. Within the complicated context of foreign invasion and ecclesiastic upheaval of sixteenth-century Italy, Hickson's narrative center-stages the women of the court and the cloister, presenting a familiar history through a less familiar lens.

Chapter 1 examines and contextualizes the *beatae* cults of the fifteenth and early sixteenth century, where, in a time of very centralized church control, "living (female) saints," leading active, semi-public lives, provided decentralized access points for expressions of popular piety. Hickson demonstrates how these cults and their iconography, like Bonsignori's *Veneration of Beata Osanna Andreasi*, commissioned by Isabella d'Este Gonzaga, with Osanna flanked on one side by the matrons, Marchesa Isabella d'Este Gonzaga and (Hickson argues) her client and friend, Margherita Cantelma, and, on the other, by two nuns of the San Vincenzo monastery, including Isabella's daughter, Ippolita, bridged the enclosure walls by bringing the secular power of the state inside and the sacredness of the *beatae* outside.

Chapter 2 aims to identify Isabella's companion in the *Beata Osanna* altarpiece as her close friend, Margherita Cantelma, but Hickson accomplishes much more. Here she outlines in detail the interconnections between a small group of artists, courtiers, nobility, and religious figures circling around Isabella d'Este. Through deft use of material from their correspondence, she gives us a window into the intellectual, political, personal, and spiritual dialogue amongst this court society, with women center stage. The warm friendship between Isabella and Margherita is at the heart of the chapter, but we also glimpse the machinations of client/patron relationships, mirroring both chivalric loyalties and cultish piety, borrowing the language of each.

In Chapter 3, female legacies bind the sacred and secular, and one generation to the next. Margherita Cantelma's founding of an Augustinian monastery was realized through her executrix, Isabella d'Este. As Isabella was obligated by Margherita's will, Isabella's will obligated her daughter-in-law to preserve her more secular legacy, projecting her authority into the future. Chapter 4 focuses on Isabella d'Este's cloistered daughters, both mendicants, tracing their relationships outside the cloister with their immediate and extended families.

In her last chapter, Hickson highlights the evolution of the next generations of Gonzaga women, Isabella's



BOOK REVIEW: REBECCA CHURCH

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daughter-in-law, Margherita Paleologa, and granddaughter, Isabella Gonzaga. As co-regent, Margherita embodied a new kind of pious female that Hickson argues was modeled not on her mother-in-law, Isabella, but on the Reformist poet Vittoria Colonna. Vittoria connected the Gonzaga family to the Reform movement, to Michelangelo, and to Pauline ideas of justification by faith as the symbolic gift of Christ's crucifixion. After sketching Margherita's circuitous path to becoming Marchesa of Monferrato and Mantua, Hickson explores the new pious leadership of her generation, balancing the legacy of their predecessors with religious obedience. The context of this piety, embodied in the "Magnanimous Margherita," was an Italian church concerned with reform, heresy, and the danger of female autonomy. Several family works of art are analyzed. Two Magdalene portraits, one owned by Isabella Gonzaga and one owned by her grandmother, Isabella d'Este, are presented as a sign of generational continuity. But Hickson's presentation elides the stark difference of meaning between Isabella's *Reclining Magdalene*, who lies in neoclassical repose reading a book, and Isabella Gonzaga's *Penitent Magdalene*, who gazes upward, unclothed, in piteous torment. With the final portrait examined, Ambrogio Oliva's *Madonna with Rosary* of 1580, Hickson concludes that Gonzaga authority, represented by Marchesa Margherita Paleologa, Isabella Gonzaga d'Avalos, and Guglielmo Gonzaga flanking the pope and the emperor all adoring the Madonna, is firmly legitimized.

