

Insights:

Notes from the CCWH

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Coming Together In Times of Crisis

Barbara Molony, Co-President, CCWH

“Women just can’t work together.” “Women jealously compete for men’s attention.” These nasty memes are still occasionally heard, although I’ve never found my sister scholars to act like adolescent mean girls. But the stereotype that we could fight like rivals for the crumbs thrown our way have surely made some people wary of collaborating.

Fortunately, over the years, many women fought discrimination and marginalization by linking arms rather than standing alone. (The only one who can stand alone and survive is a queen, and a queen’s position is ultimately unstable

and precarious). To be sure, it has taken decades for most of us to recognize that marginalization is multi-layered and intersectional. To give the most obvious – but not the only – example of this failure to recognize intersectionality, many white women have been blind to their *own privileged position* within the admittedly underprivileged margin they saw themselves as occupying. Although the recognition of our intersectional identities has become increasingly mainstream, we need to continue fighting every sort of marginalization based on gender expression, race, ethnicity, na-

tionality, religion, sexuality, ableism, ageism, social class, and non-conforming identities and behaviors.

During my three-year term (which ends in January 2019) as Co-President of the CCWH, I’ve had the privilege of having a space in this newsletter to share my thoughts about the state of our profession, our society, and our nation. I’ve expressed concerns in a variety of areas where we as women historians can make a difference: supporting the free flow of humanity into the United States in the face of bans based on ethnicity and religion; reflecting on our complicity for

failure to speak out against sexual abuse in the workplace (#MeToo); supporting education in the humanities and social sciences as the foundation of a democratic society; and joining calls for support of young people involved in movements for sanity around gun violence and for people of all ages insisting that Black Lives Matter.

My brilliant Co-Presidents, Mary Ann Villarreal (until 2018) and, currently, Sasha Turner, as well as our Executive Director Sandra Dawson, worked with me and other members of the CCWH to draft a statement of our position on inclusivity that we included in the newsletter a year ago. But I am reprinting it here because we must never lose sight of the importance of standing up for one another.

The Coordinating Council for Women in History is an organization that supports and fosters the inclusion of all women in the historical profession. It is a place where women historians of all backgrounds can find a wide variety of resources, support, and a community to help them thrive. In light of the recent executive orders by the President of the United States, the CCWH thus expresses its concern for the effect on women in the historical profession. Moreover, in line with its mission of supporting women and gender history, the CCWH openly denounces any laws that defame or otherwise stigmatize individuals or groups of people because of their gender expression, sexual-

ity, ability, race, skin color, religion, marital status, age, or country of origin.

During these difficult times, the CCWH and other organizations of women historians have begun to collaborate by getting together at the annual meeting of the American Historical Association in January as well as at other meetings that a significant though small number of our organizations' leaders were attending (such as the Western Association of Women Historians). These get-togethers have been very helpful. For example, leaders of a number of organizations met at the WAWH meeting in 2017 and 2018 to discuss ways to support the International Federation for Research on Women's History, which just finished a successful meeting in Vancouver, BC, under the presidency of Eileen Boris (past president of the CCWH and other organizations). Several of us, representing different organizations, collaborated at the 2018 WAWH meeting on the program, described below, to commemorate the 50th anniversary of the CCWH. At the first joint meeting, at the AHA in 2017, of organizations of historians of women, gender, and sexuality, we discussed ways to support the Berkshire Conference of Women Historians' upcoming Big Berks meeting. We have discussed ways to bring our memberships together at conferences and in additional ways as well.

Groups that have either sent a representative to one of our joint meetings or else were part



Barbara Molony

of our distribution of meeting memos included: Coordinating Council for Women in History, International Federation for Research in Women's History, Committee on LGBT History, Western Association of Women Historians, Association of Black Women Historians, Berkshire Conference of Women Historians, AHA Committee on Gender Equity, Southern Association of Women Historians, OAH Committee on the Status of Women in the Historical Profession, Canadian Committee on Women's History, Women's Environmental History Network, National Collaborative for Women's History Sites, and the Society for Historians of American Foreign Relations Committee on Women. With all this enthusiasm for collaboration, it seems clear to many of us that the need to work together in these uncertain times may be more important than ever.

But is it really more important than ever? There have been other times when the need to come together for mutual support seemed absolutely imperative. As any historian knows, the

horrifying instances of killings based on racism, sexism, and /or homophobia and transphobia; the incarceration of innocent people and the ripping apart of their families based on their ethnicity or nationality; the sexual violence against (mainly, but not exclusively) women; and other horrors are not new. There are numerous antecedents, in our own country and in other countries, for each of these heart-breaking events we see daily in the news. And our foremothers among historians organized to deal with the impotence individual concerned activists felt.

Arising on the heels of the activist feminist, civil rights, and anti-war movements of the 1960s, the small but growing number of women historians came together in groups that are reaching their half century mark in the next few years. The CCWH dates its founding to 1969 (the current CCWH was formed from the merger in 1995 of the Coordinating Council of Women Historians in the Profession, established in 1969, and the Conference Group on Women's History, 1974). Other groups celebrating their half-century within the next few years are the Western Association of Women Historians (1969); the Big Berks (1973, the grandmother of us all is the Berkshire Conference of Women Historians, or Little Berks, established in 1930); the Canadian Committee on Women's History (1975); and the Association of Black Women Historians (1977). Collaboration went global in 1989 with the

founding of the International Federation for Research on Women's History. There are numerous others with long histories as well.

To celebrate our half-century, the CCWH has planned a major presence at the AHA meeting in January 2019. We have six roundtables with leading historians across the generations and representing diverse identities. In addition to our featured speaker at our luncheon and awards ceremony, we will have a major plenary following that luncheon. The AHA itself is planning an important session on women historians as well, so the meeting in Chicago will bring together many of the critical scholars whose works define the historical field today.

We will have the following exciting sessions that address the key topics of the day:

1. Internal/External Minorities: Panelists: Nupur Chaudhuri, Ula Taylor, Annette Joseph Gariel, Ramón Gutierrez, and Nwando Achebe. Chair: Ilaria Scaglia.

2. #MeToo in History: The Profession, Our Scholarship, and Flawed (S)Heroes: Panelists: Crystal Feimster, Lorena Oropeza, Barbara Molony, Ann Little, and Catherine Clinton. Chair: Amanda Littauer.

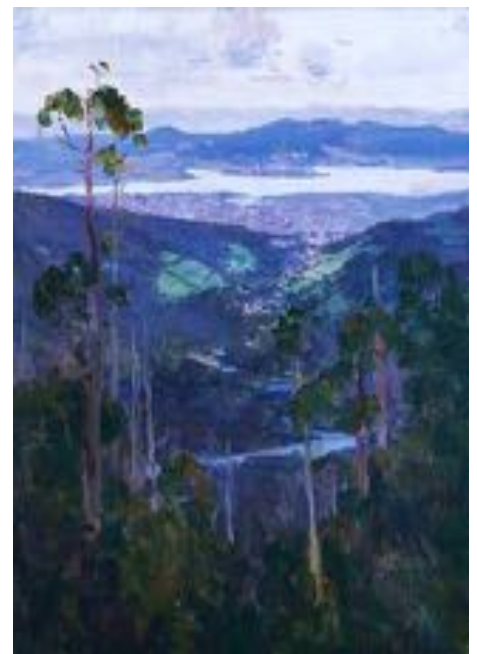
3. New Directions in History: Sexuality and Reproduction: Panelists: Sanjam Ahluwalia, Jessica Pliley, Danielle Roper, Emily Skidmore, and Deirdre Cooper Owens. Chair Jennie Brier.

4. (Re)Defining History, Doing History: Whose History? Whose Archives? Panelists: Sharon Block, Barbara Ramusack, Febe Pamonag, Antoinette Burton, and Monique Bedasse. Chair: Ji-Yeon Yuh.

5. Resistance, Activism, and Protest: Panelists: Judy Tzu-Chun Wu, Tomiko Meeks, Eileen Boris, Erica Metcalfe, and Merline Pitre. Chair Einav Rabbinoitch-Fox.

6. And, in honoring our foremothers, we have an exciting Session 6. Foremothers: Looking Back, Looking Forward, Dedicated to Berenice Carroll. Panelists: Barbara Winslow, Hilda Smith, Sandi Cooper, Renate Bridenthal, Susan Wladaver-Morgan, Peg Strobel, Peggy Renner, and Linda K. Kerber. Chair: Martha Jones.

Hope to see you all in Chicago!



Notes from the Executive Director

Sandra Trudgen Dawson
Executive Director, CCWH

Dear CCWH Members,

I hope that you have all had a good and productive summer! The time seems to have flown this year and it is hard to believe that teaching begins again in a couple of weeks.

This summer I had the privilege of attending the International Federation for Research in Women's History Conference, held at Simon Fraser University in Vancouver, Canada. Over the course of several days, I heard some excellent papers on a variety of topics from around the globe – violence against women, suffrage commemorations, legal histories, women and war, first nations histories and struggles, worker's movements and activism, motherhoods, infanticide, and more! It was an incredible conference and one that has, we hope, fostered new friendships across the globe and a sense of sisterhood in a time of worldwide instability. This is the true value of women's organizations and conferences that bring women scholars and activists together.

Many thanks to Barbara Molony, Nupur Chaudhuri, Sasha Coles, Jennifer Spear, Eileen Boris, and everyone who helped make this year's IFRWH conference such a success!

In 2019, the CCWH will celebrate a 50-year anniversary! Barbara has written about the special sessions that will take place at the AHA in addition to the CCWH Annual Awards Luncheon and a Plenary that will follow immediately afterwards. On Friday evening, we will also celebrate with a party with games and a raffle. We are asking any members who have written a book or books and have a spare to donate to the raffle. The proceeds from the sale of the raffle tickets will go to the CCWH endowment fund. This will be a great way to showcase the work of our members as well as raise funds for the endowment! If you are not planning to come to the AHA in Chicago, but would like to donate your book, please contact me and we will organize a way (execdir@theccwh.org)!

Finally, if you have a new publication this year, we want to know. Please send me or Erin Bush, our website coordinator (web@theccw.org) your book information and a link to the publisher's page for the website so that we can celebrate together. In another very practical way, we can support each other by learning each other's work and citing it in our own publications.

In Sisterhood!



Sandra Trudgen Dawson

New CCWH Board Member

Join us in welcoming Tiffany González to the Executive Board of the CCWH. Tiffany is our new Graduate Student Representative replacing Jasmin and joining Midori. Welcome Tiffany! We look forward to working with you.

Outreach Coordinator Needed for the CCWH

The CCWH is still looking for an Outreach Coordinator. If you know of anyone who might be interested in working with the Board and collecting information and news from our affiliates for the IFRWH Newsletter (July and December) and our own newsletter, please let Sandra Dawson know. This is an Executive Board position.

Membership Programs & Opportunities

Ilaria Scaglia

Membership Coordinator

Strength in Numbers

When in need of a boost, I check the CCWH membership roster. It comes in the unromantic form of an Excel spreadsheet, which lists people's names and affiliations together with the indicator "yes" under the column of any given year that they have been a member. Every time I open that file, each "yes" cell gives me strength and support, energy, and hope. I also feel immense gratitude for the people and the energy that it takes to keep it up. For a while, I did it all by myself. Then, I asked for help and for two years Victoria (Vicki) Barnett-Woods took care of it while I developed various CCWH programs. In the summer 2018, Stefanie Carter and Maria Paz Esguerra took over this crucial task. We all owe them the warmest welcome and a great deal of thanks.

Though I hope they too feel the same inspiration I do, I know all too well that the reality of taking on a responsibility of this kind is far from easy. First, there is the time commitment. When the two big "waves" hit, in October-December (when most renewals take place) and in April-May

(when many join for the first time while in the process of applying for grants), it is essential to check the membership account daily in order to stay afloat. Precision is required, as well as discretion while handling personal information. Moreover, at one point, an inevitable tediousness sets in. As it turns out, volunteer work is not always enthralling, even when performed in an exciting organization like ours!

One can develop useful strategies (in my case, the Bee Gees Greatest Hits have proven miraculous in getting me through the roughest spots), but ultimately a deeper understanding of the significance of one's work is vital to keeping it up. Without this less-than-romantic daily labor, there would be no CCWH. We would not know who, where, and how many we are. It would also be impossible for us to communicate – yes, the email list through which the "lymph" of our organization flows sprouts out of the same file.

