

History Happenings

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Letter from the Chair

By Steve Stein, Interim Department Chair

This is an exciting time in the History Department. Apart from a mold outbreak in Mitchell Hall that affected several of our offices, the year is off to a good start. Three new faculty members have joined us. Molly Giblin, who comes to us from Rutgers University, works on nineteenth century imperialism and will offer courses on Chinese and European history. Cookie Woolner, who recently completed her doctoral work at the University of Michigan, is a specialist in the history of women in America and also expects to develop courses on music history in the future. Dr. Nela Florendo from the University of the Philippines is here on a Fulbright Fellowship and will be teaching a variety of courses on Asian history at our Lambuth campus. This year, we hope to conduct searches to hire another fulltime instructor and two tenure-track faculty—one in African American history, the other in British history.

Over the past few years, enrollments in history courses around the nations have dropped. Fewer students have chosen to major in history and other fields in the humanities. Our enrollments also dropped in recent years, but this fall a record number of freshmen—700 more than last year—enrolled in classes at the University of Memphis. This 25% increase in freshman enrollments is reflected in the highest enrollments in history survey courses that I have ever seen.

In recent years, the department has launched a number of initiatives to help our undergraduate history majors and attract new history majors, of which we currently have about 225, and these efforts are paying off.



Dr. Steve Stein, Associate Professor & Interim Chair

Financial hardship is one of the main reasons students do poorly in class and drop out of college. Clio's Closet, a History Department initiative that helps students in need with food and clothing, receives donations from around the campus. The History Education Resource Center (HERC), established two years ago in a refurbished and upgraded office suite, is regularly used by students who seek help for everything from basic study skills to research and writing. More than 150 students used the HERC last fall, and we continue to improve Mitchell Hall as a place to learn, teach, and study. We are currently working on a proposal to upgrade our two largest classrooms and better configure them for active learning and class discussion. This will allow us to

offer our most popular upper division courses in a more effective space. The commitment of the department to both teaching and scholarship is demonstrated by a number of recent accomplishments by faculty, graduates, and graduate students. Over the summer, Dan Unowsky, the department's graduate studies chair, helped lead a Holocaust Travel Seminar, along with Jonathan Judaken, a former member of our faculty, now teaching at Rhodes College. Colin Chapell, who joined the department five years ago, published his first book, *Ye That Are Men Now Serve Him: Radical Holiness Theology and Gender in the South*, with the University of Alabama Press. A symposium on Guiomar Duenas-Vargas' book, *On Love and Other Passions: Elites, Family and Politics in Bogotá, 1778-1870*, was held at the International Conference, CEISAL-Tiempos Post-hegemónicos sociedad, cultura y política en América Latina, In June 28 July 2, 2016. Charles Crawford, who has taught history at the University of Memphis for more than fifty years was recognized with the Alumni Association's Distinguished Teaching Award. Beverly Bond and Susan O'Donovan wrapped up several years work documenting the Memphis Massacre with a conference on the event, parts of which were broadcast on CSPAN. Their work, which exemplifies engaged scholarship, won high praise across the campus, and Dr. O'Donovan was awarded a prestigious Dunavant professorship. Daryl Carter, who earned his PhD in the department five years ago, just published his first book: *Brother Bill: President Clinton and the Politics of Race and Class* (University of Arkansas Press).

Whitney Kennon, a 2008 PhD who teaches part-time for our department in addition to her primary responsibilities teaching at the Margolin Hebrew Academy, just won the Gilder Lehrman Teacher of the Year award for Tennessee. I completed my own work on *The Sea in World History: Trade, Travel, and Exploration*, a two-volume encyclopedia of maritime history, which will be published by ABC-CLIO next year. Benjamin Graham, who recently joined our faculty, contributed an essay on the Columbian Exchange and our former department colleague Courtney Luckhardt (now at the University of Southern Mississippi) wrote several entries on seafaring in Medieval Europe. Several alumni and current graduate students also contributed essays to the book: Harry Barber, James Barney, Samantha Haines, Michael Lejman, and Rachel Mittelman. Finally, our long-serving department secretary Karen Bradley won the College of Arts and Science's Outstanding Employee award.

As always, we welcome the input and suggestions of alumni, students, faculty, as well as our adjunct faculty, and invite your attendance at the many events the History Department sponsors each year. On Thursday, November 3, Patrick Manning, the Andrew W. Mellon Professor of World History and Director of the World History Center at the University of Pittsburgh will present the Sesquicentennial Lecture in History on "Inequality: Global Histories and Modern Concerns." I hope to see you there.

Our Graduate Program

By Daniel Unowsky, Director of Graduate Studies

I took over as Director of Graduate Studies when Professor Jim Blythe retired in 2014. Even before I took on the role of Director of Graduate Studies, I worked closely with Jim Blythe and others to streamline and reconfigure our MA and PhD programs. My main goal as director is to maintain and increase the quality of the education we offer our graduate students.



Pictured above: Ms. Amanda Lee Savage, online program coordinator, Ms. Karen Jackett, graduate secretary, and Dr. Daniel Unowsky, Professor and Director of Graduate Studies

The Director of Graduate Studies serves as the coordinator of all graduate programs in our department. Specifically, I manage the admissions process for our MA (online and on campus) and PhD programs, the awarding of assistantships, and the

assignment of graduate teachers and graders. I chair the Graduate Studies Committee, which, in addition to activities related to admissions and assistantships, oversees graduate education in our department. Changes in our degree requirements as well as clearer (and higher) standards instituted over the past few years have led to a smoother and swifter path to graduation for our students. The Graduate Studies Committee also evaluates "learning outcomes" for the Southern Association of Colleges and Schools accreditation process by reviewing research seminar papers, MA and PhD exam performance, MA theses, and PhD dissertations.

I also act as an intermediary between our graduate programs and the broader college and university communities by, among other things, sitting on the Graduate Council of the College of Arts and Sciences. This committee, composed of graduate directors from all departments and programs within the college, oversees curriculum changes, degree and certificate programs, and other matters related to graduate study in the CAS. The committee also evaluates nominations for many faculty research, teaching, and other awards.