Although there are some problems with Hickson's work, they are minor compared to its assets. The first problem is a laxness of editing, present throughout, but especially in the last chapter. Minor factual error, some repetitiveness and poor transitions, and an inconsistency in name usage throughout all cause the reader unnecessary confusion.¹ More substantively, explicit questions about changing gender norms between Renaissance and Reform are often ignored in favor of a descriptive narrative, even when tantalizing details like a cardinal's illegitimate children, pornography at the court of Federico Gonzaga, and wagging tongues over canonesses' freedom of movement temptingly present themselves. A direct contrast of Isabella's agency with her female heirs', and how constrained both were by gender norms, might have led to some satisfying conclusions. More direct and detailed comparison of the two Magdalenes and family portraits that bookend the work could highlight changing perceptions of women's piety and authority. But this is, perhaps, the work that Hickson has left for others to do. The book she did give us, including thirty pages of transcribed archival wills and letters, full of interesting detail, sensitively presented and contextualized, is more than worthwhile for the window provided into female patronage, artistic sensibilities, dynastic politics, and popular piety in Renaissance Mantua.

¹ For example, in the second reference to Catherina of Siena on p. 21, she is referred to as the founder of the female Dominicans; for repetition of nearly identical information and confusing transitions, see pp. 108–109 and 120; on p. 127, Francesco d'Avalos is alternately called Ferrante, with no explanation and to great confusion, especially since another Ferrante is mentioned in the same paragraph.

HAVE NEWS? SEND IT IN!

If you have a new book, article, or conference presentation, have recently graduated or won a recent promotion or teaching award, have completed professional service, or have other professional news to share, send it to newsletter@theccwh.org.

The CCWH newsletter will now be published four times a year with the following submission deadlines:

The February issue has a submission deadline of January 15.

The May issue has a submission deadline of April 15.

The August issue has a submission deadline of July 15.

The November issue has a submission deadline of October 15.

BOOK REVIEW: SANDRA TRUDGEN DAWSON NORTHERN ILLINOIS UNIVERSITY

The Baker Who Pretended to Be King of Portugal. Ruth MacKay. Chicago: University of Chicago Press, 2012. 299 pp. \$29.00. ISBN 978-0-226-50108-6.

Historians are storytellers. Not all the stories are new; some are old and given new interpretations. Every once in a while, a historian discovers a well-known story from the past and retells it with remarkable skill, uncovering layer upon layer of previously overlooked detail and significance. Ruth MacKay's splendid and detailed study of a sixteenth-century impostor does just this and shifts our understanding of the meaning and significance given to stories in the past. *The Baker Who Pretended to Be King of Portugal* is just as the title suggests, the story of a baker who impersonated King Sebastian of Portugal at the end of the sixteenth century. The story is well known but what is less understood is why this very unlikely story spread so widely. MacKay scrutinizes the reason why people spread the tale and then uncovers some of the reasons people believed it. *The Baker Who Pretended to Be King of Portugal* is as much about the way information was spread and processed as is it about the story itself. Ultimately this is a story of the way people managed the information they received and the way they used news stories to make sense of what they could not understand.

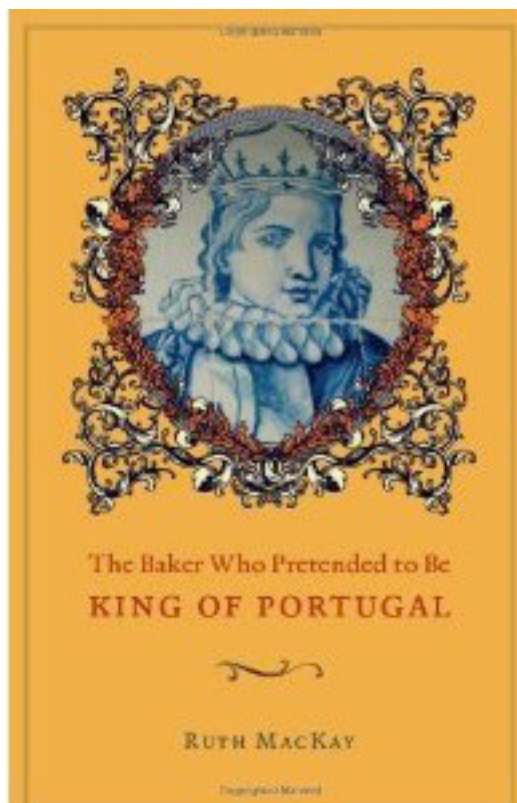
MacKay organizes her study by first giving readers the background to King Sebastian, his early life, and his poorly conceived idea to reclaim North Africa. Sebastian died in battle in Morocco on 4 August 1578 without leaving an heir. The story of the battle was told and retold and within months there

