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PERSPECTIVES ON HISTORY

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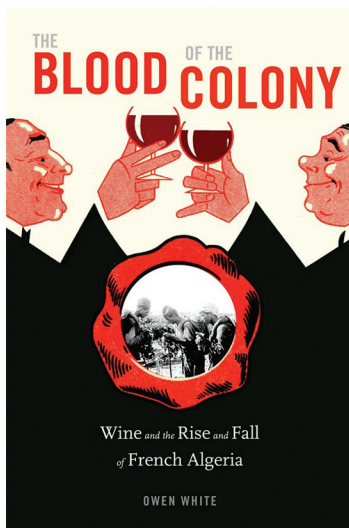


Eugen Weber Book Prize

The UCLA Department of History is pleased to announce that

Owen White and Marc André

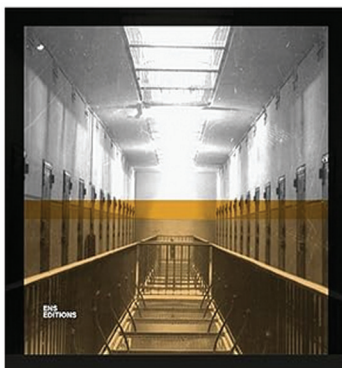
are co-winners of the **2024 Weber Book Award**. A prize for the best book in modern French history (post 1815) over the previous two years, this award is named for the eminent French historian Eugen Weber (1925-2007) and brings a cash award of \$15,000.



Owen White, Professor of History at the University of Delaware, *The Blood of the Colony: Wine and the Rise and Fall of French Algeria* (Harvard University Press), a deeply researched and elegantly written history of Algeria told through wine, which was introduced by the French, controlled by the colonists, and then finally largely dismantled by independent Algeria.

Collection Sociétés, espaces, temps

Une prison pour mémoire
Montluc,
de 1944 à nos jours
Marc André



Marc André, Professor of History at Rouen University (France), *Une prison pour mémoire: Montluc, de 1944 à nos jours* (ENS Éditions), a remarkable combination of history, memory studies, and museology based on original research in prison documents using interviews with Algerians sentenced to death during the Algerian war, conscientious objectors, and a host of others. Montluc was a notorious Gestapo prison also used to house those who opposed the Algerian War.

For more information, visit <http://history.ucla.edu>.

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LIZZY MEGGYESY, AND REBECCA L. WEST



ON THE COVER

Another annual meeting has come and gone. As the staff have started to settle into a less frantic rhythm at the AHA offices in Washington, DC, we hope you had as fun and productive a time in San Francisco as we did! Attending a 3,000 person conference doesn't leave a ton of time to explore a city, but whether it was a quick trip to the Pacific Ocean or a Mission burrito, we hope you were able to snatch a bit of local culture where you could. Here's to meeting friends new and old, discovering new ideas, and late-night discussions over a bowl of the West Coast's best ramen. We'll see you in New York City next year!

Photo: Marc Monaghan

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FPO

L. RENATO GRIGOLI

WILL HISTORY JUDGE?

Outrage, Semantics, and Discourse

There's a lot of outrage going around these days. With all the shouting heads on cable news and algorithmically encouraged doomscrolling on social media, it's easy to get caught up in the moment. Outrage sells—or at least it gets people to pay attention long enough to click. Consequently, outraged declarations that something is a scandal beyond all precedent often seem like just a lot of hot air and are easily dismissed as irrelevant.

As those who have the pleasure of encountering me in person invariably discover, I have a fascination with irrelevant, functional semantic content. I pay a lot of attention to what people say when they declare themselves outraged, and one turn of phrase always gets my attention. With increasing frequency, it seems, politicians and the professionally angry like to invoke the judgment of history on whichever persons or groups they deem to be responsible for the outrage of the moment, perhaps because they find themselves powerless to do much else.

As historians, we know that history forgets with a much greater frequency than it judges. We know that such a declaration is divorced from how historians understand the discipline. This maps neatly onto a narrative of increasing public disengagement with the humanities in higher education and decreasing historical literacy with which the readers of this magazine assuredly are familiar. There are frequent lamentations that the history major is in decline, no one with a history degree can get a job, no one cares about the accurate depiction of the past anymore, and so on. Historians, their elbow patches stuck in their armchairs, are powerless to do anything about it, or so the story goes.

Except it's not true that history majors are unemployable. Those concerned with the career prospects of their students might note that a history degree is a track to, among other things, the presidency of the United States. Of the 15 presidents since 1933, six (Roosevelt, Johnson, Nixon, both Bushes, and Biden) earned undergraduate degrees in history, and

three more (Kennedy, Clinton, and Obama) earned degrees in adjacent fields (government, foreign service, and political science, respectively). Those who seek political power know the utility in studying history. Even Florida governor Ron DeSantis spent a year as a high school history teacher after earning his history degree—two facts that are omitted from his official biography, which seems slightly odd.

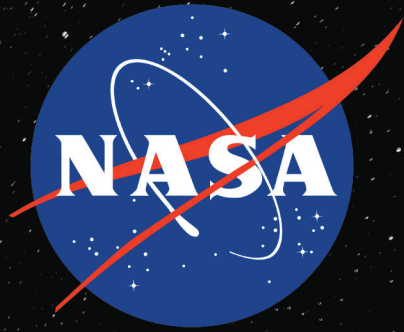
I digress.

In the recent past, history has been the classroom of empire and the chosen pursuit of those who seek to rule. Indeed, in the 19th-century university, what we now call the discipline of history was rebuilt for the purpose of solidifying state power in the age of empires. As Timothy Mitchell has put it, a historicizing account was “the only way, outside theology, to explain the general character of law.” The profession and practice of history was created, in part, to justify the present.

We don't spend enough time grappling with the legacy of the origins of our discipline—or at least I wasn't made to, and that experience seems typical—though attempts have been made, most notably in fiction. But these legacies linger. When researching, many scholars, for example, still must rely on compilations of primary sources that were designed from their inception as a nationalist project or, more directly, the archives of a nation-state. Academic historians work in departments organized around 19th-century principles and in fields delineated by the concerns of a not-as-bygone-as-we-might-hope era. And so the next time we historians roll our eyes at some pundit Whiggishly declaring that history will judge the participants in the latest thing we're all mad at, we should also consider if we are quite as far away from all that as we wish to believe. **P**

L. Renato Grigoli is editor of Perspectives on History.

FELLOWSHIPS IN AEROSPACE HISTORY



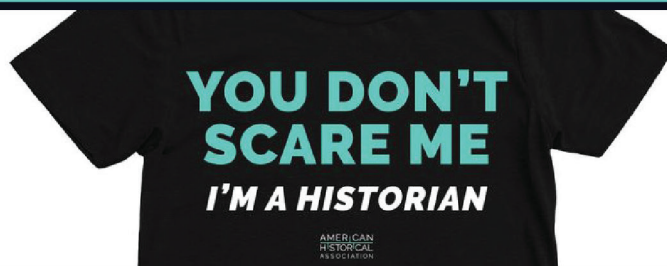
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SARAH WEICKSEL

TOWARD THE 250TH

A Conversation with Jane Kamensky

How does a historic site tasked with interpreting the life of Thomas Jefferson approach its work at a moment in which the United States is simultaneously looking ahead to the 250th commemoration of the nation's founding and grappling with the political and intellectual complexities of teaching difficult chapters from its past? AHA member and historian Jane Kamensky will embrace this challenge as

the new president of Monticello, Thomas Jefferson's plantation and home outside Charlottesville, Virginia.

Kamensky joins historians across the nation as they plan commemorations of the nation's founding. From state commissions and historical societies to museums and town councils, the 250th is prompting conversations and collaborations among people working at a range of public history and scholarly

institutions as they plan for museum exhibitions, events, and history and civics education activities.

Many of these discussions address the complex historical significance of Thomas Jefferson—the Declaration's principal author, architect of religious and expressive freedoms, the third president of the United States, and a man who enslaved hundreds of people during his lifetime. Jefferson's powerful rhetoric established human



Jane Kamensky becomes president of Monticello in time for "a generational opportunity to think about what unites and inspires us as a people."

© Thomas Jefferson's Monticello

equality at the core of America's ideals. Yet his writings and actions did little to prevent slavery and racism from continuing to play a central role in US history. The contradictions between the founding ideals of liberty and equality and the persistence of enslavement in the United States have been central to recent fraught debates over teaching America's past.

Kamensky comes to Monticello from Harvard University, where she had served since 2015 as the Jonathan Trumbull Professor of American History and the Carl and Lily Pforzheimer Foundation Director of the Arthur and Elizabeth Schlesinger Library on the History of Women in America at Harvard Radcliffe Institute. A historian of the Atlantic world and United States, Kamensky is the author of several books, including, most recently, the prizewinning *A Revolution in Color: The World of John Singleton Copley*.

Perspectives on History spoke with Kamensky about her move to Monticello, the organization's plans for the 250th, and engaging people through history.

You are making an institutional shift from a university and research library to a nonprofit organization that manages and interprets a National Historic Landmark and UNESCO World Heritage Site. What motivated you to make this move?

The four-digit answer? 2026. If not now, when? We're approaching a generational opportunity to think about what unites and inspires us as a people. The United States is deeply divided—as polarized as we've been since 1968, if not 1861. I've loved thinking with college students about the nation's complex history and the tool kit it offers us for building a national house worthy of its foundations: the highest ideals of the founding era. But the university

classroom is a small and rarified place. I'm excited to work as an educator, and with educators, to think with a much larger and wider swath of Americans, and with visitors from around the globe. Every tour that spends even 45 minutes at Monticello is a focus group of the wisdom of the American people. And they get to learn from a rigorous past and talk to each other about the present and the future. To participate in that work will be the capstone of a fortunate career.

"I'm excited to work as an educator, and with educators, to think with a much larger and wider swath of Americans, and with visitors from around the globe."

What role do you imagine Monticello playing in the lead-up to and commemoration of the 250th?

Monticello means to use the opportunity of the semiquincentennial to hold courageous conversations that look to the past to understand a vexed present and anticipate a more perfect future. We will continue to recover the lifeworlds of all the people of the mountaintop—Black, Euro-American, and Native—and to think about American history as a chorus of voices, sometimes dissonant, as well as the soaring song of rare intellectuals like Jefferson. We also need to collaborate with a wide range of partners within and beyond Virginia to do the hard work of public history: looking honestly at where we've been, learning across our differences, finding the way forward. That's slow, patient work, the work of

generations. But the semiquincentennial is a great tent pole to hang it on.

You have spent much of your career teaching undergraduate and graduate students. Many *Perspectives* readers might wonder: Will you miss the university classroom? What do you look forward to in educating the public in a different venue?

I was lucky to teach extraordinary students for three decades, first at Brandeis University and last at Harvard. I won't lose what I've learned from that privilege, nor will I lose treasured ties to those amazing young people. I see this new role as teaching in a different form and context—one from which I have as much wisdom to learn as I do to impart. I'm especially excited to work with a broad range of site-based educators, from frontline interpreters to our remarkable staff of civic educators, librarians, archaeologists, horticulturalists, curators, and more.

What opportunities and challenges does Monticello offer for teaching hard histories about the American past?

