Homecoming weekend is just over: the floats are coming down, and other signs of a lively celebration are being swept up all over campus. It was good to see those of you who were able to visit the History Department on Saturday morning: alumni who graduated as long ago as 1974 as well as members of last year’s class were among those who came to update us on their activities and to tell us how their historical studies are still enriching their lives. Along with our alumni, current members of the department were delighted to welcome emeriti faculty A.V. Huff and Jim Leavell at the reception.

Over the past year we have seen one faculty departure, and one new addition to the department. Nellie Boucher, who taught British and British imperial history, has decided to move on to Amherst College in Massachusetts. We wish her all the best in her new position and congratulate her on her marriage over the summer. Meanwhile, Jason Hansen, a recent PhD from the University of Illinois, Urbana-Champaign, has joined us to teach modern German history. (Coincidentally, Jason and Nellie attended the same high school in Maryland—obviously a fine nursery of future historians!)

You have all been especially generous over the past year with your donations to the History Alumni Fund. All of us are grateful for your support, which has enabled us to invite distinguished scholars, such as Ann Stoler of the New School for Social Research, to visit our classes and to share their expertise with the entire Furman community. We have also used your contributions to award scholarships to deserving history majors: Andrew Cuadrado and C.J. Wicker received Alumni Awards at the spring 2011 ceremony. One of the high points of this past year was our celebration of Carolyn Sims’s 45 years of service to Furman, most of which have been spent as departmental assistant to History. With help from our alumni fund, we were able to host Carolyn and her family at the Poinsett Club in downtown Greenville, and to recognize, in appropriate style, the warmth and dedication of her long service to the department. Many thanks to those of you who sent flowers and other gifts to mark the occasion. In many diverse ways, your donations enable us to enrich the life of the department.

History alumni are not only generous with their donations, but also with their time. Former history majors are playing a leading role in Furman’s alumni organizations: seven historians sit on the Alumni Board of Directors, while another is the vice president of the Young Alumni Council. We are grateful for everything you do to support your alma mater.

Of course, not all of you can make it back for homecoming or to participate in other alumni activities, but we welcome any news that you can send us about what you have recently been doing. In the end, the greatest validation of what we do here in the History Department is the knowledge that our former students are living happy and fulfilled lives.
By Diane Vecchio

Moving a little out of my comfort zone as an immigration historian I recently got involved with a local history project. Historians from five Upstate colleges are collaborating on a history of Spartanburg in the nineteenth century which will be published by the University of South Carolina Press in 2012. I decided to examine African American life during Reconstruction. My contribution to the book is a chapter titled “From Slavery to Freedom: African American Life in Post-Civil War Spartanburg.”

A great deal of my research is based on primary sources such as diaries of Spartanburg landowners and former masters like David Golightly Harris whose entries reveal much about the life of a landowner and his former slaves. Harris, who was experiencing difficulties with his white sharecroppers following the Civil War thought “some freedmen would make good tenants” and rented portions of his property to at least fifteen blacks between 1865 and 1870. His contract with a freedman named Julius stated:

[Julius] promises to build two houses, clear one field, work five hands, board his family & give me half the crop.” Harris was to furnish Julius with two mules, a harness, plows, and feed grain for the mules.

However, less than two months later, Harris upped his portion of the crop to two-thirds explaining that he could not afford his expenses with any less. The reality of Reconstruction with the presence of federal troops stationed in the South, and the existence of a Freedman’s Bureau to protect the rights of African Americans was more than most white Southerners could tolerate. On November 24, 1870, the Carolina Spartan announced the Ku Klux Klan’s first appearance in Spartanburg. Spartanburg was the site of much Klan violence in the early 1870s. The need to regain political and economic control in Spartanburg led the Klan to intimidate blacks who supported the Republican government, referred to as the “Radicals.” By examining local newspapers and congressional hearings of testimonies by black victims I was able to identify 227 people, both black and white between 1870 and 1871 who had been victimized by the KKK. According to reports “most of the Klan’s victims had been whipped; but others had been whipped and driven from their homes.” Congressional testimonies reveal that Calvin Petty, was whipped and had his ears cut off; Mrs. Bird Jones was beaten with sticks and a shovel; Charity Blanton and her child were both shot; Reuben Phillips and his wife were beaten with sticks; Sallie Henderson was whipped and her house burned and Aaron Hughes, Robert Holcomb and Anthony Johnson were all killed.

Johnson, tragically, was the first black trial justice appointed in Spartanburg as a result of the Reconstruction government. Johnson’s elevation from slave to lawman was obviously too much for some people in the white community to endure. Only months after his appointment, Johnson was brutally murdered by a band of white men while his mother watched in horror.