were stories about "sightings" of Sebastian as those who spread the tales hoped he had survived and was wandering incognito. Nevertheless, without an heir, the throne went to Cardinal Henry, a member of the Portuguese royal family.

MacKay then directs our attention to Portugal and the relationship between Don Antonio, an illegitimate but potential heir to the Portuguese throne, and Fray Miguel, a Portuguese friar. In this complex relationship, Fray Miguel attempted to prove that Don Antonio's parents had been married and that he was the legitimate heir to the throne of Portugal. Don Antonio had fought with Sebastian, was captured by the Moroccans, and escaped back to Lisbon. Henry soon died without naming an heir and, without a leader, there were months of indecision and a vacuum of leadership before Portugal eventually was annexed by Spain. Phillip II became king of

Portugal as well as Spain. Immediately stories circulated about Don Antonio's plans to seize the crown. What is uncertain, according to MacKay, is whether these were plots or whether they were stories circulated by Fray Miguel who hoped they were true. What is apparent is Fray Miguel's desire for independence from Spain.

Chapter 3 reorients the reader to Spain and the news stories that were circulating there. Spain was at war virtually every day of Philip II's reign and internal problems plagued the king. Castile was especially a problem as crops failed and hunger and poverty grew in the 1590s. It was in Castile that Fray Miguel



BOOK REVIEW: SANDRA TRUDGEN DAWSON NORTHERN ILLINOIS UNIVERSITY

decided to launch his conspiracy. Sixteen years after the death of Sebastian in battle, Gabriel de Espinosa, an ex-soldier and former baker, appeared in a Spanish convent in Madrigal, claiming to be the returned king and trying to reclaim the throne. Espinosa, under the direction of Fray Miguel, created enough interest in his claim to convince many of his authenticity. Indeed, those who spent the most time with Espinosa were the most convinced of his grandeur and his claim. What makes the story so fascinating is the varied accounts that generated belief and hope, making Espinosa a political threat to Philip II.

Perhaps the most sympathetic character in the plot is Ana of Austria, left in a convent from the age of six years. Her father, Don Juan of Austria, was Philip II's half-brother and her mother was Maria de Mendoza. Ana's parents never married and she did not know she was Philip II's niece. Ana's fate, like many other young girls and young boys, was about inheritance. Placing a son or daughter in a monastery was a way of ensuring that the family money was not divided among too many children. When Fray Miguel and Espinosa arrived at the Madrigal convent where Ana was placed, they successfully convinced her that Espinosa was Sebastian. When the imposter asked Ana to marry him and reclaim the throne of Portugal, Ana, who claimed to be in the convent against her will, saw a chance to escape the cloistered life she led. Fray Miguel saw in this conspiracy a chance for Portugal to regain independence from Spain. What is not clear, however, is what Espinosa thought to gain or whether he truly believed he was the returned Sebastian. What the sources do tell us is that he and Fray Miguel failed to confess their conspiracy even under torture and finally death at the hands of Inquisitors.