Monticello was Jefferson's laboratory, continually renovated and revised. It was the nursery of the ideas that inspired the Declaration of Independence. It was also a large-scale plantation, enslaving hundreds of men, women, and children over generations. The place crystallizes the highest aspirations of our constitutional democracy and our deepest and most persistent national challenges. It's a perfect emblem for the work behind us, in front of us, and ahead of us.

Preserving the histories of those enslaved families and their descendants is the impetus behind a major oral history initiative at Monticello. What roles do descendant communities play in knowledge production at the site?

Monticello has been seeking to recover enslaved lifeways and voices for decades. Archaeologists began excavating the material worlds of Black Monticello in the late 1980s; the Getting Word African American Oral History Project launched in 1993 to preserve the knowledge of people enslaved at Monticello and their descendants. Over 30 years, the oral history program has grown in amazing ways, most recently under the auspices of a multimillion-dollar grant from the Andrew W. Mellon Foundation and under the leadership of Getting Word director Andrew Davenport. Those funds will allow more interviews to be conducted, as well as the readying of transcripts, audio, and video for a wide range of researchers.

I met numerous descendants at the centennial celebrations of the Thomas Jefferson Foundation last November in New York. Their passion for living history is inspiring, as is their commitment to Monticello as a site of inquiry, healing, and even joy. Ascendant, an exciting program held last summer, offers thrilling testimony to this powerful and ongoing work. Getting Word emphasizes one of the core truths of American history: we are all, every day, the nation's founders. We all make and are made by history.

Monticello, like many historic sites, offers a range of sources by which to access that history, ranging from the Getting Word oral histories to its landscape and archaeological evidence to its built environment, furnishings, and documents. In what ways does this multiplicity of sources shape how people learn history at Monticello?

The breadth of that source base is one of the key attractions of the site for our mission-driven staff and for hundreds of thousands of curious visitors every year as well. My colleagues speak often

about the power of place: the ways learning clicks when it's tied to a situated, shared, and sensory experience. The power of place offers a grounding to appreciate complexity. People come for the beauty and are caught up short by the horror of enslavement. People come to learn the history of enslavement and are caught up short by the beauty. In a world of *no/but*, Monticello demands a *both/and* approach. The breadth of Monticello's source base also echoes the breadth of Thomas Jefferson's own commitments: to architecture and learning, to liberty in the midst of slavery, to the American West and to Europe. So many pasts and futures reside in his biography as well as in the variegated primary sources that even a casual visitor to the mountain-top encounters.

"My colleagues speak often about the power of place: the ways learning clicks when it's tied to a situated, shared, and sensory experience."

You mentioned the need for collaboration with a wide range of partners. Reflecting on your transition from Harvard and the Schlesinger Library to Monticello, what do you think these types of institutions stand to gain by working together?

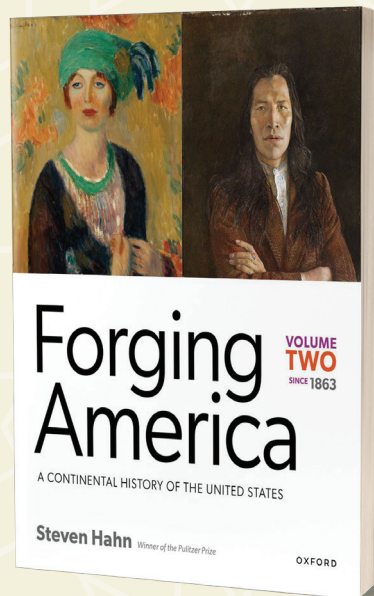
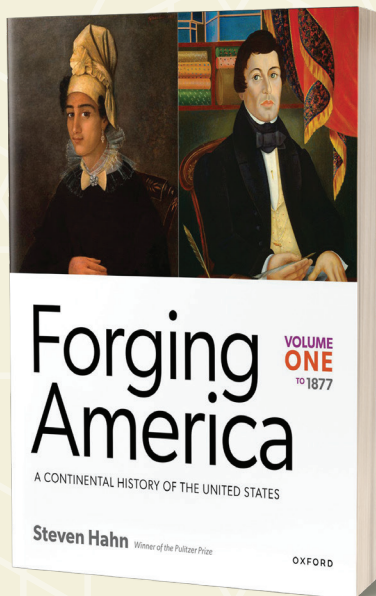
To the AHA's motto "everything has a history," I might add "history is everywhere." Academic historians gain when they understand how our research is being used beyond college and university walls. And we ought, in my view, to go further than what I call the Trenton model: scholars make, other educators take. Hearing the inquiries

that other kinds of researchers—from K–12 students and teachers to site visitors—bring to the past can and should inform scholarly research agendas. This feels particularly urgent in American history. Many scholars of US history have moved past the nation as a category of analysis. But our publics still care deeply about the nation, and we ought to heed them. Is it churlish to point out that libraries, museums, national parks, and historic sites all sustain much higher levels of public trust than higher education does? The AHA's own research points this out. AHA members like me need to think about what that means for where, how, and with whom we practice our craft.

What advice would you offer current history students as they consider career possibilities?

It's a big world out there! We need trained historians in every level of education and in every kind of classroom. Too many history graduate programs are just beginning to take public history seriously as a source of scholarship and methods as well as a career path. Yet year after year, I read statements of purpose from prospective graduate students recalling the moment in their youth when history came alive for them—and it was often at a historic site! Even as scholars train in undergraduate and postbaccalaureate settings, I hope they'll keep that sense of wonder alive—and think, too, about the places that inspired them as meaningful locations to invest their own time and talents. I look forward to continuing as an AHA member under this new hat, and to flying the flag for public history and civic education as sites of peerless research, teaching, and learning opportunities. **P**

Sarah Weicksel is director of research and publications at the AHA.



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Forging America
speaks to both
the complexities
of historical
experience and
the meanings
of the past for
our present-day
lives.

When we try to understand the course of events on the national or international stage, we are accustomed to a certain perspective: looking chiefly at a limited group of actors and actions. Yet, in so doing, we can end up with much too limited a view of historical change and ignore the role of actors who may appear to be marginal but often tip the balance in decisive directions. There is a lot to be gained by dramatically widening our perspectives.

CELSO THOMAS CASTILHO AND SARA KOZAMEH

INTERSECTING LINES

Are Academic Job Ads Conflating Latino and Latin American History?



Job listings seem to be blurring the difference between the fields of Latin American and Latinx history.

Leon Overweel/Unsplash

A **SURPRISING** development is taking place in the field of modern Latin American history. Over the last two years, one-third of the job advertisements for this field’s tenured and tenure-track positions have called for related teaching and research expertise in Latino/x history. Historically, the fields of Latin American and Latinx history have been configured separately. The two fields have different histories, as well as their own training programs, professional associations, and scholarly journals. So why is this happening, and moreover, why now?

Curious to make sense of this trend, we began to compile lists of job ads for recent years. These ads indeed reveal broader dynamics taking place in our discipline, particularly in regard to student demographics and the projects of historical fields of study.

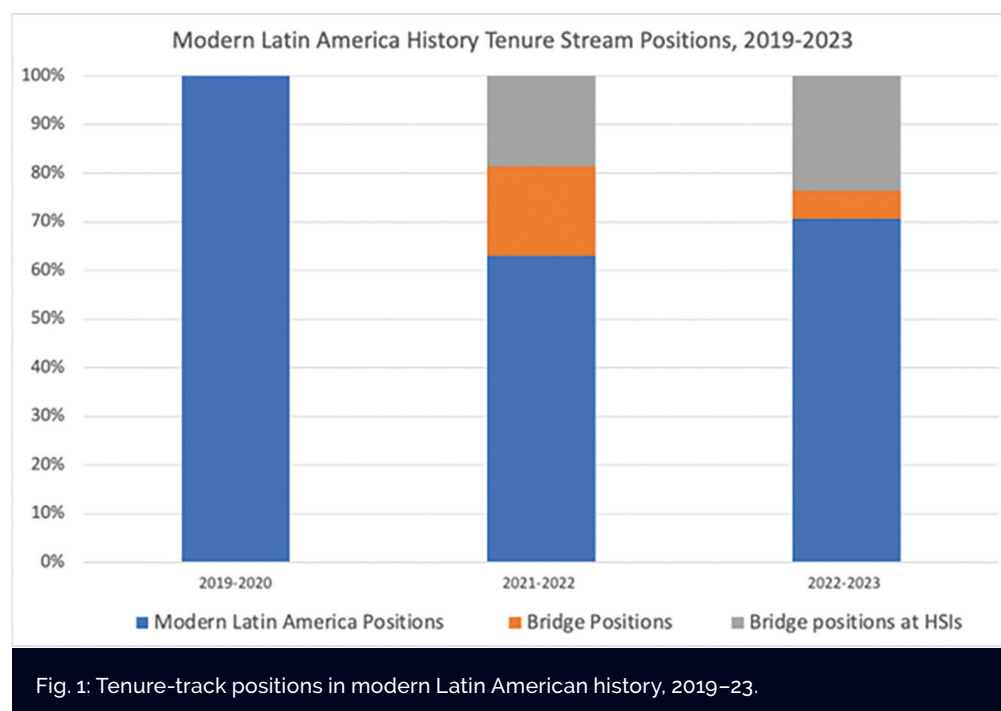
How can applicants demonstrate engagement in both fields when most journals of Latin American history do not span into Latinx history?

We culled the tenure-stream job ads based in the United States and hiring for “modern Latin America” from two of the most widely used job boards in the field: H-Net.org and

the Academic Jobs Wiki. The increase in crossover announcements—ads that call for expertise in both Latin American and Latinx history—is plain when viewed over a five-year term. From 2018–20, we found no positions that bridged both fields. Then suddenly, for the 2021 and 2022 job cycles, 15 out of a total of 44 tenure-track ads called for background in both fields (Fig. 1). This is significant for our field: together these “bridge positions” represent 34 percent of the jobs listed in the last two years.

We wondered, as others have, what could be driving the new spate of job ads, realizing that they raise a series of practical challenges. From the perspective of recent PhDs entering the academic job market, the coupled job ads pressure scholars to justify expertise in a field that they likely had very little to no training in. How are applicants to demonstrate an engagement in both fields when most journals and associations of Latin American history, for example, do not span into Latinx history? What about their committee members and letter writers, who also made careers in contexts where Latin American and Latino histories were considered separate and rarely intersecting projects? If these coupled job ads continue to represent the same proportion of academic positions in coming years, PhD programs and the discipline need to account for these changes.

Other concerns abound. It would be important to know, for example, if the hiring of one assistant professor in both fields—with one hire expected to cover the fields traditionally



covered by two—is leading to hiring cuts or being driven by them. These ads do not appear to be capturing a movement from informal campus teaching expectations into formal requirements. While research in these fields will sometimes engage overlapping populations and geographies, the two are not interchangeable. At some level, then, we have to ask if deans, department chairs, and search committees may be seeing crossover ads as a way to recruit more Latinx applicants.

We believe a greater reckoning is due regarding the projects of Latin American and Latino histories, one that is more attuned to recent demographic changes in higher education. Latinos now represent nearly 20 percent of US college students. As two US-raised Latinx historians of Latin America, we believe this student growth represents more than just a changing face of higher education; it provides a basis from which to think critically about knowledge production and the articulation of fields.

