

Interpreting Women's History: An Annotated Bibliography  
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Adams, Annmarie. "Rooms of Their Own: The Nurses' Residences at Montreal's Royal Victoria Hospital," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Adams discusses some of the ways that women's history is conveyed through an exploration of Hersey Pavilion at the Royal Victoria Hospital in Montreal. The Historic Sites and Monuments Board of Canada commemorated several sites in 1998 including the Hersey Pavilion at the Royal Victoria Hospital. The Pavilion site shows where female nurses lived and taught. The architecture of the structure is romantic, almost Gothic-looking, and the interiors are designed to suggest a sense of domesticity; such clearly delineated separate spaces were intended to attract middle-class women. They conveyed notions of a stable environment that took the contributions of women in healthcare seriously. The Pavilion allowed single women a safe, separate space where they could focus on their work. Adams suggest that despite the fact that the architecture of the space romanticized the working life and the nursing profession, it also helped to physically separate and marginalize the women who worked there, obscuring both their presence and their contributions to the healthcare profession.

Allen, Rita Lynn. "Wage Earning Women of the Industrial Age: Representation in Northeastern American Historical Museums" (Thesis, University of Washington, 2012).

The abstract for this MA thesis, available full text online at through the University of Washington, at <https://digital.lib.washington.edu/researchworks/handle/1773/20605>. reads: "This thesis provides an assessment of the representation of wage-earning women of the American Industrial Age (1800-1915) at twelve museum exhibitions and presents data that illuminates the contemporary portrayal of women's history. The interpretation and presentation of women's history, has been overlooked or simplified in many historical museums. Consequently, the complexities of women's stories have not been entirely told. Historical museums are increasingly working towards the inclusivity of women's history within their institutions, but lack adequate examples of female representation. For this assessment, data was collected from eleven exhibits at nine museums in the greater northeastern region of the United States. Data collection for this assessment occurred at museums in the following locales: Massachusetts, Rhode Island, Connecticut, Pennsylvania, Washington D.C., Virginia, Maryland, and Ohio. For each of the exhibits within this assessment, an exhibit site survey was completed to document representations of wage earning women of the Industrial Age. The findings show a lack of representation of women within historical museum exhibits. There is a continued need for projects of this nature that will address the underrepresentation of women's histories in American museums. By drawing attention to this issue, museums may be better equipped to increase inclusivity in future exhibitions."

Austin, Brier, Herczeg-Konecny, and Parsons. "When the Erotic Becomes Illicit: Struggles over Displaying Queer History at a Mainstream Museum." *Radical History Review* 113, no. Spring (2012): 187-197.

Austin, Brier, Herczeg-Konecny, and Parsons reflect on the process of curating the exhibit *Out in Chicago* at the Chicago History Museum, the oldest cultural institution in the city. The curators struggled to create an exhibit that dealt frankly with the history of LGBT people and politics in Chicago, including the histories of sexuality and sexual practices that would be appropriate for the existing CHM audience, including children. The exhibit design and review process attempted to resolve the central tension between displaying artifacts associated with non-heteronormative sexual practices and steering clear of including any objects that could be interpreted as illicit. The curators discuss several strategies they used to resolve this tension, including involving two panels of visitors to help in the review process (one LGBT and one straight), as well as turning to objects from the museum's own collections and archives and reinterpreting them through the lens of race, gender, and sexuality. Wanting to shy away from controversy affecting depictions of sexuality in other prominent cultural institutions, the curators and the institutional review process occasionally engaged in self-censorship. For example, while the exhibit discusses cross-dressing as an example of how what qualifies as illicit has changed over time. But, the curators decided not to discuss sodomy laws. The authors conclude that *Out in Chicago* "testifies to how the process of sharing authority among a range of stakeholders can recast mainstream urban history – even if this is a gradual and contentious process" (196).

Austin, Jill, and Jennifer Brier. *Out in Chicago: LGBT History at the Crossroads*. Chicago: Chicago Historical Society, 2012.

The first chapter focuses on issues relating to the creation of the exhibit on which this volume is based.

Bos, Brittney Ann. "Historical Memory and the Representation of History: Forging Connections Between National Historic Sites and Gender History." *Conserveries mémorielles* 9, no. 9 (2011). <http://cm.revues.org/836>.

Bos proposes historical memory as both a theoretical framework and methodology to bridge the gap between gender history and heritage conservation. Using Canada's National Historic Sites as examples, Bos shows how historical memory can aid in both documentation at sites and in site interpretation. She argues that both gender history and heritage conservation can benefit from more complex representations of the past. Bos maintains that as a theoretical framework historical memory questions how recollections are formed and brings attention to marginalized voices. In contrast, she argues that National Historic sites tend to present a single perspective, shaping a monolithic version of Canadian history. Looking specifically at the Emily Carr House, Bos proposes that the inclusion of Carr's memories in interpretation of the house can

open new lines of inquiry and encourage more personal engagement on the part of visitors. Including more voices at historic house museums can change the collective memory of Canada to represent a more diverse past. Moreover, performance can be the shared language that allows sites to incorporate gender history into interpretation. In order for gender history to be incorporated into Canada's national narrative, it needs to become visible through representation at physical sites. In return, Bos argues that historic sites can garner more visitor engagement by offering a greater range of voices.

Bos, Brittney Anne. "The (Re)presentation of Gender History at National Historic Sites," (Thesis, Carleton University (Canada), 2010).

From Proquest (where this thesis is available full text as a pdf): This thesis explores the relationship between heritage conservation and gender history in Canada, primarily through examples of three National Historic Sites in Montreal. By examining the critical connections between heritage conservation, gender history and memory studies, the author offers an analysis of existing connections and perceived gaps in order to build upon current representations. Using the 2000 *System Plan* of the Historic Sites and Monuments Board of Canada as a basis, this thesis explores how gender history is represented to the Canadian public through National Historic Sites. The Fur Trade at Lachine, the Boulevard Saint Laurent ('The Main') and the Hersey Pavilion are analyzed as existing sites and employed as supportive examples for future developments. This thesis argues for the development of an all-encompassing 'gendered approach' in order to sustainably address issues surrounding gender at all National Historic Sites and allow for a nuanced, intersectional and complex vision of Canadian history.

Brock, Julia, E.G. Crichton, and John Q. "Embodying the archive (Parts I and II)." History@Work. <http://publichistorycommons.org/brock-johnq-intro/> (accessed July 1, 2013).

In a two-part series on contemporary artists "mining the archive," Brock encouraged historians to think about how historians "make sense of and draw conclusions about the past when it is represented in contemporary art practice or embodied by artistic performance." Brock interviewed E. G. Crichton an artist-in-residence at the GLBT Historical Society in San Francisco and John Q an art collective that makes archives public through performance. Both these interviews contributed to the conversation about how contemporary art can provide an alternative mechanism to engage with the past.

**NOTE** : These interviews aren't available on the Public History Commons site anymore.

Brown, Lyndsey S. "Founding force, forgotten focus: A case study of gender influence within the preservation of historic house museums, with emphasis on the Jacobsburg Historical Society's Boulton Historic Site in Pennsylvania" (Temple, 2012)

The abstract for this open-access thesis (<http://gradworks.umi.com/1510736.pdf>) reads: Historic house museums are the focus of an ideological tension between preservation and interpretation within the public history community. At a time where

many house museums are failing, preservationists advocate for solutions to the house museum dilemma focused on saving the building. Historians and other museum professionals point to the importance of the value of the collections, memories, and documents preserved within the house as critical tools for understanding and teaching American history. Of specific focus in this thesis is the role gender influence played in the formation of historic house museums and how an examination of its continuing effect on agency within heritage sites creates access points for cutting-edge public history and interpretation. This is done through a case study of the history of the Jacobsburg Historical Society's Boulton Historic Site in Nazareth, Pennsylvania. The site was the location of the Boulton Gun Works, built in 1812 by the Henry family, manufacturers of the Pennsylvania Longrifle and key members of the early industrial community of Jacobsburg, located just north of the Moravian community of Nazareth.”

Burney, Jennifer, “The Interpretation and integration of women's history at house museums, historic sites, and History Museums: A Study of Selected Tennessee Sites,” (MA Thesis, MTSU, 2005).

Burney’s thesis—available online through <http://digital.mtsu.edu>--examines the history of women’s history interpretation at four representative sites: the Belmont Mansion, the Englewood Textile Museum, the Alex Haley House, and the C.H. Nash Archaeological Museum and Chucalissa site.