Set against a background of royal intrigue, political ambition, corrupt clergy, and dissatisfied religious women, MacKay argues that one of the reasons the stories of Sebastian's return were so believable was because other imposter stories circulated along with prophecies of returned leaders, nuns kept against their will, kidnappings, and miraculous escapes. This was the type of news that circulated in letters, by word of mouth, and in newsletters. Then as now, people wanted to hear news stories and wanted to share that news with others. MacKay brilliantly captures the tales and reveals their cultural significance and their potential to further undermine political stability. This is a wonderful source for undergraduates to relish alongside *The Return of Martin Guerre* to understand some of the intricacies of early modern life.¹

¹ Natalie Zemon Davis, *The Return of Martin Guerre* (Harvard University Press, 1987).

CALL FOR PAPERS: *GENDER & HISTORY* GRADUATE PAPER, BERKS 2014

Gender & History announces \$1000 prize for best paper given by a graduate student at the 2014 Berkshire Conference of Women Historians.

The editors of *Gender & History* and Wiley-Blackwell invite graduate student presenters at the 2014 Berkshire Conference of Women Historians to submit their papers in advance to be considered for the *Gender & History* Graduate Student Paper Prize to be awarded at the conference. The winning author(s) will receive a cash prize as well as an invitation to submit an article-length version of their paper for consideration for publication in *Gender & History*. Papers should be sent electronically as Word or PDF documents to Emily Bruce at gendhist@umn.edu by April 7, 2014, with name and other identifying information removed from the document. Applicants should indicate departmental and institutional affiliation in the accompanying email.

BOOKS AVAILABLE TO REVIEW

The CCWH has several books awaiting review. If you are interested in reviewing any of the books listed below, please contact our book review editor, Whitney Leeson (wleeson@roanoke.edu).

- Allgor, Catherine (ed.). *The Queen of America: Mary Cutt's Life of Dolley Madison*. Charlottesville, VA: University of Virginia Press, 2012. 240 pp.
- Efford, Alison Clark. *German Immigrants, Race, and Citizenship in the Civil War Era*. Cambridge: Cambridge University Press, 2013. 267 pp.
- Ferrari, Chiara. *The Rhetoric of Violence and Sacrifice in Fascist Italy: Mussolini, Gadda, Vittorini*. Toronto: University of Toronto Press, 2013. 230 pp.
- Görtemaker, Heike B. Trans. Damion Searls. *Eva Braun: Life with Hitler*. New York: Random House, 2011. 321 pp.
- Mibenge, Chiseche Salome. *Sex and the International Tribunals: The Erasure of Gender from the War*. Philadelphia: University of Pennsylvania Press, 2013. 256 pp.
- Pleck, Elizabeth H. *Not Just Roommates: Cohabitation after the Sexual Revolution*. Chicago: University of Chicago Press, 2012. 290 pp.
- Ruthchild, Rochelle Goldberg. *Equality & Revolution: Women's Rights in the Russian Empire, 1905–1917*. Pittsburgh: University of Pittsburgh Press, 2010. 376 pp.
- Schulten, Susan. *Mapping the Nation: History and Cartography in Nineteenth-Century*. Chicago: University of Chicago Press, 2012. 246 pp.

HER OWN WORDS

The five DVDs in the Her Own Words® series on American Indian Women's Stories are now available:

- Big Sister, Little Sister*
Her Mother Before Her: Stories of Mothers & Grandmothers
Mountain Wolf Woman: 1884–1960
Sisters & Friends
Winnebago Women: Songs & Stories

All five DVDs feature women speaking directly to the audience in their own voices and in their own words (in Mountain Wolf Woman's case, the words are hers, but her granddaughter is the narrator). Lengths range from 15 to 22 minutes. *Tribal College: Journal of American Indian Higher Education* called these videos "excellent examples of the oral tradition. The stories are told by the women who experienced them rather than as interpretations by others. These films bring back something we need to do in our own families." *School Library Journal* said, "*Big Sister, Little Sister* makes effective use of personal narrative. Viewers will find this short film a touching testament to family, the Native American experience, and the aspects of life that we all share."

The DVDs are available individually; an order form is on the website, HerOwnWords.com.

