

History Happenings

*A newsletter published by the Department of History
The University of Memphis*

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From the Chair:

I have big shoes to fill. My predecessor as chair, Janann Sherman, presided over the revitalization of the History Department at the University of Memphis. Under her leadership, the faculty grew more harmonious and productive, the new online program opened sources for students and funding, and the graduate program made great strides. Janann has not only stepped down as chair – she has retired from the university and moved to a remote island off the coast of Maine. I, personally, and we, as a department, owe her a mountain of gratitude.

As recognition of her extraordinary service to the University of Memphis, members of the department spearheaded a campaign to begin the Janann Sherman Fund, which will give financial assistance to undergraduate students with a special interest in women's history. If you would like to contribute to this fund, you can mail a check to Dept. 238, The University of Memphis Foundation, P.O. Box 1000, Memphis, TN 38148-0001, or contribute online at <https://www.memphis.edu/development/give.php>. In either case please make sure you designate "Janann Sherman Fund."

I never would have considered succeeding Janann in this position, except that the History Department faculty is an exceptionally dynamic, driven, and likable group of people. I am honored to serve as their chair.

In this newsletter you will learn some more about their scholarship and teaching. Just to give you some sample of their talents: Robert Yelle is spending the year at the New York University School of Law on a prestigious research fellowship; Peter Brand has won lucrative grants to support his Hypostyle Hall Project from the American Center for Research in Egypt and the National Endowment for the Humanities; and Scott Marler published his book, *The Merchants' Capital: New Orleans and the Political Economy of the Nineteenth-Century South*, with Cambridge University Press. Look for more about our books, lectures, and awards in the coming year!

Yet we face challenges, too. Our university and our department must recommit to undergraduate teaching, making sure that we are emphasizing critical thinking and analytical writing, while holding students to higher levels of accountability. We need to think more about our departmental focus areas, and ask ourselves whether we are providing our graduate students with a well rounded and stimulating curriculum in each field. And we must live up to our own high standards: not just as scholars and educators, but also as citizens, both within the department and the larger Memphis community.



Dr. Aram Goudsouzian became the new chair of the Department of History in June 2013

Please enjoy the newsletter that follows. It is edited by my wonderful colleague Guiomar Dueñas-Vargas and produced by our computer guru Maurice Crouse. And please feel free to contact me with any questions or concerns at agoudszn@memphis.edu or 901-678-2516.

Best,
Aram Goudsouzian

The Online Program Turns Five

By Stephen K. Stein, Online Program Director

Five years ago, the History Department launched an online program that allows students to complete an undergraduate degree in history entirely online. Two years later, we added an online MA. Roughly 100 students are currently enrolled in these online programs, and students take our online courses from across the United States and even overseas. Most of the students who take our online courses, though, live near campus and also take classroom courses on campus. The flexibility of online courses has allowed them to take more classes in a semester and graduate sooner.

About 50 students enrolled in our online courses when the program launched in 2008. The program has since grown considerably, offering almost two-dozen courses online and exceeding 600 course enrollments each semester. These account for about one in seven total history enrollments. All told, 6,064 students (29% of total enrollment) enrolled in online classes at the University of Memphis in the spring 2013 term. So, enrollments in history courses accounted for about 10% of the university's total online enrollments. The online history program continues to be the largest online program at the University of Memphis in terms of both courses offered and number of enrollments.



Dr. Stephen Stein

When our program launched, it was one of only a handful of online undergraduate history programs in the country. While competition is increasing, particularly from for-profit colleges, we remain one of only a handful of major, public universities to offer both BA and MA degrees entirely online. Almost half the History Department's faculty have developed and taught online courses including Drs. Beverly Bond, Andrew Daily, Guiomar Dueñas-Vargas, Chrystal Goudsouzian, Dennis Laumann, Catherine Phipps, Sarah Potter, and Daniel Unowsky. This is one of the distinguishing features of our online program. Unlike many online programs, full-time History Department faculty teaches the majority of our courses, and almost all of our upper-division and graduate courses.



Dr. Christine Eisel

Two of the most important contributors to the online program are Drs. Christine Eisel, who specializes in early American history, and Courtney Luckhardt, a medievalist who came to the department from the University of Notre Dame a few years ago. Hired by the online program and teaching in both the classroom and online, they have substantially expanded the course offerings in their fields. They are joined this year by Dr. Yan Gao, a specialist in Chinese and environmental history, who will teach courses in Asian and Chinese history ([see the article on new faculty](#)).



Dr. Courtney Luckhardt

Revenue from the online program has increased steadily over the last five years and has softened the impact of continuing budget cuts in higher

education. It has allowed the department to hire instructors to teach for the online program, fund two full-year and several part-year fellowships for our graduate students, and support both faculty and graduate student research. This, again, stands in sharp contrast to history departments at many other universities, and has allowed us to attract superior students and promising scholars in a challenging economic environment.

The History Department's successful online program also served as a model for other departments at the University of Memphis, which have launched online programs of their own, including Communications, English, Philosophy, and Psychology. It places us at the forefront of college history education and helped our department win recognition by the American Historical Association as one of the most innovative history programs in the country a few years ago.

The Merchants' Capital: New Orleans and the Political Economy of the Nineteenth-Century South

Guiomar Dueñas-Vargas: Can you briefly describe what your book is about?

Scott P. Marler: It relates the trajectory of the U.S. South's plantation economy in the Lower Mississippi Valley from slavery through the Civil War and emancipation, all from the perspective of New Orleans businessmen and their counterparts in rural Louisiana. New Orleans was the only true metropolis in the Old South, but its position was tenuous, which many antebellum observers recognized. As a result, more than a century before Hurricane Katrina, New Orleans was hit by the economic equivalent of a 'perfect storm' during the Civil War and its aftermath: a deadly combination of short-sighted commercial hubris, corrupt and reactionary government, and overarching changes to both the internal structure of southern agriculture and the broad, external trade flows that constituted the American urban system.

Guiomar Dueñas-Vargas: Why did you title your book *The Merchants' Capital*?

Scott P. Marler: That title is an appropriate double entendre. First, it describes nineteenth-century New Orleans as a "capital" city because its port was the primary export point for the South's cotton, along with other goods like sugar and grains. Remarkably, over half of the antebellum South's cotton



Degas cotton office, New Orleans, 1873

production passed through New Orleans on its way to northern and overseas ports, where it was used as raw material for textiles, a sector that was the motor of the Industrial Revolution. The city's merchants thus enjoyed monopolistic power over the cotton trade—and moreover, New Orleans was also the chief distribution node for the movement of manufactured goods and imported foodstuffs into the slave-plantation interior of the Deep South.

Guiomar Dueñas-

Vargas: So what's the second meaning of the main title?

Scott P. Marler: It's slightly subtler, though many informed readers will understand it. The term capital, of course, also refers to a form of self-regenerating wealth, one that is not merely accumulated but saved and invested—and as such, serves as the basis of "capitalism" as an economic mode of production and a system of social relations.

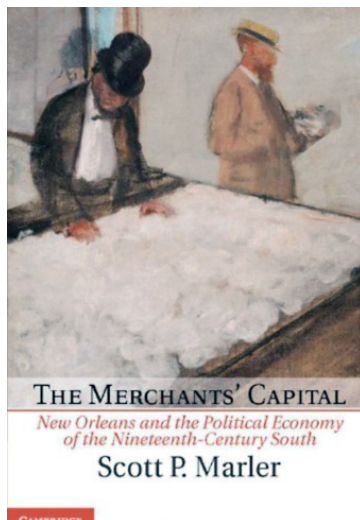
Guiomar Dueñas-Vargas: In other words, the main title also refers to the wealth of New Orleans merchants?

Scott P. Marler: Yes. There were more millionaires per capita in New Orleans before the Civil War than in any other U.S. city, with the possible exception of New York—and most of those wealthy elites were merchants. But taken as a whole, the term "merchants' capital" signifies more than mere

wealth to historians, as it commonly did from Adam Smith through Karl Marx and other political economists well into the twentieth century. Mercantile capital was not simply accumulated wealth controlled by merchants, but a form that exhibited peculiar characteristics distinguishing it from other forms of capital—most notably, from industrial capital.