Analyzing the state manuscript census and city directories helped me recreate the make-up of African American families, residential patterns and occupations. Thus, I was able to determine that by the late 1890s, for example, a large number of black males held respectable positions in the community as grocers, shoemakers, butchers and barbers. They also held skilled positions as blacksmiths, masons, bricklayers and carpenters. According to the census,
however, black women were gender segregated in jobs that were dependent on white employers as laundresses and domestic servants. One of the most significant changes that occurred during Reconstruction was the establishment of black education. In Spartanburg much of the initiative for freedmen’s education came from within the black community. In addition to creating “graded colored schools” I discovered evidence of a “Colored Industrial Training School” that was established in Spartanburg around 1891. Modeled on the technical schools recommended by Booker T. Washington, the school taught and trained “168 children—98 girls, 70 boys and 30 orphans.” The boys were taught carpentry and bricklaying while the girls learned cooking, sewing, and general housekeeping. “Contributions to the school came from local churches as well as local white businessmen and leaders. The use of primary sources helped me assess the transition of nearly 9,000 Spartanburg slaves from slavery to freedom.

[Editor’s Note: We decided to publish a short document about local history and with excerpts of primary sources, with the aim of reminding alumni how historians continue to craft their works. For a revealing 1904 discussion about the use of primary sources for then “modern” historians, see an adaptation of James Harvey Robinson, “The Historical point of View,” in Readings in European History, Vol I, (Boston: Ginn, 1904) at http://www.fordham.edu/halsall/source robinson-sources.asp. While Robinson’s text reflects the century-old continuity in the difficulties and joys of uncovering and analyzing primary source materials, we point out the particular challenges for historians who work on pre-modern periods, examine visual, oral or material culture sources, and/or translate and use non-English sources.]
SN: Just a few months ago, you were teaching at Western Washington University. Surely, you would have had some adventures during your drive from Washington to South Carolina. What was the most memorable travel experience during your cross-country trek?

JH: I ended up driving down through California and then across the southwest, and I think the best word that could summarize my experience would be “amazement.” This is such a big and incredibly beautiful country that it’s difficult to really put it all into perspective until you drive across it. On one day I went from 10,000 feet and 60 degrees (Yosemite) to 400 feet and 118 degrees (Death Valley), and then I went on to spend that night in Vegas! It was just incredible.

SN: While you are the newest member of Furman’s History Department, you are not new to Furman. Describe the context that brought you to Furman in the past.

JH: Furman was actually the first college campus I ever set foot on—my older sister was a freshman here in ’91 and we came to visit her during parents’ weekend. So it was pretty special for me when I came back to talk about my research during my job talk. The campus has obviously changed quite a bit since then, but there were definitely some moments of déjà vu. I almost wore an old Furman baseball cap to my interview, but figured I would bring that out only if I was offered the job (the hat now hangs in my office).

SN: Please describe the intersection of nationalism, science, and the visual in your work on modern Germany.

JH: Basically I look at how Europeans tried to scientifically measure nationality in the nineteenth century—a process that not only involved developing a theory for measuring and a process for counting, but which was also affected by the need to find a way to communicate that knowledge to the broader public. And so part of what I argue is that the technology of representation (specifically of making the maps that displayed the location of each ethnic group) played a critical role in making ethnographic knowledge seem “true.” It’s the story of how technology plays a role in making knowledge—something that obviously has parallels in our own technologically-dependent world.

SN: What critical confluence of arguments, scholarly gaps, and interests made you dedicate your graduate studies to this project?

JH: Like most important discoveries, mine was somewhat a product of chance. I was in an archive in Germany when I came across some interesting maps that purported to show the exact location of each national group in Europe around 1900. I was curious how they had come to draw such a specific map about such a contested attribute, and I spent the next several years unraveling the process. What I found was that it is a far more complicated story than was often described. Social scientists spent decades debating the methodology they should use, developing a process for counting as many people as possible, and trying to figure out how best represent those results. And even then, a map was only so influential as the people who saw it, so I’ve also tried to reconstruct their circulation as well.

SN: Whether an oral historical source, a document, a piece of propaganda advertisement, or a folk song, all historians have a moment when they realize that they’ve unearthed a window into the past, complicating that seemingly standard narrative—a past that has to be dusted off a bit, attended to, and then shared. What was your moment of discovery while you conducted archival research?

JH: I think for me the most interesting moment was just being in Germany during the ’06 World Cup, getting a chance to see nationalism in action. The large crowds, the flag waving and street dancing—all of this hadn’t been seen in Germany since the Nazi era. But then again when Germany wasn’t playing, many of these same people could be found sporting a French, a Brazilian or even a Ghanaian jersey. I think it testifies to the plasticity of nationalism, which is to say that despite the importance people place on nationality, it tends to be something one can change as easily as a hat (or jersey).