WOMEN AND SOCIAL MOVEMENTS IN THE UNITED STATES, 1600–2000

The Writings of Black Woman Suffragists, 1830–1970

One group of supporters who have been generally neglected by scholars of the suffrage movement in the United States has been Black women. Some 35 years ago, Rosalyn Terborg-Penn identified in her dissertation fully eighty Black women for whom she found documentation of significant support for woman suffrage.

Four years ago, the editors of *Women and Social Movements in the United States, 1600–2000* (WASM) set out to track down as many writings as they could find by the women identified by Professor Terborg-Penn. As a result of that search, we have identified some 830 writings by 57 Black women suffragists that total almost 13,000 pages. We are preparing to publish 10,000 pages from these works online as full-text sources on WASM and to make hypertext links to another 3,000 pages from online editions of these works where they already exist. We will publish this online archive and database between March 2014 and September 2015, in four successive issues of our online journal and website.

The Black Woman Suffragists archive and database will be accessible through the database holdings of the almost 400 academic libraries that subscribe to *Women and Social Movements in the United States, 1600–2000*. It will provide unequalled access to a body of writings that will illuminate the social and political concerns of Black women activists in the nineteenth and twentieth centuries. To find out whether your college or university library subscribes to WASM or to see about arranging for your library to subscribe, contact Eileen Lawrence at Alexander Street Press at lawrence@alexanderstreet.com. To sign up for the WASM newsletter to receive further updates about this project, email Thomas Dublin, co-editor, at tdublin@binghamton.edu.

CALL FOR PAPERS: JOURNAL OF WOMEN'S HISTORY ARTICLE

The Editorial Board of the *Journal of Women's History* is proud to announce the second biennial prize for the best article manuscript in the field of women's history authored by a graduate student. Article manuscripts in any chronological and geographical area are welcome. Manuscripts should not exceed 10,000 words, including endnotes, and should follow the University of Chicago's *Manual of Style*, 16th edition. Please also submit an abstract of no more than 150 words that summarizes the argument and significance of the work. We seek work that has broad significance for the field of women's history in general by addressing issues that transcend the particulars of the case or by breaking new ground methodologically.

Manuscripts should be submitted electronically, along with a cover letter specifying the author's graduate advisor, program, and status (i.e., year in program, ABD, etc.), by January 1, 2014, to each member of the committee: Judy Tzu-Chun Wu, chair (wu.287@osu.edu), Vera Mackie (vera@uow.edu.au), and Lora Wildenthal (wildenth@rice.edu).

The winning author will receive \$3000, and the article, after the normal process of revision, will be published in the *Journal of Women's History*. The prize will be awarded in May at the Berkshire Conference in Toronto.

SOPHIA SMITH COLLECTION AT SMITH COLLEGE

The Sophia Smith Collection at Smith College is happy to announce the recent opening of three newly processed collections, thanks to the support of the National Endowment for the Humanities:

Rebecca Adamson Papers, 1979–2007, 51 boxes (29 linear ft.)

Economist, founder First Nations Development Institute, Native American rights advocate. Papers are primarily related to her professional and public life, and focus on two organizations founded by Adamson, the First Nations Development Institute (FNDI) and First Peoples Worldwide (FPW). Major topics include American Indians, indigenous people, and economic development. Portions of the work of FNDI are particularly well chronicled through detailed staff reports and records on Field Operations and the Lakota Fund. Speeches, writings, and interviews elucidate the development of Adamson's "financial sufficiency approach" to economic development and her conception of "indigenous economics" as a model for sustainable development. Conference, meetings, and organizations files document Adamson's active involvement in a wide variety of national and international gatherings, organizations, and boards.

Guida West Papers, 1946–2006, 98 boxes (51.25 linear ft.)