One factor that deserves more attention is that this is happening at a time of historic shifts in Latinx higher education and as universities work to hire faculty who are more representative of their student bodies. One of the job ads we examined, for an assistant professor of Latinx and Latin American history at the University of California, San Diego, explicitly grounded its search in terms of the university's growing Latinx student body and the university's mission to obtain the status of a Hispanic-serving institution (HSI; defined as a federally recognized two- or four-year institution with at least 25 percent Latino enrollment). Created by the federal government in the 1990s, the HSI designation makes colleges eligible for extra federal funding.

In the last 40 years, the number of Hispanics in the United States has more than quadrupled. There are now over 62.1 million Latinos, who represent 18.7 percent of the total population. Latinx enrollment in US higher education has followed suit, nearly doubling over the last 15 years. This growth stands in direct contrast to what analysts predict is a looming fall in college enrollment, connected to the plunge in US birth rates that occurred after the 2008 Great Recession. In other words, even as the total number of college enrollment falls, the number and share of Latino students enrolling in higher education is projected to continue growing.

It's not surprising, then, that institutions obtaining HSI status have exploded in recent years. As of 2021–22, there were 571 HSIs, spread across 30 states. This is almost double the 311 HSIs recognized in 2010. With another 401 schools currently characterized as "emerging HSIs" (defined as having 15–24 percent Latinx enrollment), we can anticipate the

continued expansion of HSIs. Finally, a majority of Latinx college students—62 percent—are enrolled in HSIs, with new student movements invigorating the HSI mission.

The relationship between HSIs and bridge positions matter beyond a demographic analysis—they may well influence the direction of our fields and institutions. From the 15 crossover ads that we analyzed, it is striking that nine came from minority-serving institutions (MSIs), a category broader than HSI that incorporates historically Black colleges and universities, Asian American and Pacific Islander-serving institutions, and tribal colleges and universities. A connection is evident: 66 percent of the crossover job ads we found came from MSIs or emerging HSIs. It is not off base to surmise, then, that the increase in Latino enrollment in higher education is influencing the creation of particular kinds of job ads.

Whether or not pairing the fields persists in job ads, they have already compelled us to reflect about the relationship between the fields. In thinking about their links, new questions emerge about the project of Latin American history, especially within the context of growing Latino college enrollment. Presumably, the demographic change is also bearing on field-level discussions in Latino history. To be clear, our end goal is not to argue that the fields have been or should be collapsed. Instead, this is a provocation for historians—within all subfields—to think about how Latinx college enrollment is changing our discipline and how we should respond.

This is a provocation for historians—within all subfields—to think about how Latinx college enrollment is changing our discipline and how to respond.

Could we be living amid the kind of sociohistorical change that in the past has produced scholarly turns in Latin American history? Fields of study are, after all, historically contingent. A century ago, joint US business and diplomatic interests gave impetus to the study of Latin America, which in its institutionalization produced a unified and geographically coherent sense of the region. Later, with the onset of the Cold War and the Cuban Revolution, state funding scaled to new heights, radically expanding the infrastructure and directions of the field. The Latin American diaspora today—estimated at 75 million people worldwide—could well mark a new turning point within the longer history of the fields.

It bears repeating that while Latin American history grew from US geopolitical interests, the field of Latino history was born from social movements and student struggles for representation. A legacy of the development of Chicano/a and Puerto Rican studies in the 1960s and '70s, it is largely situated within the field of US history. With these different trajectories, and save perhaps for historians who focus on the US-Mexico border, the scholarship has remained largely separate.

Yet the sheer size of the Latin American diaspora—which in the aggregate would represent the third-largest country of Latin America—is expanding the geographies of Latinidades. The political, cultural, and economic relevance of Latinos in the United States is consequential in Latin America. Similarly, Latin American diasporic communities in Europe, Asia, and Africa are increasingly present in Latin American realities. Scholars of Afro-Latino and Afro-Latin American studies have explored these questions in interdisciplinary spaces. Attentive to processes of migration and diaspora, they are interrogating connections across both fields. The fast-growing Latinx section of the Latin American Studies Association represents

another shift toward structural integration of the Latino and Latin American fields.

What would it mean, then, to rethink the project of Latin American history through the question of diaspora? The dynamic is one gestured toward but not fully captured in the crossover ads. Taking seriously people's movement to, from, and within the Americas allows us to approach questions about knowledge production differently. It makes thinkable a history of Latin America beyond the geographic boundaries that have long structured the field. Fundamentally, it implies a recognition that the US Latinx experience matters to Latin American history, and that the reverse is equally true. We hope that in taking stock of student demographics and diaspora through these job ads, we can productively reengage the projects of our fields. **P**

Celso Thomas Castilho is an associate professor of history and director of the Center for Latin American, Caribbean, and Latinx Studies at Vanderbilt University; find him on X (formerly Twitter) @celso_thomas. Sara Kozameh is an assistant professor of history at the University of California, San Diego.

A promotional graphic for the AHA Awards. It features a dark blue background with a gold border. At the top center is a gold circular seal with the text "AHA Awards" and three stars below it. Below the seal, the text "Know a great historian who deserves to be recognized?" is written in white. Underneath this, a smaller line of white text reads: "Every year the AHA honors distinguished historical work with dozens of awards and prizes for books, articles, teaching, mentoring, public history, digital history, and more." A thick orange horizontal bar contains the text "Nominations are due May 15" in white. At the bottom, white text says: "Learn more about past winners, how to submit a nomination, and how you can support prize endowments at historians.org/prizes."

PHOTOGRAPHS BY MARC MONAGHAN (UNLESS OTHERWISE NOTED)

AHA24

A Weekend on the West Coast



Attendees got to play with the puzzles recently completed by artist Ebony Iman Dallas of the Afroaquatics project.

Laura Ansley, with permission of the artist

SAN FRANCISCO conjures up images of hills, bridges, the bay, and the Pacific Ocean. But when historians arrived in the city for the AHA annual meeting, they not only enjoyed these aspects of the cityscape but also flocked to New Deal art sites and murals in the Mission District, explored the collections of the Chinese Historical Society of America and GLBT Historical Society Museum, took walking tours of African American history sites, or learned about the freeway revolt as part of a tour of the city's labor history. These were among the tours offered as part of AHA24, where nearly 3,000 attendees came together to discuss, disagree, learn, and connect.

The annual meeting's sessions, workshops, and events demonstrated the breadth of scholarship and teaching that historians are engaged in today. At one workshop, participants learned from experienced editors and writers how to pitch, write, and edit op-eds. At a roundtable, the lead editors of OpenStax *World History* discussed the process of designing and writing this new open educational resource textbook. Journal editors convened around the breakfast table to discuss topics ranging from peer review to the expansion of the types of content published in their journals. Producers of the Southeastern Council of Latin American Studies *Historias* podcast offered a practicum based on their work creating audio documentaries and accompanying websites. Historians interested in graphic histories held a meetup in the exhibit hall.

Such activities and sessions contributed to making the annual meeting a place for engaging in professional development, exchanging teaching strategies, and learning about colleagues' research in all its various forms. While we can't include all the innovative and educational events from the weekend, we offer the following highlights.

—Laura Ansley, Brendan Gillis, L. Renato Grigoli, Lizzy Meggyesy, and Sarah Weickel

WATER EVERYWHERE

In California, water looms large—and not just because of the state's 840 miles of coastline. California's history is full of fights around water: from the damming of the Hetch Hetchy Valley to supply water to the Bay Area in the 1930s, to many iterations of the 20th-century water wars, to damage to the Hoopa Valley Tribe's lands resulting from water diversions, to family farmers' current struggles to remain in operation while competing with the \$5 billion corporate

Wonderful Company farm's control of water rights, competition for this natural resource is central to not only the lives and livelihoods of Californians but also the US food supply.

The breadth of scholarship presented at the AHA annual meeting allowed some participants to think about histories of water and scarcity across the world. At *Shrinking Lakes, Disappearing Seas: Water Scarcity in the 20th- and 21st-Century World*, presentations on Dar es Salaam, the Aral Sea, the Glen Canyon Dam in the southwestern United States, and California's Tulare Lake basin looked at how this essential resource has become a commodity. As Erika Bsumek (Univ. of Texas at Austin) asked, "What happens when we recenter views of water not as a commodity? Should we think of it as a commodity at all?" There is also cultural meaning attached to bodies of water, as Sarah Cameron (Univ. of Maryland, College Park) showed in her work on the Aral: "What happens when the sea disappears and you can no longer fish?" The movement of water is itself unique in terms of resources or commodities. "What makes water important to study," Matthew V. Bender (Coll. of New Jersey) argued, "is that it has a dynamic of movement that other commodities don't. Surface waters connect people, and it moves from one physical space to another." But in the American West, Brittani R. Orona (Hupa, Hoopa Valley, and Univ. of California, Santa Cruz) pointed out, "there's not enough water for Indigenous people." The Tulare Lake basin, located on Tachi Yokut ancestral lands, was drained in the 1880s for agricultural use. "It's hard," Orona said, "to get away from the narrative that water is a commodity." But the Tachi Yokut have never forgotten the lake and have prophecies about its return.

"There's not enough water for Indigenous people."

Historians know that there's always a longer, broader, more complex history to what we study and what we teach. With the meeting taking place on the Pacific coast, the third annual *State of the Field for Busy Teachers* session focused on Pacific Rim history. As AHA vice president of teaching Kathleen M. Hilliard said in her introduction, this annual event "aims to bring together experts and educators in a discussion" on the latest historiographical interpretations, primary sources, and practical application in high school and college classes.

Fredy González (Univ. of Illinois at Chicago), a historian of the Chinese diaspora in Latin America, delivered a brief keynote. The field of Pacific history is "following a trend to integrate the Atlantic world," he argued. In the United States, we often

think of the Pacific Rim as primarily East Asia and to a lesser extent Southeast Asia. But those assumptions exclude a lot of territory—the entirety of Latin America’s west coast, the Oceania world of Australia and New Zealand, and 20,000 islands in the Pacific. Many scholars have focused on showing those islands’ significance, emphasizing that the history of these places looks quite different. González argued that it is essential to integrate the Pacific into US history courses because “there is a long history of cultural contact” between the United States and the many regions that make up the Pacific world. His students are often surprised to learn about topics like Chinese people’s experiences in Latin America, and we can show that these migrations are not new. González began his career working on Mexican history, adding the histories of China, Taiwan, and Japan as he became interested in migration from Asia. He recommends looking beyond borders and individual national histories when teaching the Pacific Rim. In his own work and teaching, focusing on the Cantonese Pacific de-centers the United States from the narrative, showing “it as a subset of a much larger story.”

The students light up when they hear stories they've never learned before about their own cultures.