Guiomar Dueñas-Vargas: What is the thesis of your study?

Scott P. Marler: In a nutshell, I argue that New Orleans merchants and bankers were organically linked to slave-owning clients in the plantation hinterlands. Although they also dealt with industrial and financial capitalists in New England, New York, and Great Britain, their mentalité was strongly defined by their relationships to regional slavery. As a result, these wealthy merchants did not engage in the same types of investment patterns that were displayed by the nascent bourgeois classes in industrializing regions. They paid lip service to infrastructural improvements and the need for manufacturing, but in the end, they rarely opened their wallets to such long-term, fixed-capital investments. Instead, they relied on the river to continue delivering the slave-produced products to their doorsteps; and to the extent that they did reinvest their intermediary profits from handling plantation



commerce, these were mostly conservative forms of capital deployment like real estate, or market speculations. As a result, despite its manifest wealth, New Orleans merchants did not lay the groundwork for the sort of self-sustaining economic growth that occurred in other major cities during the mid-to-late nineteenth century. The weak, superficial character of their economic milieu became obvious

during and after the Civil War, which prompted a series of interwoven structural changes that caused the city to rapidly devolve into a notorious site of poverty and corruption.

Guiomar Dueñas-Vargas: How did you begin investigating this subject?

Scott P. Marler: When I first entered graduate school, I had planned to focus on consumption practices, the ways that rural consumers in the South gradually came to rely on store-bought goods instead of producing items they needed—things

like soap or candles—at home. But I was disheartened by the degree to which cultural theorists and postmodern approaches dominated these studies, conceptions that I rejected in favor of Marxism and other historical sociologists like Max Weber. Given the significant gap in southern historiography with regard to the roles played by rural and small-town stores in the growth of sharecropping after the Civil War as a mode of production that replaced slavery, I basically reversed my focus from consumers toward merchants. Two important chapters of my book focus on these rural and small-town storekeepers, but ultimately I chose to place them in the wider contexts of the broader structures of merchant capitalism represented by New Orleans and its “gentlemen of commerce,” which helped make my work relevant at multiple levels—regional, national, and transnational.



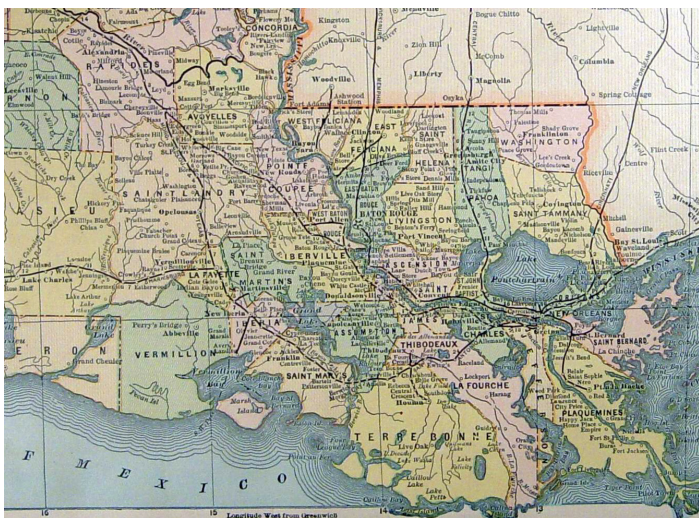
Dr. Scott Marler

Guiomar Dueñas-Vargas: What distinguishes your work from that of other southern historians?

Scott P. Marler: Most of the scholarly output on New Orleans to date has centered on the well-known multicultural aspects of the city, and some very fine studies have resulted. Yet despite its obvious commercial importance to the South, the city has been surprisingly neglected by business and economic historians. Also, most historians of the nineteenth-century South focus exclusively on the antebellum period, the Civil War, or the postwar decades. My work, by contrast, spans the entire century, and it is divided into three parts that correspond to those three major periods.

Guiomar Dueñas-Vargas: Is there anything else that makes your work unique in the context of today's southern history?

Scott P. Marler: Most histories emphasize the Civil War's transformative effects on southern social relations vis-à-vis slave emancipation. Many historians now consider the postwar South an emerging bourgeois society. I disagree. My study concludes that the war provoked durable counterrevolutionary resistance to the North's victory (and the slave emancipation that accompanied it) among elites in New Orleans and its hinterlands. In addition, to some degree my work resists recent understandings of African slavery in the Americas as 'capitalist' at the ground level. I don't believe that American slavery meshes well with the 'free' wage-labor relationships between workers and employers that characterize capitalist social structures. However, merchant



1885 map of the New Orleans region

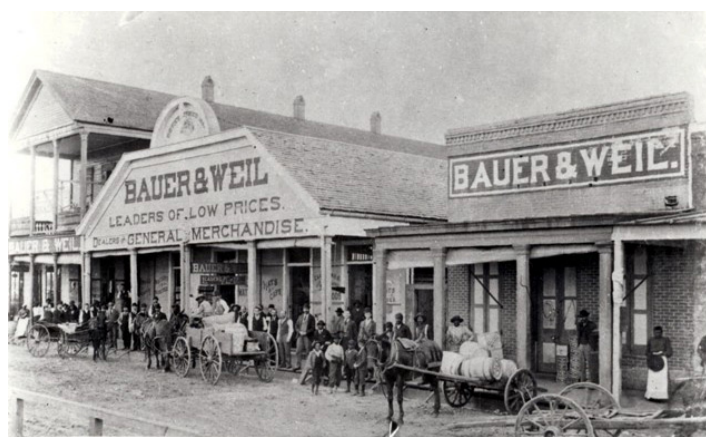
capital's underappreciated role in the African slave trade and the simultaneous growth of the New World plantation complex does help explain the protracted transitional nature (and long-term underdevelopment) of slave-dominated regions, which continued to influence economic relationships long after emancipation—for example, as was visible in rural merchants' pivotal financial role in the sharecropping regime that dominated the South through World War II.

Guiomar Dueñas-Vargas: Can you name some of the historians or theorists who most influenced your work?

Scott P. Marler: Well, I first encountered Karl Marx at a fairly young age, and he remains my primary lodestar for historical analysis. Then, as an undergraduate, I intensively studied the group of British Marxist historians best known for founding the journal *Past & Present* in the 1950s: Eric Hobsbawm, Christopher Hill, Rodney Hilton, and E. P. Thompson. These historians were non-dogmatic Marxists who were alienated from the Cold War-era Soviet Union and its domination of the world socialist movement. Although their works focused on different periods and places, what they had in common was a desire to flesh out Marxist historical practices, to make them more flexible and less mechanistic. In successfully doing so, they helped legitimate Marxism as an analytical framework in the Western academy. They especially influenced the New Left of the 1960s and 1970s, many of whom viewed their radical political commitments as inseparable from their scholarly output—as was reflected, for example, in the “new social history” of the 1970s and 1980s.

Guiomar Dueñas-Vargas: So how did these British historians of early modern Europe help you to understand nineteenth-century southern merchants?

Scott P. Marler: Most of them had studied at one time or another under a Cambridge economic historian named Maurice Dobb. One of the key topics they investigated, following Dobb, was the “transition problem,” which sought to specify the dynamics behind the epochal (but spatially and temporally uneven) shift from feudalism to capitalism in early modern Europe. Marx had identified the “primitive accumulation” of wealth by merchant capitalists as important to those transitions, but although his writings were highly suggestive, they were largely fragmentary, mostly appearing in his notebooks known as the *Grundrisse*, as well as in the third volume of *Capital*, which was completed posthumously by Marx's colleague Engels. In any case, the young British scholars clustered around Dobb, dissatisfied with the doctrinaire politics of Marxism-Leninism under Stalin, sought to recover a more ‘useable’ Marx by fleshing out his historical analysis of capitalist development—and doing so involved understanding the genesis of rural ‘putting-out’ industries that were sponsored by merchant capitalists. Agreement was not easy to come by, however, and a series of debates ensued, first in the 1950s; then later, similar disagreements erupted in the 1980s between the Marxist economic historian Robert Brenner and the historical sociologist Immanuel Wallerstein. The relevance of these fascinating, now-neglected debates about transitional epochs for histories of capitalism in the Americas were first filtered down to me through the early works of an outspoken Marxist southern historian named Eugene Genovese. In my book's ambitious epilogue, I tap the insights of such studies to make explicit, fruitful comparisons between the transition to capitalism in early modern Europe and economic developments in the nineteenth-century South.



