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# THE CCWH

NEWSLETTER

## CO-PRESIDENT'S COLUMN

*By Mary Ann Villarreal*

]For the last sixteen months I have watched my sister fight through debilitating rounds of chemotherapy, with minimal breaks to allow her body to recover and prepare for the next cycle. She is terminal, the chemo simply buys us another day with her. She has outlived her initial prognosis of two to four months. We watched my grandfather, whom I called dad, die of the same cancer. It was in July 1996, while I was fulfilling my public history internship when we got the news. Similar prognosis, four months. I requested fall semester off and remember my advisor, Vicki L. Ruiz, tell me that leaving for good was not an option, they would come looking for me if I had thoughts of not returning. As a first generation college graduate and the first to go to graduate school, my grandmother was worried that I was throwing away my life to go home and help out. But she had little choice, she needed my help. I believed

Vicki when she said that she and my cohort would go looking for me. They attached a safety rope to me, one that so many first generation students find themselves without, leaving them disconnected from their academic journey when home calls them back for what is supposed to be a short time.

When my sister called me to give me the news, I was four months into a new position in the Office of the President at California State University Fullerton. Not only did I love my new job, but my risky move to leave a tenure track job felt like the right one as I moved into my second position in administration. I also had a family, a partner, and two children who live in a different state because my partner and I agreed that the new job was a great fit and she was not ready to leave her faculty position. There was never a question though who would be my sister's caretaker. I am it. I am it because a college

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education opened doors and catapulted me from a low-income childhood to a privileged place in higher education. I am the most financially stable and, unfortunately, the most consistently present member of my family.

My sister helped my grandparents raise me. In 1972 she earned a basketball scholarship to a junior college a couple of hours from home. She earned her associates degree and after discovering that she did not want to be a social worker, found her niche in sales. She changed her last name to Ballantyne, because in the late 70s she found it hard to get a job in Houston with the last name Villarreal. Fair skinned and green-eyed, she was picked up by the sales department of Texas Monthly. She held a second job, too, so that she would not have to ask my grandparents for money. She also helped pay for my school clothes, attended school events, and made every effort to make certain that I could participate in extra-curricular activities. Without the opportunity to play sports and participate on the speech team, I highly doubt I would have been accepted to college. I was woefully underprepared as a product of rural school, but I did not know it. When I thought of leaving college because I was struggling to fit in, my undergraduate advisor reconnected me to my purpose for wanting to attain a college degree. My safety rope had its first test.

In 1993, only 16.5% of Texas's low-income students enrolled in a four-year college. I had entered four years earlier, before data was collected on the attendance and completion rates of PELL Grant-eligible students, but it was clear I was among a privileged group that I did not even know existed (Postsecondary Education Opportunity, Students from Low Income Families and Higher Education Opportunity by State, 1989 to 2011," March 2012, p. 18, No. 237b). Nineteen years later, a 2012 study showed that only 10.4% of those born into the bottom quartile of family income will complete a bachelor's degree by age 24 (Postsecondary Education Opportunity, "Family Income and Unequal Educational Opportunity 1970-2011," March 2012, p. 4, No. 245). Narrowing my demographic even more, when I was finishing my Ph.D. in 2002 a Pew study found that only 1.9 percent of Latino 25-34 year old high school graduates were enrolled in

post-baccalaureate studies (Richard Fry, "Latinos in Higher Education: Many Enroll, Too Few Graduate," Pew Hispanic Center, September 2002). My slim chances were kept alive because mentors held onto me while I treaded the waters of family obligations and gaping holes in my knowledge of how to navigate the expectations of college and graduate school.

On that October afternoon when my sister gave me the news, I stepped out of a training session to hear what I already knew but would never be prepared to hear. As she said the words "Stage four, inoperable, incurable," I knew that I had to go home. As I thought about all the uncertainty that our family faced, I was struck with a painful selfish thought that my career would be stifled. I had to find the space to fit both my work and my role as caretaker, not only for my sister but for my grandmother.

I first shared the news with my direct boss, the chief of staff. She let me know that the office would support me through this experience. I explained that I wanted nothing to change, I would carry my weight and be a productive member of the team. I would make it all happen; take a day of vacation and catch a red-eye to be there for chemo, and back to the office the next day. I thought I could do it seamlessly, with little notice of my absence. I would work from the hospital and sleep on the plane. In my university experience, I had grown used to being the "first" or "the only" and knew that my absence from commitments was notable. When my sister had kidney cancer my first year as an assistant professor, I slipped away on the weekends and on overnights when I was not teaching. I was afraid of being fired for taking care of my family. The imposter syndrome cropped up again and I told myself I was used to working 2x as hard as my colleagues to belong. I underestimated the lifeline that would support me.

Perhaps it was exhaustion that led me to that moment, sitting in front of the President after trying so hard to avoid a conversation about my sister. She wanted to know how I was holding up and wanted to reiterate the message that I had the full support of my office colleagues. I surprised us both when I said that my biggest fear was failing in my job. I had been through this before and I knew I could be there for my family, but would my career survive? My

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partner and children had altered their lives for this opportunity, knowing the risks, not just for our family, but for my career. The facts remains: our numbers lessen as the data shows that the percentage of Latina leaders grows smaller as we move through the faculty and administrator ranks. I should not have been surprised when the President told me “family first,” and that my journey had brought me to this place because it was here I would thrive.

Sixteen months later my sister is teaching us how to live with the uncertainty of time. She continues to work because she does not want special privileges or favors, though they have been generous in allowing her time to recover post-chemo. The imposter syndrome haunts her, and she, like my grandmother, worries that I will lose my job over my last-minute trips to Houston. First-generation families do not have the luxury of knowing what do they do not know.