Teachers can take multiple approaches to incorporating the Pacific world. For the world history crowd, González said, oceanic history can be an interesting lens. Others might take a thematic approach, emphasizing topics like Indigenous perspectives, ecological exchange, imperialism, trade, migration, and the environment. Another approach is to focus on place, showing how a single location transformed as the Pacific world became more connected. San Francisco can be a great place to do this, he said, when teachers expand beyond the gold rush narrative to explore the wider Pacific, tracing Chinese and Latin American immigration to California. Similar approaches can be taken with cities like Hong Kong and Valparaíso, Chile. Overall, these cities can be treated as a “micro-site to think about larger Pacific interactions and flow of capital.” And such stories can be integrated into other courses, including national histories like those of Mexico and Brazil, or those focused on individual populations, such as the history of Asian Americans.

With such a broad territory that includes speakers of hundreds of languages, teachers may find it challenging to find sources and resources their students can read or listen to. González has found it tough to find primary sources and even YouTube videos in English. His students at UIC often struggle

to grasp the geography of both Latin America and Asia. But he is grateful to work at an institution with an incredibly diverse student body, where 40 percent of his students are Latinx and he teaches others from Vietnam, Cambodia, and Hawai‘i.

Responding to González’s keynote were two secondary school teachers, Victoria Gray (Los Angeles Unified School District) and Liz Ramos (Alta Loma High School). Still early in her career, Gray has never taught the same set of subjects twice over her five years of teaching. She is currently teaching AP US history and ethnic studies courses, and she finds incorporating the Pacific Rim framing into the latter especially effective. In her school, 98 percent of students are Latino and they are just a few bus stops away from Little Tokyo, so these histories are important to her students. Ramos, who teaches world history and AP government, agrees. She often diverges from the AP curricula in order to ensure that other narratives are included. Local history allows her to incorporate diverse stories about Chinese, Indian, and Filipino immigrants. She always “wants to make sure we are highlighting the strengths of the cultures” she’s teaching about. One way Ramos ensures that she teaches diverse stories is by teaching about her students’ communities. At the start of her world history course, she asks the students where their families are from, then she works to ensure that she includes the history of all students in the class. The students light up when they hear stories they’ve never learned before about their own cultures.

With so much content to cover, an audience member asked, how do we incorporate as much coverage as possible in these courses? “Rather than content,” González answered, “I try to stress getting students to think more open-mindedly.” While many associate undocumented immigration with Mexican populations, he teaches students about how some of the first undocumented migrants were Chinese—they came through Mexico during Chinese exclusion, when Mexicans were allowed to migrate without the same limitations. Complicating students’ assumptions and what they think they know about history can make a difference.

What kinds of resources do these educators use? González recommended *A Primer for Teaching Pacific Histories: Ten Design Principles* by Matt K. Matsuda. He also mentioned the two-volume *Cambridge History of the Pacific Ocean*. While he doesn’t assign that text, its breadth can provide a starting point for lectures. Gray recommended ArcGIS StoryMaps as useful in helping students connect with these histories. She made one map highlighting the experiences of a Boyle Heights local who was incarcerated during Japanese internment, and she hopes to have students use StoryMaps in the future for an

assignment about community ethnography. Because many of her students are English language learners, visual resources like these maps are incredibly helpful.

Overall, these three educators emphasized that even with such a broad topic, you can include historiography and complex stories. González reminded the audience that they must “be sure that history doesn’t end” for Indigenous people when Europeans arrive, and that these populations continued to have agency—for example, European ships were often crewed by Pacific Islanders. By leaning into that complexity, students will come away with a new understanding of the Pacific world.

Our classrooms aren’t the only place historians can address the complexities of the past. The Afroaquatics project, a collaboration among academics, community organizers, and an artist, breaks down misconceptions about the relationship of African diasporic peoples with water, swimming, and other water sports. Arising from a community listening session in Oakland, this project addresses “deep-seated historical fears and historical myths that have been perpetuated about Black bodies in the water,” Amanda E. Herbert (Durham Univ.) said in introducing the *Open Water: Afroaquatics and History* session.

“The more we can heal their relationships to water, we can heal their relationships to themselves.”

Herbert and fellow scholars Amber N. Wiley (Univ. of Pennsylvania) and Kevin Dawson (Univ. of California, Merced) teamed up with community organizers and youth advocates Dwayne Anthony Aikens Jr. and Frank Clayton and artist Ebony Iman Dallas to address this problem. Aikens’s nonprofit We Lead Ours offers summer camps with outdoor activities, while Clayton has been involved with the Oakland Strokes Rowing Club. Both saw firsthand the fear that Black kids often brought to water sports. As Aikens said, harking back to the transatlantic slave trade, “There is deep trauma there from the stories we hear growing up as Black folks about what happened on the east coast of the United States.” These fears are often intergenerational, with parents as worried as their children about swimming or rowing. Yet as Clayton stated, “We are 60-plus percent water.” He continued, “The more we can heal their relationships to water, we can heal their relationships to themselves.”

With this guidance from Oakland community members, and historical research from Dawson, Herbert, and Wiley, Dallas created a series of three wooden puzzles that address the history of African-descended people and water. The puzzles cover three time periods: 1000–1500, 1500–1900, and 1900–Future. The final puzzle includes a mirror, so children can see themselves in the story. The puzzles are in wooden cases; behind the puzzles themselves, there is text based on archival research carved into the case that gives context for the myths, people, and places depicted. The team sees these puzzles as “a ready-to-go pedagogical tool kit.” Now that the puzzles are completed, the team hopes to use them in the Oakland community to engage children in the history of water. Meanwhile, Dallas is beginning work on a second set of puzzles, which look at a more UK-focused history, highlighting Black Britons in the third puzzle. The team is also looking for other ways to engage the community, such as including the puzzles in summer programs and other advocacy opportunities.

The audience was delighted by the puzzles, spending the final half hour of the session examining and playing with them. It became clear to attendees that an immense amount of work went into this project, with each team member bringing a unique perspective and set of skills and each learning from one another. For art historian Wiley, this “gave me the opportunity to think about how—either through visual storytelling or three-dimensional embodied space—we have relationships with water.” She now sees a great richness in this subject that she previously overlooked in her teaching—“you could teach a whole class on Afroaquatics through art history!” For historian Herbert, working on an art-based project has expanded her imagination. Used to working with “bits and scraps and fragments,” she found it rewarding to “turn toward works of art to see how they fit the patterns. And, as Dawson emphasized, there’s no one meaning in art. “Sometimes the danger is that as a historian we are sometimes looking for one truth,” he said, “but that’s not always the way.”

—LA

HONEST HISTORY

History education is a major front in the current culture wars across the United States. From South Dakota to Florida, politicians and legislatures have sought to interfere with history instruction in secondary and undergraduate classrooms. Several sessions at the annual meeting confronted the challenge of teaching history in such a highly charged political environment.

Culture wars around history education often hinge on exaggerated rhetoric that may have little to do with what happens in most classrooms. *American Lesson Plan: A Progress Report* summarized some of the preliminary findings of the AHA's Mapping the Landscape of Secondary US History Education project, offering a nuanced empirical analysis of what schoolchildren across the country are being taught about US history. Drawing on more than two hundred educator interviews, a survey of thousands of US history teachers, a database of state legislation, and an array of school district-level curricula, the research team—Whitney E. Barringer, Nicholas Kryczka, and Scot McFarlane—concluded that, while there is certainly room for improvement, most teachers offer some variation on a broadly consistent accounting of US history that accords with disciplinary norms. Unprecedented in its scale and comprehensiveness, this research provides a strong empirical foundation to counter competing partisan caricatures of US history classrooms. It will also undoubtedly inspire and inform conversations about how research and scholarship can continue to inform the work of K–12 teachers.

At the Thursday plenary, *The Politicization of History Education at the State Level: Legislation and Standards*, chair Amna Khalid (Carleton Coll.) began the discussion by asking the panelists

for their views on the import and impact of Florida's "naked attack" on higher education via the "Stop WOKE Act" and the state's recent revisions to its African American history curriculum. Julia Brookins (AHA senior program analyst, teaching and learning) offered a framework to understand the discussion. State educational standards, she said, are intended to be revised regularly to bring instruction up to date and in line with the academic consensus. But many things that are uncontroversial within the academy are highly controversial among the general public. She observed that the politicized environment has led to these established statewide processes breaking down in spectacular, public ways.

Lawrence Paska (National Council for the Social Studies) explained that when the first national standards were developed 30 years ago, they were intended to serve as guidelines to help educators and guide classroom discussions. Their first reworking in 2004–07 was a researcher- and educator-led process, but also involved the public and a deep engagement with social studies boards and trusted professional organizations across the country. In this process, the problem was always inclusion: How does one include all the important histories that need to be told? Today, he said, the conversation instead focuses on ensuring certain histories are excluded.



Jonathan Zimmerman (Univ. of Pennsylvania) speaks during the Thursday plenary on state-level politicization of history education.

Stephen Jackson (Univ. of Kansas) discussed his own involvement in—or rather, exclusion from—the development of state standards in South Dakota while he was a faculty member at the University of Sioux Falls, a subject on which he has written for *Perspectives*. Jackson noted the major influence of Hillsdale College on the curriculum’s final draft, evident in phrases like “content-rich pedagogy” (i.e., an insistence on memorization over inquiry) and an exceptionalist interpretation of American history. Further, he explained, the standards do not seem to have been developed with any regard to the grade level of the students to whom they are supposed to be taught.

What damage could such problematic state standards cause? N. D. B. Connolly (Johns Hopkins Univ.) noted that, in their attempt to refute the *New York Times* 1619 Project, the new Florida standards promote American exceptionalism at the expense of Florida’s own history. How does he know the project is the main target of the standards? The titular date, which is all over the new standards, was absent entirely from those approved in 2014. But, he warned, the curricular revisions have a larger target too. Paired with attacks on public universities, he described the efforts of Floridian politicians as an assault on the idea that education should be provided to those who cannot pay to access it. At its core, this is an attack on one of the last and most potent bastions of the ideas inherent in post–Civil War Reconstruction: that public education is a “base protection for a democratic population.” Historians must therefore come together and defend Reconstruction as a principle.

When asked if the current attacks on public education are unique, Jonathan Zimmerman (Univ. of Pennsylvania) reflected on the late 20th-century trajectories of the “religion wars” over the teaching of creationism, the place of the Bible in the classroom, and school prayer, as well as the “history wars” that sought to challenge the limited viewpoint from which earlier histories were written. Both ideological controversies flared in the waning years of the last millennium but had been relatively quiet since. The former, Zimmerman said, were unresolvable because they involved incommensurate claims; the latter found the wrong solution by simply including more histories to the same structure. And while the religion wars have cooled over the past two decades, the history wars have exploded. This is in part the product of first attempts to move past simple inclusion and to reimagine the historical narrative at a fundamental level; Zimmerman saw recent legislation in states with conservative majorities as a means of preventing this change. He advised participants to butt in; it’s still a democracy, as long as we can keep it.

On this final point, Connolly concurred but with a twist. It is impossible, he argued, to expect reasoned debate to counter concerted political organization. The current attacks on honest history in Florida and elsewhere, he argued, are the result of American liberalism’s failure to build “progressive political capacity.”

Everyone can have a role in
mobilizing public support for our
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circumstances.