A great deal of my time as director is taken up with bureaucratic issues—yes, I do have to make sure the right forms are filled out at the right time and sent to the right place. The most rewarding part of the job, however, is

interacting with graduate students. My contact with students begins before they are formally admitted into our program. I work with prospective students from their first phone or email inquiries. I encourage them to apply, guide them through the application process, and urge them to contact other faculty and graduate students to get a more complete picture of our program. I organize a fall orientation for new students and new student teachers. I meet individually each year with all MA and most PhD students, offering advice on courses and other issues to help them move as efficiently as possible toward degree completion. I advise students about the composition of their various committees (MA exam committee; PhD advisory, exam, and dissertation committees). I also do what I can to guide our students through our program and to help them deal with any difficulties that arise related to their studies or with their assistantships.

To make my meetings with students more efficient and to enable the students themselves to take greater control over their courses of study, I revised (and continue to revise) our graduate webpages. Amanda Lee Savage has contributed significantly to this ongoing effort. I consider myself fortunate to work with Amanda Lee and with our excellent and dedicated staff: departmental Office Manager Karen Bradley and Graduate Secretary Karen Jackett.

The department takes great pride in the achievements of our students and graduates. The success of our students in securing jobs related to their work

in our department despite budget cuts that have significantly reduced our resources and the size of our faculty demonstrates that we offer a high quality graduate education. Some of our online and on campus MA students have gone on to PhD programs in history and other subjects elsewhere; others have secured positions in private high schools, museums, and libraries here in the mid-South and around the country. Many of our PhD students have received prestigious fellowships and grants and have competed well on the persistently difficult academic job market. Our graduates hold positions at Indiana University-Purdue University, Tennessee State University, Harding University, Arkansas State University Mid-South, Arkansas State University, Texas A&M University at Kingsville, East Arkansas Community College, Brandman University, Dallas Theological Seminary, University of Louisville, Florida A&M University, Lemoyne Owen College, Tuskegee University, Jarvis Christian College, East Tennessee State University, Yale University, Johns Hopkins University, the Smithsonian Institution, the Foreign Service of the U.S. Department of State, and many other universities, colleges, academic libraries, and private high schools.

The Graduate Association for African American History just released a Call for Posters and Abstracts for Spring 2017: *Celebrating Black Life Around the World*. Check out their website for more info!

Mission to Theban Tomb 16

in Luxor, Egypt

By Suzanne Onstine

Since the last newsletter update in 2013, work in the tomb of Panehsy and Tarenu (Theban Tomb 16) has continued to focus on the excavation of the scores of secondary burials. Secondary burials are those that are intentional, but occur after, and intrude into an earlier burial. In this case, the original tomb was built during the Ramesside era (ca. 1250 BCE). The later burials date to the Third Intermediate Period (ca. 1000-715 BCE) and were placed in the long, sloping corridor or tunnel leading to the original burial shaft. The burials would have originally consisted of a mummy wrapped in linen bandaging and placed inside cartonnage coffin. Cartonnage is an ancient Egyptian material

like papier-mâché; linen strips impregnated with plaster are formed over a mold in the shape of a mummified human being. This molded figure will form the casing in which the body is placed once mummification has been completed. After the material hardens it is given another coat of plaster to take the painted, colorful scenes of the gods and the afterlife. A typical Third Intermediate Period burial ensemble could have included an outer wooden coffin, a cartonnage inner coffin or mummy board, a "book of the dead" papyrus, a wooden stela, a bead net, and wax figurines of the "Four Sons of Horus" to protect the organs placed back inside the body. The body itself would have had amulets and jewelry placed on it for protection as well as adornment.

These secondary burials were looted and broken up at some point in the past leaving us with thousands of fragments of human remains from between 100-200 individuals. It is impossible to know exactly when the burials were looted, but some



Pictured above: Dr. Suzanne Onstine, Associate Professor, and graduate students Mr. Dustin Peasley, Ms. Virginia Reckard, and Ms. Elizabeth Warkentin.

indications come from 20th century objects found mixed in with the bones. These signs point to the last phase of looting happening in the early to mid-20th century. Several sections of the wall paintings were also stolen from the tomb between the 1960s and 1980s. It is likely there were multiple phases of interference in the tomb.



Picture 1: Typical scene of artifacts, human remains, and mummy wrappings strewn about the floor of the tomb before excavation. [Photo credit Virginia Reckard]

The original date of the broken funerary equipment is easier to establish. Although the material is fragmentary, due to the highly distinctive decorative styles of the ancient Egyptians, we can assign dates to many of the pieces. Each era of Egyptian history used some very specific decorative stylistic features in decorating funerary equipment. The main diagnostic items we have are thousands of broken cartonnage pieces that bear remnants of painted decoration (See Picture 2). The style most commonly found in the broken cartonnage dates to the Third Intermediate Period, leading to the conclusion that the burials were made at that time (between 1000 BCE-750 BCE).

Many interesting aspects of mummification have been discovered related to the secondary burials. “Prosthesis” pieces have been found in several cases as a post-mortem practice, and variations in how the brain was extracted demonstrate that there was not just one way to mummify an individual. Although the bodies are very broken, the team’s physical anthropology team has counted and measured thousands of bones and mummified pieces.

Because many of the bodies are no longer wrapped, specialists are able to directly observe pathologies on the bones without the assistance of imaging technology. For those that are still wrapped, we use a portable x-ray machine to do imaging in order to better understand the population buried here. A preliminary analysis of these remains has initially been published in JARCE (2014) 50, but more details of the fuller analysis will be forthcoming in the final publication.¹



Picture 2: Cartonnage fragments from TT16 (scale is in centimeters) [photo credit Virginia Reckard]

Despite these challenges, clearance of the tunnel's looter debris has shed light on the history of the tomb's use and ideas about ancient Egyptian funerary culture. It was common for Thebans to reuse the New Kingdom tombs during later eras. In the Hellenistic period there was even a formal organization of priests known as "choachytes" who acted as funeral directors overseeing burials in areas of the necropolis that belonged to them. It may be that the origins of the choachyte system can be found in the Third Intermediate Period organizing burials such as those in TT16.

¹ Suzanne Onstine, Jesus Herrerín, Miguel Sanchez, Elizabeth Warkentin, Virginia Reckard, and Tiffany Redman "Prostheses for the Afterlife. Mummified Individuals Found in the Rameside Tomb of Panehsy, Theban Tomb (TT) 16. Luxor Egypt." *Journal of the American Research Center in Egypt* 50, (2014).