The President was right. I have thrived in my role at Cal State Fullerton. My colleagues, the Chief of Staff, the President, they pull me in when it looks like my tether is stretched thin. We are a campus of over 35,000 students, over half of whom are first generation. The pipeline, the path, holds many diversions. The need for mentorship, guidance, and connection remains an important part of what we provide not just in student services, but among our colleagues.

I have written countless times that I am tied to CCWH because Peggy Pascoe reached out and pulled me in. For almost fifty years CCWH has provided a connection for women historians to the AHA and to each other. The need to grow and strengthen our networks is as great now as it was when the organization started. I hope you will look around and connect your colleagues to CCWH so that we can thrive over the next fifty years.

# NOTES FROM THE EXECUTIVE DIRECTOR

*By Sandra Trudgen Dawson*

Dear Members, thank you all so much for renewing your membership for 2016! Renewed memberships mean that the CCWH has the funds for our annual awards. These awards mean a lot to those who win them—not simply as a line on the CV but as a means to travel to an archive, to research, to write, to practice scholarship. At the Annual Awards Luncheon in Atlanta last month, we were thrilled to meet three of our award winners and to hear about their important and significant contributions to the scholarship on a number of topics. Be sure to read more about the award winners in this newsletter.

We have a number of Board changes this month. Rachel Fuchs, co-president stepped

down after three years of service. We will miss you! Barbara Molony has graciously accepted the position as co-president and will serve from 2016-2019. We look forward to serving alongside Barbara and Mary Ann. Our membership coordinator, Courtney Campbell has stepped down from the position. We will miss her very much! Thank you Courtney for all your hard work over the past two years! We welcome Ilaria Scaglia as our new Membership coordinator. Ilaria brings her energy and enthusiasm to the position and we look forward to working closely with Ilaria over the next three years!

We also say goodbye to our 2015 award committee chairs: Jennifer Thigpen (Ida B.

Wells); Karin Huebner (CCWH/Berks); Lori Flores (Nupur Chaudhuri). Thank you all so very much for your service to the organization and your thoughtful attention to each award applicant. It has been such a pleasure to work with you all. We welcome our 2016 award committee chairs to the Executive Board: Nicole Pacino will chair the CCWH/Berks award; Patricia Schechter will chair the Ida B. Wells award; Brandi Brimmer will chair the Nupur Chaudhuri First Article award and Whitney Leeson will chair the new Carol Gold Article award. I look forward to working closely with you all this year. Stephanie Moore will continue in her position as chair of the Prelinger Award. Thank you so much, Stephanie!

One of the topics we discussed at the Business meeting in Atlanta was the possibility of increasing our two Graduate Student Fellowships from \$1000 to \$1500. This would give even more assistance to graduate students in the last stages of their dissertation. The increase is only possible with the assistance of our membership. There are two ways to help: the first is a tax-deductible donation either by check (send to Kathleen Nutter, Sophia Smith Collection, Smith College, 7, Neilson Way, Northampton, MA 01063 or by credit card online ([www.theccwh.org](http://www.theccwh.org)); the second way is to encourage your colleagues, friends and graduate students

to join the CCWH or apply for the awards.

What are the benefits of membership in the CCWH? All members of the CCWH join a vibrant community that drives them to succeed in the historical profession; all CCWH members may apply for any of the annual awards they are eligible for; all CCWH members are eligible to propose CCWH-sponsored panels at the AHA and at other regional and national conferences (e-mail [execdir@theccwh.org](mailto:execdir@theccwh.org) with your proposal); all members receive four newsletters a year to which they may contribute an article, a book or film review, member news, job opportunity, conference call for papers and more. In 2016 we will also have a Member Forum to which members will be invited to share ideas, debates, questions, concerns and more. We will also be establishing a mentorship program for those interested. Please e-mail [Ilaria.membership@theccwh.org](mailto:Ilaria.membership@theccwh.org) for more information on this project.

Please consider donating to the CCWH awards and please encourage friends, colleagues and graduate students to join the CCWH and apply for the 2016 awards! The deadline is 15 May, 2016. Go to [www.theccwh.org](http://www.theccwh.org) for more information about these awards.

## AFFILIATE NEWS

The online journal and database, *WOMEN AND SOCIAL MOVEMENTS IN THE UNITED STATES*, is engaged in several crowdsourcing projects to create a new Online Biographical Dictionary of the Woman Suffrage Movement in the U.S. For some months we have been engaged in recruiting volunteers to write brief biographies of Black women suffragists and militant suffragists who supported the National Woman's Party. Those projects are well launched and we now propose to start work on biographical sketches of suffrage supporters of the National American Woman Suffrage Association between 1890 and 1920. Our goal is to prepare this Online Biographical Dictionary in time for the 100th anniversary of the passage of the Nineteenth Amendment in 1920 that extended woman's suffrage to states that had not already enacted woman suffrage.

We need one volunteer from each state and the District of Columbia to serve as "state coordinators." These volunteers will help to recruit faculty, students, and interested history buffs to research and write the biographical sketches. State coordinators would then review and copyedit the biographical

sketches and share them with Tom Dublin, co-editor of the Women and Social Movements website and director of the Online Biographical Dictionary project. He will arrange for the publication of the sketches on the website.

If state coordinator seems like more of a time commitment than you can make, please volunteer to have students in one of your classes in 2016-2018 write bio sketches of suffragists. You can do this any semester between Fall 2016 and Spring 2018.

