

# Insights:

## Notes from the CCWH

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## More Than a Seat at the Table

### Sasha Turner, Co-President, CCWH

From bumper stickers and social media hashtags and memes, to think tanks and think pieces, the concept “antiracist” has saturated airwaves and crammed agendas. Along with using such buzzwords as “diversity” and “inclusion” everyone, from college administrators, film producers, and employers, affirm their commitment to diversifying their institutions, and by extension, challenging racism. Yet, despite such commitments, antiracist strategies are not always clear; and diversity and inclusion efforts seem to amount to little more than including a Black person here and there. Such individual additions often mean that, in places like academia, Black students, faculty, and staff

end up unfairly shouldering the burden of undoing deeply entrenched institutional culture.

Combating racism is not as simple as inviting individuals from traditionally marginalized groups to sit at the table; we all must contemplate racism, including its gendered forms, and how our intellectual labor and expertise could dismantle it.

It is no simple feat to understand the intricacies of race, including individual culpability; it took centuries of deep theorizing by some of the most sophisticated legal theorists, philosophers, historians, theologians, scientists, political economists, novelists, you name them (Thomas Jefferson, Josiah Nott, James De Bow, Cotton Mather) to craft the theory and praxis of

race. Think, for example, of such legal principles as *partus sequitur ventrem* – children take their mother’s status – that became law in Virginia after about half a century of legal maneuvering by both enslaved and enslaver. As Jennifer Morgan explored in a recent genealogical study of the concept, *Partus* arose from the deliberate and concerted efforts of the most sophisticated legal minds in colonial Virginia, as they explored various legal precedents to deal with the problem of female slave reproduction. Rejecting bastardy law precedents on the status of children born out of wedlock, and relying instead on property law, Virginians made the slave status inheritable to thwart en-

slaved parents' determinations on kinship, transform kin into property, and protect the perpetuity of slave property. Nothing was natural about the inheritability of the slave status. Deep intellectual theorizing and maneuvering constructed race and, of necessity, antiracism requires at least equal erudition.

But what does it mean to commit our intellectual expertise to antiracism? Most of us accept race as a natural phenomenon, that human beings are naturally different. We evoke such acceptance of difference when we extend invitations to scholars to participate in conferences or offer positions to individuals based on physical traits. And while undoing racial segregation and exclusivity necessarily requires targeted integrative practices, we must take care not to mistake symptom for cause. The assumption that a person inhabiting Black skin carries the necessary intelligence to tackle racial inequality relies on the same logic as physical markers determine criminality. Such assumptions mean that in addition to performing the labor of integration, diversity candidates shoulder responsibilities for resolving other institutional race problems, including those unacknowledged. By the same token, white colleagues often reject requests for mentoring Black faculty or refuse to serve on committees dealing with race issues because they are not Black. Yet, as historians we study the past, as foreign as Black is to white according to race logic, without any sense of

irony. As students of history we strive to suspend our way of thinking and being to imagine the realities and choices of historical subjects based on assumptions, options, and tools available to them. What if we applied some of the tools of our discipline to our strategies against racism, including suspending our assumptions based on what we first see?

While committing to anti-racism can be and is vague, at least it is not as target specific as the Civil Rights Movement's challenge to racial segregation and disfranchisement, it is equally important to challenge racism in its illusive manifestation. Slavery could have given rise to Jim Crow segregation, the war on drugs, tough on crime policies, etc. because we have collectively bought into the facticity of race. Even when the original condition (colonialism and slavery) that permitted Europeans to deploy what Patricia Hill Collins calls "controlling images," changed, the perception of Black bodies as naturally unruly left intact the framework (race) to discipline such unruly bodies. Moreover, only insisting on hard targets of racism sidesteps the point that racism is not only in places where we expect to find it. From the complex and nuanced to the mundane and pedestrian, we rank and exclude based on race. We mostly accept race as a naturally occurring fact. But we must go against our natural inclination to assume we can know our colleagues based on what we first see — their physical traits. Like historical



*Sasha Turner*

thinking that requires that we distrust automatic assumptions about the subjects we study, antiracist thinking requires that we distrust and question assumptions we make. We must consistently ask what assumptions about race am I making in this scenario?

Assumptions about race manifest in such mundane decisions as the journals and books we read; scholars we cite and canonize as scholarly authorities; conferences we attend; faculty we mentor; and mentors we seek. How would the academy's racial problems change if we inverted the practice of inviting token Black scholars into white spaces, and attend majority Black conferences, tasking oneself to learn and observe rather than teach and dominate? What if our academic theorizing began with critical race theory and we train

ourselves to be equally conversant in scholarship that critically engages race?

Admittedly, it appears contradictory to challenge the idea that Black academics are automatic race experts to then suggest Black academic journals and conferences as spaces for challenging race. An important distinction, however, is that many of these journals and conferences are ground zero for taking a microscope to race. In such spaces race is a thing to be examined, analyzed, and dissected rather than assumed as the basis for evaluating intellect, expertise, or scholarship.

We must disentangle diversity from critical race consciousness. Diversity alleviates the problem of racial segregation but does not necessarily challenge automatic assumptions about race. To challenge racism, we must examine and understand the cause and symptoms of racism, taking care that we attend to both.

### **Housing for the AHA in Chicago this January**

The CCWH Host Program is organizing support for members who plan on attending the 2019 AHA Conference in Chicago this coming January.

If you would like to share a room, and/or if you would like to open your home to host CCWH members, please email Bridget Keown at [host@theccwh.org](mailto:host@theccwh.org).

This is a great way to share or minimize costs and meet our fabulous CCWH members!

## **A Call for Volunteers to Research and Write Biographical Sketches of Woman Suffrage Activists**

Thomas Dublin, Distinguished Professor Emeritus at the State University of New York at Binghamton has sent along the following request to our members.

Since March 2015, the online journal and database, *Women and Social Movements in the United States (WASM)*, has been engaged in successive efforts to create an *Online Biographical Dictionary of the Woman Suffrage Movement in the United States*. The project began with the submission by Alice Paul biographer, Jill D. Zahniser, of a database of 224 women who picketed the White House in 1917-1919, many of whom were arrested and jailed for their attempt to exercise their free speech rights. Over time we identified more NWP activists, so that the total group now numbers 400.

As that first effort gathered steam, we realized that biographical sketches would nicely complement a project we'd been pursuing at WASM for a number of years, our collection of writings by and about Black Women Suffragists. In the past four years, we have posted on our database more than 1,900 writings by and about Black women suffragists. We have now identified 280 activists and are soliciting bio sketches for the remaining 70 who do not have bio sketches in major reference works.

For the third component of our suffragist work, we found detailed state suffrage reports for the period 1900-1920 in the *History of Woman Suffrage*, vol. 6 (1922), published by the National American Woman Suffrage Association. That source provides more than 2,700 names of grassroots activists affiliated with NAWSA. As these efforts proceed, we expect to identify additional suffragists deserving inclusion in the project. Thus, we are looking for volunteers to research and write bio sketches for 3,000+ suffragists between now and the centennial of the adoption of the Nineteenth Amendment in August 2020. Contributors will receive author credit as the work is published online. We expect to post two versions of the resource. The first will be freely accessible and will consist entirely of bio sketches of suffragists. The sketches will also be part of our ongoing online journal and database, *Women and Social Movements in the United States, 1600-2000*.

We are particularly eager for new volunteers to join the project. We hope that you would like to write one or two bio sketches and thus contribute to the construction of this new reference tool. We are also looking for volunteers to copyedit and fact check completed sketches. Lastly, we can use people skilled in genealogy to find birth, marriage, and death information on woman suffragists for whom we already have sketches. If you would like to contribute to the project, please get in touch with Tom Dublin, who is coordinating the work of the project. You may email him at [tdublin@binghamton.edu](mailto:tdublin@binghamton.edu).



## Notes from the Executive Director

Sandra Trudgen Dawson  
Executive Director, CCWH

Dear Members,

We have an exciting year ahead as we celebrate the CCWH's 50<sup>th</sup> anniversary! Watch for information about special events, panels, and sessions over the next months.

We will kick off the celebrations at the AHA in January with six special sessions, a party on Friday evening, an awards luncheon on Saturday, followed immediately by a plenary talk and discussion.

The special sessions take place throughout the AHA meeting and are titled:

- Internal/External Minorities
- Resistance, Activism, and Protest
- (Re)defining History, Doing History: Whose History? Whose Archives?
- Foremothers: Looking Back, Looking Forward – Dedicated to Berenice Carroll
- New Directions in History: Sexuality and Reproduction
- #MeToo in History: The Profession, Our Scholarship, Flawed (S)Heroes

We are thrilled that Sasha Turner, Co-President 2018-2021, will deliver the award luncheon keynote titled, "Map-

ping Pathways to Freedom on Women's Bodies: Rape, Reproduction, and British Abolition." Immediately following the luncheon, Crystal Feimster, former CCWH Graduate Student Representative, will deliver the plenary keynote titled, "Plying Her Avocation: Clarinda Tackett Rasure and Civil War Prostitution."

The entire CCWH program may be found here: <https://aha.confex.com/aha/2019/webprogram/Symposium2421.html>.

If you are in Chicago, please plan to come to the luncheon – tickets this year are \$35 and \$10 for graduate students. The Annual Awards luncheon is a great place to meet other members, listen to an intellectually rich keynote, and to meet the scholars your membership money helps to support.

This year's CCWH awards winners are:

**The CCWH Ida B. Wells Graduate Student Award** goes to Beth Ann Williams, "Women We Must Learn: Impacts of Faith and Mainline Churches on Gender, Well-being, and Empowerment in post-independence Kenya and Tanzania."

Honorable Mention: Elizabeth Dillenburg, "Constructing 'the Girlhood of Our Empire': Education, Emigration, and Girls' Imperial Networks in Britain, South Africa, and New Zealand, c. 1880-1920."

**The CCWH Ida B. Wells Graduate Student Award** goes



*Sandra Trudgen Dawson*

to Michaela Kleber, "Gendered Societies, Sexual Empires: Early French Colonization Among the Illinois."

Honorable Mention: Neama Alamri, "Long Live the Arab Worker: A Transnational History of Labor Activism in the Yemeni Diaspora."

**The Nupur Chaudhuri Best First Article Award** goes to Alexandra Finley for her article "'Cash to Corinna': Domestic Labor and Sexual Economy in the 'Fancy Trade.'"

Honorable Mention: Katherine Smoak, author of "The Weight of Necessity: Counterfeit Coins in the British Atlantic World."

**The Carol Gold Best Article from an Associate Professor** goes to Frances Clarke and Rebecca Jo Plant, "No Minor Matter: Underage Soldiers, Parents, and the Nationalization of Habeas Corpus in Civil War America," *Law and History Review*, 2017.