Store in Alexandria, Louisiana, 1880

Luxor: Inscriptions, Political Tension, and Hot Weather

By Peter Brand

Braving temperatures hovering between 110 and 120 degrees Fahrenheit and with rumors of a second revolution in the air, an intrepid group of American and Canadian Egyptologists successfully completed the eleventh field season of the Karnak Hypostyle Hall Project since 1992 under my direction and that of Dr. Jean Revez (Université de Québec à Montréal,



Dr. Peter Brand

Département d'Histoire). Six Egyptology graduate students from the University of Memphis History Department and six more from Montreal participated along with our Canadian photographer and two French colleagues from Paris. A major aspect of the Hypostyle Hall Project is to train Egyptology students in the craft of studying and recording monumental inscriptions in the field.

With a total of 18 participants, this was by far our largest and most productive field season ever. We made great strides in overcoming technical challenges to allow us to record the relief decoration and hieroglyphic inscriptions on the curved surfaces of the 134 giant sandstone columns, which are completely blanketed in hundreds of individual scenes and thousands of distinct hieroglyphic texts. By combining three-dimensional laser scans of

the columns with high-resolution digital photography we can now create flattened, highly detailed images of each column's decorated surfaces, essentially transforming them into "walls" which are much easier to record than curved and irregular surfaces.

Memphis graduate student Molly Haight worked with our Canadian colleague Dr. Cédric Gobeil to perfect and implement a method of creating "rectified" images of flattened wall surfaces as well. In order to scientifically record an inscription, Egyptologists need a photographic image taken directly in front of the carving at a perpendicular angle to eliminate the distortion caused by observing the

inscription from below or above or from either side at an angle. This is especially difficult, however, when some of the wall scenes and elements of decoration on the roof are 40 to 75 feet off the ground! By measuring points on the inscription above which we shot from the ground with a laser-equipped surveying device called a theodolite, Molly and Cédric were able to



Uncorrected photo of an inscription taken from 40 feet below on the ground



The same image after it was corrected by Molly Haight and Cédric Gobeil

feed a photographic image into computer software that calculated the points measured with the laser and then transformed the image so that it appears undistorted by the parallax effect (see illustrations above).

Our other University of Memphis graduate students, Andrew Shilling, Erika Feleg, Dustin Peasley, Amr Shahat, and Stephen Ficalora worked with Drs. Brand and Revez and their Canadian student colleagues to analyze and record the thousands of "stereotyped" inscriptions on the columns. Various Egyptian pharaohs, including Sety I and Ramesses II in the 13th Century BCE and Ramesses IV in the 12th Century BCE, carved every available surface of the columns with strings of horizontal texts called "bandeau inscriptions" and friezes with their royal "cartouche" names. These friezes of cartouches are oval "containers" that bear one of the king's two most important royal names, often with the first and second name



The Memphis team at the Great Pyramids of Giza near Cairo

alternating. These cartouches can be further embellished with other decorations such as “crowns” with ostrich plumes and sun disks or they may be interspersed with sacred cobras.

At first glance, these inscriptions seemed highly repetitive—and, in fact, they are! What we found, however, was that the Ancient Egyptians added infinite levels of variety to these repetitive texts and cartouche friezes by making minor variations to the wording and hieroglyphic “spelling” of the texts. There was no standardized spelling in Ancient Egyptian and the hundreds of hieroglyphic signs and variants of individual signs allowed the scribe to “spell” the same word, such as the king’s name, by changing and re-arranging the order of the individual hieroglyphs in the texts. Students often spent a few days just trying to create “protocols” of each separate band and frieze of glyphs. Fortunately, the Egyptians were highly methodical in carving the same type of inscription at each individual level. Much like archaeologists who identify the elaborate layers of history recorded in each layer of the ground as it is occupied throughout history (stratigraphy), we were able to identify the stratigraphy of the column decoration.

It wasn’t all hard work in the excessive heat, however. On our weekly Friday day off (due to the Muslim prayer day), we often took excursions that ranged from archaeological sites in nearby towns like Abydos to local trips to the roof-top swimming pool of the nearby St. Joseph Hotel. Other amusements included a variety of restaurants in the evenings (Luxor is a major tourist town), shopping expeditions to the local *suq*, “market,” pleasant evenings spent in cafés smoking Arabic water pipes,

shisha, with our Egyptian friends, and observance of the yearly Festival of Abu el-Haggag. The Haggag festival celebrates the life of the local Muslim saint who brought Islam to Upper Egypt. He is buried in a mosque situated inside the ancient temple of Luxor and aspects of his festival actually mirror events that took place in Luxor temple in antiquity during the Pharaonic Festival of Opet celebrated in honor of the imperial god Amun-Re whose main temples are at Luxor and Karnak.

Having our Egyptian student Amr Shahat along was an extra treat for his American and Canadian colleagues. Amr volunteered as tour-guide, “fixer,” cultural liaison, and Arabic language instructor. Ever cheerful, he and our Egyptian foreman Omar Farouk taught us many new words and phrases in Arabic, including a few that are best not told to Grandma. The American student reciprocated and taught Amr some new English words, including several that made him blush.

When we first arrived in Cairo in mid May, we saw evidence of the growing *Tamerod* (“Rebellion”) protest movement scheduled to hold massive demonstrations for the 30th of June against the government of then-President Mohammed Morsi. We put this largely out of our mind, but life in Luxor constantly reminded us of the state of political tensions and frustrations in Egypt even though we ourselves never felt threatened or in danger. The most obvious problems for us were the daily power outages, sometimes three times a day and lasting up to 90 minutes, and gasoline shortages. We were scheduled to depart Cairo on June 29th and during the last two weeks it became obvious that June 30th would be more than just another protest in Cairo’s Tahrir Square. We left Cairo safely on the 29th as scheduled, leaving behind our many Egyptian friends and colleagues and a tense air of uncertainty and foreboding, wondering when we would be able to return and what kind of Egypt would we find when we did. Three days after we left, amid the largest political demonstrations Egypt has ever seen (as many as 22 million across the country), the Egyptian military forced Morsi from power.



Erika Feleg, Stephen Ficalora, and Dr. Peter Brand (on the ladder) recording inscriptions on a column in the Karnak Hypostyle Hall



Molly Haight and Dr. Cédric Gobeil (Université de Québec à Montréal) using a laser theodolite surveying device to measure inscriptions high on the walls and columns of the Hypostyle Hall

A Mission to Theban Tomb 16

By Suzanne Onstine

During December, January, and February, the University of Memphis Mission to Theban Tomb 16 spent nearly two months in Luxor, Egypt, conducting another season of fieldwork. Although Egypt is facing many challenges



Dr.. Suzanne Onstine

and many feel the new government has not fulfilled the goals of the revolution of 2011, the political situation has not affected our ability to continue to work in TT16. Many colleagues have not been as lucky, as widespread looting of the archaeological sites continues to destroy valuable information every day. Antiquities

authorities know about many of these cases, but lack police and manpower to prevent it.

TT16 belonged to a priest named Panehsy and his wife Tarenu who was also a priestess. They lived during the 19th Dynasty, in the reign of Ramesses II, about 1250 BCE in Thebes, one of the great religious and political capitals of ancient Egypt. The tomb consists of two painted rooms arranged in a T shape with a long curving and sloping passage that leads to a burial shaft. The work of previous field seasons (2008-2010) focused on recording the state of the tomb as we found it. We took thousands of photographs to document the beautiful decorations in the two rooms and we completed a series of epigraphic drawings to supplement the photographic data (Figures 1 and 2).



