

Introduction to Historical Studies - Spring 2023



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Introduction to Historical Studies - Spring 2023

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Jose Sola

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Welcome!

This open educational resource is curated by the History Department at Cleveland State University for our HIS 299: Intro to Historical Studies course. The modules are designed to either stand alone or be assigned as a whole. Contact j.sola@csuohio.edu with any questions.

Modules

Part 1: What does a historian do?

The answers are diverse. Visit the *American Historical Association*, "[Career Resources](#)" page and browse the following resources for our class discussion.

<https://www.historians.org/teaching-and-learning/why-study-history/careers-for-history-majors/what-can-you-do-with-that-history-degree>

<https://www.historians.org/research-and-publications/perspectives-on-history/april-2017/history-is-not-a-useless-major-fighting-myths-with-data>

Listen

to "[Why Historians Study History](#)" from the *Doing History* podcast (approximately 25 minutes)

Explore

Drafting the Past Podcast episodes <http://draftingthepast.com/category/podcast-episodes/>

Read

"[Why Become a Historian](#)" *American Historical Association*

From Dr. Shelley Rose,

<https://pressbooks.ulib.csuohio.edu/historicalthinkingandhistoriography/chapter/module-1/>

Module 2: Career, Transferable Skills, and Historians in the Workforce

Career, Transferable Skills, and Historians in the Workforce:

What will you do with that? The history and/or social studies major in the wild.

Historians are everywhere. They are employed by the government, as educators, in nonprofits, and business. Choose 3 of the following articles or podcasts to read closely. "Introduce" at least one of the historians to the class via Teams.

- Historians in Nonprofit Sector: Megan Connor, "[From BA to the AHA](#)" in *Perspectives on History*; Priya Chhaya, "[How Priya Chhaya Does History](#)," *Contingent Magazine*.
- Historians in Business: Clifford Manko, "[A Career in Corporate Finance](#)" in *Perspectives on History*
- Historians in Medicine: David Glenn, "[Thinking Like a Historian in Scrubs](#)" in *Perspectives on History*
- Historians in the National Park Service: Eric Schnack "[History and Hikes: The 19th Amendment Centennial and Music in the Cuyahoga Valley National Park](#);" Allison Horrocks, "[How Allison Horrocks Does History](#)," *Contingent Magazine*.
- Historians in Museums: Lonnie Bunch, "[History and Historians in the Public](#)" in *Doing History: A Podcast* Episode 14. (approximately 34 minutes); Camille Bethune-Brown, "[How Camille Bethune-Brown Does History](#)," *Contingent Magazine*; Erin Bartram, "[How Erin Bartram Does History](#)," *Contingent Magazine*; Nick Hurley, "[How Nick Hurley Does History](#)," *Contingent Magazine*
- Historians in Archives & Libraries: Jennifer Garcon, "[How Jennifer Garcon Does History](#)," *Contingent Magazine*. Steven D. Booth, "[How Steven D. Booth Does History](#)," *Contingent Magazine*
- Historians in Government: Betty K. Koed, "[Senate Historical Office](#)," American Historical Association
- Historians in Academia: Naomi Rendina, "[How Naomi Rendina Does History](#)," *Contingent Magazine*
- Historians in Journalism: Shin Yu Pai, "[How Shin Yu Pai Does History](#)," *Contingent Magazine*

You can also visit *Contingent Magazine* "How I Do History" series for the latest profiles at <https://contingentmagazine.org/series/how-i-do-history/>

Career Readiness and Transferable Skills

CSU Students visit the CSU Office of Career Development and Exploration (<https://www.clestatecareers.com/>) and read their blog post “Are you Career Ready?” <https://www.clestatecareers.com/post/are-you-career-ready>

[Previous: Module 1: What does a historian do?](#)

[Next: Module 3: Archives and Historical Research](#)

From Dr. Shelley Rose,

<https://pressbooks.ulib.csuohio.edu/historicalthinkingandhistoriography/chapter/module-2/>

Module 3: Archives and Historical Research (The Process)

Archives and Historical Research (The Process)

The purpose of archives

Historical sources are everywhere. Archives provide institutional support for the preservation, curation, and accessibility of archival materials. For instance, it is much easier for a researcher to visit an institutional archive than to read a historical agents' personal papers in their relatives' living room. Institutions also typically have more resources to care for and preserve old or otherwise damaged artifacts.

Archival Organization and Agendas

When historians visit an archive, they have already done a substantial amount of research. They have:

1. **read the secondary scholarship** by other historians in their field(s). There is no point in reinventing the wheel. Scholars who have written about your topic will have useful information in their footnotes about which archival sources exist and where they are located.
2. **developed a research question** based on their assessment of the historiography and potential archival sources.
3. **consulted the finding aids** available for the archival collections that are relevant for the field.
4. **contacted the archivists at these institutions.**
5. **created a research plan and made a schedule** for visiting the archive, including an estimate of how much time will be needed, if an invitation, permission, or reference is required, etc.
6. **applied for any available funding** to support the research trip. Some archives even have funds available for scholars to encourage them to work in the collections.

From Dr. Shelley Rose,

<https://pressbooks.ulib.csuohio.edu/historicalthinkingandhistoriography/chapter/module-3/>

Module 4: Schools of History

José O Solá

Historiography is the study of how historians research and disseminate historical analysis and content.

The discipline of history is made of many subdisciplines, each with its own methods, context, focus, and agenda.

Historians may look at the same historical moment, context, and even the same sources, but their research questions, methods, and positionality all influence the appearance of the final product. Alternatively, other historians focus on human agency and bottom-up social history like the lower panes that reflect people. There are also historians who use a mixture of methods and draw on several subdisciplines to make their arguments (see the middle panes).

Historiography is the analysis of the various factors that shape historical research and is a key part of any project. After all, we need to know what historians have already studied and argued before we can build on, adapt, or refute those arguments. Listen to or view one or two of the following overviews of historiography:

Emily Blanck, “Historiography, What is it?” Rowan University (2017). (6:11 minutes)

Includes the video “What is Historiography” by Kyle D. Stedham, Florida State University.

<https://www.youtube.com/watch?v=GSoc5MX0s8A>

Parts of the information in the module are from Dr. Shelly Rose,
<https://pressbooks.ulib.csuohio.edu/historicalthinkingandhistoriography/chapter/module-4/>

Historical Laboratory Projects

This section contains the chapters/pages that students have created for their historical laboratory projects.

Empiricism - Freeman

Among all the methodologies or “houses” of history, one of the oldest and most influential is empiricism. Originating in the halls of European universities, it’s a school of thought based in the understanding of history as a rigid science rather than an artistic discipline. The core philosophy of empiricism can be summarized in three primary tenets: rigorously examining verified historical evidence, conducting research which lacks any personal opinion or bias, and reasoning inductively from specifics to generalities.^[1] Although this philosophy has been criticized in the historical community, empiricism has greatly impacted the way historical writing is conducted and continues to do so today.

Empiricism arose from the Scientific Revolution that began in the 16th century. It began as the more general philosophy that knowledge is derived via tangible experience, and that science is advanced via observation and experimentation. This view was first espoused by Francis Bacon.^[2] As the Scientific Revolution gave rise to the Age of Enlightenment, Bacon’s philosophical theory of empiricism was expanded upon and defended by famous Enlightenment thinkers such as John Locke.

Empiricist theory continued to be a leading topic of discussion for European intellectuals for several hundred years, but it wasn’t until the 19th century that leading figures in the field of history began taking an approach in line with empiricist philosophy. Among the first of these figures was German historian Leopold von Ranke. Ranke began his career in higher education at Germany’s University of Leipzig.