Honorable Mention: Alejandra

## Notes from the Executive Director (continued)

Dubcovsky, “Defying Indian Slavery: Apalachee Voices and Spanish Sources in the Eighteenth-Century Southeast,” *William and Mary Quarterly*, 2018.

**The Catherine Prelinger Memorial Award for a Non-Traditional Scholar** goes to Lora Michelle Key, “We’re All Americans Now: How Mexican American Identity, Culture, and Gender Forged Civil Rights in World War II and Beyond.”

Honor Mentions: JoAnn LoSavio, “Modern Mandala: A Comparative Transnational History of Southeast Asian Women from Burma, Malaya, and Thailand in Great Britain and the United States, 1950-1970.”

Ozlem Ezer, “Syrian Women in Transition in the Global North after 2011: An Oral History Project Regarding the Black W/Hole of a Major Humanitarian Crisis.”

The first winner of the **new Rachel Fuchs Memorial Award for Mentorship and Service to Women/LGBTQ** will be announced at the Luncheon.

I want to thank all of our hard-working award committee members for their service and

for making hard choices.

I look forward to seeing many of you at the AHA in January! If you have a new book that you are willing to donate to the raffle on Friday evening, please let me know! [execdir@theccwh.org](mailto:execdir@theccwh.org).

In Sisterhood,

Sandra



## New CCWH Board Members

We extend a warm welcome to two new board members who will be handling the CCWH’s Twitter account.



Isabel Singer has an MPhil from the University of Cambridge and a B.A. from Yale University, both in history. In her work, she explores museology, public history, historical memory, identity formation, slavery in the Atlantic World. She regularly shares her insights on her blog *American Perceptionalism*.



Katherine Skrabanek is an adjunct professor in History at Texas A&M – San Antonio. She researches 19<sup>th</sup> and 20<sup>th</sup> century material culture with a focus on race and gender in regards to motherhood and childhood. She is also the co-host of H-Slavery on Twitter.

## Membership Programs & Opportunities

Ilaria Scaglia  
Membership Coordinator

### Thriving as a Lone Woman in History

It is with a bit of hesitation that I decided to write this column on my own multi-year experience as the only woman historian in my department at two different institutions. Maybe my situation is so uncommon that it is irrelevant to most readers of this newsletter? Perhaps my story is only anecdotal, and as such it should not inform others? Yet, I feel that I have learned a lot that might be of use to other women and I came to appreciate the value of the CCWH even more as a result. Here they are then, put forth with great humility and simply as my two cents, seven lessons I have taken away so far from thriving – or sometimes not – as a “lone woman in history.”

1. Do not assume that members of departments without women have chosen or are happy about this situation. In some cases, faculty members had devoted great efforts to turning things around, but failed. In others, the absence of women historians was due to circumstances out of their control (colleagues on maternity leave, relocations, retirements, lack of applicants in the much-needed areas, etc.).

Of course, implicit and explicit sexism exist and should be eradicated. But not all male-only departments (especially the small ones) are a direct result of sexism. Take the time to assess what your specific circumstance might be, and act accordingly.

2. Do what you can to change the situation. Ask to become part of the next search committee. Play an active role in advertising job postings to relevant list-servs (especially in CCWH sources!). Remind colleagues of explicit and implicit gender bias. Make the department as woman-friendly as possible. Step up to influential administrative positions that might give you the power to affect meaningful change. If you do manage to have a female colleague for a year, do what you can to make her feel welcome. Maybe, given the option, she will be more likely to stay.

3. Look for allies among members of all sexes and genders, and be aware that discrimination might sometimes also come from other women. Become an advocate for other under-represented groups. You will find them, and they will help you. Empathy, friendship, and a common commitment to respect and equality will accompany you for a lifetime.

4. Become part of a larger community of women within your school. Join or start a Women Research and Writing Group (I stole the title “thriving



*Ilaria Scaglia*

as a lone...” from a former colleague, a geographer named Amanda Rees, who started and ran such a cross-disciplinary group). Become a CCWH representative and organize an interdisciplinary forum for women broadly interested in history.

5. Become part of a larger community of women within the profession. Join or start a “women in x organization” at your major conference; become a CCWH liaison at all conferences you attend; use this role to organize an informal get-together for women there; be the reference point you wish you had. Others will return the favor.

6. Make full use of CCWH for all it can give you. Explore its resources, volunteer for a position, create a program to address your needs. Do not be afraid to ask for what you wish you had.

7. Realize that the trick to flourishing as a “lone woman in history” is not being alone. Be aware of what you do not know;



## Membership Programs & Opportunities (cont.)

learn about the crucial importance of mentors and role models; ask lots of questions and dig around until you find the answers. Lock arms with the engaged feminists around you, knowing that they will come from all backgrounds and walks of life. And step up and offer to help any person who seems to be alone. You both will thrive.

## Perusing Podcasts

### Episodes

Over the course of the 1980s, telephones, credit cards and imaginations brought countless people together to co-create sexual fantasies, and experience new forms of sexual gratification. The latest episode of Sexing History, a podcast about how the history of sexuality shapes our present, explores the history of phone sex lines and dial-a-porn lines in the 1980s.

Dr. Heather Mayer discusses her new book, *Beyond the Rebel Girl: Women and the Industrial Workers of the World in the Pacific Northwest, 1905-1924* and her recent article in the *Washington Post*. Listen to this episode here: <https://soundcloud.com/user-399142700/heather-mayer-historian>.

## Berkshire Conference of Women Historians Call for Papers 2020

The theme for the 2020 Berkshire Conference on the History of Women, Genders, and Sexualities will be Gendered Environments: Exploring Histories of Women, Genders, and Sexualities in Social, Political, and “Natural” Worlds. The conference will be held May 21-23, 2020 at Johns Hopkins University in Baltimore, Maryland.

The 2020 “Big Berks” focuses on the histories of women, genders, and sexualities, and this year devotes special attention to a pressing theme of our current moment: the role of environment(s), ecologies, and natural systems broadly defined in the histories of women, genders, and sexualities. As we plan our meeting at the edge of Chesapeake Bay, a profoundly vibrant ecosystem where humans have gathered for millennia, we are reminded of the many ways in which the natural world has shaped human society. Its history also highlights the local and global connections of all places. This place is the homeland of the Piscataway Conoy Tribe, and was home to Henrietta Lacks; it is the site of the Baltimore Fish Market and a part of the Chesapeake Bay Watershed, a node in the Atlantic Flyway, and at the edge of the Atlantic World.

Our aim is to hold conversations that think through the intricate interplays among gender and sexuality, social and legal systems of power and political representation, and the material realities of an interconnected world continually shaped by physical nature, the human and nonhuman animals, plants, and other beings that inhabit that nature. If earth’s history has indeed entered a new geological epoch termed the Anthropocene, where do the historical knowledges and experiences of women, people of diverse genders and sexualities, and people of color, along with environmental justice efforts in the historical past, enter into our efforts to understand, theorize, contextualize, and meet these existential problems?

The 2020 Berkshire Conference will be a venue for difficult conversations about these and other crucial questions. In the hope of promoting a greater range of conversations and interactions, this “Big Berks” seeks to intentionally to diversify the way we present and discuss history. In addition to traditional modes of presentation, we encourage the submission of conference presentations that feature different kinds of voices. We strongly encourage submissions that include scholars, public historians and/or activists, artists, and/or performers. We also encourage submissions that include multiple styles – such as digital technologies, formal papers, performance, and/or the arts – along with varied formats from e-posters, pop-up talks, to lightning sessions.

The deadline for all submissions is March 17, 2019. See [www.berksconference.org](http://www.berksconference.org) for more information.

## Public History Forum

Elyssa Ford

Public History Coordinator

The study of memory as related to history and past events is a growing field. Our memories are affirmed and even instilled by public memorials, in museums, on historical markers, and through written histories. Provided here is a brief summarization of selected books published in 2016-2017; the full review can be found at *The Public Historian*.

Cécile Ganteaume, *Officially Indian: Symbols that Define the United States* (Washington, D.C.: National Museum of the American Indian, 2017), review by Steven Conn, *TPH* 40:1 (February 2018): p. 154-55. In this companion piece to an NMAI exhibit, Ganteaume looks at “official and semi-official emblems” of the United States for imagery of Native Americans. She states that this imagery (i.e., from postage stamps to the Apache helicopters) has been created by the dominant groups in the United States and used by the government to create an American identity.

Elizabeth Kryder-Reid, *California Mission Landscapes: Race, Memory, and the Politics of Heritage* (Minneapolis: University of Minnesota Press, 2016), review by Jeremy Moss, *TPH* 40:1 (February 2018): p. 159-61.

The review explains that “Kryder-Reid shows that the meaning and importance of heritage resources is often created from an imagined past, replete with implicit ideological biases related to ethnicity, gender, race, religion, and economic status” and “that at many of these missions these biases are reflected in the restoration and reconstruction of the mission landscapes and specifically mission gardens” (review, p. 159). Kryder-Reid argues that the mission landscapes reflect a romantic, Eurocentric focus and fail to tell an indigenous story.

James Young, *The Stages of Memory: Reflections of Memorial Art, Loss, and the Spaces Between* (Amherst: University of Massachusetts Press, 2016), review by Natasha Goodman, *TPH* 40:1 (February 2018): p. 167-70. In this collection of essays over the course of his career, Young questions how people memorialize traumatic events, such as the Vietnam War and 9/11. He looks specifically at memorial making and the way that art and monuments are used to memorialize.

Shawn Parry-Giles and David Kaufer, *Memories of Lincoln and the Splintering of American Political Thought* (University Park: The Pennsylvania State University Press, 2017), review by Susan-Mary Grant, *TPH* 40:1 (February 2018): p. 172-74. This book looks at how memories of Lincoln have been used to promote “competing conceptions of republicanism



Elyssa Ford

and democracy as each evolved from the nation’s founding” (review, p. 173) and at how those memories have been disseminated.

Peter Read and Marivic Wyndham, *Narrow but Endlessly Deep: The Struggle for Memorialization Since the Transition to Democracy* (Acton: Australia National University Press, 2016), review by Alexander Wilde, *TPH* 40:1 (February 2018): p. 183-85. The authors examine seven sites of memorialization that remember the brutality and violence of the Pinochet dictatorship. The book looks not just at the sites, but at the construction of them and the conflicting ideas of “what should be memorialized and how” (review, p. 184).

Geoffrey White, *Memorializing Pearl Harbor: Unfinished Histories and the Work of Remembrance* (Dunham, NC: Duke University Press, 2016), review by Matthew Penney, *TPH* 40:1 (February 2018), p. 185-87. White looks at the USS *Arizona*



## Public History Forum (continued)

memorial site and the broader role that the Pearl Harbor attacks play in American memory. He also highlights the erasure of native Hawaiian voices in that story and memory.