Figure 1: A statue of the deified Amenhotep I in a palanquin

TT16 was looted in the 20th century. The damage included the destruction of some of the painted wall scenes as well as the destruction of scores of secondary burials left in the



Figure 2: Panehsy offers to the god Osiris

tomb after its initial use as a resting place for Paneshy and Tarenu. These painted plaster scenes are brightly colored and contain lively depictions of the tomb owner and his life. The scenes which were stolen were targeted because of their marketability and relative anonymity, consisting mainly of the heads of the deceased and his wife. Scenes that are very famous, such as that of king Amenhotep I, were untouched as these would be difficult to pass off as legal items for sale. (Figure 1). These photos and drawings will be updated once the conservation and restoration phase is completed. Conservation is the last step of our plan, and is still a few years away.

In the 2011 season (at the beginning of the Egyptian revolution), we did one exciting month of archaeological clearance in the passage leading toward the burial shaft. This part of the tomb is filled with scores of bodies that were laid to rest here long after Panehsy used TT16 as his tomb. This practice of secondary burials is very characteristic of the later periods of Egyptian history (from the Third Intermediate Period, ca. 1050 BCE to the Greco-Roman era). These people are now destroyed pieces who had formerly been interred in elaborate coffins but now lay broken and scattered because of the looting. The 2012 season was spent analyzing the vast amount of human remains we uncovered in 2011. Our goal this year was to continue digging where we left off in 2011,

namely clearing the passage leading to the original burial chamber of the tomb. We continue to find numerous broken mummies as well as small objects generally associated with Egyptian burials like *shabtis* (Figure 3) and pottery.

For the purpose of analyzing the massive amount of human remains, the mission includes two specialists: Dr. Jesus Hererrin (a physical anthropologist from University of Madrid) and Dr. Miguel Sánchez (a paleo-pathologist from Mt. Sinai hospital in New York). Sánchez and Herrerin have examined and analyzed thousands of bones. To date, we have created more than 200 individual database records representing at least 50 people. Because there are so many fragments found in a very close area, it will be difficult to reunite body parts. This impedes a precise accounting of how many people used the tomb as their final resting place. The silver lining of the looting, if one can call it that, is that the broken pieces of mummies can tell us a great deal about the population that used the tomb. Where the bones have been exposed and unwrapped the specialists are able to make visual observations without the aid of X-ray or CT scanning. Measurements of certain bones and features of the bones are reliable indicators of things such as age, sex, and general health. From these measurements, we are compiling information regarding the health issues of the population and ideas about childhood mortality, and we will be able to ask many more specific questions of the data as we continue to recover human remains and analyze them. Some of the major health concerns that have already been noted by the specialists include an abundance of evidence for arthritis, anemia, and stress injuries.

In the future we hope to continue research in the tomb, eventually reaching the original burial shaft that would have contained the bodies and grave goods of the original owners. We don't have much hope that the burial will be



Figure 3: Some of the funerary figures (*shabtis*) found in TT16.

intact since the rest of the tomb is looted. However, there are still many questions that can be asked and answered about the funerary customs of the Egyptians, as we are seeing from these later, secondary burials. These later burials are often regarded as “intrusive” and therefore of lesser interest than the original burial, but we are finding that in the life cycle of the tomb, this period of “intrusive” use is actually longer than the original use of the tomb, and provides us with a much fuller picture of the lives of the average Theban person. In the end, we hope to present the results of our work not as a 19th-Dynasty tomb that was usurped by scores of later people, but as a funerary monument that a community used and venerated as their “house of eternity.”

The Challenges of Manhood

By Colin Chapell

I have really enjoyed being a part of the History Department here at the University of Memphis for the past two years. As a first job out of graduate school, I am thankful to have been welcomed into such a collegial department that supports its contingent faculty. While I have only been at Memphis for only two years, I've been researching the connections between what people believe about the divine and how they construct their personal identities for quite a bit longer.

Currently, I'm working on a book project that looks at the ways in which Protestant theology here in the American South changed the ways that people understood gender, both manhood and womanhood, at the turn of the nineteenth and twentieth centuries. The Phi Alpha Theta talk I

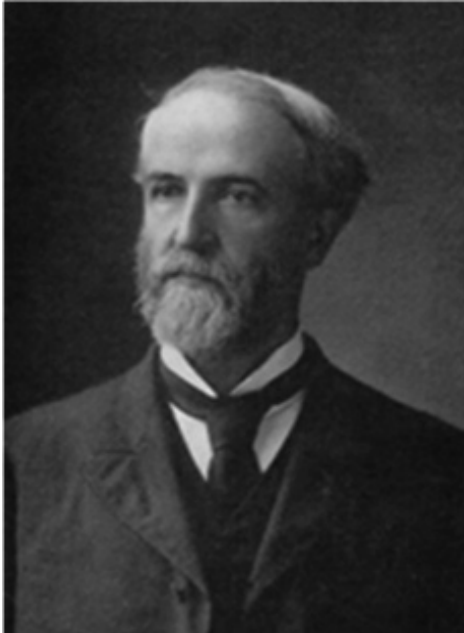


Dr. Colin Chapell

gave in February, on which this brief discussion is based, focused specifically on different ideas of manliness, but the larger project looks at how theology can change people's perceptions of femininity, as well.

For many members of the clergy, theology was so important that spiritual ideas defined gender construction. Specifically, church officials from different Protestant denominations used theology to define their perspectives on manliness. To be sure, gender formation was, and is, a complicated process influenced by a multitude of variables. Yet in the South during this period, religious ideas were among the most powerful influences on identity.

As this is a short piece, I just want to highlight one of the people I look at in my larger project. T.T. (Thomas Treadwell) Eaton was a leader, theologian, and pastor based in Louisville, Kentucky, who had significant influence throughout the Southern Baptist Convention (SBC). His denominational authority stemmed largely from his position as editor of the *Western Recorder*, one of the SBC's most influential newspapers at a time when religious periodicals were increasingly important and influential to both personal and denominational identity.



The Reverend T. T. Eaton

Eaton, as well as many other SBC officials, linked together constructions of manhood with his beliefs about the divine. In many of his sermons, Eaton repeatedly talks about gendered concepts defined by religious ideals (making them potent source material for some of my students' in-class writing assignments). One of the most remarkable examples of this came in a sermon entitled "Be Strong and of Good Courage." In this piece, Eaton told his congregants:

There is something grand in manhood, something which bears indeed the image of the Creator. There is no high quality, which it does not contain, but chief and greatest and crowning of all is masterhood, its regal right of ruling. As God is sovereign in heaven – so he has placed man sovereign upon earth – bound by his allegiance to the King of kings, but under that, supreme ruler. It is a God like power – this masterhood conferred upon man.... It is a duty – this gift of ruling, which he is but a coward who endeavors to evade. . . . [M]an must master his own passions and appetites or he sinks from his high place as ruler into the vilest of slaves. A king who cannot govern himself is but a mockery of royalty, and a man surrenders his manhood and takes his place among the brutes who does not govern with strong hand his lower nature.... There is no manhood without masterhood.

Here, Eaton gave a resounding statement on a central trait of white southern masculinity and tied it together with race and theology. It needs no analysis to see the importance of self-control and mastery for manliness in Eaton's mind. Moreover, it was clear that mastery was something given uniquely to males from God. Men were to be the supreme rulers of their domain – essentially little gods among their families and dependents. Moreover, there could not be two rulers in a relationship, and Eaton made it clear that those who gave up this role gave up their manhood.

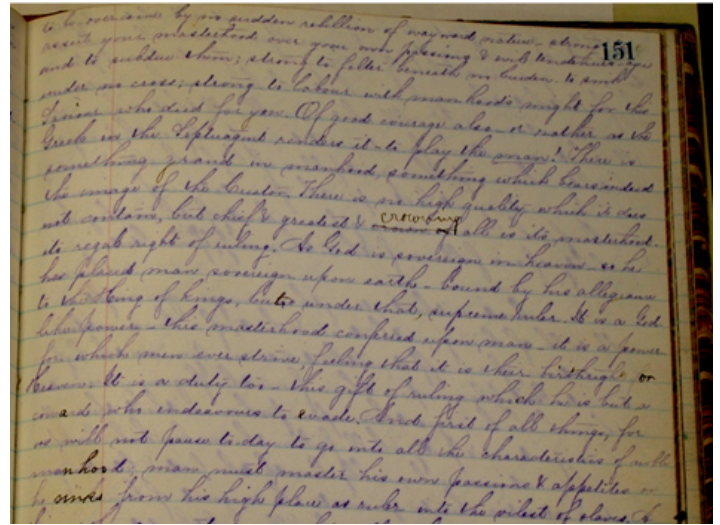
Now, in the South at the end of the nineteenth century, you know that the language of the master certainly had racial meaning each time Eaton preached this sermon (1876, 1885, 1893, and 1900), and he reinforced that when he talked about those who could not master their own "passions and appetites" and sunk from the place of a master to the role of the "vilest of slaves." Mastery still meant white racial privilege while slavery, even in this spiritual/ personal character sense, referred to the status of African-Americans prior to the American Civil War. Even using the term "brutes" could have a double meaning – referring either to animals or to the many African-American men whom so many whites still believed made up a lower order of humanity. Eaton implied that all men who could not practice self-control were not only in danger of losing their manhood, they were in danger of trading in their racial privilege and status as a white male. Moreover, the statement that "There is no manhood without masterhood," because of the distinct racial implications of masterhood, would have necessarily excluded black males from true manhood as Eaton defined it.