Abstract from MTSU:

Although women's history surrounds us, women's contributions to history are easily over looked and often unacknowledged. This thesis examines how women are interpreted and integrated in four typical historic sites.

At the national level, "The First Ladies: Political Role and Public Image" provides the original model of a women's history exhibit which has been re-interpreted to provide a more substantial scholarship. The variety of sites selected at the state level reflects a wide range of time periods, socio-economic status, and ethnicity. The Belmont Mansion discusses the life of Adelia Acklen, an elite Anglo-Saxon woman living in the 1800s. The Englewood Textile Museum examines the labors of white twentieth century working-class women. The Alex Haley House Museum studies the author's African American family at the turn of the century. Lastly, the C.H. Nash Archaeological Museum and Chucalissa site presents the culture of prehistoric Native Americans.

Clarke, Jennifer. *In Our Grandmothers' Footsteps: A Walking Tour of London*. New York: Athenaeum Press, 1986.

Clarke, a former actress and registered London Tourist Board guide, compiles brief biographical sketches and contextual introductions to historic sites of a little under 300 English women in her guidebook, with accompanying black and white photographs. The entries are arranged alphabetically but there is also a separate list that breaks

down the entries by London neighborhood. The entries include many famous women, like Jane Austen, Elizabeth Barrett Browning, George Eliot (Mary Ann Evans), and Anne Boleyn, as well some who are not so well known. The entries of the less famous women are in some ways more interesting as they shed light on aspects of women's lives that have been ignored in common histories. The listed sites include statues, portraits, memorials, graves, and houses. The background information is concise and interesting and the photographs are helpful and well-chosen.

Clark, Jessica C. "Women's History in House Museums: How Using Local Archives Can Improve Their Histories" (Temple, 2011).

The abstract for this open-access master's thesis, available full text online at the url <http://pqdtopen.proquest.com/#viewpdf?dispub=1494443>) reads: While scholarship in recent decades has begun investigating women's history, museums and historical sites have been slower to do so. Although house museums are more open to interpreting women's history, the histories present often remain limited to the family and the house. In this thesis, I argue that by exploring local archival collections for women's voices, house museums can improve their presentation of women's history. Specifically, I investigate connecting nursing history to upper middle class lifestyles through the Chew family at Cliveden, historical house museum. This paper begins by exploring three local Germantown sites to analyze how women are currently presented on the house tour. Next, I investigate the letters and records of two Chew women, Anne Sophia Penn Chew and Mary Johnson Brown Chew for health concerns, care giving, and the presence of hired nurses. I then explore early nursing training programs at collections housed at the Barbara Bates Center for the Study of the History of Nursing. Using the records of nursing training programs, including the Woman's Hospital, Presbyterian Hospital, and the Visiting Nurse Society of Philadelphia, connections are made between the new trend for educated nurses and upper middle class women and lifestyle, specifically the Chews. Based on my findings, I then propose a method to interpret nursing history on the current house tour at Cliveden. For sources, I especially rely on the documents of the Chew family housed the Historical Society of Pennsylvania. I also draw heavily on the various nursing program records at the Bates Center."

Cone, Patricia. "Modern House Museum Preservation: A Study of Cherokee Ranch and Castle House Museum" (California State University, Dominguez Hills, 2008).

The abstract for this thesis about the home of Colorado pioneer and cattlegirl Tweet Kimball, available full-text from Proquest, reads: "The role of historical house museums has expanded over the last century to include not only patriotic figures, but also the recognition of minority sectors, which are distinguished by race and gender, in our society. Cherokee Ranch and Castle is an example of a modern house museum established in the last decade. It is a part of the National Registry due to its historical and architectural significance, and it also has faced the many challenges of establishing a 21<sup>st</sup> century museum. One such challenge is evaluating whether this historical landmark should only be recognized for its historical and architectural

significance or also include recognition for the contributions that the late owner, Tweet Kimball, made to Colorado history. This paper provides evidence that indeed Tweet Kimball made significant contributions to Colorado history as a woman pioneer who made an impact in the cattle industry worldwide.”

Costello, Julia G. ““A Night with Venus, a Moon with Mercury”: The Archeology of Prostitution in Historic Los Angeles,” in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women’s History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Costello’s paper describes the findings of a 1996 archeological excavation project in downtown Los Angeles’ red light district. The remains that were uncovered were from a large privy behind a parlor house or brothel; the contents of the privy suggest that it was used between the years 1880-1907, after which it was covered by layers of concrete and earth. Costello points out that the eventual erosion of material artifacts occurs regardless of what the object is or to whom it once belonged. The items that are carefully preserved are rarely those that recall the lives of women, especially women who existed on the margins of society. The excavation that Costello participates in, however, unearths tangible evidence of a prostitution ring and the women who lived and worked at the parlor in Los Angeles. Their belongings consist of beauty products, prophylactics, cologne, perfume, dishes, bottles of alcohol, and even a breast pump. The remains also indicate the variety of different contraceptive methods that were used as well as remedies for skin ailments and constipation. Costello grounds her findings in a brief history of prostitution in the Los Angeles area. She concludes by suggesting that it is with tangible remains, especially if they reflect the private choices and preferences of the person or community they belonged to, that make the most emotional and personal connection to the past.

Danilov, Victor J. *Women and Museums: A Comprehensive Guide* (Altamira, 2005); introduction by Susan Armitage.

This volume aims to survey connections between women and an array of museums, including art, history and science museums; sections contain state-by-state listings of relevant cultural institutions. A section on history museums founded by and about women covers house museums, living history sites, and other forms, while a section on other types includes history museums run by women’s organizations including the Daughters of the American Revolution, Colonial Dames and the Junior League.

Davey, Francis and Thomas A. Chambers. ““A Woman? At the Fort?”: A Shock Tactic for Gender Integration in Historical Interpretation.” *Gender and History*, Vol. 6, No. 3. November 1994, pp. 468-474.

Davey and Chamber’s essay discuss their experience of increasingly the visibility of women’s history at the Fort Ticonderoga Historic Site through Davey’s role as a museum interpreter. She enacted a wealthy American traveler from the 1830s, which was a deliberate departure from both traditional military themes and the eighteenth-

century Revolutionary period, a romanticized and perhaps overly celebrated period in American history. Davey and Chambers write that Davey's presence provoked varied responses from visitors to the site. Some inquired further into the role women played in military forts and wondered how their experiences related to the famous men and heroic battles that occurred at the site. Others had trouble envisioning a female world that encompassed more than historical stereotypes would suggest, assuming that women were either devoted, timid wives or prostitutes. By breaking from the traditional narrative arc, in terms of both gender and an expected or romanticized time period, Davey and Chambers worked to convey a more meaningful, comprehensive, and thought-provoking history.

Davin, Anna. "Standing on Virginia Woolf's Doorstep," *History Workshop*, No. 31 (Spring, 1991), pp.73-84.

Davin, who worked with the group Rights of Women in London to develop a historical walk that highlighted the presence of women in history, discusses the project's difficulties and complexities. She first noticed the absence of women in other historic walks around London but noted that as women comprised half of the people making up the historical past, locating their presence in historic sites was more than doable. While women did not occupy professions that were traditionally written about, they were certainly present within the historical record; women were involved as wives, sisters, mothers, and domestic help, and many others lead unconventional lives that did not fit such traditional historical narratives. Davin also notes the difficulties in determining who her audience would be and how best to present a series of notable sites to them. In some instances she had to break from chronology or theme, which could be either enjoyable or confusing to participants of the walking tour. She discusses previous walking tours relating to women's history, Jane Legget's *Local Heroines* and Katherine Sturtevant's *Our Sisters' London*, and suggests creating a context to better understand the significance of each site. Davin concludes her article with the idea that walking tours are a worthy contribution to historical study; they pose questions and allow the public to engage with the past in a fluid way that allows for interactive interpretation.

