

# Insights

## Notes from the CCWH

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### Statement from the Co-President Elect

**Rachel Jean-Baptiste**

As historians, we are simultaneously detectives, artists, diviners, and analysts as we bear witness to the good, bad, and ugly of human existence across time and space. The CCWH—as a space of advocacy and efficacy for historians who identify as women and/or support research in women’s and gender history—underwrites our collective praxis of the historical craft. Yet what happens to the very conception, practice, efficacy, and capacity of gender-informed history when we ourselves have experienced or witnessed the bouleversements, traumas, social and political polarization, immobility, and loss of the year 2020?

We lived 2020 between bookends of despair and hope. The Covid-19 pandemic deepened already existing inequalities and disrupted education and livelihood in a way that will impact this generation’s ability to achieve their dreams. We end 2020 with the glimmer of hope in newly-developed vaccines, but the uneven paths of their distribution continue to shed a light on how access to basic health care remains inequitable. Simultaneously, the murders of George Floyd, Breonna Taylor, and Ahmaud Arbery and the criminalization of black people while birdwatching in Central Park, attending a pool party in Texas, or entering one’s business in Paris—captured by 21st century video and audio technologies, too painful, too glaring to ignore —shone a light on the spectacular malignancy of quotidian incidents of racism. However, these experiences of racism also bore fruit to powerful confrontations against racism. What emerged was a groundswell of a multiracial and transnational human rights movement that unflinchingly asserted that Black Lives Matter; new spotlights that gave voice and visibility to the richness and innovation of how people of color contribute to culture, science, politics, and

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society; and a steady drumbeat that intolerance in any form is intolerable and would not be tolerated.



I frame my vision of co-working with Crystal Feimster and the CCWH community—to create knowledge that has the potential to heal in the context of simultaneous trauma, sorrow, hope, and joy—based on insights from three women thinkers. The disciplines of women’s and gender history, and intersectional frameworks of race, ethnic, sexuality, and class studies, offer powerful tools and lessons of how to excavate the multiple stories that are too painful and glaring to ignore in order to give insightful meaning to our present contexts and affirm our shared humanity. When I try to make sense of how

to speak to and for past generations amidst the uncertain times in which we live, I look to Toni Morrison’s insights on what artists and writers can do when faced with “deep and cruel trauma and sorrow” and when “the world is bruised and bleeding.” I think of historians as artists in that we are skilled in the practice of using creativity, varied mediums, and imagination to portray the full richness of human existence.

Morrison entreats that “though it is important to not ignore its pain, it is also critical to refuse to succumb to its malevolence. Like failure, chaos contains information that can lead to knowledge- even wisdom.”

For me, a moment of hope amidst chaos and sorrow came on November 7th 2020 when Kamala Harris gave a speech as the first female, African-American, and Asian-American vice-president elect in U.S. history. Harris’s choice of words gave the impression that she had taken Estelle Freedman’s Feminist Studies 101 class at Stanford University. What I learned from Estelle as her

student is that it was never sufficient for historians to speak in blanket statements about “women” but to always remember that different women face different life conditions and instead to begin any study by asking the question “Which women?” Harris credited the generations of American women whose struggle for access, liberty, and justice paved the way for her election. Notably, she also featured her mother in this category—a multifaceted and accomplished person who navigated the intersectionalities of immigration status, race, and gender— alongside “Black women. Asian, White, Latina, and Native American women throughout our nation’s history who have paved the way for this moment tonight.” She emphasized how groups of historically marginalized women have been the backbone of U.S. democracy. Additionally, Harris urged those watching, regardless of gender, to “Dream with ambition, lead with conviction, and see yourself in a way that others might not see you.” Harris’ words encapsulate the *raison d’être* of why I am a

historian: I study the past, in part, to build a toolkit for imagining futures.

With ideas from Morrison, Freedman, and Harris as my compass—creating knowledge that has the power to heal; acknowledging overlooked women who are the backbone of historical change; and channeling ambition, conviction and imagining a future we cannot yet see—I offer several goals for the CCWH in 2021. In 2019, we celebrated our 50th anniversary, and it is now time to envision how to retool the CCWH into a version that will remain robust, relevant, and financially viable for the next 50 years. We need to lay foundations to better serve members and the capacious career paths and places of employment in which historians labor. We need to advocate for historians who identify as women and historians of women and gender in increasingly precarious landscapes of higher ed institutions. Simultaneously, we need to cast a wider net to welcome historians into CCWH beyond the halls of academia,

from K-12 schools, public history sites and museums, community organizations, social media platforms, and independent networks that produce historical video, audio, and visual narratives.

To achieve these goals, first we will issue a survey to current members in the late winter/spring of 2021. Please respond to it. The multiple pandemics of 2020 have taught us the efficacy of organizations' critical self-reflection and reckoning with how power operates within organizational structures and how to better empower all people. We should continue to foster and nurture communities of historical practice and craft through actively asking our members what supports they need from the CCWH. Questions asked and our collective responses about where history lives, how we practice it, and the conditions that sustain us or curtail our multifaceted profession will allow us build the runway to sustain the organization's twin missions. Second, we will retool our communications mediums to

harness 21st century social media platforms to interactively provide resources, bolster mentoring and outreach practices, and foster a sense of community so that the CCWH can better act as a hub of empowerment for new generations of historians of women and gender/historians who identify as women. We must better provide support for graduate students and historians who do not have the security of increasingly scare tenure positions. Third, in partnership with other organizations that advocate for historians who identify as women/research in women's and gender history, we will curate dynamic virtual forums which will allow emerging historians to share and exchange dialogue about the new historical knowledge we are creating even as we continue to weather uncertain circumstances.

In months ahead, we will no doubt continue to experience and witness untenable conditions and uncertainties. In seeking sustenance to navigate and mitigate these perils, I again

turn to Toni Morrison's powerful words: "your real job is that if you are free, you need to free someone else. If you have some power, then your job is to empower someone else."

Women's and gender history originated on the foundation of actively generating social justice in order to create a world of equal access and affirmation. Let us endeavor for the CCWH to continue to be a powerful beacon of how equitable, fierce, compassionate, brave, and unflinching production of historical knowledge about *all* women and by *all* women can be a powerful tool of healing, sustenance, and transformation.

**Interested in learning more about how the CCWH works? All CCWH members are invited to attend the annual board meeting. Due to the ongoing pandemic, this year's board meeting will be held virtually via Zoom on Friday, February 26 at 3:00 PM Eastern/12:00 PM Pacific. A link to register will be circulated shortly. If you have questions, please contact [execdir@theccwh.org](mailto:execdir@theccwh.org).**

## Notes from the Executive Director

Elizabeth Everton



Dear CCWH Members,

This month, the Coordinating Council for Women in History celebrated our 2020 award winners at our first virtual awards ceremony. Please join us in recognizing our awardees:

### CCWH/Berkshire Graduate Student Fellowship Award

This award is given to a graduate student completing a dissertation in a history department to support either a crucial stage of research or the final year of writing. Thank you to the 2020 award committee, Cherisse Jones-Branch (chair), Elise Leal, and Usha Sanyal.

The winner of this award is Pratchi Priyambada (University of California-Irvine) for her dissertation, "Slaves, Prostitutes, and Patronage: Dancers in Colonial Western India, 1830-1910."

### Ida B. Wells Graduate Student Fellowship Award

This award is given to a graduate student working on a historical dissertation that interrogates race and gender, not necessarily in a history department. The award is intended to support either a crucial stage of research or the final year of writing. Thank you to the 2020 award committee, Rafaela Acevedo-Field (chair), Erin Bush, and Febe Pamanag.

The winner of this award is Mali Collins (University of Delaware) for her dissertation, "To Learn to Let Them Go: Black Feminist Archiving and the Creative Revivals of Black Motherhood." The runner-up is Caitlin Wiesner (Rutgers University) for her dissertation, "Controlling Rape: Black Women, the Feminist Movement against Sexual Violence and the State, 1974-1994."