Finally, if you don't teach a likely course in which to make this assignment, consider volunteering to write 1-2 bio sketches on your own. Or circulate this notice to graduate students in your program and ask if they'd be interested.

If you would be interested in participating in this project in any of these ways, please send an email to [tdublin@binghamton.edu](mailto:tdublin@binghamton.edu).

# CCWH 2015 AWARD WINNERS

## Catherine Prelinger Memorial Award

I am delighted to announce the winner of the 2015 Catherine Prelinger Award: Annette Marie Rodríguez. Ms. Rodríguez is a Ph.D. candidate in American Studies at Brown University who is completing her dissertation on the lynching of Mexicans in the United States in the period 1850-1920. Her work centers the place of women in masculinist histories of violence as she explores the import of public violences in communicating events that have reinforced and reconstructed ideologies and hierarchies of gender, race, citizenship, and national belonging. Her work is both current and compelling. Not only does she incorporate a much-needed history of violence against Mexicans into our troubled narratives of lynching, she also explores linkages between this history and

current campaigns of violence.

Ms. Rodríguez's path to the Ph.D. has been circuitous, yet has made her finely attuned and committed to the needs of underserved youth and women particularly. Annette dropped out of her New Mexican high school her junior year. She later obtained her GED and finally returned to school to complete her B.A., followed by an M.A. in American Studies, when she was in her 30s. Ms. Rodríguez is an adjunct history teacher in Santa Fe Community College and is dedicated to teaching underserved youth. She writes that she "works to ignite a passion for history in my students who, like myself [in her youth], may find themselves bored, disengaged, disenfranchised."

## Nupur Chaudhuri First Article Award

*Felicity Turner. Rights and Ambiguities of the Law: Infanticide in the Nineteenth-Century U.S. South.*

The Committee members all felt that Turner accomplished several things in this engaging and tightly-written article. She makes significant contributions to Reconstruction historiography and the fields of African American, Southern, and women's history by examining infanticide cases and what they show us about racialized and classed conceptions of "bad" mothers. By analyzing a particular type of criminality distinctive

to women, and community responses to infanticide, she teases out the many overlapping connotations and meanings projected onto this type of wrongful death in the 19th century. Her use of rich primary sources impressed us all, and as one committee member put it, it successfully rooted broader claims in "an intimate...discussion of race, power, and gender in an era of social flux."

## CCWH/Berks Graduate Student Award (2 Winners)

*Allyson Brantley (Yale University). "We're Givin' Up Our Beer for Sweeter Wine": Boycotting Coors Beer, Coalition-Building, and the Politics of Non-Consumption, 1957-1987.*

This project examines the boycott of Coors beer, one of the longest-running consumer boycotts in American history.

Between 1957 and 1987, the boycott

grew into a national movement that united Latina/o, black, gay and lesbian, labor, student, feminist, environmentalist, and leftist activists. For supporters, the boycott emerged as both an instrumental tool – a means to agitate for access to jobs and job security – as well as an expressive and emotional campaign. In examining the long history of the boycott, this dissertation seeks to complicate studies of the Coors boycott that emphasize

groundbreaking boycott coalitions through an examination of divisions and heated debates borne of the boycott, which

also highlight the contentious and politicized nature of the boycott in the late twentieth century United States.

*Hilary Buxton (Rutgers University). Disabled Empire: Race, Rehabilitation, and the Politics of Healing Non-white Colonial Veterans, 1914-1940.*

This dissertation examines the bodily experience of two groups, Indian and West Indian servicemen, during and after the First World War, to understand how racial ideologies shaped new healing industries and determined the nature of the aid which the imperial British state provided to its colonial veterans. Despite abundant scholarship on the official and medical response to trauma and disability in WWI, histories have concentrated on the white, Western experience and neglected the several million non-white veterans from the British Empire. This study seeks to enrich and complicate extant scholarship by questioning the role of race and racial science in histories of trauma and

rehabilitation. Colonial soldiers recruited for service in the Great War were the first non-white subjects to be treated in Europe en masse, and the presence on British army rosters raised serious questions of subjects' rights, race, and welfare. Injured, traumatized, and disabled colonial soldiers, in particular, challenged the military and medical authorities and their assumptions about racial masculinity. Through a comparative lens that brings together disparate groups of colonial actors, this project has crucial implications for changing how we view access to and the biases of the sciences of trauma and rehabilitation.

## Ida B. Wells Graduate Student Award

*McNair, Kimberly. "Cotton Framed Revolutionaries: T-shirt Culture and the Black Protest Tradition."*

Ms. McNair wrote: "My dissertation, 'Cotton Framed Revolutionaries: T-shirt culture and the Black Protest Tradition,' is a visual material history of the African American protest tradition. I examine protest t-shirts as a medium for the performance of leftist politics from the Black Power era to the #BlackLivesMatter events of present-day. Using performance theory, visual analysis, and cultural studies I explore t-shirts featuring black political icons and the now iconic victims of state-sanctioned killings."

This was a particularly competitive year for applicants of the Ida B. Wells Graduate Fellowship. Indeed, the committee was delighted to receive so many proposals for what promise to be truly important dissertations. The committee ultimately awarded the fellowship to Kimberly McNair, a graduate student at University of California, Berkeley. McNair's

dissertation, entitled "Cotton Framed Revolutionaries: T-shirt Culture and the Black Protest Tradition" offers a visual and "material history of the African American protest tradition." The committee unanimously agreed that this was a compelling and important project. In her work, McNair aims to tell a story about change over time in the very recent past—"terrain," as one committee member noted, "historians usually cede to sociologists and journalists." McNair has also articulated an ambitious project—one that links production and consumption, circulation, and perception in a global and multilayered set of network(s). Moreover, McNair's sensitivity to gender analysis, labor history, and media theory means that her work will speak to and across multiple disciplines and audiences.

