



To Every Thing There is a Season: A Time for Celebration!

Barbara Molony, Co-President, CCWH

This column takes a brief turn from our usual identification of professional challenges and appeals for activism in order to celebrate a milestone in CCWH history.

The CCWH is thrilled to be embarking on its second half century this year. In our earliest years, women scholars faced existential problems as professionals. Unabashed discrimination in the job market meant that most women couldn't get their foot in the door in the first place. Even those who were able to enter the academy as professionals found their careers

obstructed by ubiquitous, though unrecognized sexual harassment, belittling of their scholarship by male colleagues and senior faculty, and pressures both inside and outside the academy to conform to stereotypes of perfect motherhood (while no parental leave or affordable childcare existed). Whereas we also worry today about being able to *thrive* in academia, that would have been a luxury for women historians a half century ago who necessarily focused more on being able to *survive*.

Twenty-five years after the

founding in 1969 of the Coordinating Committee on Women in the Historical Profession, the CCWHP and its sister organization, the Conference Group on Women's History (CGWH), founded in 1974, published an excellent book of five chapters by foremothers of the movement: Hilda Smith, Nupur Chaudhuri, Gerda Lerner, Berenice A. Carroll, Lynn Weiner, and Barbara Winslow. Shortly thereafter, the two organizations merged to become our current Coordinating Council for Women Historians, continuing our missions of acti-

vism and advocacy and of promotion of the history of women, gender, and sexuality, today enriched by greater attention to important intersectionalities of ethnicity, race, and class. And the word “on” in the CCWHP’s and the CGWH’s titles was replaced by the dynamic and progressive term “for” in our current name. I find the twenty-fifth anniversary book inspiring, and have turned to it on those occasions when I wonder where we are heading as a profession, as a country, and as ethical and activist human beings. (Dear reader, if you wish to read about our inspiring foremothers, you can find this work as well as others on CCWH history by Nupur, Eileen Boris, Mary Elizabeth Perry, and Barbara Ramusack on the CCWH website).

Coming upon the fiftieth anniversary, the leadership of the CCWH decided to celebrate our survival as an organization in new times and with new challenges while also celebrating our foremothers. The only place to do that was the very venue where our foremothers successfully went up against barriers of gendered discrimination fifty years ago – the annual meeting of the American Historical Association, of which the CCWH and many other organizations are proud affiliates today. This past January, a large contingent of scholars – far surpassing the few dozen women at the December 1969 AHA meeting – were able to go from one packed CCWH-sponsored session to the next. We celebrated

at a lively party Friday night, January 4th – complete with a raffle for dozens of the best books on gender, women, and sexuality published in 2017, thereby honoring our grounding in the promotion of gender scholarship.

At the annual awards luncheon on Saturday, we gave out prizes to a large number of historians – the CCWH is the largest conferrer of prizes for scholarship on the history of women and gender – and inaugurated the Rachel Fuchs Award honoring one of our beloved past presidents whose mentoring of colleagues (including me) is recognized by this award. Aiding one another through mentoring is at the heart of our activism for women. Our first awardees should come as no surprise to anyone who knows them – Nupur Chaudhuri and Eileen Boris. Our keynote speaker at the luncheon was my brilliant Co-President, Sasha Turner, who spoke on “Mapping Pathways to Freedom on Women’s Bodies: Rape, Reproduction and British Abolition.” Following our luncheon, we moved straight to a new type of session we inaugurated this year – an annual plenary. This was kicked off by Crystal Feimster, who gave a fascinating and path breaking address on “Plying Her Avocation: Clarinda Tacket Rasure and Civil War Prostitution.”

The number of CCWH-sponsored sessions from Thursday through Sunday was extraordinary – there was never a moment throughout the AHA



Barbara Molony

Conference when there was not a CCWH-sponsored panel or meeting. In addition to nine sessions developed independently by scholars and co-sponsored by the AHA, the Society for French Historical Studies, or the Committee on Lesbian, Gay, Bisexual, and Transgender History, there were six sessions dedicated to this year’s half-century celebration created by a committee of CCWH leaders past and present.

Planning for these sessions began right after the 2018 AHA meeting with the appointment of an advisory committee to get the ball rolling for the 50th anniversary celebration. Among the tasks we set to this committee was identifying themes and possible participants in a series of panels. A few months later, the two current co-presidents met with past co-presidents Nupur Chaudhuri and Eileen Boris at the spring meeting of the Western Association of Women Historians. There we created themes for six 50th anniversary sessions and devel-

oped possible presenters from among the nominations of the advisory committee as well as individuals we thought would be good presenters. Thereafter, the current presidents, together with Sandra Dawson, contacted the individuals we had on our lists and awaited their replies. To our delight, about 60 percent of the invited presenters agreed to take part. A few requested movement to another session, and we were able to accommodate all of those requests. Presenters included the leading lights among historians on these topics: historic and contemporary resistance and activist movements, internal and external minorities within the academy, defining and redefining dominant narratives in history and control of archives, new directions in the history of sexuality and reproduction, and #MeToo in the historical profession. A true highlight was the large and lively panel of foremothers, most of whom had been present at the creation of the CCWHP a half century ago. That panel was dedicated to the late Berenice Carroll, who first called on women historians to collaborate for the common good at the upcoming AHA conference in 1969. In the days before the 2019 AHA meeting another foremother, Rosalyn Terborg-Penn, died, and we were able to recognize her at the party on Friday. We will be developing ways to honor her critical contributions to the profession, especially to African American women historians and women's history, in

the next few months.

One of the accomplishments of the CCWH is our linkages with other organizations, including those with the oldest organization of women historians, the Berkshire Conference of Women Historians born over thirty years before the CCWH. In the fifty years since the CCWH came into being with an explicitly activist agenda, numerous other organizations, some of them initially spawned by the CCWH, but most arising independently in the 1970s and 1980s, have shared many of the same goals. These organizations serve important communities of historians in other national and international organizations, in large regions of the U.S. and Canada, among scholars of color, among LGBTQ scholars, and among scholars focusing on areas of study such as the environment or foreign policy. Our leadership has included leaders from these groups and vice versa. Our collaborations have included service on committees of each other's organizations and sponsorship of panels at each other's conferences. For me, these linkages among our organizations underscore our intersectionalities, representing the best of our efforts for the past fifty years and offering exciting prospects for the next fifty years.



CCWH Welcomes Chairs of the CCWH 2019 Award Committees

The CCWH Board would like to welcome the chairs of the CCWH 2019 award committees. Reena Goldthree will chair the Ida B. Wells Award; Michelle Coughlin will chair the CCWH/Berks Award; Jennifer Spear will chair the Gold Award; Nicole Pacino will chair the Chaudhuri Award; and Stephanie McBride will chair the Prelinger with help from Pam Stewart.

CCWH Seeks Website Coordinator

The CCWH has a board vacancy at this time for a website coordinator. This is a great opportunity to serve on the Board and to help shape the CCWH's digital footprint. If you know of anyone who might be interested and that has knowledge of WordPress, please let Sandra Dawson know. Contact her at execdir@theccwh.org.



Notes from the Executive Director

Sandra Trudgen Dawson
Executive Director, CCWH

Dear CCWH Members,

Happy 2019!

The year began with some awesome celebrations at the AHA in Chicago! Barbara has written about the special sessions and the wonderful conversations each began! It was a great way to begin to celebrate 50 years of activism and scholarship as well as look ahead to some of the issues that face us as women, as an organization, and as scholars. We look forward to continuing the conversations at several CCWH sponsored sessions throughout the year at regional and national conferences.

One of the decisions of the executive board at the annual business meeting in January was to change the application date for the CCWH awards. The application date for each award is now April 2, 2019. Our thought was that April is a less stressful month for graduate students and faculty than mid-May. Please encourage friends and colleagues to apply for the awards and to take advantage of some of the special programs that the CCWH has to offer members.

One of the ways that we hope to strengthen the CCWH this year is to increase membership.

We have added a new feature to the membership form that in-

cludes the name of a person who introduced the new member to the organization. This is the challenge for all of us: encourage new members to join and add your name to the form! At the end of the year, we will look to see which individual member has encouraged the largest number of new members and they will be applauded, lauded, and given a prize for their encouragement! The challenge begins today! Our goal is for 150 new members in 2019. Please make that your goal too!

The CCWH also needs a new Website Coordinator with a knowledge of WordPress. Are you interested in joining the executive board and in keeping our website updated and informative? Do you know someone who is looking for service in a national/international organization? Please let me know: execdir@theccewh.org.

I would like to welcome some new executive board members: Julie de Chantal is serving as Affiliate Coordinator, 2019-2021; Reena Goldthree is serving as the 2019 Chair of the Ida B. Wells Award; Michelle Coughlin is serving as Chair of the 2019 CCWH/Berks Award; Nicole Pacino is serving as Chair of the 2019 Chaudhuri Best First Article Award; Jennifer Spear is serving as 2019 Chair of the Carol Gold Best Article Award; and Stephanie McBride is continuing her role as Chair of the 2019 Prelinger Award.

Natanya Duncan, Emily Tai, Susan Yohn, Tiffany Gonzalez, and Meg Gudgeirsson continue to serve on the Rachel Fuchs



Sandra Trudgen Dawson

Memorial Award for Mentorship and Service to Women/LGBTQI in the Profession. If you have a mentor who has made a difference in your life and in the lives of others, please nominate them for this new award. So often our research and scholarship take priority. Please prioritize the mentors in your life and give back to those who give without financial reward. Go to www.theccewh.org for more information on all the awards.

Warmly and in sisterhood,

Sandra



Membership Programs & Opportunities

Ilaria Scaglia
Membership Coordinator

“C as in Calm”

As the CCWH Conference Liaison at the Society for the History of American Foreign Relations (SHAFR) and as a member of the Women in SHAFR Committee, I recently delivered a report on the state of women in our organizations. Among the proposals from my committee is a writing retreat of at least two-three weeks (or more, if possible!) for scholars from underrepresented groups, such as women. The argument is that this initiative would provide them not only with a vibrant cohort and a furnished library, but also with the *calm* necessary to think and write.

As I put forth the rationale for this proposal to the SHAFR Council, I was struck by the number of heads nodding “yes” as soon as I mentioned the word “calm.” Yet, on second thought, I should not have been that surprised, as maintaining and nurturing one’s calm has been a frequent recommendation in many of the mentorship sessions I moderated for the CCWH this past year: experienced scholars emphasized the importance of calm while writing letters of application, while trying to succeed in the job market, while handling the many demands leading up to

tenure, and while facing mid-career challenges and even retirement.

Indeed, calm is as rare and as precious as money, if not more. It is one of the first casualties of unstable jobs, unreasonable commutes, and complicated family arrangements, which have become the norm in our profession. It is the prime victim of both overt attacks and passive-aggressive behaviors, which members of underrepresented groups experience more than others. A chronic lack of calm is the steep price we pay in a system driven by money and competition, one in which trust and honest relationships are hard to build and keep. Yet, calm remains an indispensable condition for concentration, a necessary ingredient for creativity, and a crucial element to muster up the gumption to pursue that ideal job, grant, or publication we need, or to find our voice in the historical narratives we set out to write.

To be sure, one can achieve some or all of these objectives on the short term without calm; and many colleagues from times past and present serve as models of endurance over a lifetime. But such conditions are not ideal and all too often lead to undue strain or failure. It took a one-year fellowship to Germany for me to fully grasp the importance of calm. Having (finally!) some time to write (and living in a place where on Sunday everything shuts down and even the most productive scholars spend a day away from



Ilaria Scaglia

books, usually outdoors or at a free cultural event), I found myself following their example and becoming twice as productive during the week. I finally regained some lucidity and internal balance (something that I had gradually lost during graduate school and never quite recovered since).

The German system is not there by chance. It is the result of careful decisions and deliberate investments. Escaping productivism and protecting calm is both part of the law and of civic discourse. It is also a state of mind that we can adopt and foster (although it is much harder while not on fellowship and while steeped in a workaholic environment). Yet, individually, we must fight the urge of being on call 24/7; we must tend to our own wellbeing, and do what we can to improve other peoples’ wellbeing. I keep repeating this mantra to myself now that I am back in the trench; and I hear it reformulated in different ways by our fantastic CCWH mentors. As a group, we can think of ways to guard and foster each other’s calm. Let’s create opportunities

Membership Programs & Opportunities (cont.)

for us to work in conducive environments; let's refrain from commiseration without action; let's argue – in whatever capacity and field – for a more human, calm work environment. Let's think of ways to give each other – and to protect for ourselves – that essential element that is calm. Kindness, sisterhood, and friendship are there for all of us to extend – and to benefit from. Let's lead by example and bring back sanity – and yes, calm – to our profession. The rest, hopefully, will follow.

Perusing Podcasts

The History Chicks

Two women. Half the population. Several thousand years of history. About an hour. Individual podcasts include discussions about a variety of women from history including Harriet Tubman, Anne Frank, Jane Addams, and Phillis Wheatley. They include some popular iconic figures as well including Barbie and Mrs. Claus.

Deviant Women Podcast

The hosts delve into a “deviant” woman from history, fiction, mythology, and the contemporary world: those who aren't afraid to break the rules, to subvert the system, to explore, to seek, and to challenge the status quo.

The Coordinating Council for Women in History Annual Awards 2019

CCWH Nupur Chaudhuri First Article Award 2019

The Coordinating Council for Women in History Nupur Chaudhuri First Article Award is an annual \$1,000 prize that recognizes the best first article published in any field of history by a CCWH member.

Rachel Fuchs Award for Mentorship and Service to Women/LGBTQ 2019

Named for longtime women's advocate and former CCWH Co-President, the annual Rachel Fuchs Award is a \$500 award given to a person who best represents Rachel's legacy of service, exemplary scholarship and mentorship.

CCWH/Berks Graduate Student Fellowship 2019

The Coordinating Council for Women in History and the Berkshire Conference of Women's History Graduate Student Fellowship is a \$1,000 award to a graduate student completing a dissertation in a History Department in the United States.

CCWH Ida B. Wells Graduate Student Fellowship 2019

The Coordinating Council for Women in History Ida B. Wells Graduate Student Fellowship is an annual award of \$1,000 given to a graduate student working on a historical dissertation that interrogates race and gender, not necessarily in a history department.