The whole life cycle of use and reuse in this Theban Tomb is representative of many tombs of Egypt. The original owners built their “houses of eternity” to honor their achievements in life and to facilitate a good rebirth in the afterlife. Later people reused these tombs for their dead, not as an act of laziness or callous disregard for the original owners, but in a systematic way, and out of recognition of the sacredness of the necropolis. After the pharaonic era the tomb’s life cycle continued with phases of looting and then research and conservation, bringing us to the present day and our intervention there. The University of Memphis History Department has been generous in its support of the project and the graduate students who accompany the project are getting valuable fieldwork experience in archaeology, epigraphy, and physical anthropology at the tomb. We hope to continue working there for years to come, completing excavation, analyzing artifacts, doing conservation, and preparing a site management plan for the future.

Gender & Religion in the American South

An Interview with Colin Chapell

Dr. Colin Chapell's new book, *Ye That Are Men Now Serve Him: Radical Holiness Theology and Gender in the South* is about how religious ideas influenced the construction of gender in many white families in the American South between 1877 and 1915.

Guionmar Duenas-Vargas. In the first part of your book you examine the division of gender roles in religion that Baptist preachers prescribed for white southern families. Their emphasis was on the development of *individual mastery*, referring to the central role men should have in religion. In what way was this different from the concept common in northern states of “Muscular Christianity”?

Colin B. Chapell. Good question. At the same time that the people I write about were formulating ideas, the Social Gospel movement was gaining steam in the Northeast. People such



Dr. Colin Chapell, Instructor

as Lyman Abbott, Josiah Strong, Washington Gladden, and Walter Rauschenbusch were writing about how society, not just individuals,

needed to be saved through Christianity. While the Social Gospel movement had many outlets, one of them was an emphasis on Muscular Christianity. The men who were in the forefront of Muscular Christianity often decried the supposed “feminizing effects” of white Victorian Protestant church life. They would complain about portrayals of Jesus as a gentle shepherd, wanting to focus instead on Jesus as a conquering hero.

Additionally, many popular evangelists, like Billy Sunday, a professional baseball player turned popular preacher, related Christianity to athletic pursuits and discipline. In fact, it was during this time that the Young Men’s Christian Association (YMCA) and its partner organization the Young Women’s Christian Association (YWCA) were started, as well to do white Protestants wanted places for their sons and daughters to be in “good” company as they built their bodies.

While much of this may have a similar tone to the Southern Baptist preachers’ messages I study, the theology behind the northern and southern movements was quite different. Muscular Christianity, and the larger Social Gospel movement, were dramatically less concerned with historic Christian orthodoxy than their southern cousins. Preachers within Muscular Christianity worried more about how to make Christianity more manly, while Southern Baptist wanted to make manliness more Christian.

Guiomar Duenas-Vargas. Baptist leaders highlighted the role of women and the family in the construction of

Southern identity. Many religious communities have reiterated the importance of women as moral bastions of society. What seems to be different here? How did the Southern Baptist Convention, (SBC) envision the function of family, women and femininity in the New South?

Colin B. Chapell. What was different in the SBC was not always the performative nature of gender identity, but the foundation upon which it was built. For Baptist preachers and pastors, their construction of femininity was based upon their beliefs that a woman’s “innate spiritual purity” was to be used for her family – indeed, she was responsible for morals of her even her husband. Many SBC leaders believed that women were to give their gifts, talents, and energies towards their families; and specifically for the spiritual good of their children. While this was not necessarily an idea unique to the SBC, it did contradict some of the very things that these leaders said to and about men’s roles. Where men were encouraged to be individuals, women were supposed to sacrifice themselves for the good of others.



Guiomar Duenas-Vargas. As you explained in your book, the Methodist Episcopal Church, South (MECS) interpreted spiritual manhood different than SBC. Inspired by the image of a warrior Christ defending the Church against evil, some preachers encouraged their parishioners to become an army of conquering soldiers. Others, on the contrary, envisioning Christ as a gentle shepherd, encouraged men not to be afraid of displaying affection and caring for others. How did these two different visions of masculinity differ from the SBC conceptions of manhood?

Colin B. Chapell. The competing visions of masculinity within the MECS were, as you mentioned, both based on interpretations of Jesus. In addition to this, because the MECS, even in its organization structure, focused so heavily on conversion, their understandings of manhood and masculinity was much more communal than the SBC. In the Southern Baptist Convention, men were warriors – individuals out on their own – whereas in the MECS, the martial image preachers talked to their congregants about was that of the soldier. While I recognize that both are hyper-masculine constructs, the soldier is one who works with others in the unit or the army to defeat an enemy.

On the other hand, there was a large minority of MECS officials who looked, not to the ideal of Jesus the victor, but to the tender Jesus who welcomed children and dealt gently with the oppressed. This focus on a tender Jesus meant that they had a model of

manhood that enabled them to speak in affectionate terms to their loved ones and to focus, not on conquering sinners, but to woo the hearts of those oppressed by Satan.

Both of these models of manhood were significantly different constructions (again, maybe not always in the performative aspect) than in the SBC, where the focus on men's mastery and individuality led to ideas of individuals warriors having to face and fight spiritual battles alone.

Guiomar Duenas-Vargas. Educating women was clearly a cherished goal among MECS officials. Why were they so interested in instructing women and what kind of curricula for women did they consider appropriate?

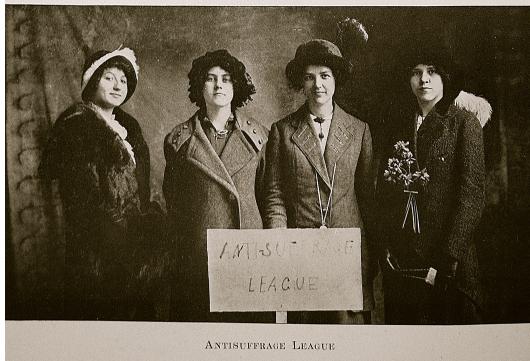
Colin B. Chapell: While there were a number of different reasons for why MECS officials wanted women to receive educations, many of them centered around the idea that women needed to know how to best nurture the spiritual lives of their children. Thus, they needed to have an appropriate educational experience that would prepare them for the spiritual needs of their families. Exactly what curricula followed this would then depend on the particular institution; however, there were a number of core subjects that were almost invariably covered. Philosophy, English (both literature and grammar), and History were some of these “core” disciplines covered at almost every institution. (Lest we be too excited, more often than not, this was taught as moral lessons in history rather than a modern historiographic approach.) Other subjects often

included Fine Arts curricula, precursors to Home Economics, and subjects that attempted to refine pupils' comportment.