# PUBLIC HISTORY COLUMN

*By Sarah Case*

At the end of the year, I survey the past years publications in *The Public Historian* (for which I serve as managing editor) and other journals, to determine their representation of women and gender in public history for my year-end report to the CCWH board. Consistently, and somewhat surprisingly, I find topics directly related to the history of women, gender, and sexuality underrepresented. Very few reviews of books, exhibit, or films reviews focus directly on these issues. Several research articles, essays, and reports from the field by public history practitioners and scholars give a nod to gender or women's history, but very few primarily focus on them.

This is all the more remarkable given that there is a rich historiography of women's public history scholarship and practice going back to the 1970s. Work done by scholars in museums, on behalf of the park service, and in other public history institutions helped further the women's history

movement of that decade and make it more visible. So the lack of articles and reviews today is all the more puzzling, even more so in that I keep an eye out for work focused on women and gender themes.

In response to this, I'd like to use this column to ask that CCWH readers consider letting me know of current exhibits and other works of public history scholarship that we might review, and to consider sending or encouraging colleagues to send public history research focused on women and gender to us. We have for some time been working on a special issue on women's public history in international perspective, but have not received many submissions. I'd love to see more attention to the lives of women and gender history in the pages of *TPH*. Please consider contributing! Email [scase@history.ucsb.edu](mailto:scase@history.ucsb.edu).

## BOOK REVIEWS

**Good News from New England.** Winslow, Edward. Ed. Kelly Wisecup. Amherst, MA: University of Massachusetts Press, 2014. 200 pp. \$19.95. ISBN 978-1-62534-083-2.

*Jacqueline Reynoso, Cornell University*

In recent decades, scholars have moved away from the limiting declension or resistance narratives that once framed most studies of Native peoples in the Americas. Instead, they have increasingly emphasized the ways Native peoples adapted, engaged, mastered, and resisted cross-cultural encounters in non-monolithic ways. Kelly Wisecup's recent edition of Edward Winslow's *Good News from New England* fits neatly within this trend.

Published in 1624, Winslow's account offered a partial

overview of events that transpired in New England between 1621 and 1623, including an attack by Plimoth colonists against the nearby Massachusetts people. Winslow was himself one of Plimoth's first colonists, and his account sought to inspire further support for the nascent colony despite the alarming confrontation. Given both its authorship and aim, scholars have often analyzed *Good News* in ways that privilege the voices as well as perspectives of English colonists. Yet, Wisecup brings the Native peoples of the region to the

foreground. She convincingly demonstrates that *Good News* reflected the variegated ways through which both colonists and Native peoples in New England negotiated the meanings, trajectories, and limits of colonialism on their own terms, especially during these early years.

Wisecup organizes her study into three main sections: an introduction, an annotated edition of *Good News* (Part I), and a short compendium of related primary sources (Part II). The introduction outlines several contexts within which to better analyze Winslow's account. In addition to providing an analysis of Winslow's personal history, Wisecup examines *Good News* alongside the broader genre of colonial travel and promotion narratives as well as the histories of captivity, disease, and political engagements in early New England. She expands on the last three of these contexts in Part II, where she organizes related primary sources into subsections entitled: "Captives and Emissaries," "Disease and Disorder," and "Compromise and Conflict." Together, the different sections work to situate the reader firmly within the seventeenth-century circumstances in which Winslow penned his account.

Wisecup's edition quickly brings Native peoples sharply into focus. She opens her introduction in the winter of 1622,

(2). Indeed, Winslow's presence was only one example of the lengths to which colonists in early New England resorted to maintain a comfortable alliance with the neighboring Native nations.

Wisecup's choice to open her study at Massasoit's sickbed also serves another purpose. As she underscores, Winslow, and a "medicinal concoction" he carried with him, seemingly played a crucial role in the sachem's recovery (3). Soon after swallowing the concoction (a feat in itself), Massasoit showed signs of improvement—a turn of events that did not go unnoticed. In administering the concoction, Winslow had done more than merely profess his political friendship to Massasoit. In the eyes of the sachem, he had deepened the bonds of obligation between the Wampanoags and Plimoth colonists. Massasoit returned the favor by informing Winslow that the nearby Massachusetts were planning to attack the only two English colonies in New England: Wessagusset and Plimoth. As Wisecup notes, Massasoit's choice to share such intelligence demonstrated the power Native peoples had over the circulation of information in the region. In fact, she recognizes that the Massachusetts themselves may have been behind the rumor, using it to reestablish their regional sovereignty. Regardless, the alleged plot became Plimoth's sole

at the sickbed of Massasoit (Ousemequin), the sachem of the Pokanoket Wampanoags. She describes the sachem's sickbed as a "sacred space" in which "spiritual and political relationships were strengthened and negotiated" (1, 2). Attending to the infirm Massasoit allowed his political allies to reestablish their bonds of friendship. Notably, it was at the sachem's sickbed—in a space defined by Wampanoag understandings of obligation and reciprocity—that Wisecup first locates Edward Winslow within her study. Together with an individual by the name of John Hamden, he was one of two English colonists in attendance.

Having trekked approximately forty miles in the hopes of "professing" his friendship to Massasoit, Winslow did not represent a colonial population that was solely—or even primarily—in control of cross-cultural relations in New England. Instead, his presence revealed not only a familiarity with "acceptable protocol for showing respect to a powerful sachem," but also the recognition that such familiarity was crucial to the survival of Plimoth and its colonial population

pretext for attacking seven Massachusetts people almost immediately afterwards.