SN: I understand that you began the first day of class (for HST 104: History of Modern Europe) with an excerpt of Pink Floyd’s “Another Brick in the Wall.” I think that is fabulous! Describe your motivations and goals in beginning the semester in this way.
Blood and Thunder: An Epic of the American West by Hampton Sides, editor-at-large of Outside magazine, is a monumentally ambitious book that succeeds on multiple levels. Sides retells the story of the mid-19th century conquest of the American west in a narrative style that’s close to the ground and rich in imagery. Readers see the blood and dust of U.S. cavalry assaults and feel New Mexico’s desert, hot and dry. Sides is incapable of merely reporting a battlefield casualty—and there are lots of those. Instead, the reader hears the “Marine scream... as... a lancer slashed the back of his neck... Then came another spear, ripping open his upper lip and bashing out a tooth. And finally a third, stabbing the captain in the sternum and puncturing a lung.” Sides’ prose seems to draw on an old-fashioned style of 19th century pulp fiction novels known as “blood and thunders,” from which he drew his book’s title, even as he dismisses the genre as lurid and shamelessly exaggerated. Yet if Sides’ diction and descriptions draw on an earlier era, his overall approach to his topic is updated with a modern historiographic perspective. He debunks the classic American myth of Manifest Destiny in favor of a narrative told from three perspectives: the Anglo-Americans moving west, the Mexicans who migrated north shortly before the story begins, and the Navajos who had arrived from modern-day Canada around 1300 A.D. In the three-way struggle that resulted, Sides describes dastardly and brutal acts on all sides and explains justifications and motives in historical actors’ own words, but he leaves judgments about morality and propriety to the reader. Much of the story unfolds in dual biographies of Kit Carson, legendary Indian fighter known as The Pathfinder, and Narbona, the great Navajo warrior who defended his people in wars with the Spanish, the Utes, the Mexicans, and finally the Americans. Narbona, in 1849 at age ninety, was shot dead by American troops while under a flag of truce. His corpse was then scalped. Carson dodged death repeatedly in a long career as trapper, scout, soldier, and guide. Carson appears as a diminutive man of unmatched skill and audacious courage—and also a cold-blooded killer. In his final act and the climax of the book, Carson mobilizes a scorched-earth campaign against the Navajo in 1863 that resulted in their surrender and “a forced relocation of biblical proportions” to the internment camp Bosque Redondo in New Mexico, an episode forever remembered by the Navajo as The Long Walk. If you like your history books in high-definition full color and with a judicious but understated interpretive framework, Blood and Thunder won’t disappoint.

JH: One of the things I’ve discovered as I’ve matured as a teacher is that it is important not only to talk to students about what they will be doing, but also about why we as teachers are having them do it. For the first day of class, then, I try to get them to think about why they are there, what they hope to gain from taking a history class. “Brick” is a great way to begin that discussion because the song itself is a criticism of a system of education based on memorization—something most freshmen expect their history classes to be. But to me that’s not the purpose of a history education. Rather, I hope my students further develop their analytical skills and learn to communicate more effectively.

SN: When I met you over the summer, you were looking for housing along the highly successful Swamp Rabbit Trail. How’s the ride been from downtown to campus? Besides bike riding, in what other ways do you spend your “free” time?

JH: I love riding the trail in in the morning—it keeps me in good shape, I don’t have to wait in traffic, it doesn’t pollute, and I don’t waste any money on gas. It’s really been great. When I’m not doing my best Lance Armstrong impersonation I’m pretty active in the great outdoors. I play soccer in the local recreation league and love camping and hiking. Once I get settled a little more I’ll probably buy a small sailboat and take it over to Lake Hartwell on the weekends.
Much has been said, and will be said about 9/11, since its impact has irrevocably changed people's lives not only in the U.S. and the Middle East but also throughout the world. Here, rather than writing broad commentaries on the issue, we engage in a self-reflective dialogue about the way in which it has impacted our professional fields and/or our personal lives and/or our classroom teaching.

How unique is the U.S. vis-à-vis other nations' tragedies? Catastrophes and their traumas (e.g. WWI; WWII; Holocaust, Hiroshima; partition of India/Pakistan; Vietnam war; Palestine-Israeli conflict; daily violence in the Middle East, Rwanda genocide and the like), have been taking place in different parts of the world almost every day; and their human costs were indescribably immense. And now, the U.S. experienced one of its largest (perhaps after Pearl Harbor) tragedies on 9/11, and expectedly found itself in a state of shock and trauma; the social, political and economic repercussions of which grew with each passing year.

How should we cope with this trauma? How should we remember it? Are we better prepared for some possible future national tragedy? How critically have we been listening to what has been said about the causes and effects of the tragedy? Is the “war on terror” the only way to deal with the problem? Is the memorialization of the event a good way to come to terms with this past? If so, what kind of memorialization? For example, the Japanese erected a “Peace Memorial Museum” on the Hiroshima atomic bomb site. Rather than answering all of these questions, we invite our alumni to think about them together with our own reflections. We welcome you to send us your thoughts and join the conversation.

John Barrington, Colonial American History
In the field of the American Revolution, 9/11 added momentum to a shift that had started in the 1990s—a shift away from critiques (or “debunking”) of the Founding Fathers, and towards a celebration of their achievement. That renewed celebration of the revolutionary leaders has been even more marked in popular history than in the academic world. While I embrace any trend that generates interest in my field, I cannot say that all of the new work adds to our understanding of the revolutionary period. Attacks on the United States today have created a need for national heroes, and there is a tendency for many recent writers to assume that the values of the revolutionary generation and of our own times are the same. That has led to a loss of a sense of historical distance, and to an obscuring of the distinctive qualities that made the leaders of the late eighteenth century so unique. Equating past and present not only damages our understanding of the past, but also creates problems for the present: it is dangerous to assume that the actions of the revolutionaries in 1776 can provide useful models for us today, as we deal with entirely different situations in a world that has profoundly changed.