David Grua, *Surviving Wounded Knee: The Lakotas and the Politics of Memory* (New York: Oxford University Press, 2016), review by Michelene Pesantubbee, *TBH* 40:1 (February 2018): p. 187-89. Grua reveals how the dominant American memory of Wounded Knee was created and how that memory then determined later congressional action (or inaction). For it to be remembered as a heroic event, alternate memories by survivors and descendants were ignored.

Nan Kim, *Memory, Reconciliation, and Reunions in South Korea: Crossing the Divide* (Lanham, MD: Rowman & Littlefield, 2016), review by Rachael Miyung Joo, *TPH* 40:2 (May 2018): p. 162-64. Kim focuses on the experience of families separated by the partition of Korea and involved in the state-sanctioned family reunions of 2000. She highlights the differences between the families, their desires, and their understanding of the reunion event in contrast to the goals of the state and the public spectacle that was created.

Maria Theresia Starzmann and John Roby, editors, *Excavating Memory: Sites of Remembering and Forgetting* (Gainesville: University Press of Florida, 2016), review by Sean Field, *TPH* 40:2 (May 2018): p. 164-66. Starzmann and Roby have put together a collection of articles that looks at memory, sites of painful silences (i.e., genocide, rape, racial and religious marginalizations), the reasons for erasure and purposeful or forced forgetting.

Douglas Hunter, *The Place of Stone: Dighton Rock and the Erasure of America's Indigenous Past* (Chapel Hill: The University of North Carolina Press, 2017), review by David Krueger, *TPH* 40:2 (May 2018): p. 170-72. The Dighton Rock in Massachusetts is covered with ancient writings and markings that, it is claimed, show evidence of groups ranging from the Phoenicians to Norse explorers in the area. Hunter argues that the acceptance of this story has been used by Euro-Americans to justify colonization and to whitewash American history by ignoring and discounting the Native American past, themselves the likely makers of the Dighton Rock petroglyphs.

Joseph Stolz III, *A Bloodless Victory: The Battle of New Orleans in History and Memory* (Baltimore: Johns Hopkins University Press, 2017), review by David Curtis Skaggs, *TPH* 40:2 (May 2018): p. 174-76. Stolz examines the American memory of New Orleans through the

battle's commemoration in song and public celebrations and how organizations like the Ladies Hermitage Foundation have remembered Andrew Jackson and the battle itself. Through the decline in banner-year celebrations like the centennial and bicentennial, Stolz demonstrates how once-important events like the Battle of New Orleans are increasingly forgotten over time.

### Books Available for Review

Interested in writing a book review for an upcoming issue of the Newsletter? The following books are available for review. Contact Whitney Leeson if you are interested (wleeson@roanoke.edu).

Amanda Wren Allen, *The Euchraistic Debate in Tudor England: Thomas Cranmer, Stephen Gardner, and the English Reformation* (2018)

Sarah Rubin Blanshei, *Violence and Justice in Bologna, 1250-1700* (2018)

Anna Clayfield, Emily J. Kirk, and Isabel Story, *Cuba's Forgotten Decade: How the 1970s Shaped the Revolution*

Carol Gold, *Women in Business in Early Modern Copenhagen, 1740-1835* (2018)

Emily Ogden, *Credulity: A Cultural History of U.S. Mesmerism* (2018)

## Graduate News

Kelly Midori McCormick  
Graduate Representative

### Tips for Job Market Success: An Interview with Jasmin Young

Jasmin Young joined UCLA as a UC Presidents Postdoctoral Fellow this September and until earlier this year was a CCWH graduate student representative. I spoke with Jasmin as she was on her way to the National Women's Studies Association annual meeting and she shared with me her thoughts on how to prepare for the job market while finishing a dissertation.

Kelly McCormick: How did you approach your application for the UC President's Postdoctoral Program? Do you have any tips for others who might want to apply in the future?

Jasmin Young: I was really comfortable with having multiple revisions. I had different tiers of reviewers: starting with peers, then faculty, and the faculty sponsor. Be comfortable with revising as many times as possible because you want it to be as sharp as possible. The abstract should give a really clear definition of the project and then the proposal needs to have a clear timeline of what you want to complete in the two years of the position. Give concrete, doable goals. I started in the summer and knew what I wanted. I wanted to be at UCLA

with Scott Brown, who has an appointment in History and African American Studies. Get a head start!

KM: What advice do you have for graduate members of the CCWH who are going on the job market this year? Was there an approach in particular that helped you?

JY: You have to run your own race. When I came into the department at Rutgers there was a general energy about the lack of tenure track jobs. I made the decision early on that I am interested in having a complete life. I love the work I do, but I want to live in a city and it was important for me to be back in L.A. because my family is here. Or, on the other hand, there are those like my friends who are queer and can't go to a place that won't recognize their partner. Make a list of priorities and search based on those. As women historians, we have a whole other set of considerations we have to think about. If you are a caregiver, or if it is important that you be close to family, that has to come into account. Run your own race based on this!

KM: Are there any ways that the CCWH helped you with your job market experience this last year?

JY: Serving as a graduate representative has shown service to the profession and the field and has let me be connected to women in the profession whose work is not



*Kelly Midori McCormick*

related to mine. Sometimes we can be in a silo and so it's important to be able to have conversations about other's work. Especially for graduate students, we are doing something that is flawed and broken, so we, as the newer generation, need to be thinking about how to make it better. Once we get the job, we need to be thinking about how to make it better rather than perpetuating some of the trauma that we have experienced in grad school. I also think it is really important to learn how to use the network. I am a Ford Fellow so if there is someone in the CCWH who wants a Ford I would encourage them to contact me.

KM: Can you tell us a little about the edited volume you just had come out? When did you first develop the idea for this project and how did it evolve over time?

JY: The Black Power Encyclopedia (ABC-CLIO Greenwood)

## Graduate News

### (cont.)

just came out and I had to decide if I could do it and complete a dissertation. Because there were three of us [editing the volume] I knew that if I worked really hard in the beginning, I could have other moments where I pulled back a little. My research is on black women and armed resistance in the Civil Rights and Black Power Era, which overlaps with the Encyclopedia. The Encyclopedia is broader, but has been an excellent springboard for me to do other research in the future and has been a gateway to connect with other scholars in the field and to be in conversation with other senior scholars in a more natural way. Meeting deadlines for it while I had to write the dissertation was hard, but now I know the pipelines of publishing better – I have experience meeting with editors to discuss the artwork and documents that I will take to publishing my own book.

KM: As you begin the next phase of your career, what concerns do you face and what resources would help you most?

JY: I am interested in figuring out how to be geared more toward public history. I love teaching and the academic public world, but I am also interested in seeing that knowledge production is not contained in the ivory tower.

## Schlesinger Library Grants

The Schlesinger Library on the History of Women in America invites applicants for a variety of research grants. The library's special collections document over two centuries of United States history, from abolition to transgender rights. Manuscripts, books, periodicals, audiovisual material, photographs, and other objects make up the collections. These materials illuminate the lives of ordinary women as well as American icons such as suffragist Alice Paul, Harlem renaissance writer Dorothy West, civil rights activist Pauli Murray, feminist Betty Friedan, the Republican Party activist Anna Chennault, poet June Jordan, chef Zarela Martinez, and zine author Cindy Crabb, among many more.

Applications will be evaluated on the significance of the research and the project's potential contribution to the advancement of knowledge, along with its creativity in drawing on the library's collections. The awards may be used to cover travel and living expenses, scanning, and other incidental research expenses, but not for the purchase of durable equipment or travel to other research sites.

Complete grant information and access to the application portal is available here: <https://www.radcliffe.harvard.edu/schlesinger-library/grants>.

The library offers several grants, including:

**Research Support Grants – Application Deadline: Monday, February 4, 2019.** The library invites scholars and other serious researchers at any career stage beyond graduate school to apply for support for their work in our collections. Grants of up to \$3,000 will be given on a competitive basis.

**Dissertation Grants – Application Deadline: Monday, February 4, 2019.** The library invites Predoctoral scholars whose dissertation research requires use of the library's collections to apply for research support. Grants of up to \$3,000 will be given on a competitive basis.

**Oral History Grants – Application Deadline: Monday, February 4, 2019.** The library invites scholars who are conducting oral history interviews relevant to the history of women or gender in the United States to apply for support of up to \$3,000. This grant stipulates that the interviews take place in accordance with guidelines of the Oral History Association.

**New England Regional Fellowship Consortium –** The New England Regional Fellowship Consortium offers grants to encourage projects that draw on the resources of 18 major cultural agencies, including the Schlesinger Library.



# Special Feature: Chicago-Area Women's History Sites

Lori Osborne  
Director of the  
Frances Willard House Museum

If you are visiting Chicago this January for the American Historical Association's annual meeting, you may want to take some time to visit local history museums and sites with a women's history focus. You don't have to go far – there are several within a short distance (on foot or by car or public transportation). Just in case you have time to venture out a little, I've included a couple of sites that are farther afield. Keep in mind, this is a very brief list. See below for sources that give a much broader story of Chicago women's history.

## **Fine Arts Building, Congress Hotel, Blackstone Hotel, and Michigan Avenue**

Women in Illinois were key players in the women's suffrage movement and there are lots of sites that are suffrage-related in Chicago, many of them within walking distance of the conference hotel. The offices of the Illinois Equal Suffrage Association were located in the Fine Arts Building at 410 S. Michigan Avenue. The Congress Hotel at 520 S. Michigan Avenue was the site of many suffrage meetings and the formal transition from the National American Woman's Suffrage Association to the League of Women Voters on February 14, 1921. The founding of the National Woman's Party took place in June of 1916 during the National Women's Convention at the Blackstone Hotel at 636 S. Michigan Avenue. And Michigan Avenue itself was the site of multiple suffrage parades and rallies.

## **Jane Addams Hull House**

While only two of the original complex of thir-



*Fine Arts Building, Chicago*

teen buildings remain, a visit to the Jane Addams Hull House Museum provides great insight into the work of the organization and the lives of Jane Addams and Ellen Gates Starr, its founders. Hull House functioned as a settlement house at this location from 1889 until the 1960s, providing social services and space for community activism and reform work to the neighborhood and to its staff and volunteers. Dozens of women got their start in activism and social work at Hull House and its influence was felt world-wide.  
<https://www.hullhousemuseum.org/>.

## **Glessner House and Neighborhood**

Glessner House was built by John and Frances Glessner in 1885. Designed by architect Henry Hobson Richardson it is a remarkable example of Chicago's rich residential architectural heritage. The Glessners were wealthy philanthropists and arts supporters, and the museum tells the story of their lives and those who worked for them. Nearby is the Prairie Avenue Historic District, Clark House Museum, and the Chicago Women's Park and Gardens.  
<https://www.glessnerhouse.org/>.