Not surprisingly, the exchange of information following Massasoit's recovery was a central plot point in Winslow's account. As Wisecup emphasizes, it justified the otherwise culpable actions of Plimoth colonists all the while demonstrating their Christian generosity in supplying the Wampanoag sachem with medical attention and supplies. Just as importantly, Massasoit's indirect involvement suggested that the colonists had only acted in response to prior knowledge of the Massachusetts' own premeditated violence.

As Wisecup observes, Winslow's representation of the colonists' attack on the Massachusetts ultimately—and counter-intuitively—worked to buttress a larger literature on Native violence against English colonists. The implications of the



Massachusetts' alleged plans aside, subsequent editions of *Good News* were also supplemented with a brief report of an attack by Powhatan people against Jamestown colonists in Virginia. Despite differences in the geography and peoples involved, the Powhatans' attack was presented as linked to the plot of the Massachusetts—both as a cautionary tale and as justification for Plimoth's response. Wisecup notes that although the supplementary account was first placed at the end of the text, later editions of *Good News* often placed it at the beginning of the text, allowing it to serve as a kind of preface to Winslow's account. She, however, stresses the need to recognize both the timing and placement of the supplementary account's first inclusion, arguing that failing to do so takes Winslow's account out of context.

In the end, Wisecup's editorial pen does much to restore the various voices and contexts at play in *Good News*. Once having read her introduction, it is difficult—if not impossible—to ignore the centrality of Natives peoples in the unfolding colonial situations of early New England.

In recent decades, scholars have moved away from the limiting declension or resistance narratives that once framed most studies of Native peoples in the Americas. Instead, they have increasingly emphasized the ways Native peoples adapted, engaged, mastered, and resisted cross-cultural encounters in non-monolithic ways. Kelly Wisecup's recent edition of Edward Winslow's *Good News from New England* fits neatly within this trend.

## Daughters of Israel, Daughters of the South. Stollman, Jennifer A. Boston: Academic Studies Press, 2013. 260 pp. n.p. ISBN 978-161-811-2064.

*Patricia Furnish, Independent scholar*

Jennifer Stollman adds another significant contribution to studies of women in the South in the antebellum and Civil War era with her book *Daughters of Israel, Daughters of the South*. Culling from archives from Jewish families, university and historical society repositories, and newspapers, Stollman carefully attempts a balanced reconstruction of the lives of Jewish women often overlooked or misrepresented. Her work stands as a corrective of earlier historical works that are

because historians have used these women, historically, as paragons of assimilation" (17).

Chapter 1 demonstrates that Jewish women in the South attempted to retain their faith, even if that meant modifying religious observance or practicing in private. In their public efforts, they worked diligently to fundraise to purchase building materials, ritual, and decorative objects for the synagogues, and hire rabbis and cantors. Women's

either celebratory or disparaging of Jewish southern women's ability to practice or retain their faith in an overwhelmingly Protestant region of the U.S. It is the book's introductory chapter on the various, overlapping historiographical traditions that frame her subject which provide an insightful, nuanced understanding to readers of the ways in which the practice of history can obscure, privilege, and stereotype certain groups of women. Stollman cites the example of the antebellum editorials in the *Occident*. This periodical was an important Jewish publication in the United States that reflected the "assimilationist paradigm [that] overlooks the unique and distinctive experiences of southern Jewish women

correspondence reveals a dedication to maintaining Jewish religious observance and devotion. Stollman's discoveries reveal these women found solace in Jewish prayer and biblical discourse to comfort themselves and others. One striking analogy the correspondence highlights is a perceived parallel between the struggles during wartime of the Confederate South and the story of the "chosen" Israelite nation (47). Here Stollman recovers the southern identity of Jewish women intertwined with their religious beliefs.

Chapter 2 provides a discussion of the centrality of female education in the lives of Jewish women and their families. Education in Hebrew, the Old Testament, and the liberal arts

was often supplemented with travel abroad to shape the lives of Jewish girls and to maintain their Jewish identities. Rather than duplicate the southern white educational approach, Jewish families sought out Jewish academies, home schooling, private tutoring, or “Jewish-friendly” schools to counter the proselytizing Protestant culture in the South that permeated all institutions. In some cases, anti-Semitism also steered Jewish families to alternatives, including extended education abroad. They were constantly look for strategies to maintain their faith and identity and to counter the anti-Semitic attitudes in the South without making the region inhospitable to their presence.

In Chapter 3, Stollman delves into the written correspondence of southern Jewish women, namely letters, compositions, and poetry, to locate themes on identity and religion. Prior to the outbreak of the Civil War, the author observes that their correspondence reflects efforts to prove “their southern loyalty, counter anti-Semitism and promote tolerance for and observance of Judaism” (125). Stollman finds that the literary works of Jewish women of the South fits firmly within the emergence of the nineteenth-century women’s literary tradition. The canon, however, was varied rather than monolithic. Instead, women writers, and particularly the women in this study, retained multiple loyalties.

In Chapters 4 and 5, Stollman addresses two of the most contentious elements of southern Jewish women’s identity and views: one is their support for slavery and the

other is support for the Confederacy. Despite the many distinctive features of the group of women that the author very carefully lays out, Jews in the South tended to live as whites and benefit from the racial hierarchy that privileged them as a result. The archival records demonstrate these women endorsed slavery as a benevolent system undergirded by a rationalization of paternalism. Southern Jewish women embraced and propagated these myths of Dixie so ably captured cinematically in *Gone With the Wind*. During the war, she concludes, “In many ways, Jewish women experience the Civil War in much the same way as their Gentile sisters (181). In order to counter anti-Semitism, Jewish families expressed their southern Confederate loyalties. Women in these families would work to gather supplies, defend their property, volunteer at local hospitals, take soldiers into their homes, and host “anti-Yankee salons,” which host Fanny Cohen described as a “real rebel meeting” to share their hostility toward the Union military and political efforts.