Karie Diethorn and John Bacon. "Domestic Work Portrayed: Philadelphia's Restored Bishop William White House—A Case Study," Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Diethorn and Bacon state in their paper that not much material culture remains that properly and comprehensively convey the total American historical experience. This shortcoming results in scanty history. Most remains memorialize wealthy white Western men although recent shifts in interpretation of house museum history and representation suggest ways to better integrate newly unearthed historical remains and new information for an all-inclusive history. Diethorn and Bacon illustrate these points using the Bishop White House in Philadelphia as an example. The house was built in 1787 for William White, Pennsylvania's first Episcopal bishop, the rector of Christ

Church, and a chaplain to the Continental Congress and United States Senate. The house is now a National Park Historic Site; in the 1960s it was designed in a way that romanticized and celebrated aristocratic Federal Philadelphia. The tour involved only the public spaces, stressing the family's public life, such as how they entertained and how White performed religious and business activities. In the 1980s, the house museum's context was reassessed and a new interpretation was developed that included the history of domestic servants and the spaces in which they worked and lived. Although there was very little information on this aspect of the White family history, a new storyline was gleaned from remains, census records, and family letters. The new interpretation conveyed the separate worlds within the White household, one that the family occupied and one that the servants occupied. The servants' quarters were multipurpose spaces, that showed the complexity of the lives of domestic workers and added to the context of the entire houses' history. Diethorn and Bacon suggest that this slightly more complicated approach to historic house interpretation results in more interesting and more thorough history.

Dubrow, Gail Lee. "Claiming Public Space for Women's History in Boston: A Proposal for Preservation, Public Art, and Public Historical Interpretation," *Frontiers: A Journal of Women's Studies*, Vol. 13, No. 1 (1992), pp. 111-148.

In her article, Dubrow argues for a broader female presence within Boston's historical landscape. She uses Boston and the surrounding areas as a case study for exploring ways to successfully incorporate women's history in historic sites, landmarks, preservation projects, and museums. She suggests that New England preservation agencies have neglected to commemorate sites that honor the accomplishments or activities of women, except in rare instances such as the Lowell National Historic Park or Orchard House, home of Louisa May Alcott. One reason there are so few sites dedicated to women's history is the lack of information about them; Dubrow uses the example of the Philips Building in Boston's Hamilton Place, home of the 1880s dress reform movement, to underscore this point. Dubrow points out worthy efforts to increase the visibility of women for public history projects. The Women's Landmark Project is currently working to increase nominations for new historic landmarks and has begun a number of research projects to develop a contextual framework in which to better situate the experiences of women within historic sites. Dubrow's 1987-1988 project was the first comprehensive survey of sites and buildings associated with women's history in the Boston area, including: the Anne Hutchinson Residence, Black Women and Community Builders and the Black Heritage Trail, the Dress Reform Parlors, Women's Rights/Suffrage Headquarters, and Homes for Working Women. Dubrow's aim is to broaden the range of types of historic sites that are available to the public and to deepen the public understanding of women's history.

Dubrow, Gail Lee. "Restoring Women's History through Historic Preservation: Recent Developments in Scholarship and Public Historical Practice," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.



Dubrow, a professor of architecture, landscape architecture, urban design and planning, and director of the Preservation Planning and Design Program at the University of Washington, and Goodman, executive director of the New Hampshire Preservation Alliance, compiled a collection of essays on the historic sites and buildings that relate to women's history and that contradict the widely accepted notion that men are the major agents of historical change. The book's chapters are broken down into five sections: Documenting the History of Women in Preservation, Revisiting Women's Lives at the Historic Houses and Museums, Claiming New Space for Women in the Built Environment and Cultural Landscape, Exemplary Projects, and Toward an Inclusive Agenda for Preservation Policy and Practice. In the first essay, Dubrow outlines her prescription for increasing the female presence in historic sites, stressing the need to rewrite the history of the preservation movement itself in a way that highlights the varied contributions of women. She concludes the essay by suggesting that historians and museum professionals of both genders must work together to create environments in which collaboration, respect, open-mindedness, and innovation can occur. In this way, thoughtful, progressive work can be done to further the work of including women within the movement of historic preservation.

Dubrow, Gail Lee. "Blazing Trails with Pink Triangles and Rainbow Flags: Improving the Preservation and Interpretation of Gay and Lesbian Heritage," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Dubrow's paper discusses the sometimes-awkward reconciliation between the concept of homosexuality and the preservation of historic places. She notes that current trends toward a more all-inclusive interpretation of historic sites has prompted many preservationists to inquire about the lives within gay and lesbian communities. One of the issues with such work that Dubrow describes is finding a way to change the language used to describe historic sites that commemorate homosexuals, such as Georgia O'Keefe's home, where her sexuality is vaguely implied, but not candidly discussed. This example is striking as it was her long-time lover who contributed to the renovation and design of her Santa Fe house that is now a historic site and museum. Dubrow notes many recent publications that list and categorize historic places that pertain to gay and lesbian history and urges future historians and preservationists to be straightforward in their descriptions of the lives they commemorate. Like that of other marginalized groups, gay and lesbian culture should be openly discussed and clearly visible within the historic record.

Jennifer L. Eichstedt and Stephen Small. *Representations of Slavery: Race and Ideology in Southern Plantation Museums*. Smithsonian Institution Press, 2002.

Eichstedt and Small's book chronicles their survey of 122 former plantation sites in Georgia, Louisiana, and Virginia, that now function as museums or interpretive historic sites between the years 1996 and 2001. Their goal was to explore the variety of methods that the contentious issue of interpreting slavery at former plantation sites played out in each museum. For most of the sites the authors visited, they participated

in the public tours and exhibits separately and then later compiled their observations, which were varied and sometimes startling. The authors break the book into categories of problems that they see in terms of interpreting slavery at historic sites; they use a specific example to illustrate their point for each category. Their most common criticism is a focus on the architecture or decorative arts of the white slave owner in a guided tour or a narrative that highlights the accomplishments of a white slave-owning family without making the time to acknowledge the contributions of the enslaved population who also lived there. While the analysis of each site is valuable, the authors could go further by exploring how each museum is organized, about the level of training of the staff members, and about the particulars of each site or museum's intended ethos. Similarly, their critique lacks suggestions about ways to more successfully incorporate an interpretation of slavery at each site, which would be very beneficial to the public historians and museum professionals.

Eyring, Shaun. "Special Places Saved: The Role of Women in Preserving the American Landscape," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Eyring discusses the role of women in preserving the American landscape, from the smallest garden to large natural systems to neighborhood projects. She includes historic landscapes as well as scenic and vernacular ones in her discussion and concludes that women's participation in such work is largely un-documented despite the fact that women have been involved in such preservation work for quite some time. They have worked to improve communities and to protecting the environment. Their projects vary in scale from local, state and even the federal level. Eyring lists some of the groups and individuals involved in preserving historic landscapes and discusses their work, including the Mount Vernon Ladies Association of the Union, the Garden Club of Virginia, the Garden Club of America, the General Federation of Women's Clubs, the National Roadside Council, and the San Antonio Conservation Society but notes that there are others and suggests that this history needs to be explored. Eyring explains that the emergent presence of women who entered the preservation profession in the 1970s, enabled both the discussion of new ideas and a broader approach to the preservation of landscapes. She concludes that more documentation is necessary in order to fully understand the various solitary and collective participants in the history of preservation work, as well as the contributions minorities.

Fellows, Will. *A passion to preserve: Gay men as keepers of culture*. Madison: University of Wisconsin Press, 2004.

*Annotation still to come.*

Fraser, John , and Joe E. Heimlich. ""Where is Queer?" special issue." *Museums and Social Issues* 3, no. 1 (2008): 5-14.

*Annotation still to come.*

Glaser, Jane R., and Artemis A. Zenetou. *Gender perspectives: essays on women in museums*. Washington: Smithsonian Institution Press, 1994.

At the time of publication for this volume Jane R. Glaser served as a special assistant in the Office of the Assistant Secretary for Arts and Humanities at the Smithsonian Institution. Artemis Zenetou worked as program coordinator and editor in the same office. Prior to that appointment Glaser was the director of the Smithsonian's Office of Museum Programs where she worked to recruit more women and ethnic and racial minorities to the museum profession. The essays from this collection were a result of presentations at a March 1990 seminar "Gender Perspectives: The Impact of Women on Museums" hosted by the Smithsonian Institution. Divided into eight parts, this collection explores the historical role of women in museums, reflects on the role of feminist scholarship in museum education, exhibit research and design, and collections, and includes perspectives from a range of museum types including history, art, science, and children's museums.