Thinking deeper into the importance of seemingly small, menial tasks might also be imperative for the CCWH to continue to thrive. While rejoicing in our great numbers, I sometimes find myself turning somber: as I am typing these lines, the sum of 2018 "yes" reads 328 – impressive, yet a bit lower than in the past. Also, as I shift "old" rows of people who have not renewed their membership in years to our archive files, I sometimes



Ilaria Scaglia

wonder about the reasons why they left. To be sure, life cycles and career changes might account for many of these cases, but I wonder if we also need to make more explicit the importance of simply being a member of a body like ours, and the transformative power of performing any task – big or small – for the CCWH. Just like on our beloved Excel spreadsheet, each cell counts, and that "yes" makes all the difference.

Here are some things that you could do to help if you cannot or do not want to take on as heavy of a commitment:

- Talk about the CCWH to a friend or a colleague who might be interested in joining.
- Mention the CCWH and what it can offer in every class you are either teaching or taking.
- Make the CCWH known through social media.
- Mention your CCWH affiliation in your CV and/or website.

Membership Programs & Opportunities (continued)

- Give a CCWH membership as a gift to someone who will benefit from it.
- Suggest that institutions committed to diversity sponsor and/or advertise the CCWH.
- Consider serving in a role within the CCWH that allows you to control how much time you commit (e.g., become a University Representative: you can simply have yourself listed as a reference or you can organize an info session at your institution; or become a conference liaison and organize something as small as an informal CCWH coffee hour or as involved as a CCWH session).
- If you can think of something that you could and would like to do, drop us an email.
- If you can think of ways to increase our membership and/or to improve the CCWH, let us know.
- Do what you can to remain a member, and do contact us if you are leaving the organization because of economic difficulties.
- Take a minute to marvel at what the CCWH has become. Look at the website or visit the profiles of the many people who are part of the organization.

Lerner-Scott Prize

The Lerner-Scott Prize is given annually by the Organization of American Historians for the best doctoral dissertation in United States Women's History. The prize is named for Gerda Lerner and Anne Firor Scott, both pioneers in Women's History and past Presidents of the OAH.

A dissertation must be completed during the period July 1, 2017 through June 30, 2018 to be eligible for the 2019 Lerner-Scott Prize.

The prize will be presented at the 2019 OAH Annual Meeting in Philadelphia, Pennsylvania, April 4th – 6th.

Applicants should send an electronic attachment (PDF) of their completed dissertation to the committee chair listed below by midnight (PST), October 1, 2018 with "2019 OAH Lerner-Scott Prize Entry" in the subject line. The committee chair must receive all applications by October 1, 2018. The committee chair is Sherry J. Katz, San Francisco State University (sjkatz@sfsu.edu).

Each application must also include a letter of support from a faculty member at the degree-granting institution, along with an abstract and table of contents.

For further details and about the application process for the Lerner-Scott Prize see <http://www.oah.org/programs/awards/lerner-scott-prize/>.

Welcome to New Members of the CCWH Membership Outreach Committee

It is with great joy that we welcome two new members to the CCWH Membership Outreach Committee: Stefanie M. Carter and Maria Paz G. Esguerra. They will help with keeping tally of membership and with making sure that members receive emails of confirmation when needed. For the last two years, Victoria Barnett Woods masterfully covered this role.

Ilaria Scaglia writes not only to welcome Stefanie and Maria Paz and to thank Vicki for her extraordinary service, but also to make it explicit that the CCWH is made not of machines, but of people. Their names seldom appear in the emails Ilaria sends out. Yet, every time members fill out online forms or send an email, the answer comes thanks to the volunteer hours of a CCWH person. So many programs have been and are possible (e.g., mentorship) thanks to their invisible (yet crucial!) data entry work.



Public History Forum

Marla Miller
Guest Columnist

Dr. Marla Miller directs the Public History Program at UMass Amherst and currently is serving a 2-year term as President of the National Council on Public History (<http://ncph.org/>). She researches and writes most often about women and work in the Early Republic, but her teaching focuses on public history practice, including material culture study, museum and historic site interpretation, and history communication.

How did you come to the field of public history?

I've always been a public historian by temperament; long before I had ever heard the term "public history," I was interested in how objects and buildings of the past serve as sources of historical insight. It seemed natural to me that scholarly inquiry unfolded on country roads and rural cemeteries every bit as much as academic libraries or archival collections. And I have always been most interested in history practice in its most interdisciplinary, collaborative, and dialogic forms. But it all came together for me for the first time when I spent a summer between my junior and senior undergraduate years as a Summer Fellow at Historic Deerfield in western Massachu-

setts – a 10-week deep dive into Early American material culture, museum interpretation, and research. I felt the power of object-based work and discovered the archival sources that have now sustained me over thirty years of scholarly inquiry.

Why do you believe public history matters?

For so many reasons! As the NCPH explains on its website, "public history describes the many and diverse ways in which history is put to work in the world." Putting history to work – that is, taking the "discipline" of history and showing how it can contribute to contemporary life – is critical, not just to the health of our various fields of study, but the health of our communities and society. So much knowledge and expertise resides in our audiences and collaborators; historians have much to gain from approaches that engage others in the co-creation of historical insight. Public history also matters because it helps "pull back the curtain" on how knowledge about the past, and present, is developed and evolves; in this era of "fake news," it's important for audiences to understand what history practice *is* in order to assess the historical interpretations they encounter in public life.

What is your vision for the NCPH in the upcoming years? For the field of public history more broadly?



Marla Miller

The NCPH is approaching its 40th anniversary in 2020, and we've just completed a long-range plan that will take us through that milestone. The Plan has six main pillars: 1) Developing and sustaining a public history community; 2) Developing the most diverse community of practice, diversity of people, and diversity of activities possible; 3) Expanding the professional skills and tools of all practitioners of public history; 4) Fostering critical reflection on historical practice; 5) Publicly advocating for history and historians, and public history as a field; and, 6) Ensuring the ongoing stability of NCPH. Several of the plan's proposed activities are particularly exciting to me as an educator and practitioner; for instance, we are thinking about regional events to help public historians stay connected between annual meetings, looking for ways to increase attention to the needs of mid-career professionals like myself, and preparing to develop a *Navigator* document for students, alumni, and other colleagues as they enter the job

Public History Forum (cont.)

market and build careers in the field.

Most important to me personally is the commitment, spread throughout the plan, to work toward a more inclusive and accessible organization. As a white, cis-gender woman leading a primarily white cis-gendered organization, I'm looking forward to listening, learning, and thinking together about how we can do better by people who may feel left out of our collective conversation. That's a challenge faced by the field of public history more broadly as well. How do we ensure that the most diverse range of voices are present - and heard - whenever we are gathered around real and metaphorical tables?

In your time with the group, what have you seen with the role and experience of women in the NCPH and in the field of public history? Have there been any changes? If so, what and why? What issues do you think women currently face as public historians, whether working in academia or outside of it?

Women have long influenced the field of public history. Women preservationists, collectors, and museum-makers launched the field in the nineteenth century, and today it is dominated by women practitioners. But the field needs to

become more inclusive, and more accessible to women from a far wider range of perspectives. And, while the field is dominated in numbers by women practitioners, we still need to see many more women in leadership roles.

One thing we are working on now, in the wake of the #MeToo Movement, is how best to confront sexual harassment and gender discrimination in our workplaces and the graduate programs. At our 2018 meeting in Las Vegas, the NCPH Diversity and Inclusion Task Force organized a session on "Sexual Harassment & Gender Discrimination in Public History." Some important short- and long-term recommendations emerged from that conversation, including space on conference badges for preferred gender pronouns; all-gender restrooms at the conference; and space (physical and virtual) for discussion of these issues by affinity groups (women, LGBTQ, African American, and others as identified by our membership). Like other professional associations, we are reviewing our current code of conduct for public historians. And, lastly, we hope to develop a unit of readings and materials about these issues that can be used by faculty to help students understand our professional norms and identify problematic or illegal behavior if they encounter it in the workplace. Gathering these materials will help the next generation of public historians address such behavior going forward.

Gender Studies Programs to Be Banned in Hungary

In August 2018, the Orbán regime introduced legislation to shut down accredited gender studies programs offered by universities in Hungary. Academics now have 24 hours to respond to the government's plan. The ban will primarily impact students at Eötvös Loránd University in Budapest (ELTE) – the only institution in Hungary, other than Central European University, to offer gender studies at the graduate level, and the only one to provide this program in Hungarian.

The number of students impacted by the ban is small - only eleven applicants were admitted this year at ELTE and two at CEU. The maximum number of students admitted in any given year is 18 and those enrolled this coming academic year will be the last to take this program in Hungary.

Although the government is not formally citing ideological reasons for its decision to cancel gender studies – the official reason is that this program is not "economically rational" – circles within Fidesz, most notably its Christian Democrat (KDNP) wing, have been calling for this for some time. Lőrinc Nacsá, the leader of KDNP's youth wing, wrote "We must raise awareness to the fact that these programs are doing nothing to lift up our nation."

The CCWH, along with the AHA, will be issuing a statement about this event.

Graduate News

Tiffany Jasmin González
Graduate Representative

Hello, everyone! My name is Tiffany, and I am a Ph.D. candidate at Texas A&M University with research interests in 20th Century U.S., Chicana/o-Latina/o History, Women's and Gender History, and American politics. I was born in Chicago, Illinois, but raised in North Richland, Texas. Yes, I do call myself a "Tejana" with love for Chicago style pizza. I am entering my fourth-year in graduate school and plan to graduate in 2020.

I recently agreed to serve as one of the graduate student representatives for the Coordinating Council for Women in History. I am honored and excited to work in the organization in my capacity as time continues. For this issue, I decided to make it a collaborative piece that allowed for three guest speakers: Shelby Pumphrey (Michigan State University), Cecile Yezou (University of Massachusetts - Amherst), and Lana Sims (University of Massachusetts - Amherst) to share our thoughts on the 2018 Little Berks.

Earlier this summer, I had the opportunity to travel to the Midwest for the 2018 Little Berks in St. Charles, Illinois. The Little Berks is the annual business meeting for the Berkshire Conference of Women Historians, also known as the Big Berks. The organization

thrives on providing opportunities for women to establish friendships, exchange ideas, and develop global networks. I often read announcements for the Berkshire Conference of Women Historians, but timing and finances constrained my ability to attend in the past. Fortunately, the stars aligned for me to participate in it this year. At the end of May, I packed my bags, downloaded pod-casts, and drove 16 hours to Illinois from Texas. I arrived a couple of days in advance to spend time with my parents and brother who live in Chicago. Considering that I had an automobile and am familiar with the Chicago area, I offered to provide transportation to three conference attendees (Shelby, Cecile, and Lana) who arrived at Midway Airport on Friday afternoon. We conversed about research, graduate student woes, and celebrations, musical preferences, and future goals, which made the mini road trip to St. Charles unforgettable.

Upon arriving at the Pheasant Run Resort, the conference hotel, we all checked-in and then went to our respective rooms to get ready for the dazzling night ahead. The Little Berks has a tradition that on the first night attendees dress to the nines for dinner. And that is precisely what we did. That evening, the planning committee scheduled a lively welcoming reception with delicious hor-d'oeuvres and an open wine bar. Soon after, we sat down and listened to a riveting panel discussion en-



Tiffany Jasmin González

titled, "Feminist Historians Writing for a Wide Audience," before heading to dinner. The welcoming reception and dinner event had a relaxed and professional ambiance, which allowed for graduate students to socialize with faculty more easily.

I would be remiss not to mention that the Berkshire offers hotel subventions for graduate students, contingent faculty, and unemployed people who want to attend. I applied for a subvention and roomed with a fantastic person from Ohio. I highly encourage graduate students reading this column to take advantage of the generous assistance provided by the Berkshire Conference to attend in the future. This type of aid illustrates that the organization is committed to financially assisting women to attend meetings that allow for professional and personal growth.

I opted to attend a writing retreat led by Dr. Tiya Miles

Graduate News (continued)

on Saturday afternoon. I tend to follow an unspoken rule, if I am given the opportunity to sit down and write with peers, I sit down and write. For many writers, we get bogged down with deadlines, yo-yo levels of confidence, or busy schedules that limit us from carving out time to buckle down and get words on paper. And then, of course, we have to deal with the negative emotions that come from not writing. Dr. Miles's writing retreat provided a space to type ideas down and feel rejuvenated at the end.