Stollman concludes that southern Jewish women tried to develop and sustain their Jewish faith rather than abandon it. They also worked alongside family members to prove their identities as southerners who were loyal to the South and to the institutions and attitudes that defined it: slavery and the Confederate cause during the war. These women conformed to the ideals of the cult of true womanhood and therefore served as “white female guardians” of their white Protestant counterparts’ values and norms.

## The Amazons: Lives and Legends of Warrior Women Across the Ancient World. Mayor, Adrienne. Princeton: Princeton University Press, 2014. 536 pp. \$29.95. ISBN 978-0-691-14720-8.

*Elizabeth LaFray, Wayne State University*

In her book *The Amazons: Lives and Legends of Warrior Women Across the Ancient World*, Adrienne Mayor offers a compendium of the Amazons and their real-world counterparts, warrior women from the Eurasian steppes.

Part 1 considers the question: Who were the Amazons? Using Caucasus tales as well as classical sources like *The Iliad* and lost Trojan War epic cycles, Mayor argues that historical Amazon-like women lived among the warrior cultures of the steppes “where nomad horsemen and women could experience parity at a level almost unimaginable for ancient Hellenes” (19). These Scythians were well known to the Greeks, who came to know them by traveling, trading, and encountering migrating tribes around the Black Sea (19). The Scythians themselves left no written records and Mayor rightly notes that we must be aware of selection bias against the “barbarians” in ancient Greek and Roman literary sources.

Nevertheless, she suggests that texts from ancient sources like Herodotus, Strabo, and the fifth-century AD Christian historian Orosius provide modern scholars with a number of valuable descriptions of Amazon-like women. Evidence from Herodotus takes greatest precedence, offering a recounting of the Sarmatian love story rooted in Scythian foundation legends, and descriptions of “double-breasted” Amazon women. This is because Herodotus’ text was based on first hand observations and interviews around the Black Sea in the fifth century B.C. (57 and 86).

Part 2 undertakes an encyclopedic approach to the physical evidence of historical

women warriors. Using skeletal remains from the northern Black Sea to the Caucasus, Middle East, Central Asia and China, Mayor argues that advancements in DNA analysis have demolished previously held assumptions about gender roles—that women were buried with cosmetics and jewelry while men were buried with weapons and sacrificed horses. Indeed, female remains buried in a *kurgan* from the fourth century BC were found with wounds from a battle-axe in the skull and a bent bronze arrowhead embedded in the knee. She was also buried with a “massive armored leather belt with iron plaques” and a quiver with twenty bronze tipped arrows (63). The skeletons of these women reveal new truths. Scientific analysis of wounds indicates that they were not passive figures cut off from society, but instead enjoyed a level of parity with men unheard of in ancient Greece. Warrior women from the Tuva excavation in south Siberia, for example, had healed fractures consistent with falls from horses, blows from right-handed opponents, and evidence of multiple slashing sword wounds received while in motion and facing an opponent (81).

Mayor also argues that archaeological evidence does not support the widely held assumption that Amazons were societies of women only. This assertion builds on an earlier argument from Chapter 1, that scholars have mistranslated Homer’s epithet for the Amazons, *Amazones antianeirai* as “man-hating.” Mayor rightly notes that the prefix “anti-“ in Greek epic diction does not mean “against” or “opposing.” Rather it means “equivalent” or “matching.” (23) Combined with archaeological evidence, her argument is both appealing and compelling.

In a remarkable chapter called “Breasts: One or Two?, Mayor dispels with great flourish the idea that Amazons removed one breast to become better archers. Evidence against this is convincing, because even though the mistaken claim that Amazons must have received their name because they were single breasted was widely repeated by Greek and Roman writers, Mayor’s most dependable literary source for the Amazons, Herodotus, says nothing about self-inflicted breast deformities. (86) She notes too, that ancient art lacks one-breast depictions. (94) And, if ancient evidence leaves something to be desired, photographs of modern-day mounted female-archers certainly put this “sensational factoid” to rest (images).

*The Amazons* leaves few stones unturned. Mayor discusses Amazonian sexuality, noting that in antiquity Amazons were assumed to be heterosexual even as they were called “man-haters.” (134) She also discusses the *hippomolgoi galaktophagoi*, “mare-milking milk-drinking Scythians” who according to Philostratus nourished their babies with

mare’s milk. Mayor makes an important correction, noting that the milk would have been fermented first because of its high lactose content. Fermenting it turns it into the mildly alcoholic beverage koumiss. Koumiss may not have been the only intoxicant known to Scythians, however. Mayor shares Pliny’s story of the effects of the “mad honey” of Pontus on Xenophon’s army. She also discusses a common natural intoxicant of the steppes called *kannabis*, or hemp, which Herodotus describes in several passages about Scythian customs (148).

Part 3 examines Amazons in Greek and Roman legends, myths, and history. Assumptions about female dress, roles in society, and relationships with men are once again in question. For example, Mayor notes the common English translation “girdle” for Hippolyte’s Belt of Ares. She argues that Heracles’ quest for Hippolyte’s belt, while rife with sexual overtones, was not in pursuit of women’s intimate clothing. Rather, it would have been “a heavy, richly ornamented piece of armor...worn over her clothing” (254). Archaeological evidence from graves combined with Herodotus’ accounts of Scythian war belts creates a different picture, indeed.