Erik Ching, Latin American History
The events of 9/11 have been a continual reminder of why I went to graduate school and eventually became a professor. For my generation of college students in the 1980s, the civil wars in Central America were defining international issues. I have distinct recollections of watching President Reagan’s televised address to the nation in May 1984 outlining the threat to America from communist-inspired expansionism in Central America. I also then have distinct recollections of discovering in my history major at Pacific Lutheran University that much of what he said was wrong, demonstrating that he and/or his Central America policymakers were either ignorant or willfully manipulating the situation (see Iron-Contra scandal 1986). That process of discovery was very difficult for me, and arguably it was the single greatest factor that led me to go to graduate school to focus on Central American history and eventually to pursue a career in college-level teaching in Latin American history.
And now this generation of students has their defining international event(s)—the “war on terror” and 9/11 as the encapsulating moment. It is difficult for me to watch this process unfold without a degree of skepticism. I agree with those who portray Bin Laden, the Taliban, Saddam Hussein and other so-called enemies of the U.S. as generally reprehensible. But then I see very little commentary in our ongoing conversations about the complex origins of these people and/or movements and our role in creating them, such as the U.S. siding with Hussein during the Iran-Iraq War in the 1980s, or U.S. support for Islamic extremists in Afghanistan in the 1980s as they resisted Soviet occupation, or the U.S. role in supporting a reprehensible monarchy in Saudi Arabia, which was Bin Laden’s initial antagonist. Making our adversaries wrong does not necessarily make us right. That’s the lesson I had to learn studying the history of Central America, and while it was a valuable life lesson, it’s not necessarily a pleasant one. I fear that this generation of students will discover something similar from their historical analyses.

JASON HANSEN, European History
Obviously when most of us think about 9/11, our minds are filled with images of death and destruction. But for me the most powerful image of that period came two days later. I was on my way to work, walking up Lexington Avenue in midtown Manhattan when I passed by a small church. Outside the door was a folding table with cups of juice and a few boxes of cookies and a hand-written sign inviting in anyone who just felt the need to talk. Although I didn’t go inside, I can still remember the scene in its entirety. It was one of the most beautiful things I have ever seen—for here in a city defined by its multiple ethnic, religious, political and economic identities, at a time of great emotion and feelings of vulnerability, Americans had come together as one people. For a brief moment, we all forgot about the simple and petty things that divide us. Our love for our country and for each other was our only thought.

9/11 showed the darker side of the human mind, but it also revealed the resiliency of the human spirit in times of crisis. Ordinary individuals willingly sacrificed their lives to save complete strangers, while the various inhabitants of the city came together to provide each other with comfort in the darkest hour. As the years pass on and we begin to create new memories for those who did not directly experience the event, I hope we will not only memorialize 9/11 as a day of trauma and loss, but also recognize that good that day produced as well. Sadly, buildings and people must come and go. But as that day proved, the love that dwells in the human heart cannot be extinguished.

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FACULTY BOOK RECOMMENDATIONS

Lloyd Benson recommends Gillian Poulter, Becoming Native in a Foreign Land: Sport, Visual Culture, and Identity in Montreal, 1840-1885 (University of British Columbia Press, 2009). Poulter’s rich, scholarly, but accessible book describes how British Canadians appropriated traditional sports of first peoples and French Canadian habitants, domesticating these activities to British cultural norms and turning them into core symbols of Canadian national identity.

Erik Ching recommends Greg Grandin, Fordlandia: The Rise and Fall of Henry Ford’s Forgotten Jungle City (NY: Metropolitan Books, 2009). Grandin marries the research power of a leading academic with the prose of novelist in this fascinating study of Henry Ford’s frustrated attempt to build a model small-town American community in the middle of the Brazilian rain forest in the early twentieth century. Fordlandia offers a rewarding blend of United States and Latin American history in which Grandin deftly engages a wide array of topics.

Savita Nair recommends Anjali Gera Roy, Bhangra Moves: From Ludhiana to London and Beyond (Ashgate, 2010). Roy provides a multidisciplinary examination of this north Indian harvest rite and folk tradition that has transformed into a global dance-music scene. Now understood as a hybrid, highly rhythmic, diasporic, and ultimately danceable music genre (bhangra labels are supported by music giants like Sony and Columbia), bhangra also serves as an example of conscious resistance and open political activism by South Asian immigrant youth. Bhangra Moves evokes debates on cultural imperialism versus cultural invasion, and addresses themes of authenticity and exotica in an age of global pop-culture capitalism.
WENDY MATSUMURA, Japanese History
The devastating events of September 11 had direct and immediate consequences on Okinawa, a prefecture of Japan that has housed the majority of American military troops in the country since the postwar period. As a result of the disaster, “Condition Delta,” the highest possible precautionary level was declared for U.S. bases, which resulted in the tightening of security in Okinawa so as to protect American bases from terrorist attack. The subsequent wars that the United States waged against Iraq and Afghanistan involved forces from the U.S. Air Force and Marine Corps stationed in Okinawa and led the Defense Secretary at the time to recommend that Japan transform its Self Defense Forces into a ‘normal army’ that could fight alongside American forces—a clear violation of the postwar Constitution written under General Douglas MacArthur’s direction that renounced war as a sovereign right of the nation. The escalation of pressure from the United States on the Japanese government to provide assistance for its “war on terror” even at the expense of its own Constitution spurred the development of wide-scale anti-base and anti-war social movements on Okinawa that culminated in a 100,000-person rally on 25 April 2010. The demands of the protesters varied, but shared in common, the feeling that asking the people of Okinawa to burden a disproportionate level of American bases—the majority of all U.S. military personnel in Japan are currently stationed in Okinawa prefecture—despite repeated referendums demanding their removal was unfair, not to mention, undemocratic.