CCWH Catherine Prelinger Memorial Award 2019

The Coordinating Council for Women in History will award \$20,000 to a scholar, with a Ph.D. or who has advanced to candidacy, who has not followed a traditional academic path of uninterrupted and completed secondary, undergraduate, and graduate degrees leading to a tenure-track faculty position.

Carol Gold Best Article Award for Associate Professors 2019

The Carol Gold Best Article Award is named for longtime member, activist, and scholar, Carol Gold, whose life and work exemplify the dual mission of the CCWH – to promote women's history and to support women in the historical profession.

Deadline for all awards: April 2, 2019

Details and application instructions may be found at:

<https://theccwh.org/ccwh-awards/>

Open only to CCWH members – to join see

<https://theccwh.org/membership/>

May only apply for one CCWH award per year

Public History Forum

Elyssa Ford

Public History Coordinator

It is projected that the most recent government shutdown will have a lasting impact on America's cultural, historic, and environmental resources, and past shutdowns have similarly impacted these sites and resources. National parks and museums sometimes close during government shutdowns; other times, some remain open. These closures lead to negative press for the federal government, the sitting administration, and the sites themselves. In the recent shutdown, it also has become apparent that leaving sites open can be problematic.

In the sixteen-day shutdown of 2013, all National Park Service units were closed, along with popular tourist sites like the Statue of Liberty and Ellis Island and all Smithsonian museums. Even the fountains and war memorials along the Mall in D.C. were behind barricades and closed to the public. The Obama Administration faced public backlash from these closures, and this criticism was keenly felt because of the growing strength of social media platforms that allowed people to publicly vocalize their unhappiness and post pictures of closed parks and museums.

Perhaps in reaction to that outcry, the Trump Administration and Ryan Zinke in the Department of Interior appeared

to push for a less complete closure of these tourist sites in the 2018-2019 shutdown, a decision that appeased visitors in the short term. Yet, it is a decision that rapidly became untenable due to the length of the shutdown, dwindling reserve funds, and the growing environmental and health impacts of visitors to understaffed sites.

In this shutdown, which lasted thirty-five days, approximately one-third of the national parks sites were closed and inaccessible. Others, including most parks (as opposed to sites like archives, historic homes, etc.), were directed to remain as accessible as possible to the public, but they had to do so with few and often without any staff on site. Some sites were able to remain staffed because of private or state support. New York spent \$65,000 a day to keep the Statue of Liberty and Ellis Island open while Arizona provided \$64,000 a week to clean restrooms and remove trash at the Grand Canyon. The State of Utah and a nonprofit organization split the costs of maintaining Zion, Bryce Canyon, and Arches in that state.

The Smithsonian museums were able to remain open through the holiday season by relying on "prior-year funds" but that quickly ran out, and the museums and National Zoo closed on January 2nd. With that closure, visitors – numbering up to one million on average in the month of January – missed out on these sites, but the museums and the artifacts they contained did not face any physical impact



Elyssa Ford

or long-term harm (other than reputation and monetary losses). The case is different for the national parks.

Open, yet unstaffed, parks led to problematic visitor activity and health concerns. Yosemite and Crater Lake were forced to physically close their gates when excessive trash and human waste created conditions dangerous to people's health and hazardous to ecologically sensitive environments. Even closed areas were impacted. After Joshua Tree National Park in California closed because of waste concerns, they reported locks cut from entrance gates and the illegal destruction of several namesake Joshua trees.

The National Parks Conservation Association (NPCA) has estimated that the NPS lost \$400,000 per day from entrance fee revenue. Though only some parks require entrance fees, those that do are the largest and most popular sites, and they rely heavily on that revenue for their operating budgets. During the shutdown, the Department of Interior began to use some of the entrance fees to pay for trash

Public History Forum (continued)

removal and cleanup, a move that – though deemed necessary in terms of safety and health – has been disputed as a violation of law because those fees are only designated for visitor services, not operations and maintenance. The NPCA has criticized the government for this move and has made calls for national parks to be closed during government shutdowns to ensure the safety of the public and to protect sensitive natural and cultural resources.

As *National Geographic* noted, “National parks face years of damage from government shutdown” and “reversing the damage won’t be as easy as throwing out the trash.” It is hard work for public historians who – when denied the ability to protect and showcase America’s natural and cultural treasures – must now repair the damage that has been done. The next CCWH public history column will expand on this topic of “repair work” with a report on the annual National Council on Public History Conference, which will feature that same theme.

Articles from Curbed, National Geographic, CNN, NPR, and the National Parks Conservation Association, among others, were used in preparing this column.

Call for Papers 2020 Berkshire Conference on the History of Women, Genders, and Sexualities Baltimore, Maryland

Deadline: Sunday, March 17, 2019

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 28th – 31st, 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 the 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 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 interplay 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 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.

Graduate News

Tiffany Jasmin González
Graduate Representative

Staying Grounded: Recognizing Our Limits to Thrive

Audre Lorde's words come to mind as I dive into writing this graduate student column, "So it's better to speak, remembering, we were never meant to survive." As women and women of color in graduate school, we often navigate multiple responsibilities while staying on top of thesis/dissertation writing. And so, I dare to ask, are there additional litanies for survival?

It has taken me four years to realize when my limits for work are setting in. I recognize that to be present for others I have to stay grounded for myself first. Currently, I work as a graduate assistant for a multidisciplinary project where history, civil engineering, and law students come together as a unified group to collaborate with one another on a final project. Under this project, three professors and myself take students to South Texas for them to gain in-depth knowledge about the Texas borderlands. Students learn the importance of community engagement, service-learning projects, and in-the-field research methods. The students and project bring me a heap of joy. As a side hustle, I also work part-time as the Historical Records Archivist for

the City of College Station. In this capacity I'm responsible for managing a digital online archive, conduct/transcribe oral interviews, work with the community, and preserve the city's history. And, as you can guess, I'm writing my dissertation in order to graduate by 2020. The need to honor my limits, will allow me to sustain my professional passions – even at this early stage in my prospective career trajectory.

For this column, I asked a dear friend and colleague for her personal take on being a graduate student and mother. Katherine Bynum is a PhD Candidate at Texas Christian University. Welcome, Katherine!

Tiffany Jasmin González: Can you tell us a little about yourself? Where did you grow up?

Katherine Bynum: I'm the baby of the family. I have an older brother who is three and a half years older. My parents were young parents. My brother and I were actually present for both of our parents' college graduations. I was only three months old when my dad graduated from the University of Texas and six or seven when my mom got her degree from Texas Woman's University. I'm also mixed race (I used to say half but that always confused me. As a kid, I wanted to know which half – my arms and legs? My torso up? It never made sense). My mother is second-generation Mexican-American from Sonora, Texas and my dad



Tiffany Jasmin González

is white. I grew up in Denton Texas, which is about 40 miles north of Dallas and Fort Worth. I attended public schools there and got my bachelor's and my master's from the University of North Texas.

I've been married since 2013, and two years ago, we welcomed a son, Adrian Antonio, into our family. I started my PhD in 2014 at Texas Christian University in Fort Worth, where I am now a PhD Candidate working on my dissertation.

TG: How did you find your dissertation topic?

KB: I was really interested in the ways that black and brown women in the post-World War II era organized into civil rights groups, labor unions, and women's clubs and wanted to better understand their organizing efforts and what issues mattered the most to them. When I started doing oral history inter-

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views, many of the women started talking about organizing against police brutality at the grassroots and political levels. That struck me. When I went to read a lot of the literature on this issue, I first found that there wasn't a lot written on the subject, and what had been written did not effectively, in my opinion, unpack the gender dynamics within the movement. That bothered me. So, I started to dig deeper and ended up uncovering this widespread movement in Dallas in which women of color, especially from the 1950s into the 1980s, were the movers and shakers of it all, so to speak. Most accounts of Dallas history barely recognized women, particularly women of color, and their pivotal role in our modern discussions of police brutality.

TG: We've been friends for years due to crossing paths while in graduate school. I want to shift gears and ask you to talk about your experience as a graduate student and mom. How do you balance both responsibilities? Is there a balance for you?

KB: I became a mom after I had finished all of my coursework but before I reached candidacy. I actually had to delay that process because I had no idea how tired I would be during pregnancy. I literally slept like 12-13 hours a day! And then after Adrian was born, I took

close to eight months off from any kind of graduate student duties. When I first went back, balancing everything was a constant struggle. We were broke and could only afford to have Adrian in daycare two days a week, and I barely got any of my work done. I was also working at odd hours and was absolutely miserable. Ultimately, we had to make the decision to get Adrian into full-time daycare. Of course, I felt horribly guilty about doing that at first. But now that he's gotten older, I can see just how much he learns from being in school and how good it is for him. I try not to beat myself up over that.

I balance being a mom and a graduate student by setting strict boundaries. I work every weekday from about 8 a.m. to 4:30 p.m. And then when I'm with my son, I make sure to not work and to spend time with him. I don't work on weekends if I can help it. I tried working on weekends before to get "caught up." That never happened and I always felt guilty about not spending that time with my husband and my son. I had to make a conscious decision to work as effectively as I could throughout the regular work week and then feel comfortable with taking weekends off. It wasn't easy at first, but now I've found that I'm much more clearheaded on Mondays and can focus better.

That's not to say that everything is hunky dory all the time. I still worry. I still cry. I still feel overwhelmed. I still wonder if I'm doing enough for

my son or spending enough time with him. I still worry about making chapter deadlines or about getting conference proposals in on time. But what I've come to learn is that I have to be much more flexible in determining how I schedule my day. Kids change and their needs change, so if my work schedule no longer makes sense because of my son's needs, then I have to change how I manage my time. That took a while for me to get used to, and it's still frustrating and challenging, but it's working better for me now.

TG: What sage advice do you have for women in graduate school reading this column?

KB: Don't suffer in silence. Grad school is one of the most isolating fields of work and while it's easier in many ways to just stay home, keep your head down, and get your work done it is definitely not the healthiest. I've made so many long-lasting friendships with other women not only in my department but also at other institutions. I can talk to them about anything and I know they will support me and do what they can for me and vice versa. Building that female support system is crucial to women's success in graduate school.

If you're a mom and a graduate student, it's super important to try to find other moms who are either graduate students or professors. My department has one other female grad student and two female professors who are moms

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and they get it. They know the struggle and the stress and are much more able to relate to you in ways that others just simply cannot.

And if you're thinking about becoming a mom while in grad school, know that balancing both is not impossible. It's harder in some ways, but I honestly feel more empowered by doing both. I may not feel empowered all day every day, but I certainly do when I look back at how much I've done since becoming a mom.

I return to the question phrased at the beginning. Right now, I don't believe I have one but multiple litanies. Writing this column is testimony to one of them. The other litanies are embedded in the everyday struggle to take care of myself – mind, body, and soul – to survive but also to thrive. Whether this means a one-hour workout class, half a jar of cookie butter, or a pedicure – I depend on it to stay grounded.



In Memoriam



It is with great sadness that we heard of the passing of Dr. Rosalyn Terborg-Penn, Professor Emerita at Morgan State University, one of the three founders of the Association of Black Women Historians, a founding member of the Association for the study of the Worldwide African Diaspora, and a pioneering historian of black women's history. In a career that has stretched nearly fifty years, Dr. Terborg-Penn has made an indelible impact on not only generations of scholars, but also count-

less others through her activism, teaching, and work in public history. She was a great supporter of the CCWH and we extend our deepest condolences to her family and friends.

The Southern Association for Women Historians is sad to announce the passing of one of our co-founders, Anne Firor Scott, a native of Georgia and a pioneer of American women's history. Her first book, *The Southern Lady* (1970), opened up new



avenues of inquiry in the field of southern history and helped originate the emerging field of women's history. It was followed by two more scholarly monographs, *Making the Invisible Woman Visible* (1984) and *Natural Allies* (1991), as well as dozens of articles and edited collections that foregrounded women's role in American history. Her scholarship, which has had a lasting effect on the discipline, was the subject of *Writing Women's History: A Tribute to Anne Firor Scott* (University of Mississippi, 2011), by Elizabeth Anne Payne. She was the William K. Boyd Professor Emeritus of History at Duke University. In 2014, Scott received the National Humanities Medal awarded by the National Endowment for the Humanities and presented to her by President Barack Obama. Scott was also a great mentor, and provided keen editorial guidance and career advice to dozens of young scholars who followed in her footsteps. In her honor, the SAWH established the biennially awarded Anne Firor Scott Mid-Career Fellowship in 2007.

CCWH at the AHA 2019



CCWH Panel: Foremothers: Looking Back, Looking Forward – Dedicated to Berenice Carroll. Panel Members: Chair: Martha S. Jones (Johns Hopkins University); Barbara Winslow (Brooklyn College, CUNY); Susan Wladaver-Morgan (Pacific Historical Review); Hilda L. Smith (University of Cincinnati); Sandi E. Cooper (The Graduate Center, CUNY); Renate Bridenthal (Brooklyn College, CUNY); Linda K. Kerber (University of Iowa); Margaret A. Strobel (University of Illinois at Chicago); and Marguerite Renner (Glendale Community College).



CCWH Panel: #MeToo in History: The Profession, Our Scholarship, Flawed (S)heroes. Panel Members: Chair: Amanda Littauer (Northern Illinois University); Catherine Clinton (University of Texas at San Antonio); Crystal Feimster (Yale University); Ann Little (Colorado State University); and Barbara Molony (San Clara University).

CCWH at the AHA 2019



CCWH Panel: New Directions in the History of Sexuality and Reproduction. Panel Members: Chair: Jennie Brier; Sanjam Ahluwalia (Northern Arizona State University); Jessica Pliley (Texas State University); Danielle Roper (University of Chicago); Emily Skidmore (Texas Tech University); and Deidre Cooper Owens (Queens College, CUNY and Library Company of Philadelphia).



CCWH Panel: Internal/External Minorities. Panel Members: Chair: Ilaria Scalia (Ashton University, UK); Nupur Chaudhuri (Texas Southern University); Annette Joseph Gabriel (University of Michigan); Nwando Achebe (Michigan State University); and Ji-Yeon Yuh (Northwestern University).