His chosen field was not history, however, but rather theology and classics, influenced by his devout Christian faith and being born into a family consisting partially of Lutheran pastors. He became interested in history during his time as a secondary school teacher, hoping to find God’s presence and influence in historical events.^[3]

In 1825, after publishing some early historical work, Ranke received a professorship at the University of Berlin, where he would spend the remainder of his career. At the time he took up his position, history was seen as something to be studied as a hobby or part of a larger discipline. Studying it for its own sake was a little respected practice in academia. Ranke helped to remove this stigma by creating a standardized, scientific approach to historical study based in four principles: moral objectivity, trusting the facts above all else, seeing the uniqueness in historical events rather than their similarities to each other, and impartiality in the reference of political sources.^[4]

But Ranke didn’t only change the way in which history was studied and written. He also changed the way in which it was taught. At the time, historical study consisted mostly of lectures wherein students were told about events of the past but not how to effectively write about those events. Ranke attempted to rectify this by creating the seminar system. His students would discuss their work in small groups

with the goal of including as many opinions and critiques as possible. Historians welcomed this new system, as it allowed them to have their work judged by multiple people who were known to be well-versed in the discipline.^[5] This gave them increased confidence in the validity of their interpretation of history and further satisfied Ranke's desire for objectivity.

For several decades, Ranke continued publishing a variety of historical works using his signature empiricist methods, never wavering even after his retirement from the university in 1871. Although his work was not universally praised, it was undoubtedly influential. His publications were frequently discussed in the historical community, and in 1865 he was ennobled by the German government, leading to the word "von" being added to his name. He continued writing and publishing all the way until his death in 1886 at the age of 90.^[6]

One of the first historians to expand upon and defend an empiricist view of history in line with Ranke's was J.B. Bury. Being born to well-educated parents, Bury's academic pedigree was considerable. He studied classics at the University of Dublin's Trinity College, where he graduated with honors and was elected a fellow a mere three years later.

He remained at Trinity for 17 years, taking up a chairmanship in 1893 before leaving in 1902 to be appointed regius professor of modern history at the University of Cambridge, a position he held for the remainder of his life.^[7]

In terms of temporal focus, Bury is remembered for his wide array of work on Ancient Rome and other European empires. But methodologically, he is famous for believing as literally as possible that history as a field is a science, not an art. This is the central thesis of Bury's widely cited lecture entitled, aptly enough, "The Science of History." Delivered in January of 1903 as his inaugural address at Cambridge, the lecture is dedicated to Bury explaining and defending his view of the field of history. The first part of the speech sees him lament that history has rarely been viewed as a science, especially before the 19th century, and he later takes time to specifically recognize Ranke's contributions to the field and its standards of objectivity.

There's a quote in the middle of the lecture that is especially well-known and that summarizes Bury's argument very well. During the speech, he implores his audience that "history is not a branch of literature. The facts of history...for manifest reasons...lend themselves to artistic representation far more readily than those of the natural sciences; but to clothe the story of a human society in a literary dress is no more the part of a historian...than it is the part of an astronomer...to present in an artistic shape the story of the stars."^[8] This belief continued to dictate how Bury wrote and taught history until his death in 1927 at the age of 65.

Today, empiricist history is the subject of a certain degree of criticism. The fact that multiple historical methodologies exist means that the original one, empiricism, would inevitably fall under some scrutiny. But the content and severity of that criticism varies a fair bit depending on the individual historian as well as which methodology that historian happens to subscribe to. Regardless of those details, however, the issues that some historical scholars have with empiricism have not been able to render the methodology obsolete. Countless historians have considered themselves empiricists since the days of

Ranke and Bury, and the methodology is still very much in use today among others.

But empiricism's current popularity extends even further. While methods of historical writing are numerous and vary a great deal, the research method of choice for historians is almost always empiricism.^[9] One could attribute this to empiricism having some objective value that historians inherently recognize, but another possible explanation is that empiricism, despite being rooted in rigid, scientific tenets, has itself changed over time. The methods used by current empiricist historians are not the same as the ones Ranke developed nearly two centuries ago in Berlin. A prime example of this is that reliable secondary sources are now seen as perfectly acceptable for use in historical writings, even by empiricists, while Ranke always insisted on primary sources exclusively.^[10]

Adhering to an empiricist methodology hasn't always meant the same thing within the study of history, nor is it universally practiced like it once was. But empiricism's heavy use in current historical writing and its almost universal use in historical research indicates that most historians see at least some value in empiricism's drive for objectivity. And regardless of where one stands on the practice, it's undeniable that empiricism was instrumental in history becoming a respected academic discipline, allowing historians to make a career out of studying what they love: the past.

^[1] Anna Green and Kathleen Troup, *Houses of History*, Manchester University Press, 2016, 3

^[2] Department of Psychology, "Empiricism: The influence of Francis Bacon, John Locke, and David Hume", Sweet Briar College, 2013

^[3] Rudolf Vierhaus, "Leopold von Ranke", *Encyclopedia Britannica*, 2022

^[4] Richard Hughes, "Professional History: The legacy of Leopold Von Ranke", University of New Mexico, 2016

^[5] Richard Hughes, "Professional History: The legacy of Leopold Von Ranke", University of New Mexico, 2016

^[6] Rudolf Vierhaus, "Leopold von Ranke", *Encyclopedia Britannica*, 2022

^[7] Gloria Lotha et al, "J.B. Bury", *Encyclopedia Britannica*, 2022

^[8] "The Science of History", J.B. Bury, Cambridge University Press, 1903, 16-17

^[9] Anna Green and Kathleen Troup, *Houses of History*, Manchester University Press, 2016, 1

[10] Anna Green and Kathleen Troup, *Houses of History*, Manchester University Press, 2016, 2

Postcolonial-Khachan

Social History- Webber

Houses of History: Social History

Social history or new social history is the field of history that focuses on the lived experience of the past. The field grew exponentially in the mid 19th century but primarily in the 1960s and 1970s. [1] New social history which came grew together in the 1960s in the United Kingdom as well as the U.S and Canada many of the ideas derivative of the French annales school of history. The idea of new social history is the idea of studying an entire society. [2] Old social history in contrary was created to oppose mainstream history and try to put the historical point of view in the eyes of the people instead of the elite and leaders of nations. [3] New Social history is the most referred form in recent use. The studies became widespread after the publication of E.P Thompson's "The Making of the English Working Class" the book shows the development of the working class in England from 1780-1832. The time span covered emphasizes the growing consciousness of the working class in England; they began to disassociate themselves with the greater state and instead moving in their own greater interests. [4] E.P Thompson commonly identified as a Marxist historian and he widely expanded Social History and socialism through his written work as well as his work as a leader of the peace movement during the Cold War.

E. P Thompson's "The Making of the English Working Class" is one of the most influential historical writings in the second half of the 20th century as well as one of the most cited pieces of text by other historians. The book created a wider meaning to the class system in the U.K, especially the working class. Thompson's work in this book touched on the working class becoming its own political being. The class being the lowest of the low in the period and working in horrible conditions with little rights. The conditions in which they worked normalized up until the point of 1830, when in Thompson's eyes the class formed its own political identity and began to create upheaval regarding their human rights and economic structure. [5] Thompson looked to create a wider narrative for the working class in England which was much overlooked by other theorists of the time with the growth of English democratic capitalism. The Making creates the narrative for the artisans and shows their day-to-day lives and the struggles that they faced. The Making brings the prime example of the development of a group of people and how they can band together to create change politically in a system where they have not been represented in a fair manner.