Eaton continued on the theme of masterful manhood, telling his male listeners that they must exercise self-control, becoming "strong enough to assert your masterhood over your own passions and evil tendencies." In a separate sermon, Eaton acknowledged that his parishioners may need help to achieve self-mastery, and exhorted them to look to the Holy Spirit, who was "ever ready to gird us with his own strength in our battle with our besetting sins." Eaton was then disappointed

that many people (and he included himself in this) did not turn to the Holy Spirit. This lack of reliance on the divine left “many weak and sickly ones in Christ’s army.” Again, Eaton made the connection between self-mastery and a vital, even martial masculinity, adding that these young men fought a spiritual battle.

The language above also suggested that the sexual lives of his parishioners concerned Eaton. He talked about the “besetting sins” of “weak and sickly ones” in the army of God. During the late nineteenth and early twentieth century, there was the belief among some folks that each man had only a set amount of energy, and that all sexual experiences, but particularly masturbatory ones, quickly drained that vital energy, sapping a man’s strength, leaving him sick and weak. The dissipating tendencies of misplaced sexuality was not just a matter of masculinity in Eaton’s thought, though; rather, it was an issue of spiritual manhood.

Now, I hope that you’re getting the sense here that Eaton is weaving together spiritual ideas with the construction of manliness. He’s arguing that spiritual mastery is an essential trait for a “true man,” and connecting his ideas of the sacred to his understanding of manhood. While there is not room for it in this piece, what becomes even more interesting is how different ideas of theology, even within southern Protestantism, define varied understandings of what constitutes “true manhood.” Of course, similar conversations were going on about what constituted true womanhood as well. My larger project looks at both of these elements of gender among the Holiness movement, the Southern Baptist Convention, and the southern branch of Methodism and demonstrates how ideas of the sacred could refashion concepts of personal identity.



Manuscript of the sermon “Be Strong and of Good Courage”

The Colonial Politics of the Dead

By Andrew Michael Daily

There are few pictures of the day itself – only a few scattered stills from an old thirty-second newsreel clip – but from the few images that do exist, the day appeared wet and blustery. The soldiers, officials, and administrators that made up the cortege are bundled against the cold, and the massive tricolore draped across the façade of the Panthéon whipped in the May wind. Silently, observed by a few curious onlookers, the procession moved up the Rue d’Ulm, bearing the remains of Victor Schoelcher and Félix Eboué, in order to inter them into the Panthéon, France’s tomb for its illustrious dead.



Dr. Andrew Daily

Despite its neoclassical façade, Paris’s Panthéon was not built to imitate its much older cousin in Rome. Originally a church, commissioned by Louis XV and dedicated to Saint Genevieve, the National Assembly appropriated it in

the midst of the Revolution and converted it into a secular monument to France’s men – and, eventually, women – of genius. Voltaire, Rousseau, Victor Hugo, Pierre and Marie Curie, Jean Moulin, and others have been interred – and, sometimes, disinterred – within its walls since 1791. It is the sacred site of France’s civic religion, the shrine to republicanism and secular national genius.

As the historian Avner Ben-Amos has argued, the Panthéon was conceived, during the French First Republic (1792-1804) and especially during the Third Republic (1870-1940), as a counterweight to the monarchy and the Catholic Church. The secular ritual of “panthéonization” and the interments of famous cultural and political heroes was part of republicans’ efforts to construct a secular, modern France. Against the saints’ rituals of the Catholic Church, the



The Panthéon, France's tomb for its illustrious dead

Panthéon offered a sanctuary of “secular saints” that testified to the genius of France, and specifically, French secular, republican culture. Republican writers like Victor Hugo (1885) and Emile Zola (1908) rest alongside revolutionary and republican leaders like Léon Gambetta (1920) and Jean Jaurès (1924). The Panthéon and panthéonization is a platform from which the French Republic enunciates, consolidates, and defends its values and vision.

Following the Vichy regime (1940-44) and Nazi Germany's occupation of Paris, years of humiliation, hardship, and shame, the Panthéon was revived, with burials occurring of anti-fascist activists and republican heroes. Following liberation in August 1944, a new republican constitution was written and once again the Panthéon came to play a role in the constitution of the new political order. The first two figures buried after the war, Paul Langevin (1946) and Jean Perrin (1946), were both physicists and anti-fascist activists. Not long after, the National Constituent Assembly approved the panthéonization of Victor Schoelcher, the

architect of France's 1848 law abolishing slavery, and Félix Eboué, a former colonial governor who had played a key role in General Charles de Gaulle's Free French movement.

Gaston Monnerville, deputy from the French South American colony of Guyane, was the primary champion of the new law. Monnerville had first proposed Schoelcher's transfer in the 1930s, but the war had blocked his efforts. With the reestablishment of republican rule, the writing of a new constitution to govern both France and, for the first time, France's sprawling colonial empire, and the 1948 centenary of emancipation, Monnerville's entreaties found a receptive audience and plans for the internment began. Alongside the deputy from Senegal Léopold Senghor (who was also Eboué's son-in-law), Monnerville also proposed that his friend Eboué accompany Schoelcher to the Panthéon.

Eboué, also born in Guyane, embarked on a career in the French colonial civil service, rising through the ranks to become in 1938 the first black governor of a French colony.

He was transferred to Tchad in the Sahara, where in 1940 he rebelled against the Vichy regime and became the first colonial governor to join de Gaulle's Free French forces. Eboué would continue as de Gaulle's confidant, helping to organize and direct the 1944 Brazzaville Conference, a meeting of the French empire's leaders that agreed to fundamentally reorganize the French empire along republican principles into the French Union. Eboué died suddenly in Cairo in 1944, but already he was associated to French republicanism and to colonial reform. His transfer to the Panthéon represented another first: he was the only person of African descent so honored until Alexandre Dumas' burial in 2002.



Félix Eboué

Funerals, particularly state funerals, provide a privileged window into a society's values and beliefs. The French sociologist Emile Durkheim wrote that these rites were a "social mirror," a practice in which "individuals represent to themselves the society in which they are members, and the obscure yet intimate relations which they have with it." The Panthéonization of Schoelcher and Eboué in 1949 was a particular moment in which the French Republic celebrated its triumph over its Vichyist enemies, and articulated a new vision of democratic empire.

This vision was inscribed through historical and ideological filiation, with Eboué portrayed as Schoelcher's heir, described by one observer as Schoelcher's "spiritual son." In celebrations and official discourse around their internment, Schoelcher and Eboué were twinned, paired, connected, cast as a father/son relationship, which itself was an allegory for the republic/empire relationship. Parallels were constructed between their lives: Schoelcher's refusal to bow before Napoleon III was analogized to Éboué's refusal to submit to Vichy; Schoelcher's plan for reform of the 19th-century Empire was read as a precursor to Éboué's own proposed reforms at Brazzaville; and, just as Schoelcher had delivered freedom to the slaves, the grandchildren of slaves liberated Schoelcher's hometown

of Colmar from the Nazis. Minister of the Colonies Coste Floret suggested that Schoelcher had "laid the base for the liberation" because "he planted the seed that would, a century later, germinate in the heart of a Félix Éboué." Schoelcher, by liberating the "blacks," had made possible Éboué's gesture, a gesture of "continuity in faith in France... the Nation today welcomes into the Temple of Glory two precursors of the French Union." Monnerville spoke of this "moving gesture" organized "beneath the sign of liberty, fraternity, beginning to found the true equality, each takes his place and his charge in the administration of our common affairs."