Several events at the meeting offered ways for historians to become more engaged in defending the discipline. *Advocating for History: A Workshop on Steps and Strategies to Support the Discipline* brought together representatives from state and national organizations to facilitate a discussion about building public and community support for historians’ work. The workshop centered around the coalition that formed in support of the professional integrity of Virginia’s state standards for K–12 history education, using this network of educators as a case study for the ways teachers and historians can promote the needs of students when other factors intrude on education policy. The panelists made the case that everyone can have a role in mobilizing public support for our schools, colleges, and universities, even under otherwise hostile circumstances. In Virginia, to cite just one example, local labor union members turned out at public hearings over proposed new state standards, but only after teachers had pointed out that almost all references to labor and working conditions had been excised from the draft. The final version of the standards adopted in 2023 were much better than they would have been had Virginia educators not stood up to defend a full and honest accounting of history in public schools.

—BG and LRG

IN THE CLASSROOM

Conversations about history in the classroom began even before the official start of the meeting with a Thursday-morning workshop on the future of history in liberal arts colleges. Designed to foster conversations among liberal arts college faculty across the United States, this year’s workshop was organized by Jordana Dym (Skidmore Coll.) and Jakub J. Kabala



Faculty from small liberal arts colleges across the country gathered to discuss the unique opportunities and challenges of their institutions.

(Davidson Coll.). Approximately 30 participants discussed issues acutely felt at, though hardly confined to, liberal arts colleges, including the use of potentially traumatic texts in the classroom, instruction on the current war in Gaza, and fears of being reported to the administration by one's students. Alina Wong (Macalester Coll.) said there is no miracle cure to avoid classroom controversy. Both students and teachers come to the classroom with ideas, identities, and values that they believe are correct. If the history they encounter in the classroom challenges those preconceived notions, she noted, it leads to dissonance and thus discomfort, both of which are part of learning any subject. Resisting ideas that cause dissonance is very human, making it important to teach both students and teachers how to have these conversations while also building in space to make mistakes.

In this regard, college-age students pose a unique challenge, as Gen Z is distinct from their earlier peers, Wong said. Such students often bear the weight of exceptionally high expectations, particularly those who come from low-income families. They are more politically engaged than earlier generations, and social media, usually accessed via their phones, has a marked effect. Students are more inclined to think in binaries and to view demands on their attention as immediate, urgent, and transactional. But they are also more pragmatic and have a marked preference for nonhierarchical leadership arrangements. Above all, they have an overwhelming concern with how they are perceived by themselves and others; in contrast to millennials, Gen Z students often cannot stand seeing their own image during a Zoom meeting. These differences, Wong noted, must be taken into account in the development of new educational strategies. As the workshop showed, teaching is a process of continuous learning.

This conversation continued with a session on preparing tomorrow's K–12 teachers, chaired by Nicholas Kryczka (AHA) and featuring Brad Fogo (San Francisco State Univ.), Brittany Jones (Univ. at Buffalo, SUNY), Craig Perrier (Fairfax County Public Schools), Brenda J. Santos (Univ. of Rhode Island), and Darion Wallace (Stanford Univ.). Here, the focus moved from the classroom to the broader educational ecosystem — teacher preparation programs, education research, and school district administration — where social studies teachers work and learn.

Preparing future social studies instructors to teach and engage in ongoing professional development is a process complicated, panelists said, by both a decrease in professional development funding and the fact that many state educational standards consider social studies a vehicle for civics education. The current intensification of curricular oversight by state and local officials further compounds these issues.

Social studies is not often the target of so-called “high-quality curriculum materials” laws, which mandate the adoption of certain external materials to guide classroom instruction. Nevertheless, such legislation can constrain teachers, who need “continued, sustained support” in the form of strong, well-vetted instructional materials that come with the imprimatur of a well-known brand. In the current political environment, the panelists argued, people *will* object to new material, and it must therefore have an unimpeachable pedigree.

There are some parts of history
teaching that simply cannot be
up for debate.

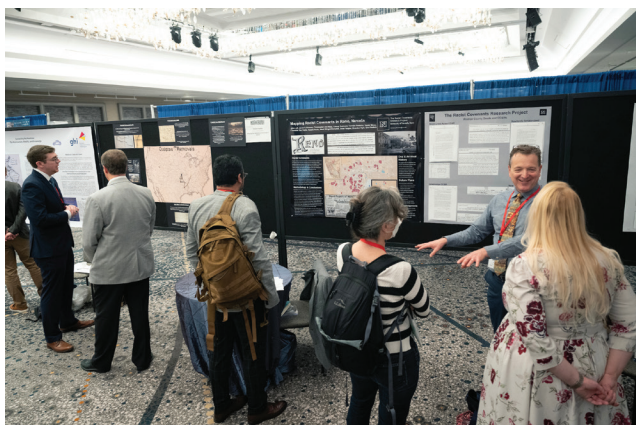
Yet, although quality materials could ease the process, the panelists insisted, there are some parts of history teaching that simply cannot be up for debate. Teaching honest history will therefore remain, as it has always been, a discomforting, “political” act. Teachers, they said, need both strong institutional backing and training in how to prepare a classroom to do the necessary controversial work. Here, the panelists advocated for the development of a “relationship-based classroom” that focuses on history as a means of understanding one another. This in turn requires teachers to make sure each of their students knows the importance of studying history. As one panelist put it, we have spent far too much effort arguing over what history to teach and not nearly enough discussing why we must teach history.

—LRG

A HISTORIOGRAPHY OF THE AMERICAN RIGHT

The Saturday plenary, *Rethinking the Far Right in American History: Questioning Old Paradigms, Asking New Questions, and Engaging Broad Publics* assembled, aptly, on January 6. The session marked the 30th anniversary of an *American Historical Review* forum that included Alan Brinkley's article "The Problem of American Conservatism," in which he argued that Reaganism was not the end of American conservatism and called for the need to know more about the Right, a need still felt three decades later. Organized and chaired by Seth Cotlar (Willamette Univ.), the panel, including Kim Phillips-Fein (Columbia Univ.), Nicole Hemmer (Vanderbilt Univ.), Anthea D. Butler (Univ. of Pennsylvania), Matthew Sitman (*Know Your Enemy* podcast), and Rachel Maddow (MSNBC), was more than up to the task.

Phillips-Fein asked, despite conservatism's continued domination of American politics, why historians know so little about it. She offered an overview of evolutions in our understanding of the movement since Brinkley, including its undefinably wide breadth of ideas; how conservatism is a project of political elites; and how the movement has evolved since the 1990s in opposition to many of the fundamental tenets of Reaganism. Hemmer next offered her thoughts on the term "Far Right" itself. There is something worthwhile, she said, about marking a portion of the Right off from the rest of the movement, but she cautioned that the term does other, more subtle work by separating an extreme from the mainstream and defining the "center Right" as normative and ideal. The



Those who visited the poster sessions in the exhibit hall found a lot to talk about.

term, she argued, creates an artificial distinction between extremist groups and the mainstream political institutions that are necessary for them to flourish. Further, since it offers a relative (rather than absolute) relationship between center and fringe, the term creates a moving target that is hard to historicize. Is it "far" because it's violent, undemocratic, or for some other reason, and what is lost when these various characteristics are collapsed? she asked.

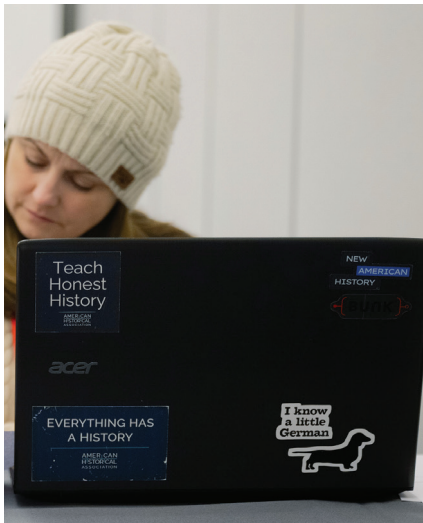
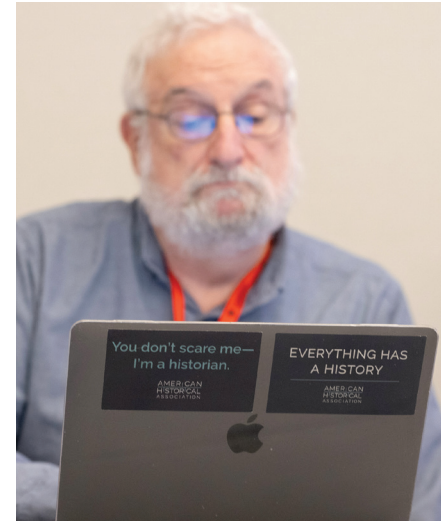
Butler called attention to the parallelism and symbiosis between the religious Right and the Far Right. Donald Trump's presidency was, she said, the end result of over 50 years of efforts aimed at imposing a belief structure on the country, hidden behind rhetoric of protecting one's individual moral choices. Butler took issue with religious scholars' hyperfocus on American evangelicals, a preoccupation that has obscured other fundamentalist movements that are "hidden in plain sight."

Maddow argued that it is necessary for the entire discipline to be willing and able to speak to a public audience.

Maddow's inclusion on the panel, she said, stemmed from her podcast, *Ultra*, on fascism in the United States in the decade prior to World War II and the book that resulted from the project. This story, she argued, offered several important lessons: that a substantial portion of the American political establishment was sympathetic to the Nazi cause, that the United States did not truly form a united front against fascism, and that politicians who were under investigation managed to successfully wield their political power to get themselves off the hook. And yet although this is a tale well known to specialists, she learned it is frustratingly unknown to the general public. She argued that it is necessary for the entire discipline to be willing and able to speak to a public audience. To this end, she promised to "try to get all the MSNBC moms and grandpas to read your work."

Finally, Sitman offered a more personal perspective from his own experiences as an ex-conservative. He took up a defense of the term "Far Right" against Hemmer's critique, arguing that the amorphous nature of the term is precisely what made it useful, offering both a positional and a relational description of right-wing groups. It is important to understand and emphasize the relationships between extremist groups and conservative institutional apparatuses like think tanks when talking about right-wing politics. And finally, the

LAPTOP STICKERS GALORE



Laptops are now more common than elbow patches at AHA24. Here are a few personalized laptops captured on camera.



On Saturday evening, Thavolia Glymph (left, pictured with Lauren Gutterman at the LGBTQ+ Historians' Reception) became the 140th president of the American Historical Association.

umbrella term enables a discussion of the Far Right as a global intellectual phenomenon, with extremist groups in different parts of the world able to learn from each other without any direct hierarchical ties.

During the Q&A, the panelists stressed the importance of understanding the Far Right not as a pathology but as the product of “a very real place” and as the “wages of neoliberalism.” Further, they noted the difference between the Right’s embrace of grassroots movements when compared to the Democratic Party’s attempt to isolate those on the Left—why, they asked, is there no progressive equivalent of the Federalist Society? But they also cautioned that the current state of the Republican Party was the result of a coup by those movements, not an amicable ceding of authority.

—LRG

AN EVOLVING EVENT

As executive director James Grossman noted in *Perspectives* in January, the Association is “committed to continuing the

process of change in the structure and culture of the annual meeting.” This year’s meeting included sessions and events in a range of formats.