CCWH at the AHA 2019



Prelinger Award Winner Lora Michelle Key (c) with advisers, Tyina Steptoe (l) and Katherine Morrissey (r).

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. 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.

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.

Women's Suffrage Centennial

Susan Ware

Honorary Women's Suffrage
Centennial Scholar at the
Schlesinger Library, Radcliffe
Institute for Advanced Study

August 26, 2020 will mark the centennial of the ratification of the Nineteenth Amendment to the U.S. Constitution. While popular commemorations will celebrate this moment as when women “got” the vote, historians realize that a sizeable number of women were already voting in 1920, especially in the West, enfranchised in their states by referendum or other legislation. Furthermore, the Nineteenth Amendment did little to enfranchise Native American women, who lacked full citizenship status until 1924, or African American women, most of whom still lived in the South, where they were effectively prevented from voting by the same Jim Crow restrictions that had drastically reduced the voting rights of African American men from the late nineteenth century on. For African American women, the Voting Rights Act of 1965, not the Nineteenth Amendment, was the far more significant marker.

How and when to enter into what will likely be a wide-ranging national discussion about women and the vote leading up to the centennial poses challenges for women's historians. The traditional suffrage narrative, with its grand march from Seneca Falls in 1848 to the ratification of the Nineteenth Amendment in 1920, has been challenged as incomplete and misleading by scholars such as Lisa Tetrault and others. Yet most Americans know little or nothing about the history of women's suffrage beyond perhaps a passing memory of the quickly discontinued Susan B. Anthony coin. While scholars aspire to complicate and possibly jettison the traditional narrative, especially by dealing much more centrally with racism of white suffragists and foregrounding the role of African American suffragists in the movement, they come up against



a public with no context or background for engaging suffrage history, old or new. Trot out the old stories or forge ahead with new interpretations? Some of those old stories are worth revisiting, but they also need to be put in dialogue with current feminist scholarship, especially concerning intersectionality.

Our current political landscape provides a ripe, but fraught moment to engage the history of the suffrage movement. The election of Donald Trump has managed to make feminist history more timely and more relevant. There is a direct line from the women's suffrage marches of the 1910s to the sea of pink pussy hats at the Women's Marches following Trump's inauguration. More recently, the mobilization of women as voters and candidates in the 2018 midterm elections has put questions of women, citizenship, and power squarely on the national political agenda, a prominence which will only increase as the 2020 election approaches.

While most historians may be engaging suffrage history for the first time, the women's suffrage movement has been part of my entire career as a feminist historian. I marched in my first feminist demonstration on the historically significant date of August 26, 1970, the fiftieth anniversary of the Nineteenth Amendment. I wrote my senior thesis at Wellesley on Seneca Falls and entered graduate school determined to study women's history. My first two research projects at Harvard were on the local Cambridge suffrage organization (I dismissively titled my paper “A Social Cup of Tea” – now I would be more sympathetic) and feminist intellectual Charlotte Perkins Gilman. My first

Women's Suffrage Centennial

book on a network of women in the New Deal was called *Beyond Suffrage*. As the centennial approached, I decided that I wanted to be part of the national civic conversation – and the best way for me to do that was to write a book. *Why They Marched*, a history of the suffrage movement told through nineteen objects paired with nineteen biographies, will be published in May 2019 by Harvard University Press. Since Harvard published my first book, I feel like I have come full circle.

My involvement in the upcoming suffrage centennial has been facilitated and enhanced by my longtime association with the Schlesinger Library at the Radcliffe Institute for Advanced Study, where I have served as the Honorary Women's Suffrage Centennial Historian since 2016. The Schlesinger Library, which recently celebrated its own 75th anniversary, has been deeply involved in documenting suffrage history since its founding in 1943, so taking a role in advance of the upcoming centennial was a logical step. Our task was made easier when the Andrew W. Mellon Foundation awarded us a four-year grant for what we are calling “The Long Nineteenth Amendment Project: Women's Suffrage, Female Voters, and the Reconstruction of American Citizenship.” Our project title evokes the ways scholars think about “the long nineteenth century,” a period of nation building that stretched from the American Revolution through World War I, as well as the “long civil rights movement,” which began with Reconstruction and continues still. More explicitly, our focus is designed to push the story back so that it starts before Seneca Falls and definitely continues beyond 1920, which becomes less a hard stop than a continuum of women's political activism that stretches to the present. We modestly hope to seed and encourage a spate of new research and thinking that will set the agenda for historiography on women, citizenship, and the vote for decades to come.

The rich archival resources of the Schlesinger

Library, augmented by support from the Mellon grant, mean we are well positioned to intervene in the scholarly agenda. Initiatives include four full-year Mellon/Schlesinger fellowships at the Radcliffe Institute for Advanced Study (Corinne Field of the University of Virginia is the first recipient); the awarding of up to three eight-week summer residencies each year open to secondary as well as post-secondary educators to encourage new scholarship and collaboration; public programming culminating in an international conference in the fall of 2020; and a digital portal creating open access to assets from the project and from the Schlesinger's and other archival collections.

The focus of our initiatives at the Schlesinger Library has been on fostering new scholarship rather than taking the lead in the various public and private initiatives that are underway to mark the centennial. Various groups have been coordinating efforts, especially in the Washington, D.C. area. One key resource is the former Sewall-Belmont House on Capitol Hill, now renamed the Belmont-Paul Women's Equality National Monument. The National Portrait Gallery, the National Park Service, the National Archives, and the National Women's History Museum are planning major exhibits and programming initiatives timed to the centennial. Many states have established formal or informal groups to mark the centennial, and there are a range of events being planned. If you want to find out what is going on in your locality or institution, ask around. And if nothing is planned, consider organizing something yourself. There are plenty of suffrage stories to go around.

One caveat: If you are planning programming which will be open to the public, don't be surprised if you get a question from the audience about Susan B. Anthony's views on abortion. Pro-life activists associated with the Susan B. Anthony Birthplace Museum in Adams, Massachusetts and allied groups are aggressively using the upcoming centennial to push their (unproven) contention that Anthony actively opposed abortion and would support the pro-life position today. In unexpected ways the battle for the meaning of women's history and women's suffrage continues to the present.

Author's Corner

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

With this issue, Whitney Leeson interviews Andrea Pitzer about her latest work, *One Long Night: A Global History of Concentration Camps*.

Andrea Pitzer, journalist and award-winning author of *The Secret History of Vladimir Nabokov*, chronicles the global history of camp systems from the implementation of reconcentration camps in 1890s Cuba to separate indigenous civilians from independence fighters to the United States' reliance upon Guantanamo post-9/11 to detain political prisoners awaiting trial. Pitzer makes judicious use of archival records, written memoirs, first-hand interviews, and on-site visits to a variety of camps to tell the tragic story of the extrajudicial mass internment of civilians in the twentieth century for purposes of civilian relocation, forced labor, political repression, and extermination.

How did you become interested in writing a global history of concentration camps?

My first book was a wild geopolitical meditation on novelist Vladimir Nabokov. His brother Sergei had died at Neuengamme, a Nazi camp outside Hamburg, just months before it was liberated by the British in 1945. While researching at the former camp archives, I was struck by the immensity of the site.

Earlier camp systems, from internment during the First World War to pre-Gulag Soviet detention, also came up more than once in Nabokov's books, as did the Gulag itself. So, a decade ago, I went to look for a general history of the idea of a concentration camp and how the concept had entered the world. I read an encyclopedic French text, *Le Siècle des Camps*. It was very focused on forgotten detention in Communist states, and there was nothing compre-



Andrea Pitzer

hensive in English at all. It seemed important for this book to exist, so I decided to write it.

How difficult was it emotionally to construct a comprehensive yet compelling narrative about the human suffering in these brutal and dehumanizing institutions? In what ways did first-hand research, such as on-site visits to refugee camps or interviews with both camp survivors and guards, hinder or help the writing process?

Perhaps I was too much of an optimist, because writing the book was harder emotionally than I expected it to be. I never had writer's block, but I just wrote much more slowly than I ever had before on any project. I ended up asking for an extension from my publisher – which I was grateful to receive. Standing inside the fencing at places from Auschwitz and Rohingya camps in Myanmar to the National Stadium in Santiago gave me information, visual perspective, and the kind of understanding of the terrain and buildings it can be hard to get from two-dimensional maps. I wish I'd had time and money to go to every sin-

Author's Corner

gle location I wrote about in *One Long Night*.

But of course, visiting camp sites and talking to former detainees (where they were still alive) added to the trauma. Yet, interviewing people who had lived through these events, or were still living through them, was crucial. I'm still in touch with some people from the book, which means being in touch with their suffering, too. It's an ongoing challenge that I struggle with. There are other risks associated with this kind of research, too. Any historian knows that eyewitness testimony and memory are often both flawed. I tried to be mindful of that.

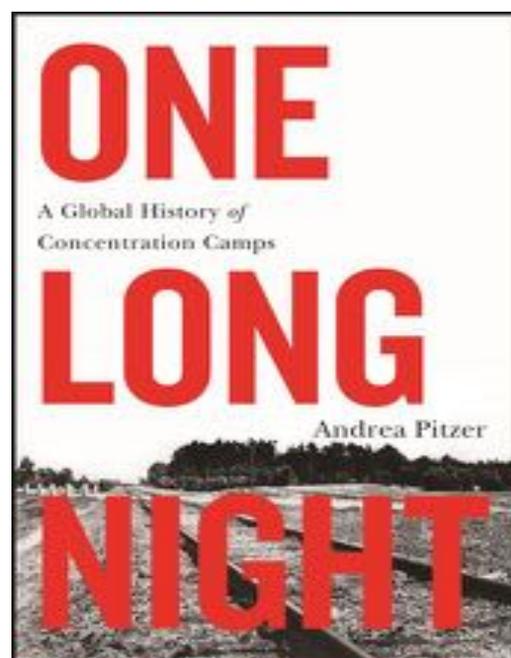
When you're dealing with camps and targeted minority groups, though, the thing is that every form of research has its limits. Guards had reason to minimize their roles. Newspapers can have errors. Police files are often falsified. People lie about their neighbors in official records. In some cases, conditions in camps were horrific, and people did terrible things to survive. Some camp systems were well documented; many were hidden or had their official records destroyed in their last days. I tried to be skeptical about individual bits of research within the larger known reality of a given camp. I didn't include many stories that had the hall marks of mythic transformation and lacked verifiable details. In two cases, I found that people had almost certainly not told me the truth, in all likelihood to cover shameful things that they had done. They had been in camps – other sources confirmed that – but they did not tell the truth about their experiences.

Thinking about emotional investment, I won't ask what was the cruelest thing you encountered writing *One Long Night*, but can you describe one or two instances of great courage you came across in your research?

There were so many courage moments! It's hard to pick just one or two, because in some camp systems, even minor offenses might lead to soli-

tary confinement and the loss of your sanity, or result in a beating or execution on the spot. Sometimes even the smallest things took on heroic stature. Here are a few that spring to mind: a prisoner in a gas chamber in Auschwitz moments from death who wrestled her captor's gun and started shooting; the woman in a Santiago camp who managed to alert the Red Cross to a teenage detainee hidden in the next cell; the people who documented life in the camps or stole and hid records, knowing there was a good chance they wouldn't survive, but hoping that at least people would one day know what happened. And, universally, the many ways people tried to stay human: sharing food or clothing, lying to protect someone, telling stories, putting on performances, imagining freedom.

When many people think about concentration camps, death camps like Auschwitz immediately come to mind. Your book is so important because you scrutinize the pre-Nazi data and provide the reader with a framework for understanding how the horrific brutality of that particular historical moment came to be. What do you hope readers will most take away from the chapters leading up to your discussion of Nohra, the first Nazi concentration camp opened in March 1933?



Author's Corner

My wish would be for people to realize that the worst horrors rarely enter the world full-blown. The introduction of the concentration camp – the mass detention of civilians without trial – took decades. They were first imposed in colonial regions, and even there faced international backlash. A decade later, a kind of amnesia set in, and when the First World War started, rehabilitated versions of these camps were established in the heart of empire – in London and Berlin and around the world. By the end of the Great War, a bureaucracy of detention had been developed globally, and internment of innocent civilians had become completely acceptable. Without this quasi-rehabilitative stage of internment, which was unjust, but rarely lethal, I think it would be impossible to arrive at the Gulag or Nazi concentration camps.

Even Nazi camps were something very different in 1933 than they were in 1938, and of course, far different than the death camps imposed mid-war. Those death camps stood as such a clear marker of humanity crossing a boundary that they came to be the only thing that is often remembered and identified as a concentration camp by the general public. Yet, it's so critical to see the evolution of the camps over time, and to recognize what these things look like in their nascent stages.

Can you comment further on what conditions made it possible for Americans to experience such a dramatic and rapid shift in their attitude toward *reconcentrados* in Cuba versus the Philippines?

Americans were incredibly sympathetic and generous to the *reconcentrados* detained under Spanish rule in Cuba, sending beans, condensed milk, and all kinds of staples to them. This was the case for three reasons. Firstly, a number of exiled Cubans had set up a very effective public relations shop in the U.S. and managed to impress the horrific conditions in the camps upon elected representatives and journalists alike. Secondly,

Cuba was close to the continental U.S., and a number of journalists made their way there. And lastly, though reporting wasn't always 100% sound, the camps were horrific – women and children were seen dropping dead in the streets. It was clear there was a crisis.

But after the U.S. defeated Spain in the Spanish-American War, and inherited unrest in their new territory in the Philippines, Americans had much less opportunity to realize what was happening, let alone that it was being done in their name halfway around the world. Journalists weren't present in the same numbers. Cuban rebels had been described as enlightened revolutionaries in the style of the American founders, whereas rebels in the Philippines were portrayed as ignorant savages. Congress got around to investigating reports of torture and camps, but hearings were closed to the public, and by the time they finished investigating, less than a week of fighting remained before the official end of the war. There was little political advantage for elected officials in arguing with victory.