Part 4 moves beyond the Greek world and into Eurasia and China. Mayor notes that epic stories about strong women who battle men, decidedly Amazon-like women, are widely distributed among northern Caucasus groups. However, she also points out that these non-Greek tales are quite different from Amazon myths told in Greece, especially because the “heroines of the Caucasus usually act alone or in mixed armies of women and men,” not in all-women bands (359). Indeed, non-Greek tales from Egypt and North Africa that may have been influenced by Assyrian records tell of Arabian women warriors who commanded armies against Assyrian kings (391).

*The Amazons* is a pleasure to read, and while some might like to see the scholarly apparatus page by page instead of in endnotes, its content will appeal to a wide variety of readers. Helpful cross-references and images are plentiful throughout the text. Mayor’s mission is to sort fiction from fact—it requires her to use a complex mixture of textual and physical sources beyond the traditional: from Herodotus, Diodorus, Plutarch, and Justin, to Nart sagas in the Circassian language, Azerbaijani and Persian legends, and tortoise shell records excavated in the ruins of YinXu, China. There is something for everyone in this book, from non-specialists to scholars of gender, mythology, history, classics, and art history.

**Black Print with a White Carnation: Mildred Brown and the Omaha Star Newspaper, 1938-1989.** Amy Helene Forss. Lincoln, NE: University of Nebraska Press, 2013. 272 pp. ISBN 978-0-8032-4690-4.

*Rachel Pierce, Gothenburg University*

In *Black Print with a White Carnation*, historian Amy Helene Forss delves into the life of Mildred Brown, the founder of the *Omaha Star* and “matriarch” of the black north side of Omaha, Nebraska (2). Forss uses Mildred Brown’s life and career as a lens through which she can more intimately examine a broader set of cultural, racial, and political shifts in American life. As Forss’ book demonstrates, Brown began her editorial career on the more activist edge of Omaha civil rights politics, working for a civil rights agenda viewed as radical by the great majority of Omaha residents. But over time, though Brown’s politics stayed the same, the politics of the black community shifted towards a more radical, assertive politics. Though Forss argues that Mildred Brown’s newspaper-based activism was a success, this book is also a story about how an older generation of local civil rights leaders lost power with the rise of a younger and more confrontational set of movement activists.

The book naturally divides into three parts, each of which examines a particular stretch of activism in Mildred Brown’s life. The first section covers the history of Brown’s family and Mildred’s early life in Alabama. After marrying the pharmacologist Shirley Edward Gilbret and adopting a child, the entire Gilbret family moved northwards from Alabama and Mildred Brown began to construct a life that suited her own particular needs and desires. She and her husband divorced, and Brown took control of the *Omaha Star*. Newly autonomous, Brown could now begin to carve out her role as moral center of the black community, with the *Omaha Star* as her primary platform for dispensing political, economic, and cultural advice.

The second section of the book deals primarily with how Mildred Brown used the *Omaha Star* to advance her array of causes during the 1940s and 1950s. Brown marshalled the economic resources and cultural power of the white community while establishing the *Omaha Star* as an honest representative of the black community. Brown leaned heavily on the local cross-racial civil rights group De Porres, which early on consisted of white Catholic clergy members and middle-class blacks. With this financial and moral support, the group targeted employment discrimination, helping to head boycotts of the local Greyhound bus station café and the Omaha Coca Cola factory, among other businesses. Throughout, Mildred Brown used her newspaper as a tool for the advancement

of these initiatives. As Omaha’s activism synced up with the national civil rights movement, Mildred Brown’s causes gained national credibility.

However, the conciliatory rhetoric and reliance on white Catholics became untenable as time progressed and black radicalism increased. In the third section of the book, Forss covers several campaigns initiated in the 1950s, like the push to integrate the staffing corps of the Omaha public school system, which had still produced no victories by the late 1960s. In the shadow of these failures, new, more radical organizations sprang up. Forss argues that the newly radicalized black community was not as open to female leadership as the older civil rights cadre. And Mildred Brown balked at radical talk, even refusing to print stories that used, in Forss’ words, “stereotyped characteristics of the black population” (149). Only positive stories about the black community were allowed in the *Star*; certainly, the multiple riots that occurred amidst protests against police violence at the end of the 1960s did not receive much of any coverage in Brown’s paper. The politics of black liberation had become too complicated for Brown.

This is one of those rare books that would benefit from more length and greater detail. At just over 200 pages including endnotes, Forss has little room to fully examine how a century’s worth of historical trends – the development of miscegenation laws, the Great Migration, the push for equal employment, school desegregation, the demise of restrictive property covenants, the rise of Black Power – intersected with and influenced the lives of Mildred Brown and the rest of the Omaha community.

Ultimately, *Black Print with a White Carnation* demonstrates the “strategic adjustments” that black Americans made while living through all of the phases of the civil rights movement (18). The central question of accommodation – to whites, to business interests, to more radical members of the black community – runs through the length of the books. Mildred Brown needed to both ensure that her newspaper worked for the good of blacks in Omaha and maintain the newspaper’s financial solvency through the same use of advertisements to black and white business leaders alike. Throughout the book, the tension between Brown’s unusual life and need to preserve a veneer of respectability is palpable, as is the tension between fighting for change and attempting to hold on to one’s community. Mildred Brown supported and printed articles on but did not attend numerous protests

and boycotts; she attempted to nurture young blacks in her neighborhood but did not want children of her own; she wanted to challenge local racism but also wanted her

newspaper to positively depict Omaha, a city that she loved.