For the *LGBTQ+ History Research Lightning Session*, which drew inspiration from the digital humanities unconference “dork shorts,” rather than formal presentations, members of the audience were invited to the podium to share their research in timed three-minute presentations. Chairs Julio Capó Jr. (Florida International Univ.), Claire Bond Potter (New School), Dan Royles (Florida International Univ.), and Susan Stryker (Univ. of Southern California) cultivated a relaxed and supportive environment, urging participants that research could be in any stage of development and that all were welcome to share.

Despite the nerves of presenting unfinished research, undergraduates and advanced scholars alike encouraged each other’s contributions to the field as the session format became clearer and more comfortable. Audience members took turns presenting on various queer topics, including trans history on university campuses, LGBTQ K–12 education, the HIV/AIDS epidemic, the history of gender, and more. Multiple archivists came to the group asking how they could help reconcile the gaps in their collections. After the lightning rounds, session chairs created discussion groups around broader queer history topics based on the research presented “to help scholars make connections with each other and share information” for the second half of the session. Attendees picked each other’s brains on where to source information for their research, exchanged contact information, and talked through their projects.

Attendees participated in numerous professionalization and teaching workshops during the meeting. These ranged from the *Op-Ed Workshop* to a hands-on session led by Sarah Weicksel (AHA) on teaching with material culture to the annual K–16 workshop hosted by the Library of Congress. The *Teaching Writing Workshop* focused on teaching in the age of AI and attracted a standing-room-only crowd to discuss ideas and strategies for navigating the rapidly changing landscape of generative artificial intelligence. There is no single answer, but panelists Bob Bain (Univ. of Michigan), Laura Brade (Albion Coll.), and Laura Westhoff (Univ. of Missouri, St. Louis) highlighted various mechanisms for helping students understand the strengths and limitations of AI tools. Students are less likely to turn to chatbots when completing highly scaffolded assignments, informal writing can help develop critical thinking habits, and critiquing AI-generated texts offers lessons that can make us better writers. Whether or not you embrace these tools, open and honest



Attendees discuss career paths for historians at the Career Fair.

discussion about what they can and cannot do well will bring considerable value to both instructors and students.

This year's poster sessions were found in the exhibit hall and featured dozens of scholars' research, including over 50 graduate and 20 undergraduate presenters. Poster topics ranged from living near active volcanoes and birth control in Pittsburgh's African American communities to Massachusetts cemeteries and Texan communists. Whatever your interests, the poster sessions are always worth a visit – if you missed it in San Francisco, be sure to check them out next year.

The orbital center of any academic conference is the exhibit hall. What's not to love about piles of books and conversation with a stranger over the recently released volume you both happen to be ogling? It's hard not to stop by, and harder to leave in time to make it to the next session. This year's meeting's exhibitors featured everything from books to educational resources to sabbatical rental properties. And for those who took time to stop by the AHA booth, whether it was to check for directions, enter the tote bag raffle, or chat with the *Perspectives* editors, it was lovely to meet you!

—BG, LRG, and LM

ON TO NEW YORK CITY

We hope you'll join us in the process of experimenting at the annual meeting by proposing your own sessions, workshops, and other formats as we look ahead to gathering next year. The 138th annual meeting will be held January 3–6, 2025, in New York City. Proposals for sessions that advance the study, teaching, and public presentation of history are due February 15, 2024. We hope that you will submit a proposal, consider creative formats, and join us next year. **P**

PHOTOGRAPHS BY MARC MONAGHAN, L. RENATO GRIGOLI, LIZZY MEGGYESY, AND REBECCA L. WEST

CAPTURING AHA24

An Annual Meeting Scrapbook



The annual meeting is always an experience. Check out some photos from the conference in San Francisco!



"This was easily the most energized AHA I can remember ... [there were] so many panels that addressed, head-on, the current political climate and what this means for historians and for teaching history."
—Sarah Grossman (Cornell Univ. Press)



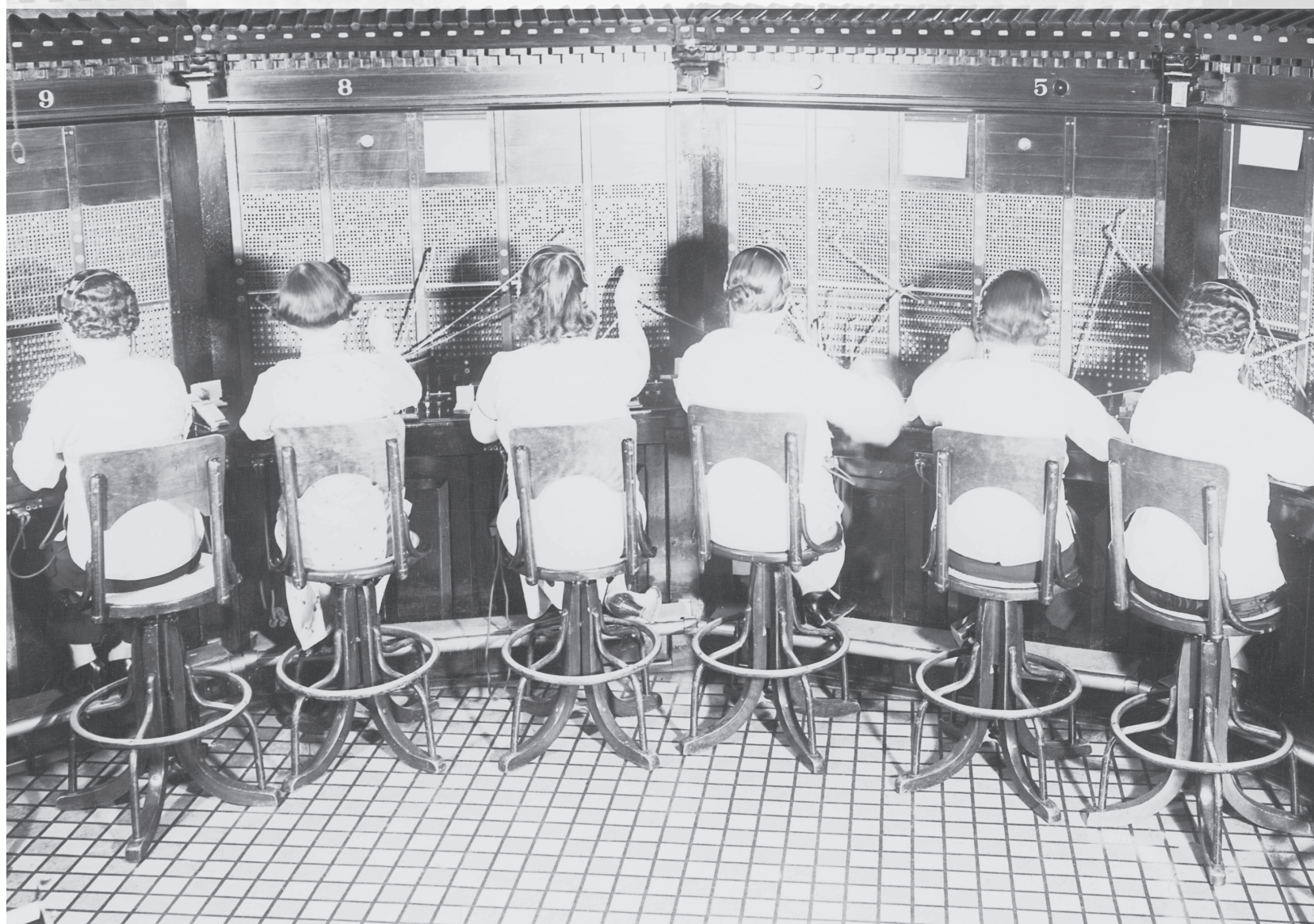




AHA staff
hopes to see
you next
year in New
York City!



CAREER CONTACTS



The AHA Career Contacts program arranges informational interviews between graduate students and early-career scholars and historians employed beyond the professoriate.

Sign up as a junior or senior contact at historians.org/careercontacts.

LAURA ANSLEY

THE PROGRAM COMMITTEE

Behind the Scenes at the AHA

Submitting conference proposals is a common experience for historians. For a large annual meeting like the AHA's, anywhere from 300 to 450 sessions and 30 to 50 posters are proposed each year. So how does the AHA select which sessions and posters will be included on each year's conference program?

As with many scholarly associations, this monumental task is undertaken by a program committee. This group of 16 historians, led by a chair and co-chair, works to ensure that the program reflects the broad interests of the discipline across research topics and methodologies, teaching and learning, and professional development. The AHA Council appoints the Program Committee chair and the co-chair two years before the meeting they'll help plan. They work with the incoming president-elect (who will be president at the time of the meeting they help organize), the meetings manager, and the executive director to build the rest of the committee for Council approval. This process takes diligence to ensure that the committee represents a broad array of historians, with members from different institution types, including public history institutions, community colleges, liberal arts colleges, and K–12 schools. Given the committee's size, it takes careful deliberation to ensure members represent the diversity of fields, methodologies, demographics, teaching interests, and professional lives. Each spring, the chair and co-chair of the next year's meeting join the committee to become familiar with the process as they begin planning their own meeting.

Meetings manager Debbie Ann Doyle tells *Perspectives* that “a lot of work has already happened when the call for proposals goes out” each fall. In October, the committee gathers at the AHA townhouse in Washington, DC, to brainstorm, including for sessions that they will recruit. Program Committee members recruit 30 or more sessions, focusing on issues in professional development, research, and teaching they believe will be of most interest to attendees. As Debbie says, “When else are you going to get that diverse a group in one place to organize sessions?”

After the February 15 proposal deadline passes, the work begins in earnest. Every proposal is read by three committee members, including either the chair or co-chair, and each reviewer ranks the proposal on a scale of one to five. These scores are averaged, but that only begins the process of narrowing the field. The committee meets in April for a full-day meeting in DC. Much of the day is spent discussing the mid-ranked proposals and the overall balance of the program. These decisions are issued in May. Additional sessions come from others within the AHA, including presidential sessions and those organized by AHA divisions, committees, and staff to reflect current organizational priorities and initiatives. Annual meeting attendees also can attend sessions organized by the affiliated societies; affiliate sessions accepted by the Program Committee are jointly sponsored with the AHA.

Next, the chair, the co-chair, and a graduate assistant draft a schedule, placing upwards of 300 sessions into time slots across the four days of the meeting. Then Debbie and meetings and events associate Jake Purcell revise the schedule, looking to balance subfields across time slots and days, prevent serious time conflicts, and put considerable thought into scheduling sessions when they will draw an audience.

Debbie offers a few tips for when you're crafting your next proposal. “Because three people read every proposal, two of the people who read it are unlikely to be specialists in your field,” so it's vital that you explain the significance of your proposal. The Program Committee is always drawn to sessions that can't happen anywhere but at the AHA meeting, since you can feature “people who generally go to more specialized conferences talking to each other.” And the AHA has been interested increasingly in new session formats that encourage conversation and lively interaction with the audience. Whether you're organizing a lightning round or a workshop on teaching or professional development, the AHA can be a place for “conversations you can't have anywhere else.” **P**

Laura Ansley is senior managing editor at the AHA.