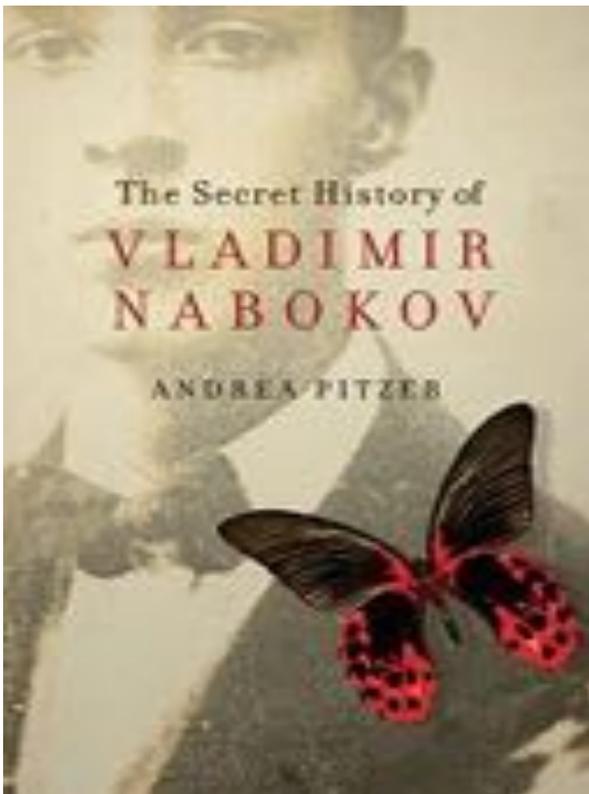
Given our current political landscape, a well-research and well-written book about the mass detention of civilians without trial could not be more timely. What advice would you like to give our lawmakers about border detention facilities in general and President Trump's policy of separating children from their parents in particular?

Anyone who examines the past in any detail knows how hard it is to understand the present in terms that transcend the moment. I don't want to suggest that we can see Guantanamo or the border detention that's risen out of the family separation policy as clearly as we can see camps from 50 or 100 years ago. And, of course, these current sites are distinct from, say, Japanese American internment or Dachau. Each historical moment is unique.

But if we look at the evolution of Guantanamo detention as a tool for use first on refugees in the 1990s, and then as a weapon in the war on terror after 9/11, we can see the way that this history lines up with civilian detention sites across the

Author's Corner

last century that were ostensibly humanitarian refugee detention projects, or other sites (such as those in South America during the Cold War) that were marketed to the world as a necessary part of counter-terror strategy. Focusing on the border camps and family separation, we can see how a demonized group and punitive detention can be used as a wedge to further divide a polarized population for political gain. The dynamics of how these camps work and the ways they can deteriorate are a recognizable process. It helps if we realize we are inside that process, both to understand the harm that's already been done, and to keep the situation from getting worse. We are currently creating precedents for future detention that might be unimaginable to us now as Auschwitz would have been to those first detainees in Cuba in the 1890s.



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 Wrenn Allen. *The Eucharistic Debate in Tudor England: Thomas Cranmer, Stephen Gardiner, and the English Reformation*. Lanham, D: Lexington Books, 2018.

Dina A. Bailey. *Interpreting Immigration at Museums and Historical Sites*. Lanham, MD: Rowman & Littlefield, 2018.

Christina N. Baker. *Contemporary Black Women Filmmakers and the Art of Resistance*. Columbus, OH: The Ohio State University Press, 2018.

Ann E. Birney and Joyce M. Thierer. *Performing History: How to Research, Write, Act, and Coach Historical Performances*. Lanham, MD: Rowman & Littlefield, 2018.

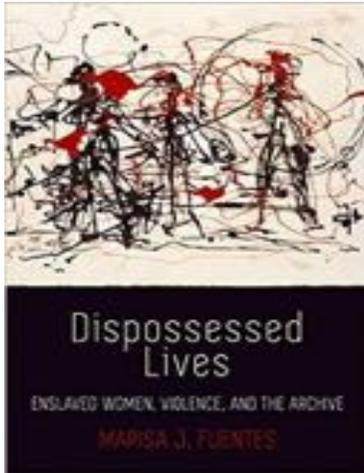
Sarah Rubin Blanshei. *Violence and Justice in Bologna, 1250-1700*. Lanham, MD: Lexington Books, 2018.

Carol Gold. *Women in Business in Early Modern Copenhagen, 1740-1835*. Denmark: Museum Tusulanum Press, 2018.

Emily J. Kirk, Anna Clayfield, and Isabel Story. *Cuba's Forgotten Decade: How the 1970s Shaped the Revolution*. Lanham, MD: Lexington Books, 2018.

Emily Ogden. *Credulity: A Cultural History of U.S. Mesmerism*. Chicago, IL: The University of Chicago Press, 2018.

Book Reviews



Maria J. Fuentes. *Dispossessed Lives: Enslaved Women, Violence, and the Archive*. Philadelphia: University of Pennsylvania Press, 2016. 217 pp. ISBN 978-0-8122-2418-4. \$45.00.

Victoria Barnett-Woods
Bard Early College Baltimore

This compelling and timely work is an essential read for scholars and researchers invested in the intersection of race and gender in the eighteenth century. Fuentes's initial goal for the project was to go to Barbados and, through materials found in the archive, "search for something [she] would never find": the voices and agency of enslaved women (144). *Dispossessed Lives* is the result of that search, a text that explores the lives and deaths of enslaved Barbadian women, and gives us the opportunity to see what they saw in the urban landscape of eighteenth-century Barbados.

At the same time that this work

is a demonstration of attentive care to the lives of those silenced by slavery, it is also a work about the archive. *Dispossessed Lives* reminds historians of what it may be like to read the history of a place and people "with the grain." In other words, Fuentes writes that the archive is intentionally devoid of enslaved voices, and historians must confront that absence and thoughtfully reflected upon it. It is important for scholars to consider that when we read the archive, we are reading an aggregated history designed and curated by those in power. It is important for us, and for Fuentes in her work, to face head-on the frustration of dealing with what the archive "does not offer" (146). It is important that we do not always seek out resistance and rebellion when it comes to understanding the enslaved condition. If historians solely look for enslaved "agency," then they miss out on the ineffable realities of the women who lived their daily lives under oppressive hardships. This is what the book does – it shares with us the history of some of these women and the brutal conditions that shaped their world.

Dispossessed Lives is divided into five chapters and an epilogue. Each chapter is dedicated to either an enslaved woman mentioned in historical records, or to those invisible in the archive, but undoubtedly present in Barbadian history. The first chapter, "Jane," draws the intimate connections between the scars on the enslaved wom-

an's body with the twisted and knotted topography of the city of Bridgetown. Both scars and other man-made deformities like clipped ears, burn marks, and missing fingers are like the landmarks found in the urban landscape that reflect the cruel institution of slavery in Barbados. Places of prison and torture, like the "Cage" and the gallows, when considered together with the physical landmarks on the human body, tell the story of both psychic and physical oppression. The "enslaved laborers who traverse the town," Fuentes writes, are constantly reminded by these urban landmarks that they are "bound to perpetual servitude violently enforced" (21).

Chapters Two and Three follow the lives of two women of power – Rachel Pringle Polgreen and Agatha Moore – to shed light on the enslaved women who interacted with them in their daily lives. Chapter Two complicates the "assumed holistic positive of the free(d) woman of color" in Fuentes's examination of Polgreen, who had enslaved women as sex workers and was known to be physically violent with them. The brothel, for Fuentes, can be read "as a microcosm of racial and gendered social relations," and "we can analyze it as a site where varying degrees of power played out" (62). This chapter was particularly dynamic, as it also focuses on the fiction of consent when it comes to enslaved sex workers accepting payment for their services. Unlike in England, there was no

Book Reviews

economic exchange of mutual-ity in Barbados: enslaved women proffered their bodies to white patrons with no recompense, monetary or emotional. In England, there was an assumed equity or exchange when money was paid for services rendered. Considered as a whole, this chapter asks its readers to think twice about Rachel Pringle Polgreen, who is immediately affiliated with black female agency. For Fuentes, in many ways Polgreen was complicit with and profited from the white, male systems of dominance that kept black women enslaved.

In the third chapter titled “Agatha,” no enslaved woman of color is featured; instead, Fuentes focuses on how the freedoms and protections granted to white women are so starkly different from that of the enslaved. Agatha, a white slave owner, was able to plead innocent in her adultery trial, though significant evidence indicated her guilt. Fuentes unravels a brutal truth around the legal hierarchies that established difference between black and white women, using Agatha’s case as an example: white (and therefore free) women had the legal right to consent to intercourse, enslaved women did not. This difference had powerful consequences, as an enslaved woman’s accusa-

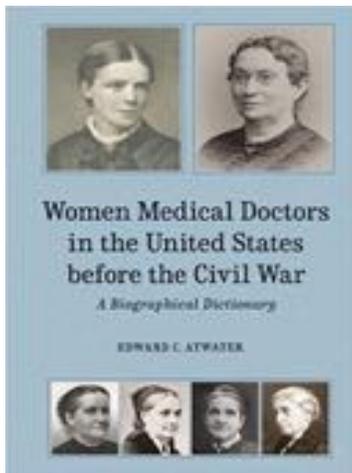
tion of rape would not be acknowledged within the judicial system. And though white women were often a source of public caricature among white males, “sexuality and degraded images of enslaved women remained consistent” (85). Fuentes concludes that the relationship between white and black women in Barbados was wholly interdependent: “Agatha Moore’s, and other white women’s sexual agency and ability to deny their consensual participation in non-conjugal sex was predicated on the sexual exploitation of enslaved women.”

Chapter Four, “Molly,” focuses on a woman who was violently executed after she was accused of poisoning one of her master’s friends. The purpose of this chapter was to focus on how women can easily move from the space of the liminal to that of the criminal without much in between: “The ways the enslaved like Molly were criminalized, punished, confined, put to death, and perversely immortalized by the white community symbolizes the conditions of enslaved people as both objects and criminal subjects” (103). Molly’s body was weighted down and thrown into the sea, also marking a significant trend to how planters would treat the enslaved once condemned and executed. This was true of other “high-profile” figures within the enslaved community: “the entire spectacle of punishment thus reproduced white racial power while preventing enslaved communities from mourning” (119).

The concluding chapter returns to the beginning of the text and offers a critique of white male representations of black female bodies. Many of the women only “become visible” in the archive from the spectacular and often excessive accounts mediated through the white male gaze. Fuentes “focus[es] on the ‘spectacular’ and hyper-visible reproduction of violated enslaved bodies,” oftentimes generated by abolitionists, to point to how these representations are grossly problematic (128). Time and again, abolitionists recount the most egregious acts of violence perpetrated against enslaved women, aggrandizing that violence to feed into their abolitionist agenda. Fuentes brings her readers to the emotional discomfort of re-recording the archival accounts of women screaming in pain as they are being humiliated and assaulted. While the British abolition movement was a boon to nineteenth-century transatlantic history, it is important to think about the archival repercussions of that movement. More often than not, we go through the same process of recovery as Fuentes has: we rediscover, not agency and resilience, but rather either silence or insufferable screaming. It is with this powerful reflection that Fuentes ends *Dispossessed Lives*.



Book Reviews



Edward C. Atwater. *Women Medical Doctors in the United States before the Civil War: A Biographical Dictionary*. Rochester, NY: University of Rochester Press, 2016. 418 pp. ISBN 978-1-5804-6571-7. \$35.53.

Candace Jackson Gray
Morgan State University

Encyclopedic works are generally voluminous and elaborate editions for reference. Not so in this concise and compendious history of women doctors in antebellum American from 1849 to 1860. The author, Dr. Edward C. Atwater, has catalogued 10,000 books, periodicals, manuscripts, and ephemera of American popular medicine into three annotated volumes by the University of Rochester Press. Dr. Atwater's own personal and massive collection of artifacts and documents is part of the Rochester School of Medicine and Dentis-

try Edward G. Miner library collection, which includes many rare pieces. From his collection and cataloguing over forty years, as a historian and doctor, Atwater has already contributed much to the history of medicine.

His attention to women medical doctors and his vast knowledge of the history of medicine in a historical perspective yields a dramatic and meaningful work. Tracing women from the earliest set of graduates of medical colleges in the United States, Atwater not only relates biographical details but provides intriguing snippets of lives that illuminate the importance of women's ventures into public health. Alongside highlighting the determination of these new doctors and their abilities, he demonstrates an invisibility that accompanied them throughout their careers. Following Elizabeth Blackwell's career, which Atwater headlines after the introduction, the 222 female medical graduates form a roster of less known but influential women doctors who managed careers and practiced a variety of medicine such as homeopathic and water cures.

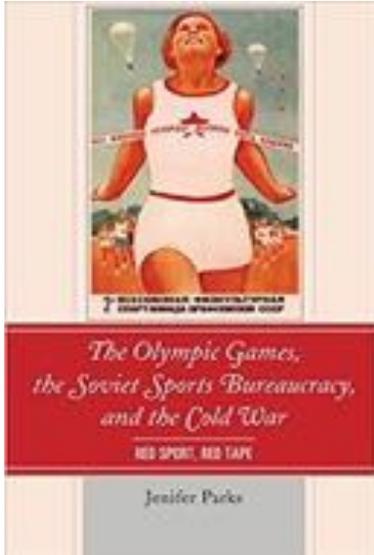
While most of the graduates were from Northern states, ten women had a Southern background; biographical sketches reveal some studied or practiced in Europe, and some participated in the Civil War as either doctors or nurses. In this way, Atwater changes the landscape of much of the history of the Civil War demonstrating that women had the training and the degrees to practice, thereby fill-

ing a gap in the military and social histories of the Civil War. In addition to exposing their absence in the history of the practice of medicine during the nineteenth century is the impact of how these women educated people in anatomy, health, and hygiene through lectures, pamphlets, and books. Though the purpose of Atwater's biographical dictionary is encyclopedic, the overall contributions of these women who practiced medicine, or not, provide readers with a narrative that expands women's participation in medicine and health for well-being as well as curative understanding.