### Catherine Prelinger Award

This award, named for Catherine Prelinger, a former CCWH president and nontraditional scholar, is intended to support the work of a scholar whose academic path has not followed the traditional path of uninterrupted study, moving from completed secondary, to undergraduate, then graduate degrees, followed by a tenure-track faculty position. Thank you to the 2020 award committee, Stephanie McBride-Schreiner (chair), Ute Chamberlin, Reena Goldthree, Jessica Pliley, and Jessica Reuther.

The winner of this award is Aimee Loiselle (postdoctoral fellow, Reproductive Justice History Project, Smith College) for her project, *Creating Norma Rae: Southern Labor Activists and Puerto Rican Needleworkers Lost in Reagan's America*. The runner-up is Renae Sullivan (graduate student, The Ohio State University) for her dissertation, "Marital Educator or Development Envoy: Transnational Home Scientists in India, 1949-1972."

### Nupur Chaudhuri First Article Prize

This award, named for Nupur Chaudhuri, former co-president, former executive director, and long-standing CCWH board member, recognizes the best first article published in the field of history by a CCWH member. Thank you to the 2020 award committee, Sharon Kowalsky (chair), Arunima Datta, and Evan Hart.

The winner of this award is Danielle Beaujon (graduate student, New York University) for her article, "Policing Colonial Migrants: The Brigade Nord-Africaine in Paris, 1923-1944," published in *French Historical Studies*. The runner-up is Giuliana Perrone (assistant professor, University of California-Santa Barbara) for her article, "'Back into the Days of Slavery': Freedom, Citizenship, the Black Family in the Reconstruction-Era Courtroom," published in *Law and History Review*.

### Carol Gold Article Award

This award, named for Carol Gold, an activist, scholar, and

longtime member of the CCWH, recognizes an outstanding article published in a peer-reviewed journal. Thank you to the 2020 award committee, Jessica Brannon-Wranosky (chair), Carol Williams, and Peggy Renner.

The winner of this award is Jill Kelly (associate professor, Southern Methodist University) for her article, "Gender, Shame, and the 'Efficacy of Congress Methods of Struggle' in 1959 Natal Women's Revolts," published in *South African Historical Journal*.

### Rachel Fuchs Memorial Award

This award honors the memory of co-president Rachel Fuchs by recognizing and applauding service to the profession, including mentoring. Thank you to the 2020 award committee, Natanya Duncan (chair), Jean Pedersen, Meg Gudgeirsson, Emily Tai, and Einav Rabinovitch-Fox.

The winner of this award is M. Alison Kibler, professor of American Studies and Women's, Gender, and Sexuality Studies and department chair of

American Studies at Franklin and Marshall College.

Congratulations to our 2020 awardees! To learn more about our awards, visit <https://theccwh.org> or email [execdir@theccwh.org](mailto:execdir@theccwh.org). The deadline for our 2021 awards will be May 15, 2021.

In addition to our awardees, I would like to recognize and thank several outgoing Board members. Amy Essington, our web coordinator, has made enormous contributions to the organization. With care and diligence, she keeps the website current, streamlined yet informative, and accessible. Many thanks to Amy, and welcome to Farina King, who has agreed to serve as our web coordinator starting this month.

Many frequent readers of the newsletter may recognize Whitney Leeson's face, if not her name! Whitney has been our book and media review editor for many years. We all know that writing a book review takes time and effort, but coordinating these reviews—sourcing works to review, circulating titles and lining up reviewers, and then

collecting and editing the reviews themselves—requires something even more. We can't thank you enough, Whitney! We welcome Karla Strand, who joined us as the new book and media review editor in the fall.

Thank you, too, to Tiffany Jasmin González and Beth Ann Williams, our outgoing graduate student representatives. Tiffany and Beth Ann's insight and thoughtful words will be greatly missed, but we congratulate them both on finishing your degrees and moving on to postdoctoral positions. We hope

**New year, time to renew! Don't forget to renew your membership for 2021. Renewing allows you to continue to be part of this vibrant community and enjoy the initiative and programs we are offering.**

**Renew your membership at <http://theccwh.org/membership/>. If you have questions, please contact [membership@theccwh.org](mailto:membership@theccwh.org).**

**As always, spread the word to friends, colleagues, and students who may be interested in our organization and its mission.**

you will continue to be a part of the CCWH in a new capacity.

We also welcome our new graduate student representatives, Julie Johnson (UC Santa Barbara) and Jacqueline Allain (Duke).

Finally, the greatest of thank yous to our outgoing co-president, Sasha Turner. 2020 has been a challenging year, but one of the bright notes has been having the opportunity to work with Sasha and to learn from her. Beyond her immense scholarship, Sasha's vision, knowledge, energy, and generosity have enriched the CCWH in so many ways.

Sasha, I believe I speak for Crystal, Rachel, the Board, and the membership when I say how much—how very much—you will be missed. I hope we will work together again soon.

Congratulations again to our awardees, and thank you to those who have given their time and labor to the CCWH! If you are interested in volunteering for the organization, please drop me a line at [execdir@theccwh.org](mailto:execdir@theccwh.org). All the best for a good 2021!

Liz

## Thoughts of an aspiring *professoressa*

Ilaria Scaglia

Connections Coordinator



The idea for this piece came from a chat with one of my old middle school teachers, my beloved *professoressa* of History and Italian. To this day, I find myself referring to her as such; instinctively, I am still tempted to use the *Lei*, the polite form of the Italian language, to address her, though I quickly transition to her first name for the sake of our decades-long friendship. Raised in an educational system where money had relatively little importance (compared to the English or American school systems, their counterparts in Italy were virtually free), I came

of age thinking of teaching and learning as a non-commercial enterprise, and of expertise as something inherently praiseworthy—a treasure and a gift to a person and to society.

Regardless of where I am geographically, even in Italy, nowadays, I find that this view is no longer dominant. At this point I must clarify that mine is not a nostalgic plea to turn back the clock, return to the good old days, and make education great again. Nor am I advocating for mere acts of deference, like the use of gratuitous polite forms in speech. However, I do wish to argue that there might be a connection between the marketisation of education, the decline of the teachers' status—or, their “aura,” as Walter Benjamin would have called it—and the loss of respect for their work and for their expertise.

The fact that my *professoressa* did not sell anything placed her above any product that I could simply like or dislike. Teachers like her did not seem concerned with “recruitment,” or with making sure that the school had enough students. Nor did they

seem to be worried about “retention”—though they did insist we learn and bent over backwards to make it happen. They never enquired about “student satisfaction”—course evaluations and questionnaires were unheard of, at the time!—but, looking back, I remain convinced that the great majority of them cared greatly about me and my education and would have deserved my highest marks. Indeed, following their example, I continued my studies and greatly cherished doing so. I was inspired, so much so that I signed up to acquire my own share of expertise by becoming a university lecturer/professor myself.

The need for that slash between the words lecturer and “professor” reflects one of the many unforeseen challenges I encountered after I left their classroom. In the UK, I cannot call myself a “professor” until I achieve the highest rank of “full professor.” And even in the US, where the term “professor” is widely used at the Assistant and Associate levels, it seldom triggers the automatic respect of

the Italian counterpart I recall from my middle school days. Completing a doctorate and a postdoctoral program, being promoted to Associate Professor, publishing a book with a prestigious press, and even serving as the Head of a program does not suffice to earn the same respect paid to my *professoressa*—this is without mentioning the enormous yet vital labour done by all the people who never even obtained a permanent or a full-time job after finishing their PhD.