On Saturday night, I attended the last panel for the weekend entitled, "Sexuality and Slavery: A Methodological and Historiographic Conversation," ate a delicious meal, and then went to hither at the hotel's lawn area for a bonfire. While making s'mores, laughing, and enjoying the crisp Illinois summer night, we put into action the organization's vision – to develop friendships and create space for intellectual exchange among feminist historians.

The next day, I said goodbye to my newest graduate student friends and made my return to Chicago. I offered to give a ride to three professors departing from Midway Airport. We had a fascinating conversation that consisted of highlights about the Little Berks, as well as scholarly research. Attending the 2018 Little Berks



gave me more confidence to know that I will be okay in this graduate training journey.

Now that I have shared some of my favorite highlights from the 2018 Little Berks, let's move to the collaborative section. I sent a note to Shelby, Cecile, and Lana asking them about their thoughts on the Little Berks and this is what they had to say:

Tiffany: What specific events made the Little Berks special to you?

Shelby: The Little Berks reinforced the importance of a working community for me. The conveners' attention to creating a cross-generational group of women historians willing to share their successes and failures was sincerely appreciated. I also made connections with graduate student peers that will remain throughout our careers (and reunions at the Berks).

The writing retreat led by Dr. Tiya Miles was especially important to me because I was in the throes of the second chapter of my dissertation when I arrived in St. Charles for the Little Berks. It was different than I expected in all of the best ways. Dr. Miles created a

space for us to be vulnerable and share our truths as writers, faculty members, graduate students, mothers, caregivers, and peers. I took away some valuable resources and lessons that will stick with me as I mature as a writer.

Cecile: In particular, the conversation we had the first night during the presentation was very eye-opening and crucial to me. The question of heritage and telling stories about people who have descendants, and where they set boundaries for the stories to be told was very enlightening to me. Also, the writing retreat was great because women with much more experience in the field shared their tips as well as the struggles they went through and it made me feel like I was not the only one struggling to write, as it can be such an isolating process.

Tiffany: How did your attendance at the Little Berks influence your goals or thoughts about being a woman in the historical profession?

Lana: Before the Little Berks, I was hesitant to call myself a historian because I enjoy using many different approaches to tackle my research interests. I had an idea in my head that "real historians" only cared about the archive or discovering something old, yet new. I enjoyed the variety of approaches to history, the archive, writing, and mixed methods that I saw at the Little Berks. It helped me to be more

Graduate News (continued)

open to the idea of there being freedom in being a historian rather than a set of rules. As a woman, my goal is to approach every research interest with every tool I have under my belt, be it theory, archival work, quantitative analyses, etc. My questions aren't often historical, but they are always influenced by the history of the women I work with. In short, attending this conference showed me how women historians, particularly of color, have opened up their own paths to pursue their interests. That was something revolutionary to me and definitely inspiring.

Tiffany: For me – the drive, events, writing retreat, conversation, and bonfire – bears testimony for how essential it is for women in the profession to build bonds with one another. I am reminded that within the crevasses of big events, we create moments that have a lasting impact. By building a global community in local parameters, it creates the glue that holds the Berkshire Conference of Women Historians together. I hope to see you at the 2019 Little Berks in Cambridge, Massachusetts. ¡Saludos!

Perusing Podcasts

Editor's Note: Podcasts are seeing an enormous surge in popularity. At least 112 million Americans have listened to podcasts, a figure up 11 percent from last year, with 67 million listening to podcasts at least monthly. With the proliferation of podcasts, we'd like to highlight history podcasts hosted by women or individual episodes featuring women historians as a new feature of Insights. We welcome suggestions to newsletter@theccwh.org.

Episodes:

H-Law Podcast produced by Siobhan Barco, Episode 1 – Mary Ziegler, Stearns Weaver Miller Professor of Law at Florida State University College of Law, speaks about her book, *After Roe: The Lost History of the Abortion Debate*. Ziegler's work uses the landmark American abortion rights case, *Roe v. Wade*, to explore litigation as a vessel for social change and the role the court plays in democracy. In addition to traditional archival research, Ziegler recorded over one hundred oral histories of people in the pro-life and pro-choice camps, allowing her to move beyond caricatures and delve more precisely into the catalysts for these individual's points of view. Available on iTunes.

H-Law Podcast Produced by Siobhan Barco, Episode 3 – Sara L. Crosby, Associate Professor of English at The Ohio State University at Marion, speaks about her new book, *Poisonous Muse: The Female Poisoner and the Framing of Popular Authorship in Jacksonian America*. Crosby discusses how the trope of the female poisoner permeated popular literature in the mid-nineteenth century. In her analysis of the 1840 murder of Hannah Kinney, we see how the partisan press used the accused as a vessel through which to fight-out central political battles of the day. Jury decisions served as a metric for determining which metaphors and cultural frames are prevailing at a point in time. Following a popular metaphor enables Crosby to track the cultural tides influencing law and politics in Jacksonian America. Available on iTunes.

Podcast Series:

The History Chicks

The series introduces listeners to female characters in history, factual or fictional via their podcast and show notes. The show notes give readers a short look at the life of the person they are discussing. The podcast episodes go into greater detail as the hosts chat about the challenges, failures and successes, times, and all the juicy bits they find interesting about the life of their subject. Long-running series with many awards to its credit. Available on iTunes.

Author's Corner

Editor's Note: As part of a continuing feature for Insights, we are interviewing authors of fiction and non-fiction books of interest to our membership. If you are an author, or would like to nominate an author to be interviewed, contact newsletter@theccwh.org.

*With this issue, Whitney Leeson interviews Janet Benton about her latest work, *Lilli de Jong*, the story of an educated and relatively privileged young woman who finds herself banished from her Quaker home in Germantown because of an unexpected pregnancy. A promise of marriage by her father's amorous apprentice fails to materialize and Lilli's circumstances force her to enter an institution for unwed mothers in nineteenth-century Philadelphia. There, she decides to keep her newborn daughter despite moral censure by others, exhaustive labor as a wet-nurse, health concerns for both her and her daughter, and continual threat of impoverishment.*

I understand that you first began writing *Lilli de Jong* while nursing your newborn daughter. How did that experience shape the story?

My newborn daughter was essential to the story. Growing, bearing, nursing, caring for, and loving an infant – with no societal support, which is the situation for most mothers in the United States – were transformative experiences, bringing me into previously unknown realms of profound intimacy, tenderness, and challenge. Without these experiences, I wouldn't have written this particular novel.

When and why in the writing process did you decide Lilli needed to be an unwed mother? A Quaker?

I knew right away she'd be unwed, because coming upon and reading about the history of unwed mothers and their infants – usually separated, to tragic effects – was the second essential piece that brought this story to life in my mind. The combination of my experiences of new



Janet Benton

motherhood and this historical information led directly to the voice of Lilli de Jong and to her story.

There are many reasons I chose for her to be a Quaker. The novel is in the form of her diary, and the voice that came into my mind, telling her story, was an educated one. Since Quakers educated girls and boys equally, I knew she could have had a strong education. I also wanted her to have moral underpinnings that would enable her to buck society's prejudices. The Society of Friends is known for cultivating the strength in its members to go against the received beliefs of society. And, I wanted her to come from a founding family in Germantown, because that group of original Quaker settlers seemed like an ideal source for such a determined and self-respecting young woman. These emotional and educational resources, to my mind, helped her have the strength to decide to keep her baby daughter amid fierce prejudice, enabled her to express herself eloquently, and gave her inner resources to call upon – though no one is strong enough, of course, to counter every nasty thing that comes at them.

What types of sources helped you develop Lilli's distinctive, "plain speech" voice?

I read works by and about American Quakers of the time, particularly ones in the Philadelphia re-

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gion, including a children's book, a memoir, journal articles, histories, testimonies, and works about faith and practice. I visited Quaker sites, which included doing writing retreats at a Quaker retreat center called Pendle Hill, which has a library that includes many old books, as well as a publishing company that has published and reprinted many meaningful works. I read publications of the time, such as *Harpers* and the then-brand-new *Ladies' Home Journal*, as well as books from the last third of the nineteenth century on social service, the poor, medical care, housekeeping, and on and on, seeking information as well as voices. And, in the background, were the Victorian novels I've long loved, with their elaborate and careful use of language and their elegant tones. These include the works of Nathaniel Hawthorne, Charlotte Bronte, Emily Bronte, and Thomas Hardy. I also read newer works about Quakers of the past, including novels.

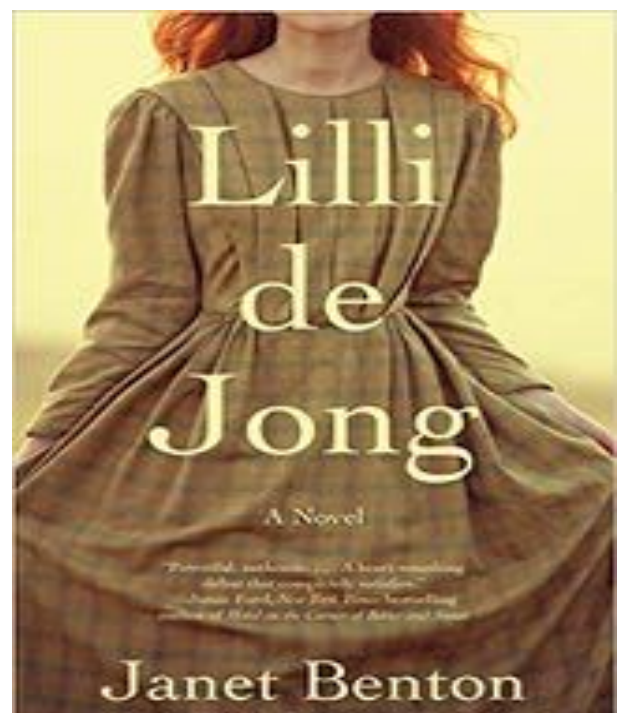
In order to get the fine details of speech, I researched and sought advice about the ways Quakers in the Philadelphia region actually spoke. I'd started out following the advice of various sources claiming that all Quakers used "thou" as the singular version of "you," but I found through consulting publications of the time and Quaker historians that, at least in the Philadelphia area, "thee" was used. I love how "thee" sounds, so I was relieved to be able to use that word. It's so lovely, once you get used to it. I'm told that some Friends still use "thee" within their families and with other Friends, as a way of expressing tender intimacy. "Thou" and "thee" serves as the English equivalent of the French "tu" (for instance), though as we all know, it has gone out of general use. Though I'm not a Friend, sometimes I use "thee" when speaking with my daughter.

What is it about Germantown as a place that made it an ideal space for Lilli de Jong's family to reside?

The place, formerly called the German Town-

ship, was founded primarily by Dutch Quakers in the 1600s, so it has – by American standards – a deep history. I live nearby, and this deep history drew me there. The neighborhood holds so many historic sites, including a Quaker home that was a stop on the Underground Railroad, Johnson House; two Friends' meetinghouses, from the former schism between Hicksites and Orthodox Friends; a Friends' graveyard; and a home in which George and Martha Washington's household lived, seeking to escape yellow fever epidemics in the late eighteenth century. Its history is upheld and spread by the Germantown Historical Society, where I found useful documents and warmly offered assistance. To walk Germantown's streets – many named after Quaker landholders – is to feel history rise through the cobblestones and emanate from the trees and from the builds' bricks and stones.

Historians come alive in the archives as do their subjects. Can you describe a few moments in the archives of Pennsylvania Hospital where the documents you read invigorated Lilli's story?



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What a wonderful question. The hospital's archivist, Stacey Peeples, brought boxes of documents for me to read through, and they bolstered and enriched the novel greatly. By far, the highlight of all the research I did there and elsewhere was reading the board minutes and the annual reports of the State Hospital for Women and Infants. In its first report, in 1874, it called itself the only charity in Philadelphia open to girls and women pregnant out of wedlock. The book of board-meeting notes was thrilling; it described some of the great challenges of keeping the institution afloat, including finding donors willing to support this purportedly shameful cause and responding to scurrilous articles in the press. And the annual reports put me as close as I would ever get, in fact rather than in fiction, to the experiences of the girls and women the charity sought to assist.

Reading the opening letters of the annual reports – in essence, pleas for empathy and support – was one of the most thrilling moments of my life. Here was this unnamed voice, eloquent and observant and deeply principled, that cared so deeply about the women whose cause I was championing. The descriptions of the desperate condition in which the pregnant women usually arrived, seeking shelter, are powerfully poignant.