The sources for the research are in the public records as well as Atwater's own collection and include medical references that will be unfamiliar to historians outside of science and medicine. Along with the five appendices that list the graduates, the bibliography is also categorized to aid future reference work. The lists and charts hold future prospecting to historians in many fields. The biographical sketches are fascinating despite the dryness of the dictionary format. The veil of the dictionary once pulled away, displays narrative nuggets of women's history.



Book Reviews



Jenifer Parks. *The Olympic Games, the Soviet Sports Bureaucracy, and the Cold War: Red Sport, Red Tape*. Lanham, MD: Lexington Books, 2017. ISBN 978-1-4985-4118-3. \$95.00.

Joanne Schneider
Rhode Island College

As its title implies, Jenifer Parks's monograph explores three back stories that culminated in Moscow hosting the XXII Olympiad, the Summer Games of 1980. They include the following: an exploration of the Soviet sports bureaucracy; the U.S.S.R.'s efforts to join and thereafter guide the Olympic Movement and the IOC (International Olympic Committee), in particular, to "democratize" its practices; and, how Stalin, Khrushchev, and Brezhnev and Cold War tensions thwarted or aided attempts to

integrate the U.S.S.R. and its athletes into international sporting competitions. The narrative traces those three topics from 1952 to 1980 as sports became a propaganda tool for the Soviet Union.

The young nation's leadership in the 1930s always encouraged physical activity and sporting competition for its people. Sports clubs offered venues for athletic events, with incentives provided for successful results. Stalin had a particular view about the importance of sports, only first place finishes were acceptable. The principal end for sports in the U.S.S. R. was to encourage mass participation and cultivate sporting mastery. During World War II, sporting competitions fell under the supervision of the military.

In the spirit of the shared Allied victory, Avery Brundage (then head of the IOC) and fellow members tentatively began discussions about inviting the Soviet Union to join the Olympic Movement. They sincerely believed in the Olympic ideal of the power of sport to bring people together in peace and friendship. Soviet sports bureaucrats moreover wanted to showcase their athletes on the world stage, but needed to comply with IOC rules in order to do so. This meant getting approval from the Central Committee (the second most powerful body in the Soviet Union after the Politburo), to form an NOC (National Olympic Committee), which eventually happened. Despite IOC misgivings about Soviet athletes "amateur" status, the

U.S.S.R. joined the Olympic Movement in 1951.

Soviet trainers quickly traveled abroad to study methods employed in other nations and began a hard push to prepare Soviet athletes for the 1952 Helsinki Games. The Soviet Sports Committee authorized the use of experimental drugs on athletes as they trained. Meanwhile, the committee walked a tightrope with the western press, between an "air of secrecy and displays of generosity" and acted as the guardians of the Soviet image. Competition in the Olympics was purportedly a way to work for world peace. But as soon as Soviet athletes began participating in the Olympics, the games were turned into a U.S.A. versus U.S.S.R. competition.

When Nikita Khrushchev took control of the nation, he encouraged Olympic participation because it showcased Soviet strength. Between 1956 and 1964, Soviet athletes won the most medals at Olympic competitions. Meanwhile, the sports bureaucrats worked to expand participation of Eastern bloc athletes in international competitions – a sign of socialist solidarity – and getting more Russian judges appointed. In another vein, the Soviet members of the IOC encouraged it to expand from being a traditional "gentleman's club" to one that accepted nations from the developing world of Africa and Asia. They also worked to include more women's sports in the games. By the end of the 1950s, a key part of Soviet foreign policy involved these

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widened international sporting connections. In 1962, the IOC agreed to accept African and Asian nations into the Olympic Movement.

In 1970, the Soviet sports bureaucracy submitted to the IOC Moscow's bid to host the 1976 Olympics. Prior to that, the Central Committee, amid the backlash from the 1968 Soviet invasion of Czechoslovakia, was reluctant to support this effort. Nevertheless, Soviet sports bureaucrats had been meeting with the NOCs of Eastern bloc countries to drum up support. Moscow lost to Montreal that round, in part because Soviet efforts seemed the result of frantic, last-minute efforts, something not lost on the Sports Committee.

Amid the high point of détente, *Ostpolitik* (West German Chancellor Willi Brandt's outreach to Eastern bloc nations and the U.S.S.R.) and the SALT (Strategic Arms Limitation Talks) negotiations with the U.S., the Sports Committee began in 1971 to win the bid for the 1980 games. Soviet officials solicited support from NOCs from developing world nations and Western Europe. Because of the committee members' twenty years of experience in the international sports community, their efforts were rewarded and Moscow got the bid in 1974 to host the 1980 summer games. Leonid Brezh-

nev wholeheartedly supported this effort.

The Soviet sports bureaucracy worked tirelessly to get Moscow and its sports facilities ready for the games. Marshaling the command economy to do things quickly and efficiently was not easy. Orgcom, the bureau responsible for all the planning (which reported directly to the Politburo) used experts to accomplish tasks and also back channels for favors to keep the project on time. Against the backdrop of the growing ossification of the Brezhnev regime, the sports bureaucrats successfully staged the XXII Olympiad, Summer 1980. In part, their success had started from talks with organizers of the 1972 Munich and 1976 Montreal Olympics. Among other issues, Soviet officials dealt with licensing agreements with sponsors such as Coca Cola and Pepsi Cola, to broadcasting rights (NBC), to licensing Moscow Olympic emblems and souvenirs, which brought in the funds to offset the costs of upgrading infrastructure, remodeling sports facilities and building new ones, and constructing new hotels and an Olympic village for the athletes. Ordinary Soviet citizens helped with the money-raising, by participating in an Olympic lottery.

The Herculean efforts of the Sports Committee and the Orgcom were unfortunately overshadowed by the Soviet invasion of Afghanistan in late 1979. When U.S. President Jimmy Carter announced the American boycott of the Summer Games in February 1980,

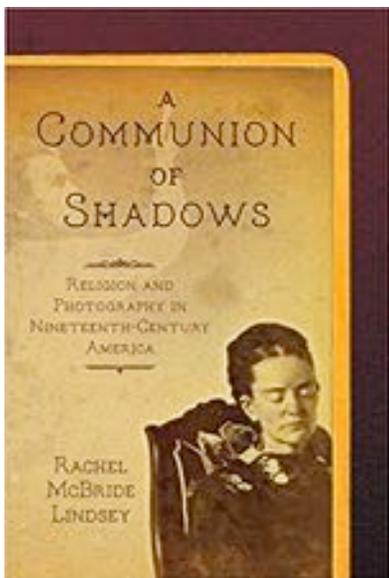
59 other nations followed suit. On the positive side, several countries from the developing world sent athletes to those Olympic Games for the first time and the Olympiad had the largest percentage of women athletes participating to date.

Parks's painstaking foray through Soviet/Russian archives pieced together this story. She highlights the consistency of those men in the Soviet sports bureaucracy to work for the U.S.S.R.'s athletes' chance to perform on the world stage. They used the Olympic ideal of having sporting competition promote peace and friendship to further Soviet goals, such as recognition of Eastern European, African, Asian, and Middle Eastern nations' rights to participate in the Olympics. This, in turn, led to the "democratization" of the IOC, which is no longer a "gentleman's club," as it had been in Avery Brundage's time. Also, the Soviet athletes' success in the medal counts ostensibly revealed the superior technical training they had received. As Parks notes in the epilogue, the sports bureaucrats were central to cultivating the image of the peaceful side of Soviet power during the Cold War.

The monograph provides a detailed look at the Soviet sports bureaucracy and its actions over a twenty-eight year span. It stresses the institutional side of the story from a domestic and foreign policy perspective. To understand the major accomplishments of these men, it is useful to know Soviet history, the political organization of the Communist Party,

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and the responsibilities of the Central Committee and the Politburo. One intriguing topic that needed further attention was the Soviet NOC's effort at including more women's competitions in the Olympic Games. Beyond the well-worn trope of socialism promoting women's equality, was there something else going on? Because the book does not focus on the athletes, doping issues were only briefly touched upon. For those interested in the late stages of Soviet socialism, the sports bureaucracy and its accomplishments offer an intriguing insight in what could get done in that society given the right personnel and institutional support.



Rachel McBride Lindsey.
Communion of Shadows: Religion and Photography in Nine-

teenth-Century America. Chapel Hill: The University of North Carolina Press, 2017. 312 pp. ISBN: 978-1-4696-3372-5. \$29.95.

Courtney Lacy
Southern Methodist University

Perusing through an antique shop or a flea market, you might dismiss the old dusty photos of straight-faced nineteenth-century families, but after reading Rachel McBride Lindsey's *Communion of Shadows*, a thoughtful work on the art of beholding, you may never look at those photographs the same. While the most entertaining portion of Lindsey's book resides in the chapter on spiritual photography, her history spans the length of the nineteenth century and a variety of photography mediums. She begins with early daguerreotypes from the first half of the century and continues to the later stereographs made for the consumption of Americans with aspirations of traveling (at least in spirit) to the Holy Land. Lindsey created an interdisciplinary, vivid, and layered story about the early years of photography, especially emphasizing religious significance throughout.

Lindsey uses the word "beholding" with great deliberation to emphasize that these material objects (the photographs) lived independently of the original intentions of the photographers. She defines beholding as "perception, recognition, and imagination all combined into one word" (7). Photographs carried layers of meaning that might only be illuminated with a trained

eye and plenty of historical context. Lindsey successfully unveils details hidden in plain sight in numerous images. She focuses all of her chapters on what she calls "vernacular" images that simply were the common photographs that people would see on a daily basis (6). She focuses on the vernacular because her goal is to change how historians view photographs broadly and not simply in exceptional circumstances.

Lindsey shows through her commonplace examples that photography "actively shaped imaginative, intellectual, political, and theological worlds" (6). The photographs she includes in her book might look insignificant for the reader until the context and hidden meanings are slowly revealed through Lindsey's analysis. She argues that material objects such as the photographs changed the way that the beholders viewed religion in the nineteenth-century. In the early years of photography, the medium was portrayed as a way to view things as they actually were. However, Lindsey shows that photographs were not only far from neutral but carried religious and spiritual messages as well. What people saw in the photographs had to do not only with what was in the photographs, but the historical or theological context in which they were viewed.

Family photographs served many purposes in the nineteenth-century and in her first two chapters, Lindsey analyzes how such photographs might have been used by the people who be-

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held them. To unveil her argument connecting religion and photography in Chapter One, Lindsey discusses the link between family Bibles and trees and their corresponding photographs. The family trees reinforced a sacred timeline of connectivity to each other and to the Christian God. In Chapter Two, Lindsey discusses nineteenth-century Americans who used photographs to commemorate the dead to remind the survivors that their loved ones would continue into eternal life. While photographs became a major way to remember the dead, many grievors continued the earlier commemorative process by keeping locks of hair to create even more of an embodiment of their loved ones within sight. These material objects served as ways to reaffirm the theological perspectives already held by the beholders: that their loved ones would live on and that they would be reunited in the afterlife.

Chapter Three introduces the readers to the notorious spirit photographer named William Mumler who created quite a stir when he blurred the lines of the earthly and spiritual worlds through either downright forgeries or legitimate spirit encounters (Lindsey allows the reader to decide). After charges of fraud, Mumler went to trial. The discussions within the trial

quickly led to distraction away from Mumler, and instead became about the legitimacy of Spiritualism, biblical authority, and the role of photographs in legal context. Since the photograph was a relatively new invention, how people should behold photographs and what those items could disclose became the most important question. If photographs could display even more than the eye could see, what were the spiritual implications?

In Chapter Four, Lindsey follows the journeys of a photographer and a minister who travel to the Holy Land and attempt to elaborate on the Bible through images. The photographs taken along with the interpretations of the minister imply a timelessness and an eternal essence of the biblical landscape even though the photographs were taken in the nineteenth century. In Chapter Five, Lindsey continues analyzing portrayals of the Holy Land, only this time through stereographs. Stereographs represented an even more powerful way to transport beholders to the Holy Land because of their ability to create a type of proto-3D effect so that people could feel as though they were actually in the space that had been photographed. Lindsey argues that the Holy Land stereographs promised even more than seeing the Holy Land. It offered transportation into the biblical world and the past.

The product of all of the chapters together creates a cohesive argument for the “generative” quality of vernacular

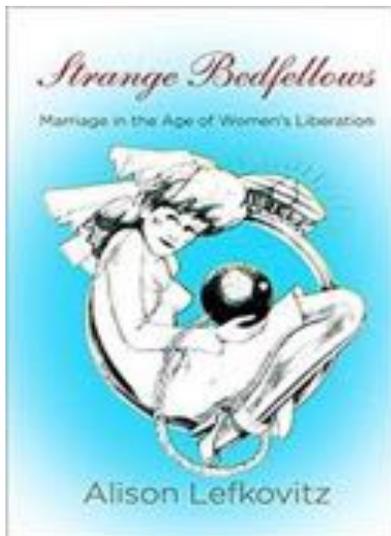
photographs. By choosing photographs that people would encounter in their daily lives, Lindsey paints a vivid portrait of what people saw when they viewed the photographs in their Bibles, on their walls, and in their very pockets. Her method and approach show the reader how photographs served complicated functions beyond simply showing things as they were.

While the book was a joy to read overall, in some sections, the sentence structure and excess of jargon make the book inaccessible. While her audience is primarily academic and her methods are complex, I believe that the book would have been even more of a delight with a bit more clarity. Although complicated, the approach and method could fruitfully carry beyond academic circles.

Regardless, Lindsey’s *Communion of Shadows* reveals to its readers an effective way to view and approach photographs from the nineteenth century and early twentieth century. She has contributed a significant book into the discussion on religion and material culture. If the reader yearns for even more photographs beyond the book, Lindsey also created a companion collection of photographs online for those left wanting more.



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Alison Lefkovitz. *Strange Bedfellows: Marriage in the Age of Women's Liberation*. Philadelphia: University of Pennsylvania Press, 2018. 273 pp. ISBN 978-0-8122-5015-2. \$30.00.