Also invited to speak at ceremonies commemorating Schoelcher was the young deputy and poet from Martinique, Aimé Césaire, who had been instrumental in the 1946 law that had incorporated Guadeloupe, Guyane, Martinique, and Réunion – the old "slave colonies" – into France as sacrosanct territories of the nation. Césaire, initially, believed that assimilation into France represented the best opportunity for Martinique's people – citizens, yes, but poor and politically disenfranchised – to improve their lives. While Coste-Floret's and Monnerville's speeches had been uncritically celebratory, Césaire turned to Schoelcher as a symbol of France's broken promises to its black citizens, using the theme of "Two Frances." Césaire bitterly denounced those who persisted in maintaining the colonies "on the margins of democracy ... a sort of no man's land." Césaire unfavorably contrasted opponents of empire-wide political and social equality to Schoelcher, who "never accepted, at any moment in his life, the constriction of the rights of man." Césaire also reminded that, only a few short years before, Vichy France had founded a regime based on racism and the exclusion of non-whites and non-Christians. "In the wake of Hitler," Césaire reminded, France could solve the colonial problem only if it recognized the humanity of the colonized, and only if France "valued him over sugarcane and coffee, peanuts and rubber." Only by truly fulfilling the values that Schoelcher and Eboué fought for, Césaire suggested, could France be true to their memory and true to its best self. Only then would the Panthéon be more than a gesture.

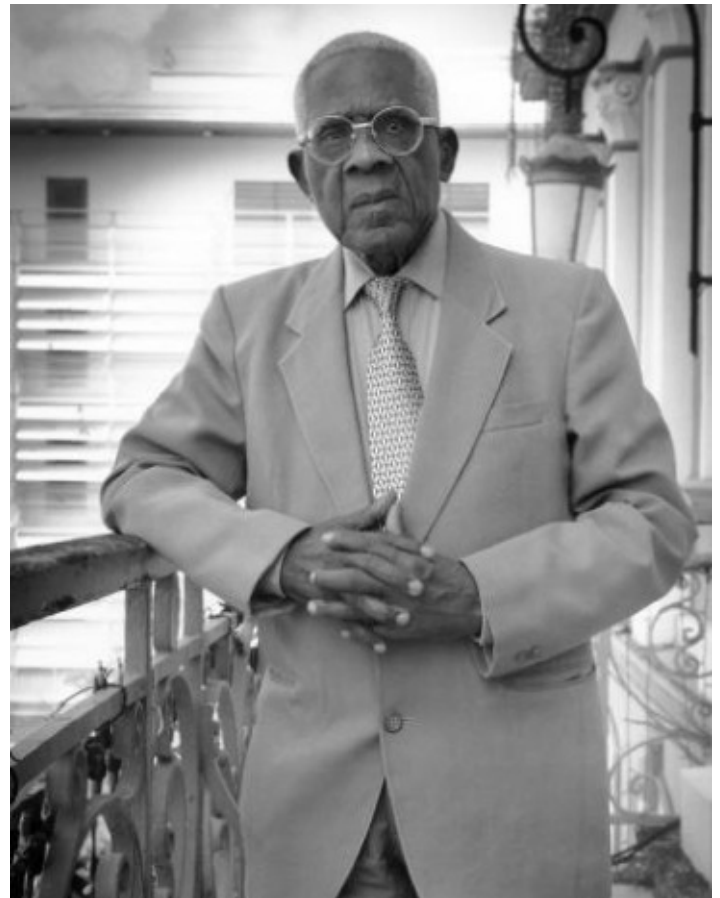
The 1949 internment of Schoelcher and Eboué was a celebratory moment, an opportunity to assert the values of the republic and to plot out a new direction for the empire, but it was a moment riven with political and cultural debate. Césaire's intervention reminded French men and women that, despite France's claims to defend human rights and universal brotherhood, it had too often excluded blacks, women, Jews, and others from full political equality.

Sixty years later, this same drama would play itself out again, this time over whether Aimé Césaire, who died at 94, should

himself be transferred to the Panthéon. Césaire had served in the French National Assembly for almost 50 years; he was also one of the major French poets of the 20th century, writing long poems celebrating the natural beauty and lamenting the social misery of his native Martinique, as well as incisive and unforgiving critiques of colonialism and racism. When he died in April 2008, French political and literary figures lined up to demand his transfer to Paris. The conservative President Nicholas Sarkozy – who Césaire famously refused to meet in 2005 due to Césaire’s objection to Sarkozy’s harsh words about immigrants and racial minorities – suggested his panthéonization, as did the head of the Socialist Party, the president of the Académie Française, numerous deputies and senators, and the editorial pages of several of Paris’ major newspapers.

Césaire – the chronicler of Martinican life, the defender and celebrant of black cultural difference, the critic of colonialism and racism – was to be transformed into Césaire the incarnation of French genius. Such calls, both genuinely grounded in appreciation for Césaire’s poetic and political contributions to French life, and cynically in an appeal to France’s increasingly multiracial society, nonetheless glossed over the true import of Césaire’s life and work in an effort to claim him for French national genius. A young woman at his state funeral in Fort-de-France captured the true spirit: “His Panthéon, it’s here with us.”

While Césaire’s family ultimately refused the gesture, honoring the poet’s wish to be buried in his “native land,” in 2011, a plaque to Césaire was installed in the Panthéon, not far from the resting place of those he commemorated in 1949, Schoelcher and Eboué. As France’s Caribbean, African, and Maghrebien population grows in stature and in power – currently, the French Minister of Justice, Christiane



Aimé Césaire

Taubira, hails from Guyane, while the head of the Socialist Party, Harlem Désir, is the son of Martinican migrants – the colonial politics of the Panthéon will inevitably shift. If the Panthéon has in the past unambiguously celebrated French genius and unity, soon it will be a contested “site of memory,” reflecting the ambiguities and cleavages of France’s increasingly multicultural and multiracial society.

Phi Alpha Theta Spring Banquet

By Sarah Potter



Dr. Sarah Potter

As the faculty advisor to our department’s Epsilon Nu chapter of Phi Alpha Theta (PAT), the national history honor society, I am fortunate to help students organize a number of intellectually stimulating (not to mention hunger-satiating) lunchtime pizza lectures each semester. But my favorite PAT activity comes each spring, when we join with the History Department to host a banquet in which we induct new PAT members and honor the department’s best students and instructors. I love having the opportunity to show those students who do the very best in our classes, and those graduate student and part-time instructors who work so hard to teach our undergraduates, that their outstanding work is valued.

This year's banquet took place on Friday, March 22, 2013. A crowd of approximately fifty-five faculty members, undergraduate students, graduate students, and their friends and family members attended the event. It was held in the lovely Fountain View Suite at the University Center on campus.



Dr. Randy Roberts speaking on the Army-Navy game of 1944

The highlight of the evening was a riveting lecture by Dr. Randy Roberts, Distinguished Professor of History at Purdue University. Dr. Roberts was the chair of our own Dr. Aram Goudsouzian's dissertation committee, and his lecture brought together many themes that have also inspired Dr. Goudsouzian's work: sports, biography, and popular culture. In particular, Dr. Roberts' lecture illustrated the power of a good story (and a good sense of humor) to really capture what it was like to live in a time and place quite different from our own. Dr. Roberts held the crowd at rapt attention throughout his talk – not an easy feat considering everyone had just had their fill of lasagna and cake.

The focus of Dr. Roberts' talk was the Army-Navy football game played on December 2, 1944. He discussed the many ways college athletics were shaped by the exigencies of World War II, as well as the importance of both of these spectacularly good college football teams (they were ranked numbers one and two in the nation at the time) to an American nation weary from war. Just six months after American soldiers had stormed the beaches at Normandy, and a few weeks before the beginning of the Battle of the Bulge, the Army-Navy game of 1944 was a moment for soldiers and civilians alike to pause to listen to and enjoy the game together. It was made even more poignant by the fact that alumni of both service academy teams were already serving overseas, and many of the players expected to soon follow in their footsteps themselves.