[9]

E.P Thompson in his younger life was a tank troop leader in Africa and Italy during World War two. After Thompson's tenure in the English military, he attended Corpus Christi College in Cambridge and that is where he joined the Communist Party of Great Britain in 1946. [6] As turmoil grew within the communist party and the Soviet Union invaded Hungary E.P Thompson and many others made the

decision to leave the communist party all together. The direction in which the party was headed did not align with Thompson's views as a "socialist humanist." Thompson then sought out to create a journal in which explained some of the new ideas regarding Marxism, Communism, democratic and labor movement ideas. This was called "the New Reasoner" launched in 1957 and then later merged into the publication with the New Left review. The "New Reasoner" was the foundation of the New Left. The New Left was a group of leftist dissident Marxists that were advocates for the disarmament of nuclear weapons in the 1950s and 60s formed during the cold war divide.[7] Even before leaving the Communist party, Thompson was a strong member of the Communist-supported peace movement, which was anti-nuclear bomb and pro peace. Thompson felt that the cold war was a major fracture in the world and creating peace and healing was just as important as the removal of nuclear missiles. Thompson became a forefront advocate for the disarmament of nuclear weaponry he gave many strong speeches regarding Britain's involvement in NATO and his quote "NATO out of Britain, and Britain out of NATO." Large crowds gathered in protest in British involvement in the Cold war and the push for a nuclear free Europe. E.P Thompson was never one to be quiet when it came to the involvement of nuclear weapons and the social movements against them. [8]



A YouTube element has been excluded from this version of the text. You can view it online here: <https://pressbooks.ulib.csuohio.edu/historicalstudiessp2023/?p=106>

[8]

This short documentary includes firsthand interviews regarding E.P Thompson's influences, his early work including the "The Making of the English Working Class," as well as his involvement in the New Left and the peace movement against the Cold War. The visual and description of this large peace group rallying against potential nuclear war has its own social history that E. P Thompson was directly involved in.

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[1] Diplomatic dropped from 5% to 3%, economic history from 7% to 5%, and cultural history grew from 14% to 16%. Based on full-time professors in US history departments. Stephen H. Haber, David M. Kennedy, and Stephen D. Krasner, "Brothers under the Skin: Diplomatic History and International Relations," *International Security*, Vol. 22, No. 1 (Summer, 1997), pp. 34-43 at p. 4 2

[2] Jürgen Kocka, *Industrial Culture and Bourgeois Society: Business, Labor, and Bureaucracy in Modern Germany, 1800-1918* (New York: Berghahn Books, 1999), pp 275-97, at p. 276

[3] [G. M. Trevelyan](#) (1973). "Introduction". *English Social History: A Survey of Six Centuries from Chaucer to Queen Victoria*. Book Club Associates

[4] Thompson, Edward Palmer (1980) [1963]. *The Making of the English Working Class*. Toronto:

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[5] Green, Anna, and Kathleen Troup. 2016. *The Houses of History a Critical Reader in History and Theory*. Manchester Manchester University Press. Pg. 39

[6] Griffin, Emma (6 March 2013). [“EP Thompson: the unconventional historian”](#). [The Guardian](#). ISSN 0261-3077. [Archived](#) from the original on 14 May 2016. Retrieved 16 May 2016.

[7] Fieldhouse, Roger; Taylor, Richard, eds. (2014). *E. P. Thompson and English Radicalism*. Manchester: Manchester U.P.

[8] “Rear Window: A Life of Dissent - The Life and Work of E. P. Thompson.” TeleSUR English. January 13, 2016. Video, <https://youtu.be/eirT8D28bTk>.

[9] “E. P Thompson (1924-1993)” *Believable Politics*. [E P Thompson \(1924-1993\) - Believable Politics](#)

House of Ethnohistory - Abraham Lopez

The House of Ethnohistory

Ethnohistory is a methodology that combines anthropological and historical approaches. It emerged because traditional methodologies in both disciplines resulted unable to fill in certain gaps of the past, most commonly about indigenous and non-Western populations, which are the primary subjects in ethnohistory. Only the methodology will be specifically examined which should not be confused with *Ethnohistory* (journal) and the American Society for Ethnohistory (ASE). Although the journal and society are about ethnohistory, they will not be the focus.

The methodology of ethnohistory was born from the Indian Claims Commission Act, created by the U.S. Congress in 1946. Congress formed this commission in an attempt to determine whether indigenous tribes in the United States had received a fair price for their land at the time of its cession to either European settlers or government agents. Native American litigants had to prove that their tribes had occupied and had used ceded areas in question at the time of their tribal treaty ratification by the U.S. Senate or at the time of the establishment of the United States itself. Therefore, tribes needed to provide historical proof of their occupation. It was up to anthropologists to serve as defense witnesses, whose job was to prove that tribes had historically occupied the territory under question. Gathering such proof, forced anthropologists to scour archives and other historical data, thus emerged modern ethnohistory.

In the decades following the ratification of the Indian Claims Commission Act, the field of ethnohistory was in its defining phase. Disciplinary orientation presented one of the roadblocks that faced scholars in their attempts to define ethnohistory. In the infancy of the concept, a significant number of both anthropologists and historians had difficulty conceptualizing ethnohistory. Finally James Axtell defined ethnohistory as “the use of historical and ethnological methods and materials to gain knowledge of the nature and causes of change in a culture defined by ethnological concepts and categories,” which at least reached a basic consensus among most ethnohistorians. While historians and anthropologists had agreed upon the meaning of ethnohistory, they still could not agree upon its nature, which occasionally continues to be debated. However, Bruce Trigger, an archaeologist, pretty much ended the debate on the nature of ethnohistory in 1982, stating, “while ethnohistory can legitimately serve as the name of a methodology it is ethnocentric to use it to designate a discipline.” The ASE agrees that ethnohistory is a methodology that “uses both historical and ethnographic data as its foundation” and is defined as an approach that is “essentially interdisciplinary with primary emphasis centered on the use of history, ethnology and other fields of knowledge employed to understand a culture in its own terms. After so much debate between anthropologists and historians, it seems that a synthesis has not yet been reached.

Ethnohistory does not have founding figures like other methodologies, instead many scholars have polished it throughout its existence. However, among its major figures is Erminie Wheeler-Voegelin. She was born on April 1903, the daughter of Erminie Brooke Wheeler and Roscoe Wheeler. Wheeler-Voegelin's professional career is now primarily associated with her contribution as director of the Great Lakes-Ohio Valley Research Project at Indiana University from 1956 to 1969, the date of her retirement. Among her other achievements was becoming president of the American Folklore Society in 1948 and serving as executive secretary for the American Anthropological Association from 1949-1951, a demanding period of changes in the organization. She is famously known for founding the ASE in 1954, where she provided its first definition and popularized the term "ethnohistory," and became the first editor of *Ethnohistory* until 1964. Wheeler-Voegelin's overall contribution is indicated by a long publication record and by her editorial work in the areas of anthropology, folklore, and ethnohistory. The reports were published by the Garland Publishing Company as the American Indian Ethnohistory series in 1974 because the constraints of litigation prevented publication of research until after the cases of the Indian Claims Commission were presented. Even though she had an extensive career, she has been heavily criticized during her life and after death. Wheeler-Voegelin and her fellows who worked for the Indian Claims Commission have been accused of not having the best interests for the indigenous peoples at heart.

Ethnohistory has been riddled with controversies and criticisms throughout its existence. Since 1961, skeptics have questioned its validity to the point of calling an end to the methodology. Ironically, many of ethnohistory's critics claim that the methodology that aims to consider the culture of indigenous people and relay this cultural sensitivity in any work produced is Eurocentric, racist, and outdated. Specific methods for studying native peoples could potentially lead to biased, racial thinking, much like it had in the nineteenth century when racial determinism dominated anthropological writings on indigenous peoples. However, ethnohistory has become the norm in anthropology and history, so it has been argued that it should no longer be given the special place of prominence that a journal, a society, and a distinct and separate title accord it. *Ethnohistory* and the ASE have been urged to undergo drastic changes, but the methodology has pretty much stayed the same.

Now to sum up ethnohistory's methodology. It encompasses archaeology, ethnology, history, and linguistics, and the source materials available to the ethnohistorian include folklore, oral tradition, maps, paintings, and artifacts, as well as written sources. While some anthropologists and historians confine their study to one society or culture, ethnohistorians usually work at the point of contact between two or more, which does place them in the crucible of colonial conflict. The cultures or societies studied in ethnohistories are mostly illiterate. The problems derive, as they so often do, from the methods employed to make the most of the limited source material. Ethnohistorians must often work with scraps of evidence, frequently those written or compiled by the dominant party. However, like anthropologists, they have pioneered reading such materials 'against the grain' as a means to recover voices or figures from the past.