Sarah Lirley McCune
Columbia College

Legal and cultural historian Alison Lefkovitz analyzes the ways in which various groups redefined marriage or challenged its redefinition between the 1960s and the 1990s in *Strange Bedfellows: Marriage in the Age of Women's Liberation*. She argues that the definition of marriage as a relationship between a male breadwinner and female homemaker faced economic and political challenges during this time. Postwar deindustrialization made it difficult for working-class and some middle-class

men to earn a living wage, particularly men of color. Meanwhile, feminists, divorced men's groups, welfare reformers, immigration reformers, and gay and lesbian activists also attacked the breadwinner/homemaker dynamic enshrined in marriage and divorce laws. While marriage and divorce laws became increasingly gender-neutral at the state and federal levels, in practice, many men were still expected to provide financially for women, such as immigrant wives or women who received welfare benefits. In addition, Lefkovitz points out, marriage policies were not gender-neutral with regard to the LGBTQ community, who were still denied the right to marry on the basis that same-sex marriages created "unstable" homes for children and the notion that such relationships were "selfish." Lefkovitz argues that "a broad array of Americans identified marriage as a problem in the 1960s and 1970s, and the subsequent changes to marriage law at the local and federal levels constituted a legal revolution" (1). However, this was "an unfinished revolution" because of a gap between "the social safety net we still think marriage provides and the vast gap in marriage's coverage" (5).

Lefkovitz relies on two sets of ideas to analyze her material: that of "thick" and "thin" marriage obligations and "expansionist" and "individualist" understandings of equality. Drawing on the work of Mary Anne Case, a legal scholar, Lefkovitz evaluates marriage policies and practices through

the obligations they imposed upon men and women. States began to reform marriage laws with the understanding of a "thin" view of the institution, that is, that husbands and wives had few obligations to each other. In contrast, many other federal and state policies imposed a "thick" view of marriage, that is, that men should be breadwinners who provided for their homemaker wives within a marriage and even after divorce. As states altered marriage laws, lawmakers, judges, and social workers still imposed these thick views of marriage onto immigrants (particularly immigrant wives of American citizens) and welfare recipients (again, primarily women, especially mothers).

While policy makers operated under the assumptions of "thick" or "thin" obligations, lawmakers and activists argued for different sets of rights based on what Lefkovitz defines as either "expansionist" or "individualist" understandings of equality. Some activists argued for an "expansionist" definition of equality, meaning the protections that wives had could be expanded to include husbands. In contrast, others argued for an "individualist" view of equality, meaning that husbands and wives would be treated the same under the law. In addition, (white, middle-class, and affluent) women would be compensated for the value of their household labor if they divorced or were widowed. Activist groups, notably feminists, split over these different understandings of equality, although policymakers, at least in theory,

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often advocated for the individualist view. Lefkovitz points out race, class, sexual orientation, and citizenship status mattered in terms of these obligations and views of equality. Middle-class and wealthy white men and women benefited the most from redefinitions of marriage, while people of color, gays and lesbians, and immigrants often lost rights and benefits.

Strange Bedfellows is organized thematically into two parts. The first part examines “how lawmakers removed gender from marriage law” while the second part analyzes the limitations of this new understanding of marriage, exemplified by laws regarding welfare, immigration, and gay marriage (6). Each chapter is devoted to examining one group or challenge to the definition of marriage as a legal and social institution between a homemaker and breadwinner, including divorced men’s rights activists, feminists, immigration reformers, welfare activists, and gays and lesbians who wanted to marry and/or create families. Lefkovitz concludes by evaluating the ways in which 1996 was a watershed year for federal policies regarding marriage, divorce, welfare, and immigration, particularly by analyzing welfare reform and new limits

to gay marriage.

Lefkovitz adds to the fields of legal and policy history in several ways. First, she points out how groups with opposing agendas found common ground, such as divorced men’s rights groups and feminists, both of whom argued that marriage was a flawed institution. Supporters of the ERA (Equal Rights Amendment), primarily women’s liberationists, and divorced men’s rights groups, such as the Divorce Association for Men and America’s Society for Divorced Men, argued that alimony should be provided for both men and women. In other words, alimony should be gender-neutral, rather than based on a homemaker/breadwinner dynamic. Lefkovitz also discusses the splits among feminists, but her most unique contributions come from her discussions of men’s rights groups as well as housewives who supported the ERA (a group that called itself HERA), both groups that are seldom discussed in terms of feminists’ arguments and legal strategies for marriage equality. Perhaps a future work could expand on these groups.

Lefkovitz also analyzes welfare rights activists and welfare policy in terms of “substitute fathers,” another group that warrants more attention. While it is well-known that social workers and policymakers monitored and penalized women welfare recipients for having sex outside of marriage, Lefkovitz sheds new light on this topic by arguing that these entities also regulated the sexu-

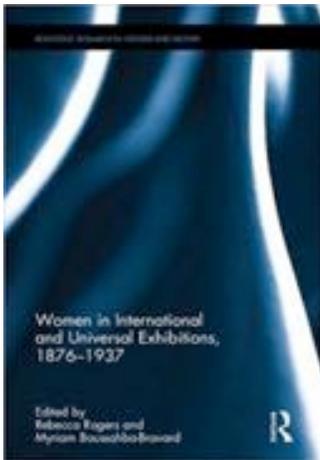
ality of men. Such policies disproportionately affected men and women of color. Under “substitute father” laws, if a woman had a relationship with a man, then that man should be a breadwinner and she should not be eligible for welfare. Policymakers and social workers defined “relationship” broadly, far beyond cohabitation, to include men who dated women who were on welfare, whether or not they had even met her children. While the Supreme Court ruled substitute father laws to be unconstitutional in 1968, many states ignored the ruling, prompting welfare rights activists to organize. One was Sylvester Smith, whose story was depicted (and partially fictionalized) in the 1974 film *Claudine*.

Lefkovitz’s work is at its best when it incorporates personal stories and cultural elements, such as the film *Claudine*, to illustrate her arguments about law and policy. The other chapters in the book could benefit from a similar treatment. Her work is both a monograph and a synthesis, as it summarizes the scholarship on marriage policy. While this method offers a way to learn more about marriage policy covering a variety of groups and topics, it is limited in that it does not highlight Lefkovitz’s ideas and arguments.

Strange Bedfellows is an excellent book for those interested in the history of feminism, policy and legal history, and/or twentieth-century history. Lefkovitz traces the relationship between activists and ordinary

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people and policy. She effectively explains how policies came to be, changed, and how they impacted Americans, as well as how Americans shaped legislation on paper and in practice. Her book provides new insights into marriage law and practices, as well as the assumptions that undergirded them.



Myriam Boussahba-Bravard and Rebecca Rogers, eds. *Women in International and Universal Exhibitions, 1876-1937*. New York: Routledge, 2018. 286 pp. ISBN 978-1-138-63605-7. \$119.

Sandra Trudgen Dawson
University of Maryland,
Baltimore County

Women in International and Universal Exhibitions, 1876-1937 is a collection of twelve essays that demonstrate the sig-

nificance of women and gender to the history of world fairs and expositions. As the editors claim, the fairs emerged alongside mass politics and imperialism and contributed to an expression of triumphant nationalism and commercialism. The chapters reveal that women were present at world's fairs not only as consumers and spectators but also as artists, writers, educators, artisans, and workers. Divided into four sections, the collection explores the roles of women patrons, organizers, artists, workers, and international networks that developed from International Fairs between 1876-1937.

The first section, "Exhibiting Women: Collectors, Artists and Students," interrogates the role of women collectors and art patrons in the world of Great Expositions. Women not only visited fairs, they also created their own art collections because of what they saw at them. These collections allowed for a degree of self-affirmation at a time when women experienced political, economic, and social inequality. Women also organized expositions and patronized women artists. International expositions created spaces for women artists to develop new opportunities and pursue careers within a masculine artistic tradition as was the case of the women students of the *Escuela Nacional de Bellas Artes* in Mexico whose work was shown at the 1893 Chicago Columbian Exposition. The section concludes with the politics of inclusion and exclusion in the Paris Exposition of 1900 when

the popular statue of *The American Girl* was rejected for the official American sections of the fair for being "too personal" and not reflective of U.S. values (68).

The second section, "Promoting Women: Professionals, Workers and Organizers," begins with a chapter that discusses the ways in which women lawyers used the 1893 World's Fair to network with international women's legal advocacy networks. Women lawyers were officially excluded from the exposition but used other accepted women's groups to advocate for women's rights across the globe. The second chapter examines the way expositions offered spaces for national celebration and innovation as well as sites for learning. In the case of Portugal, the 1851 Crystal Palace Exposition stimulated the creation of state schools for industrial training. Women were a large part of this new training and produced the majority of the artisanal products exhibited in the Portuguese section of the international fairs. By 1900, however, women's work was no longer on display as new definitions of what represented industry emerged and erased women's presence as industrial workers. In France, the situation was different for educated women who planned, organized, and publicized a major international congress at the 1900 Paris Exhibition. Engaged French women used the international fair to carve a new public role as intellectual organizers at the start of the new cen-

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ture.

The third section “Staging Otherness: Women on and from the Margins,” begins with an analysis of the activism of African American women at the 1893 Chicago World’s Fair. Fearing misrepresentation of the African American experience, activists like Ida B. Wells wrote and distributed leaflets about lynching to the international visitors while others gave speeches about the realities of segregation and violence. The second chapter explores the exposition as a space where the “exotic world” was represented and staged often unrealistically through the bodies of women. The expositions of 1889 and 1900 served to construct a French symbolic imaginary of the other through three groups of women. The Javanese dancers idealized the colonized and the colonizer; the Egyptian belly dancers allowed the male Western visitor to “settle in like a voyeur,” (183), and the Dahomey Amazons solidified the belief that Africa was “uncivilized” (184). The final chapter of the section begins by refocusing “the west” to New South Wales in Australia and Utah in the United States. Australian, Margaret Windeyer, used her role as the only non-American female commis-

sioner at the 1893 World’s Columbian Exposition to ensure that settler women were portrayed as equal to their “old-world” sisters in order to establish international suffrage networks. Mormon women from Utah targeted the Congress as a platform to challenge “crude, misogynistic stereotypes” about Mormon women (197).

The final section “Mobilizing Women: National, International and Transnational Feminism(s),” focuses attention on the exposition as a space for building a Franco-American women’s network. French women were seen as essential to the emancipation of American women and personal contacts played a huge role in the development of the “exhibition-fostered network” (216). Expositions provided a site and a platform where women activists could reach out to each other and expedite an international movement for women’s emancipation. The second chapter in this section speaks to the limits of internationalism in fairs, specifically in the spaces dedicated to representing women. The first Women’s Pavilion was part of the 1876 exposition and was established to represent Euro-American women as Queens of their home – white, middle-class, leisured. Subsequent fairs established women’s exhibitions in similar nationalistic forms. Yet even those exhibitions organized by women in Europe to showcase women’s work in an internationalist vision ultimately maintained the same racial boundaries. Even

the Women’s World’s Fairs that purported to offer a globalist vision of women workers idealized the idea of an unproblematic universal sisterhood. The final chapter of the volume examines the 1937 Paris Exhibition which was marked by “contradictions, paradoxes and controversies” in terms of French women’s status on the even of another European war (255). Interwar France experienced political and economic turmoil, yet by 1936, three women held cabinet positions, were highly regarded artists and designers, and some owned and operated *haute couture* houses. Nevertheless, at the exposition, while women were involved in some aspects of planning, the pavilion devoted to women was titled, “Woman, Child, and Family.” Unlike earlier fairs, there was no feminist congress held at the 1937 exposition.

The volume is a remarkable collection that will most definitely be welcomed by scholars of popular culture, leisure, and consumption. By placing women and gender at a critical juncture in the histories of World Fairs and Exhibitions, the volume broadens our understanding of sites of networking for international activism. Those interested in women’s history and Euro-American relations will also find this volume inspiring and useful for re-evaluating the emergence and development of mass culture in Western Civilization.



Archives of Interest

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

With this issue, we look at The Iowa Women's Archives at The University of Iowa Libraries.

**Iowa Women's Archives
The University of Iowa Libraries
Iowa City, Iowa**

**By Kären M. Mason
Curator, Iowa Women's Archives**

In 1959, the year Eleanor Flexner published her path breaking history of the U.S. women's suffrage movement, Louise Noun (1908-2002) was asked to give a talk at the University of Northern Iowa for women's day. Perhaps she had read or heard of Flexner's work. Or perhaps it was coincidence. But Noun decided to speak on the subject of women's suffrage in Iowa and began doing research on the topic. Noun came by her interest in the suffrage movement naturally: though she was only twelve when the 19th Amendment was ratified in 1920, her mother and sister were suffragists, and Noun recalled them heading off to suffrage meetings when she was a child.

As fate would have it, Noun came down with bronchitis and was unable to present her women's day talk. But she'd been bitten by the research bug, and over the next decade she scoured libraries, archives, and historical societies throughout the state for sources on the women's suffrage movement. Frustrated by the lack of information available in Iowa, she visited the Schlesinger Library on the History of Women in America at Radcliffe College, and thought to herself "We need a women's archives in Iowa!"

Life intervened. She wrote and published *Strong-Minded Women: The Emergence of the Woman-Suffrage Movement in Iowa* (1969) and became active in the Iowa Civil Liberties Union and the women's movement. But in 1990 she returned to the idea of a women's archives and recruited her friend, Mary Louise Smith (1914-1997), who was the former chair of the Republican National Committee, to the cause. To create an endowment for the archives, Noun – an art collector as well as independent historian – sold her treasured Frida Kahlo painting "Self-Portrait with Loose Hair," netting \$1.5 million for the archives. The Louise Noun – Mary Louise Smith Iowa Women's Archives opened to the public in the Main Library at the University of Iowa in Iowa City in October 1992. Since then the Archives has acquired some 1200 collections on a broad spectrum of Iowa women and their organizations.



University of Iowa | digital.lib.iowa.edu/founders

***Mary Louise Smith and Louise Noun,
founders of the Iowa Women's Archives, ca.
1995.***

Collection Highlights

The mission of the Iowa Women's Archives is to preserve the history of women who were born or educated in Iowa or lived some part of their lives there. Noun and Smith were adamant that

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the Archives not focus on elite or prominent women, but rather represent women of all walks of life. We have worked hard to remain true to their vision, seeking out papers of women of diverse races, classes, ethnicity, occupation, and religious affiliation. We have undertaken several grant-funded collection development projects focused on groups that are underrepresented in archives as well as in historical studies, beginning with the African American Women in Iowa project in the mid-1990s, followed by collecting initiatives focused on rural women, Latinas, and Jewish women. Each of these projects has resulted in rich collections, sufficient in number and scope to support scholarly research.