New members of Phi Alpha Theta being initiated

After the lecture, we turned our attention to the evening's honors and awards. First, we inducted sixteen new members into our chapter of PAT. This year's inductees included both majors and non-majors, graduate and undergraduate students. New members received certificates and honor cords, and participated in an induction ritual led by PAT President Genevieve

Donovan and PAT Vice President Michael Nerby-Sarafolean. This year's new members are: Walter J. Babineau, Zanya Hawk Mudbone Blauser, Heather Leilani Graves, Stewart Michael Harney, Dylan Holzemer, Joseph Benjamin Johnson, Brittany Lyles, Yves Mai Orsino, Andrew Talon Overstreet, Nancy Rogers Parrish, Ariel Pettit, Lana Danielle Suite, David Lang Tucker, Robert Turner, Jason Kennedy Weatherly, and Keesa Mae Williams.

History Department Chair Dr. Janann Sherman also awarded a number of departmental prizes for teaching and scholarship at the banquet. Jonathan Lohnes won the 2013 Major L. Wilson Undergraduate Paper Prize for his paper "Degenerates, Champions, and Republican Mothers: The Gendered Politics of Occupation and Anti-Colonial Nationalism in Egypt, 1882-1923," which was written for Dr. Andrew Daily's spring 2013 course "From Colonialism to Globalism." Katherine Berger and Lydia Loden were awarded the prestigious 2012-2013 Tennessee Historical Commission Prize. The 2012-2013 Outstanding Graduate Assistant Teaching Award was given to Kaylin Ewing, while Amanda Lee Savage received the 2012-2013 Outstanding Adjunct Teaching Award. This year the department also awarded Wendy Clark a Graduate Leadership Award to recognize her remarkable contributions to graduate student life.



Dr. Janann Sherman presenting an award to Kaylin Ewing; Katherine Berger and Lydia Loden in the background

The banquet ended with Ms. Donovan offering a heartfelt thank you to the many people who made the banquet possible, including department secretary Karen Bradley and Dr. Sherman, as well as this year's officers: Mr. Nerby-Sarafolean (Vice President), Amber Colvin and Darlene Hunt (Secretaries), and Kayla Reno (Treasurer). She also thanked the many people who make PAT possible: the History Department faculty, the Student Events Allocation Committee, and the speakers who offered lunchtime lectures this year. Ms. Colvin closed the evening by presenting Dr. Sherman, who is retiring, with flowers as a token of gratitude for all she has done for both PAT and the department's students in general.



Dr. Janann Sherman receiving a gift of flowers

As PAT finishes up another year of awards, lectures, and intellectual activities, I, too, am grateful for the support of Dr. Sherman. But, more importantly, I am grateful for all of the wonderful students and instructors who make the History Department at the U of M such a fulfilling and interesting place to work. It is wonderful to have a special evening devoted to honoring these individuals' accomplishments. I look forward to many more.

Welcome to our New Faculty Members

Chrystal Goudsouzian

When I was an undergraduate student at UCLA, perhaps the most important thing my Egyptology advisor, Dr. Jacco Dieleman, said to me was: “I don’t see you being happy hiding in a basement all day translating hieroglyphs.” He was right.



Dr. Chrystal Goudsouzian

I enjoy studying the language and culture of the ancient Egyptians, but I enjoy working with students even more. This is something I can articulate now, but something my undergraduate academic advisor knew about me long before I entered graduate school or completed a doctoral degree. Coming to the Department of History as both an Instructor and the new Academic Advising Coordinator allows me to juxtapose the traditional role of scholar and teacher with the ever-important role of the advisor and mentor. Drawing on positive relationships with my own mentors and my past experiences working with U of M students as the Study Abroad Advisor here on campus, I hope to foster our students’ love of history while helping them prepare for their futures.

The History Department has a long legacy of excellent academic advising. Working closely with a large number of majors and minors, we have high graduation rates and many successful graduates. But being a popular major with high student numbers brings advising challenges. How do we help our students plan their course of study? Finish in a timely manner? Become better writers, better critical thinkers? Be prepared for graduate programs? Jobs? What are our responsibilities to non-majors who take our courses? After spending a year learning our advising system, meeting our students, talking to our faculty, and assessing advising needs, the answer seems clear—there is no one answer to any of these questions. Advising individual students from

diverse economic and social backgrounds, with wide-ranging skills, goals, and foci at an urban, public institution requires diverse advising skills and tactics.

These questions, these needs, these goals are how and why the HERC was born. Beginning in the fall of 2014, the History Educational Research Center will open its doors and mark the next chapter in History advising here at U of M. It will be a place for students to come for traditional academic advising, to be directed to faculty mentors, to investigate and apply for history-related internships, to get graduate school advice and career counseling, to sign up for skill-building workshops, and to get tutoring. The HERC is a resource center for our students, but it will also aid our faculty by offering students tutorials, tutoring, and writing assistance that will allow faculty to focus on doing what they do best: teaching history.

Our students are changing, higher education is changing, and the Department of History is changing along with them. Still in the earliest planning stages, it is our hope that with continuing dialogue among advisors on the ground, the students who need assistance, and the professors who teach them, the HERC space, staff, and resources will help to facilitate meaningful personal relationships among students, advisors, and faculty. Through the HERC, the History Department will offer wide-ranging but concrete assistance to help students become not just successful in their academic endeavors, but successful people and professionals.

Dr. Goudsouzian received her PhD in Egyptian History from the University of Memphis in 2012. Her research focuses on the relationship between religion and social and sexual life in ancient Egypt and she currently teaches courses in ancient history. Dr. G. can be found translating Egyptian hieroglyphs in the basement of Mitchell Hall, but is lucky to be frequently interrupted by her advisees.

Beverly Tsacoyianis

Beverly comes to Memphis most immediately from Washington University in St. Louis, where she will receive her PhD in History in the coming months. Originally from New York City, she received her undergraduate degree in Near Eastern and Judaic Studies with minors in Islamic and Middle Eastern Studies and in Legal Studies from Brandeis University, where she came to appreciate life in the Greater Boston area. She later spent some time in Chicago while her husband



Professor Beverly Tsacoyianis

Matt pursued a JD at Northwestern. She has traveled for research and for leisure purposes in the past decade to Lebanon, Israel, Syria, Turkey, Greece, France, and England. She feels a natural attraction to history, the humanities, and academia as both her parents have roots in teaching. Her father, now a retired high school History and English teacher in Bronx public schools, was a union representative of the United Federation of Teachers in NYC for many years. Her mother taught elementary and junior high school social studies and language arts in the Dominican Republic before immigrating to the United States in the 1960s.

Beverly's research interests include medical and scientific developments in the 19th- and 20th-century Middle East. While her dissertation is focused on mental health treatment in Syria and Lebanon from vernacular and psychiatric perspectives, her larger interests are on everyday life and ordinary people's experiences in the vast region of the world that includes North Africa and Southwest Asia. Her major teaching field is the Modern Middle East, with a minor field in World (Global and Comparative) History. She looks forward to future projects in diaspora and migration studies, particularly with the Syrian and Lebanese diaspora of the late 19th century and the Sephardi Jewish communities of the Ottoman Empire. She is excited to join the faculty here at the University of Memphis and hopes to lead U of M faculty-led trips abroad in the next few years to Jordan, Greece, or Turkey, and perhaps even

to Lebanese or Sephardi communities in Latin America, where her training in Spanish, French, Arabic, and Hebrew leaves her well-suited for many research and teaching opportunities.