ACTIONS BY THE AHA COUNCIL

June 2023 to January 2024

Through email communications from June 8 to December 19, 2023; at a videoconference meeting held on October 11, 2023; and at meetings on January 4 and 7, 2024, the Council of the American Historical Association took the following actions:

- Sent a letter to the Museum of the American Revolution asking that the museum “reconsider its decision to rent event space to Moms for Liberty as part of that organization’s Joyful Warriors National Summit.”
- Signed on to the American Council of Learned Societies’ *Statement on SCOTUS Ruling on Affirmative Action*.
- Sent a letter to the president of New College of Florida expressing concern over the college’s decision not to renew the contract of Erik Wallenberg, a visiting assistant professor of history.
- Appointed Antoine Borrut (Univ. of Maryland) as *American Historical Review* (AHR) Associate Review Editor for a term ending in June 2026, and approved the extension by one year through June 2024 the terms of Associate Review Editors Monica Black (Univ. of Tennessee, Knoxville) and Brandon Byrd (Vanderbilt Univ.).
- Issued the *Statement on Florida’s African American History Standards* opposing new K–12 African American history standards in Florida for “promulgating a history curriculum that hides central elements of our nation’s past.”
- Appointed the following members of the 2025 Annual Meeting Program Committee: Saheed Aderinto (Florida International Univ.), James Ambuske (Roy Rosenzweig Center for History and New Media), Adriana Chira (Emory Univ.), Jelani Favors (North Carolina A&T State Univ.), Kendra Taira Field (Tufts Univ.), and Wendy Singer (Kenyon Coll.).
- Appointed the following AHR Associate Review Editors for terms ending in June 2026: Emily Conroy-Krutz (Michigan State Univ.), Ronald Po (London School of Economics), and Theodora Dragostinova (Ohio State Univ.).
- Signed on to a letter from the American Philosophical Association and other scholarly societies urging leadership at State University of New York (SUNY) at Potsdam “to reconsider SUNY Potsdam’s recently announced Financial Sustainability Plan.”
- Approved Julieanna Richardson, founder and executive director of The HistoryMakers, to receive the John Lewis Award for Public Service to the Discipline of History.
- Approved policies for retention and disposal of AHR records.
- Approved the Dan David Foundation as an AHA affiliate.
- Approved the creation of a prize in historical podcasting, with staff authorized to develop the details of the description with the donor.
- Approved Michael Les Benedict (Ohio State Univ.) to receive the Troyer Steele Anderson Award.
- Appointed the following AHR Associate Review Editors for terms ending in June 2026: E. Taylor Atkins (Northern Illinois Univ.), Robin Chapdelaine (Stanford Univ.), Kwame Essien (Lehigh Univ.), Rochona Majumdar (Univ. of Chicago), Martin Shanguhya (Syracuse Univ.), and Abigail Swingen (Texas Tech Univ.).
- Appointed Teresa Ann Barnes (Univ of Illinois, Urbana-Champaign) as AHR Associate Review Editor for a term ending in June 2027.
- Approved the minutes of the June 2023 Council meeting and the October 2023 videoconference meeting.
- Approved the interim minutes of the Council from June through December 2023.
- Approved the appointments recommended by the 2024 Committee on Committees.
- Approved rules guiding the discussion and voting of the AHA Business Meeting Resolution at the 2024 annual meeting.
- Approved changes to Bylaw 12, pursuant to Article VII, Section 4a, to clarify timing of collection of signatories for business meeting resolutions.

- Approved the extension of the Digital History Working Group and the NARA Review Committee to January 2027.
- Approved the nomination of the 2024 Honorary Foreign Member (to be announced in fall 2024).
- Approved the nomination for the 2025 James M. Banner, Jr., Lecture (to be announced in fall 2024).
- Appointed Geraldo L. Cadava (Northwestern Univ.) as chair and Katharina Matro (Walter Johnson High School) as co-chair of the 2026 Annual Meeting Program Committee.
- Approved changes to the *Guidelines on Accessible Publishing*, *Guidelines Regarding Transparency in Career Entry Point Records for Recipients of Graduate Degrees*, *Guidelines for Family/Partner Hiring*, and *Guidelines for Academic Tenure-Track Job Offers in History*.
- Approved the continuation of a “read and publish” option with Oxford University Press for the AHR.
- Appointed Edward Muir (Northwestern Univ., AHA past president) as chair and Sandra Greene (Cornell Univ., AHA Council member), Joshua Reid (Univ. of Washington, former AHA Council member), Vicki Ruiz (Univ. of California, Irvine, former AHA president), and Dana Schaffer (AHA deputy director) as members of the Executive Director Search Committee.
- Approved removing the names of the George Louis Beer Prize and the James Henry Breasted Prize.
- Approved renaming the Albert J. Beveridge Award to the Beveridge Family Prize in American History.
- Approved the creation of an Ad Hoc Working Group on Small Liberal Arts Colleges and an Ad Hoc Working Group on K–12 Teaching.
- Approved changes to the Member Forum guidelines.
- Received the audit for fiscal year 2023.
- Approved a template for the letters the AHA sends as part of its Freedom to Learn initiative. **P**

Grants for AHA members

The AHA is pleased to support the study and exploration of history through our annual research grants program.

Learn more at historians.org/grants.

The deadline for all research grant applications is February 15.

AMERICAN HISTORICAL ASSOCIATION



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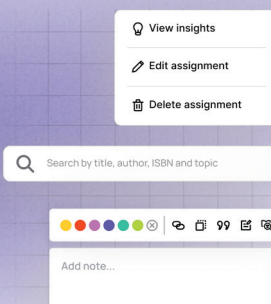


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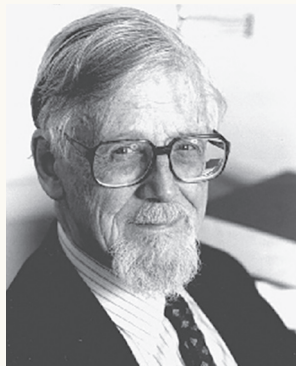
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J. G. A. Pocock

1924–2023

Historian of Ideas

J. G. A. Pocock, pathbreaking historian of ideas, passed away at age 99 on December 12, 2023. He was a leading scholar of 17th- and 18th-century Britain; of Italian, British, and Atlantic traditions of “civic republicanism;” and of multiple dimensions of the British and European Enlightenments.

From his first book, *The Ancient Constitution and the Feudal Law: A Study of English Historical Thought in the Seventeenth Century* (Cambridge Univ. Press, 1957), through the monumental *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition* (Princeton Univ. Press, 1975), to the deeply contextual six-volume study of the Enlightenment historian Edward Gibbon, *Barbarism and Religion* (Cambridge Univ. Press, 1999–2015), and beyond, Pocock’s many books and articles helped to create and define the methodology and exemplify the very finest work in the history of political thought. His pioneering methodology, associated with the contextualism of the Cambridge School (notably Quentin Skinner), emphasized particularly the study of historical thinking and thereby of political thinking. His works were read by many political scientists and moral philosophers as well as by historians and were translated into multiple languages. Many decades after first publication, his books remain in print and still are considered by many to be the best works on their subjects.

Pocock’s works combined brilliance, erudition, and astonishing chronological and conceptual range. He illuminated the significance of languages of political and historical thinking, such as those concerning immemorial custom, common law precedent, and multigenerational reason, as providing protection for a history of liberties against tyranny and absolutism in 17th-century England and then undergirding much of the argument for both the American Revolution and the moderate Whiggish conservatism of an Edmund Burke in the late 18th century. He identified the crucial importance of a language of virtue, independence, and civic participation as necessary to ward off corruption and decay in a republic, which he traced from Renaissance Italy—and, even before that, back to classical Greece and Rome—through to its transmission

and transmutations in the English Commonwealth and neo-Harringtonian traditions of the 17th-century English revolutions, and then on to the American Revolution in the late 18th century. Pocock permanently changed and enriched our understandings of the varieties of Whig traditions of political liberty and the evolving world of 18th-century commerce. His studies emphasized the importance of the histories of property, law, Indigenous rights, sovereignty, manners, customs, religion, superstition, and the European Enlightenments. He argued for an interpretation of the American Revolution that stressed the signal contribution of “civic republicanism.” His work has inspired generations of scholars working on liberty, law, republicanism, and the history of history.

An Officer of the New Zealand Order of Merit, Pocock grew up in New Zealand as the son of a classics professor and a history teacher before undertaking his PhD at Cambridge University. He spent his first years in the United States at Washington University in St. Louis and then, from 1974 until his retirement in 1994, as Harry C. Black Professor of History at Johns Hopkins University. He received many scholarly accolades, including from the British Academy, American Academy of Arts and Sciences, American Philosophical Association, American Political Science Association, Royal Historical Society, and American Historical Association, and he served as president of the American Society for Eighteenth-Century Studies.

He took enormous pleasure and pride not only in scholarly recognition and influence but also in his family, as a husband to Felicity, father to Hugh and Stephen, and a grandfather. A lover of words in many forms, he took joy in the worlds created by J.R.R. Tolkien; often quoted from memory the works of Lewis Carroll, Hilaire Belloc, and Edward Lear; and delighted in Patrick O’Brian’s novels. He was an inspiring and an enormously kind and supportive intellectual mentor to his many graduate students, and an imposing but gentle and often whimsical colleague. He was generous in supporting many whose work he found interesting, composing longhand letters offering younger scholars and eminent colleagues alike suggestions and sustenance. One of the greatest historians of his generation or any generation, and a profoundly important scholar in terms of his own work, his influence on others, and his contributions methodologically, he is described fondly as a “gentle giant” by colleagues across the world who say that “we will never see his like again.”

John Marshall
Johns Hopkins University

Photo courtesy Johns Hopkins University



Hilda L. Smith

1941–2023

Historian of Women

Hilda L. Smith died at age 82 on October 24, 2023. Coming from a working-class background, she never ceased to be amazed at where she ended up.

As an undergraduate at Missouri State University, she studied to be a high school teacher, but changed her trajectory to become a university professor. After earning her MA in history at the University of Missouri, she went to the University of Chicago, where she received her PhD in 1975. She marveled that her advisor, legal historian Charles Gray, took a chance on her, a “hillbilly” (her words) from Springfield, Missouri, with no credentials other than her exceptional, defiant mind. After teaching and serving as a humanities administrator at the University of Maryland, College Park, she joined the University of Cincinnati in 1987 as director of women’s studies and a faculty member in the history department.

When her first book, *Reason’s Disciples: Seventeenth-Century English Feminists* (Univ. of Illinois Press, 1982), came out, the field of women’s history (she preferred “women’s history” over gender history) was in its infancy. *Reason’s Disciples* was finely researched, contextualized, and keenly argued. It analyzed the prose and poetry of 15 English women writers, all professing rationalist, feminist perspectives well before Mary Wollstonecraft. The fact that these women were all middle or upper class, usually Anglican Tories, did ruffle Hilda a bit, but she understood that feminism did not necessarily have the same roots as socialism.