There were a few schools that wanted their pupils to be able to take up business and entrepreneurial pursuits, but even this was often to skeptical parents as though it was an insurance policy against widowhood. Most schools, though, at the time wanted their pupils to focus on an education based in aesthetic pursuits.



SUFFRAGETTE CLUB



ANTISUFFRAGE LEAGUE

Guiomar Duenas-Vargas. In the second part of your book you address the southern Holiness Movement, a radical approach that departed from the Baptist and Methodist churches, in its interpretation of identity and gender. The Holiness Movement pursued a theology of "entire sanctification". What were the pillars

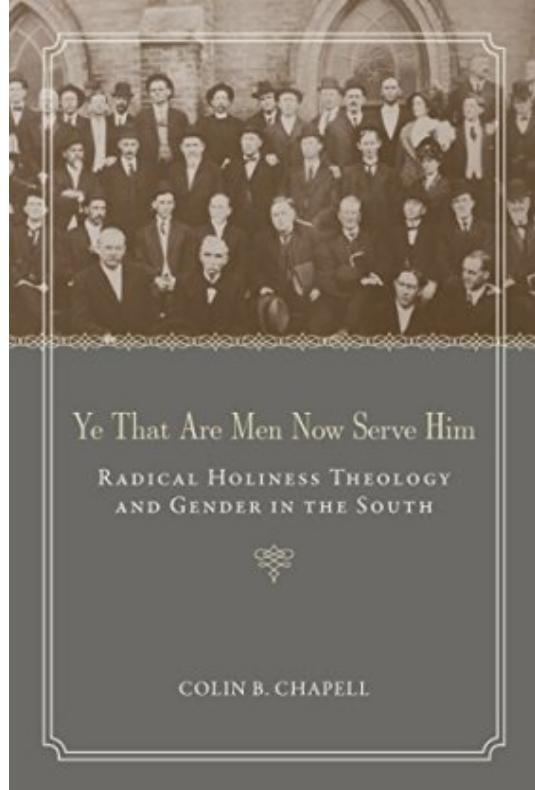
of the Holiness Movement concerning religious identity and gender?

Colin B. Chapell. Whew, big question, so I'll try to condense... Essentially, the Holiness Movement was concerned that adherents would have an experience alternately called "the Second Blessing," "entire sanctification," and "perfect love." Whatever it was called, they believed that this spiritual experience allowed them to live without willful sin and wrongdoing. They knew that they still made mistakes, and even would accidentally sin, but that this experience purified their hearts against deliberate wrongdoing.

However, this experience was also believed to be the ONLY true qualification for preaching and leadership in the movement (which was a decentralized conglomerate composed of a number of micro-denominations). In other words, it did not matter to Holiness folk whether someone was male or female – what mattered was whether they were sanctified. If so, then that person was expected to preach! This was a radical idea, and meant that the movement had a number of female preachers long before it was viewed as appropriate in the larger culture. Indeed, there were a number of Holiness women who wrote about how hurt they were that people outside the movement considered them "public women" merely because they spoke in public. It meant that the construct of femininity differed greatly from the larger Southern culture of the time.

For men in the Holiness movement, there was also a shift in what

appropriate masculinity could entail. Yes, there were still repeated references to hyper-masculine, martial imagery (in fact, one evangelist wrote about unleashing a “volley of red-hot Bible shot” on an unbeliever), but the fact that the Holiness movement had a theology of “perfect love” also unleashed a model of publically affectionate manhood. Men in the movement could publically proclaim their love for other men without irony and without any sense of 20th or 21st century sexuality. While men in other denominations could privately voice their respect, admiration, and, on rare occasions, love for mentors or members of their family; men in the Holiness movement had a theology defined by expressions of love, which opened up avenues of manhood gated off to other groups.



Egyptology in China

By Peter Brand



Dr. Peter Brand and Dr. Guo Xilin

At the kind invitation of my Chinese Egyptology colleagues, I returned to China in May 2016 for my second visit to the “Middle Kingdom.” I arrived in Beijing on May 15th where I met Prof. Guo Xilin of the Chinese Academy of Social Sciences who accompanied me throughout my five day stay in the Capital. After somehow missing a visit to the Great Wall during my first trip to China in 2014, we first visited this famous landmark on a beautiful clear day. Known as the “Long Walls,” *Chang Chuen* in Chinese, it is actually a complex system of many different fortifications that stretches across mountainous areas of much of northern China. Its most famous builder was the so-called First Emperor Chin Shi Huang who ruled

from 247 to 220 BCE. Many different rulers before and after the Chin Emperor contributed to this massive complex of fortifications. Made originally of stone and

packed earth, the walls that tourists visit today near Beijing are a combination of stone and brick and mortar constructions dating to the Ming Dynasty (1368-1644 CE). The walls snake like an endless dragon across the mountains of northern China and are studded with an estimated 25,000 watchtowers. To an Egyptologist used to having “bragging rights” over fields of Classics and Assyriology due to the size of Egyptian monuments like the Great Pyramids of Giza and Karnak Temple, the sight of the Great Wall was sobering indeed. Karnak suddenly seemed much smaller than I remembered!



After touring the Great Wall, we also visited the tombs of the Ming Emperors. These are situated at the base of a mountain range and are a kind of Chinese “Valley of the Emperors.” But unlike Egypt’s Valley of the Kings, which occupy a dry desert landscape, the Ming Dynasty Imperial tombs are built in a forested system of valleys and rivers— and on a vastly larger scale. Like Egyptian royal tombs, the Imperial mausoleums include both a subterranean burial, built like an underground palace, and surface structures that function like a royal cult temple. Unlike most Egyptian tombs, however, many of the Ming tombs remain intact and are mostly unexcavated.