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The History of Gender and Sexuality in the Holocaust by Sue Mueller



A chart of prisoner markings used in German concentration camps; Dachau, Germany, ca. 1938-1942. Beginning in 1937-1938, the SS created a system of marking prisoners in concentration camps. Sewn onto uniforms, the color-coded badges identified the reason for an individual's incarceration, with some variation among camps. The Nazis used this chart to illustrate prisoner markings in the Dachau concentration camp. United States Holocaust Memorial Museum
Copyright: United States Holocaust Memorial Museum

The House of Gender & Sexuality

"Houses" or "Schools" are terms scholars use to refer to groups of historians who share a particular set of methodologies. The concept was introduced in the 19th century in response to new ideas and methodologies for studying history emerged. For instance, the "Annales School," founded by French historians, emphasized the importance of long-term historical trends that shaped history using geography, economics, and social structures. This school of thought challenged the traditional focus on political events and individuals and emphasized the importance of studying broader social and economic

processes.

Many historical “houses” or “schools” have emerged over time, each with ideas and approaches to studying history. These houses or schools are only sometimes mutually exclusive, and historians may draw on ideas from multiple schools or reject the concepts of schools entirely. However, the concept of historical schools or houses remains a valuable tool for understanding historians’ different approaches to studying the past.

Origin & Methodology:

During the 1980s, gender history emerged from women’s history as scholars who had expertise in studying women began to examine how systems of sexual differentiation impacted both women and men. They argued that gender was a relevant category of analysis for all historical developments, not just those related to women or the family. As a result, gender became a central focus in historical studies, while women’s history continued as a separate field. This approach also provided a new method of analysis for diverse topics. Gender historians have explored various subjects in global history, including women’s rights movements, LGBTQ+ rights, migration, colonialism, imperialism, and the diversity of gender and sexuality worldwide.

Historical Context:

Women’s history has only recently begun to be integrated into social history. In the effort to reclaim women’s agency, reclaiming their agency has often been relegated to the sidelines or overlooked in historical narrative. Even radical young historians of the 1960s and 1970s worked under the assumption that women were not active participants in history but relatively passive and politically inactive, existing to support men. Although there were occasional movements like suffrage, women were not seen as driving forces of change.

The contributions in gay and lesbian history since the 1980s have challenged preconceived notions of sexual and social identities. Before George Chauncey’s *Gay New York* in 1994, the common belief held that the lives of gay men were shrouded in shame and secrecy; not until after the watershed event of the Stonewall Riots in 1969 that the collective expressions of defiance and pride and individual coming-outs that coalesced cultural history and the homosexual world. Furthermore, Chauncey’s research proved that the homosexual world of New York was more intricate and intertwined with the straight world between the 1890s and 1930s than previously thought. “Chauncey’s research uncovered a complex landscape of identities - “faeries,” “pansies,” “sissys,” “nances,” “gays,” “trade,” “faggots,” “queers” - at odds with any simple binary of hetero - and homo-sexuality. The term “coming out” was an explicitly campy reference to the tradition of upper-class female debutante balls.”^[1] The term’s origin, as Chuancy incisively remarks, is revealing: gay people in the 1920s and 1930s did not imagine themselves coming out of a closet but into homosexual society.

Gender & Sexuality in the Holocaust

The Legacy of the Holocaust is the extermination of millions based on race, religion, political belief, and

other identities. Persecution of individuals based on gender and sexuality is neglected, omitted, or lost in the discussion and study of the Holocaust. Gender and sexuality are aspects of human identity that shape individual experiences. Under Nazi rule, the persecution of perceived gender and sexual identity resulted in human rights violations and mass extermination. The significance of studying gender and sexuality in the Holocaust is in highlighting the intersectionality of oppression and gender and sexuality. Examining gender and sexuality in the Holocaust elucidates the experiences of LGBTQ individuals which includes their persecution, resistance, and survival.

Origin and Methodology of Gender & Sexuality in the Holocaust

The study of gender and sexuality explores how gender and sexuality intersect with social identity and impacts an individual's experiences during Holocaust, shaping social structures. It is the focus of the study of gender and sexuality during the Holocaust. Understanding how identity influences individual and social experience is the aim. This methodology of gender and sexuality studies of the Holocaust allows for a holistic understanding of events during the Holocaust while highlighting the experiences of those targeted by Nazis.

Persecution of LGBTQ Individuals in Holocaust

The opposition to homosexuality in the Nazi movement stemmed from overlapping prejudices. A notion propagated long before the Nazis rose to power is the pervasive myth of the belief that homosexuals were pedophiles. In 1928, socialist students at a Berlin high school invited Dr. Magnus Hirschfeld, a renowned sexologist, to speak about student self-government and the rise in student suicides. Magnus Hirschfeld, the 'pioneer' for the repeal of Paragraph 175, was permitted to speak in German high schools. The Nazi Party newspaper, the *Völkischer Beobachter*, instead focused on Hirschfeld's sexuality instead of his speech, publishing a headline that read: "Homosexuals as Lecturers in Boys' Schools. The destruction of German youth! German mothers, working women! Do you want to put your children into the hands of homosexuals?"^[2] Employed in the mid-1930s this tactic was used against the Catholic Church, resulting in numerous show trials against monks and priests accused of sexually abusing boys in their care. Although some of the charges may have had merit, the sheer volume of trials - over 250 in 1936-37 alone - raised doubts about their validity in public. Even Propaganda Minister Joseph Goebbels acknowledged that many accusations were baseless, commenting, "When Himmler wants to get rid of someone, he just throws Paragraph 175 at him."^[3] Nevertheless, the propaganda machine persisted until it became clear that it was backfiring.

Experiences of LGBTQ in concentration camps

Explicitly targeting Jews, Roma and Sinti (Gypsies) as alien races, the German government in October 1935 enacted the Law for the Protection of the Hereditary Health of the German People. Further marginalized were the Roma and Sinti because of their perceived compulsion to wander. Robert Ritter, a psychiatrist who headed Himmler's Reich Central Office for the Fight against the Gypsy Nuisance starting in 1936, began classifying the Gypsies. In September 1939, the "relocation" of the Gypsies began. In 1940, Ritter reported that 90% of "native Gypsies" had mixed blood and recommended concentration camp incarceration for 21,498 of the 30,000 Gypsies. Following their deportation to

Auschwitz in February 1943, 20,078 out of approximately 23,000 perished at Birkenau.

In 1936, Himmler established the Reich Central Office for Combating Abortion and Homosexuality to ensure population growth. The expanded Paragraph 175 led to the arrest of about 50,000 (mostly male) homosexuals, with 10,000-15,000 sent to concentration camps. Many remained incarcerated or perished, and German states did not recognize them as Nazi victims until long after the war. In December 1937, Himmler issued a crime-prevention decree that targeted “asocials,”^[4] a Nazi term for people who did not conform to social norms, and swept vagrants into concentration camps. The Interior Ministry classified asocials as community aliens “by virtue of a hereditarily determined and therefore irremediable attitude of mind”^[5] in July 1940.

Statistics on LGBTQ individuals in the Holocaust

Approximately 100,000 men were apprehended between 1937 and 1939 for engaging in homosexual activity. Confined to concentration camps were 5,000 to 15,000 men. Ruediger Lautmann, a notable scholar on the Holocaust, estimates that the mortality rate may have reached 60%. Numerous survivors have attested that those who wore the pink triangle were subjected to severe abuse by guards and fellow prisoners due to prevailing biases against homosexuality. Many suffered physical and sexual abuse.

Persecution of homosexuals intensified after the outbreak of the war. From 1942, judges and SS officials in the camps were authorized to carry out forced castrations of homosexuals. Furthermore, in 1943, homosexuals were among the prisoners killed in an SS-sponsored “*extermination through work*” initiative, part of the final solution, in the concentration camps.