The opening third of the novel takes place in this charity, and I was able to build bits of scenes and one entire scene around the difficulties of gaining support for the institution and the cruelty of the press. I also quoted or extrapolated from these letters (giving credit, of course) in the novel, the Author's Note at the end, and the epigraph, which quotes from the 1880 annual report: "Every other door...is closed to her who, unmarried, is about to become a mother. Deliberate, calculating villainy, fraud, outrage, burglary, or even murder with malice aforethought, seems to excite more sympathy, more helpful pity, more efforts for the reclamation of the transgressors than are shown towards those who, if not the victims of others, are at the worse but illustrations of human infirmity."

How did your work co-writing and editing historical documentaries inform your novel?

I was so pleased to get to study Philadelphia history in several different periods, in addition to the one I was already studying. And I learned a great deal about how documentaries can be put together. I enjoyed working in a visual medium enormously and hope to do so in future projects. Being a part of a team had its wonderful points, since as a self-employed editor and mentor to writers, I usually work alone. There were also many sobering takeaways of that year and a half or so of work, which was followed by a period of unpaid work setting parameters for a series of documentaries on women's history (an attempt to make up for the near-total exclusion from the primary series). The takeaways include these:

- Histories can easily exclude women by leaving out all realms of life to which women were typically assigned, by leaving out children all but entirely, and by not mentioning women's exclusion and unequal rights.
- One woman highly distinguished in public life may be considered a suitable token to represent the many women so involved.
- Women who do brave and tremendously important things are usually erased, generation after generation, though in their times they achieved enormous fame, and the same is likely to happen to us and those we know about.
- Though it is challenging and discouraging to be the only one advocating for women, one's work will make at least a small difference.
- Sexism is alive and well in the creation of history.

These insights certainly fueled my passion or Lilli's story.

Paring down a text, fictional or non-fictional, requires determination. Were there any particular aspects of Lilli's story that you clung to for some time, but in the end had the

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resolve to edit out?

There weren't many substantial things that I cut, but in the third quarter of the book, I tried out another plot scenario, sending Lilli, her baby, and some homeless children she met out to the country to do agricultural work for the summer. I ended up deciding to keep her in the city. And there was a "doctor" in the city who was apprehended the summer Lilli was there for horrific crimes; I had her read an article about this when she picked up a newspaper off a bench in a public park. I ended up deciding the crimes were out of scale with the book and too awful to be given only passing mention (and I didn't want them to become a bigger part). Here's a link to an account of the case in a New Zealand newspaper a few weeks later: <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=TS18830724.2.28>.

Given that *Lilli de Jong* required 8,000+ hours to write, what advice can you give to others about balancing the demands of writing a novel with those of work and life? Do you have any particular modes of self-motivation?

It is difficult to fit creative work around paying work and family life, but for me, making this possible is essential. There are times – sometimes many months at a stretch – when it isn't possible, but I look ahead in my calendar and block out times in the future, so it will be possible then. I didn't want to die without having at least one novel in the world. In finding all those hours and more to research and write the novel and many more to add to the publishers' efforts and to do nearly a hundred events and counting, I've been driven by knowing that this story of a wet nurse who was an unwed mother represents untold numbers of women and children whose stories have never been told. Motherhood is the most undervalued work in our society, with consequences that remain life-altering, difficult, and sometimes tragic.

In my ongoing writing, I continue to aim to build

understanding, empathy, and appreciation for what women do, to wrest our stories into the light. This keeps me highly motivated. I recommend getting in touch with the core of what you want to communicate and why it matters. Keep that in mind as you seek to make time for the work.

Call for Editors: *Journal of Women's History*

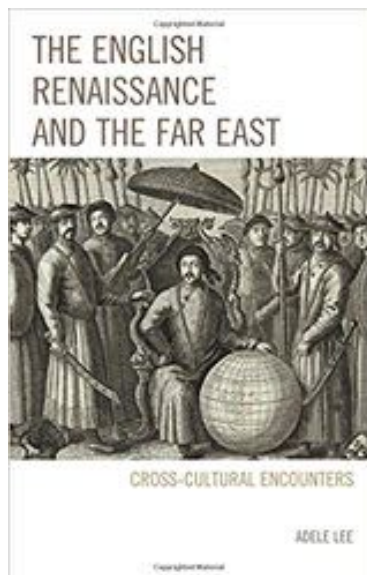
The *Journal of Women's History*, founded in 1989 as the first journal devoted exclusively to the international field of women's history, invites proposals for a new editorial home for a five-year term beginning June 1, 2020. Over the course of nearly three decades, the *Journal* has successfully bridged the divide between "women's" and "gender" history by foregrounding women as active historical subjects in a multiplicity of places and times. In doing so, it has not just restored women to history, but has demonstrated the manifold ways in which women as gendered actors transform the historical landscape. Admirably, the *Journal* has never advanced a specific feminist agenda, but has consistently aimed to make visible the variety of perspectives, both intellectual and methodological, which feminist historiography has generated over the last thirty years.

The *Journal* seeks an editorial team that will continue to foster these traditions while also bringing new and innovative ideas to the *Journal*. Interested parties should contact the *Journal* office as soon as possible to request a prospectus that outlines the current organization and funding of the *Journal*.

Proposals are due to Teresa Meade, President, Board of Trustees, *Journal of Women's History*, Department of History, Union College, Schenectady, NY 12308 by March 1, 2019. The proposal may be sent via hard copy and/or email in a Word file to meadet@union.edu.

For further information about the *Journal* and the proposal process see: <http://bingdev.binghamton.edu/jwh/?p=1290>

Book Reviews



Adele Lee. *The English Renaissance and the Far East: Cross-Cultural Encounters*. Lanham, Maryland: Rowman and Littlefield, 2018. 184 pp. ISBN: 978-1-61147-515-9. \$90.00.

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Despite tired aphorisms about “the Rise of the West,” that continue to sustain the Eurocentric, Anglo-centric, narrative of the undergraduate Western Civilization survey, the history of England’s interaction with the Far East is considerably more complicated. In *The English Renaissance and the Far East: Cross-Cultural Encounters*, Adele Lee divides the five chapters of her study (together with an introduction and an “afterward”) into two sections to approach this history from an

innovative, interdisciplinary, perspective, examining first, the history of Renaissance England’s contact with China and Japan; and, then, Chinese and Japanese interest in the plays of William Shakespeare.

Chapter 1, “Decrypting Dee’s Dreams: An Elizabethan Magus and Search for Cathay,” discusses the writings of Dr. John Dee (1527-1608) – a model, apparently, for Shakespeare’s Prospero (5) – who justified a Renaissance philosopher’s fascination with Chinese mathematical and astrological knowledge by arguing for a proto-imperialist program of expansion into the East at the court of Queen Elizabeth (1533-1603) (21-27). Dee’s fascination with China was not unique, as Lee shows, but shared by Renaissance intellectuals such as Ben Jonson, Rabelais, and Sir Francis Bacon, who imagined China as the site of the Biblical Garden of Eden, and Chinese as the first, and most perfect, human language (xxi; 20).

Chapter 2, “Dumb Shewes of (Dis)Curtisie:” England’s First Encounter with China, examines the disastrous fortunes of the English fleet that traveled to China in 1637. English aspirations to initiate commerce were dashed, variously, by Chinese suspicions; English ignorance of the Chinese language; and Portuguese Jesuits, who wielded their relatively superior command of Chinese culture to protect their advantage at Macao.

Chapter 3, “Naturalized Japanners: “Samurai William” and the English in Hirado, 1613-

1623, separates fact from fiction in the oft-romanticized career of William Adams (1564-1620). Lee is at her best in this chapter, drawing upon the rich, and largely unexploited, archival records of the seventeenth-century British East India Company (EIC) to deflate grandiose claims that Adams “opened the eyes” of the Japanese *shogun* Tokugawa Ieyasu, and helped found the Japanese navy. Observations by contemporary English witnesses at the port of Hirado suggest that Adams exaggerated the prestige of his relationship with Ieyasu, but likewise reveal the vulnerability of the English in Japan, who once again, competed with rival Europeans (Dutch and Portuguese), as they experienced what Lee terms a “rupture in identity,” when confronted with the sophistication of seventeenth-century Japanese culture (83).

In Chapter 4, “(Re) Made in China: Shakespeare in the 21st Century,” Lee turns to her second subject. Following the progress of the 2014 “Shakespeare Folio Project,” a British initiative that, Lee contends, funded a Mandarin translation of Shakespeare’s works, and a Chinese tour by the Royal Shakespeare Company, as an implicit assertion of English cultural hegemony to counter British anxieties over twenty-first century Chinese economic ascendancy (91-94). Chinese performances of Shakespeare’s plays have, meanwhile, “enlisted...Shakespeare...in the service of Chinese agendas

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and aesthetics..."(99).

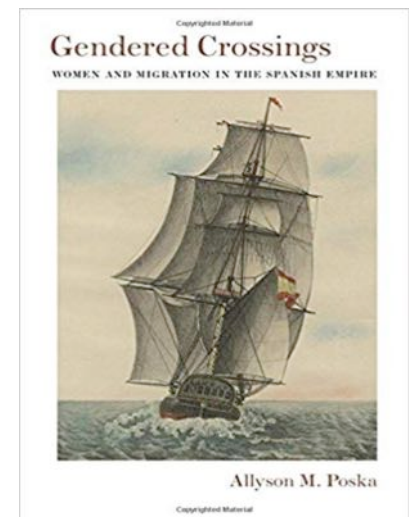
Chapter 5, "'Sheikusupia to Nippon:' Paradox, Parody, and Pastiche," examines a similar process of creative adaptation in Japan, where productions of Shakespeare's plays, on both stage and screen, have found wide audiences, while Tokyo's Meisei University flourishes as an international center for Shakespeare scholarship.

Lee presents her study as a critical response to the "stranglehold" of Said's *Orientalism* and its sequel, *Culture and Imperialism*, both of which, she contends, have encouraged anachronistic readings of "early modern contact histories" in light of nineteenth- and twentieth-century developments, and privileged Said's focus on the Middle East, despite the existence of over 1500 early modern texts that document fascination – and interaction – with the Far East (xvi-xviii). Early modern encounters between England, China, and Japan cannot be contained in the Orientalist paradigm of imperialist condescension and overpowered colonial subject; rather, Lee argues, it was the English who were compelled to acknowledge their powerlessness to fully comprehend the richness of Asian culture. Lee's "Afterword," "The Rise of East Asia and the Future of Early Modern Studies" asserts that

"China's new global prominence is...prompting a reconceptualization of the Renaissance..." as well as innovative conceptions of Shakespeare and promising collaborations between Far Eastern and Anglo-European scholars.

Innovative as Lee's study is, two weaknesses undermine her approach. First, by emphasizing "the rise of China" in her introduction and afterward, Lee risks reducing her complex argument about intercultural encounter to a mere polemic for the authority of Asian culture. Second, by offering half a book on two fascinating aspects of East Asian studies, she risks doing insufficient justice to either. Lee argues persuasively, for example, that conditions of East Asian economic ascendancy link early modern experience to the present day. Yet, these two periods are no less comparable for shared patterns of global transhumance and cultural assimilation that gave rise to the phenomenon of the early modern "renegade." Although Lee's excellent chapter on William Adams mentions renegades briefly, her analysis might have been improved by a deeper consideration of the parallels between those who "turned Turk" and Samurai William's embrace of Japanese culture. Lee's discussion of Asian productions of Shakespeare's plays likewise seems to overlook a global context in which new approaches to "canon" Shakespeare have been embraced by Anglophone, as well as foreign, directors since the 1970s. Lee's second chapter reading of *The Travels of Peter*

Mundy in Europe and Asia, 1608-1667 as "...a systematic collection of data...prefiguring Enlightenment schemes of scientific racism" (37), together with her clever characterization of the seventeenth-century English attempt to capture the Chinese fort of Anung-hoi as "(John) Bull in a China shop," (42-51), would, meanwhile, appear to complement, rather than contradict, Said's findings. *The English Renaissance and the Far East* is well worth reading for its examination of Renaissance cross-cultural encounter and their implications for the future of East Asian studies. But there's more to say on these various subjects, that one can only hope Lee will address in further research.



Allyson Poska. *Gendered Crossings: Women and Migration in the Spanish Empire*. Albuquerque: University of New Mexico Press, 2016. 296 pp. ISBN: 978-0-82635-643-7. \$29.95.