Goodman, Jennifer B. "Best Practices for Saving Women's Heritage Sites: Nonprofit Case Studies," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Goodman discusses the range of approaches to preservation and interpretation in relation to places related to women's history in her paper. She points out that with such sites it is often difficult to develop a concise concept when the significance of the thing being commemorated is more associative than structural; often such places represent historical figures, events, or aspects of culture as opposed to a grand house or monument. Goodman uses three case studies in non-profit preservation work to explore different approaches to preservation. She argues that while there is flexibility in interpretative historic work, there are some fundamental guidelines that should be adhered to for optimal results. The projects she describes involve saving the homes of Charlotte Perkins Gilman and Alice Paul, and restoring the Weeksville, a free black community in Brooklyn, New York. Goodman urges preservationists to respect historical architecture and suggests ways to best engender public support for community projects.

Grant, Lawrence. "'Her Stories': Working with a Community Advisory Board on a Women's History Exhibition at a Canadian Municipal Museum." *Gender and History*, Vol. 6, No. 3. November 1994, pp. 410-418.

Grant's essay describes the process of developing multi-ethnic exhibitions about women's history in the Detroit River Region entitled, "Her Stories," and, "Bienvenue a Windsor." Part of the process involved a partnership between museum staff and a community advisory committee. The project was completed in a very short amount of time and included a number of revisions based on some very harsh criticism from the committee, which focused on the accuracy of their historical interpretation of different ethnic groups' experiences. Grant describes such criticism as being both helpful and

discouraging. The exhibition took place at the Francois Baby House, built in 1812 by Francois Baby, a prominent French-Canadian. The museum, with a staff of four, aims to generate multicultural understanding of history through their collections and exhibitions. Grant describes the process as exciting, stating that she learned a lot by working with an advisory committee, but suggests that such collaborations do not necessarily result in a democratic approach to museum and interpretive work.

Graves, Donna Cooper and Carol Green Davens. "Subject as Audience." *Gender and History*, Vol. 6, No. 3. November 1994, pp. 419-425.

Graves and Davens, Professors of History at Central Michigan University, described the process of organizing a project entitled, "She Made a Difference": A Century of Women's Work at CMU, that commemorated the contributions of women to the university. Graves and Davens went out of their way to be sensitive to people's privacy and to make sure that the honorees represented a wide range of races, disciplines, socio-economic levels, and rank within the university. While the resulting exhibit was successful, they were also met with criticism and the realities of the political climate and competition within a university. Graves and Davens conclude that despite a history of silencing women and pressure to convey their histories in specific, and perhaps marginalized, formats, their project's success exemplifies the need to continue to work to make women visible in historical commemoration.

Haar, Sharon. "'At Home in Public': The Hull House Settlement and the Study of the City." In *Embodied utopias: gender, social change, and the modern metropolis*. London: Routledge, 2002. 99-115.

Haar explores the multiple and overlapping identities of the Hull House Settlement, arguing that categorizing the settlement house as either a public institution or a private home limits understandings of the work performed in the house as well as the spaces that supported this work. She maintains that the Hull House straddled the boundaries between public and private and personal and political as the settlement morphed from being a "home in the city" to "an example and way of being 'at home' in the city" (99). Haar argues that previous interpretations of Hull House either reduce the settlement to being synonymous with Jane Addams and more generally with a community of women, or look at the architectural features of the settlement as being part of the typology of similar women's institutions. Beginning with a close reading *Twenty Years at Hull House*, Haar seeks to look at Hull House as part of the urban environment of Chicago that does not fit neatly into the categories of public institution or private house. Ultimately, Haar argues that the Hull House helped reconfigure the relationship of domestic life to the public life in the city as part of a larger process of urbanization. Jane Addams and Hull House were instrumental in re-conceptualizing the role of women at home and in the city, although Haar stresses that men were integrated into the house from the 1890s forward. She concludes by reiterating that the public/private divide does not adequately explain Hull House or its role in the city: "To be at home in public was not to occupy two distinct worlds, but to participate in the making of a new domestic and urban environment" (114).

Hasted, Rachel. "Tales of the City: Women in Community History Exhibition." *Gender and History*, Vol. 6, No. 3. November 1994, pp. 398-409.

In her essay Halsted describes some aspects of the process of developing strategies to make museum exhibitions more inclusive in Britain. She uses the project entitled, "The Peopling of London," to illustrate her points. Halsted explains that museums are a powerful vehicle for transmitting information but that they can also be cumbersome, and can easily become trapped in old patterns that perpetuate outdated narratives that privilege elites. She uses the example of advertising the exhibit on posters in Subway cars, using historic images of British citizens of Asian descent to immediately dispel old myths of a single, Anglo-Saxon British lineage; the picture clearly conveyed a rich Asian heritage in Britain, a history that is less popular or well known. Halsted explored many areas where ethnic and gender boundaries traditionally intersect, such as interracial relationships, immigration, and periods of economic change where conventional roles get reworked, and worked to find ways to include those examples in the project. While Halsted notes that the exhibit was successful, she found it difficult to convey aspects of women's history without them being overshadowed by their context.

Hayden, Dolores. "The Power of Place Project: Claiming Women's History in the Urban Landscape," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Hayden discusses the preservation of buildings within the urban landscape in her essay. She focuses particularly on structures associated with women's history and the histories of ethnic communities. She argues that the buildings erected by and for the upper-class in urban centers are more likely to be persevered than the homes of people from poor or ethnically diverse communities; these largely ignored structures also bear the most evidence of a historic female presence. To counter this trend, Hayden suggests looking to the entire urban landscape and not just the architectural monuments when looking for potential preservation projects. She also urges identifying all building types, such as tenements, markets, storefronts, union halls and not just monuments and grand houses, and then finding creative ways to preserve these structures, in a way that highlights the contributions of the people, and particularly the women who lived there. Hayden describes two projects, the Bidy Mason Project and the Embassy Theater Project, that she worked on after founding the Power of Place Project in the 1980s while teaching at the Graduate School of Architecture and Urban Planning at the University of California, Los Angeles. Her work showcases the variety of innovative approaches that preservation of urban environments entails. She notes that current trends in preservation help to facilitate this kind of work and suggests that displaying the stories of diverse working women will help to engage the public in a meaningful way.

Hayden, Dolores. *The power of place: urban landscapes as public history*. Cambridge, Mass.: MIT Press, 1995, esp. "Territorial Histories of Cities Based on Race and Gender" from Ch. 1

Hayden's *Power of Place* is divided into two parts. In the first half, she argues that new methodologies are needed in urban history and preservation in order to capture place identities based on ethnicity, race, and gender and argues why place is important to history and public memory. In the second half, Hayden uses her own work in Los Angeles as a case study for how her new approaches to urban preservation can be implemented. In the first chapter "Territorial Histories of Cities Based on Race and Gender," Hayden questions why so few women's history and African American history sites are marked on the urban landscape, calling into question who historic preservation benefits. She argues that it is not enough to add women's history projects, but that there needs to be wholesale reconceptualization of urban history and preservation. Hayden argues that a new urban public history makes stronger connections between urban landscape history and work on cultural identity and requires historians to collaborate with community residents, urban planners, and artists to engage both the historic and aesthetic imagination in interpretation of the urban landscape as a whole.

Horton, James Oliver and Lois E. Horton editors. *Slavery and Public History: The Tough Stuff of American Memory*. New York: New Press, 2006.

This set of essays explores the complicated dichotomy between historians and museum professionals and the public in terms of developing ways to accurately convey history regarding slavery and its aftermath. The essays range from broader topics to the very specific; contributions include Gary Nash who discusses the interpretation of slavery at the National Historical Park in Philadelphia, Lois E. Horton who explores issues of slavery at Monticello, David Blight who studies the memory of war, Ira Berlin who analyzes the meaning of slavery in a twenty-first century context, and James Oliver Horton on the national dialogue about the implications of discussing and conveying a history that includes the complicated truths about slavery. The main idea of the book implies that there are broader historical truths that can guide public dialogues and ways of thinking about and interpreting the past authentically, but that there are a good amount of complicated obstacles to work through first. The image of a female interpreter reenacting a slave sale (on one edition of the book) notwithstanding, there is no dedicated essay on the interpretation of African American women's history; however, material especially related to the interpretation of African American women's history includes Lois Horton's essay on the Sally Hemmings controversy, and references to women are scattered throughout the volume.