Stories of Survival

Stories of survival from LGBTQ victims are missing from the collective memory of Holocaust Remembrance. The end of Nazi oppression in 1945 did not bring queer liberation survivors. It marked the beginning of the systematic persecution and suppression. The subsequent persecution would result in the erasing of LGBTQ individual stories and history. Gay Holocaust survivors, after liberation, did not leave their camps being recognized as victims. Instead, they left as convicted criminals. Between 1945 and 1969, some LGBTQ survivors were forced to carry out their sentences in prison. East Germany had softer penalties for gay survivors; However, no reparations were made for gay victims of the Holocaust. It was not until 1994, after Germany’s reunification, was Paragraph 175 removed from the penal code.

The number of gay men murdered in the concentration camps is unknown. The number of men in the army who were executed for homosexuality is unknown. The number of Jewish is unknown. Men who were homosexuals and sent to the gas chambers are also unknown. It is impossible to know how many men took their own lives rather than be arrested as homosexuals. The exact numbers are not the point. What is crucial is remembering that thousands of men died because of their sexuality. Their stories are lost forever.

Pink Triangle

The Nazis destroyed Germany's vibrant queer community and, as previously mentioned, arrested over 100,000 LGBT Germans. The color-coded badge system implemented by the concentration camp administration labeled the alleged crime of each inmate. "Queer women were labeled with a black triangle, the mark for "social deviants." Queer men sent to concentration camps under Paragraph 175, Germany's national law criminalizing "indecent between men," were marked with a pink triangle."^[6]

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^[1] Sarah C. Maza, *Thinking about History* (Chicago, Il: The University of Chicago Press, 2017), 42.

^[2] 1. Jonathan C. Friedman, *The Routledge History of the Holocaust* (Abingdon, Oxon: Routledge, 2011), 389.

^[3] Friedman, 389.

[4] Michael Burleigh and Wolfgang Wippermann, *The Racial State: Germany, 1933-1945* (Cambridge, England: Cambridge University Press, 2011), 22.

[5] Friedman, 50.

[6] W. Jake Newsome, "Coming to Terms with the 'Gay Holocaust'," *The Gay & Lesbian Review*, January 1, 2023, <https://glreview.org/article/coming-to-terms-with-the-gay-holocaust/>.

The House of Oral History - Culp

What are the Origins of Oral History?

Oral History has been around as long as people have existed to be able to tell stories that they wanted remembered. The ideas in myths can be found in societies and cultures around the world. These myths were used to tell important stories to a new generation about their culture so they can pass it on to their next generation to keep the stories alive for generations to come. Oral History was around long before Historical Empiricism became the way historians recorded history. Before the idea that physical evidence was the best way to record events for corroboration and posterity. Once empirical evidence became the professional way to study history, Oral History fell out of style. However, Anthropologists would still record oral traditions and customs until the twentieth century when Allan Nevis brought Oral History back into the equation in the 1940s.

1 Anna Green, Kathleen Troup. *The Houses of History: A Critical Reader in History and Theory*, Second Edition. Manchester: Manchester University Press 1999, 2016. Play Books.

Public History - Favino

Public History

This Historical Lab will delve into the methodology of public history. First by exploring what public history means, what it accomplishes, and what ideas it stands for. Second, public history and its origins, where public history came from, and what time period it evolved. Thirdly, expressing some of the problems and controversies that arise with the field of public history. Lastly, this project will highlight one historian named Clarissa Ceglio who has described her work as the methodology of public history, and explain what she has done for the field of public history.

What is Public History?:

Public history gives an understanding of the past to society, and brings the study of history into the everyday person's life. "The remit for both public history and heritage ranges from protecting sites of national historical importance to creating and disseminating versions of the past for wider public audiences through monuments and memorials, commemorations, museum exhibitions, television programmes and film." The addition of museums, monuments, national parks, memorials, and commemorations achieves so much accomplishment for the study of history as a whole. Having public places like museums where anyone, even those not studying history thoroughly, can enjoy and learn from the past is vital to society. It is important for people to learn what has happened in the past, and learn from those experiences, and public history provides that easily and makes history simple to understand for anyone. Public history stands for giving the general public knowledge of what has occurred in history. Whether that be through museums, public parks, reenactments, or the countless other ways public history reaches the public.

Origins of Public History:

The presence of public history has been around for centuries in the form of statues, monuments, and historic buildings like cathedrals. However, as expressed in the Houses of History book, "The late twentieth and early twenty-first century has been described as a period of unprecedented interest in remembering the past. In the European context the German cultural critic Andreas Huyssen argued that an 'obsession with memory' was clearly evident in the widespread expansion of museums, the building of new memorials and monuments, and the restoration of historic neighborhoods, and in retro fashions, film, and television." Public history has had a recent growth in the past fifty years. This growth can pinpoint a true origin of the public history we know today in museums and media. Public history is constantly evolving with the current day, on how they present it, and what they are presenting. For example, technology can change the ability of museum exhibits to implement interaction in viewers. Also, time can change what is being shown at a museum. Historically things can become less popular to show in public, or more popular. Perhaps

through anniversaries of events, like fifty years after an important event in history.

Controversies of Public History:



Enola Gay. Public Domain image courtesy of the United States Air Force.

Some of the flaws in the public history methodology can be located as well through time and what is presented. Something that may be celebrated at one point, can bring troubled emotions to the public later in time. This semester in class we talked about three instances public history changed for the worse or went too far. One, certain museum exhibitions may be too inappropriate or happen too quickly after a particular event to be right in public history. In class we discussed the controversy over the Enola Gay exhibition. To commemorate the fiftieth anniversary of World War II's conclusion, the National Air and Space Museum (NASM) created a museum exhibition that would show the Enola Gay. This was a superfortress bomber that dropped the first atomic bomb in history, on Hiroshima in Japan at the end of World War II. This proposed exhibit sparked massive controversy. This exhibit would almost celebrate the usage of the bomb, and disrespect all the deceased innocent humans it caused. Therefore, this exhibit would be canceled, and it shows one of the instances public history could show something inappropriate enough to be viewed by the public.

Controversies continued:

The other two controversies in public history discussed in class are similar in time period and subject matter. One of them is controversy surrounding exhibits that show the public slavery depictions. Whether that be what African American slaves looked like, or how they were treated. This will always be surrounded by the controversy of whether or not this should be shown to people for education or if it is too much for the general public to view. The second controversy is very topical to this time period. The public viewing of Confederate army generals or figures in the confederacy. Should they be taken down, or are they a symbol of southern public history? Within the past few years, many of these statues have been taken down, on the argument these statues celebrate men who stood for slavery. On the other hand, for many these symbolize men who fought for state's rights, and their own causes. Furthermore, this symbolizes southern American history.

Historian highlight:



Dr. Clarissa Ceglio. University of Connecticut

Public history, although sometimes controversial, is vital to the general public's involvement and education in the field of history. One of the historians that specializes in the methodology of public history is Dr. Clarissa Ceglio, who has a Ph. D. in American Studies. Ceglio is a University of Connecticut professor in the department of history. "Much of her research focuses on the affective and rhetorical roles that artifacts—material, visual, and digital—play in constructing national and social imaginaries within the context of museum work. Her book, *A Cultural Arsenal for Democracy: The World War II Work of U.S. Museums* traces how, from the 1930s through to the immediate post-war years, the fledgling ideal of the museum as a "social instrument" active in current affairs led to new modes of storytelling through exhibition craft." Ceglio's book, her work for museums, and her teaching of students are all important to the field of public history. For example, her book that focuses on World War II exhibitions in museums teaches the public about all the exhibitions and how those museums taught the public about the war.

In conclusion, this historical lab discussed the methodology of public history. Firstly by exploring what public history means, what it accomplishes, and what ideas it stands for. Secondly, public history and its origins in the late twentieth and twenty-first century. Thirdly, expressing the problems and famous controversies that arise with the field of public history. Lastly, this project highlighted historian Dr. Clarissa Ceglio who has described her work as the methodology of public history, and explained how her contribution to the field of public history through museums affected the methodology.