## Special Feature: Chicago-Area Women's History Sites (continued)

### Ida B. Wells Drive and House (private residence)

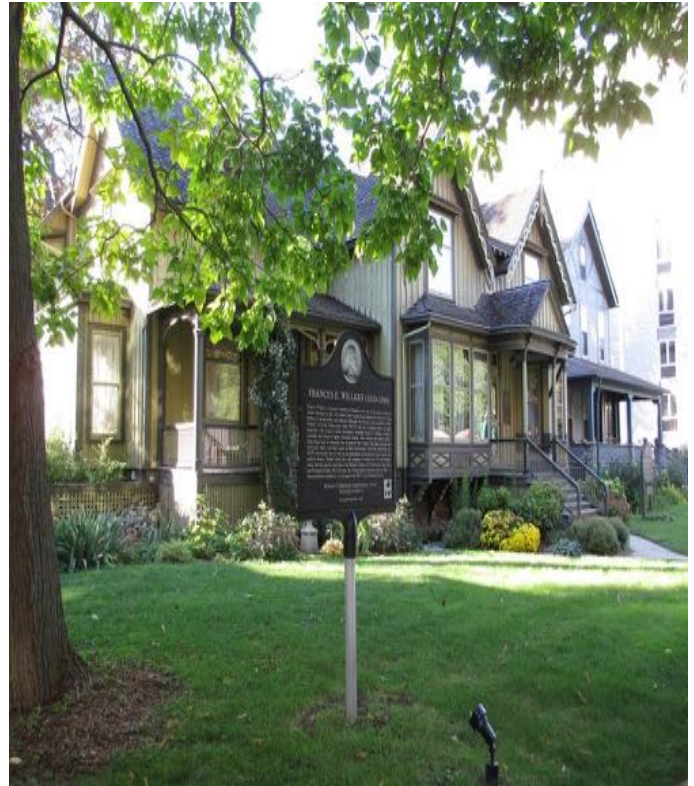
Noted journalist and anti-lynching activist Ida B. Wells was a Chicagoan for most of her life. Recently, Congress Parkway was renamed Ida B. Wells Drive to honor her life and work. Wells lived at 3624 S. Martin Luther King Drive from 1919 to 1929. Though a private residence today, there is a historic marker in front of the house. You can find out more about Wells and recent efforts to memorialize her in Chicago at <http://www.idabwellsmonument.org>.

### DuSable Museum of African-American History

While its mission is much broader than Chicago history, this museum provides a great understanding of local and national African-American history. It was founded by Dr. Margaret Burroughs in 1961. <https://www.dusablemuseum.org/>.



*DuSable Museum of African-American History*



*Frances Willard House*

### Chicago History Museum

For a great overview of Chicago's history go to the Chicago History Museum and visit the main galleries that include a lot of women's history. <https://www.chicagohistory.org/>.

### Frances Willard House

Located in suburban Evanston, north of downtown about one hour by car or train, the house was Willard's home from its construction in 1865 until her death in 1898. A wonderful example of Gothic Revival architecture, the house also served as the headquarters of the Woman's Christian Temperance Union (WCTU) the organization Willard led. The house has been a museum since 1900, making it one of the oldest women's history sites in the country. The Woman's Christian Temperance Union Archives are located here as well and both are available by appointment in January. [www.franceswillardhouse.org/](http://www.franceswillardhouse.org/).



## Special Feature: Chicago-Area Women's History Sites (continued)

### Edith Farnsworth House

Though closed in January, I include it just in case you are ever back in Chicago. The Farnsworth House is best known for its famous Modernist architect, Mies van der Rohe, but it was commissioned by Dr. Edith Farnsworth and was her country retreat for more than twenty years. It is an amazing place to visit and provides one more example of the vast array of residential architecture in Chicago, as well as a little bit of women's history.

<https://farnsworthhouse.org/>.



*Edith Farnsworth House*



*Tile from the Glessner House*

### Other Sources

A great source, if you can find it, is the out-of-print booklet from 1981 called *Walking with Women through Chicago History*, written by Marilyn A. Domer, Jean S. Hunt, Mary Ann Johnson, Adade M. Wheeler, and edited Babette Inglehart. It was produced about the same time as the wonderful *Women Building Chicago, 1790-1990: A Biographical Dictionary*, which is the authoritative source on women's history in Chicago.

A brand-new resource is *Lifting as They Climbed: Mapping a History of Black Women on Chicago's South Side, A Self-Guided Tour* by Mariame Kaba and Essence McDowell. You can purchase at copy at <http://liftingastheyclimbed.zibbet.com/>.

Both of these sources have detailed driving and walking tours of Chicago.

There are lots of great sources on what life was like for women at different times in Chicago's history. Two of my favorite autobiographical sources are *Growing Up with a City* by Louise deKoven Bowen and Frances Willard's *A Wheel within a Wheel: How I Learned to Ride a Bicycle with Some Reflections By the Way*. Though covering her entire life, Ida B. Wells's autobiography includes a lot about her life in Chicago, where she lived from 1893 until her death in 1931: *Crusade for Justice: The Autobiography of Ida B. Wells*.



## 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](mailto:newsletter@theccwh.org).*

*With this issue, Whitney Leeson interviews Liza Mundy about her latest work, Code Girls: The Untold Story of the American Women Code Breakers of World War II.*

*Liza Mundy, former staff writer for the Washington Post and author of Michelle, the New York Times best-seller biography of First Lady Michelle Obama, uses her investigative skills to uncover the story of more than ten thousand young women recruited by the U.S. Army and Navy to serve as code breakers during World War II. Interviews with surviving code girls and three years of research in multiple archival repositories bring to light a history of women's contribution to the war efforts hidden behind a vow of secrecy for 70 years.*

### **What prompted you to write a book about the code girls and their wartime experiences?**

A book editor made a very useful and insightful comment to me about five years ago when we were talking about potential book topics. She said that she felt like we were currently in a time when there was a lot of interest in and receptivity to the idea that women had been agents of American history, that women had been active contributors to American history. She thought people were now willing to hear this story in a way that had not been the case before. She made her comments to me at a time when books like *Hidden Figures* and *Rise of the Rocket Girls* had not yet been published. Now, there are several great books out there that really make the case that women did not just hold down the home front during wartime, but that they were significant contributors to STEM development and the military. So, I began looking for a story that might confirm her idea when I



*Liza Mundy*

happened to come upon an online history generated by a National Security Agency (NSA) historian. It was really an internal history intended for people within the agency to understand their own history. It noted that during the war, a significant number of people working on the code breaking projects were female schoolteachers. It particularly recommended a woman named Gene Grabeel who had been unhappily teaching home economics at a middle school in Lynchburg, Virginia before being recruited to break Russian codes. That just seemed like such an intriguing situation for a woman, so I followed up by going out to a cryptological museum, which is our version of Bletchley Park though very small in comparison to England's. I wanted to ask them about the role of women as code breakers. Two women, a curator and NSA historian, sat with me for over two hours and explained how thousands of women were recruited during the war to do this work. I wanted immediately to tell that story, but what I didn't know was whether it would be possible to find women now in their 90s who had done this work to interview or whether it would be possible to locate archival documents to sub-

## Author's Corner

stantiate their stories.

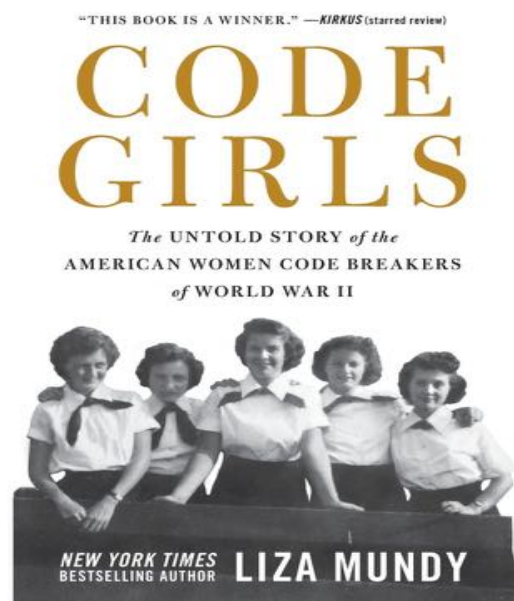
### How did you go about finding former code girls to interview?

I found women a number of different ways. The NSA put me in touch with a family of a female code breaker who was no longer alive, but the family had been very curious to know what she did and so they had contacted the historian at the NSA to see what else they could learn about their mom. The NSA historian couldn't tell them much but she gave them the name of their mom's good friend, Dot Braden, who was still alive. When I spoke to the family, they put me in touch with Dot's son who helped me talk her into telling her story. It took us about half an hour to convince her she wouldn't be put in prison if she talked. I told her don't worry about that, at your age it will probably be a nice prison. She laughed. So that was one person, I also spent some time in the archives and found old, wartime rosters of women who had done code breaking work. They were not systematized or alphabetized; no phone number or addresses. There were names though. All of them were maiden names so I had to plug those names into ancestry.com to figure out what their married names might have been and then I plugged their married names into another database to find their phone numbers. From there, I started making a lot of cold calls to disconnected phone numbers. But every now and then, every 20<sup>th</sup> call or so, a woman would pick up the phone and I would explain what I was doing. Sometimes, it was easier than that. I was talking about my book project to some of my colleagues and one of my colleagues' mother was Wellesley Class of 1943. When she visited her mother in an assisted living facility in Maine, she told her about my book and when she came back she told me I've found three more code breakers for you, all from the Wellesley Class of 1943 living in the same facility. I found about 20 female code breakers for the book, but I've heard from many more since

and now they are also online.

### Given the government's demand for secrecy, how did you convince the code breakers to talk to you, to trust you with their story?

Well, you have to show up in person. It helped with Dot that we were from the same part of the country. I was from Roanoke, Virginia and she was from Lynchburg, Virginia. She went to Randolph Macon and my mom went to Hollins. You try to establish a connection with people and show them that you are reliable. What happened is that after the war, the military told women to never tell anybody what they did because they were going to continue breaking codes in communist countries and did not want anyone to know that the United States had the capacity. So, these women kept what they did during the war a secret even from their own families. Their husbands didn't know. Their brothers didn't know. Their children didn't know. But some of the women realized that the story of World War II code breaking had gotten out with the appearance of books and movies like *The Imitation Game*. Historians had found the material and started writing about code breaking as well as some naval officers who had written memoirs about the Battle of Midway and code breaking in the Pacific. So, some women knew the story was out and they were eager to talk because they had literally been



## Author's Corner

written out of history. The government, once the story had started to get out, formally released the code breakers from the oath of secrecy that they had signed during the war, but did not tell them. No one took the time to track down these women now living under married names, no longer in the military, and no longer in the workforce. You know how government works. Bureaucrats are always busy and Congress isn't going to authorize the funding necessary to create an office to find these ladies to let them know that it is now ok for them to finally tell their story.