It's not me that I want honoured. It is the work, the expertise, and the journey that its accumulation required whose value I believe must be celebrated. It does not help that for my generation, any academic position is precarious. Even when permanent, full-time, and tenured, we need to ensure that plenty of students choose, succeed, and “like” our courses (and express so appropriately in course evaluations and questionnaires) in order to keep our jobs in the long run; programs must have a steady increase in recruitment not to be

slashed, and students' comments must be enthusiastic for faculty positions and departments to be secure. The fact that over many years we might have learned things students do not know, or realised the value of content, skills, and practices we did not understand at their age, does not matter. The requirement is to satisfy them by giving them what they want (or think they want, or somebody else says they want) right now. Failure to do so will result in professional demise—even if with the meagre consolation that it will be accompanied by students' long-term gain. Regardless of the wisdom we might have accumulated over decades, under no circumstance we shall present ourselves as a “sage on the stage”—in contrast, any business coach does not have to worry about this, it seems. Everything taught must be justified in terms of employability—any political or societal implication of studying something (or not) does not count, especially in dire COVID-19, economic times, we are told.

I feel the need, here, for a second clarification. In principle, I agree with the idea of holding faculty accountable for the quality of their teaching. I also think it imperative to help students think about and prepare for possible careers. My colleagues from times past never had this concern, and the Italian “brain drain” that followed might have been worsened by—though certainly not solely attributed to—the fact that they did not. Yet, I find troubling the reduction of education to mere job training. As my *professoressa* conveyed ever so poignantly to me, the core value of the study of history is not in the skills it entails—though these are strong and increase employability but in the awareness it provides. Moreover, I embrace models of transparent and shared governance that give students a say in their own education. And it's not the lack of deference I miss: it's the monetisation thinly disguised as a “student-centered approach”, it's the total disregard for the work that teachers/lecturers/professors routinely put in; it's the systematic demeaning of the



value of what they study that I decry. It's the disposal of history in a time of crisis that I consider a scandal, especially when looking at the recent COVID-19-related cuts.

None of my teachers had to justify the existence of their own disciplines, none had to "sell it;" they were entrusted with the management of a public treasure, and this added something to their craft. In contrast, it feels like all we do nowadays is selling: research to funding bodies, classes to students, careers to hiring committees and to administrators in charge of promotion. "Applying for.." takes up time, the fear of not getting anything in return takes care of the rest. Above all, the moral squabble of how far one should go to complete the transaction successfully eats away at many who were raised like me. My Catholic upbringing does not help here: does one go to hell for making an ad hoc reference to a "hot" topic, or by taking advantage of that spark in students' eyes by offering them what they will buy (though not

necessarily need most)? Or does one earn a slice of heaven by devoting extra time to them and their cultivation as my *professoressa* often did for me? The CCWH offers overwhelming examples of generosity in this respect.

Realistically, will a column for the CCWH newsletter change the world I have described? Probably not. But, it might make others like me feel less alone in these thoughts. Or, it might move a few students to demand to be treated as pupils and people, and not as customers, and to reclaim the societal value of history especially during this time of crisis. By the standards in which my *professoressa* raised me, making a difference for one might be enough to earn me the same title, at least when I look at myself in the mirror. Inspiring more to defend what people—and women—in history do, and to command respect and support for it, that would seal the deal.



*Please join me in welcoming our new graduate student representatives, Julie Johnson and Jacqueline Allain. We look forward to hearing from Julie and Jacqueline in the newsletter and other venues—Liz*

Dear CCWH community,  
Please allow me to introduce myself as one of your new Graduate Student Representatives. My name is Julie Johnson. I am a doctoral candidate at UC Santa Barbara studying Modern European History under the inspiring mentorship of Professor Erika Rappaport. My dissertation examines the "social life" of the cervical cap contraceptive as a commodity, tracing its circulation throughout Britain and its empire from 1918-1939. My work blurs boundaries of medicine and commerce, complications conceptions of "female entrepreneurship," and interrogates nationalistic constructions of reproductive "fitness" in the early twentieth century.

2020 brought challenges for each of us in the CCWH community.

For graduate students, these trials are compounded by financial insecurity, a daunting job market, and disruption to our research plans. The past year has destabilized fundamental practices and premises of our field, and our future remains uncertain. Yet amidst this upheaval, graduate students are actively shaping what it will mean to be a historian. Our generation of women historians is pioneering virtual research methods, innovating teaching methods, exposing enduring injustice, and bringing history into the present through its activism and outreach.

I am honored to represent this organization that strives to support graduate students and all those who identify as women and as scholars of history. My own graduate career has been profoundly enriched by the mentorship of other women historians--my advisors, graduate student colleagues, and the networks of support and collaboration provided by the CCWH. As one of your graduate student representatives, my hope is to “pay forward” the

mentorship I have received. In future newsletter columns, I intend to highlight how our graduate student members have adapted to virtual research, made ends meet, applied their historical training to careers in the private and nonprofit sectors, and forged networks of alliance and action across geographical distance. Please write to me at [julieajohnson@ucsb.edu](mailto:julieajohnson@ucsb.edu) to collaborate or share your story. I look forward to representing our organization and connecting with you over the coming year.

Julie

Dear CCWH community,

After working as the CCWH newsletter editor for a year, I'm thrilled to be stepping into this new role as graduate student representative. (Graphic design, alas, isn't really my thing!) I am a PhD candidate at Duke University working with Laurent Dubois, Barry Gaspar, Thavolia Glymph, and Sasha Turner on a dissertation that examines labor, citizenship, and maternity in nineteenth-century Martinique.

As a grad student rep, I look

forward to working with Julie Johnson to recruit more grad students into the CCWH. As an undergraduate, I had the luxury of working with highly supportive professors. As a grad student, I have similarly benefited from the mentorship of dedicated professors, as well as more senior grad students. Mentorship makes all the difference. Organizations like the CCWH play a crucial role in connecting graduate students with other professionals at all levels of their careers. As the future of higher education looks increasingly precarious, these sorts of human connections are perhaps more important now than ever.

To any grad students reading this: if there are any particular issues or stories you would like me to highlight in my columns, or if you would like to co-author a column, please email me at [jma94@duke.edu](mailto:jma94@duke.edu). I am particularly interested in writing about 'alt-ac' career paths and labor issues within higher education, but I'm open to anything!

Jacqueline

## Book Reviews

### Karla Strand

#### Book Review Editor

Welcome to our new book and media review editor, Karla J. Strand. Karla is the Gender and Women's Studies Librarian (GWSL) for the University of Wisconsin System. Created in 1977, the Office of the GWSL is one of the premier resources for support of gender and women's studies and LGBTQ scholarship and librarianship in the country. As the GWS Librarian, Karla provides research assistance, creative cooperation, information sharing, and advocacy to scholars and activists throughout the world and coordinates projects such as Wisconsin Women Making History and Women's Knowledge Digital Library. In 2019, Karla was appointed by Wisconsin's governor Tony Evers to sit on the state's 19th Amendment Suffrage Centennial Celebration Committee and was a member of the national boards of the Women's Centennial Vote Initiative and Turning Point Suffragist Memorial Association.

Karla is also a freelance writer and book reviewer. She writes two regular columns for Ms. Magazine: "Ms. Feminist Know-It-All" online and "Bookmarks" in the print magazine. She has articles, book reviews, and interviews published and forthcoming in Ms.; Gay & Lesbian Review; Foreword Reviews; Pulp Magazine; Library Management; Canadian Journal of History; Resources for Gender and Women's Studies: A Feminist Review; Journal of American History; and more.

Karla holds a bachelor's in history and women's studies from Carroll College (Wisconsin), a master's in library and information science from UW-Milwaukee, and a doctorate in information science from the University of Pretoria (South Africa). Karla's current research is focused on the roles that white women played in the ongoing attempted genocide of Indigenous peoples in the US throughout history and the intergenerational transfer of white supremacy that sanctioned their participation in child

removal efforts, forced sterilization, and "reform" of Indigenous women.

Karla can be found online at <https://www.karlajstrand.com/> and on Twitter and Instagram @karlajstrand.

Here are some of the books we have for review. If you are interested in reviewing those or other books, please contact Karla directly.

#### Books available for review:

Abramsky, Sasha. *Little Wonder: The Fabulous Story of Lottie Dodd*. Brooklyn: Edge of Sports, 2020.

Bailey, Yelena. *How the Streets Were Made: Housing Segregation and Black Life in America*. Chapel Hill: UNC Press, 2020.