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Marxist History - Rachel Walker

Marxist History: Robin D. G. Kelley

In the late 18th century, the scientific revolution challenged the dominion of religion within academia. Thus, the school of Empiricism ruled historical methodology. Empiricists utilized the scientific method to write history, they favored primary sources and objectivity over memoirs and bias. However, the social crisis happening in 1840's Europe, along with the 1848 publishing of *The Communist Manifesto*, brought along a new school of historical analysis, Marxism. The Marxist school of history takes a clear step away from the Empiricist style, as Marxism allows for analysis and opinion by the historian. To understand a Marxist perspective, one must first understand historical materialism. Historical materialism includes what humans will do to satisfy their most basic needs, Karl Marx described it as "the production of the means to satisfy these needs, the production of material life itself." Marxist history is about understanding who controls the resources, who is being denied the resources, and how conflict between these groups drive the development of history.

The Marxist methodology has been described as "broad syntheses of history, biography, intellectual history, and 'history from below'- studies of the common people." Marxist history is the most influential school of analysis, it can be found throughout any history discussing revolution or a collective struggle. For instance, gender historian Joan Scott used Marxist writing strategies in her work *Women in The Making of the English Working Class*,

Robin D. G. Kelley is a Marxist historian currently teaching at UCLA. Kelley first found himself interested in history while in his undergrad at California State University-Long Beach, especially black history. Kelley had been a victim of a hate crime on two separate instances, once being attacked by a group of white boys causing Kelley to be hospitalized, the second being a few weeks later where police mistook Kelley for a criminal. Around this time Kelley was beginning to read revolutionary works from people like Frederick Douglass which ultimately influenced him to change his major to history and minor to black studies. Later earning his M.A. in African History and his Ph.D. in American History, both at the University of California-Los Angeles. His most influential works include *Hammer and Hoe: Alabama Communists During the Great Depression* and *Race Rebels: Culture, Politics, and the Black Working Class*. There are several events in Kelley's upbringing that perhaps shaped his mind into the distinguished Marxist historian he is today. Kelley grew up in Harlem, New York during the height of the Civil Rights Movement. Being raised by a single, hippie mother caused Kelley to be exposed to the revolutionary ideas of the Black Panther Party and the Black Liberation Army.



Distinguished Marxist
Historian: Robin D. G.
Kelley.

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Marxism - Casselberry

Marxism came directly after the empiricists, therefore, before being able to understand Marxism in total; there needs to be a general understanding of the empiricists. The empiricists had a unique approach to historical research and the origins of this type of research stem from the Scientific Revolution. This included challenging the law and control of the Church and doing things with reason. Science was crucial at this time and a pivotal component to the empiricists. On the contrary, Marxism is heavily theory-based and has political, economic, and social ties. Marxism was originated by a man named Karl Marx, who is the co-founder of Communism. Marx was born in 1818 in Germany but spent his early life in Prussia and France. Paris in the 1840s was where revolutionary and socialist ideas occurred and originated.

Gender History- Hurt

Gender History is a field that focuses on the roles that gender has played in shaping and forming history. It started with the growth in the seventies due to the woman's history movement which focused on their impact on history. It then expanded to encompass gender, with the many influences that play with that, such as cultural and community ideas and practices. The main ideas of gender history are that history is shaped by the influences that genders have had on influencing what has happened in the past and how that has influenced the present. This idea pushes the notation that history was just male-dominated. With the fact that history as a subject focuses mostly on male figures and their contribution to history overlooking the influence that women have had on these male figures. Female figures are often linked to male prominent figures never by themselves. An example of this could be Mark Anthony and Cleopatra. Cleopatra is often spoken about in terms of her relationship with Mark Anthony and the outcomes this relationship caused.



A historian that help push this house forward and was also a prominent face of this house was Gerda Lerner. In the field of women's and gender history, Gerda Lerner made significant contributions as an Austrian-American historian and scholar. In 1920, she was born in Vienna, Austria, and passed away in Madison, Wisconsin, on January 2, 2013. In 1966, Lerner graduated from Columbia University with a Ph.D. in history, focusing on women's suffrage in Austria. As a founding member of Sarah Lawrence College's first graduate program in women's history, she played a key role in the development of the field of women's history. Her other accomplishments include serving as president of the Organization of American Historians between 1980 and 1981, making her the first woman to hold such a position. In addition to focusing on women's experiences and how they intersect with race, class, and sexuality, Lerner made significant contributions to gender history. To gain a more comprehensive understanding of history, examining the lives of marginalized women, including women of color and working-class women is essential. The field of women's and gender history has been greatly enhanced by Gerda Lerner's contributions. Her scholarship and activism have inspired countless scholars and activists to continue to work toward a more inclusive and equitable understanding of history.

Gender History has a very muddled history in terms of when this house emerged. Gender history is made up of many subsets that focused on different topics. These topics could be women, men, and LGBTQ. Each subset has been brought to the forefront in varying times and years. With their re-emergence in the amount of attention, they have been given. Woman's history started in the 1970s with the start of the feminist wave which led to many starting to shift their focus to the woman's perspective. LGBTQ history could be argued that it started in the early 21st century though it can be said that there has always been a push to bring the LGBTQ experience and history to the forefront. When it comes to men's history, the bulk of history has been focused on men. So, there can't be a start to men's history when there has been a focus on it.

*An example of gender history is the many studies on Africa and the influences that the transatlantic Slave trade had on African communities and ideology. One such historian that is under the House of Gender History is Jennifer L. Morgan. She is a professor of history at the University of New York and a part of the Department of Social and Cultural Analysis. She focuses on the history of the Black Atlantic World, Comparative Slavery, and Gender sexuality studies. She has a lot of work that focuses on how gender and the transatlantic slave trade were tied together and influenced each other. She also focuses on how this left long-term effects on present-day African Americans and Africans in countries that were a part of the slave trade. One of her books includes *Reckoning with Slavery: Gender, Kinship, and Capitalism in the Early Black Atlantic*.*



*Using the lived experiences of enslaved African women of the 16th and 17th centuries, **Reckoning with Slavery** examines the contours of early modern notions of trade, race, and commodification in the Black Atlantic. In the Middle Passage, women were demographically counted as commodities from their capture to their transport, sale, and childbirth. They were vulnerable to rape, separated from their kin at slave markets, and subject to laws that enslaved their children at birth. By doing so, they played a key role in the tying together of reproductive*

labor, racial hierarchy, and the economics of slavery. According to Morgan, Western notions of value and race developed simultaneously throughout this comprehensive study. She explains how slavery perpetuates and enforces slavery by exploiting enslaved women's bodies, denying them kinship and affective connections.

When you expand on this topic of women in the transatlantic slave trade you would be able to see the effects that the Western world and Africa played in the trade. Africa before the slave trade had their ideas and understanding of gender. The understanding greatly influenced the slave trade and which gender was being traded. When the beginning of the slave trade happened many of the slaves being shipped off to the Western world were men. The thought behind this was that men would be able to better work the plantations and would have a higher value in the market. This thought by the Western world was not held by Africa. Women were the more favored in the trade. Women at the time had a very high work rate making them more profitable. Though with the difference of importance, they but on what gender the Western world and Africa favored the price difference between both genders was lower. "Women could be sold for more in domestic African slave markets, whereas men commanded higher prices in markets supplying the Atlantic. Women thus constituted the large majority of slaves in Africa." [1] This is because males were seen as more of a function of supplies rather than them being in demand. Whereas women and children were channeled away from the Atlantic and inland.