Michele Grigsby Coffey

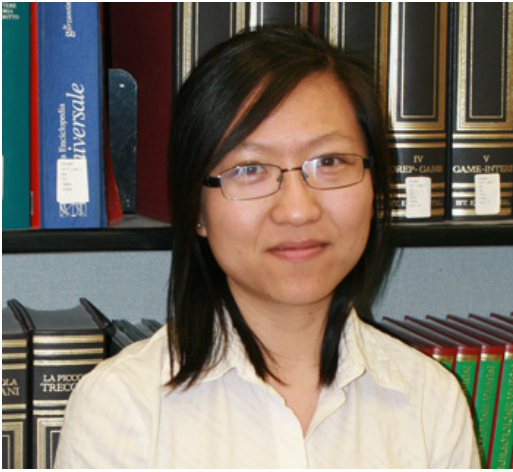
Professor Michele Grigsby Coffey is excited to be a new instructor at the University of Memphis. She has a PhD from the University of South Carolina with specializations in African American and women's history. She is primarily interested in rhetorical constructions of gender and race within the political and legal systems of the twentieth-century South. Within this vein, she has published one article examining child custody and maternal rights in South Carolina and is currently working on an article-length exploration of conservative legal attempts to block the ratification of the Equal Rights Amendment. Coffey is also in the process of revising her manuscript, "Proving Our Manhood: Black Power and Political Mobilization in the Depression Era South." Included in this work is a revision of the essay that won the Rankin Prize from the Louisiana Historical Association in 2008.

Above all, Coffey is a dedicated teacher who is fascinated by pedagogy. In addition to thoroughly enjoying teaching college-level classes in modern U.S. and African American history, she is the author of *Rising to the Challenge*, a high-school leadership curriculum that was recently reapproved by the state of Texas for use in public schools.



Dr. Michele Grigsby Coffey

Yan Gao



Dr. Yan Gao

Professor Yan Gao grew up in Wuhan of central China and did her undergraduate and masters at Wuhan University. Then she came to the U. S. for her doctoral studies and graduated from Carnegie Mellon University last year. During her graduate studies she taught at several institutions, including Carnegie Mellon Pittsburgh and Doha campuses, and Asian University for Women in Bangladesh. She also worked as a consultant to develop online courses for the Saylor Foundation.

As a Chinese historian, she worked extensively in the area of Asian Studies with an emphasis on environmental and social history. Her dissertation, “Transforming the Water Regime: State, Society and Ecology of the Jiangnan Plain in Late Imperial and Modern China,” revisits the models in the study of water control and examines how negotiation, collaboration, and manipulation between the state and the local communities determined the resource management in the Jiangnan plain of late imperial and modern China.

She has a strong teaching interest in Asian history and has taught a broad spectrum of courses in Asian and world history, including entry-level survey courses in world history, and medium- and upper-level courses in Chinese history. She has also taught courses in comparative history and environmental history.

She is excited to join the Department of History with her 11-month-old baby and looks forward to making positive contributions to the programs here.

News from our Students

Mark Janzen delivers paper at Annual Meeting of the ARCE

We are pleased to report that Mark Janzen gave a well received paper on his doctoral research at the annual meeting of the American Research Center in Egypt held in Cincinnati, Ohio, this year. Mark’s paper on April 20, 2013, was heard by a number of important Egyptologists from universities including Oxford, Johns Hopkins, Yale, New York, and Chicago, among others. All were duly impressed and a representative of the prestigious academic publisher E. J. Brill expressed interest in the manuscript, as did the editor for Brill’s series “Culture and History of the Ancient Near East,” Dr. Thomas Schneider from the University of British Columbia.

Earlier, in April 2011, at a previous American Research Center meeting in Chicago, Mark’s prospectus on the dissertation had won second place in the Graduate Student Papers contest. Mark successfully defended his dissertation on March 5, 2013, and graduated in May. We are all very proud of Mark and wish him the best.



Dr. Mark Janzen

Honoring a Memphis University School Teacher and Archivist

*By Liz Copeland, Communications Specialist
Memphis University School*



Dr. John Harkins with members of the Hyde Library staff at Memphis University School during the Harkins Archives dedication
From left to right: Laura Bontrager, Maxine Molasky, Bonnie Barnes, Dr. Harkins, Barbara Presley, and Nancy Arant

David O. Sacks, a Chief Operating Officer of PayPal and Chief Executive Officer of Yammer, a social network service, still recalls the impact of his first managerial venture – serving as student editor of the Memphis University School yearbook, *The Owl*. He also remembers the influence of his faculty adviser and mentor, Dr. John E. Harkins. “I can count on one hand the number of people who have made as significant a contribution to my own life as he has,” Sacks said. “His unwavering support, encouragement and guidance

helped give me the confidence to lead not just that endeavor but large creative enterprises to come.”

Thanks to a generous donation from Sacks, a 1990 graduate of MUS (Memphis University School), the school’s archives are now the Harkins Archives, named in honor of a teacher who helped lay the groundwork for the tech entrepreneur’s later success. “Looking back, these experiences were remarkably similar,” Sacks said. “I guess there’s a reason they

call it a preparatory school – it actually prepares you for life, often in ways that are not apparent at the time. That’s why teachers like Dr. Harkins are so important.”

On May 7, 2013, family and friends gathered to celebrate Dr. Harkins’ contributions during 30 years at MUS, including his role as a history instructor, chairman of the History Department, Ross M. Lynn Chair of History, author of the *MUS Century Book* (August House, 1993), and now school archivist and historian.

“The very same characteristics that made John an excellent teacher and faculty member – his intellectual honesty, his insatiable desire to learn, his willingness to put the school above his personal interests, his great knowledge of history and his collegiality – make him an excellent archivist, as well,” MUS Headmaster Ellis Haguewood said.

Sacks was unable to attend the dedication, but he sent a letter expressing his sentiments, which Haguewood read to the gathering: “Dr. Harkins once told me that MUS, history and his devoted wife, Georgia, are the three great passions of his life, and so the Harkins Archives represents two of these,” Sacks wrote. “I expect Georgia is present today to make it a hat trick.” Indeed, Georgia Strain Harkins was at his side.



Dr. Harkins and his wife, Georgia Strain Harkins

Through the Harkins Archives, the school collects and makes available to the community information about MUS students, alumni, faculty, trustees and patrons of the school. This includes school publications as well as books by authors connected with the school, news clippings, photos, videos, and scrapbook items. Community donations of school-

related historical publications, photos, and other artifacts are welcome, the archivist said.

Dr. Harkins currently is working on a second Memphis school chronicle, *A History of Lausanne Collegiate School, 1926-2013*. Among his many writings, he is the author of *Metropolis of the American Nile—An Illustrated History of Memphis and Shelby County* (Windsor Publications, 1982) and *Historic Shelby County* (Historical Publishing Network, 2008), and he writes a column for *The Best Times*, a newsmagazine for Mid-South seniors. He was Memphis/Shelby County archivist from 1979 to 1985. A longtime member of the West Tennessee Historical Society, he has served intermittently as president for 11 of the last 23 years.

“Whether through his diligent pursuit of Memphis history or his long hours spent in the archives organizing MUS history, Dr. Harkins has always gone above and beyond,” Sacks said. Dr. Harkins expressed his appreciation for his former student’s tribute: “We teachers like to think that we achieve some tiny chunk of immortality because of the ideas we help students encounter and the techniques for solving problems that we favor and try to share. . . . David’s laudatory words are about as thorough a validation of that hope as I ever expect to receive, and I am very grateful for this honor.”

*Dr. Harkins’ PhD in history from what was then Memphis State University was one of the first conveyed by the Department of History (he graduated in 1976; the first PhD was awarded in 1974). He wrote his thesis, “The Neglected Phase of Louisiana’s Colonial History: The New Orleans Cabildo, 1769-1803,” under the direction of Dr. William Gillaspie. The revised dissertation was published, with Dr. Gilbert C. Din as co-author, by Louisiana State University Press in 1996 as *The New Orleans Cabildo: Colonial Louisiana’s First City Government, 1769-1803*, in its *Library of Southern Civilization* series.*

Dr. Harkins had earlier earned his BA in history from Memphis State University, graduating with approximately 45 credit hours in history (far more than the requirements for the major), with about equal emphasis on American, European, and Latin American history.

Dr. Harkins will be honored further by Memphis University School on October 3, when his portrait painted by Steve Moppert will be unveiled as the ninth in the Faculty Portrait Series, whose stated purpose is to “to honor MUS faculty members that have given much of their lives in service to the school.” The strength of the MUS Department of History is indicated by the fact that four of the eight previous honorees have also taught history. Many of the department’s members have received their training in our Department of History.