Howe, Barbara J. "Women in the Nineteenth-Century Preservation Movement," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

In her essay, Howe discusses the progression of the involvement of women in the preservation movement as well as some trends in the culture that developed around it. She notes that the movement was seen as an avocation by many women; their contribution to it was a collective, volunteer-based workforce that aimed to perpetuate

conceptions of piety and virtue, and that romanticized a separate sphere of domesticity. The communities in which these women worked, and the sites and architecture that they worked to preserve, were seen as a continuation of their homes and the values that guided them. Most of these preservation projects highlighted the histories of the white upper-class; notably absent are sites and monuments that commemorate non-white or poor communities. While the women working to preserve historic houses and develop museums certainly had their own agenda and were guided by ideals other than preserving historic for history's sake, their contributions were real. They identified historic sites and established clubs and organizations that raised money and garnered publicity for their cause. They also found ways to exert political pressure to accomplish their goals, all without having the right to vote. Howe closes her paper with the idea that much more research is necessary to properly understand the role of women in the preservation movement.

Huyck, Heather. "Beyond John Wayne: Using Historic Sites to Interpret Women's History," *OAH Magazine of History*, Vol. 12, No. 1, *The Stuff of Women's History: Artifacts, Landscapes, and Built Environments* (Fall, 1997), pp. 7-11.

Huyck argues that a thorough accounting of American history involves telling the entire story, specifically the stories of women as well as men. A vital component to conveying a cohesive history is examining tangible remains, especially homes and historic sites, as well as the artifacts left behind within them. It is with the sensory experience, Huyck suggests--touching, feeling, and smelling tangible remains--that the most comprehensive histories are developed. Huyck notes that not a single site within the register of the National Park System truly lacks the presence of women's history. She argues that uncovering their presence often involves a concerted effort to let go of preconceived notions or traditional narratives. The title of her paper urges looking beyond fictionalized images; Huyck describes the roles of women in the American west that break from conventional thinking. Women helped keep lighthouses, participated in trade, worked with their husbands on boats, and developed cross-cultural relationships in the fur trade. She categorizes the National Park Service sites into three groups: "places that focus on women's history, places that include women's history, and places that surprise us with women's history," and further breaks down the National Park categories by labeling them as Places for Research, Places for Preservation, and Places for Teaching. Within each category, she outlines the particulars of the presence of the female historical experience.

Huyck, Heather A. "Proceeding from Here," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Huyck's essay addresses the progress public historians and professionals have made in increasing women's visibility in historic sites and discusses ways that the genre can continue to develop. She notes that initially the notions of 'the story' and 'the remains' were separate entities in interpretive work; now collaborative thinking links the two and deepens public understanding of the past. Huyck urges historians and

preservationists to continue such collaborative, open-minded approaches. Where there are no remains, a commemoration will work; for sites with tangible artifacts, historians should work to convey an authentic, inclusive history. Huyck describes the three categories that pose challenges to developing women's history: intellectual, political, and educational, and establishes a framework for combating them. Connecting the public to the past through historic sites, Huyck argues, demands an authentic, broad narrative; if such a history is conveyed successfully historians and preservationists are doing their part to add to and improve the American historical tradition.

Kaufman, Polly Welts. *National Parks and the Woman's Voice: A History*. University of New Mexico Press, 2006.

In the updated edition of Kaufman's history of the female presence in the development of historic sites and National Parks, Kaufman revisits the research she performed ten years earlier. Kaufman's first edition outlined the results of the roughly four hundred interviews she conducted with women who worked or were connected to the National Park Service. She explored aspects of environmental history and National Park history to better understand how women dealt with a working environment dominated by male employees and power structures and a particularly male ethos as well. She noted that the women who were in positions of power were often working in smaller historic parks and that the disparity between the views of the men and women working at the National Parks had profound effects on the development of the current National Park culture. In her new addition, Kaufman again explores women's activism in developing National Parks and Historic Sites. She concludes that the needs of the National Park system have changed and that it requires support from outside sources. She also describes the changes to the culture because of the recent addition of women in higher positions of power. The environment is more open-minded and collaborative, which is helpful given that new partnerships are vital to the National Park Service's ability to remain economically viable and successful.

Kaufman, Polly Welts and Katharine T. Corbett. *Her Past Around Us: Interpreting Sites for Women's History*. (Malabar, FL: Krieger. 2003).

Kaufman and Corbett's book compiles eleven chapters that address the complexities of conveying women's history through historic site interpretation. The collection is intended to aid teachers, historical societies, museum professionals and scholars to develop ways to identify and work with historic sites to better connect the public to the past. The sites the authors focus on range from kitchens to city halls; each place poses new challenges to reinterpret or identify authentic history. The chapters, written by historians, preservationists, and museum professionals discuss women's history trails, identifying women's history through sculpture, increasing the visibility of women in Southwestern historic sites, reinterpreting house museums, the dichotomy of spaces between enslaved peoples and their owners, domestic servants in house museums, women's historic landscapes, women's history in cemeteries, female entrepreneurs, African American women in the urban south, and the public impacts of women's



history. Kaufman and Corbett illustrate the plethora of sources and sites that relate to women's history. They urge historians and professionals to ask new questions and allow for new perspectives in interpreting the complex and varied women's historical experience.

Kirschbaum, Sheila. "Mill Girls" and Labor Movements: Integrating Women's History into Industrialization Studies," *OAH Magazine of History* (March 2005).

Kirschbaum argues in her article that techniques for teaching that incorporate historical reenactments or role-playing add to students' understanding of our historical past. She uses examples of the "mill girls" who worked the factories in Lowell, Massachusetts, and describes ways of conveying historical information regarding industrialization studies. She refers to the numerous primary sources available from Lowell factory life as well as the National Historic Park site itself. Also described is the successful pedagogical curricula, *The Ten-Hour Movement: Women of the Early Labor Movement*, developed by the Tsongas Industrial History Center (a collaboration between Lowell National Historical Park and the University of Massachusetts Lowell Graduate School of Education). Kirschbaum suggests that by closely examining artifacts, primary sources, and historic sites, and by developing a personal connection with the historical past, students participate more eagerly and with less self-consciousness in classroom activities and lessons.

Knibb, Helen. "Present but Not Visible: Searching for Women's History in Museum Collections." *Gender and History*, Vol. 6, No. 3. November 1994, pp. 352-368.

Knibb's paper describes the processes involved in documenting, obtaining, and interpreting museum collections that relate to women's history. She summarizes the history of museum acquisition, detailing both successful and unsuccessful methods and approaches, as well as the range of artifacts that can be interpreted. Knibb also describes methods for developing collections when there are issues of gender, class, or racial bias, regional disparities, a scarcity of artifacts, or an incomplete collection. Knibb uses the results of several projects in the Canadian museum community to contextualize her paper. She concludes the essay with suggestions of ways to improve collecting practices, management, and interpretation of museum collections in general, not simply those that relate to women's history. Knibb suggests that broadening the scope of approaches to interpretation and collecting will both generate more interest in museum exhibits and enrich the history being conveyed to the public.

Legget, Jane. "In Search of Our Foremothers. Local Heroines: A Women's History Gazetteer to England, Scotland and Wales," London/Winchester, MA: Pandora Press, 1988.

Legget's book details and categorizes information about the historic sites in London, Scotland, and Wales that pertain to women's history. Her book compiles an extensive amount of data, and is the first of its kind to do so. Her survey adds valuable information to historic site and preservation scholarship and to women's history as well. Legget aims to highlight women's lives based on their own accomplishments as

opposed to their social status, husband, or other family connections and she is mostly successful in doing so. Some of the women included in the walking tour may not seem quite so worthy; however, such classification is subjective. The most obvious flaw to Legget's book she points out herself in her introduction: the women who comprise her survey are mostly white and upper-middle-class. She invites her readers to help locate women in Great Britain who do not fall into this category, although perhaps with further research she could do that herself. She is also unclear about most of the women she includes who were lesbians. Instead of saying so outright, she hints at their sexuality or outside status. Legget's survey is a thorough beginning undertaking that helps to contextualize the significance of women's lives in terms of historic sites.

Levin, Amy K.. *Gender, sexuality, and museums: a Routledge reader*. Milton Park, Abingdon, Oxon: Routledge, 2010.