Africa had a very strong and high value placed on women, which was a great factor in the slave trade. Women had a higher value inland while men had a higher value on the coast where the trade was happening. There were only a few cases where women were in high demand near the coast. These places were known as provenance areas. "Women and children were important in overseas markets only where the major provenance areas were the coast." [2] One such place was the Bight of Biafra which had more women enter the slave trade than any other coastal region. This effect can be contributed to the impact that American and European buyers had. Male slaves were available in neighboring regions where the price for them was higher. While in the Bight of Biafra, women were sold at a much lower rate. So, these American and European buyers were able to buy down the price and were now even more open to the purchase of more female slaves. So, in comparison to other coastal ports the Bight of Biafra sold more women, but the number compared to its data of sales in this region men were still sold more than women.

TABLE I
WOMEN, GIRLS, MEN, AND BOYS LEAVING THE BIGHT OF BIAFRA AND ALL OTHER REGIONS COMBINED,
SELECTED QUARTERS, 1651-1850 (IN PERCENTS).

	<i>Women</i>		<i>Girls</i>		<i>Men</i>		<i>Boys</i>	
	<i>Biafra</i>	<i>All Other Regions</i>	<i>Biafra</i>	<i>All Other Regions</i>	<i>Biafra</i>	<i>All Other Regions</i>	<i>Biafra</i>	<i>All Other Regions</i>
1651-1675	46.2	39.4	4.1	2.2	41.0	52.4	8.7	5.9
1676-1700	47.7	35.4	3.4	3.7	42.5	53.5	6.3	7.6
1701-1725	38.1	27.6	10.2	5.6	38	54.0	14.2	13.1
1751-1775	24.2	26.6	16.9	10.8	41.5	45.3	17.4	17.6
1776-1800	32.9	26.8	9.7	7.2	47.5	53.3	9.7	11.5
1801-1825	20.7	19.2	15.0	9.0	49.6	48.3	14.7	18.4
1826-1850	15.4	17.2	18.8	14.9	45.3	40.8	20.5	27.9
1651-1850	29.5	26.4	12.0	8.2	45.3	50.1	13.1	14.8

The quarter 1726-1750 is omitted for lack of data. For a full presentation of the data for 1651-1850, including measures of variance and tests of significance, see <http://www.wm.edu/oieahc>. Rows do not always total 100 percent owing to varying sample sizes for each demographic group.

Source: Calculated from David Eltis, Stephen D. Behrendt, David Richardson, and Herbert S. Klein, eds., *The Trans-Atlantic Slave Trade: A Database on CD-ROM* (Cambridge, 1999), with additional data supplied by the authors.

TABLE II
WOMEN, MEN, BOYS, AND GIRLS LEAVING MAJOR EMBARKATION POINTS IN THE BIGHT OF BIAFRA,
SELECTED QUARTERS, 1651-1850 (IN PERCENTS).

	<i>Women</i>		<i>Girls</i>		<i>Men</i>		<i>Boys</i>	
	<i>Bonny/ New Calabar</i>	<i>Old Calabar</i>	<i>Bonny/ New Calabar</i>	<i>Old Calabar</i>	<i>Bonny/ New Calabar</i>	<i>Old Calabar</i>	<i>Bonny/ New Calabar</i>	<i>Old Calabar</i>
1651-1675	46.3	45.7	4.2	3.7	39.2	43.7	10.4	6.9
1676-1700	45.4	50.5	3.9	3.2	44.2	39.8	6.0	6.4
1776-1800	37.8	30.7	8.2	10.5	46.8	46.8	6.8	12.0
1801-1825	21.3	19.7	17.9	13.4	49.6	53.0	11.2	14.0
1826-1850	13.7	15.9	17.8	19.2	51.3	42.8	17.2	22.1
1651-1850	31.2	30.9	11.0	12.4	47.3	42.6	10.3	14.3

The quarters 1701-1725, 1726-1750, and 1751-1775 are omitted for lack of data. For a full presentation of the data for all years, 1651-1850, including measures of variance and tests of significance, see <http://www.wm.edu/oieahc>. Rows do not always total 100 percent, owing to varying sample sizes for each demographic group.

Source: Calculated from Eltis et al., eds., *Trans-Atlantic Slave Trade Database*, with additional data supplied by the authors.

This information led to one conclusion about the effects of the slave trade on African conceptions of

gender. Africa saw slavery as a way to maximize profit which greatly affected gender views and ideas of gender. In Africa, three different markets funded the trade with African slaves. Those three are the Atlantic, Saharan, and domestic markets. "In general, the Saharan market was female-oriented, whereas both females and children predominated in the domestic market. The Atlantic market concentrated on dealing in males, preferably adult males." [3] These three markets greatly influenced each in terms of what was sold and what prices they charged. Especially which gender would be sold with that said each market from the three major regions also had its own distinct and special identity.



One specific region that we can look at that showcases the role gender had on the slave trade is the Blight of Biafra. In this region, African warfare and the role of women was very intertwined in the indigenous economy and social institutions. This influence very much pushed the age and gender that would structure the slave trade. The region because of this influence was set apart from the other slave markets. The main reasons why that influenced this market are the ideas of division of labor, reproduction in the context of lineage, polygyny, and the methods of enslavement.

When you move this lens and look at slavery's effects in colonial America you would be able to see some differences and similarities. As stated, before when the slave trade first started the gender that was dominantly sent to the colonies was males. While in the colonies the men would be subject to several tasks that were physically demanding which harkens back to the fact that Europeans would buy men because they would bring more profit. "Considered more valuable workers because of their strength, enslaved men performed labors that ranged from building houses to plowing fields." [4] When you look at females in colonial America they were brought over mostly as the company for the male slaves or because of the low selling price they were purchased for. "Early on, slave buyers in the colonies turned to purchase female field hands, who were not only more readily available but also cheaper." [5] A woman would be put to work in fields because most of the jobs that had to do with skilled labor would be given to men leaving open positions for women to take up in the fields.



https://www.nps.gov/ethnography/aah/aaheritage/Chesapeake_furthRdg4.htm

In the colonies, slaves often experienced a sense of unknowing about their traditional identities and understandings of gender that they had carried with them from Africa. The first example of this is tied to the work that women did on fields and plantations called hoeing. On fields in South Carolina men and women would hoe the fields together. "The task was emasculating, given that the hoe was specifically identified with women's work in West Africa." [6] The duty of hoeing and cooking the food was traditionally a woman's domestic work. The second example is tied to pregnancy and childbirth which was an especially important tradition for African women.

In Africa, childbirth was considered a rite of passage that would increase and help them gain respect. But life in the colonies used childbirth and pregnancy as a means to increase profit through reproduction and increase the labor force. Childbirth was encouraged by owners and often forced on women. "The average enslaved woman at this time gave birth to her first child at nineteen years old, and thereafter, bore one child every two and a half years." [7] This cycle came with both benefits and burdens to the female slave. The benefits are that when the female is pregnant, they are often given more food and water and were expected to work fewer hours. They were given these benefits because the owners prioritized the fertility of the woman and the good health of the baby. Some burdens that the mother would face are seen both physically and mentally. Physically after giving birth, they would soon go back to the fields and continue to work. Mentally they would not be able to make a motherly connection with their child. On bigger plantations, the child would be taken from them and raised by another. Unlike large plantations mothers on smaller fields would be able to raise their children but the duty of raising the child would have to be added to the responsibilities they already had.

While both the female and male gender both experienced uncertainty about their gender roles in the colony female slaves also experienced exploitation sexually which male slaves did not. Female African slaves were seen as lustful beings by the colonists in contrast to an ideal nineteenth-century white woman. "Because the ideal white woman was pure and, in the nineteenth century, modest to the degree of prudishness, the perception of the African woman as hyper-sexual made her both the object of white man's abhorrence and his fantasy." [8] So, this idea coupled with the fact that these African women were in bondage led many men to believe it was their right to take advantage of the slave in sexual ways. Female slaves were often raped and taken advantage of by their owners and had no say in their treatment.