### **Why did the Army have an African American code-breaking unit at Arlington Hall and why did the Navy not have an equivalent unit elsewhere?**

The U.S. Army during World War II was segregated and so the code-breaking facility at Arlington Hall, which was a girls' junior college before the war, was also segregated. The army needed a unit that could break the codes and ciphers of the private sector. So, just as all our financial transactions today that go over the Internet are encrypted, banks back then also encrypted information they communicated over telegrams. So, this African American unit was assigned the job of breaking the codes and ciphers of the private sector to figure out if any American companies were doing business with Hitler or with Japanese companies like Mitsubishi even though it was not supposed to happen. A lot of white employees at Arlington Hall didn't even know the African American code-breaking unit existed and the records on the unit were frustratingly sketchy for me. They were headed up by a man named William Coffee who had gone to college in Tennessee. Before the war, he had actually been working as a messenger at Arlington Hall, the junior college, because that was pretty much the type of job available to even an educated African American man living in Washington, D.C. Because he was so bright, he eventually headed up this code-breaking unit com-

prised of mainly African American women who worked as school teachers before arriving at Arlington Hall. I wish there had been more extensive records about who these women were. As for the Navy, women naval code breakers had to join the WAVES or Women Accepted for Voluntary Emergency Service and only in 1945 were African American women admitted to the WAVES. Eleanor Roosevelt was really instrumental in pushing not only for women's admittance into the military, but African American women as well. But the Navy higher ups were paranoid about people's family backgrounds and worried about loyalty. They were generally very stuffy and conventional in their thinking and so they simply did not admit African American women into their code-breaking facility whereas the Army felt much more democratic to me in their recruiting.

### **How and why did women like Dot become code breakers – a job that dramatically transformed their lives?**

World War II was a watershed moment for men, of course, but for women as well. World War II was a world war and men went off to Paris and the South Pacific. Their lives were at great risk, but they were seeing the world in a way that American men had never seen the world before. The equivalent for women was hopping trains, sometimes troop trains for the naval women, from small towns in North Carolina, Virginia, Oklahoma, or California and travelling to Washington, D.C. In the case of Dot, she had grown up in Lynchburg and before joining the war effort the furthest she had travelled from her hometown was Norton, Virginia. She was recruited as a schoolteacher by an Army officer in the Virginia Hotel in Lynchburg. Both the Army and Navy competed with one another for recruits. The Army's general strategy was to send its handsomest, young officers out into the field to recruit young female schoolteachers. The military knew that smart, educated women were most likely teaching school as that was the only job a college educated woman could count on in the late 1930s. They also knew those same women



## Author's Corner

were underpaid, overworked, and probably single because if a teacher got married she was expected to quit. The Army's thinking was that these women would want to come to D.C. to do war work that the recruiters couldn't even talk about because they had hopes of marrying a good looking man like the officer recruiting them. Dot, in fact, was trying to get out of a relationship. There was a lot of pressure to get married to the men shipping out. She didn't want to be engaged to a college boyfriend who had sent her a ring so accepting the job in D.C. was an out for her; a chance to do something other than get married. The same was true for a lot of women. Going to Washington and working for the military was way out of their normally scheduled lives.

### **Can you share a favorite anecdote about the life of a code girl during the war years?**

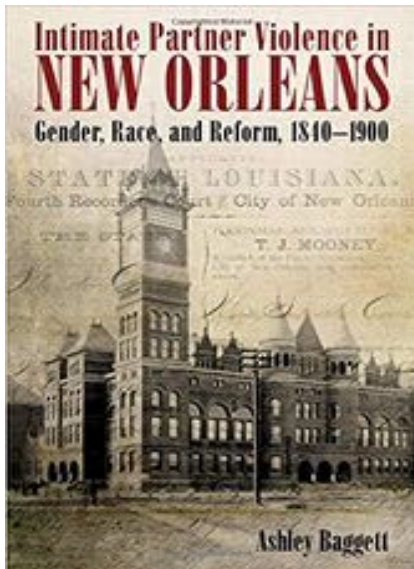
There was a particular group of women from Wellesley who were assigned to the Japanese inter-island cipher, a code used to communicate between ships in close proximity to one another when the Japanese didn't want to use their main naval fleet code. Imagine how stressed out Washington was during the war and of course the liquor was flowing. These young women, many living unchaperoned for the first time in their lives were doing very stressful work. The inter-island cipher code had a key that changed every month. So these women had to work very hard once a month to break back into the system, but once they cracked the code they could read the messages without too much trouble. These Wellesley women liked to throw big parties at their group house in Washington and their commanding officer, in an oral history I found, remembered their zeal for life with great admiration. They would go to him and ask, "Sir, when can we have our next big party?" He would look at the wall map, see when the code would change, and tell them you can have it on x day because that will give you two weeks to recover from your hangover before you have to break back

into the inter-island cipher. But what I also like about that group of women is that in April 1943, we got some messages in the Pacific that Admiral Yamamoto, commander of the whole Japanese navy and mastermind of the Pearl Harbor attack, would be making an inspection tour of bases in the Solomon Islands. Those Wellesley women helped reconstruct his precise itinerary and so we were able to shoot down his plane in what was known as Operation Vengeance. So while there was a lot of fun and games for the code breakers, it was also deadly serious work once they were in the code-breaking compound. The women remembered cheering when they got word that Yamamoto was dead.

### **Was there a particular story you discovered in writing *Code Girls* that made a lasting impression upon you?**

One of the most meaningful to me was about the group of women working the German Enigma a cipher that the German navy, air force, and army were using. When the code breakers walked into their midnight watch on the night of June 6, 1944, they knew the D-Day landing was being planned, but they didn't think it would happen that night because they didn't think the full moon that night would be good circumstances for a secret invasion. But about 1:30 in the morning they started receiving German messages that the landing was happening. They were reading messages from the point of view of the Germans who were looking out on the horizon, seeing thousands of allied ships, and basically sending messages to each other saying "oh, my God." These women had brothers, and boyfriends, and husbands hitting the beaches while they were decoding the German messages. It was a very profound experience for them. They didn't know individually who had survived and who hadn't and they wouldn't for months. When the code breakers left their shift at 8:00 in the morning they took the bus to Saint St. Alban's Chapel on Wisconsin Avenue right beside the National Cathedral, which was open 24 hours a day during the war and they just prayed. Some of those women would later get notification that their loved ones had died during the invasion.

# Book Reviews



Ashley Baggett. *Intimate Partner Violence in New Orleans: Gender, Race, and Reform, 1840-1900*. Jackson, Mississippi: University Press of Mississippi, 2017. 213 pp. ISBN 978-1-4968-1521-7. \$65.00.

Mayra Lizette Avila, University of Texas, Rio Grande Valley

*Intimate Partner Violence in New Orleans* traces the fluctuation of the male privilege of chastisement in New Orleans courts spanning from the antebellum period to the late nineteenth century. Ashley Baggett utilizes heart stopping court cases to illustrate the different reactions from the legal system concerning privacy, abuse, and a woman's right to be free from violence. Through the lens of shifting gender roles, Baggett intriguingly dem-

onstrates the ever-changing views on domestic violence and race that took place in a 60-year span.

Baggett provides a chronological and topical examination of how social norms and attitudes transformed gender expectations and, as a consequence, intimate partner violence. The normalization of domestic violence by the 1836 Louisiana Supreme Court opinion that "husbands are men, not angels" maintained women's silence of their abuse unless the violence was "extreme" and "habitual" (5). Louisiana courts discouraged assault or battery charges against husbands as it would impact gender roles, limiting his authority in the home, a practice that continued until the beginning of the Civil War. The Civil War made previous gender expectations impossible in the short term; men could not always protect women, which necessitated the development of female self-reliance (6). This reality created a rhetoric of "civilized men versus savages" in which men who beat their wives would be labeled "brutes and unmanly" by newspapers and society (6). Consequently, the prosecution of white and black men increased as the testimony of women was used as evidence of mental and physical abuse they endured from their partner. The changing gender roles and expectations depended not only on location, time, and socioeconomic status, but on race and ethnicity.

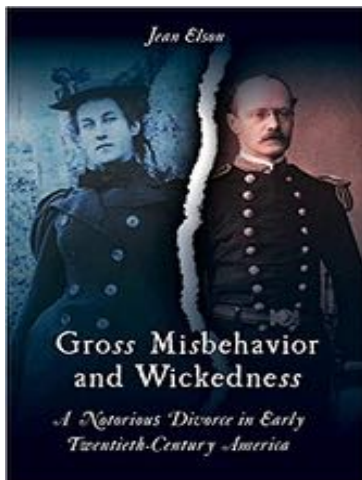
Race forms a critical element

of Baggett's examination as it is reconstructed by the termination of slavery which redefined blackness in the South legally and socially. *Intimate Partner Violence in New Orleans* explains how manhood was defined by a man's ability to provide. In detail, the author points out privileges white men held such as maintaining mistresses as long as they held to social norms. But most interesting is Baggett's detailed examination on how slavery and Jim Crow affected manhood in black men. Race also impacted womanhood as it privileged white women in cases such as rape, yet their "gender performance as submissive" entitled all women legal intervention. Each court case reveals women's attempt to renegotiate their power in their relationship and community.

The Civil War changed gender expectations and social customs, transforming the court system and society's view of intimate partner violence. As clearly pointed out by the author, intimate partner violence did not follow a linear progression for its eradication. Instead, it created a myth of progress, as the issue continues in modern day. *Intimate Partner Violence in New Orleans* is a significant and highly original contribution to the field of case law history, gender studies, and the history of women in the United States. The author utilized an impressive array of primary sources such as 440 newspapers, the manuscript collection of the

# Book Reviews (cont.)

Micaj Walkins Papers, and the James Knapp Papers. These sources allow the author to reconstruct the public attitude on intimate partner violence. Additionally, both divorce and criminal court cases are integrated to demonstrate the changes social views have on the court system. The court cases are not only of domestic violence, but include duels, rape, and sexual assault, which connects the reader with each victim and makes Baggett's work intriguing and heart-wrenching. Baggett calls for further analysis on gender beliefs and its shaping of intimate partner violence views in society and the legal system.



Jean Elson. *Gross Misbehavior and Wickedness: A Notorious Divorce in Early Twentieth-Century America*. Philadelphia: Temple University Press, 2017.

336 pp. ISBN 978-1-4399-1391-1. \$34.95.

Cassandra N. Berman  
Brandeis University

In October 1909, Nina Chinn Walker gathered her four children and whatever possessions she could carry and fled the Newport, Rhode Island cottage she shared with her husband, James. When an unsuspecting James returned home that evening from work, he discovered that his family had left; the next day, he received a petition for divorce on the grounds of adultery, extreme cruelty, and “gross misbehavior and wickedness.” In addition, Nina sought custody of the couple’s children, whom she would later argue suffered abuse at their father’s hands. Thus began a protracted, high-profile battle that played out over the next seven years in the courts, in the homes of the extended Chinn and Walker families, and in widely circulated newspapers. While many aspects of the Walker divorce were singular, sociologist Jean Elson argues in *Gross Misbehavior and Wickedness: A Notorious Divorce in Early Twentieth-Century America* that the case illustrates broader tensions in the Progressive Era over changing attitudes towards gender, sexuality, marriage, and its dissolution.