Political sociologist, political activist, researcher, author. The bulk of the papers dates from 1962 to 2006 and focus on West's activism, research, professional activities, speeches, and writings related to welfare rights and economic justice. Because the subject of West's research was the structure and strategies of local, regional, and national welfare rights organizations and their supporting Friends organizations, she assembled all of the documentation she could obtain, subscribed to many mailing lists, and kept very detailed notes on conversations, meetings, public events, and conferences. Her extensive working files are a treasure trove of information about individuals and organizations working for civil rights, welfare rights, and related social movements from the 1960s to the early 2000s. Her notes on conversations and annotations on meeting minutes provide a behind-the-scenes "you were there" sense of events as they unfolded with after-the-fact analysis supplied by files related to her speeches and writings. Organizations represented include the Montclair Welfare Rights and Friends of Welfare Rights, National Welfare Rights Organization (NWRO), New Jersey Friends of Welfare Rights, the United Church of Christ's Welfare Priority Team, the United Presbyterian Church, Synod of New Jersey, Committee on Church and Society and Commission on Religion and Race (SynCORR), the Women's Committee of One Hundred, and the Welfare Made a Difference National Campaign (WMAD). Extensive files on leaders in the welfare rights movement include tape recorded and transcribed interviews done in the mid-1970s and mid-1980s.

Jeanne L. Noble Papers, 1955–2002, 36 boxes (15.5 linear ft.)

Professor, author. Papers consist primarily of materials related to Noble's involvement in the National Council of Negro Women (specifically the Dorothy I. Height Leadership Institute) in the late 1990s, and the Delta Sigma Theta sorority in the 1980s and 1990s. In addition, there are some materials documenting Noble's work on several governmental commissions and committees in the 1960s and 1970s, as well as various community organizations. Also included are essays and speeches by Noble and drafts and typescripts for her book, *Beautiful, Also, Are the Souls of My Black Sisters: A History of the Black Woman in America* (1978). There is little personal material.

Any questions regarding these or any of the other holdings of the SSC should be directed to: ssc-wmhist@smith.edu or go to our website: <http://www.smith.edu/libraries/libs/ssc/index.html>.

CALL FOR PAPERS
THE PACIFIC COAST BRANCH

American Historical Association Meeting
August 14–16, 2014, Portland, Oregon

Dynamic Environments: Migration, Encounter, Exchange

Historical change takes place in a variety of environments: cities and suburbs, oceans and deserts, cultural institutions and cyberworlds. These environments are all dynamic, subject to chaotic and subtle change over time. Social identities of gender, race, class, and sexuality are constructed within such dynamic environments. Similarly, ideas of nature and science are negotiated in these ever-changing social worlds.

The program committee invites complete panels and individual papers that reflect the dynamism of social, political, and natural environments. We welcome submissions that deal with all continents and incorporate a variety of geographic scales, including world, transnational, regional, and local history. Panels focused on issues of human migration, cultural encounters, and social/ecological exchange are especially welcome.

We welcome submissions for panels, roundtable discussions, workshops, and individual papers. We also particularly welcome panels composed of or including graduate students. All submissions should be sent by email, with attachments in Word or RTF; please write “Proposed PCB Sessions (or Paper)” in the subject line.

When submitting a panel proposal:

- Include an abstract that outlines the panel’s theme,
- Designate one panelist as contact person,
- Include all contact information for each panelist and a short biography of each person,
- Indicate specific audio/visual needs.

Each paper proposal, whether individual or part of a panel proposal, should include for each participant:

- One-page abstract,
- Specific audio/visual needs,
- One-page CV,
- Address, phone number, and email.

The program committee assumes all members of proposed panels have agreed to participate. The deadline for submissions is **Wednesday, January 15, 2014**.