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Book

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One of the greatest virtues of Allyson Poska's *Gendered Crossings: Women and Migration in the Spanish Empire* is that it is a multi-purpose monograph. *Gendered Crossings* could be suitably assigned reading for a range of courses, and it offers contributions to many historiographies. Readers might glean easily from the title of the work that it provides insights into histories of women and gender, as well as adds to knowledge of Spain and the Atlantic World. As readers explore the work's contents, they may find in Poska's premises motivations for future study regarding the effects of the Enlightenment on gender concerns, the roles of individuals as part of authority's schemes for social construction, and the civilizing impulses in humans.

Gendered Crossings is at once a narrative history and a microhistory of the late eighteenth-century Patagonia Project to recruit poor families for settlement along the Rio de la Plata. Poska's flowing style serves well to crack open hidden realities of the past. Telling the story of the Patagonia Project from its conception to its failure and aftermath allows Poska to describe how Enlightenment-era Spanish gender standards shaped this initiative to promote family life as the major incentive for men to behave as grateful and pro-

ductive subjects under the Crown's authority. Poska's use of a narrative microhistory form punctures generalizations about Spanish Enlightenment *mentalités* to reveal individuals' agency to determine their lives within limits maintained by large social forces. Poska found that the most clearly stated gender ideas in her research were expressed by Jorge Astuardi, intendant of Galicia, and other Spanish officials responsible for arranging marriages for the Patagonia Project. Astuardi and other Spanish authority figures promoted Enlightenment concepts that women's social value lay in their moral (including chaste) and maternal roles, and Spanish social conventions that men's honor depended on protecting sexual purity among the women for whom they were responsible. Nevertheless, Poska argues that ideal social standards and the lives of ordinary people often proved incompatible. Indeed, my favorite experience while reading *Gendered Crossings* was that Poska's observations and conclusions often encouraged me to revisit questions about incongruity between cultural *zeitgeists* and mores, based on pre-decided and accepted perspectives, and a real world that is very different from ideal standards. For example, the story of Ana Maria Castellanos, who conspired to murder another woman to protect her extramarital lover's life, caused me to ponder divisions between ideal social standards and everyday lives anew.

Also intriguing for me were the descriptions in Poska's narrative explaining the failures of settlements at Floridablanca and Fuerte del Carmen. In these sections, Poska demonstrates that forces, notably climate and disease, prevented the realization of a "perfect world" in which family life could tame the wilderness. Poska highlights the failures of these settlements in order to make clear that the Patagonia Project fell short of the ideal even though the women had done all that had been expected of them as wives and mothers. Again, Poska illustrates divisions between the model and the practical. Too often have humans been faced with the fact that there are far too many factors beyond their control stacked against their idyllic goals.

For Posaka, sex and gender norms depended on the economic, racial, regional, and cultural circumstances of the specific settings in the Spanish Empire. The remainder of *Gendered Crossings* communicates this idea adeptly. Poska uses the aftermath of the Patagonia Project to illustrate the lives that the colonists from Spain built in the Banda Oriental. After settling in this region, the Spanish peasants began to absorb rigidly-defined gender roles, making reality closer to the Enlightenment principles than it had been in the villages of Galicia. Poska points to the support of royal officials for family life as reasons for the changes in

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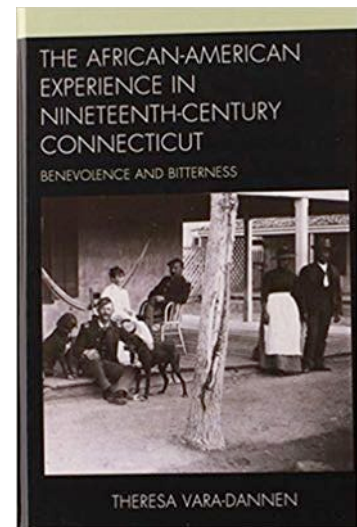
sexual morality adopted by the colonists. For example, royal officials arranged marriages that resulted in widening age differences between young brides and older grooms, thereby introducing authority dynamics into marital relations, which were unknown to many Spanish peasants. Gallician village couples mainly were close in age, and women often experienced autonomy in their households when men became migrant laborers. Poska argues that in this altered context demands upon young women to be chaste and submissive became much heavier in the Banda Oriental than in Galicia.

Poska admits that the documents provide much more evidence of scandalous marital disputes than of happy unions. Domestic violence was common, and the most extreme and fatal cases often involved women who expected to have the same sexual freedom in the Banda Oriental that they had enjoyed in Spanish villages. Cases of extreme breaches of exacting gender norms and added pressures to enforce strict racial hierarchical structures slavery spread in the Banda Oriental do show that royal officials' plans for social construction could encounter some impediments. Even so, Poska argues that, by the official close of the Patagonia Project, gender norms remained fundamental to social interactions in the Banda

Oriental; men asserted masculinity through involvement in local politics, while female identity revolved around participation in religious activities. Ultimately, Poska proposes that political events of the nineteenth-century revealed Spanish peasants of the Patagonia Project became loyal citizens of the Crown as they absorbed Enlightenment-prescribed gender roles.

Poska concludes *Gendered Crossings* with a statement of her purpose "to use the colonization scheme to tell stories of women who moved around the Spanish Empire and the project's success or failure as one of the Bourbon reforms" (207). She found "that no singular set of sex and gender norms existed in the Spanish Empire" (211). Poska insists that women of the Patagonia Project, in devising ways of working within expectations of gender roles in their environments, "defined and redefined gender in the Atlantic World" (211). Perhaps these statements summarize the reasons for the major questions with which *Gendered Crossings* left me. Authority can manipulate widespread *mentalités* to achieve their agendas, yet why individuals (and small communities) would conform to unrealistic standards, which were so different from localized customs, remains an interesting and difficult conundrum. Considering the impacts of factors beyond human control, such as environmental conditions, complicates the puzzle. *Gendered Crossings*, therefore, not only contributes to studies of the En-

lightenment interplay between authority, the people, the environment, and *mentalités*, it ushers readers to future study of long-standing questions of how one or few consciences, ideal standards, and varieties of environmental factors become negotiated into individual viewpoints.



Theresa Vara-Dannen. *The African-American Experience in Nineteenth-Century Connecticut: Benevolence and Bitterness*. Lanham, Maryland: Rowman and Littlefield, 2014. 203 pp. ISBN 978-7391-8862-0. \$63.99.

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Connecticut's reputation as a northern state with little tolerance for slavery in the nineteenth-century and all the racist ideology that comes with such a system of belief is well-documented and commonplace in Connecticut's slavery lore. This narrative is so entrenched in the "Nutmeg State" that to

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read any story counter to Connecticut's anti-slavery ethos like Theresa Vara-Dannen's thoroughly researched and illuminating, *The African-American Experience in Nineteenth-Century Connecticut: Benevolence and Bitterness* is shockingly disturbing.

Vara-Dannen's rhetorical criticism of Connecticut's nineteenth-century newspapers like the *Connecticut Courier*, the *Hartford Daily Courant*, and the *New Haven Herald* are just a few of the journalistic publications she employs for "a closer look at a state that looked nominally and legislatively somewhat generous on racial issues" (xxvi). Vara-Dannen argues, and quite persuasively, this was in large part because of a "nuanced and evolving expression of white ambivalence" pitched against the moral backdrop of "a faith-mandated benevolence wrestling with a profound and bitter fear of black competence, competition and companionship" (xxvi).

The first reward in Vara-Dannen's engaging historical counter-narrative is the cover photograph, which serves as a scintillating visual gateway to her thesis. Against a background suggestive of a leisurely Sunday afternoon on the porch, a tree literally and figuratively separates three whites and two blacks. The two Civil War Union

soldiers clearly have agency adored in their uniforms and appear related with one sitting on the porch between two dogs. The other Union soldier looks directly in the camera as though it were a nuisance. The white woman in a rocker close to him has a disciplinary gaze upon a black couple standing just in front of the porch, rather than on it with the three whites. What is most compelling about this photographic image is that the horrors of the spatial relation of blacks to whites. This close contact arguably creates the benevolence and bitterness suggested in Vara-Dannen's subtitle, which she easily segues into in her engaging book.

Chapter 1, "The Limits of White Memory: Slavery, Violence, and the Amistad incident," provides the historical foundation for her rhetorical criticism. Vara-Dannen argues that while Africans on the *Amistad* were fighting for release from their kidnappers using the most esteemed moral suasion of America – freedom – their intelligence and humanity was still under scrutiny. Vara-Dannen surmises that the *Amistad* trial was fraught with "conflicting thoughts and feelings that troubled Americans and abolitionists" in the nineteenth-century (1). She uses editorials from both the *Hartford Daily Courant* and the *New-Haven Herald* to illustrate how their editorials reflected, "condescending, but well-meaning, attitude(s)" of the *Amistad* Africans (19).

In Chapter 2, "Letters of Pro-

test: Responding to Racial Prejudice against Frederick Douglass and Others in Connecticut," Vara-Dannen reconstructs the social bigotry experienced by William Saunders, Selah M. Africanus, and William H. Williams who endured intense racial prejudice and racial injustice as middle-class African-American men. Vara-Dannen spends a great deal of time on the eminent orator Frederick Douglass and rightly, since at the height of his public persona, he experienced some of the most intense racial profiling at Meriden House, a local bed and breakfast. Not only was Douglass called a "nigger" by the innkeeper, Stephen Ives, Douglass was also restricted by Ives "from eating in the public area of the inn, and had assigned Douglass to a 'secondary' room" (61). Despite invitations from liberal minded white citizens to stay in their home, Douglass refused saying, "I will be more polite than the landlord has been, and I will not leave this house" (61). Vara-Dannen's impressive rhetorical criticism examines journalistic coverage of Ives's treatment of Douglass that revealed simmering hostilities from whites over racial uplift witnessed in middle class blacks. Vara-Dannen's thesis in this chapter argues that Saunders, Africanus, Williams, and Douglass were not trying to enter the social hierarchy of whiteness, but were trying to "reverse the existing order based on the Christian values that ostensibly

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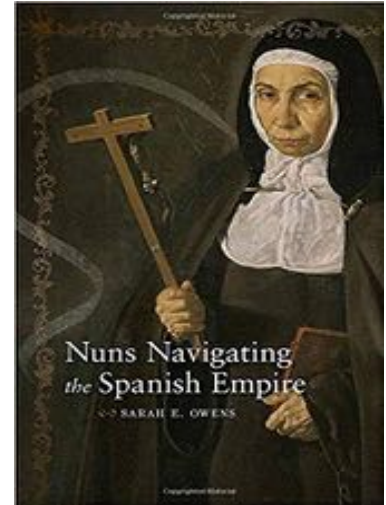
undergird the entire culture” in Connecticut (72).

In “Uplift through Education: The Dream of a ‘Negro College’ in New Haven and Prudence Crandall’s School for Little Colored Misses,” Chapter 3, Vara-Dannen examines the actions of white Connecticut citizens and politicians when blacks “were moved by the conviction that they could earn social equality, or at least, betterment through education” (79). Vara-Dannen discloses that poor whites and blacks in Connecticut were educated in “one-room schoolhouses” and therefore educational institutions “were already integrated” (93). However, when middle-class blacks wanted their progeny to have the same educational standards as middle-class whites, collective action by prominent whites ended the dreams for the New Haven school for black males, and Prudence Crandall’s school in Canterbury for black females. Although the repression of black racial uplift was the dominant reason for the active resistance by middle class whites to the schools, Vara-Dannen argues the “subtextual fear of interracial sexual mixing played a significant role” (111).

In Chapter 4, “Marrying Up?: Interracial Marriages in Nineteenth-Century Connecticut,” Vara-Dannen explores the transformation of journalistic

reporting on interracial marriage in Connecticut. This chapter also continues to examine social class behavior although in terms of interracial sexual mixing rather than interracial educational settings. For Vara-Dannen, although “an inchoate fear of African-American male sexuality, and the possibility of white female responsiveness” were at the center of white moral outrage over any intermingling between blacks and whites, interracial sexual mixing was especially taboo (148).