Nina Chinn and James Walker married in Washington, D.C. in February of 1897. Both were from prominent families:

James was the son of a politically connected Navy admiral, while Nina’s family owned plantations, first in the U.S. South and then, after the Civil War, in Cuba. Although the match appeared advantageous on paper, the couple were plagued with problems from the outset. Despite his pedigree, James was unable to hold a job, forcing the newlyweds to live with Nina’s mother. His father was eventually able to secure James employment as a naval engineer, and at the end of the year he embarked for Nicaragua to help evaluate its potential for the building of a canal. When James departed, he left behind not only his wife, but also a new daughter, whom he had not yet met due – as he later explained – to a busy schedule that took him to New York to prepare for his work abroad. After his return, Nina quickly became pregnant again, bearing a total of four children in as many years. The family moved frequently and was often separated during James’s subsequent assignments with the Navy. Both husband and wife also had health problems; as Nina would eventually discover, James suffered from chronic gonorrhea – it was unclear whether he had contracted it before or after his marriage – and Nina endured pelvic pain, which Elson suggests was “almost certainly” the result of her husband’s sexually transmitted disease (63). While living in Boston, James became acquainted with



## Book Reviews (cont.)

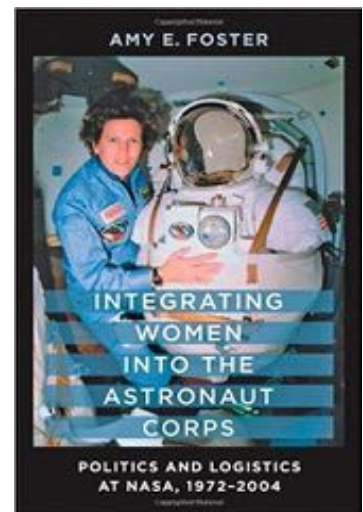
a young waitress named Mabel Cochrane, who quickly became either his mistress (as Nina would later argue in court) or a close, but platonic friend (as James would counter).

By the time the family moved to Newport, Rhode Island, Nina was determined to find a way out of her marriage. Divorce proceedings in this period, Elson explains, were “conducted similar to criminal trials,” meaning that no-fault divorce did not yet exist (75). So, with the assistance of her mother, Nina obtained a legal team to prove James’s culpability. While the ensuing legal proceedings – which Elson documents in extreme detail – were often bogged down in technicalities, they also encapsulated many of the social tensions and trends pervasive in the early twentieth century: Nina assumed that her union should reflect the modern ideals of a companionate marriage, while James “did not understand why he was required to demonstrate his affection for his wife and children” (238). While Nina was an opponent of women’s suffrage, she nevertheless relied upon changing notions of women’s rights as she campaigned for independence from her husband. Most prominent, however, was both sides’ reliance on medical expertise. To

prove her husband both adulterous and cruel, Nina had doctors confirm that James was afflicted with gonorrhea, and that he knowingly had sex with her while ill. After the court initially sided with Nina, James launched an aggressive appeal that centered on the body of his putative lover, Mabel Cochrane. To absolve himself of adultery charges, he had Mabel examined by two female doctors, who concluded that she was not only free of venereal disease, but that she was also a virgin – and, therefore, could not have been engaged in an affair with James. Based in large part on this testimony, the judge reversed the earlier decision in Nina’s favor. Ultimately, however, Nina and her legal team prevailed. Through the amorphous charge of “gross misbehavior and wickedness,” they successfully demonstrated that James had “neglected to provide for his wife and children” by failing to pay alimony (238). Nina was awarded a divorce and full custody of the Walker children, and years of fighting were finally over.

Relying on newspapers, court records, letters, and Nina’s unpublished biography, Jean Elson’s research into the case itself – as well as the Walker and Chinn families – is exhaustive. Yet, despite her insistence that *Walker v. Walker* was about more than just one couple’s bitter dispute, there are several missed opportunities for deeper analysis. The centrality of Mabel Cochrane’s virginity, for example,

begs for greater historical context on the ways in which poor women’s bodies and sexuality have long been subject to public scrutiny. The decision to award Nina custody of the couple’s children was also part of a longer legal and social process, beginning in the mid-nineteenth century, which slowly privileged a mother’s “natural” right to care for her offspring. Nevertheless, *Gross Misbehavior and Wickedness* offers a fascinating, detailed glimpse into a case that captivated a public unsure of the roles that marriage, family, and female autonomy should play in a transforming society – issues we continue to grapple with today.



Amy E. Foster. *Integrating Women into the Astronaut Corps: Politics and Logistics at NASA, 1972-2004*. Baltimore: Johns Hopkins University Press, 2011. 207 pp. ISBN 978-1-4214-0195-9. \$55.00.

Trude Jacobsen  
Northern Illinois University

# Book

## Reviews (cont.)

NASA is usually considered to be a male environment. In this book, we hear about Carolyn Huntoon and other innovative women in the NASA administration, and the women who competed for the opportunity to be the first of their gender in space.

An introductory chapter embeds the book theoretically within several overlapping fields, namely space history, the history of technology, and women's history – albeit with a distinctively North American orientation. Those trained in a more global approach to gender history will note that “women's history” is used and “sex” replaces “gender” in unexpected ways, for example “sexually integrating” (106). Similarly, the history of feminism is said to have begun with Elizabeth Cady Stanton rather than Olympe de Gouges and Mary Wollstonecraft. Chapter One provides an overview of women in traditionally male-dominated areas in the United States since World War II, such as engineering, technology, and other sciences. Chapter Two cleverly interweaves excerpts from novels, cartoons, films, and television series to illustrate the perceptions over time of women in space. Chapter Three articulates early responses to the idea of women and space flight in the context

of Cold War competition and how female pilots became the first group of professionalized women considered for the role. In Chapter Four, the evolution of NASA's image and mission in response to external criticism is traced, along with the agency's positive reaction to Title VII of the Civil Rights Act (1964). Ironically, the “space race” provided the first “space” for female astronauts.

The reader is introduced to the first class of astronauts-in-training to include women (and, not coincidentally, the first African American and Asian American candidates) in Chapter Five. The difficulties of recruiting women applicants is addressed in some detail; Nichelle Nichols, who had played Lt. Uhura on *Star Trek*, actively campaigned for women to apply in a series of public addresses in 1976 and 1977 (91). The six women who were selected underwent the same testing as their male counterparts, yet faced incredible scrutiny from the media. This chapter is perhaps the most important for understanding the subculture of astronauts and it is gratifying to learn that the men in the class “did what they could to emphasize to the media that the women did their jobs not as *women* astronauts, but simply as astronauts” (104). Chapter Six is a highly technical rendition of the struggles NASA went through in adapting its facilities and equipment for female use, yet the accompanying diagrams and the readability of the text make it

accessible even to the non-expert. This chapter is not for the faint-hearted; I now know far more than I ever expected to about the behavior of urine in zero gravity.

By contrast, Chapter Seven – “NASA Sutra” – is jarringly out of place, a chapter seemingly assembled of leftover material that did not quite fit elsewhere in the book. A loosely binding theme is “bodies,” as topics such as the effects of space on human physiology, including menstruation, are discussed; yet there is a great deal of space given to whether or not pregnancy in space is likely to occur, and as a result what to do about sexual intercourse in space. The conclusion that “NASA, at the very least, has had to think about intercourse in space” is dissatisfying (140). Chapter Eight is a concluding chapter, providing an analysis of how the first six women astronauts changed NASA and the public's perception of women in space. An epilogue makes reference to the first women to lead shuttle missions, Pamela Melroy and Peggy Whitson, and how they were “scapegoated” after equipment failed on the International Space Station in 2007, and to Lisa Nowak, labeled “the astronaut” by the media after a public meltdown involving a love triangle between herself, another astronaut, and another woman (156). The author concludes, however, that despite these “failures” in the eyes of the public, female astronauts have “once again proved that women

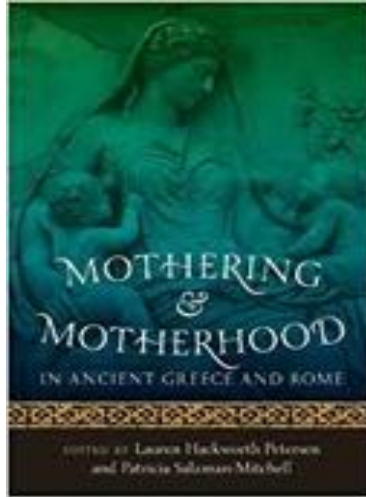
## Book Reviews (cont.)

have something to offer professions that before were open only to men" (142).

The strength of this book lies in the originality of sources utilized to construct what is arguably a much-needed history of women in NASA. Its scope allows attitudes toward women to be viewed through a particular lens. I was electrified to read that "a few Americans encouraged putting a woman into space with men as a sort of 'space prostitute,' someone who could provide the male astronauts with an outlet" in the 1950s (107). Its weaknesses lie in a lack of global context; despite occasional references to the Soviet space program, NASA seems to exist in a vacuum. The same is true of the "women's studies" theoretical framework. Nevertheless, the author found it necessary to inform the, presumably American, reader that "Americans are still very sensitive to nudity" (133).

This book would be a good recommended text for an upper-division undergraduate or graduate history of science course; gender studies or gender history; and U.S. cultural studies. I would also recommend it for anyone who is interested in the history of the space program, as it allows fascinating insights into the emotional and practical challenges

faced by the men and women who have traveled to the stars, and those with the vision to send them.



Lauren Hackworth Peterson and Patricia Salzman-Mitchell. *Mothering and Motherhood in Ancient Greece and Rome*. Austin: University of Texas Press, 2012. 213 pp. ISBN 978-0-2927-2990-2. \$55.00.

Elizabeth LaFray  
Wayne State University

The stated goal of the editors of this volume is to show connections between ancient and modern mothers and mothering. They also hope to show the ancient concepts of motherhood and mothering along a continuum of the public and the private. In doing so, Salzman-Mitchell and Hackworth Peterson have created a text that provides a varied and interesting perspective on the lives of mothers in ancient Greece and Rome.

Mireille M. Lee and Angela Taraskiewicz in their respective

essays, "Maternity and Miasma" Dress and the Transition from *Parthenos* to *Gune*" and "Motherhood as *Teleia*: Rituals of Incorporation at the Kourotrophic Shrine" address how the social status of Greek women, from maiden to bride, to mature female was managed by the physical trappings of religious and social ritual. Lee examines the role of maternity dress in order to better understand the reality of the pregnant woman in ancient Greek society. While one of Lee's most striking accomplishments is to show the dearth of evidence for maternity dress in ancient Greece, she also turns the absence of the difference of dress between pregnant and non-pregnant women in ancient images into an argument that women's clothing was designed to hide the liminality of pregnancy (33). Taraskiewicz's evidence is plentiful. Physical evidence like amulets and garment fasteners allow her to show that only participation in a combination of private and public rituals following the birth of a living child allowed the ancient Greek woman to achieve the full status of *gune* (57).