SAVITA NAIR, South Asian History
From my living room in Philadelphia, between two epicenters—New York City and Washington DC—I watched on TV what my husband simultaneously witnessed after he exited the #7 train on his daily commute to Brooklyn. My sister, a school teacher in Tribeca, called in just then to say that teachers were being advised to take students to the school basement. She asked me to call her husband since she could not reach him: “Something was going on in lower Manhattan,” she reported.

Another call from my sister to tell me that P.S. 89 was being evacuated, ordered by NYC Schools’ Chancellor Levy to get out of the building. Instructions: walk north. She did; hand-in-hand, in single file, with her fourth graders. She called again after the North tower fell; her students wanted to know where the South Tower was. They did not know what we all knew. By the time her husband left his office building to “rescue” her, the area had been cordoned off. No luck in whisking away his seven-months pregnant wife.

The P.S. 89 students resettled in a gymnasium of a midtown Y, and then they all waited. By 7 p.m. on the evening of September 11, 2001, most of the children had been picked up by family members who had received word through the phone hotlines about their children’s whereabouts. Imagine not knowing for hours where your children are because their school sat in the shadow of two crumbled 110-story towers. By 7 p.m., the only children left at the Y were those whose parents worked in those towers.

My husband took the company van across the Verrazano Narrows Bridge into Staten Island, then New Jersey, then south to Philadelphia. An hour later, bridges and tunnels closed. My sister too returned to her 14th Street home, to her husband, to debris and dust.

The passing of a decade has made my engagement with that day more intellectually meaningful and reflective, in terms of the history of post-colonial geopolitics and a critical evaluation of large-scale violence and ideology (familiar ground for historians of South Asia), yet I am struck by how that day has branded my memory in terms of the homecomings of those I love most in the world. All of the analysis, debates, theories, reports, and memorialization that have taken place over the past decade serve as scar tissue, haunting us all as we move along in our everyday lives, with blissful amnesia.

CENGIZ SISMAN, Middle East History
The day after I arrived at Boston from my summer trip in Zurich, I was having breakfast with friends, chatting about the bygone summer days. A TV was on in the background, but no one was paying attention to it, until those unbelievable scenes appeared on the screen. Since the hijacked planes took off from Boston, the city was shut down for weeks. Life never became the same again, neither for Americans nor the middle Easterners in the city. Among others, one of the urban legends I remember was the rumor that all the Muslims of the city, regardless of whether they were religious or secular, were going to be detained and possibly deported. In coming years, as the “war on terror” intensified, the number of Middle Eastern students dramatically decreased on the Boston campuses. During the following summer, the once bustling Cambridge streets became empty alleyways. On a global level, as a result of the economic and human cost of the subsequent wars (in Iraq alone nearly half a million people died, thousands of them being American soldiers), the impact of 9/11 went much beyond the U.S. and Middle East.

As someone originally from Turkey, I have been carrying the double burden of addressing U.S. audiences, who were upset and angry about the attack, and Middle Eastern audiences who were also upset and angry, but with the undifferentiated American treatment of them as suspects. To both sides, to the best of my capacity, I have tried to explain that no religion or nation can be inherently bad or good. And I have recommended that they find ways to overcome the
trauma, rather than deepen it. In his writings on the Holocaust, eminent historian Dominic Lacapra distinguishes between two forms of remembering and coping with trauma: “acting-out” and “working through.” Although they are intimately related, “acting-out” is a form of denial and repetition of a tragic memory, and “working-through” is a kind of countervailing force, by which a person tries to gain critical distance from a problem, distinguishing between past, present and future. He believes that the “working-through” option allows a person to become an ethical agent. In coping with the 9/11 tragedy, without forgetting it, we, as ethical agents, should all find ways to work through this tragedy, by striking a delicate relationship between empathy and critical distance.

DAVID SPEAR, Ancient and Medieval History
September 11, 2001, happened to be the first day of class that year. Like almost everyone else, at first I was unsure how to interpret the events. But within a few days it was clear that the attacks had ongoing significance. I was teaching History 11 (Western Civ) that term and decided to retool my syllabus to take these new events into account by providing some historical perspective. Once I have my syllabus established, I hate to make changes, but it seemed the right thing to do, both for the students and for me.

The first change was to add a unit on terrorism. We looked back a century when the Anarchists were throwing bombs in Europe and shooting presidents in America. In the unit on The Second World War, I switched the lecture on Stalingrad to one on Pearl Harbor. Working on that lecture I remember being struck by the inter-agency turf wars that prevented the sharing of intelligence information. And I predicted, based on the aftermath of Pearl Harbor, that there was sure to be no shortage of conspiracy theories about 9/11. The more momentous the event, the greater the need for conspiratorial explanations.