Please email submissions to BOTH:

Hillary Jenks
Portland State University
hjjens@yahoo.com

and

Sarah Elkind
San Diego State University
selkind@mail.sdsu.edu

IMAGINING LATINA/O STUDIES: PAST, PRESENT, FUTURE

July 17–19, 2014, Palmer House Hilton Hotel, Chicago, Illinois

Under multiple sponsorships from various universities and Latina/o Studies Programs, Chicago will host an international Latina/o studies conference on July 17–19, 2014. We invite individual papers or group proposals from the various disciplines that contribute to Latina/o studies as well as from individuals and groups engaged in artistic, political, and intellectual work outside the academy, including writers, artists, and community activists. With this conference we hope to spotlight the dynamic work being carried out in a range of disciplines with a particular focus on the interdisciplinary impulse that shapes and motivates work produced under the banner of Latina/o studies. We recognize the decades-long history and crucial work of national-origin studies, such as Chicana/o studies and Puerto Rican studies, from which many of us have emerged; and we further ask how might we conceptualize the field so that it reflects the complex histories, social formations, and cultural production of Latinas/os even while seeking to imagine a larger sense of belonging that might transcend nationalisms?

We welcome diverse and interactive presentation formats. We envision roundtables that explore recent publications, key developments, or major debates in Latina/o studies; workshops on mentoring, professionalization, pedagogy, or publishing; multimedia presentations such as Pecha Kucha or poster presentations; and performances along with traditional papers. Group proposals with diverse representation—including institutional affiliation, rank, and geographic region—will be given preference. All sessions are 90 minutes long, and must allot at least twenty minutes for discussion.

To submit a proposal, please email the following information to latinostudiesconference@gmail.com. All proposals are due by 11:59pm PST on December 1, 2013.

- Paper or session title.
- Name, institutional affiliation, discipline, position or title, and contact information of presenter including email address and phone number (for sessions: list organizer first, then each presenter providing requested information for each participant).
- Abstract of the rationale and content of the paper or session: up to 300 words for an individual submission; 600 words for a group proposal, giving specifics about what each member will contribute.
- Brief (2–3 sentence) scholarly or professional biography of each presenter.
- Describe the format of the session (for group proposals) and give indication of any audiovisual needs or special accommodations.

For more information on the Latina/o Studies Association initiative and the many people involved in creating it, please visit our Facebook page at <https://www.facebook.com/groups/latinostudiesinitiative/>.

CALL FOR PAPERS**“AFRICAN AMERICAN WOMEN, HISTORY, AND CRIMINAL JUSTICE”****“Gendering the Carceral State: African American Women, History, and Criminal Justice”**

The *Journal of African American History (JAAH)* is planning a special issue on the historical experiences of black women in the criminal justice system. Over the last few decades, the U. S. prison system has witnessed unprecedented expansion, with the number of state prisoners moving from 200,000 in the late 20th century to just over two million in the early 21st. African Americans have been disproportionately represented in the prison population, accounting for roughly 40 percent of the total prison and jail population. A growing body of work has begun to examine mass incarceration, currently and historically. However, the focus is often on the experiences of African American men.

This special issue of the *Journal of African American History*, with guest editors Kali N. Gross and Cheryl D. Hicks, seeks scholarly essays documenting the historical experiences of African American women in the carceral state. Essays focusing on a broad cross-section of issues such as crime, violence, policing, poverty, shifting laws, and penal reform in relation to African American women are welcome. Among the topics to be considered in this special issue of the *JAAH* are: 1) disproportionate arrests and incarceration rates; 2) juvenile justice; 3) gendered and/or sexual violence; 4) regulation of black female sexuality; 5) the impact of poverty, racism, and stereotypes on the policing and incarceration of black women's bodies; 6) the impact of legislation, especially drug laws, on African American women and their families; and 7) international comparisons of the impact of carceral practices on women in various locations in the African Diaspora and Africa.