In "Collaboration and Conflict: Discourses of Maternity in Hippocratic Gynecology and Embryology," Yurie Hong argues that regardless of the different theories of pregnancy and childbirth present in the various Hippocratic texts, the fetus is either aligned with the mother or against the mother. This argument is well supported by careful readings of



# Book Reviews (cont.)

*Diseases of Women, On Generation, and On the Nature of the Child* (81). Angeliki Tzanetou offers a view of motherhood derived from the Attic tragedy in “Citizen-Mothers on the Tragic Stage.” It is one that is informed by the civic importance of women as mothers in ancient Greece. Thus, Aristophanic comedy demonstrates women’s contribution to the familial and the civic life of the *polis* while Euripidean women are used to show the limits of maternal agency. Indeed, by way of mothers like Clytemnestra and Medea, Euripides provides negative examples of citizen-mothers who resist the male political order and are thus destroyed (105). In an effort to view women in the private domain, Anise K. Strong turns to later sources, in particular Lucian’s *Dialogues of the Courtesans*. In order to illuminate the lives of non-elite women, Strong looks at the atypical mother. She shows that while prostitute mothers did not fit the classical Roman model of motherhood, they still strove to provide their daughters with the traditional goal of Roman women: marriage (135).

In “Tenderness or Taboo: Images of Breast-feeding Mothers in Greek and Latin Literature,” Salzman-Mitchell argues that the images of breast-feeding mothers in art, litera-

ture, and tragedy show not only a tender moment, but also the male fear of otherness (141). She notes that the image of Hecuba baring her breast to Hector in order to remind him of her nurturing role shows that queens were expected to nurse their own children. Hecuba’s willingness to expose herself also demonstrates a certain pride in having nursed her own child. Salzman-Mitchell argues that the negative outcome that follows this episode, and others like it, demonstrates the taboo of breastfeeding in ancient Greece (146-7). Indeed, Salzman-Mitchell makes a good point, that these moments are usually followed by disaster.

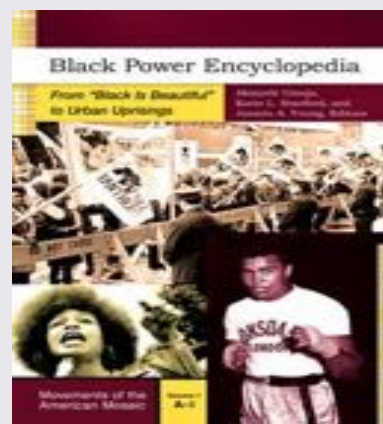
In “Mater Patriae: Cleopatra and Roman Ideas of Motherhood,” Prudence Jones argues that Octavian is responsible for the neglect by Roman sources of Cleopatra’s identity as mother. This was due to the fact that in a society in which motherhood occupied such a prominent place, as in Rome, it would not do to make Cleopatra a sympathetic figure (173). In “Mater Amoris: Mothers and Lovers in Augustan Rome,” Genevieve Lively also considers the culturally-loaded notion of motherhood in Augustan Rome, arguing that for women in Augustan Rome, the legislation of private behaviors like childbearing and adultery and the celebration of mothering by the Ara Pacis resulted in the “fusion and occasional confusion of other and lover” in figures of the Augustan mother (200). The in-

creased importance of motherhood in imperial Rome is insisted upon by Margaret L. Woodhull, who suggests a modification for the prevailing scholarly view that sees the power of the imperial mother waning in the second century. In “Imperial Mothers and Monuments in Rome,” she argues that the construction of imperial monuments by and for imperial mothers proves that their political power was not decreasing, but rather remained potent (226).

One finds topics in this volume that have been examined only initially by the scholarly community. Thus, this text is a valuable starting point for continuing work on the topics of mothering and motherhood in the ancient Mediterranean.

## New Publication

Congratulations to former CCWH Board Member, Jamin Young, who announces that her co-edited encyclopedia, *Black Power Encyclopedia: From “Black is Beautiful” to Urban Uprisings* has been published by ABC-CLIO Greenwood.



# 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](mailto:newsletter@theccwh.org).*

*With this issue, we look at The University of Ottawa Library Archives and Special Collections.*

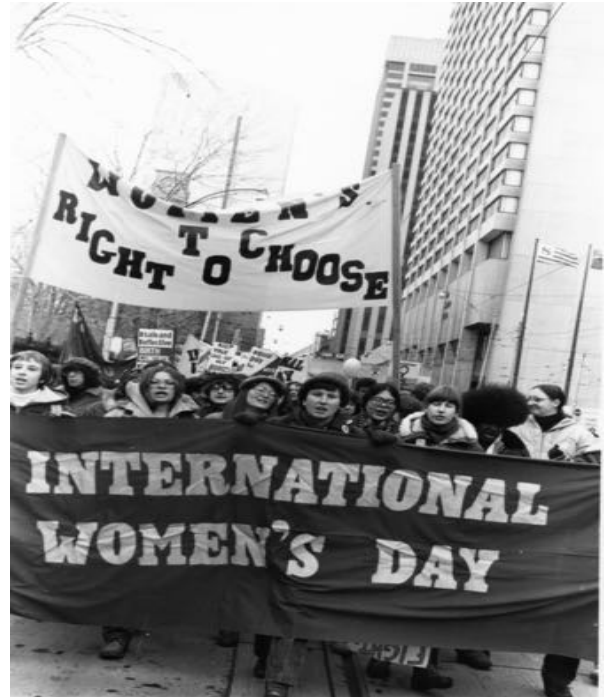
## The University of Ottawa Library Archives and Special Collections

**By Marina Bokovay**  
**Team Lead, Archives and Special Collections**

The Archives and Special Collections (ARSC) is a division of the Morisset Library at the University of Ottawa, a bilingual university in the heart of Canada's capital. Our mission is to acquire, preserve, and give access to archival records in all formats, rare books and manuscripts, as well as other rare published material that support teaching and research at the University of Ottawa.

Since 1992, ARSC has been home to the Canadian Women's Movement Archives (CWMA) and throughout the years, more than one hundred archival fonds and collections relating to women's history and the women's movement in Canada have been added to our holdings.

The origins of the CWMA began in the Toronto apartment of Pat Leslie, the former editor of *The Other Woman*, a feminist periodical published in Toronto during the mid-1970s. She had started to collect documentation about the magazine and the feminist movement in 1977 after the newspaper ceased publication. In 1982, Pat Leslie, along with a group of women who wanted to document feminist movement activities and history across Canada combined their efforts and established the Women's Information Centre. The group rented a



*Women behind a banner during the 1981 Toronto International Women's Day demonstration in Toronto, Ontario.*

room in downtown Toronto and moved all the records from Pat Leslie's apartment to their new office. The group also sent letters to women's organizations requesting copies of their publications and other documents, emphasizing the importance of preserving the memory of the women's movement. As a result, various groups sent their newsletters, reports, posters, t-shirts, banners, buttons, and some groups and individuals even sent their complete archives. In 1992, all of this material was donated to Archives and Special Collections. The location of ARSC in the country's capital with a bilingual mandate could have been a reason we were chosen. The University also has a strong women's studies program, which is now called the Institute of Feminist and Gender Studies.

The Canadian Women's Movement Archives represented more than 350 grassroots organizations and individuals. As word spread about the Archive and its new home at the University of Ottawa, further organizations and individuals donated their records to ARSC, which enabled us to preserve a large swath of the history of women in this country. Included in our holdings are papers

## Archives of Interest (continued)

of diverse women's groups such as the National Action Committee on the Status of Women, Women's Press, Mothers are Women, Wages for Housework, Lesbian Mother's Defense Fund, Branching Out, Montreal Health Press, National Association of Women and the Law, etc. The archives also contain papers from significant women involved in the women's movement in Canada including Nancy Adamson (activist), Nancy Ruth (lawyer, activist), Pat Petrala (community organizer), Patricia "Lou" Nelson (activist, writer), Monique Frize (engineer), and Dawna Gallagher (artist).

In addition, we have the largest collection of feminist publications and newsletters in Canada with over 900 titles. Included are national publications like *Branching Out*, and *Broadside*, as well as newsletters from various smaller groups such as the *Open Door*, and *Rural Lesbian newsletter of British Columbia*. These periodicals represent women from across Canada and concern social action in all its forms, including subjects like wom-



*Women Unite, Take Back the Night, 1982*

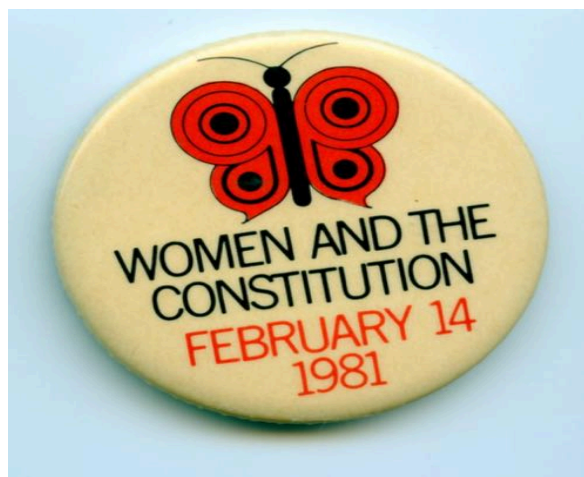
en's health, the right to abortion, child-care services, literature, art, culture, and assistance for immigrants. The coverage of these periodicals varies from several years of issues to one or two documents.

Recently, ARSC also launched a new initiative to highlight the history of women in Canada involved in Science, Technology, Engineering and Mathematics (STEM). In collaboration with Library and Archives Canada and the International Network of Women Engineers and Scientists – Education and Research Institute (INWES-ERI), ARSC launched the Canadian Archive of Women in STEM in June of 2018. The Archive brings together in one place, for the first time in Canada, the descriptions of all the archival fonds of women in STEM held by institutions across the country in both English and French. The searchable index and database will help researchers discover the history of women and organizations involved in STEM in Canada and direct them to the institutions that hold their records. The Archive will also aim to encourage women in the STEM fields to donate their records and preserve their legacy. The goal of the initiative is to establish a centre of expertise, for the benefit of current and future researchers, and to document the history of women who have contributed to science, technology, engineering, and mathematics in Canada.