Another vast monument of Imperial China is the Forbidden City in the center of Beijing. Covering a staggering 180 acres, this great palace of the Ming and Ching Dynasties is genuinely a city within a city. The main access consists of a series of vast courtyards and monumental gateways with fortified bases of stone and brickwork surmounted by huge pavilion like structures with multi-tiered roofs made of wood and glazed tile. The massive plastered walls are painted in a purple red color while the roofs have golden

yellow tiles that were reserved for the emperor alone. The corners of these roofs are decorated with a series of “roof tiles,” figurines in the form of dragons, birds and other creatures that provided symbolic protection to the Emperor and his family.

The scale and beauty of the Forbidden City were designed to awe and overwhelm visitors. The names of its gates, courtyards and pavilion halls are as impressive as the structures with monikers like “the Gate of Heavenly Peace,” “the Hall of Supreme Harmony,” and “the Palace of Heavenly Purity.” The common reference to Heaven was a constant reminder that the Emperor’s legitimacy was based on the doctrine that he ruled with the Mandate of Heaven.

On a splendid morning Prof. Guo and I had the leisure to visit several of the museums in the courtyard buildings that house priceless treasures of Chinese art including an exquisite collection of ceramics ranging in date from Neolithic prehistory through the late Ching Dynasty in the early 20th Century. The overwhelming profusion of monuments and treasures housed in the Forbidden City cannot be appreciated in one or two visits and I look forward to exploring them on future trips.

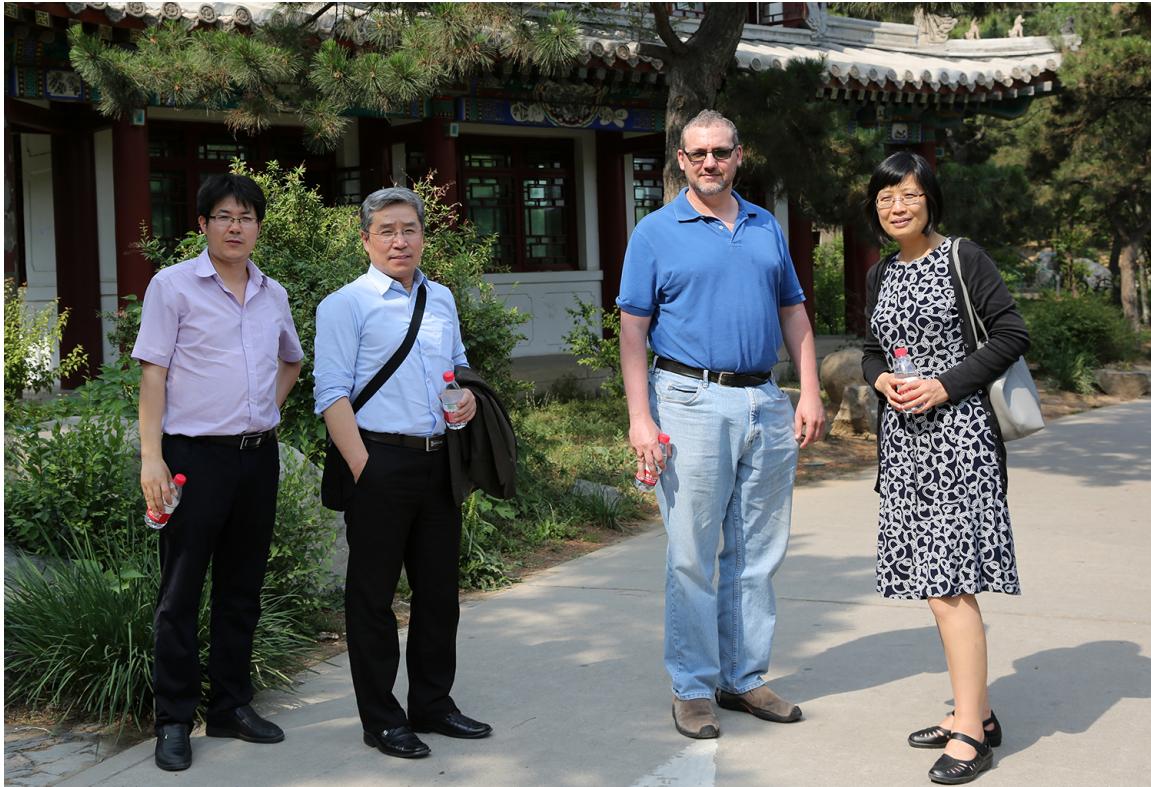
During my stay in Beijing, I was invited by the History and Archaeology departments of the Chinese Academy of Social Sciences to give two lectures on Egyptian history. I also met with members of the Archaeology department who hope to become the first Chinese mission to excavate in Egypt.

A highlight of any visit to China is the food. Every meal, it seemed, was a banquet. The food was endless in its variety as well as its quantity. While it seemed that I never ate the same thing twice, in fact, during my stay in Beijing I had the famous dish Peking Duck for lunch and dinner going on five days in a row!



When cooked to perfection, as it typically was, Peking duck is a wonderful contrast in textures: crispy skin with a flavorful dark meat with a very thin layer of tasty fat the consistency of mousse sandwiched between them.

At the end of my time in Beijing, my colleague Prof. Li Xiaodong from Northeast Normal University came down from Changchun when I gave my second lecture at the Academy of Social Sciences. Another colleague, Prof. Yan Haiying also joined us and she later invited us to visit the campus of her institution, Peking University. This elegant campus is housed on the grounds of a formal Ching Dynasty royal retreat on the outskirts of the city. In a gorgeous park-like setting, the campus consists of many old and even new buildings in an architectural style resembling a scaled down version of the Forbidden City.



Pictured: Dr. Brand and the Egyptology faculty from Peking University

After an overnight train journey, we arrived in Changchun, a city of over 7.5 million people in northeast China's Jilin Province and home to Northeast Normal University's Institute for the History of Ancient Civilizations. Over the next several days I had the opportunity to give four lectures on Egyptian history and to catch up with my colleagues Prof. Li and Dr. Ge Huipeng who will be joining the Karnak Hypostyle Hall Project's team in Luxor, Egypt this coming autumn. I also did some sightseeing, including a visit to the palace of the Puppet Emperor of Manchukwo. During the 1930s and 40s, the famous last emperor of China Pu Yi was set up as the ruler of the Puppet State of Manchukwo by the Imperial Japanese occupiers of northern China to give the Japanese occupation the illusion of legitimacy. The palace complex sits in the midst of modern Changchun and is a strange blend of traditional Chinese, Art Deco and Japanese Fascist styles. After touring the main buildings of the complex, Prof. Li and I visited the imperial gardens which included an artificial grotto that proved to be the entrance to a subterranean bomb shelter. As we left the complex we came across an unusual "archaeological" discovery, an intact steam locomotive built in Philadelphia in the late 1800s which was recently uncovered in a collapsed railway tunnel near Changchun. The excursion came on the last day of my visit to Changchun and after a farewell banquet that night I departed for Beijing and on to the United States on June 28th.