So, when you take into account the contrast in treatment of the slave man and woman this can be transferred to the ideas of what they thought of obtaining freedom. The slave man would look towards escape as the best way to gain freedom as well preserve their masculine identity and individual humanity. The female slave would look to deal with the fact they were not just an African slave but also a female. They had children to take care of and think about not just their personal goals. Since they had so much to think about, they often looked towards what they could do internally on the fields. They would use the desire colonist men had for them to their advantage and help lift their status within the fields. "Sometimes, female slaves acquiesced to advances hoping that such relationships would increase the chances that they or their children would be liberated by the master." [9] These situations did not always play to their advantage but for those that did it did help their situation and give them far more opportunities than most.

In conclusion, the slave trade had a noticeably big implication on gender and the roles females and males had in colonial America and Africa. In Africa, there was more importance on where females were sold as they had bigger importance culturally to African society. Males were sold on the coast where they were more accessible while females were sold internally through Africa or more inland locations further from the coast. In the colonies, gender roles were not important in plantations and field society. Both males and females would partake in the same work as stated. They would both hoe the fields which traditionally in African culture was a female's work. In the colonies, females had to deal with both enslavement as well as sexual exploitation. Females unlike males had to experience a high rate of fetishization by their owners. They were pushed or often forced into having pregnancies very frequently. Slavery's historical legacy has had a profound and lasting impact on gender ideas and gender roles in both America and Africa.

[1] Nwokeji, G. Ugo. "African Conceptions of Gender and the Slave Traffic." *The William and Mary Quarterly* 58, no. 1 (2001): 47-68. <https://doi.org/10.2307/2674418>.

[2] Nwokeji, G. Ugo. "African Conceptions of Gender and the Slave Traffic." *The William and Mary Quarterly* 58, no. 1 (2001): 47-68. <https://doi.org/10.2307/2674418>.

[3] Nwokeji, G. Ugo. "African Conceptions of Gender and the Slave Traffic." *The William and Mary Quarterly* 58, no. 1 (2001): 47-68. <https://doi.org/10.2307/2674418>.

[4] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." *Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS*. Accessed April 19, 2023. <https://www.thirteen.org/wnet/slavery/experience/gender/history2.html>.

[5] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." *Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS*. Accessed April 19, 2023. <https://www.thirteen.org/wnet/slavery/experience/gender/history2.html>.

[6] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." *Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS*. Accessed April 19, 2023. <https://www.thirteen.org/wnet/slavery/experience/gender/history2.html>.

[7] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." *Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS*. Accessed April 19, 2023. <https://www.thirteen.org/wnet/slavery/experience/gender/history2.html>.

[8] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." *Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS*. Accessed

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[9] "Slavery and the Making of America. the Slave Experience: Men, Women & Gender: PBS." Slavery and the Making of America. The Slave Experience: Men, Women & Gender | PBS. Accessed April 19, 2023. <https://www.thirteen.org/wnet/slavery/experience/gender/history2.html>.

Diplomatic History (Samsa)

The Annales School - Norton

Annales and Historical Sociology-- Ostrander-Brown

Narrative - Pea

Narrative history is a form of history that has been around for many millennia, and does not seem to be leaving any time soon. Before it was even labeled as a form of history, it was being used. Every civilization has its myths and legends that were told to their children for centuries, and sometimes still are. These are narratives, and many could be classified as historical narratives because they involve ancient people, events, and places. The narrative form of history is a natural form that many are not even conscious that they are using. As stated in *The Houses of History*, telling stories is a fundamental part of human nature, possibly even a 'deep structure' hardwired into our minds. These narratives are essential to the understanding of history and to the discipline itself.

While the narrative form of history has been around for almost as long as human existence, there is some criticism for this style of presenting information. The first critique is that narratives focus upon human action and conduct, and, as a consequence, may overplay human agency.

While we often think of narratives and stories as based in fiction, that is not the case with historical narratives. Historical narratives are written about, during, or in relation to a real-life event. They may require some logical assumptions to complete the story and connect the dots, but overall, much of their structure is based in facts. For people who were not there to experience it first hand, those writers of historical narratives use first person accounts of the events and primary source documents to reconstruct it in ways that are coherent and easy for the readers to understand. It is imperative that historians use as much solid evidence and facts to construct their narratives, as it could alter the flow and clarity of the story they are trying to tell.

The narrative form of history is the main format that is used by historians who wish to achieve empirical 'coherence' or logical consistency. When writing in the narrative format, historians organize material in chronological order in an effort to keep everything coherent for their readers. They want to make sure the information fits into a singular story that will span across the length of the text. Narrative history is the central format used to explain change over time, and is inherently descriptive.

Narrative history is not the same as structural history, and there are two main ways that it differs. The first is that narrative history is formatted to be descriptive rather than being analytical. The other main difference is that the central focus of narrative history is not on objective facts, but on the lived experiences of humanity itself. It deals with the particular and specific rather than the collective and statistical. In other words, narrative focuses on the details of events and people instead of only analyzing the facts of events and people. Narrative history does not go in depth with statistics and avoids major analysis in favor of making the story more clear for the readers to understand. It gives the details that are often overlooked when others are searching for their causes and effects, while still working towards a specified end.

One important thing to recognize is that to ensure each historical narrative maintains coherence, they must be separated into different categories. The first of these categories is micro-narrative. A micro-narrative is written about a particular event. Micro-narratives could also be short recounts about a person or location.

Micro - particular event, master - explains broader segment of history (written by victors, rarely elicit consensus), grand - claims to offer the authoritative account of history generally, meta - draws upon some particular cosmology/metaphysical foundation (religion)

Hayden white

Psychohistory-Tarcha

Oral History- Williams

~Starting paragraph~

Oral history is interesting because it deals primarily with living people. This requires oral historians to develop certain skills that a different kind of historian would not. They must be charismatic to get people to agree to being interviewed, and to make them feel comfortable being honest during the interview process. Historians put effort into selecting appropriate questions to ask to receive a well-rounded answer. Asking someone to recall a very specific detail may stump them and limit the way they go about formulating a response; asking them to discuss a certain broader time in their life allows them to construct a more detailed response at their own discretion. It could possibly dredge up some memories that had been forgotten. It can help groups of people establish a collective identity: communities, universities, and even bringing families closer together. Helping people to learn the history of something important to them helps build a connection. There are emotional benefits to the interview process as well, especially among the elderly. Being able to go into depth about a particular topic can allow for some fond recollections of “better times.” On the contrary, it can allow for a purgative experience of negative emotion, relieving some buried trauma that might be decades old.

Memories form from our personal perceptions of events. No matter how clear a recollection of an event is, it is still marked by the person’s personal bias. A flawed perception can produce a flawed memory, which is the argument that dissenters against oral history use. It is largely inaccurate to claim that a less accurate memory equals less important. It must be left up to the historian conducting the interview as to the credibility of the interviewee. Certain aspects must be considered: was it a firsthand experience, or the experience of a loved one? Are they biased in any way? Has something happened afterwards that could have changed their feelings about the event that occurred? These are all things that a historian will ponder before attempting to relay an interview. Even so, these experiences might not dissuade an interviewer from considering a testimony. It in fact could provide a different kind of clarity to events.

As our methods of sharing information have grown exponentially, there has been some ethical controversy among groups of oral historians. With the new practice of sharing interviews online, there have been many privacy concerns about the revelation of individual’s identities who preferred to remain

anonymous. While monikers could be used, an in-depth interview can still reveal a lot of personal information that can be traced back to someone. Although staying fully anonymous is an option, some interviewees do not wish to. They want their words and their stories to be attached to themselves, which is understandable. Historical experiences rarely coincide with an individual's personal experience. When reading over a summary of events, such as in a history book, we are given a general overview. When you are laying out facts, it is easy to distinguish thought from emotion when it is an event that we are not involved in; there is a degree of separation. People involved will have a vastly unfamiliar perspective than ours. We may know the general facts of what occurred on the day, but we will never know how they feel unless we ask them. In discussing current events, there is the likely possibility that not everything will be portrayed in a positive light. Concerns surrounding defamation arose when considering the fact of interviewing people about events that surrounded others who were still alive.

Gender - Paige Williams

This is where you can add appendices or other back matter.