And I tried to keep hold of the issue all the way through the term. Here is one of my exam questions from December 2001: “The events of September 11, 2001 have raised the issue of Turning Points in history. Some commentators anticipate huge changes in the world characterized by shifting national alliances, global recession, and religious crusades. Others suggest that the recent unpleasantness, ten years hence, will be but a small blip on the world’s radar screen. Provide some historical background to this debate by discussing three or four key events in the past, from c.1650 to the present, which really were turning points, or which seemed like turning points at the time but really weren’t.”

MARIAN E. STROBEL, U.S. History
Every day as I walk into Furman Hall, I pass through the towering pillars of the 9/11 monument on campus, given by the class of 2005. The monument frequently takes me back in time to the first day of college classes for that remarkable group of students. What I remember most about September 11, 2001, was the fear that pervaded the campus. People crowded around scarce television sets as word leaked out that the World Trade Center towers had been hit, eventually causing them to collapse. Internet connections were so jammed that it became impossible to find out what was going on in New York or the nation at large, especially as we learned about the additional tragedies at the Pentagon and in Shanksville, Pennsylvania. By my 1 p.m. Western Civilization class, students were in full panic mode. They were new college students, and they were discovering that the nation was under attack. Several students in that class had siblings in New York City, not far from the World Trade Center, who they could not contact. Under the circumstances I did what I could to calm frayed nerves.

Strangely, that term I had decided to start the Western Civ. course with Bernard Lewis’s Cultures In Conflict; Christians, Muslims and Jews in the Age of Discovery. Never before had I used the book, but my timing was perfect. Student attention was rapt and discussions brilliant, even impressing a prospective student and his father who could not believe the sophistication of remarks made by these gifted freshmen. To all concerned, no longer was academic study an item abstract from daily life. I learned my lesson well. Never again would I sidestep the Middle East in my courses due to lack of training, or give short shrift to the historical roots of current international problems. As a result, I continued to incorporate such issues in my classes, including using books on the Iran hostage crisis in a U.S. survey, or another on Islamic migration to the Netherlands after World War II in a European survey. The history of the U.S. presidency and its actions with Third World Nations gained further examination in my class on America after 1941. Placed in a large context, what I began to ask my students was what did it mean that the United States had been attacked by the terrorist forces of Osama Bin-Laden? Why had the United States become such a hated symbol of all that was wrong with the Western World? And how well equipped was the West to deal with multiculturalism, especially that imposed by the Islamic world? Based on September 11th, I also wondered: how can institutions like Furman best deal with students in a time of crisis?
Alumni Donors

Thanks to all of you!

We continue to be grateful for your generosity in contributing to the History Alumni Fund. We apologize in advance if we missed anyone. Please inform John Barrington so that we include you in the next newsletter: john.barrington@furman.edu.

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Mr. Paul A. Hoover, IV
Mr. and Mrs. Noah G. Huffman
Ms. Decie Anna Jones and Mr. Dave Farmer
Dr. and Mrs. Edward B. Jones
Mr. and Mrs. G. Marcus Knight, Jr.
Ms. S. Rebecca Lane
Mrs. James H. Leach
Mr. Rhys P. Leonard
Dr. Deborah C. Loftis
Mr. Basil Manly V
Mr. and Mrs. Arthur Martin
Col. James N. Martin
Mr. and Mrs. S. Davis Mauldin
Mr. and Mrs. Joe Mavretic
Mr. and Mrs. Dennis L. McDaniel
Mr. Reilly F. Morrison
Mr. and Mrs. Tucker B. Mosteller
Dr. and Mrs. Archie C. Neal
Neely’s Windows, Doors and More, LLD
Mr. Scott Nelson
Mr. Christopher B. Osborner
Mr. F. Scott Pfeiffer
Capt. And Mrs. Jess R. Rankin
Ms. Megan L. Remmel
Dr. John Carson Rounds
Mr. and Mrs. Ray C. Sheppard
Dr. David E. Shi and Dr. Susan T. Shi
Ms. Jean M. Smith and Mr. Skip Card
Ms. Leslie L. Smith
Mr. Charles B. Stephens
Mr. and Mrs. Corey W. Stewart
Mr. and Mrs. James A. Taylor, III
Mr. Joe G. Thomason
Ms. Laurie E. Walker
Mr. and Mrs. Louis A. Wilson, Jr.
Mr. Joshua D. Weedman

ALUMNI NEWS

Sydney Bland ('59) began a five year term on the Furman Alumni Association Board of Directors.

Jean Margaret Smith Card ('86) is enjoying life in New York City with her husband and five year old daughter. She is working on corporate responsibility for Nickelodeon/MTV Networks.

Ian Duggan ('07) graduated from the University of South Carolina School of Law in 2010. He was recently commissioned as a 1st Lt. in the U.S. Air Force JAG Corps and is stationed at Tyndall Air Force Base in Florida.

Randy Gladwin ('94) is working on two research projects with strong links to history: translation of a Peruvian document from 1691 and a detailed history of language study at Valdosta State.