Finding the Caribbean in the Dordogne, France

By Andrew Daily



Dr. Andrew Daily, Assistant Professor

This summer I traveled to Poncet in the Dordogne region of France to interview Michel Giraud, a sociologist of race and racism in contemporary France. Giraud works at the EHESS in Paris, but he graciously invited me to spend the weekend with his family so that I could interview him about his involvement in French Antillean intellectual life in the 1960s and 1970s.

Giraud was born in southern France to a Guadeloupean father and a French mother, and spent his childhood between Guadeloupe and France until he settled in Paris in the 1960s to study at the Sorbonne and the Musée de l'Homme, where he researched how race and class affect education. Giraud participated in the May '68 movement, and was a member of many left-wing student groups and demonstrations in the late 1960s. In 1969, the Martinican novelist Edouard Glissant invited him to work at the Institut de Martiniquais d'Etudes (IME) in Fort-de-France, and Giraud accepted the invitation to continue his fieldwork on race and education in France.

I came to Poncet primarily to interview Giraud about his time working at the IME and his interactions there with Glissant and other Institute members. Over a lunch grown entirely within a 20 square mile radius of his house, I queried Giraud about the Institute's formation, operation, pedagogy, and outreach. Our conversations ranged over his youth in France, his experiences with racism in France, his time in Guadeloupe and Martinique, his time in radical intellectual circles in Paris, as well as the Institute. Giraud highlighted the Institute's haphazard yet radical mission, its ability to impact Martinican life with few resources and no official support. The French educational system is highly centralized, so students in Martinique study the same curriculum as their peers in Paris or the Dordogne.



Pictured: Old Mill at Saint-Jean-de-Côle

Until recently, that curriculum contained very little about France's colonial and imperial history, its involvement in Caribbean slavery, writers or thinkers of non-European origin, or racism in contemporary France. The Institute, founded in 1968, was in many ways ahead of its time, as it attempted to furnish Martinican students with an education grounded in their history and culture as Caribbeans. Chronically short of funds and resources, teachers and students alike were forced to improvise, and the study of their society and themselves often had to stand in for textbooks and formal curricula. Giraud underlined that the Institute's students received a top-notch education, and many went on to pass the *baccalauréat* (the French standardized test) and matriculate to French universities. But, ultimately, the project was not sustainable; Giraud returned to France after about three years, while Glissant and other Institute members worked on until the mid-1970s.



Pictured: 12th C. Romanesque Church

west, Burgundy to the east, and the territories of the French monarchs to the north, the Dordogne was contested territory, and passed back and forth between rival kingdoms, a legacy apparent in the castles and fortified keeps that dot its ridges and rocky outcroppings. It was also a cultural crossroads, the point where Occitan culture and language met the langues d'oïl (or, "oui") of Northern France. Crossed by rivers and riven with gorges, the Dordogne was long a crossroads and a refuge.

Poncet, like many hamlets in the region, had fallen into decay as its inhabitants left to work in cities. Its second life has come from people like Giraud and his neighbors, who moved to the region for either quiet reflection or to work the land. Giraud has transformed a collapsing old stone farmhouse in Poncet into a summer writing retreat, and many other residents likewise live in Paris or London and come to Poncet over the long summer holidays. However, others, like his neighbor Dominique, settled in Poncet permanently.

Work completed for the day, Giraud offered to show me around the local area, itself steeped in history of a different kind. The Dordogne is one of the historical counties of France, and possesses a distinct identity that dates back to the medieval period. A hilly terrain that sits at the intersection of the historical regions of Aquitaine to the



Pictured: Chateau

Also a former 60s radical, active in French Maoist groups, Dominique came to the countryside to establish a radical commune but unlike his comrades, he was the rare exception that stuck it out. He continues to farm sheep and produce sublime cheese for the local market. Giraud, who developed a keen interest in local history when he arrived in Poncet two decades ago, showed me around the local area, pointing out revived dairy and sheep farms that have helped to preserve the region. On our tour, we also visited the historical town of Saint-Jean-de-Côle, long settled as a mill and market town. It is now popular as a tourist town, due to its 17th century chateau, its 12th century Romanesque church, and its restaurants, which specialize in Dordogne's other claim to fame, the truffle.

As an historian who principally works in the library and in the archive, it was a welcome experience to conduct my research "out in the field." My interview with Michel Giraud proved most helpful to my research, and the time in the French countryside proved both illuminating and relaxing. All research, it seems, should be paired with a sublime cheese.

Navigating Southern Identities

By Michele G. Coffey

Since 2012, I have been working on a transdisciplinary southern studies project with my former colleague, Jodi Skipper of the University of Mississippi's Department of Sociology and Anthropology and the Center for the Study of Southern Culture. This summer, that project reached the copyediting and design stage with the University of Georgia Press as, *Navigating Souths: Transdisciplinary Explorations of a U.S. Region* (forthcoming 2017). As we, as co-editors, are working on these final stages of our project, we have also spent time reflecting on our process.



Michele G. Coffey, Instructor

The project was born out of our friendship. As a historian and an anthropologist who both study the South. We had each worked outside of and within the academy in multiple southern states and were in our first year as faculty at the University of Mississippi's Center for the Study of Southern Culture. We had many conversations about our personal academic projects, as well as broader political, social, cultural and economic issues impacting the region. Although we are both outspoken and anticipated hotly contested disputes, we were surprised to discover that the most spirited moments in our debates did not stem from differences in interpretation but were instead rooted in disciplinary distinctions, in the basic ways we framed and verbalized our work.