**Through Women's Eyes, Combined Volume.** Dubois, Ellen Carol and Lynn Dumenil. New York: Bedford/St. Martin's, 2012. Xxxv + 808 pp. \$105.49. ISBN 978-0312-67603-2.

*Ashley Baggett, North Dakota State University*

Adopting a textbook for any course can take considerable thought and time, but for a women's history class, the process can be even more involved. Although a few textbooks exist on the subject, most rely on a collection of primary sources or articles on specific topics. This often necessitates creating an additional list of assigned readings to supplement gaps in the textbook or taking time for explanations in class to provide necessary context for the text. There is, however, an alternative for instructors seeking a better balance of documents and narrative. In *Through Women's Eyes*, Ellen Carol Dubois and Lynn Dumenil present U.S. history through the perspective of women and integrate documents with a narrative rather than relying on one or the other.

*Through Women's Eyes* provides a more comprehensive approach by "placing women...at the center" of U.S. history (xxviii). This approach is pedagogically sound. The text enables deeper understanding by facilitating student recall of information from a general U.S. history course and recognition of the context for new material. For instance, the brief discussion of the coming of the Civil War included the Missouri Compromise and Compromise of 1850. This provides essential background for the next section's presentation of Harriet Beecher Stowe's *Uncle Tom's Cabin* and trial of Margaret Garner. Instructors, then, can use more class time for important points of discussion.

Throughout the text, Dubois and Dumenil avoid oversimplification of women as a homogenous group by showing the different experiences of women based on ethnicity, race, socioeconomic class, sexuality, and region. This multicultural approach highlights the diversity of women's experiences but also draws attention to the intersectionality of gender, race, and class. In spite of the complexity, the narrative portion helps to organize the material by focusing on three critical themes: "work, politics, and family and personal life" (xxxi). These themes are traced through each era and facilitate higher order skills, such as analysis of continuity or change over time.

The document portion consists of a varied collection of written and visual sources. Some are integrated throughout the text, but longer sources (or those with extensive commentary) are situated at the

end of each chapter. Each has a set of questions to analyze the selected pieces and consider a larger issue. From diary entries to advertisements, Dubois and Dumenil use a wide range of documents, and they include those not commonly found in other texts. Although most of these documents are in black and white to keep down printing costs, many (but not all) colored images are found in the online instructor resources for the third edition. This makes available sources that need to be analyzed in color, such as wartime propaganda posters, but the instructor is still required to download the documents from the publisher's site and then post them for students to view. Depending on the instructor, this may or may not be seen as a continuing drawback from the second edition.

In the third edition, *Through Women's Eyes* provides other updates, including many online resources for students and instructors as well as additional content and primary sources. In addition to other online resources such as study guides, chapter outlines, and key terms, students can now take advantage of practice tests and email the results to the instructor, which helps both the student and instructor identify problem areas. Online resources for the instructor include assignment suggestions, discussion questions, i-clicker questions, TV and film suggestions, and teaching tips for the lecture, discussion, and primary source analysis. The updated edition added PowerPoints of images and a DVD of video clips to show in the classroom. Everything except the DVD is found on the publisher's website with an instructor login; unfortunately, these ancillary resources are not automatically integrated as a coursepack with an LMS. In the textbook itself, the third edition offers new primary sources and expanded discussion of certain topics. The update to the chapter "U.S. Women in a Global Age, 1980-Present," for instance, offers a remarkable overview of more current history. Oftentimes texts struggle to organize or make sense of modern material, but DuBois and Dumenil astutely identify recent women's issues to make a comprehensive text.

From the digital to in-text materials, *Through Women's Eyes* meets the demands of instructors today. The book balances the need for narrative and documents while providing the newest educational trends.

The smaller features, such as the timelines and suggested references included in each chapter, attest to how well-designed the textbook is. Teaching a women's history course used to involve the arduous task of creating a lengthy course packet or supplementing gaps in a textbook with additional

readings, but Ellen Carol Dubois and Lynn Dumenil's updated edition of *Through Women's Eyes* makes adopting a textbook far simpler.

## BOOKS AVAILABLE FOR REVIEW

The CCWH relies on and is grateful for our members' contributions to the book review section of this newsletter. The following is a list of books available to review for the CCWH. Members interested in writing a review for the newsletter or members who have a recent publication they would like reviewed for the newsletter should contact Whitney Leeson at [wleeson@roanoke.edu](mailto:wleeson@roanoke.edu).

- Finneman, Teri. *Press Portrayals of Women Politicians, 1870s-2000s: From "Lunatic" Woodhull to "Polarizing" Palin*. Lanham, MD: Lexington Books, 2015.
- Gold, Roberta. *When Tenants Claimed the City: The Struggle for Citizenship in New York City Housing*. Urbana, IL: University of Illinois Press, 2014.
- Lloréns, Hilda. *Imaging the Great Puerto Rican Family: Framing Nation, Race, and Gender during the American Century*. Lanham, MD: Lexington Books, 2014.
- Ooten, Melissa. *Race, Gender, and Film Censorship in Virginia, 1922-1965*. Lanham, MD: Lexington Books, 2015.
- Romeo, Sharon. *Gender and the Jubilee: Black Freedom and the Reconstruction Citizenship in Civil War Missouri*. Athens, GA: University of Georgia Press, 2016.
- Tran, Lisa. *Concubines in Court: Marriage and Monogamy in Twentieth-Century China*. Lanham, MD: Rowman & Littlefield, 2015.
- Vowell, Sarah. *Lafayette in the Somewhat United States*. New York: Riverhead Books, 2015.



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