Her second book, *All Men and Both Sexes: Gender, Politics, and the False Universal in England, 1640–1832* (Penn State Univ. Press, 2002), was equally profound and pathbreaking by demonstrating how the “false universal” contributed to the marginalization of women in history. Her study changed the way we understand who is included and who is excluded in the pious tropes we use to talk about political communities. Hilda showed that language like “human,” and “people,” which we assume to be inclusive, in fact excluded women, boys, and non-whites. This language was everywhere in the early modern

world: parliamentary debates, prescriptive literature, political tracts, and broadsheets. If we now ask who “we” means in phrases like “We the People,” it is partly due to Hilda’s work.

With her irreverent, fearless, razor-sharp mind, Hilda upended many long-held positions in the fields of early modern British history and women’s studies. She identified as an intellectual historian, who increasingly explored the social history of ideas. She laid bare the extent to which women participated in trades that rarely had been associated with women. Hilda never tired of emphasizing that, just like men, women were apprentices who worked their way up to becoming master tradeswomen and business owners, across a broad range of jobs from shipbuilders to printers.

Hilda also worked to bring the political thought of early modern women to light and make them more broadly accessible by publishing an annotated bibliography and anthologies of early modern British women’s writings. She had hoped to write a biography of Margaret Cavendish, a woman who had been the recurring focus of her research, but, in the end, Hilda’s rapid decline and death prevented her from fulfilling her dream.

Hilda was funny, loving, shrewd, and challenging. She spoke her mind and was a generous but also unpredictable friend. She honored none of the little polite niceties of the academic (or, as she would say, “bourgeois”) world. With her “hillbilly” upbringing, she was a quintessential outsider, and this was certainly the way she cast herself. She was always interested in the plight of women, but she was also sensitive to how much one’s social class affects the things one does, says, and thinks. Hilda’s fierce advocacy for her graduate students and younger colleagues made her a beloved and strong mentor. Women were drawn to her deep commitment to feminism and benefited from her generosity and kindness, with which she supported them in their careers.

Hilda was an inspiration, a good friend, and a splendid colleague in British studies and women’s history. We miss her, and the world is a little dimmer without her.

Sigrun Haude
University of Cincinnati

Melinda S. Zook
Purdue University

Photo courtesy University of Cincinnati



Horacio Roque Ramírez

1969–2015

Oral Historian of
Queer *Latinidad*

Oral historian Horacio Roque Ramírez died on Christmas Day 2015 in Echo Park, Los Angeles, at age 46. His death was a tragic loss for friends, family, colleagues, and students that remains incalculable. A vibrant scholar, colleague, teacher, mentor, friend, and more, Horacio was comfortable and brightest among queer, Latinx, immigrant, first-generation, working-class, and intellectually curious people. Horacio did not suffer fools. He respected hard work. He smiled wide.

Horacio Nelson Roque Ramírez was born in Santa Ana, El Salvador, in 1969, the youngest of eight siblings. According to his sister Norma Roque, he was considered the “star of the family.” In 1981, due to the civil war’s violence and disruption, Horacio migrated with his family to the United States. Arriving in this country at age 12, Horacio was equal parts Salvadoran and of the United States.

For his BA in psychology and MA in history, Horacio attended the University of California (UC), Los Angeles. He then pursued a PhD in ethnic studies at UC Berkeley, where I met him in the late 1990s. In graduate school, everyone admired Horacio. Always one of the smartest in the room, definitely the most prepared, and politically on point, he was incredibly generous with advice. He was emphatic in his suggestions, but he never said “I told you so” if you didn’t follow his advice (unless you didn’t work hard). He gave me and others the feeling that he was on our side and would be critical, if need be, because he wanted you to succeed.

After he earned his PhD in 2001, Horacio joined the Chicano studies faculty at UC Santa Barbara. He grounded his scholarly and activist work in oral history, and he worked with queer Chicano archivist Luis Alberto de la Garza to form La Colectiva and build an archive of queer Latina/o/x San Francisco—what de la Garza called “our own archive.” “Horacio created a network, which was novel,” said de la Garza. “He treated everyone fairly,” navigating gendered and interethnic tensions among Latinas/os/xes—an important topic within his work. He gravitated toward the rank-and-file community

member. He knew that their stories were overshadowed by well-known leaders, by hierarchies of privilege and sexism. He brought people together who remain together today.

Horacio’s scholarship mined these stories for history, looking for insights about political struggle and identity. He found the extraordinary in the ordinary and marginalized. If you were nonwhite, queer, transgender, impoverished, an immigrant, underrepresented among the underrepresented, had contracted HIV or AIDS, or a combination of these, Horacio knew that an entangled set of burdens weighed on you. So when he registered the stories of his subjects, and when he wrote about them, Horacio acknowledged the full pain and glory of their struggles and the importance of their lives and deaths—generosity he also extended to his friends, peers, and students. He always gave credit for what you had survived.

Horacio worked with Proyecto ContraSIDA Por Vida in the Bay Area during some of the darkest days of the AIDS pandemic, when Black and Brown people were being ignored and overshadowed by the scientific strides helping the mainstream HIV/AIDS community. A book chapter grew from this that explored the obituaries of Latino men in the *Bay Area Reporter* and other newspapers, balancing grief with his unique exhilaration for his work.

At his death, Horacio was completing a monograph that documented queer Latina/o/x San Francisco from the 1960s to the 1990s. With Nan Alamilla Boyd, he edited *Bodies of Evidence: The Practice of Queer Oral History* (Oxford Univ. Press, 2012). His numerous journal articles and book chapters still are read and taught today, including “‘That’s My Place!’: Negotiating Racial, Sexual, and Gender Politics in San Francisco’s Gay Latino Alliance, 1975–1983” (*Journal of the History of Sexuality*, 2003), a staple in my classroom since publication.

So much can be said about Horacio’s scholarship and activism, and especially about the work left uncompleted. We collectively share that loss. Perhaps Horacio’s labors can be recovered, and if not, I hope that scholars continue to build on his legacy and contributions, using them as a compass to forge new paths in their own unique ways, just like Horacio did.

David Hernández
Mount Holyoke College

Photo courtesy University of California, Santa Barbara

JAIPREET VIRDI

SUPER-X-EAR

In researching the history of electric hearing aids, one puzzling instrument I came across was Acousticon's Wrist-Ear. "Wear it on your wrist like a watch!" a mid-1950s ad declared, as this revolutionary device "gives you increased volume and provides flexibility in hearing that has never before been possible, *because you wear it on your wrist!*" The visual shows a man's hand extended for a handshake, his shirt and blazer cuffs pulled back to reveal a watch, surrounded by "WRIST EAR" in bold text encircled by an arrow. The ad did not show what the device looked like or exactly how it worked.

Textual sources provide only one part of the story. As a deaf historian, I knew I needed to examine the material culture of deafness to understand the technological and social perspectives of the instrument. The more I delved into visual culture like this ad, the more such sources seemed to contradict what I knew about how hearing aids are worn—both from my own experiences and from archival testimonies of deaf people. To track messages of normalcy in advertisements, I primarily relied on corporate archives and advertising materials. What few hearing aids I could purchase on eBay mostly allowed me to assess them in relation to mechanical ear trumpets and digital hearing aids. Engaging with material culture became a valuable method in researching this commercial history because it allowed me to answer questions that visual and archival sources alone could not. Objects prompted new questions about the materiality of deaf experience that were otherwise silent in the textual archive.

I needed to figure out if Acousticon's product was a new hearing aid model or an accessory for concealing an instrument; the latter was a common strategy to minimize obvious features of hearing aids. (Sonotone, for instance, sold "hearrings," jewelry to clip on the "button" of the earpiece.) Research in the corporate archives confirmed the "Wrist-Ear" was the Super-X-Ear (model A-165), a vacuum tube hearing aid measuring approximately 3 × 1 × 1 inches, made in 1950 by Dictograph Products Inc. From the Hearing Aid Museum, I learned that the Super-X-Ear was heavy for its size—three and a half ounces

without batteries. It had a sunburst design on the front and two pocket clips should one choose to wear it in a shirt pocket.

Though designed to be worn on the wrist, alas, the Super-X-Ear bore no resemblance to a watch. It was merely a small hearing aid strapped on a wristband; it could also be worn as a brooch, tie clasp, or pocket clip. Wear it at the "perfect hearing level. No one will know it's a hearing aid." Still, I had questions: How was it worn? Did one wear the instrument on the wrist and route a long wire through sleeves to the ear?

Answering these questions required examining the object, which meant spending months browsing eBay until a Super-X-Ear appeared for sale. I bought it and upon its arrival immediately tinkered with its features, opening the insert to examine the battery slot and vacuum tubes, feeling its weight in my hands and on my wrist. The earpiece wire was fragile, so I had to be careful extending it from the instrument port to my ear; clearly, the wire was too short for my arm. It was awkward and bulky to wear on the wrist. Perhaps this user didn't wear it on their wrist? Or perhaps they purchased additional wire extenders, not included with the item I purchased? I could answer some questions about wearability; others remained unknown.

From then on, for every instrument I analyzed through advertisements, I attempted to find the object, too, and thus found myself curating a personal collection of historic hearing aids. When I deliver lectures on the book that emerged from this research, I invite the audience to examine these objects. I also use them in the classroom, where students regularly compare their designs to cell phones and imagine the lived realities of wearing the instruments every day. Many have never encountered these types of hearing aids before, and holding them provides a deeper understanding of deaf history and user experience, including the intimate bonds between technologies and flesh. **P**

Jaipreet Virdi is author of Hearing Happiness: Deafness Cures in History and associate professor at the University of Delaware.



Jaipreet Virdi

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AMERICAN
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138TH ANNUAL MEETING NEW YORK CITY

January 3–6, 2025

Call for Proposals for the 138th Annual Meeting of the American Historical Association

The AHA's annual meeting is the largest yearly gathering of historians in the United States.

All historians are welcome and encouraged to submit proposals. The AHA also invites historically focused proposals from colleagues in related disciplines and from AHA affiliated societies. The Program Committee will consider all proposals that advance the study, teaching, and public presentation of history.

The Association seeks submissions on the histories of all places, periods, people, and topics; on the uses of diverse sources and methods, including digital history; and on theory and the uses of history itself in a wide variety of venues.

We invite proposals for sessions in a variety of formats and encourage lively interaction among presenters and with the audience.

Session Proposals

Sessions last for 90 minutes. Most sessions will be limited to four speakers plus a chair. The Program Committee will accept proposals for complete sessions only. We encourage organizers to build sessions that bring together diverse perspectives.

Poster Proposals

The meeting will feature a poster session to allow historians to share their research through visual materials. Proposals for single, individual presentations may be submitted as posters.



The Program Committee welcomes proposals from all historians, whatever their institutional affiliation or status, and historians working outside the United States. With the exception of foreign scholars and those from other disciplines, all persons appearing on the program must be members of the AHA, although membership is not required to submit a proposal. All participants must register for the meeting when registration opens. The Association aspires to represent the full diversity of its membership at the annual meeting.

Electronic submission only, by midnight PST on February 15, 2024

Before applying, please review the annual meeting guidelines and more information at historians.org/proposals.

Questions about policies, modes of presentation, and the electronic submission process?

Contact annualmeeting@historians.org.

Questions about the content of proposals?

Contact Program Committee chair **Tamika Nunley**, Cornell University (tnunley@cornell.edu) and co-chair **Gabriel Paquette**, University of Maine (gabriel.paquette@maine.edu).