The Archives also holds rich collections on girls' and women's sports, the women's movement, political activism, LGBTQ history, and a host of other topics in 19th and 20th-century U.S. history. While all collections have a connection to Iowa, many are global in scope. For example, several collections document American women's lives and work in China in the early- to mid-20th century. These include the papers of physician Myrtle Hinkhouse, who served at various Presbyterian missions in China from 1916-1946; photo albums and a memoir documenting Methodist missionary Ortha Lane's first two tours of service in China from 1921-1932; and Clara Steen Skott's photos and diary of her year in China in 1946-47, where she taught home economics while her husband worked for the United Nations Relief and Rehabilitation Administration. Before a recent trip to Japan, I discovered that Lola Moeller Zook, who lived in Tokyo from 1948-1951 and edited a newsletter and reports for the Natural Resources Section, General Headquarters, Supreme Commander of the Allied Powers, wrote lengthy letters to her family describing with a journalist's eye the photos she took of people and places she encountered in postwar Japan. Other collections



Presbyterian missionary Ortha Lane in Miyunhsien, China, with minister and residents, 1920s. Ortha Lane Papers, Iowa Women's Archives.

document the lives of women who emigrated to Iowa from Russia, Scandinavia, Germany, Mexico, and elsewhere in the 19th and 20th centuries.

Among other gems in the Iowa Women's Archives are the papers of Shirley Briggs – a naturalist and artist who was a close friend of Rachel Carson's when both worked at the U.S. Fish and Wildlife Service in Washington, D.C. Her extensive diaries, letters, and photographs offer a remarkable portrait of a life: her childhood in Iowa, her time studying art under Grant Wood, and her lifelong effort to continue the work of Rachel Carson to preserve the natural environment from damage by pesticides. Briggs's extensive diaries, correspondence, and photographs are a delight, revealing her acerbic wit and attention to detail as she described the people and events she witnessed in D.C. and beyond.

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Determined bird watchers Shirley Briggs, Roger Tory Peterson, and Rachel Carson, as drawn by Shirley Briggs. Shirley Briggs Papers, Iowa Women's Archives.

Many of the collections in the Archives document the lives of Iowa girls and women within their homes and communities. Camp Fire Girls, Girl Scouts, and 4-H records provide snapshots of adolescent life in 20th century Iowa, as do the yearbooks scrapbooks, and photos of 6-on-6 girls' basketball, a century-long tradition that captured the hearts of small-town Iowans. Minute books of the Friendly Neighbors, Booster Girls, Shakespeare Club of Marion, and various federated women's clubs, along with extensive records of the Iowa League of Women Voters, Iowa Women's Political Caucus, National Organization for Women chapters, and a host of other organizations, illuminate the ways in which Iowa women came together to learn, to socialize, and to promote change.

Online Resources

Finding aids for our collections are available on the UI Libraries website (through ArchivesSpace): <http://aspace.lib.uiowa.edu/repositories/4>. A number of collections or parts of collections have been

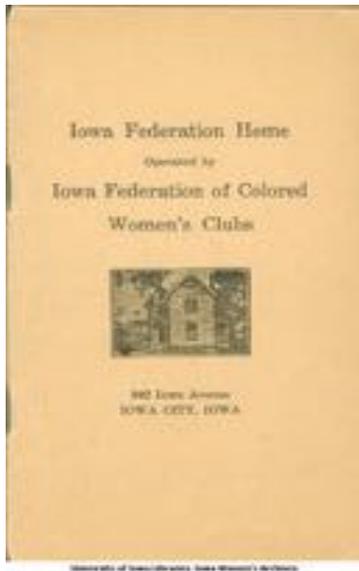
digitized and placed in the Iowa Digital Library (IDL) developed and maintained by the University of Iowa Libraries. While these digital collections represent only a fraction of our holdings, they provide a good sense of the possibilities for research in the Iowa Women's Archives.

Likewise, several exhibits on our website offer an entrée to particular subjects. *Iowa's Suffrage Scrapbook, 1854-1920*; *African American Women Students at the University of Iowa, 1910-1960*; and *Migration is Beautiful* are linked to digital collections in the Iowa Digital Library on women's suffrage and on African American women and Latinas in Iowa. With the 19th Amendment's centennial fast approaching, faculty and graduate students may be interested to know of *Iowa's Suffrage Scrapbook* which provides an overview of the campaign for suffrage in Iowa, arranged like the pages of a scrapbook, along with a guide to resources for studying the women's suffrage movement in Iowa.

The *African American Women Students at the University of Iowa* site draws on collections in the Iowa Women's Archives and University Archives to explore the experiences of women of color in this predominantly white institution over fifty years, including the struggle by the Iowa Federation of Colored Women's Clubs to desegregate the women's dormitories at the University in the 1910s, and, failing that, their successful campaign to raise money to purchase a house in Iowa City in 1919 where female students of color could reside. Among materials in the African American Women in Iowa digital collection are selections from the papers of Virginia Harper, who was one of the students who integrated the University of Iowa dormitories in 1946. The digitized 1960s newsletters of the Fort Madison branch of the NAACP, of which Harper was an officer, reflect civil rights activism in a small Iowa city, including a boycott of local businesses that did not hire minorities.

The *Migration is Beautiful* website includes documents gathered through our Mujeres Latinas Project, vignettes drawn from oral histories, and

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House purchased by the IFCWC in 1919 as a residence for African American women students at the University of Iowa, who were not allowed to live in the dormitories until 1946. Iowa Federation of Colored Women's Clubs records, Iowa Women's Archives.

brief historical essays on various aspects of Iowa's Latino history that provide context for the scanned documents. An interactive map tied to census data shows the growth of the Latino population in Iowa since the 19th century. It's a great resource for teaching, research, and use by community groups. More than 100 oral histories in the Iowa Women's Archives describe the experiences of Iowa Latinas such as Sister Irene Muñoz, who lived among and advocated for migrant workers in Muscatine and other small Iowa cities beginning in the 1960s, often leading to run-ins with the local farmers. Records of the Muscatine Migrant Committee, state and local councils of the League of United Latin American Citizens, and personal papers complement the life stories told in the oral histories.



Sign that hung outside the Muscatine Migrant Committee office, 1960s. Migrant workers came to Iowa from Texas each summer to harvest tomatoes in the farm fields around Muscatine. Muscatine Migrant Committee records, Iowa Women's Archives.

Finally, who wouldn't like to know a bit more about the first Carolyn Keene? *The Mysterious Mildred Wirt Benson* website tells the story of the Iowa woman who began working as a ghost writer for the Stratemeyer Syndicate in 1927 when she was still a student at the University of Iowa and eventually wrote 23 of the first 30 Nancy Drew mysteries.

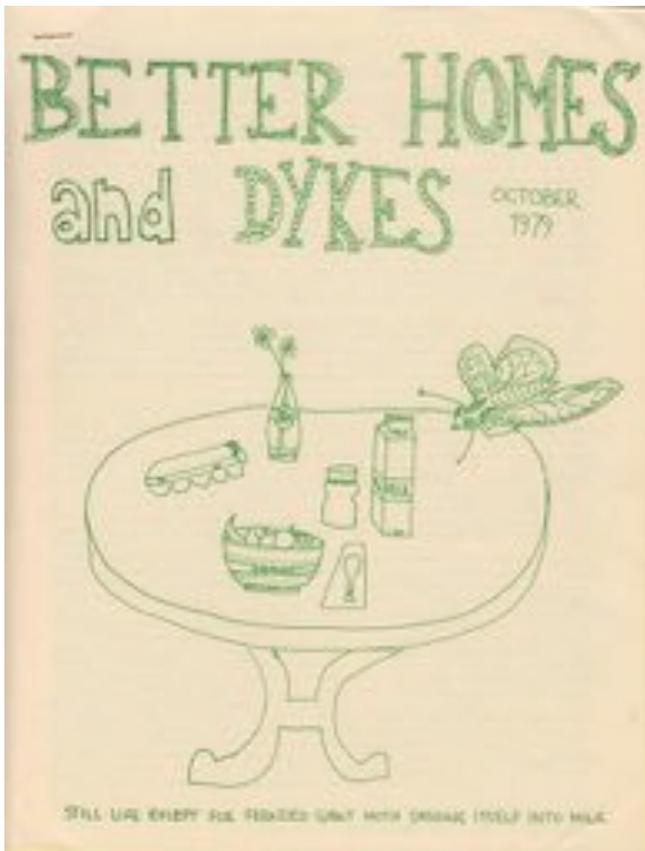
Collections in the Iowa Women's Archives are also represented on websites not hosted by the University of Iowa. The deep local history of lesbian and gay activism from gay liberation to marriage equality is illuminated in *LGBTQ Life in Iowa City, Iowa: 1967-2010* on the outhistory.org website. Photographs and flyers from the Iowa City Women's Press, the Women's Coffeehouse, and a 1970s woman-only restaurant called Grace and Rubies are among the documents on the timeline.

Kerber Travel Grant

We hope these modest online resources whet your appetite for a visit to the Iowa Women's Archives to dive into the collections. Thanks to

Archives of Interest

the Linda and Richard Kerber Fund for Research in the Iowa Women's Archives, we are able to offer a \$1,000 travel grant each year to one researcher from outside Iowa City. The fund was established in honor of Dr. Linda K. Kerber upon her retirement from the University of Iowa by her former students. The grant is open to graduate students, academic and public historians, and independent researchers and writers who reside outside a 100-mile radius of Iowa City. The application deadline is April 15, 2019. For application guidelines, see <http://www.lib.uiowa.edu/iwa/kerber/>.



*Newsletter of the Lesbian Alliance, Iowa City.
Jo Rabenold Papers, Iowa Women's Archives.*

The Iowa Women's Archives is filled with stories of girls and women. Some are well-known, at least in certain circles. But most are remarkable not for fame, wealth, or other markers of success in society. Rather, they are notable for actions large and small that made a difference in their homes, their families, their communities, or the larger world of which they were a part. Because of the materials these women or their descendants donated to the Iowa Women's Archives, we can learn a great deal about 19th and 20th century life in Iowa, whether rural life in southwest Iowa, race relations in urban Waterloo, or the little known involvement of women in the Vietnam War.

Archives are windows into different times and places. But they are also a means to promote a more just and equitable society. Our challenge as archivists is to be aware of the voices that are missing from our archives and to encourage their preservation, both within our repositories and in whatever new forms archives may take. Only then will these stories be told, and heard, and preserved so that all people will see themselves in history. Our motto at the Iowa Women's Archives is "Every woman has a story; every girl has a voice." Louise Noun and Mary Louise Smith founded the Iowa Women's Archives because they knew that women's lives and experiences had been omitted from the histories of Iowa. Thanks to their vision, the history of Iowa women has moved from the margin to the center.

Contact Information

lib-women@uiowa.edu
319-335-5068
<http://www.lib.uiowa.edu/iwa/>

Annual Business Meeting

Pursuant to the CCWH's governing charter, the CCWH holds a business meeting annually to conduct business on behalf of the organization. The minutes from the most recently meeting held in January 2019 are as follows:

CCWH Business Meeting
January 3, 2019
Chicago, Illinois

I. Welcome and Introductions

- a. Elyssa Ford joins on the phone; public history liaison for CCWH.
- b. Sasha Turner, Co-President of the CCWH, also joins us by phone.
- c. Present in person: Elyssa Faison, Ji-Yeon Yuh, Diane Inan, Ilaria Scaglia, Sandy Cooper (past president), Barbara Molony (current co-president), Kelly McCormick (grad student rep), Kara Prucio, Barbara Winslow (former Exec Director), Erin Bush (web editor), Sandra Dawson (current Exec Director), Barbara Keys (SHAFR President), Mark Crowley, Natanya Duncan, Susan Wladaver-Morgan (past president), Hilda Smith (past president), Peg Strobel (past president).

II. Executive Director Report: Sandra Trudgen Dawson

- a. Thanks to members and leadership for a good 2018.
- b. Barbara has been willing to continue as co-president for another year because the incoming co-president has had health issues; not sure if that person will be able to take over in 2010.
- c. We had a hard time putting together a committee for the Gold Award.
- d. January 2018 at direction of exec board we opened an endowment account with Stralem (who also handle endowments for the Berks).

- e. We withdrew all monies from Chicago banks, added money at first, then lost it (around \$10,000) at the end of the year when the markets fell. But we anticipate making money when the markets stabilize. This is a long-term project.
- f. Anonymous donor has been funding Prelinger Award for 22 years. This is our flagship award, \$20,000 award given to someone who has experienced a non-traditional entry into the PhD and/or has been very active in promoting the history/welfare of women. The donor's lawyer is going to send us another \$40,000 for that award. We will put \$20K into the endowment fund and then try to raise \$10K for the next two years to fund Prelinger.
- g. Prelinger Book was published in October. Barbara Winslow and Julie Gallagher put it together. Barbara has done presentations on it at the previous AHA and at Berks and is accepted at the Western.
- h. Barbara Winslow describes the book: Nupur and Eileen Boris did a book for CCWH earlier. For the CCWH 50th Anniversary, Julie (who sat on Prelinger Award and was impressed with the nominees/winners). All 18 awardees wrote essays for the book, which was published by University of Illinois Press, telling their stories of being non-traditional women historians. The chapters are moving, and we had a moving session on it this morning. Is good for graduate seminars. Shows the push against the idea of history being dispassionate and not personal. Nupur wrote the conclusion.
- i. IFRWH in August at Vancouver: CCWH leaders Nupur and Barbara Molony did fundraising for IFRWH, and we were able to give IFRWH \$3,000.
- j. Barbara M.: We took such a large role in IFRWH was because CCWH is the U.S. representative organization to IFRWH.
- k. CFP for Berks 2020 is out. Will be held at Johns Hopkins University in Baltimore over Memorial Day Weekend, May 28-31, 2020.