Robbie Higdon ('94) is working as a graduate research assistant in the School of Education at Clemson University while pursuing a PhD in Curriculum and Instruction that he hopes to complete in August 2012.

Noah Huffman ('03) is currently the archivist for Metadata and Encoding in the Rare Book, Manuscript, and Special Collections Library at Duke University.

Captain Jess Rankin ('01) is a JAG officer working in contract law with the United States Army in Europe.

Lance Richey ('88), as of August 2011, is an associate professor of theology at the University of Saint Francis in Fort Wayne, Indiana.

John Carson Rounds ('84) is continuing to practice family medicine. He is president of the North Carolina Academy of Family Physicians Foundation. He married Amy Burgin in October 2007; between them they have five children and two grandchildren.
Lloyd Benson
For being selected as the Scholar Coordinator for the State of South Carolina 2012 program entitled “Making Sense of the Civil War.” This initiative to commemorate the sesquicentennial of the Civil War includes a statewide reading/lecture/discussion series on five different topics and is jointly funded through the National Endowment for the Humanities, the American Library Association, and the South Carolina Humanities Council. In addition, he was selected as an alternate for the U.S.-Canada Fulbright Award in 2010.

Erik Ching
For co-authoring the publication of Modernizing Minds in El Salvador: Education Reform and the Cold War, 1960-1980 (University of New Mexico, expected February 2012). In 1968 the ruling military dictatorship in El Salvador launched a massive education reform. The goal of the reform was to promote economic development and modernize the nation, beginning with the minds of school-age children. International development agencies, including USAID, UNESCO and the World Bank, heartily supported the reform, as did the U.S. government, which saw it as a bulwark against communism. In El Salvador, however, opponents of the dictatorship came to hate the reform, including the teachers’ union, seeing it as authoritarian and imperialistic. The teachers’ union launched two massive strikes in 1968 and 1971, both of which were met with harsh government repression. And so were drawn the battle lines that would eventually degrade into twelve years of devastating civil war starting in 1980. Modernizing Minds in El Salvador explores the complex dynamics of El Salvador’s descent into civil war by using the lens of the 1968 education reform as a case study in cold-war geopolitics.

Tim Fehler, Cengiz Sisman, and David Spear
For hosting a Mellon Foundation-sponsored workshop at Furman in summer 2011. The topic was teaching religion in the context of global encounters and involved faculty from several liberal arts colleges such as Middlebury, Denison, and Harvey Mudd. Co-organized by Tim Fehler, the workshop offered participants the opportunity to engage in lively discussions on a range of topics, such as the Crusades, religious encounters in the Age of Exploration, and religious identities. The final session will take place at Denison College in April 2011.

Wendy Matsumura
For serving as the primary author of a highly competitive three-year grant from the Japan Foundation. The grant will fund a tenure-track Japanese language position, support a Riley Institute co-sponsored Japan Conference, help develop student internships in Japan, and fund three years of a Japan Summer Experience program (a two-week travel program for incoming Furman students).

Courtney Tollison
For being selected to participate in the AsiaNetwork Faculty Enhancement Program to India in summer 2011, entitled “India: Religion, Globalization, and the Environment in the 21st century.” Supported through a Mellon Foundation grant, AsiaNetwork offered non-South Asianist faculty from its 170-school consortium an opportunity to apply for a three-week India travel-study program. Her project focused on comparative public history, memorialization of war and trauma, and an examination of the role of Indians in World War II as a way to bring depth and nuance to the traditional Axis versus Allies narrative of World War II. From Delhi to Dehradun, Amritsar to Agra, she is one step closer to understanding this deeply complex society and incorporating India into U.S. history courses.

Submitted by Lane Harris, faculty advisor to the Gilpatrick Society and to Phi Alpha Theta (National History Honor Society)

The Gilpatrick History Society
The Gilpatrick Society had another eventful year. The year started off traditionally with the ever-popular fall picnic. Gilpatrick leaders Sara Reynolds ('11), Chad Stolper ('11), and C.J. Wicker ('11) also hosted monthly dinners at local restaurants attended by numerous faculty and students. In the late fall, Dr. Steve O’Neill and Lane Harris took a group of Gilpatrick members for a weekend trip to the Lowcountry. During the trip, Rob Hart, a Furman History graduate and current visiting professor of history at the University of North Carolina-Wilmington, gave an informal talk on Southern environmental history. The group went kayaking on a blackwater river and visited Fort Sumter, but the highlight was a walking tour of Charleston by Professor Steve O’Neill, who is planning an upcoming study-away trip to Charleston in fall 2012. The spring term was capped off with the spring picnic where we said our formal goodbyes to the History Department Class of 2011.