In the conclusion, Vara-Dannen argues that Connecticut’s Christian roots were a moral paradox since it was the “conscience” of its liberal views, but it also “enabled racism and classism to flourish” (153). She also posits that Connecticut journalists were not objective observers, but “did their part in maintaining the status quo” (154). By offering a counter-narrative to Connecticut’s shameful hidden history on its treatment of blacks in the nineteenth-century, Vara-Dannen’s monograph fills a gap in Connecticut history and lore. This book provides a rich analysis of Connecticut’s racial history and is appropriate for both graduate and undergraduate students.



Sarah Owens. *Nuns Navigating the Spanish Empire*. Albuquerque: University of New Mexico Press, 2017. 208 pp. ISBN 978-0-8263-5894-3. \$29.95.

Amanda L. Scott
United States Naval Academy

Sarah Owens has accomplished a difficult task: she has produced a deeply global history of early-modern Catholic culture, women’s monasticism, class, and female hagiography. Whereas transnational history is often nothing more than several loosely linked regional histories, *Nuns Navigating the Spanish Empire* is, instead, a coherently balanced examination of the scope of empire and how its size was experienced by those who traveled it. Owens accomplishes this by leading readers along a fifteen-month route of migration from Spain to the Philippines via Mexico. Owens is our guide and interpreter, while our companions are Sor Jerónima de la Asuncion and nine other women who left Toledo in 1620

Book Reviews (cont.)

bound for Manila with the goal of establishing the first convent of Catholic nuns in the Far East.

Nuns Navigating the Spanish Empire is divided into five chapters, followed by a surprisingly poignant epilogue briefly surveying the longevity of the Manila convent through its bombing during World War II. A brief introduction sets the textual parameters for the study: the original text upon which Owens's book is based is a 450-folio manuscript written primarily by Sor Jerónima's companion and disciple, Sor Ana de Cristo. The length, plus a number of organizational inconsistencies, led Owens to decide not to include a transcription of the original hagiographical biography. Instead, Owens sprinkles passages from the manuscript throughout her narration, nestled in among frequent textual analyses of the intent, cultural filters, and rhetoric that shaped Sor Ana's writing. As Owens leads us through the complicated manuscript and eighteen time zones, she grounds the nuns' progress with geographically based discussions about class, race, post-Tridentine religion, and Golden Age Spanish culture. This process is crucial within Owens's methodology of pairing women's religious writing with global history for "if we interpret writings like Sor Ana's

by contextualizing them within their historical frameworks we can come closer to the mindset of the early modern nun who lived within a complex and fluid religious climate" (68).

For example, in the first chapter, Owens establishes the milieu of spiritual debates and religious patronage of post-Tridentine Spain. Sor Jerónima – like many nuns of elite background – was well-positioned to navigate the pressures of Counter Reformation female monasticism with the religious enthusiasm of the monarchy and other aristocratic patrons. By inserting herself into immaculist debates and developing a submissive aura of saintliness, Sor Jerónima cultivated crucial connections that enabled her and her companions to embark on their dangerous and expensive journey to the Philippines. At other times, Owens relies more upon her imagination coupled with similar accounts to describe the nuns' experience of seventeenth-century transnational travel. In passing through Mexico and meeting creole Spaniards along with native converts, the nuns appear to have understood these encounters in terms largely shaped by contemporary authors portraying the New World as an earthly paradise, under threat by the Devil. Overall, however, Sor Ana records this stage of the journey in a positive light, focusing on the impressiveness of Mexico City, the cult of shrines and relics, and the familiarity of shared spiritual currencies, such as the power of

rosary beads. Next, the nuns embarked on the most difficult leg of their journey upon one of the Manila galleons. This is by far the most historical of the chapters, and Owens provides much useful information about the scheduling of the Manila route, life (and death) aboard the galleons, drills in preparation for pirate attacks, and slavery. Once the nuns finally reached the Philippines, their hardship was not over: following standard hagiographical narration, Sor Ana frames the foundation as a struggle between Sor Jerónima and male authorities over her vision to found the convent on the First Rule of St. Clare, that is, to rely solely upon alms and not to require dowries for profession. Further complicating matters was the question of whether to allow native women to profess while also controlling the number of Spanish novitiates, who were in short supply in colonial Manila. The final chapter delves further into the literary influences that shaped Sor Ana's writing and its intended (and actual) reception. Sor Ana and her collaborators "did not see themselves as historians but rather as hagiographers," emphasizes Owens, and their purpose was to begin building the written corpus necessary to initiate beatification proceedings (120).

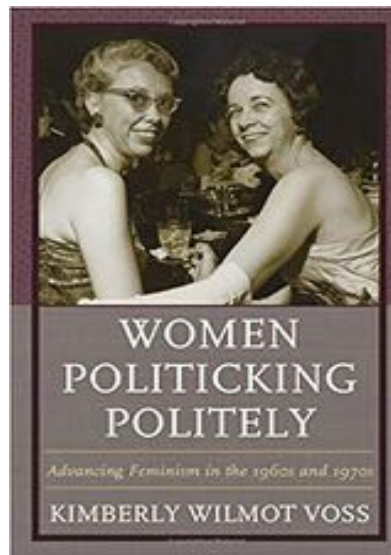
Owen's book finds a strong home alongside recent works like those by Allyson Poska who traces Atlantic female migration to La Plata, and Nancy van Deusen, who meti-

Book Reviews (cont.)

culously studies textual manifestations of race and female piety in colonial Latin America. Owens is also careful to give credit to and situate her work alongside the more classic studies of Latin American rhetoric and hagiographical biography, such as those by Stacy Schlauf and Electa Arenal, and foundational works on women and gender by Asunción Lavrin. As such, her book may be productively assigned in graduate classes on any of these topics. Though the topic would interest undergraduates, none of the chapters stands alone very well. Instead, instructors might be interested in mining this book for anecdotes to enhance undergraduate lectures on the Manila galleon trade.

Perhaps one of the greatest secondary strengths of this work is its thoughtful notation of topics meriting additional study. In almost every chapter, Owens generously points readers towards manuscripts that could give birth to a host of complementary studies to her own. For example, Owens sadly acknowledges that we know very little about the *beatas* employed in caring for the shrine of the Virgin of Guadalupe whom the nuns met as they passed through this holy site on their way to the Pacific coast. Similarly, Owens almost begs readers to delve further into the topic of Asian women

who were granted the unusual privilege of becoming black-veiled nuns in class-obsessed Spanish convent culture. Of course, such enticing invitations sometimes leave readers with questions unanswered, but, hopefully, this just means that Owens's book will soon have company among many more exciting studies of women moving about the Spanish empire.



Kimberly Wilmot Voss. *Women Politicking Politely: Advancing Feminism in the 1960s and 1970s*. Lanham, Maryland: Lexington Books, 2017. 170 pp. ISBN 978-1-4985-2229-8. \$90.00.

Marisela Martinez-Cola
Utah State University

Voss, in this, her third manuscript, provides a direct challenge to the phrase, "Well behaved women seldom make history." Just as in her previous work, Voss introduces the reader to women who, in lieu of public protests, used their power

and privilege in very private ways that were rarely known to the public. Instead of crashing beauty pageants, these women steadily cracked the various glass ceilings placed before them. As the feminist movement becomes known for burning bras, these incredible women were blazing trails particularly in the areas of journalism, equal opportunity employment, and community engagement.

Richly researched, this book accomplishes three critical goals. First, it introduces us to extraordinary women whose names are lost in the narrative of Second Wave feminism. Second, she reveals that "ladies who lunch" can also be "ladies who launch" meaningful challenges to patriarchy. Third, and perhaps most importantly, she expands the notion of activism to include everything from clubs to cookbooks.

First, she introduces several women into the movement narrative, women such as Marjorie Paxson, Catherine East, and Kathryn Clarenbach. These women used their seemingly subordinate positions to make subtle, but radical, statements. For example, in the 1950s, Marjorie Paxson began publishing pictures of black brides in the *Houston Chronicle* (15). Catherine East, among several accomplishments, served on the Presidential Commission on the Status of Women from 1962 to 1977. But perhaps one of the most well-hidden gems of the feminist movement comes from

Book Reviews (cont.)

Kathryn “Cool-headed” Clarenbach.

As much of the Second Wave seems to flow from and through major cities like New York and San Francisco, Clarenbach was making waves of her own in Wisconsin. From being “a behind-the-scenes” co-creator of the National Organization of Women (NOW) to her unwavering commitment to continuing education for women, Clarenbach’s efforts are not as well-known as those of her more famous counterparts. While her strong, steady, and influential presence is carried throughout the book, Chapter 6 provides the richest description of her work. Voss writes extensively about her efforts with the Equal Employment Opportunity Commission. For example, she fought to end gendered Help Wanted advertisements. This information would be invaluable to a generation of students who have never known a world where jobs were advertised as “Help Wanted – Male” and “Help Wanted – Female.”

Having only highlighted three women in this review, I am confident readers will find a treasure trove of other phenomenal women whose contributions also include numerous witty and insightful one-liners. Among some of the more memorable quotes is Marjorie Paxson’s 1967 declaration that,

“A woman needn’t worry either about having to make the old choice between marriage or career...A smart girl has her cake and eats it, too” (16). Another noteworthy quote comes from satirist Erma Bombeck who, when asked if she burned her bra replied, “I scorched mine on the ironing board” (68). These statements represent the resisters who embraced their traditional roles, but were reluctant to be labeled “feminists.”

Her second critical contribution is to expand the narrative of the romanticized recollection of feminist activists to include the contributions from women who wore baubles, gowns, and opera gloves. Those who teach gender are very familiar with the beauty pageant crashing feminism. We are familiar with the power of Frieden’s identification of “the thing that had no name.” Voss reveals, however, that there were numerous contributions from women who knew something was missing long before the publication of *The Feminine Mystique*. For example, Jacquelyn Glaser, a journalist who was consigned to the “women’s pages,” used her platform to create a powerful “Female Revolt Series” where, in five articles, she addressed “the inequities that women must face in a male-dominated society” (87). These women used their positions of privilege, limited as they were, to affect real change.

Third, Voss provides numerous examples of how the efforts of Women’s Clubs could also

be considered activism. Among the many interesting stories Voss puts forth, the most surprising and effectual form of alternate feminism outlined in Chapter 4 is related to fundraising cookbooks. There is nothing more associated with bored, listless housewives than cookbooks. Cookbooks conjure up images of women clad in pastel colored, A-line dresses sitting around a table excitedly sharing and swapping recipes from casseroles to cakes. Voss methodically dismantles that fictional façade and replaces it with the behind-the-scenes reality of what it takes to assemble a cookbook and use the funds to help meet community needs. She offers up *The Gasparilla Cookbook* produced by a Junior League located in Tampa, Florida as an eye-opening example. Created in 1961, that publication helped and continues to help pay for causes related to hunger, literacy, and the foster care system.

Considering the void this book fills in the study of gender, it would be useful to any history or sociological course related to feminism, journalism, social movements, and activism. It helps to complete the picture of what a feminist “looks like.” If there is any shortcoming to be noted, it is the significant absence of women of color. This is a critique that is endemic to the study of traditional feminism. However, in this case, it is more likely due to the homogenous organizations and

Book Reviews (cont.)

networks to which these women belonged more than author oversight. I am guessing that the Women's Clubs Voss describes did not necessarily cross paths with upper/middle class Black women's organizations such as the Links or Girl Friends, Inc. Still, Voss can only report what she researches, and her research is varied, deep, and extensive.

A goal for historians who study women is to generate a more robust, complete, and inclusive narrative of the role of women in society. Voss accomplishes this and more. She not only adds to the narrative, she also changes the picture of feminism to include [in her words], "all of the important, well-behaved women who still need to be a part of the historical record."



Rachel Fuchs Memorial Award for Excellence in Mentorship and Service to Women/LGBTQ in the Profession

This annual award of \$500 is given in recognition of excellence in mentorship and service to women/LGBTQ in the historical profession or related areas.

- Nominees must be outstanding scholars, administrators, teachers, or public historians and may be employed in education or related areas such as archives, libraries, historical societies, museums, etc.
- Nominees must have demonstrated mentoring skills, not only in teaching or related work, but in providing networks that enhance the professional growth of other women/LGBTQ scholars and students.
- Nominees must have demonstrated organizational leaderships in groups, organizations, or institutions that impact women/LGBTQ.
- Nominees must be a member of the CCWH.
- All nominations must be accompanied by two letters that document each of the above criteria. A biography or CV of the nominee should be included.
- Any individual must not self-nominate.
- The award will be given at the CCWH Annual Awards Luncheon at the AHA in January of each year. The nominee does not need to be present to accept the award.