Brown, Rae Linda. *The Heart of a Woman: The Life and Music of Florence B. Price*. Urbana: University of Illinois Press, 2020.

Donovan, Josephine. *The Lexington Six: Lesbian and Gay Resistance in 1970s America*. Amherst: University of Massachusetts Press, 2020.

Enss, Chris. *No Place for a Woman: The Struggle for Suffrage*

*in the Wild West*. Helena, MT: TwoDot, 2020.

Finley, Alexandra. *Intimate Economy: Enslaved Women, Work, and America's Domestic Slave Trade*. Chapel Hill: UNC Press, 2020.

Freeman, Tyrone McKinley. *Madam CJ Walker's Gospel of Giving: Black Women's Philanthropy During Jim Crow*. Urbana: University of Illinois Press, 2020.

Hamlin, Kimberly A. *Free Thinker: Sex, Suffrage, and the Extraordinary Life of Helen Hamilton Gardener*. NYC: WW Norton, 2020.

Hilde, Libra. *Slavery, Fatherhood, and Paternal Duty in African American Communities*. Chapel Hill: UNC Press, 2020.

Mbah, Ndubueze L. *Emergent Masculinities: Gendered Power and Social Change in the Biafran Atlantic Age*. Athens: Ohio University Press, 2019.

Tambe, Ashwini. *Defining Girlhood in India: A Transnational History of Sexual Maturity Laws*. Urbana: University of Illinois Press, 2019.

Taylor, Amy Murrell. *Embattled Freedom: Journeys through the Civil War's Slave Refugee Camps*. Chapel Hill: UNC Press, 2018.

Virdi, Jaipreet. *Hearing Happiness: Deafness Cures in History*. Chicago: University of Chicago Press, 2020.

Wayland-Smith, Ellen. *Angel in the Marketplace: Adwoman Jean Wade Rindlaub and the Selling of America*. Chicago: University of Chicago Press, 2020.

Other books for possible review (let me know your interest and I will get copies):

Berry, D.R. and Gross, K.N., eds. *A Black Women's History of the United States*. Boston: Beacon Press, 2020.

Blain, K.N. and Gill, T.M., eds. *To Turn the Whole World Over: Black Women and Internationalism*. Urbana: University of Illinois Press, 2019.

Hune, S. and Nomura, G.M., eds. *Our Voices, Our Histories: Asian American and Pacific Islander Women*. NYC: NYU Press, 2020.

Jones-Rogers, S.E. *They Were*

*Her Property: White Women as Slave Owners in the American South*. New Haven: Yale University Press, 2019.

Kendi, I.X. and Blain, K. eds. *Four Hundred Souls: A Community History of African America, 1619-2019*. One World, 2021.

Levenstein, Lisa. *They Didn't See Us Coming: The Hidden History of Feminism in the Nineties*. NYC: Basic Books, 2020.

McKinley, Catherine E. *The African Lookbook: A Visual History of 100 Years of African Women*. Bloomsbury Publishing, 2021.

Segrest, Mab. *Administrations of Lunacy: Racism and the Haunting of American Psychiatry at the Milledgeville Asylum*. NYC: The New Press, 2020.

If you are a CCWH member and have recently published a book or have suggestions for other books for review, please be in touch with Karla Strand at [karlajstrand@gmail.com](mailto:karlajstrand@gmail.com).



*The Making of Inequality: Women, Power, and Gender Ideology in the Irish Free State, 1922-1937.* Maryann Gialanella Valiulis. Dublin: Four Courts Press, 2019. Pp 1+ 188 €19.95.

Cara Delay, College of Charleston

Maryann Gilanella Valiulis is a pioneering scholar of Irish women's history. Alongside research by Margaret MacCurtain, Maria Luddy, Mary O'Dowd, Margaret Ward, and others, Valiulis's works from the 1990s helped establish women's history as a valid field in Irish Studies. Her innovative research on early twentieth-century independence movements and the formation of the Irish state has convincingly demonstrated why religious and political leaders rejected women's equality and how early twentieth-century legislation emphasized difference and discrimination.

Valiulis's recent book, *The Making of Inequality: Women, Power, and Gender Ideology in the Irish Free State, 1922-1937*, builds on and expands the arguments she proposed in earlier works. Its

fundamental concern is women's equality—or inequality—in the Irish Free State. Valiulis's perspective is clear: she argues that the Free State codified in law women's inferiority, a development all the more damaging and disappointing given women's activism and even radicalism during the 1916 Rebellion, Anglo-Irish War, and Civil War. The effects of this triumph of conservatism would, for decades, drive underground "the seeds of radicalism" demonstrated by feminist radicals. Still, Valiulis writes, these seeds would later sprout, "develop[ing] into what was to become a vibrant and effective feminist movement in the late twentieth century and early twenty-first century" (12).

Much of what Valiulis engages with here is familiar territory for historians of Irish women in the age of revolutionary nationalism and state-building. She outlines the promise of equality represented by 1916 alongside women's political radicalization, evidenced by their leadership of organizations such as Inghinidhe na hÉireann and especially

Cumann na mBan; the discomfort that some male nationalist leaders had with women's radicalism; and the persistence, throughout the struggle for independence, of a "restrictive gender ideology" at odds with women's public political activities (22). While the latter two were locked in their own battle for supremacy, in the end conservatism, of course, prevailed.

The evidence that Valiulis presents, including the still-underutilized writings of early twentieth-century feminist and nationalist activists, demonstrates convincingly not only why a "traditional" notion of gender norms would define the new state but also, importantly, how, at every step of the way, individual feminists and women's organizations vigorously contested this regression.

Valiulis's structure, organization, and writing, like her main claims, are clear and crisp. Chapter 1 discusses the radicalism of the revolutionary era, demonstrating a short-lived golden age in which feminism

and nationalism not only co-existed but indeed worked toward the same goals. Here, she pushes the notion that during the 1916 Easter Rising, Irish feminist activists were radicalized even though male leaders often gave them only supportive roles and care-giving tasks. "...[I]t is one thing to make sandwiches in the privacy of your own home; it is quite another to do it in a burning building," Valiulis writes (25). Moreover, she argues, although the equality articulated in the 1916 proclamation would not be realized, it spurred feminist organizations to persist in their efforts throughout the coming challenging years, even as activist women increasingly would be castigated as "polluting" the public sphere (45).

Chapter 2 offers a case study of the debates and legislation surrounding women's jury service in the 1920s. Valiulis explores the familiar trope of a post-conflict state choosing national unity over fulfilling earlier promises of gender equality. In 1924, the

government began to chip away at women's right to serve on juries in the Free State. Here, again, "in response, feminists levelled a wide-ranging attack," arguing strongly for equal citizenship and rejecting the notion that women could not serve both their families and their state (65, 73). However, patriarchy triumphed; by 1927, a new Juries Act exempted all Irish women from jury service. In the next chapter, Valiulis turns to a summary of women's work in the new state. The compelling argument here posits that, by attempting to remove women from most waged work, the Free State government made its clearest move to "re-establish order and hierarchy, to reassert masculine privilege and control" (85). Yet again, however, women's organizations protested legislation such as the marriage bar. As they did so, these activists flipped the rhetoric of patriarchy, arguing that their roles as wives and mothers, rather than making them unfit for public service, should earn them unique political and economic roles. Nevertheless, these protests too

went unheeded.

In chapter 4, Valiulis moves away from legislation, instead investigating the religious contexts that facilitated the ultimate triumph of separate spheres and domesticity. Unsurprisingly, the Catholic Church protested women's public participation, underscoring instead their duties to the family. This rhetoric was about more than family; it revealed the Church hierarchy's abhorrence and fear of modernization, including women's sexual freedom. Valiulis's sources for this chapter are prescriptive: Church periodicals and newspapers published in the 1920s and 30s, which glorified an idealized Irish Catholic wife and mother. Although Valiulis recognizes that these documents might be trying to create a new reality rather than reflect an existing one, she does not explore Catholic women's actual lives in the chapter. She also curiously does not engage with a burgeoning historiography that would add depth to her analysis—the omission of

Lindsey Earner-Byrne's *Letters of the Catholic Poor* (Cambridge, 2107) is particularly striking.