Phil Alpha Theta
The History Department’s Alpha-Epsilon-Eta Chapter of Phi Alpha Theta continues to recognize outstanding students among our majors. In the Fall 2010 semester, Phi Alpha Theta inducted Emily Bridges, Lee Gilmer, DJ Harris, Peter Matusiak, William McClintock, Anna McDanal, Erin Mellinger, Jay Miller, Sara Reynolds, Virginia Rogers, Matt Sohner, Daniel Stallsmith, Chad Stolper, Elizabeth Trenary, and C.J. Wicker. In Spring 2011, Celeste Brewer, Luke Corley, Christopher Huey, Mary Anne Sane, and Mary Helen Wilson all became members of Phi Alpha Theta. Our chapter is also excited to announce that Furman will host the Carolinas’ Regional Conference of Phi Alpha Theta in the spring of 2013 in conjunction with the Tindall Lecture Series.
The most often-asked question that we receive from prospective students, and their parents, is “What can I do with a history major?” Thus, we highlight three alumni who reflect upon their skills and intellectual training as history majors and who are working outside of the more conventional fields of law and teaching.

DEREK SNOOK ’08

After spending part of 2009 in Kenya, Derek felt a disconnection between the people who want to help, and the people that they want to help. Having run out of the more conventional options, Derek voluntarily moved into the Star Gospel Mission, a transitional housing facility for the homeless in Charleston, South Carolina. While living at the Mission, Derek noticed that a significant number of the men worked day labor. Day labor contracts worker's labor for 12-13$ an hour and pays them minimum wage (7.25$) in return. Derek decided to work day labor himself and noticed that many workers fit exactly what people expect of those at the bottom rungs of society, but others were honestly trying to get to the next step in life. In making his next transition, Derek described the role of his history major: “History teaches us that what people (or a group of people) place their identity in determines their beliefs, values, and actions. Needing to place my identity in what is permanent, I realized MY honest reasons for pursuing more conventional options—for this season of life—would quickly fade. “For those workers, Derek determined that there had to be a better way to help them get to the next step. Joined by his freshman roommate Peter DeMarco (Furman 08, now at Stanford Law), he launched IES Labor Services (In Every Story), a nonprofit temporary employment agency. Two years later, IES employs 20-25 homeless and near-homeless workers every day. IES pays the same wage as a for-profit agency, and pays them minimum wage (7.25$) in return. Derek decided to work day labor himself and noticed that many workers fit exactly what people expect of those at the bottom rungs of society, but others were honestly trying to get to the next step in life. In making his next transition, Derek described the role of his history major: “History teaches us that what people (or a group of people) place their identity in determines their beliefs, values, and actions. Needing to place my identity in what is permanent, I realized MY honest reasons for pursuing more conventional options—for this season of life—would quickly fade. “For those workers, Derek determined that there had to be a better way to help them get to the next step. Joined by his freshman roommate Peter DeMarco (Furman 08, now at Stanford Law), he launched IES Labor Services (In Every Story), a nonprofit temporary employment agency. Two years later, IES employs 20-25 homeless and near-homeless workers every day. IES pays the same wage as a for-profit agency, but if their workers come to work, do a good job, and remain drug free, they add their profit to that wage and direct it towards worker's bills. Some workers do not make progress, but others do. Learn more about IES at: www.ieslaborservices.com.

KATHERINE NORRIS ’06

When Katie graduated from Furman in 2006, she left with much inspiration and a fixed vision for her future: pursue a graduate degree and become a professor. She began graduate school at the University of Mississippi (Ole Miss). Following some initial apprehension after leaving the Furman “bubble,” she soon settled into the coursework and found herself well prepared for the rigors of graduate school. Katie came to public history gradually after realizing that while she enjoyed the academic environment, she did not want to become a professor. Today she serves as the Director of Public Programming at Middleton Place, a National Historic Landmark in Charleston, South Carolina. Middleton Place was a working rice plantation and home to the Middleton family, a prominent South Carolina family that included a signer of the Declaration of Independence and, several generations later, a signer of the Ordinance of Secession. Supervising the education and volunteer programs and being involved in all of the public events held on the plantation dovetails her interests: reading and researching about the world around her, and working with the public. History remains the focus of her work. Upon reflection, Katie's pursuit of graduate study was about following her passion for history, taking shape at Furman, continuing at Ole Miss, and now through public history at Middleton Place. Her academic writing appears in The Notebook, a quarterly publication of Middleton Place Foundation.

TAYLOR WARREN ’08

For the past three years, Taylor Warren has been living and working in central and east Africa. Volunteering with Peace Corps in Rwanda in 2009 and, then as an intern with CRS (Catholic Relief Services) in Kenya working on the drought/famine response in East Africa. As a Peace Corp volunteer, she worked with health centers on quality control as well youth development projects, helping out-of-school youth to gain job skills to enter the workforce or to return to school. She also helped to start a functioning fish farm as well as a girls' leadership camp. Taylor was in charge of the teenage girls’ house at an orphanage, cooking meals, studying accounting with them as they prepared for secondary school exams, and enjoying old Glee episodes. Now, her days are filled with reviewing proposals and working with other NGOs on a water quality/access study in the desert of Djibouti. For Taylor, the most important lesson from being history major is that everyone has a story, and the stories we need to be listened to. She recalled gathering primary sources while writing papers at Furman, while also interpreting its context. Skills learned in the major also help her delve into the history of the area at the regional, country and local level, and to understand the role that clan or group dynamics play, as well as to assess aspects of who, what, where, and why. Without those tools, Taylor warned, one can accidentally put resources in the wrong place, interfere with tribal agreements, and do more harm than good.