Application Process:

1. Two letters of nomination may come from colleagues, former graduate students, colleagues and former undergraduate students who have been impacted by the person's mentorship and service.
2. Letters should indicate that the nominee has had a range of impact beyond just one person. One letter should speak to the impact of the work in the academy as well as the vastness of the nominee's service.
3. Applications should be sent all together to the award committee at FuchsAward@theccwh.org by 15 October 2018.

If you have questions about the application process, please contact Sandra Trudgen Dawson, Executive Director of the CCWH at execdir@theccwh.org.

Archives of Interest

Editor's Note: As a continuing feature for Insights, we are looking at archives of interest to our membership. Some archives may be familiar and others may be hidden gems. If you are an archivist, or would like to suggest an archive for us to feature, contact newsletter@theccwh.org.

With this issue, we look at The Newcomb Archives and Vorhoff Library Special Collections at Tulane University.

**The Newcomb Archives and Vorhoff Library
Special Collections
Newcomb College Institute
Tulane University**

**By Chloe Raub
Head of Archives and Special Collections**

The mission of the Newcomb Archives and Vorhoff Library Special Collections is to collect, preserve, and provide access to records and other materials documenting the history of women and gender in the Gulf South. Both the Library and the Archives were originally part of the Newcomb College Center for Research on Women, founded in 1975 as the Newcomb Women's Center and renamed in 1986 to reflect a shifting focus on research and teaching in women's studies. The Archives was established in 1988 through a two-year grant from the National Historical Publications and Records Commission, with an emphasis on collecting the administrative records of Newcomb College, the women's coordinate college of Tulane University (founded in 1886), and the papers of its alumnae and other Southern women. In 2006, following the post-Hurricane Katrina restructuring of Tulane, the Library and the Archives came under the umbrella of Newcomb College Institute (NCI), an interdisciplinary academic institute dedicated to educating undergraduate women for leadership in the twenty-first century. At present, the Archives



Lorena Weeks with typewriter, Sylvia Roberts Papers, Newcomb Archives and Vorhoff Library Special Collections.

is home to over 300 unique collections, spanning over 2,000 linear feet, with an acquisition focus on women's leadership, second-wave feminism, and grassroots activism in the Gulf South. The Vorhoff Library operates as a non-circulating special collections library, devoted to print materials that complement the manuscript collections of the Archives, including topics such as women in higher education women in politics, gender and sexuality, culinary history, and a collection of third-wave feminist zines.

Collection Highlights

One of Newcomb's preeminent collections that documents the fight for women's equality in the second half of the twentieth century is the Sylvia Roberts papers. This collection contains tens of thousands of documents covering Roberts's almost sixty-year legal career, throughout which she dedicated her life to ending gender-based discrimination in the workplace and furthering the rights of women.

Roberts was born in 1933 in Bryan, Texas. She completed an undergraduate degree at UCLA in 1953 and graduated from Tulane Law School in 1956. She was active in founding the National Organization for Women (NOW) and served as Vice President of NOW Legal Defense and Educa-

Archives of Interest (cont.)

tion Fund, now known as Legal Momentum. Roberts is best known for her successful defense of Lorena Weeks in her case against Southern Bell Telephone and Telegraph Company. Weeks had worked as a Southern Bell telephone operator for many years when she was denied a higher paying position as a company switchman on the basis that the job was only open to men, citing a Georgia state rule that women employees could not be made to lift anything heavier than thirty pounds. She filed a legal appeal, but lost in district court. Weeks then began writing all reports by hand, refusing to carry her thirty-four-pound typewriter to her desk in protest, which resulted in her suspension. She brought her case to NOW and Roberts was assigned to represent her before the Fifth Circuit. Roberts won the case on appeal in 1969, arguing the idea that no woman could lift thirty pounds was absurd, given that many women routinely carry children weighing thirty pounds or more. The case marked an important early legal victory for NOW in the fight against gender-based workplace discrimination.

In addition to the *Weeks v. Southern Bell* records, the collection covers the *Sharon Johnson v. University of Pittsburgh* trial, during which Roberts defended Dr. Johnson in her case against the university for wrongful termination and denial of tenure. Other bodies of records include the legal defense of those wrongfully committed to hospitals for the “criminally insane” in Louisiana, domestic violence prevention, and early legal practice.

This collection is also significant because of ethical guidelines developed for its use, in response to attorney-client confidentiality restrictions that govern access to lawyers’ papers. Because the practice of law in the United States is not limited to analyses of the decisions of the courts, and because the work of lawyers is present in nearly all aspects of American life, the Newcomb Archives believes the personal and pro-

fessional papers of lawyers are vital to a holistic understanding of American history (see Covitz, 2001). However, some of these records contain sensitive information and require careful attention to their use. Should a researcher wish to publish any information where a client is identifiable, they must obtain permission from the client, or, if the client is deceased, a legal representative of the client. Out of respect for the confidentiality privileges of those advised by Roberts in her capacity as their attorney, personal identifiers have been redacted from the online finding aid (an inventory of an archival collection) for all cases for which the last inclusive date of legal materials is less than fifty years from the present.

The Archives is also home to the papers of early Newcomb College students and faculty who were leaders in their fields, in spite of the many barriers preventing women from achieving recognition in the early twentieth century. While widely known for fostering an unprecedented artistic ceramic tradition, the Newcomb Pottery, Newcomb also educated women beyond the scope of the liberal arts. Internationally renowned chemist Ruth Rogan Benerito exemplifies Newcomb women’s early achievements in the sciences. Benerito entered college at the age of 15, graduating with her Bachelor’s degree in 1935 and shortly thereafter earning a Master’s degree from Tulane University. She was employed as a professor of physical chemistry at Newcomb for ten years, simultaneously working toward her doctorate from the University of Chicago over summer breaks and leaves of absence.



Ruth Benerito, Ruth Benerito Papers, Newcomb Archives and Vorhoff Library Special Collections.

Archives of Interest (cont.)



Distaff proof, Mary Gehman Papers, Newcomb Archives and Vorhoff Library Special Collections.

Benerito rose in esteem and was eventually offered the position of head of the Newcomb Department of Chemistry, although she declined, choosing to seek innovation beyond the walls of academia. Her chemical background brought her to the Southern Regional Research Laboratory, where she began experimenting with cotton fabric. Her research on cross-linking in cotton molecules was one of the prime chemical revelations that led to the creation of permanent-press, as well as stain and flame-resistant, cotton fabrics. While many collaborated on this effort, as she often acknowledged, it was Benerito's research that cemented her legacy as the inventor of permanent-press fabrics. In the course of her career, she gained over fifty patents and received several prestigious awards, including the Lemelson-MIT Award for Invention and Innovation. Ruth Benerito's papers characterize her relationship with the scientific and academic communities and the community of New Orleans. The collection consists of correspondence, awards, publications, pamphlets, research, patents, and speeches.

Another noteworthy collection that documents the second-wave women's movement in the Gulf South is the Mary Gehman papers. Gehman was born in 1943 and raised in a small Mennonite community in Bucks County, Pennsylvania. Her religious upbringing had a strong influence on her lifelong commitment to feminism; by her early twenties she had perceived the second-class status of women in the Mennonite order and made the decision to leave the church. In 1967, she began a career as a social worker in New York City, where she was drawn to the burgeoning second-wave women's movement. Highlights of her activist actions in these early days included the 1968 and 1969 protests against the Miss America Pageant, in which she participated alongside Gloria Steinem, Robin Morgan, and Flo Kennedy.

In 1970, Gehman moved from New York to New Orleans. Although feminist activism in New Orleans did not compare to that of New York at the time, her energy did not dull. She became active in local women's communities, as well as NOW's regional chapters. Her career shifted from social work to journalism in the early seventies, and in 1972 she obtained a bachelor's degree in journalism from Loyola University and began working as a reporter. She found an outlet for her journalistic talents through her involvement in *Distaff*, the first feminist newspaper published in the South. Because there was no women's newspaper in the South at that time, Gehman and several others spearheaded a monthly paper concerning feminist issues. Her dedication as editor kept the paper in print from 1973 to 1975, and again from 1979 to 1982, following a hiatus. Gehman eventually decided to pursue a master's degree in English, which she received in 1988 from the University of New Orleans. She then taught at Loyola and Delgado Community College for many years, in addition to running a small publishing company.

For many years, Gehman maintained a collection of reference files covering people and issues involved in the women's movement. One of her intentions was to collect materials published about women during the U.N. Decade for Women, but she expanded the project to include both earlier and later periods. The entire collection spans the years 1970-1991 and addresses state, national, and international women's issues. Note-

Archives of Interest (cont.)

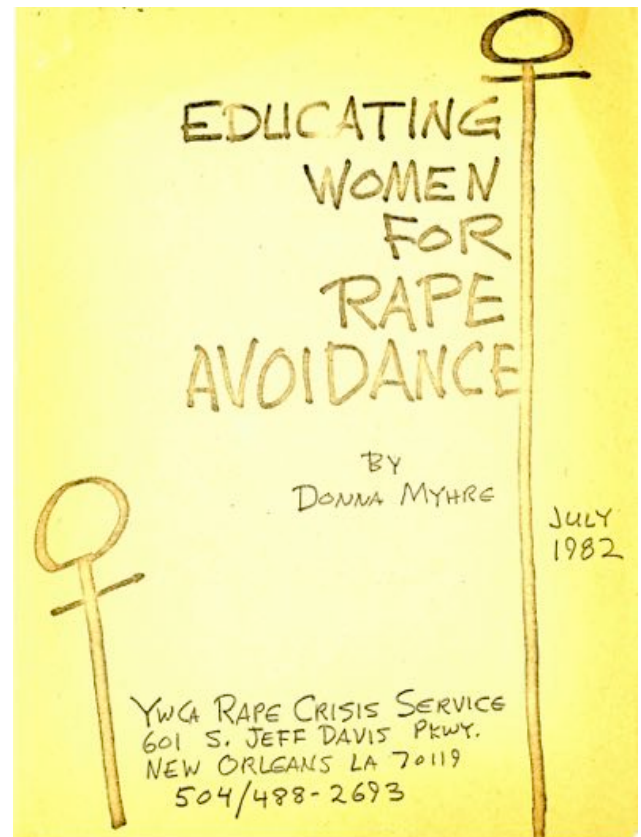
worthy among the records donated to the Newcomb Archives by Gehman are: a complete collection of *Distaff* that has been fully digitized and can be accessed via the Tulane University Digital Library; other, almost complete collections of small-press periodicals focused on women's issues; government documents, including publications from the National Advisory Council on Women's Educational Programs and the Citizen's Advisory Council on the Status of Women; and a wealth of material from organizations such as NOW, the National Abortion Rights Action League, and Planned Parenthood, organizations Gehman worked with for many years. Her collection documents the progress and pitfalls of the U.N. Decade for Women and the second-wave women's movement, both at the local and national level, and is a valuable resource for researchers of women's political and social progress in the latter half of the twentieth century.

Instruction and Outreach

In keeping with NCI's commitment to empower women by integrating teaching, research, and community engagement at Tulane University, instruction and outreach are a core part of the Newcomb Archives' services. In the past year, the Newcomb Archives offered class sessions to over 300 students, including behind-the-scenes tours of their facilities and collections, and instruction on primary source research for students across various disciplines.

The Archives also works to develop service learning internships for students through Tulane University's Center for Public Service. In Spring 2018, interns worked to process the collection of abstract artist and Newcomb alumna, Ida Kohlmeyer, and to produce a small exhibit documenting the history of responses to sexual assault on Tulane's campus, using original artifacts from the Newcomb Archives. In addition,

the Archives hosts two "Gender and Archives Diversity Research Fellows" every summer. This fellowship is open to undergraduate students interested in exploring the untold histories of Tulane University, with an intersectional focus on gender. This year's fellows researched the history of queer women's activism in New Orleans, and the history of Tulane's ties to the Louisiana prison system, as well as the lives of formerly incarcerated women on Tulane's campus.