The book's final chapter summarizes the Free State's turn to conservative patriarchy, emphasizing the state's fundamental insecurity and anxiety, which manifested in efforts to impose order through instilling gender hierarchies and stigmatizing women's sexuality. Valiulis discusses the debates over Ireland's notoriously patriarchal 1937 constitution, repeating her claim that feminists resisted and contested its discriminatory language. It was not inevitable, then, that the new Ireland should be so anti-feminist, and although government leaders may not have listened to them, women's protestations and rational arguments were significant.

One of the strengths of *The Making of Inequality* is the author's placing of Ireland in a comparative context. When discussing "the betrayal of the promise of revolutionary struggle" for women, for example, Valiulis reminds readers that this was a common

transnational trope (94). Valiulis also makes references to anti-feminist developments in other European states in the 1920s and 30s, including fascist Italy.

While Valiulis hones in on a linear narrative of political and public losses for Irish women, she also briefly mentions some of the current research that is digging deeper into women's lived realities, including a "racial geography" of gender and space (23), contraception and abortion, and sexual assault (38). She could do more here, however. Her focus may preclude a detailed analysis of these important subjects, but her citations could include more references to recent historiography. In the past few years, for example, historians have exposed the ubiquity and significance of rape and sexual assault during the War of Independence and Civil War. Hearing the views of a historian as established and respected as Valiulis on these essential issues would be welcome.

While this book's arguments may not break new ground, it provides a concise and

convincing narrative, one that students and scholars alike will find useful.

**Suffrage: Women's Long Battle for the Vote. Ellen Carol DuBois. New York. 2020. Simon & Schuster. 383 pps. \$28.00.**

**Tiffany Jasmin González, Tulane University**

Ellen Carol DuBois's *Suffrage: Women's Long Battle for the Vote* stands as a landmark book that conceptualizes the long fight for the right to vote and its meaning to American women. The movement's legacy has been felt in the twenty-first century as women have continued to resist misogyny and prejudice from political leaders. DuBois' work should be highly regarded by those wanting to learn more about the suffrage movement and its ramifications to the present-day.

DuBois begins by discussing a meeting held at Judy Hunt's home with Elizabeth Cady Stanton and local Quaker women in attendance to honor Lucretia Coffin Mott in July

1848. DuBois later includes brief but in-depth biographies for Elizabeth Cady Stanton, Lucy Stone, and Susan B. Anthony, three pioneers fighting for women's rights with strong organizational and communication skills. The author underscores them because it allows her to pinpoint the challenges that developed with the suffrage movement and the birth of the Republican Party. As DuBois mentions, "After long being suppressed, the issue of slavery came crashing into American politics and the women's rights movement in the form of the Kansas-Nebraska Act" (43). Nevertheless, the women held on to their tenacious spirit as the war unfolded.

The Civil War and its aftermath shaped women's engagement in politics. Susan B. Anthony and Cady Stanton formed the Women's Loyal National League, a short-lived organization with intergenerational membership that linked woman's suffrage to the fight for African American rights. DuBois demonstrates that

universal suffrage was an outgrowth from Stanton and Anthony's work with the Women's Loyal National League.

Calling for universal suffrage changed the women and their activism. DuBois writes, "Universal suffrage meant that the right to vote should be established as a fundamental national right, tied to citizenship and nothing else" (58). Again, DuBois highlights that voting rights served as the arc for many white women to engage in the suffrage movement.

By weaving in secondary sources, newspaper clippings, and other documents, DuBois offers insight into the evolving debates around voting rights, the growing suffrage movement, and the women's networks to challenge government, prominent politicians, and city leaders. Through great finesse, DuBois paints a detailed portrait of the everyday life and the environment in which the suffrage movement took place.

In Chapter 5, DuBois mentions the suffrage movement from the view of the American West and

the emergence of the "New Woman" across the country. In the 1890s, the "New Woman" was educated, career minded, and intelligent living a radically different lifestyle than women from previous years. By including narratives of western suffragists, DuBois challenges readers to see the movement beyond the east. From California, Wyoming, Colorado, Idaho, Utah, Washington, Iowa, and Illinois, western suffragists transformed the movement's cause, the region's political demographics, and the type of activism they engaged in as a New Woman.

DuBois gives a cursory look to the contributions of Spanish-speaking women in the fight for suffrage. She mentions Maria de Lopez who joined the movement in California in 1910 and Adelina (Nina) Otero-Warren of New Mexico. Not too much else is mentioned beyond Lopez or Otero-Warren with regards to Hispanic women's contributions to the suffrage movement.

DuBois masterfully analyzes the suffrage movement's aftermath. She contends, "Even the



thousands who participated in the suffrage movement, who had been unified so magnificently in its final years, were no longer linked by their common disenfranchisement" (283).

Historians are often riddled with answering whether social movements are successes or failures. DuBois treads lightly to discuss the complicated outcome of women's voting rights in light of enfranchisement. Women were politically divided due to ideology, party allegiances, and socioeconomic interests.

Winning the right to vote did not bring about immediate change.

DuBois writes, "The change came from the long struggle to win the vote, and from the heritage that left the women's rights movement, whenever it would fully revive again" (284).

The suffrage movement planted the seeds for a journey in women's activism throughout the twentieth century.

The suffrage movement was comprised of varying events and political organizations across regions. DuBois eloquently illustrates that in the south, a new generation of anti-suffrage

women held a steady grip on states' rights, protection against government erosion, and disempowering black women from gaining the right to vote. DuBois argues, "Southern anti-suffrage diatribes always emphasized the dangers of black electoral power, but child labor, which these employers depended on and expected to be the target of women's votes, was an important underlying issue" (257). Between the National American Woman Suffrage Association and National Woman's Party, the southern power structure was aware that suffragists would be a force to be reckoned with at the time. But anti-suffragists did not back down and called upon many famous political men to support their cause.

Black women's role in the suffrage movement and beyond is critical for understanding the power of race in creating different lived experiences and reasons for joining the suffrage movement among American women in the early twentieth century. From Ida B. Wells to Mary Church Terrell, black

women championed women's rights and an end to racial discrimination through their work in the movement. DuBois illustrates the myriad ways Black women had to continue the fight to exercise their right to vote post-1920. Black women aligned with the NAACP and the Republican Party to campaign against lynching, discrimination, and continued disenfranchisement. The dismissal of the Republican Party to take a stance on eradicating informal and formal methods of racism led Black voters to turn to the Democratic Party.

As American women reflect on the significance of the woman suffrage movement, it is without a doubt that its implications are still felt across the country in the present. DuBois' book provides a valuable memory and lesson that a woman's voice is not just in the home but in every facet embedded within American democracy.

*A Dark Inheritance: Blood, Race, and Sex in Colonial Jamaica.*

Newman, Brook N. New Haven, CT: Yale University Press, 2018. 340 pp. \$40.00. I

Samantha M. Williams, Independent Scholar

In 1825, members of the Kingston Committee of People of Colour petitioned the colonial legislature in Jamaica to be granted all of the rights and privileges that accompanied English subjecthood. The Committee based their request on their blood connections to white Englishmen, many of whom were their fathers, grandfathers, or other family members. The Committee members were also, however, descended from enslaved women of African ancestry, which complicated their effort. This mixed-race population, the product of mass rape and the exploitation of free and enslaved women of color, was historically deemed illegitimate by white settlers in Jamaica, and described as “stained” with “servile” and “heathen” blood (18). How, then, could this population be considered either

white or English, and entitled to the rights of an English subject? And who should decide the matter? Local colonial officials, who felt they knew best? Or British officials in London, who were increasingly wary of the brutal slave society in Jamaica and fearful that mixed-race populations could cause the English “race” to degenerate? Brooke N. Newman examines these complicated questions in *A Dark Inheritance: Blood, Race, and Sex in Colonial Jamaica*.