*Annotation still to come.*

Mayo, Edith. "Putting Women in their Place: Methods and Sources for Including Women's History in Museums and Historic Sites" in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Mayo talks about the construct of gender in her article and calls for it to be used more widely as a way to interpret women's history in museums and historic sites. She suggests that historians need to work collaboratively to present a history that does not privilege white men or the "Great Men" narrative. Recent conferences have addressed the need to re-imagine the ways in which history is conveyed. Mayo argues that history is not an agreed upon set of facts but something that those in power tend to form in order to control and make sense of both the past and the present. She breaks up her article into categories to discuss the ways that women's roles can be better integrated into historical museums and sites. These categories are Exhibits That Include Women in Male-Defined Categories, Exhibits That Transcend Categories of Gender, When Is it Women's History?, Using Objects To Communicate Women's Past, and Challenges to Including Women's History in Public Sites. She concludes with the idea that women's history is not subversive despite the ways that it is sometimes discussed. She suggests that when women's history is done well, when it focuses on the authentic stories and questions of real women, it conveys a more comprehensive history.

McCullough, Alan B. "Parks and Canada and Women's History," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

McCullough discusses the development of women's history in Canada as it relates to historic sites. Earlier trends in Canadian women's history tended to focus on significant women who were recognized in the public sphere or on groups that worked on progressive women's causes. More recent changes in the genre have included

family and gender history, and the interaction between the private and public spheres. Such changes have prompted new methodological innovations and concepts within the field, as well as the development of more inclusive scholarship that recognizes Aboriginal peoples and other marginalized groups. The predominant focuses in Canadian historic sites are the military and the fur trade; new perspectives have enabled such sites to develop broader storylines. In 1991 Parks Canada made commemorating women's history an official part of their agenda. McCullough notes that much has occurred to develop and further the discipline of women's history and encourages a continued openness to future historians and professionals.

McKenna, Katherine M.J. "Women's History, Gender Politics and the Interpretation of Canadian Historic Sites: Some Examples from Ontario," *Atlantis*. Vol. 30, No.1 (2005).

McKenna's article discusses the underrepresentation of women in the Canadian historical record despite the tireless work of historians of women and gender studies in Canada who work to emphasize their presence. This is particularly problematic within historic sites in Ontario. Of the roughly 1,600 historic commemorations made by the Historic Sites and Monuments Board of Canada, about eighty-nine (that is, less than 6%) commemorate or are associated primarily with women; about half of the eighty-nine have been established in the last decade, between 1995 and 2005, during the time when women's history has flourished in Canada. McKenna argues that traditional Canadian history is dominated by military themes and is interpreted by men. Women appear most frequently on the historical record as "women worthies," women who have proven themselves according to standards set by men. McKenna discusses two examples where the presence of women is brought more openly to public sites: women dressing as men for historic reenactments, and a former military site once believed to have housed only men but, after the unearthing of artifacts in a latrine, was clearly proven to have been inhabited by women, as well as children. The second example counters commonly held ideas about the presence of women in historical sites. In particular, house museum interpretation in Ontario is guided by ideals of both separate gendered spaces and a cultural ethos of white, middle-class values. McKenna's overarching theme is that while men may have occupied the public imagination of the past, women too were and continue to be part of the story. Conveying a broader history that encompasses the full lives of both genders is integral to thorough historical scholarship.

Miles, Tiya. *The House on Diamond Hill: A Cherokee Plantation Story*. (University of North Carolina Press, 2011).

The abstract of this prizewinning book (including the award conferred by the National Council on Public History for the best book in that field in 2011), published by UNC Press, reads: "At the turn of the nineteenth century, James Vann, a Cherokee chief and entrepreneur, established Diamond Hill in Georgia, the most famous plantation in the southeastern Cherokee Nation. In this first full-length study to reconstruct the history of the plantation, Tiya Miles tells the story of Diamond Hill's founding, its flourishing, its takeover by white land-lottery winners on the eve of the Cherokee Removal, its

decay, and ultimately its renovation in the 1950s. This moving multiracial history sheds light on the various cultural communities that interacted within the plantation boundaries--from elite Cherokee slaveholders to Cherokee subsistence farmers, from black slaves of various ethnic backgrounds to free blacks from the North and South, from German-speaking Moravian missionaries to white southern skilled laborers. Moreover, the book includes rich portraits of the women of these various communities. Vividly written and extensively researched, this history illuminates gender, class, and cross-racial relationships on the southern frontier.”

Marla R. Miller and Anne Digan Lanning. “‘Common Parlors’: Women and the Recreation of Community Identity in Deerfield, Massachusetts, 1870-1920,” *Gender and History*, Vol. 6, No. 3. November 1994, pp. 435-455.

Miller, today Director of the Public History Program at the University of Massachusetts Amherst, and Lanning, now Vice President for Museum Affairs at Historic Deerfield, in this 1994 article discuss the role of women in the development, in the late nineteenth century, of Deerfield as a historic site, a tourist attraction, and a nationally renowned center for arts and crafts production. Their article is an examination of the ways that women both recognized the cultural value of Historic Deerfield and harnessed its economic potential; such work at Deerfield involved exhibiting and producing artifacts and crafts, as well as preserving Deerfield’s historic architecture. The bulk of the paper describes the collaborative work of three groups of women between 1870 and 1920: female descendants of Deerfield’s founding families, urban women, and immigrant workers, the result of whose labor enabled the upper- and middle-class white Protestant women of Deerfield, Massachusetts, to successfully preserve and cultivate historic Deerfield and its museums and crafts shops. Miller and Lanning argue that the cultural work of Deerfield’s women differed from that of their male counterparts, and involved creating “common parlors”—communal, public spaces run by women that emphasized communication and storytelling over reverential memorial-gazing, and directed the formation of a romanticized collective identity at Deerfield that focused on anti-modern, colonial, and traditional cultural ideals.

Miller, Page Putnam. *Reclaiming the Past: Landmarks of Women’s History*. Indiana University Press, 1992.

The essays compiled in Putnam’s book address and explore issues relating to the preservation of sites in relation to women’s history. Much of the book describes the process of identifying and listing historic sites to be National Historic Landmarks, which entails further recognition beyond that of the National Parks Service list of sites on the National Register of Historic Places. Part of this project required analyzing the remaining evidence of the female experience and determining methods for invoking and interpreting women’s history in places without much physical remains. The chapters include explorations of women and architecture, education, politics, religion, and locating the process of interpreting women’s sites within the framework of women’s history. The sites described in each chapter represent problems in the field; each posed new questions and demanded new interpretation. The book acknowledges

the substantial work that has already been accomplished in the fields of women's history and historic site interpretation; each chapter discusses developing issues and methods for working through them. One chapter presents ways to cultivate a receptive audience and develop a dialogue about a site that lacks architectural prominence when it is relevant to women's history. Another chapter includes suggestions for developing new ways to interpret house museums that honor one narrative, that of the Great Man, as opposed to domestic workers and wives and daughters. An over-arching theme of the book is how to evoke meaningful history without either an abundance of physical remains or the framework of a history within the site interpretation discipline that honors the contributions of women.

Miller, Page Putnam. "Reflections on Federal Policy and Its Impact on Understanding Women's Past at Historic Sites," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Miller focuses on the importance of place to convey history. She points out that if Americans were forced to cobble together a coherent vision of women's history using just existing historic sites, a very incomplete story would unfold. She focuses on the ways that partnerships with the National Parks service has both helped and hindered the cause of increasing the visibility of women's history in historic sites. One obstacle was coming to a consensus about what historical significance actually entails. Miller also notes two influential projects for women's history; the Women's History Landmark Project that added forty new sites that relate to women's history to the register of National Historic Landmarks, and the Women's History Education Initiative that published the resource booklet *Exploring a Common Past: Interpreting Women's History in the National Park Service*. Miller's paper describes some instances of developing sites to recognize the experiences of women. She concludes her paper with the notion that broadening the scope of history to include women entails more than adding to an existing narrative; it often require returning to fundamental historical assumptions and rewriting them entirely.

Moon, Kim. " "Raising Our Sites": A Pilot Project for Integrating Women's History in Museums," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

In 1992 the Pennsylvania Humanities Council obtained funding from the National Endowment for the Humanities to develop a pilot project entitled "Raising Our Sites: Women's History in Pennsylvania," a project that was completed in 1996. Moon outlines the development of the project and its conception in this paper. The primary goal of the project was to create historic exhibitions that would address both the interests of the out-of-school adult and the paucity of historic sites devoted to the history of women. Pennsylvania is a particularly appropriate place for such a project because of the wealth of its resources in archives, manuscript collections, and history departments in colleges and universities. The project involved making partnerships between scholars and museums, creating a network of historic sites, and planning for

future projects. The project successfully conveys a more comprehensive version of Pennsylvania history, one that includes the lives and experiences of Pennsylvania women. In 1997 the project broadened its agenda by working to include a more varied group of ethnic and religious groups, laborers, servants, as well as women. Moon suggests that the “Raising Our Sites” project provides a tangible example of an approach to conveying a more authentic and inclusive history to the public.