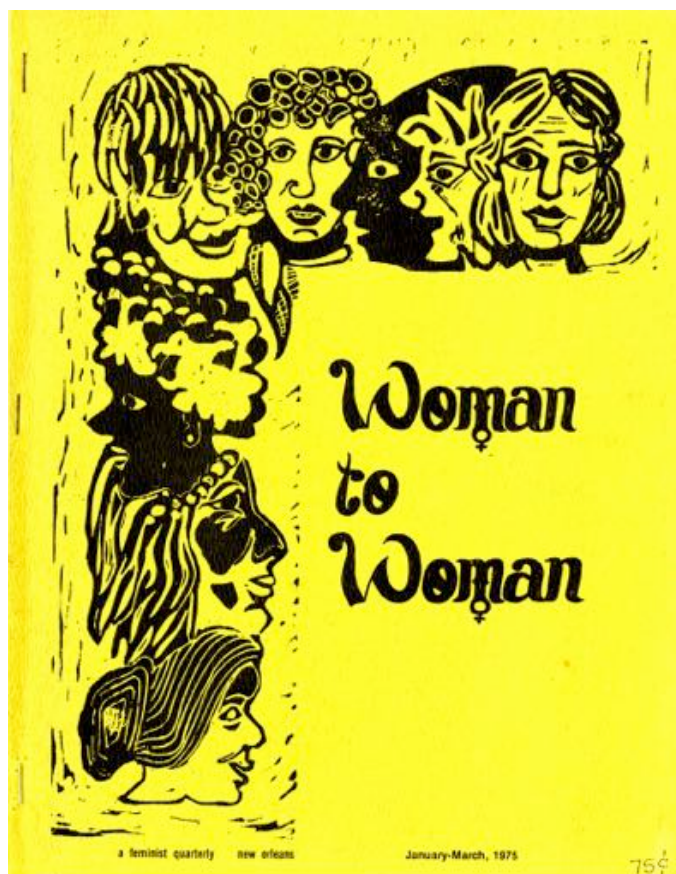
YWCA Rape Crisis Service Flier, Mary Capps Collection on Sexual Assault, Newcomb Archives and Vorhoff Library Special Collections.

The Newcomb Archives also regularly hosts external groups of visitors interested in learning more about women's and gender history in the Gulf South. This past June, the Archives hosted the American Library Association (ALA) /Association of College and Research Libraries Women and Gender Studies Section during the 2018 ALA Annual Conference. In honor of Pride month, the Archives shared highlights from their queer history collections, including the papers of artist and lesbian activist, Tee A. Corrine, and local, small press periodicals like *Sunflower*, the

Archives of Interest (cont.)

official newsletter of the New Orleans Gay Liberation Front in the 1970s, and *Woman to Woman: A Feminist Quarterly*, a cooperatively published magazine intended to capture the broad spectrum of 1970's feminist political perspectives.

The Newcomb Archives and Vorhoff Library Special Collections support the research interests of Tulane University students and faculty, as well as the work of journalists, scholars, and community members not affiliated with Tulane. The Archives provides outreach and instructional opportunities that aim to bring collections to the Tulane campus community and the general public. Collections are open to all, regardless of affiliation, by appointment Monday through Friday, 9 a.m. to 4:30 p.m., with evening and weekend hours available by request. To learn more about the Newcomb Archives, visit: newcomb.tulane.edu/content/archives. Finding aids to collections can be browsed in Tulane's online database: archives.tulane.edu.



Woman to Woman, Mary Capps Collection on Sexual Assault, Newcomb Archives and Vorhoff Library Special Collections.



American Library Association Women and Gender Studies Section, Photo by Katherine Ahnberg, June 2018.

Announcements

Suffrage at 100: Women and American Politics Since 1920 Call for Papers

As the 100th anniversary of the Nineteenth Amendment approaches, women are seemingly at a crossroads in American politics. More women candidates have come forward than in any other period on record, spurred in part by the historic Women's March in 2017 and mobilization around #blacklivesmatter, #metoo, and #timesup, the latter with its own legal defense fund. In all this expectant fervor, Debbie Walsh, director of the Center for American Women and Politics, has cautioned, "We are not going to see, in one cycle, an end to the underrepresentation of women in American politics that we've seen for 250 years...This is a marathon, not a sprint."

This collection will map out the last 100 years of this lengthy struggle to recognize, appreciate, and cultivate women's civic engagement since the ratification of the Nineteenth Amendment. Our purpose is not celebratory. Instead, we seek to trace the uneven road to suffrage and public office women of different backgrounds and means experienced after 1920. We also intend to expose the institutional barriers and masculinist conceptions of leadership that women in politics have faced

and continue to tackle. Women have exhibited considerable democratic imagination within and outside the traditional channels of electoral politics.

Melding gender, social, cultural, and political history, this collection seeks to capture examples of women acting together and on their own within and outside electoral and governmental channels to claim a political presence, enlist state action, and create alternative services and solutions. In doing so, we use this historic centennial to make visible the determined presence of women in politics since 1920, while also calling attention to the ways these women have and continue to be written out of history.

We welcome new articles (8,000 to 10,000 words including notes) broadly addressing women and American politics since 1920. We also welcome related historiographic essays and interpretive analysis accompanying relevant primary source document(s). We hope to fully cover 1920-2020, dividing the collection into themes: women at the ballot box; women who run; women who lead; women redefining politics; women in political history; and the Nineteenth Amendment as a milestone.

Article abstracts of 500 words and a CV can be sent by September 15, 2018 to: Stacie at staranto@ramapo.edu or Leandra at lrzarnow@central.uh.edu. We also welcome questions and comments. Applicants will be notified by November 1, 2018.

Women Also Know History Website

Following in the footsteps of other disciplines, a group of female historians has unveiled a searchable online database listing their peers' areas of expertise and contact information. The site – called Women Also Know History – is meant to make it abundantly easy to find female historians to invite to speak at conferences, quote in articles, or add to a syllabus.

You can submit your information to the website: <https://womenalsoknowhistory.com/>.

More information is available at: <https://www.chronicle.com/Article/Female-Historians-Try-To-End/243626/#.WxvvSrjoUc> Facebook.

Job Announcement: Full-Time Tenure-Track Position, Chinese History

The History Faculty at the Massachusetts Institute of Technology in Cambridge, Massachusetts, invites applications for a full-time, tenure-track historian at the rank of Assistant Professor to teach in any field of Chinese History effective July 1, 2019.

Candidates must have completed a Ph.D. in History, or expect to do so by September 1, 2019. They should provide evidence of innovation and excellence in research, as demonstrated by their published contributions or potential contributions to scholarship in the field, as well as a strong com-

Announcements (continued)

mitment to teaching.

Apply online via <http://academicjobsonline.org/ajo/jobs/11279> with a letter of application, curriculum vitae, writing sample, and three confidential letters of reference to Chinese History Search, c/o Ms. Mabel Sorett, History Faculty, Massachusetts Institute of Technology, Building E51-255, 77 Massachusetts Avenue, Cambridge, MA 02139-4307. E-mail: mchin@mit.edu. Complete applications must be received by October 10, 2018. MIT is an AA/EOE and strongly encourages applications from women, minorities, veterans and individuals with disabilities.

Job Announcement: Endowed Chair, Modern Diplomatic History

The Sanford School of Public Policy invites applications for the inaugural Bruce Kuniholm Chair in History and Public Policy. This search is for an outstanding senior scholar in the field of modern diplomatic history whose work engages contemporary policy questions.

The Sanford School includes a full-time faculty of almost 70 and offers an undergraduate major, three masters programs, and a Ph.D. program.

Current faculty members have degrees in a variety of disciplines including: demography, economics, history, law, medicine, philosophy, political science, psychology/social psychology, public policy, public health/health policy, and sociology.

The School houses several interdisciplinary research centers, and offers degree-related programs and opportunities in Washington, China, Scotland, India, London, and Geneva.

Candidates should submit a letter of application that traces their research agenda and makes it clear why they would be interested in joining the Sanford School of Public Policy. The letter, along with a C.V. and the names of three references, should be submitted to Peter Feaver, Chair, pfeaver@duke.edu, Kuniholm Chair in Diplomatic History Search, via the following website: <https://academicjobsonline.org/ajo/jobs/11564>.

Applications submitted by October 15, 2018 will be guaranteed consideration.

Duke University is an Affirmative Action/Equal Opportunity Employer committed to providing employment opportunity without regard to an individual's age, color, disability, genetic information, gender, gender identity, national origin, race, religion, sexual orientation, or veteran status.

Intersectionality: Understanding Women's Lives and Resistance in the Past and Present

This interdisciplinary conference uses tools of the arts, humanities, social sciences, and other fields to address challenges faced by women and girls around the world, both historically and today. Our 2019 conference theme marks the 30th anniversary of Kimberlé Crenshaw's use of the term "intersectionality" as well as the 400th anniversary of the first Africans arriving in Hampton and the Jamestown Colony in 1619. This year's conference will highlight the ways in which gender intersects race, ethnicity, class, sexuality and other identity markers in complex ways. To this end, we welcome proposals that use an intersectional approach to understand these subjects, as well as the interconnectedness of systems of oppression, power, and privilege. Topics may include but are not limited to social movements, women's writing and narratives, motherhood and family, sexuality and gender identity, reproductive rights, politics, social media, employment, poverty, education, health, violence, religion, and the law.

Both panel and individual paper proposals are welcome. Please submit a 350 to 500 word abstract by October 1st, 2018 at www.globalstatusofwomen-conf.org. Conference organizers may be contacted at ahconf@cnu.edu.

Member News

New Book by Carol Gold



Carol Gold's new book entitled, *Women in Business in Early Modern Copenhagen, 1740-1835*, has recently been published by the Museum Tusculanums Forlag and is being distributed by the University of Chicago Press. This book discusses women who worked in pre-industrial Copenhagen. It challenges the standard narrative of a "family economy," in which women worked with husbands or fathers. Based on official records – business licenses and permits, travel permits, tax records – this book tells the stories of married, widowed, divorced and single women who worked legally and were an integral part of the economy during Copenhagen's "Golden Age."

For further information see: <http://press.uchicago.edu/ucp/Books/book/distributed/W/bo28237606.html>.

In Memoriam: Berenice Carroll



Dr. Berenice Carroll, a pioneer of women's rights and a co-founder of the CCWH, passed away on May 10, 2018 in Lafayette, Indiana. Born in New York in 1932, Dr. Carroll was a significant leader in the research and study of the United States, global peace and war, and women's studies as well as an essential figure in the founding of several NGO's and community organizations and leading activism for over five decades.

Dr. Carroll was a Professor Emerita of Political Science at the University of Illinois at Urbana-Champaign. She served as Chair of the Division of General Studies from 1966-1969 and Director in the Department of Gender and Women's Studies from 1983-1987. While Director of Gender and Women's Studies, she oversaw the creation of the Women's Studies Program and the approval of a Women's Studies Minor.

In 1990, Dr. Carroll continued her academic career at

Purdue University as the Director of the Women's Studies Program. In 2009, she was the recipient of the Violet Haas Award for developing an educational program that promoted the advancement of women and their rights at Purdue University.

Among her lasting legacy was her community engagement, service, and exceptional activism. She was the co-founder of *Grass Roots Group of Second Class Citizens* in Champaign-Urbana, working for the passage of the Equal Rights Amendment. She was also the co-founder/board member of *A Woman's Place/A Woman's Fund*, the first shelter for battered women in Illinois, which eventually also included rape crisis counseling and assistance. Carroll held leading positions in AAUP as well as UPE, she served on the executive board the National Committee for a Sane Nuclear Policy, on the council on the *Status of Women* at Purdue and the editorial and publication committees of *Community Times* (Lafayette). Among other involvements, she was the co-author of an amicus brief filed in support of military personnel refusing deployment to Iraq on grounds of Nuremberg Principles starting in 2005, served as faculty advisor for the *Purdue Organization for Labor Equality*, as well as an observer and an advisor in nonviolent actions in the past ten years.

Berenice's exceptional work for women's rights helped pave the way for others and she will be dearly missed.

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Membership in the CCWH runs from 1 January to 31 December each calendar year

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Insights: Notes from the CCWH is published four times a year. Our publication dates are Spring (March 1st), Summer (June 1st), Fall (September 1st), and Winter (December 1st).

We invite members of the CCWH to share your professional news with colleagues. Submit announcements about recent awards, appointments, achievements, publications, and other news. If you wish to submit material for inclusion in the newsletter, please send material to the Newsletter Editor no later than two weeks prior to publication (e.g., for the Spring issue, no later than February 15th). Material should be sent to newsletter@theccwh.org. If you have any questions about whether material would be appropriate for the newsletter please email the editor.



Act quickly, think slowly.

- Germaine Greer

INSIGHTS: NOTES FROM THE CCWH