For Newman, concepts of blood and heredity were at the core of debates over the rights of populations of color in colonial Jamaica. White settler ideas of birthright liberties were shaped by these notions as well, and this led to the “codification of both slavery statutes and racial classifications” designed to preserve settlers’ powerful position in Jamaican society (4). By focusing on white settlers’ concerns with blood and heredity, Newman seeks to overturn previous histories of the British empire that downplay their importance in the imperial management of slave societies.

Instead, she argues that the bloodlines of mixed-race Jamaicans were an important focal point for British officials concerned with maintaining racial purity in the British Atlantic. The mixed-race population in Jamaica also raised questions about who could be defined as English and entitled to British rights and subjecthood. By connecting issues related to race, blood, and heredity, with questions of political rights, Newman thus moves beyond histories that focus only on the influence of racial ideologies in the management of slave societies to understand how multiple factors impacted English notions of slavery and subjecthood in Jamaica.

This approach complicates understandings of empire and slavery and illustrates how British ideas about blood lineage and “heritable nationhood” emerged in the Anglo-Atlantic world (6). Newman notes that differing ideas developed on both sides of the Atlantic and were often in conversation and conflict with one another. By

employing a “cis-Atlantic” framework in her analysis, she therefore analyzes local factors in Jamaica that generated specific sexual practices and ideologies concerning blood and heredity and examines them within the broader British Atlantic and imperial contexts (23). Newman’s work additionally focuses on the experiences of mixed-race Jamaicans in a society where white men’s control of racial categorization was an important source of power. She pays particular attention to the ways black women grappled with white men in their efforts to secure rights and privileges for their mixed-race children.

*A Dark Inheritance* is organized in two parts. The first focuses on local circumstances in Jamaica and the emergence of racial classifications-based blood and heredity. Newman underscores the unique situation in Jamaica among British colonies and the role of demographics in forging the island’s political culture. Originally intended as a settler society, Jamaica was instead transformed into a slave society

in which white colonists were dramatically outnumbered by people of African descent. This demographic reality, combined with the financial importance of Jamaica to the British Empire, meant that brutality against enslaved people, including the mass rape of enslaved women, ran virtually unchecked for nearly a century. The sexual exploitation of women of African descent generated a large mixed-race population on the island, which raised questions concerning the extent to which an individual’s “English blood” erased their hereditary connections to slavery and non-Christian religions, as well as their eligibility for political rights. Newman notes that the colonial legislature granted such rights on an ad hoc basis until Tacky’s Revolt in 1760, at which time settler attitudes toward free people of color and enslaved people hardened. As a means of maintaining their positions of power in the aftermath of the revolt, the colonial legislature increased its brutality toward enslaved people and made it more difficult for mixed race

Jamaicans to obtain equal political rights. At the same time, the increasing brutality of English settlers and their ongoing sexual relationships with women of African descent began raising concerns in London that settlers were ignoring English legal principles and endangering English racial purity.

The second half of the book examines the relationships between white English settlers and women of African descent in Jamaica. Newman explains how demographics, combined with the ability of white men to control and change laws connected with race, created a system in which women of African descent were compelled to participate in sexual relationships, either through force or in the hope that their children could eventually be granted freedom and English subjecthood. Though she asserts that there was a wide variety in men’s treatment of and relationships with black women and their children, Newman emphasizes that it was white men alone who made decisions

regarding children's heredity or legitimacy. As such, some women of African descent entered into relationships with white men willingly, rather than with men of African descent, with the hope of producing offspring that might eventually be declared white and thus granted full English political rights. The power imbalances in these relationships, as well as the efforts of women of color to ensure educations, inheritances, and political rights for their children, are further demonstrated in two detailed case studies. Watching these dynamics from the metropole, the British worried these relationships would destroy the racial composition and quality of the British nation. Newman showcases these fears visually in a chapter that focuses on British cartoons and their depictions of black women as controlling seductresses, despite the fact the power in such relations was almost always in the hands of white settlers.

One of the most fascinating aspects of *A Dark Inheritance* is Newman's extensive use of

sources created by Jamaican families and political organizations fighting for the rights they believed they deserved based on their hereditary connections with England. This approach underscores the complexities underlying colonial questions of race, power, gender, and political rights, and brings new perspectives to a field that has long focused on the colonizer rather than the colonized. When combined with sources from the colonial Jamaican legislature and the British capitol, Newman succeeds in highlighting the global nature of questions concerning race and nationhood in Jamaica and among British lawmakers in the eighteenth and nineteenth centuries.

*A Literate South: Reading before Emancipation.* Schweiger, Beth Barton. New Haven: Yale University Press, 2019. 258 pp. \$34.99 ISBN 978-0-300-11253-5  
Marisela Martinez-Cola, Utah State University

*A Literate South: Reading before Emancipation* is a carefully

researched epitome on the presence and importance of printed material to the people of the rural south before emancipation. In her work, Dr. Schweiger introduces readers to two families, the Cooleys and Tanners. The daughter's reading and journaling habits provide a glimpse into how knowledge was administered, consumed, and valued by families in the South. Schweiger argues that due to changes in how data was collected in the 1870 Census, the reading habits of the rural south was not adequately reflected. This oversight, she explains, fails to take into account the experiences of the enslaved, the importance of spelling and grammar books, and the cultural significance of music, popular stories, and doctrinal debates. Seen in its totality, Schweiger contends, these printed materials evidence a rich history of reading in the south, thereby interrupting the stereotypical representations of a south where literacy is incompatible with slavery and the written word gives way to oral traditions. Schweiger makes it clear that the south did not possess some

alternate forms of print.

Southerners, she asserts, read the same books, sang the same songs, and memorized the same poems as their Northern counterparts.

The author's point of departure are the journals and lives of five Blue Ridge Mountain women. She introduces readers to Jennie and Ann Speer, Amanda and Betsy Cooley, and Jincy, an enslaved thirteen-year-old girl serving the Cooley household. Schweiger describes the Cooley's household as "modestly educated". The Speer sisters, however, gained entrance to more "sophisticated" educational opportunities (xiii).

The book is divided into two main parts. Part I lays out the women's experience of "A Good English Education" through spellers, grammar books, and more elevated engagement with rhetoric. Part II details their engagement of more popular cultural materials of their time such as song books, stories in magazine, and an ever-increasing presence of doctrinal materials offered by an influx of churches to the south.

In Chapter 1, the author recounts the ready availability of spellers and schoolbooks in the Cooley household as well as enslaved individuals. In this chapter, she introduces Jincy, an enslaved girl who, the author explains, "moved with the freedom that was generally granted to mountain slaves" (42). According to the sisters' journals, Jincy could spell and read. The author surmises that she was learning to write to send mail to her mother in Missouri or to pave a Frederick Douglass inspired path to freedom. The cruel reality, however, was that Jincy was regularly whipped for "saucy talk" (45). Still, the author maintains that reading and writing was not a luxury withheld from the enslaved. At some point the author concludes that because the Columbian Orator was available to Frederick Douglass, other enslaved people had access and read it as well. The critical difference, she observes, is that "Many slaves who read the Columbian Orator or similar texts never gained the freedom that Douglass attributed to his

reading" (49). She attests that slavers were mixed in their opinions on whether enslaved people should be allowed to read or punished for reading. Jincy, it seems, was able to sit with the Cooley's calling out "letters and syllables from her book" (53). Since there was no record of this moment recorded in the Cooley's journals, readers may find it challenging to imagine a rural, Blue Mountain Ridge south where enslaved people learned to read and write alongside those who enslaved them.

In Chapter 2, the author recounts the Cooley sisters deep desire to master the rules of grammar. Such an education was once only available to people in "colleges, high schools, and academies" (71). By 1860, however, the Cooley's journals reveal a desire for mastering grammar that surpassed even the "desire for marriage" (68). In this chapter, readers are treated with more whimsical diary entries from the Cooley women lamenting over their grammar. The author goes on to detail the various types of

grammars available to rural southerners who were teaching themselves to take their “first step on the path to eloquence” (94).