Moore, Laura Jane. “‘She’s My Hero’: Women’s History at the Cowgirl Hall of Fame.” *Gender and History*, Vol. 6, No. 3. November 1994, pp. 474-480.

Moore describes the process of developing a theme and generating popular interest through the creation of the National Cowgirl Hall of Fame and Western Heritage Center in Hereford, Texas and in a chain of Cowgirl restaurants. Both the museum and the restaurants were able to exploit an already popular concept in American culture, that of the heroic cowgirl; both places developed their content differently but used the same fundamental methods. Cowgirls represent a specific kind of woman that appeals to the public imagination, someone who is ambitious, wild, and who perhaps does not fit the standards of traditional female stereotypes. The museum’s mission is to induct three to four women a year; inductions are sorted into two categories: cowgirls or women who contribute to western heritage. While the museum and the restaurant chain are quite successful and the tone of the essay is optimistic, there is still work to be done to properly honor notable women throughout history. Georgia O’Keefe, like all honorees at the hall of fame, is listed alphabetically. However, she is categorized under her married name, Stieglitz, which she never used.

Norcini, Marilyn. “Interpreting Wabanaki Women’s History.” *American Anthropologist*, Vol. 106, No. 1 (March 2004), pp. 161-164.

This review of *Four Mollys: Women of the Dawn*, an exhibition at the Abbe Museum in Bar Harbor, together with guest curator Bunny McBride’s book *Women of the Dawn* (University of Nebraska, 1999), explores issues in the interpretation of indigenous women’s history. The exhibition narrated the history of Maine women from the 17<sup>th</sup> century to the 20<sup>th</sup>, recovering stories that had long remained hidden while raising the profile of native women in Maine more generally.

Oram, Alison. “Sexuality in Heterotopia: Time, Space and Love between Women in the Historic House,” Special Issue: Space, Place and Gendered Identities: Feminist History and the Spatial Turn. *Women's History Review*. Vol. 21, Issue 4, 2012.

This article explores two historic house sites—Shibden Hall, near Halifax, England and Sissinghurst in Kent—both of which are associated with women who led unconventional lives. This analysis aims to explore approaches to sexuality and concepts of gendered space in the interpretation of house museums. Interpretation of such sites in Britain tends to perpetuate idealized notions of history that accentuate standards of class and social status within a broader context of cultural identity. The article suggests that such an examination that more comprehensively explores the lives

and contexts of individuals whose lives were not easily categorized or did not necessarily meet the social standards of the time, is necessary for public history and museum scholarship. The ideas themselves are not new but they require a new and more cohesive study.

Peacock, Pamela Kristin. "Interpreting a Past: Presenting Gender History at Living History sites in Ontario," (PhD dissertation, Queen's University, 2011).

From Proquest: Drawing upon close observation of site practices, interviews, and visitor surveys, this project analyses the programming offered at historic sites, highlighting the aspects of history that are omitted or treated superficially. The case studies conducted at Fort Henry, Upper Canada Village, and Fort William demonstrate that women's and gender histories continue to be minimized, stereotyped, and segregated. Each site selectively communicates information about the past. The commemoration and preservation of the past and the tourism industry have been intricately connected in Ontario throughout the twentieth century. Historic sites have been directed by the dual goals of educating the public about a national past and of attracting visitors and revenues. As Ian McKay and Robin Bates have articulated, the resulting tourism/history is a narrative less interested in verity than in saleability. Though the management of historic sites have not jettisoned the concept of accuracy, broadening the picture of the past presented to be 'more accurate' by addressing such issues as courtship, birth control, or marital separation is often not as high a priority as increasing visitor numbers. The costs, financial and otherwise, of making changes to the traditional fare at historic sites are considered undesirable.

Sites are unprepared to invest in changes to collections or programming unless it can be shown that the investment will pay dividends. The perpetuation of traditional political and economic narratives continues also because of the perception that this appeals to and pleases visitors. Sites aim to give visitors what they want and to entertain them in order to secure repeat patronage. Women's history and gender history are considered, somewhat contradictorily, too controversial and too mundane to garner the interest of visitors. Despite being trusted by a majority of Canadians as trustworthy sources of history, historic sites are letting down their constituents by omitting significant aspects and concerns of daily life in their narratives.

Pierce, Susan M. "Women in the Southern West Virginia Coalfields," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Pierce's paper helps to counter the widely held image of the Virginia coal field industry as an production and social space run and inhabited by men. She argues that women were there as well, and discusses the various roles they held. Pierce points out that the women living in the Virginia coal fields were wage-earners too; some women worked as cooks and their schedules were dominated by the same labor shifts that men worked. They also gardened, took in boarders, cleaned, and some worked as prostitutes as well. The Coal Heritage Area, established by Congress in 1996,

recognizes the national significance of Southern West Virginia coalfields. The structures that remain convey the varied and segregated lives of families in the coal plants. Some of the coal companies with plants in the Virginia Coal fields documented their working environments for advertisement purposes but other documentation fortunately remains as well that showcase another aspect of life in the coal fields. Pierce argues that the area being recognized by congress is a step in the right direction, as the coal fields had profound effects on industrialization and the development of labor unions. Current trends in heritage tourism make the area a particularly appropriate place to convey a more broadly encompassing history. Pierce points out that the remains at the site are not only industrial or related to male labor. The artifacts recall histories of women's lives that involve child rearing, nursing, teaching, and healthcare.

Pustz, Jennifer. *Voices from the Back Stairs: Interpreting Servants' Lives at Historic House Museums*. Northern Illinois University Press, 2010.

In her book Pustz summarizes the development of the interpretation standards of domestic workers in historic house museums, presents a critique of current and past interpretation methods and standards, and offers a prescription for future improvement. Her research includes the results of 350 responses to a survey she conducted in 2003 in which she mailed questionnaires to various historic sites. The responses indicated that most sites do include at least some aspects of the lives of domestic workers in their dialogues or tours; Pustz suggests that most, however, could develop such narratives further. Her conclusions are gleaned from the current literature, her experience in the field, and various field studies. Pustz provides a variety of suggestions for further developing interpretation methods as well as a variety of resources for research on the history of domestic work and how best to incorporate it into already established interpretive frameworks. She favors census records and suggests that the paucity of artifactual can actually be beneficial to site interpretation work as it forces innovative thinking. Her book is compelling and valuable to the field although she could have included more information on the relationships between immigration and domestic work, and house servants and the heads of the household. A bit more context on both would add to her substantial research.

Reid, Bryonie. "Rearranging the ground: public and private space in Belfast, Northern Ireland." *Gender, Place and Culture* 15, no. 5 (2008): 489-503.

Looking at two public art projects in Belfast, Northern Ireland, "Home" by Mary McIntyre and "Street Signs" by Aisling O'Beirn, Bryonie Reid looks at how gender intersects with sectarian identities in forming notions of public and private space in Northern Ireland. She argues that place identities are unstable and that in Northern Ireland, instability is threatening, not liberating because of the real threat of violence. Reid maintains that "critiques of space in Belfast in terms of public and private, gender, memory and sectarianism complement and complicate one another usefully" (490). Public art helps define public space. McIntyre's "Home" uses symbols associated with the Red Hand Commando Group as well as



the private markers of home “indicating the layering and interweaving of gendered and sectarian imaginings of space” (497). O’Beirn’s “Street Signs” mimic traditional street signs, but use popular nicknames for places, conflating public and private memory and hinting that places contain multiple geographies.

Reed, Isaac. "Why Salem Made Sense: Culture, Gender, and the Puritan Persecution of Witchcraft." *Cultural Sociology* 1, no. 2 (2007): 209-234.

(from Cathy: Not about historic sites per se, but helps to set out some of the complex gender-related histories on which contemporary Salem witch interpretations are built.)

Reid, Debra A. “Making Gender Matter: Interpreting Male and Female Roles in Historic House Museums,” in Jessica Foy Donnelly, ed., *Interpreting Historic House Museums* (Altamira, 2002), 81-110.