Essays should be no more than 35 typed, double-spaced pages (12 pt. font), including endnotes. The *JAAH* uses the *Chicago Manual of Style*, 16th edition (Chicago, IL, 2010) for citations. Guidelines for manuscript submissions are available in *The Journal of African American History* and on the *JAAH* website: <http://www.jaah.org/>. Submitted essays will be peer reviewed. Your cover letter should include the title of your essay, name, postal address, email address, phone number, and fax number. Your essay should begin with the title of the essay and should NOT include your name.

Submission Deadline: January 15, 2014

Please send four (4) hard copies of your manuscript to:

Profs. Kali Gross and Cheryl D. Hicks, Guest Editors c/o V. P.
Franklin, Editor
The Journal of African American History
University of California, Riverside
GSOE -1207 Sproul Hall
900 University Avenue
Riverside, CA 92521

Email: vpf1019@aol.com; or jaah@jaah.org

INTERNATIONAL CONFERENCE OF THE TRANSATLANTIC RESEARCH GROUP

In collaboration with the Gender and Sexuality Resource Center and Women and Gender Studies Program, Marquette University, Milwaukee, Wisconsin

April 23–24, 2014

Social and legal discourses around same-sex marriage, gay and transgender rights have seen vigorous debates globally in recent times. These issues are being debated in European societies including France where the Supreme Court is considering two cases that may have significant social implications. Some states in the United States and the District of Columbia have now legalized same-sex marriage. On the other hand, some countries in Africa and most recently, Russia, have passed legislation limiting gay rights. African churches in particular have taken a more conservative stance than their Western counterparts in these debates as public policy, religious, ethnic, and sexual minorities are often pitted against one another.

How is public policy shaping the conceptualization of sexuality and rights and by extension phenomena of inclusion and exclusion in contemporary society? How is public discourse employed to re-inscribe differences of gender, sexuality, and rights? How do these processes and dynamics resemble each other or differ in the Western and non-Western societies?

Participants will consider how knowledge is formed and experienced at the intersections of culture, sexuality, race, and other axes of identity. What are the factors driving contemporary discourses on sexuality including LGBTQ, same-sex marriage, etc., especially as they intersect with such areas as state policies, human rights, and sexuality from an inter-disciplinary perspective. Panels, papers, creative presentations, and roundtables that employ diverse, interdisciplinary and inter-generational perspectives are welcome.

Abstracts should be around 300 words and include the paper title and the name and contact details of the presenter. Abstracts should be submitted by November 25, 2013. If an abstract is accepted for the conference, a full draft paper should be submitted by February 20, 2014.

Chima J Korieh
Department of History,
Marquette University
P.O. Box 1881, Milwaukee, WI 53201-1881
TEL: (414) 288-3563
FAX: (414) 288-5099

Email: chima.korieh@marquette.edu

Visit the website at <http://www.marquette.edu/history/conference/index.shtml>

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815-895-2624
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Department of History
TCU Box 297260
Fort Worth, TX 76129
beth.hessel@tcu.edu

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1029 Tisch Hall
435 S. State St.
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johnsmel@umich.edu

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came5ha@hotmail.com

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Professor Whitney Leeson
Department of History
Roanoke College
221 College Lane
Salem, VA 24153-3794
wleeson@roanoke.edu

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(2012-)
Stephanie Moore
Salisbury University, Department of History
1101 Camden Avenue
Salisbury, MD 21804
scmoore@salisbury.edu

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Alexandra Nickliss
City College of San Francisco
San Francisco, CA 94112
anickliss@ccsf.edu

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Dr. Brandi Brimmer
Freedmen and Southern Society Project
Department of History
2115 Francis Scott Key Hall
College Park MD 20742
bbrimmer@umd.edu

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(2010–2013)
Diana Wright
516 High Street
Department of History
Western Washington University
Bellingham, WA 98230
diana.wright@wwu.edu

Fundraising Chair / CCWH Historian

Nupur Chaudhuri
Dept. of History, Geography, and Economics
Texas Southern University
3100 Cleburne Street
Houston, TX 77004
713-313-7814
nupurc@earthlink.net