In Chapter 3, readers learn that, as a more resourced family, the Speer sisters attended academies, were taught by some of the great thinkers in the area, and ultimately became teachers themselves. Unlike the Cooleys, whose education seemed to end with grammars, the Speer sisters were able to activate the intelligence that rhetoric requires. In this chapter, the reader gets a small glimpse into the stark differences between the families. The author uses the Speer sisters as exemplars of how rhetoric opened doors to higher forms of education. They both attended Greensboro Female College and Jennie was accepted at Mt. Holyoke. As the only student from North Carolina, however, Jennie provides early evidence of the power of “imposter syndrome,” as she mourns how ill-prepared she feels compared to her “gifted or rich” counterparts (111).

In Part II, readers are introduced

to the cultural significance of songs and stories in the rural south. In Chapter 3, Schweiger relates the deep roots of White and Black spirituals. Disrupting the narrative that Southern spirituals were largely an oral tradition, the author articulates the value of printed hymnbooks, songbooks, and shape-note tune books to rural communities and enslaved peoples. She attempts to connect African American spirituals and English hymns through independent Black churches who fused together both traditions. She goes on to detail the role of printed music to camp meetings throughout the south. The journals of all the women outline their admiration and love for printed music. In this chapter, however, the author misses an opportunity to allow a reader to share in the experience of reading actual pages from the books themselves.

In Chapter 5, Schweiger provides impressive evidence of the significance of “stories” to rural southerners. From magazines to almanacs, southerners devoured stories of knights, adventurers, princesses,

and distant lands as well as interesting facts and forecasts. This foray into fiction, Schweiger explains, challenges the notion that rural southerners were divorced from the larger and vibrant world. These printed materials allowed families like the Cooleys and Speers to travel beyond the Blue Ridge.

Finally, Chapter 6 describes the role of religious tracts and pamphlets in fueling doctrinal debates in the south. With the arrival of more religious sects, such printed materials fueled lively debates about temperance, holiness, and Biblical truths. While her descriptions of the significance of these materials is engaging, this chapter seems misplaced among the more culturally significant role of the previously discussed publications.

Schweiger is a gifted writer. Early in the book, she describes the feel and look of the women’s journals so vividly, a reader almost feels it in their own hands. Unfortunately, there were not nearly as many journal entries photographed or cited

throughout the book to carry on that imagery. In this book, the women are more frame than picture. They are scene setters but not necessarily subject matter. This may be a disappointment to readers interested in the sisters' voices and experiences. Nevertheless, this book will definitely appeal to historians studying the south, education, and rural life in the United States.



## Announcements

**Call for Applications, The Open Oxford-Cambridge Doctoral Partnership: Women and Work in the City of London, 1870-1970, CDA/AHRC**

<https://www.oocdtp.ac.uk/women-and-work-in-the-city-of-london-1870-1970>

Applications are invited for an Open-Oxford-Cambridge AHRC DTP-funded Collaborative Doctoral Award at the University of Oxford, in partnership with the Baring

Archive Ltd.

Working primarily with the Baring Archive's historical personnel files, this project seeks to understand the characteristics of the women who sought white-collar employment in the financial sector from 1873 to the 1960s. Past scholarship on women in the City of London has focused on female investors, or individual women executives at the very top of their organisations. Despite the impressive surge in scholarship on the history of working women in Britain, the topic of female white-collar workers in the financial sector remains under-researched. We are also concerned with discovering how the nature of office work changed – for example, through new office technologies and procedures – and how the changes may have affected women and men differently. Within these broad parameters, the doctoral candidate will have the opportunity to define her/his specific research questions.

This CDA has the potential to break important new ground in the history of women and work,

and the social and cultural history of the City of London. Female staff first arrived at Baring Brothers merchant bank in 1873, a full twenty years before the Bank of England began employing women and over forty years before women began working for other City banks such as London County Westminster, a predecessor of NatWest. The first eight women worked in Baring Brothers' Coupon Department, checking and sorting the interest paid to bondholders. Who were the women who chose to pursue a job at Barings, where did they come from, and what criteria were used to hire them? Once hired, what were their individual and collective experiences within Baring Brothers (later Barings Bank)?

The successful applicant will have a good first degree in History or a closely related subject, with an interest in social, cultural, banking, women's and/or labour history. Experience working in archives is useful, but the project will provide training and guidance in

this area.

Baring Archive Ltd was formed in 2008 as a charitable trust, to ensure that the archive of the former Barings Bank was preserved and made accessible. Housed in the City of London, the Baring Archive is one of the most complete records of a financial institution anywhere in the world. It contains material spanning the establishment of the merchant house of John & Francis Baring in 1762 to the firm's acquisition by ING in 1995. In recent years the Baring Archive has embarked on a strategy to make its records accessible to researchers around the world. Alongside the digitisation of documents, the Archive is reviewing and updating its catalogues to ensure that records can be used productively by researchers today and in the future. Extensive use of the records by researchers would help Barings' archivists improve the accuracy of finding aids and suggest more appropriate terms and categories for materials in the collection. Like many British institutions, the Baring Archive

seeks to diversify its user base.

The CDA would make the collections known to academics beyond financial and economic history and encourage use of the materials by researchers in women's history and labour history, among others.

The successful candidate will have priority access to the Baring Archive, ongoing bespoke training from the archivist on how to access and use the collection, and access to a network of other banking archives in the City of London. The project will provide an invaluable insight into how business archives are organised and an opportunity to contribute to opening up the archive to a wider audience through a variety of channels. The successful candidate would also have the opportunity to contribute to outreach programmes, which draw on history to deepen the public's understanding of the issues facing the financial sector. The research would provide an opportunity to engage with ING and Barings (the asset management business of Barings Bank, acquired by MassMutual

and headquartered in Charlotte, North Carolina). The successful candidate would contribute to diversity and inclusion initiatives within those businesses and help them to mark a significant anniversary in 2023, 150 years since Baring Brothers first employed women clerks.

The project will be supervised by Catherine Schenk, Professor of Economic & Social History, Dr. Rowena Olegario, Co-Director of the Global History of Capitalism project within the Faculty of History, University of Oxford; and Clara Harrow, Head Archivist, Baring Archive Ltd.

Potential applicants are encouraged to contact Catherine Schenk and Rowena Olegario with questions and for any guidance before submitting their application. Applications should be submitted for the DPhil in History. Please reference the CDA project title in the Oxford admissions application form; you do not need to include a reference number.



**Call for Applications, 2021-2022 Fellowships, New York Historical Society Museum and Library**

<https://www.nyhistory.org/library/fellowships>

The New-York Historical Society is now accepting applications for its fellowship program for the 2021–2022 academic year. Leveraging its rich collections documenting American history from the perspective of New York City, New-York Historical’s fellowships—open to scholars at various times during their academic careers—provide scholars with deep resources and an intellectual community to develop new research and publications. For more information and to apply go to <https://www.nyhistory.org/library/fellowships>.

**2021-22 Andrew W. Mellon Foundation Predoctoral Awards in Women’s History**

The two recipients of the Andrew W. Mellon Foundation Predoctoral Awards in Women’s History should have a strong

interest in women’s and public history and the applications of these fields outside the academy. Functioning as research associates and providing programmatic support for N-YHS’s Center for Women’s History, pre-doctoral awardees will assist in the development of content for the Women’s History exhibitions, associated educational curriculum, and on-site experiences for students, scholars, and visitors. They must be currently enrolled students in good standing in a relevant Ph.D. program in the humanities. The Predoctoral Awardees, whose work at N-YHS may not directly correspond with their dissertation research, will be in residence part time at the New-York Historical Society for one academic year, between September 8, 2021, and August 26, 2022, and will receive a stipend of \$20,000 per year. This position is not full time and will not receive full benefits. Application deadline: January 15, 2021.