Such conversations were manifestations of what ultimately proved to be larger vocabulary differences that would emerge especially when we engaged with the theoretical debates taking place in southern studies. As southern studies scholars, we should arguably be engaging a shared literature with a reasonably clear understanding of other disciplinary engagements in that field. However, we quickly realized our incapacity to speak across our home disciplines of anthropology and history impeded our ability to collaborate with maximum benefit and that such issues were reflected in larger theoretical debates within southern studies research.



Left to right: Anne Lewis (documentarian, University of Texas Austin), Daniel Cross Turner (literature, Coastal Carolina University), Andy Harper (documentary studies, University of Mississippi), Darren Grem (history, University of Mississippi)

Even defining southern studies is fundamentally challenging, for there is no one definition that is accepted in all fields or circumstances. Scholars in history and literature and, to a lesser extent, other disciplines have often debated the theoretical and methodological foundations of southern studies. However, much of these debates have taken place within specific academic disciplines, with few attempts to cross-engage. As we focused on this issue, we

increasingly felt a need for what John Lowe identified as necessary in Bridging Southern Cultures: an Interdisciplinary Approach (2005), a “firm interdisciplinary grounding” in southern studies.² We were particularly attracted to his appeal to “fertiliz[e] interchange with colleagues from other disciplines” to most effectively “explore new questions and issues.”³

We decided that the best was to “fertilize interchange” was to bring together as broad of a cross-section of scholars of the south as possible into a space intentionally designed to promote conversation, to essentially provide to others what we had with each other, the time and space to talk about what our research long enough and in enough depth that we could explore the disciplinary chasms between one another and find new ways to engage with mutual intellectual benefit. Thanks to the generosity of the Endowment for the Future of the South, we began plans for an invitational, transdisciplinary symposium that was held in February 2013.

² Lowe, Bridging Southern Cultures, 5.

³ Ibid., 16.



Left to right: Barbara Harris Combs (sociology, Atlanta Clark University), Simone Delerme (anthropology and southern studies, University of Mississippi), Robbie Ethridge (anthropology, University of Mississippi)

With the guidance of the Center's core and affiliated faculty nominating participants and an interdisciplinary committee selecting invitees, the resultant attendees were scholars who were at various stages of their careers, from graduate students to full professors as well as independent scholar-activists. They represented nine disciplines, including geography, literature, anthropology, history, documentary filmmaking, sociology, Gender Studies, African American Studies, and American

Studies. Through the exchange of pre-circulated, original papers, sharing of experiences, and discussion of methodologies, participants explored the project theme, transcending southern identities, as a way to examine how southern studies scholars move across their various disciplines to interpret the social dynamics within the region, as well as how southern studies offers a framework for those who work in the South to place their projects within regional and global contexts.

The three-day symposium began with each participant engaging in a peer review process, designed to prepare participants for a more concentrated symposium workshop and possible submission to an edited collection. Reviewers and authors spent reflective and productive time with each other, in small groups of three to four people, including up to two authors working on related projects. Our goal was to inspire conversations, and interdisciplinary exchanges, as well as encourage long-term partnerships. Individual authors were placed in groups based on thematic interests rather than specializations, and center affiliated faculty members, in disciplines other than those of the authors, were selected as facilitators. Participants were asked to not only discuss their paper subjects exclusively, but to prioritize disciplinary differences, including theory, methodologies, and data. It was our hope that such interactions might inspire more integrative, transdisciplinary approaches within the individual works.

Participants were then shuffled into workshop groups, paired with different authors, who again did not share specializations. Each workshop participant was asked to consider how their work might be expanded to speak to larger, interdisciplinary audiences; how their experiences working in and on the South might influence research outcomes; how that experience might be better used to strengthen the work; and where their work fit within existing methodologies and theoretical approaches of southern studies. As part of this process, a designated former or present Center faculty facilitator guided in-depth discussions of the pre-circulated papers in relationship to these questions.



Foreground left to right: Robbie Ethridge, Daniel Cross Turner, Simone Delerme
Background left to right: Ted Ownby (history and southern studies, University of Mississippi), Tom Oakie (history, Kennesaw State University), Martyn Bone (literature, University of Copenhagen), John Hayes (history, Augusta University), Alix Chapman (Gender Studies, Spelman University), Sabrina Pendergrass (sociology and African American Studies, University of Virginia), Deirdre Cooper Owens (history, Queens College), Susan O'Donovan (history, University of Memphis)

The symposium concluded with two roundtables facilitated by faculty who were either currently or formerly affiliated with the Center. In these roundtables, participants, facilitators, and invited affiliated faculty and graduate students engaged first in a pedagogical conversation. The second roundtable focused on research methodology. And, around all of these events, we planned long, comfortable meals where participants continued to discuss their work, their workplaces, their approaches and their methods.

Following the symposium, paper contributors were invited to revise their work for publication, and Skipper and I each contributed essays as well. The resulting collection is designed to introduce readers to contemporary intellectual debates in research, theory and methods in southern studies, including the variety of ideas that underlie the articulation of the very construct of “southern studies.” Fundamentally, *Navigating Souths* also answers Lowe's call yet, for us, bridging southern studies is less about seeking firmness, and more about understanding the fluidity of the field. Ours is not an attempt to define southern studies as a singular construct but to present research as sites through which readers can think through the practicality, or perhaps impracticality, of southern studies as a transdisciplinary study. At a very basic level, the authors in *Navigating Souths* argue this requires a collective awareness and understanding of the wide variance in southern studies practice and theory. We also contend that it requires recognition of how diverse perspectives complicate perceptions of a quintessentially southern region. Ultimately, we hope

that we have created a model for greater transdisciplinary approach within our field, but we have done so through our shared doubt that there is *a* southern studies or even *a* south at all.

Welcome to Our New Faculty Members

Cookie Woolner and Molly Giblin



Dr. Cookie Woolner, Assistant Professor

I grew up in the small town of North Salem, NY, an hour north of New York City. My parents were architects who designed the modern house we lived in, and brought me into NYC regularly to soak up the art and culture of the city. At a young age, my mother introduced me to diverse types of popular music, so I've always had a love of music and the arts, which has influenced my studies and career. My introduction to politics and social justice came through punk rock subculture, which played a central part of my teens and twenties. In college I was active in the riot grrrl punk feminist movement of the 1990s,

and at Hampshire College in MA my senior thesis focused on this movement and representations of women in fanzines – homemade periodicals that were traded through the mail in the pre-internet era.