The idea of the Archive came out of a workshop hosted by INWES-ERI and the NSERC Regional Chairs for Women in Science and Engineering in 2014 at the University of Ottawa. INWES-ERI Board members Ruby Heap, Claire Deschênes and Monique Frize led a meeting to discuss the issues around the invisibility of the history of women scientists and engineers in traditional and established archives in Canada. This issue, they concluded, was largely attributed to the fact that most archives collected the records of men and tended to privilege their life and work. Another major obstacle, they surmised, has been that women working in STEM have had an inclination to underestimate their own accomplishments, with the result that most did not seek to preserve their papers, and neither did their family, friends, or colleagues. The group felt that



## Archives of Interest (continued)



*From the CWMA Collection.*

there was a pressing need to provide current and future women scientists and engineers in Canada, and in other countries, with an accurate and inspiring understanding of their past, to learn about the lives and accomplishments of those “who came before them.” The workshop ended with the adoption of an action plan aimed at the creation of a Canadian Archive of Women in STEM.

ARSC was approached as a possible host for the Canadian Archive of Women in STEM due to our strong focus on women’s history and our holdings, including the CWMA collections. In fact, ARSC already housed the fonds of INWES-ERI and Monique Frize, the distinguished biomedical engineer, professor, and recipient of the Order of Canada.

On June 19, 2018, the official launch of the project took place at the new Learning Crossroads building at the University of Ottawa. Guests included the Honourable Kirsty Duncan, the Canadian Minister of Science, Dr. Mona Nemer, Canada’s Chief Scientist, Dr. Guy Berthiaume, the Librarian and Archivist of Canada, as well as several university and government officials, women scientists and engineers, as well as the founding members of INWES-ERI who gave impassioned speeches on the importance of celebrating women in STEM and preserving their

legacy.

At the event, we also launched the database that holds entries of the relevant fonds. Currently, there are 130 entries in the database, representing collections held by archives across Canada, and this number continues to grow as we contact more archival institutions for their involvement. The website also contains a practical “how-to-guide” to help women in STEM prepare for donating their records as well as a section highlighting individual fonds.

We believe that the database tool will make it easier for anyone looking for the history of women in STEM in this country and, hopefully, inspire those currently involved in STEM fields to start to think about their legacy and how it can inspire the generations of tomorrow.

Information about our Women’s Archives can be found on our website at <https://biblio/uottawa.ca/en/archives-and-special-collections>. Further information about the Canadian Archive of Women in STEM is available at <https://biblio.uottawa.ca/en/women-in-stem/about>. We can also be reached at [arcs@uottawa.ca](mailto:arcs@uottawa.ca).

### Job Posting Graduate Center CUNY

The PhD Program in History at the Graduate Center seeks an Associate or Full Professor in U.S. History whose primary responsibility will be to serve as Executive Director of the American Social History Project (ASHP) and the Center for Media and Learning (CML). The successful candidate will be dedicated to maintaining the excellence of the ASHP/CML and building upon it through new programming at the master’s and doctoral levels, as well as through partnerships with other New York City cultural and educational institutions. S/he will also have an active research agenda and a commitment to graduate teaching and advisement. The program has a strong record of placing graduating historians in prominent academic positions and in other professions and intellectual endeavors.

For more information, go to <http://cuny.jobs/> and search for Job ID 19667.

## Announcements

### Cornell University College of Human Ecology History of Home Economics Fellowship

The College of Human Ecology at Cornell University is accepting applications for the 2019 Dean's Fellowship in the History of Home Economics. We invite faculty members, research scholars, and advanced graduate students (must be eligible to work in the United States) with demonstrated background and experience in historical studies to apply for this post-graduate opportunity. The fellowship recipient will receive an award of \$6,5000 for a summer or sabbatical residency of approximately six weeks to use the unique resources available from the College and the Cornell University Library system in pursuit of scholarly research in the history of Home Economics and its impact on American society.

At the conclusion of the residency, the fellowship recipient will provide a final report to the dean, including a bibliography of research pursued, and preservation recommendations for pertinent library and archival holdings. In addition, the recipient will be invited to give a public presentation on their research at a later date.

For additional information, see <https://www.human.cornell.edu/research/deansfellowship/home>.

### NEH Summer Institute Museums: Humanities in the Public Sphere

Join us for this in-depth exploration of museums and curated cultural collections around Washington, D.C. This four-week NEH Summer Institute for college and university teachers will bring the rich and diverse histories of America's public museums into wider use for teaching and research in the humanities. The Institute approaches museums as sites for interdisciplinary inquiry into advances in humanistic and scientific research, the effects of ongoing international conflicts, the speed of evolving technologies, and ethical debates over privacy and sustainability and cultural heritage. These explorations are guided by weekly lectures and seminars led by six outstanding Visiting Faculty and a renowned Visiting Artist. Complemented by carefully chosen readings, excellent library resources, and targeted museum visits as case studies, the Institute is guided by the principle that museums offer windows on the educational, ethical, and cultural debates that define the humanities today. The Institute will be co-directed by Professor Karen Bassi, University of California at Santa Cruz (UCSC) and Dr. Gretchen Henderson, Georgetown University and UCSC. Application deadline is March 1, 2019. For more information see <http://museumsneh.ucsc.edu>.

### *Feminist Periodicals*

*Feminist Periodicals: A Current Listing of Contents* is an online publication that reprints the tables of contents pages of over 150 magazines and journals, from academic journals such as *Feminist Studies* to pop culture magazines like *Bitch*, as well as special interest periodicals on women of color, art, law, health care, LGBTQIA issues, and international women on a quarterly basis. Since many international and grassroots titles are not indexed in standard sources, *Feminist Periodicals* is the best key to their contents – an invaluable aid for researchers scanning the current literature. *Feminist Periodicals* is made available through the Office of the Gender and Women's Studies Librarian's Office at the University of Wisconsin System.

Our goal in *Feminist Periodicals* is to represent English-language periodicals from around the world that focus on gender and women's studies. We are unable to include periodicals that lack a complete table of contents. We encourage feminist serials to build a full table of contents into their regular format to facilitate possible inclusion in *Feminist Periodicals* and indexing elsewhere.

Previous issues may be found <https://www.library.wisc.edu/gwslibrarian/feminist-periodicals/>.

For questions or comments, please email: [feministperiodicals@library.wisc.edu](mailto:feministperiodicals@library.wisc.edu).

## Announcements

### APT Western Great Lakes Chapter & the Construction History Society of America 2019 Symposium

The Association of Preservation Technology, Western Great Lakes Chapter and the Construction History Society of America invite interested parties to submit abstracts for presentation to be considered for the joint 2019 Symposium on the theme: Preservation of Industrial Archaeology and its Construction History. The program will offer a single track, intermingling the two disciplines of preservation technology and construction history with a scientific committee composed of members from the APT WGLC and CHSA.

Abstracts focusing on subjects related to industrial construction during the 19<sup>th</sup> century in the mid-west are encouraged such as: mill design and construction; fireproofing options for industrial buildings; industrial power sources, evolution of industrial structural design; canals, waterways, and Great Lakes transportation, and archaeology at an industrial site.

Abstracts must be submitted by January 7, 2019.

For more information see: [www.aptwglic.com/Annual-Symposium](http://www.aptwglic.com/Annual-Symposium) or [www.constructionhistorysociety.org/](http://www.constructionhistorysociety.org/).

### Call for Papers “Exile Gender, and Family in the Nineteenth Century”

This international conference of AsileuropeXIX, sponsored by the Agence Nationale de la Recherche in Reims, France on September 5<sup>th</sup> – 7<sup>th</sup>, 2019 will investigate the history of exile through the lenses of gender, generation, and age, with a particular focus on women’s history and the history of the family. Papers are welcome that address these and similar questions: How can exile in the nineteenth century be interpreted not just as political migration, but as a phenomenon that shattered families and scattered their members across the globe?; to what extent did the departure of exiles – who were most often men – lead women to assume new political, economic, and social roles?; examining how women reinvented themselves abroad; what insights can be made about the minors that accompanied their parents?; and examining the marital status of women and men affected the types of welcome that exiles received.

Paper proposals should be submitted by email by January 15<sup>th</sup>, 2019 at [asileurope@gmail.com](mailto:asileurope@gmail.com).

Presentations may be read in either English or French. Text subsequently requested for collective publication must be written in or translated into French.

### Call for Proposals Sexpertise: Sexual Knowledge and the Public in the 19<sup>th</sup> and 20<sup>th</sup> Centuries

Proposals are sought to a special issue of a leading history of medicine journal on the modern history of “sexperts” and “sexpertise.”

Possible themes for consideration include: forms of “popular” sexual expertise and knowledge such as sex manuals, marriage guides, etc.; “alternative” forms of sexual expertise/knowledge and the creation of sexual counter-publics, as well as the partial admission of alternative forms of sexual knowledge into the cultural “mainstream”; professional or medical expertise/knowledge and its relationship with the broader public; sexual experience and subjectivity as sexual expertise/knowledge; the “history of sexuality” as itself a form of sexual knowledge/expertise aiming to shape public understandings of sex, sexuality, and the sexual past.

If you are interested in participating in this special issue, please send an article abstract by January 4, 2019. Queries should be sent to Dr. Hannah Charnock, University of Bristol ([hannah.arnock@bristol.ac.uk](mailto:hannah.arnock@bristol.ac.uk)); Dr. Sarah L. Jones, University of Exeter ([s.l.jones@exeter.ac.uk](mailto:s.l.jones@exeter.ac.uk)); or Dr. Ben Mechen, Royal Holloway, University of London ([ben.mechen@rhul.ac.uk](mailto:ben.mechen@rhul.ac.uk)).



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# Coordinating Council for Women in History

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Current position and institutional affiliation, or independent scholar \_\_\_\_\_

Research and professional fields (up to three): \_\_\_\_\_

\_\_\_ I am willing to serve on CCWH committees or the CCWH Board.

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

Dues	Membership Level	Donation Amount	Donation Designation
\$ ____	\$20 income under \$25,000	\$ ____	CCWH Catherine Prelinger Award
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\$ ____	\$75 income \$75-100,000 \$215 three years	\$ ____	CCWH Ida B. Wells Graduate Student Fellowship
\$ ____	\$90 income over \$100,000 \$250 three years	\$ ____	CCWH/Berkshire Conference of Women Historians Graduate Student Fellowship
\$ ____	\$80 institutional membership	\$ ____	Joan Kelly Memorial Prize in Women's History (CCWH Sponsored, AHA administered)
Please make check or money order (in U.S. funds) payable to CCWH. Print and mail to:  Dr. Pamela Stewart College of Integrative Sciences and Arts Arizona State University 455 N. 3rd St Suite 380 Phoenix, AZ 85004-1601		\$ ____	Peggy Pascoe Memorial Fund (at the University of Oregon)
		\$ ____	Rachel Fuchs Memorial Award for Service and Mentorship
		\$ ____	Donation where most needed
\$ ____ TOTAL PAYMENT			

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

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 15<sup>th</sup>). Material should be sent to [newsletter@theccwh.org](mailto:newsletter@theccwh.org). If you have any questions about whether material would be appropriate for the newsletter please email the editor.



“When you strike a woman, you strike a rock.”

- Zulu saying used during the protests of 1956