**2021-23 Andrew W. Mellon Foundation Postdoctoral Fellowship in Women’s History and Public History**

Hired for a two-year term, one Mellon Fellow works as a public historian for the New-York Historical Society’s Center for Women’s History. The ideal candidate will have a strong scholarly background in women’s history and an interest in public history. The Mellon Postdoctoral Fellow will help build the interpretive and pedagogical aspects of the Center’s programming, and will be deputized with managing certain projects independently. Among the position’s responsibilities are: serving as editor-in-chief of the regular “Women at the Center” blog; working on exhibitions in development; coordinating the annual Diane and Adam E. Max Conference in Women’s History; brainstorming ideas for public programs; and representing the Center in interdepartmental projects, including consulting on K-12 curricula with the Education Department. Applicants for the Mellon Postdoctoral Fellowship must

have the Ph.D. in hand by the time of appointment. This fellowship will last from September 8, 2021 through August 31, 2023, and will receive a stipend of \$60,000 per year, with benefits. Application deadline: March 6, 2021.

2021-22 Helen and Robert Appel Fellowship in History and Technology

The fellowship will be awarded to a candidate who has earned his/her Ph.D. no later than 2020. Research projects should be based on the collections of New-York Historical and explore the impact of technology on history. The fellowship will carry a stipend of \$60,000, plus benefits; it begins September 8, 2021 and lasts through June 30, 2022. Application deadline: January 15, 2021.

2021-22 National Endowment for the Humanities Fellowship

One fellowship for the length of a single year is supported by the National Endowment for the Humanities for the sake of research at the New-York

Historical Society. The fellowship is available to individuals who have completed their formal professional training and have received their final degree or certificate by 2020. They should have a strong record of accomplishment within their field. There is no restriction relating to age or academic status of applicants. Foreign nationals are eligible to apply if they have lived in the United States for at least three years immediately preceding the application deadline. The ten-month residency will carry a stipend of \$50,000, plus benefits. This fellowship will begin September 8, 2021 and will end June 30, 2022. Application deadline: January 15, 2021.

2021-22 Robert David Lion Gardiner Foundation / Andrew W. Mellon Foundation Fellowship

This fellowship will be awarded a candidate who has earned his/her Ph.D. no later than 2020. Research projects should expand public understanding of New York State history and should include research based on the

collections and resources of New-York Historical. This ten-month residency will carry a stipend of \$60,000, plus benefits; it begins September 8, 2021 and lasts through June 30, 2022. Application deadline: January 15, 2021.

2021-22 Short Term Fellowships

Several short term fellowships will be awarded to scholars at any academic level working in the library collections of the New-York Historical Society. Research is to be conducted for two to four weeks for a stipend of between \$2,000. The fellowship period will begin July 1, 2021 and end June 30, 2022. Application deadline: January 15, 2021.

**Call for Applications, Berkshire Conference for Women Historians Prizes**

<https://berksconference.org/prizes/2020-book-prize-submission-form/>

<https://berksconference.org/prizes/2020-article-prize-submission-form/>

### Article Prizes

The Berkshire Conference of Women Historians awards two annual article prizes in the following categories:

- An article in the fields of the history of women, gender, and/or sexuality.
- An article in any field of history other than the history of women, gender, and/or sexuality.

Eligibility is limited to an article published in the prior calendar year (2020) by a female historian or historian who identifies as a woman normally resident in North America. Articles may be nominated by journal editors or by the author herself. Journals may nominate more than one article, but no more than three. Jointly published articles are acceptable, as are articles that have appeared in collections, but only if they were published for the first time in 2020. They must not be reprints of articles published in previous years.

Deadline for submission for the Article Prize is January 15, 2021.

Please complete the following form for each article

nominated: <https://berksconference.org/prizes/2020-article-prize-submission-form/>. Once you have completed the submission form be sure to send a copy of the article you are nominating to Katrina Gulliver, Chair of the Berkshire Conference Article Prize Committee.

Questions should be directed to Dr. Katrina Gulliver, [articleprize@berksconference.org](mailto:articleprize@berksconference.org)

### Book Prizes

The Berkshire Conference of Women Historians awards two annual book prizes in the following categories:

- A first book that deals substantially with the history of women, gender, and/or sexuality.
- A first book in any field of history that does not focus on the history of women, gender, and/or sexuality.

Eligibility Guidelines:

- A nominated book must be written by a woman normally residing in North America.
- Awards are for a first book, so

the author may not have previously published any other book-length work.

- Submissions must be published between January 1, 2020 and December 31, 2020.
- Textbooks, juvenile literature, documentary collections, fiction, poetry, and collections of essays are not eligible for either prize.

Deadline for submission for the Book Prizes is February 15, 2021. For books published after November 1, 2020 and before January 1, 2021, please submit bound page proofs by the deadline and a copy of the book by February 15, 2021.

Please complete the following form: <https://berksconference.org/prizes/2020-book-prize-submission-form/>. Be sure to send a copy of the book you are nominating — hard copy, pdf or ebook — to each member of the Berkshire Conference Book Prize Committee according to their format preferences.

**Job Posting, Postdoctoral Position, University of Alabama**

<https://staffjobs.ua.edu/en-us/job/511937/postdocvisiting-scientist-new-college-new-511937>

This Post-Doc Position at the University of Alabama is open to scholars in social sciences and humanities fields, including History, American Studies, and Interdisciplinary Studies.

Applications will be reviewed beginning January 1, 2020.

**Want to spread the words about calls for papers, prizes, fellowship applications, job postings, and other opportunities? Want to announce your book, article, or award?**

Email [execdir@theccwh.org](mailto:execdir@theccwh.org) to have your announcement published in the newsletter, on the CCWH website, or on our social media.

**Obituary, Faye E. Dudden**

Faye E. Dudden died in her sleep at home in Eaton, Madison County, NY on October 16, 2020. She was 72 years old. Faye was a longtime resident of the Eastside of Syracuse, and more recently of Eaton. Faye grew up on the family farm in Camillus. She was the Valedictorian of her class at West Genesee High School and graduated Magna Cum Laude from Cornell University. She held a PhD in U.S. History from the University of Rochester. Faye Dudden was a pioneer in the field of Women Studies. Her published work focused on women's occupations and the women's rights movement in the 19th Century. Her book, *Women and the American Theater 1790-1870*, won the 1995 George Freedly award for the best book on the history of the American theater. Her most recent book is *Fighting Chance: The Struggle Over Woman Suffrage and Black Suffrage in Reconstruction America*. Professor Dudden taught for twenty years at Colgate University, and earlier at Union College. She was a

superb teacher, and she loved working with undergraduates. She retired from Colgate in 2016 as Charles A. Dana Professor of History. Faye was a lifelong political activist and feminist, and a strong supporter of the labor movement. She was a brilliant gardener, a hiker, and a world traveler. After retirement, she and her husband, Marshall Blake, spent winters in San Miguel de Allende, Mexico. She and Marshall were together for fifty years. Faye is survived by him, her brother Paul Dudden, and her sister Lorraine (Rainy) Pigula. She also leaves a niece Carolyn Dudden and nephew Richard Dudden. Contributions may be made in Faye's memory to CNY SPCA the Glimmerglass Opera Festival, or Planned Parenthood of Central and Western New York. Services are private under the direction of Burgess & Tedesco Funeral Home, 25 Broad St., Hamilton, NY. To send a condolence and sign the Book of Memories online go to [www.burgessandtedescofuneralhomes.com](http://www.burgessandtedescofuneralhomes.com).

Insights: Notes from the CCWH is published quarterly, on or around March 1 (Spring), June 1 (Summer), September 1 (Fall), and December 1 (Winter.) We invite CCWH members and affiliates to share professional news, including 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 or Executive Director no later than two weeks prior to publication (e.g., for the Spring issue, no later than February 15). Material should be sent to [newsletter@theccwh.org](mailto:newsletter@theccwh.org) or [execdir@theccwh.org](mailto:execdir@theccwh.org). If you have any questions about whether material is appropriate for the newsletter please contact the Newsletter Editor or the CCWH Executive Director.

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