After college, I moved to San Francisco with hopes of playing music and being part of the fabulous LGBT community there. All of this and much more came true, and I spent most of my 20s as a drummer in an all-female punk band while working at various arts and publishing non-profit organizations. At the age of 30, pretty sure I would not be able to make a career as a punk rock drummer, I enrolled in the M.A. Humanities program at my local university, San Francisco State, to see if graduate study might offer a new path, and I quickly discovered that teaching and research were passions of mine. My research focus was on the history of women performers, an interest that grew out of my own experiences in performance, and my thesis examined women in vaudeville and burlesque in the late-19th and early-20th centuries. During this time, the "ideal" female body was drastically changing from voluptuous and maternal during the Victorian era to

thin and androgynous in the Jazz Age. My research analyzed how these changes both affected women performers and how female celebrities contributed to this change as well.

After a decade of living in San Francisco, I made a big leap to the Midwestern college town of Ann Arbor for my Ph.D. in History and Women's Studies at the University of Michigan. I decided to focus my research on lesbian history when I realized very little work had been carried out on African American women who loved women. This enabled me to focus on the "classic blues" women of the 1920s, such as Bessie Smith and Ma Rainey, who were known to have had relationships with women during their successful recording and touring careers. During my archival research in New York and Chicago, I uncovered many primary sources about "everyday" black women who had relationships with women, which expanded the focus of my project and brought many new issues to the forefront, from violence and incarceration to space and migration.

I am excited to continue working on this manuscript here in the South, which is currently titled *The Famous Lady Lovers: African American Women and Same-Sex Desire before Stonewall*. My next project will examine the queer origins of rock 'n' roll music and culture. What better place than Memphis to undertake such research?



Dr. Molly Giblin, Instructor

Whenever I'm asked to introduce myself, I hear the song "Getting to Know You," from the musical *The King and I*, in my head. It sort of relates to my research. But anyway...

I was born and raised in Buffalo, New York. I grew up in a large working-class Irish Catholic family, and when I was a child I thought about becoming a nun so that I could spend all of my time reading and teaching. The nun phase passed; my love of study and teaching did not. Buffalo is a Rust Belt city, and although it experienced a renaissance after I left, there were limited opportunities when I still lived there. I went to the local state college, and chose fields of study based on what I thought would allow me to see the world outside of my hometown: French and History. It worked. I spent a year in France, got an M.A. in History, and then departed immediately for what was supposed to be a year teaching English in Hong Kong.

I wasn't quite sure what I wanted to do with my life, so I stayed, and continued to teach, and traveled. Less than ten years after Hong Kong's return to China, the atmosphere was still politically charged. In my elementary school classroom, my colleagues reminded me to say "repatriation" instead of "handover" to describe the 1997 ceremony in which Great Britain transferred Hong Kong's sovereignty to the People's Republic of China. I tried not to be like the expatriates who lived in gated enclaves and who never managed word of Chinese, and I tried to maintain a sense of humor when I did things like accidentally ordering breast milk at a restaurant. Cantonese has six tones for each syllable, each with a distinct meaning, so I have probably said things that were much worse!

When I returned to the United States to pursue a doctoral degree at Rutgers University, my advisor encouraged me to use my recent experiences in my dissertation. Scholars have written a lot of great material on the British presence in China, so as I began thinking about other modalities of interaction. I had spent part of my time in Hong Kong volunteering at the French consulate, working on a cultural diplomacy campaign called the Year of France in China. It celebrated hundreds of years of a friendly French presence in Asia, and glossed over decades of French semi-colonial intervention. I thought that narrative merited unpacking, so I wrote my dissertation on China as a fulcrum of French imperial revival in

the mid-nineteenth century. I went back to China, to Beijing this time, to learn spoken Mandarin and written Chinese, and then spent a year on a Fulbright fellowship conducting research in France. As I spent time in the archives, I realized that although French agents saw China as a potential equivalent to British India in wealth and splendor, they also wanted to avoid the militaristic overtones of British expansion. They therefore emphasized fraternity with the Chinese people, even in the middle of wars with the Qing government.

My research interests are profoundly rooted in the time that I spent overseas. My attempts to untangle constructions of difference and likeness in imperial and transnational interactions are almost certainly a reflection of my attempts to negotiate layers of alterity and cohesion in Hong Kong. My current research projects - a manuscript based on my dissertation and a new study of trans-national bigamy and divorce - are also animated by questions about how people can coexist intimately while constructing and reconstructing ideas about how they are separated by language, religion, race, and ideology. My classes in World Civilization, Modern Chinese History, and the Opium will examine similar themes, and I'm looking forward to navigating a new cultural space at the University of Memphis.

Past Events

The Department of History's now-annual "Welcome Back to School!" Ice Cream Social was a huge success this year!



Pictured: Drs. Catherine Phipps, Sarah Potter, Guiomar Duenas-Vargas, and Christine Eisel



Drs. Benjamin Graham, Cookie Woolner, and Chrystal Goudsouzian dish out the ice cream and root beer

Upcoming Events

Friday, September 23

Pizza talk with Ben Graham, 12:45, MI 200

- "The Layered Past: A Global History of Pizza"

Friday, September 30

Teaching Tactics, "Small Teaching," 12:30, MI 223

Department faculty meeting, 1:30, MI 223

Friday, October 14

Breakfast discussion with Alison Greene, 8:30, MI 100B

- "No Depression in Heaven: The Great Depression, the New Deal, and the Transformation of Religion in the Delta"

Pizza talk with Jason Ward (Mississippi State University), 12:45, MI 200

- "Hanging Bridge: Racial Violence and America's Civil Rights Century"

Friday, October 21

Coffee, Cookies, and Conversation with Susan O'Donovan, 1:00, HERC

Friday, October 28

Brown Bag discussion with Molly Giblin, 12:30, MI 223

Thursday, November 3

Sesquicentennial Lecture in History: Patrick Manning (University of Pittsburgh), 6:00, UC River Room

- "Inequality: Global Histories and Modern Concerns"

Friday, November 11

Pizza talk with Andy Daily, 12:45, MI 200

- "State of Emergency: France, Terror, and the Threat to Pluralism"

Friday, November 18

Coffee, Cookies, and Conversation with Andrei Znamenski, 1:00, HERC