Annual Business Meeting

- l. Berks gave \$1,500 towards our CCWH part at AHA (tomorrow night).
- m. CCWH has donated for SHAFR women's breakfast; CCWH co-sponsoring a SHAFR session at AHA.
- n. Sandra proposes we give a donation of \$500 to Western Association of Women Historians in honor of their 50th anniversary.
- o. Gold Award Committee problems in 2018: It is difficult to find associate professors who are willing to take on this kind of unpaid service; there are more and more adjuncts and not as many tenure track people to ask for this type of service. There seems to be no end in sight to this problem. Renata Bridenthal and Barbara Winslow (both Emerita) have volunteered to serve. Sandra will ask some of the current members if one of them wants to stay on so there are three. This past year there were six submissions for the Gold Award.
- p. Number of submissions for other awards are going down. Only 12 for grad student award 2018; Two potential problems: 1) timing of submissions/deadline which is now in mid-May which is a critical time for grad students. Suggestion: make the submission deadline earlier? Natanya suggests April 2nd, which is after spring break; 2) money for the award is only \$1,000. Is that enough? [Room seems to think it is enough].
- q. Barbara Molony moves to change all the prize deadlines to April 2nd. Since we have a quorum, a vote was taken. None opposed, the motion is approved.
- r. Kim Todt does an amazing job on the Newsletters. We are still sending out 14 printed newsletters, which cost \$24 each. We can cut costs by moving away from color. Natanya suggests leaving only the front cover in color. That would cut costs in half at least. We need to continue to have hard copies to send to institutions

- s. like the Schlesinger as a record.
- s. Sandra: Is this a good year to offer Lifetime Memberships to celebrate 50th anniversary? Nupur: not a good idea because once someone is a lifetime member they stop giving to the organization, but they continue to demand things like published newsletters from the organization that cost money. WAWH has a problem with this as do other organizations. Barbara Winslow: fundraising is about relationships; many of our members are contingent labor; I propose getting together past presidents and active leaders to look at our full-time tenured members and call them to ask them to contribute additional monies each year. Elyssa Faison: not all tenured members can afford to give extra, but I'd be happy to donate labor. Ilaria: we should take that seriously and suggest that people can donate money or labor.
- t. Sandra will be stepping down next year (it will have been 10 years). She will stay around to mentor the next person as Nupur did for her.

III. Co-Presidents' Report: Barbara Molony

- a. Barbara will be stepping down after next year.
- b. WAWH Advisory Committee (Nupur and Eileen) met with Sasha and Barbara about panels for AHA and people to invite, which allowed us to sponsor many of the panels at this AHA.
- c. Fall 2018 the Leadership Team (co-presidents plus Sandra) wrote in support of Kingsbrook Community College WGS program which was being phased out. Outcome is that the created a position for a person in that program who is a CCWH member.
- d. February issue of *Perspectives* will have a column by the Leadership Team that talks about CCWH in its 50th year.
- e. We also wrote in support of Central European University (may have been 2017).

Annual Business Meeting

- f. Renata: What is relationship of CCWH to AHA Gender Equity Committee? Barbara Molony: Barbara has in the past met with reps from that and other related organizations. Renata: the question is really about whether CCWH is an outsider group as it used to be many years ago (pushing on the organizations from the outside), or has it changed? Sandra and Barbara: I think we collaborate well with the AHA Gender Equity Committee. Nupur: It is no longer an adversarial relationship with the main organization as it was 50 years ago. Hilda: It may be that we have come closer to them than they have to us; When Hannah Gray took over from Willa-Lee Rose there was a public hearing about a report on women and maternity and Hannah said “we only deal with professional issues here, but they can deal with these things through their own healthcare policies”; Bernice answered “no, women are not sick when they are pregnant.” That is an example of taking on definition issues and issues of power that this organization has done. Sandy: in the 1970s when the AHA started to feel pressure about women’s organizations they appointed a woman to work in the main office who came to visit me and told me to keep pushing because she couldn’t get anything done without us pushing from the outside. Sandra: this is clearly a bigger conversation that we need to have about our activism.

IV. Treasurer’s Report

- a. Expenses include paying for AHA rooms, luncheon speaker honorarium, Sandra, Newsletter, Awards, stipends, and conference travel for a few people.
- b. We need more members; that will keep us afloat.
- c. Barbara Winslow: we also need fundraising, because membership alone

won’t do it.

V. Membership Report: Ilaria Scaglia

- a. We are good on membership: report will be made available.
- b. 2016 we had 363 members; 2017 went down to 354; 2018 back up to 363.
- c. We now have more members abroad, several of them in Europe (Iliaria herself moved to England).
- d. We have more women historians who do not necessarily do women’s history.
- e. Income: 170 people under \$25K (42%); 23 members make \$25-50K, 33 make between \$50-75K, 75-100.
- f. We keep track of our membership in a way many other organizations don’t. It is really hard to keep up with this process, involving complicated Excel sheet work. We need to look at how other organizations do it, without using a big Excel spreadsheet that contains confidential data is hard to keep track of. Can we pay a little money for a system that works? Natanya: you could use Access in conjunction with Google Docs to do a lot of this work in a way that is more efficient than using Excel; you can design the document and encrypt it. Ilaria: let’s set up a committee to work on this.
- g. Mentorship program chaired by Rabinovitch-Fox was fantastic. There are now 43 people registered.

VI. Graduate Students

- a. Kelly: grad student representative to CCWH: How can the grad students take a more active role? They write two columns each per year for the news letter. Ilaria: it would be great to have the grad reps contact the university reps and help support them and ask what they need to promote the CCWH. Many are graduate students.

VII. Move to Adjourn

Meeting adjourned at 5:07 p.m.

Announcements

Gender, Labour, and Consumption in Historical Perspective

Over the past four decades or so, gender scholarship has transformed our understanding of many key issues of historical concern. Particularly fruitful have been explorations of consumption in its varied manifestations, undertaken by researchers studying the subject within different disciplines. Labour historians have been slow to address these important developments, though there are signs that the situation is now slowly changing. This major international conference hosted by the Department of History at the University of Essex, on September 13th and 14th, 2019, aims to begin a conversation between these approaches, in the belief that there are fruitful overlaps of interest between them and that they can learn from each other in productive ways. We therefore invite papers from scholars working on the interface between histories of gender, labor, and consumption, including early career academics and postgraduates, researching in various disciplinary contexts. Themes and topics might include: Histories of shopping as work; Market regulation and moral economies; Spaces of consumption as sites of labor; retailing racism and racialized consumerism; Consumer organizing and gender relations; Pleasure, consumption and labor; Masculinities, consumption and labor; and Total war and redefinitions of gender, labor, and consumption.

Offers of 20-minute presentations, including short abstracts (c.150 words) and CVs from scholars working in different national contexts and periods should be sent to the conference organizers, Professor Peter Gurney (pjgurney@essex.ac.uk) and Dr. Vicki Howard (vh16104@essex.ac.uk).

The conference is sponsored jointly by the Society for the Study of Labour History and the University of Essex. Confirmed keynote speakers: Professor Pam Cox, University of Essex, and Professor Erika Rappaport, University of Santa Barbara.

Closing date for abstracts is April 30th, 2019.

CFP Feminist Studies Special Issue: Feminism and Capitalism

This is a call for innovative theoretical, empirical, and creative submissions about feminism and twenty-first-century capitalism. Our call is spurred by phenomena such as the millions of people displaced and relegated to invisibility as “surplus populations,” increasing debt and income inequality, rising corporate profits, persistent agrarian crises, planetary urbanization, labor precarity and informality, and climate change.

We acknowledge the recent resurgence of feminist engagements with capitalism – on the crises of care and social reproduction, on immaterial labor and work, and on the Anthropocene and environmental destruction, for instance. New feminist interventions on the intimate, poetic, and generative lifeworlds that articulate creative responses to capitalism give us glimmers of hope.

We invite scholarship on feminism, capitalism, and anti-capitalism through a wide range of angles such as social reproduction, pinkwashing, corporate feminism and state feminism, neoliberalism, financialization, risk and debt, racial capitalism, bioeconomies, and nonhuman-human relations. We also invite essays that open up feminist thinking to new conversations about capitalism as an emergent social formation through a focus on specific spatiotemporal sites. Lastly, we encourage the submission of essays that grapple with the aporias and contradictions of capitalism such as its technologies of desire, economic (entrepreneurial) aspiration, and the commodification and fetishization of difference.

Contributions based on ongoing academic and activist collaborations, debates, and discussions are welcome. Submissions may range across genres such as empirical and theoretical studies, speculative conceptual essays, review essays, art essays, poetry, fiction, and news-based commentaries.

Submissions are due September 1, 2019. Send copies to Feminist Studies, 4137 Susquehanna Hall, University of Maryland, College Park, MD 20742.

Announcements

New Issue of the Caribbean Review of Gender Studies Edited by Two CCWH Members

Two members of the CCWH, Reena Goldthree and Natanya Duncan edited the December 2018 special issue of the *Caribbean Review of Gender Studies* entitled “Gender and Anti-Colonialism in the Interwar Caribbean.”

The issue examines the political ferment of the interwar period (1918-1939), tracking how gendered conceptions of rights, respectability, leadership, and belonging informed anti-colonial thought and praxis. Rather than constructing a singular narrative of Caribbean anti-colonialism, they grapple with the varied political visions and modes of resistance that animated critiques of colonial rule, attending at once to place-specific strategies and to shared regional agendas. The articles featured in this issue present new research on gender and anti-colonialism in Jamaica, Haiti, Bermuda, Puerto Rico, Curacao, Trinidad, British Guiana (Guyana), and Caribbean diasporic communities in Panama and the United States.

The authors seek to disrupt the longstanding focus on the “fathers” of Caribbean nationalism by excavating women’s contributions to the region’s nationalist struggles. In addition, they foreground gender and sexuality as crucial sites of contestation within nationalist struggles to show how Caribbean women and men alike employed gender ideologies to assess grassroots resistance movements and new forms of belonging. Bridging the fields of women’s history and gender and sexuality studies, this issue offers a feminist analysis of the social, material, and discursive dimensions of anti-colonialism in the interwar-era Greater Caribbean.

The entire issue is open access and may be accessed using the link: <https://sta.uwi.edu/crgs/December2018/>.

2019 Global Status of Women and Girls Conference

Christopher Newport University’s College of Arts and Humanities, in partnership with Norfolk State University, presents 2019 Global Status of Women and Girls Conference entitled “Intersectionality: Understanding Women’s Lives and Resistance in the Past and Present.” The conference will take place on March 21st through 23rd, 2019 in Newport News, Virginia.

Conference speakers include Attorney Sophia Nelson as Keynote Speaker, Dr. Colita Fairfax speaking on “The Issue of Intersectionality in 1619,” and Dr. Sabrina Karim, discussing “Women, Peace and Security: Twenty Years Later.”

Sessions will address these and many other topics including: Combating Gender Inequalities; Race, Gender, and Social Justice; Intersectional Approaches to Women and Gender Studies; Women’s Rights, Health, and Education; Artistic Representations of Women; Women, Politics, and Law; and Activism and Social Media.

For full program and details see: cnu.edu/gswg.

Research Grants at the Hargrett Library

The Hargrett Rare Book and Manuscript Library advances the research, instructional, and service mission of the University of Georgia by collecting, preserving, and sharing the published and unpublished works that document the history and culture of Georgia.

The Hargrett Library and its research centers provide travel stipends of up to \$1,000 for researchers whose work would benefit from access to the collections held at UGA including the Lucy Hargrett Draper Center and Archives for the Study of the Rights of Women.

All applications are due by April 1, 2019 to be used for research at the library from July 1, 2019 through June 30, 2020.

Learn more about the Hargrett Library at www.libs.uga.edu/hargrett. Learn more about the eligibility and the application process at <https://t.uga.edu/4zr>.

CCWH Board Members

Co-Presidents

Barbara Molony
2016-2019

Sasha Turner
2018-2021

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2017-2020

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Vacant Position

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2017-2020

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2018-2020

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Nupur Chaudhuri

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Michelle Coughlin

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Fuchs Committee, 2019

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Jennifer Spear

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Nicole Pacino

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Maria Paz G. Esguerra.

2. Mentorship Program

Einav Rabinovich-Fox

3. University Representatives

Fatemeh Hosseini

4. Conference Liaisons

Tiffany Jasmin González

5. Host Program

Bridget Keown

6. Twitter Account

Isabel Singer
Katherine Skrabanek

COORDINATING COUNCIL FOR WOMEN IN HISTORY MEMBERSHIP FORM

1) ___ new membership 2) ___ membership renewal 3) ___ gift membership

Name: _____

Mailing Address: _____

Email address: _____

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.

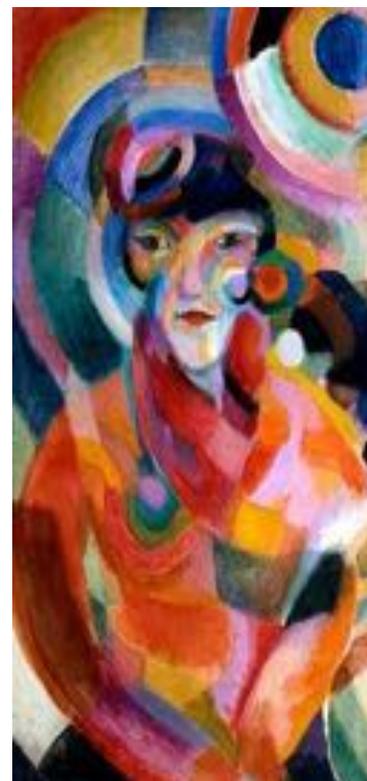
Who told you about the CCWH? _____

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
\$ ___	\$30 income \$25-50,000	\$ ___	CCWH Carol Gold Associate Professor Best Article Award
\$ ___	\$50 income \$50-75,000 \$140 three years	\$ ___	CCWH Nupur Chaudhuri First Article Prize
\$ ___	\$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 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 1st), Summer (June 1st), Fall (September 1st), and Winter (December 1st).

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



Write what should not be forgotten.

- Isabel Allende