Reid discusses the ways that deeper exploration of gender roles enriches interpretation in house museum settings. Looking at how women both complied with and departed from gender expectations in household management offers new avenues of insight for interpreters and researchers. Noting that prescriptive literature and house plans tell only part of the story, Reid suggests closer attention to actual practices and contested uses of space; she also urges effort to connect to national contexts. She also describes the benefit of museums’ self-study to measure gender sensitivity and to improve interpretation of gender history, and the need to decide what venue or format new interpretive strategies should take. Discussion here turns to living history techniques, and their benefits and constraints.

Roth, Darlene. "Feminine Marks on the Landscape: An Atlanta Inventory." *Journal of American Culture* 3, no. 4 (1980): 673-685.

Roth uses Atlanta as a case study to show how women’s organizations shaped the fabric of cities. Arguing that buildings and structures are generally thought of in masculine terms, Roth maintains that in every city there are markers on the landscape of that are evidence of women’s organization activities, their role in communities, and their vision for those communities. Identifying three patterns of women’s city-building, Roth shows how women contributed to the life of the city. First, Roth looks at the history of women in erecting historic monuments and markers and in the preservation of significant houses. Second, she explores women’s philanthropic institutions such as settlement houses, orphanages, kindergartens, and libraries. And lastly, she looks at women’s organizational headquarters. In Atlanta, the second category of buildings is more difficult to identify and use as evidence because according to Roth most of the institutions have disappeared or moved from their original locations. However, Roth shows how each of the three categories of buildings can be located on the landscape and through textual evidence. Although most of the buildings associated with women and women’s organizations are not architecturally significant, the interiors of the buildings provide evidence of the organizations’ activities and convey their significance to the city.

Ruffins, Faith Davis. “‘Lifting as We Climb’: Black Women and the Preservation of African American History and Culture.” *Gender and History*, Vol. 6, No. 3. November 1994, pp. 376-396.

Ruffins explores the disparity between the preservation efforts of African American men and women in this essay. She starts by comparing the tangible results of such efforts for Sojourner Truth and Frederick Douglass. None of Sojourner Truth’s belongings are extant today and her few remaining papers are held in archives. While there are community centers and schools named after her and she is frequently noted in popular histories, no single site commemorates her life and work. Frederick Douglass, on the other hand, lives on through, Cedar Hill, the thoughtfully preserved historic house museum that celebrates his life and work with an elaborate display of his belongings and furnishings. Ruffins describes a focus on the ‘great Black men’ in preserving African American history, a construct that has largely been the result of famous widows, women like Helen Pitts Douglass and Coretta Scott King who have dedicated their lives to preserving the memory and honoring their deceased husbands. Ruffins outlines extensively the ways that African American women have contributed to the preservation of African American culture through their work in genealogical societies, house museums, preservation organizations, church archives, historical commissions, libraries, schools, scholarly journals, and community centers. Much of this work was done voluntarily. Ruffins concludes by noting that while substantial work has been accomplished, more is still needed so that the lives of African American women as well as men are remembered and honored.

Ruffins, Faith Davis. “Four African American Women on the National Landscape,” in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women’s History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Ruffins surveys the four African American women—Harriet Tubman, Mary McLeod Bethune, C.J. Walker, and Maggie Lena Walker—who officially appear on the national landscape of historic preservation and the sites that recognize them as of 2003. She summarizes each woman’s life, notes their individual historical significance and offers an explanation about why these particular women are recognized, as opposed to other notable African American women. She also recognizes that while most people are familiar with Harriet Tubman, the three other women, though they also lead extraordinary lives, are less widely recognized. Ruffins notes that all four women were “firsts”; they were all acknowledged during their lifetime for their historical contributions. All four women also worked to continue to change the lives of African Americans and were aware of both the history of previous enslaved generations and of the possibilities for future change. Ruffins describes that they all approached their work differently. Harriet Tubman and Mary McLeod Bethune worked within the confines of religious and community organizations while C.J. Walker and Maggie Lena worked in business. Ruffins points out that these methods are still the most viable approaches to community progress. She also suggests that these four women lead lives that represented the best of American moral ideals, which is one reason why they are publicly celebrated with historic sites and house museums.

They were all high achievers; they were pious and attended church regularly; and they were all married. Other women, Ruffins gives the examples of Ma Rainey and Zora Neale Hurston, who were also remarkable women who were acknowledged in their time, lead less conventional lives, and were therefore perhaps less palatable for public commemoration.

Sharp, Leslie N. "Finding Her Place: Integrating Women's History into Historic Preservation," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Sharp, former National Register Coordinator, argues that the field of professional preservation, made up of historians, architects, planners, architectural historians, archeologists and various other scholars, has a long way to go in fully integrating women's history into the preservation and interpretation of historic sites. She describes a project she worked on in 1995 with Beth Gibson, a former rehabilitation architect with the Historic Preservation Division, Georgia's State Historic Preservation Office, and the Historic Preservation Division of the Georgia Department of Natural Resources. The goal of the project, entitled the Women's History Initiative, was to address the topic of women's history in terms of identifying, interpreting and preserving historic sites. One of the first components of the project was to develop a conference in 1996 entitled "Telling Her Story: Expanding the Past of Georgia's Women through Historic Places," which brought together many scholars and professionals who explored ideas of expanding women's visibility in historic sites. Some of the methods Sharp and her colleagues developed were finding the stories of women and highlighting them in places already recognized as historically significant and to find alternative ways to identify and document women's contributions that do not privilege men or the upper-class. Sharp concludes her paper by making suggestions about the ways the preservation field can continue to include the lives of women and argues that without identifying their contributions, only a partial history is revealed.

Shull, Carol D. "Searching for Women in the National Register of Historic Places," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Shull's article explores the complexities involved in using the National Register of Historic Places to conduct research related to women's history. The National Register of Historic Places synthesizes historical information from the National Park System, National Historic Landmarks designated by the secretary of the interior, and places identified by states, federal agencies, and American Indian tribes. The resources within the register are available through a digitized index with numerous items associated with each historic place it recognizes. Shull outlines the various ways researchers can use the register to conduct research despite the fact that initially, a data element used to solely identify women was not part of the register's categorization system. Shull describes other organizations that have worked towards broadening the documentation of women's history and the variety of resources that the register offers.

She concludes her paper by asserting that significant associations with women should be seen on the register and that the resources it organizes should be used to enhance historical research and public participation in American history.

Spencer-Wood, Suzanne M. "A Survey of Reform Movement Sites in Boston and Cambridge, circa 1865-1905," *Historical Archaeology*, Vol. 21, No. 2 (1987), pp. 7-36.

Spencer-Wood's article outlines her archeological research of domestic reform sites in Boston and Cambridge between 1865 and 1905. She describes the analysis of 76 sites in Boston and 8 in Cambridge, as well as a few from surrounding areas and from different time periods. She focuses on the presence of women within the context of socio-political movements that aimed to improve the quality of life for women. This involved a shift in social status for women and often a move from a private, domestic sphere to a public one. The sites include cooperatives, centers for adult domestic education, professional cooking schools, and domestic schools for children. Boston and Cambridge are appropriate places for such research because of the extensive domestic reform movements that occurred in both cities; archeological exploration is a particularly good way of exploring this history. Reform movements intended to better the material culture conditions of women, which are abundantly evident in site remains. Part of the project explores how such archeological explorations can add to a deeper historical understanding of the use of a historic space or site.

Spencer-Wood, Suzanne M. "A Feminist Framework for Analyzing Complex Gendered Power Dynamics Altering Cultural Landscapes from the Past into the Present." In *Archaeology and the preservation of gendered landscapes*. New York: Springer, 2010. 343-60.

*Annotation on article (and volume) still to come.*

Stanton, Cathy. "How Can Civil War Sites Offer a Usable Past during a Time of War?." Keynote speech, "The Future of Civil War History: Looking Beyond the 150th" conference from Gettysburg College/Civil War Institute, Gettysburg, March 14, 2013.

Stanton's three part discussion the possibilities of Civil War interpretation discusses the relative absence of masculinity as a category of identity in the interpretation of American historic (and especially military) landscapes. Reflecting on her own participation in Civil War history as a historical reenactor as well as part of a weekly vigil after the September 11 terrorist attacks. Stanton argues that incorporating a study of gender into interpretation that includes interrogating masculinity and its role in violence would open up new ways to understanding war and why the country does or does enter conflicts. In addition to looking at the gender dimensions of conflict, Stanton also envisions interpretation that takes a feminist approach to presentation, resisting patterns of argumentation and defense, and embracing polyvocality. True polyvocality allows a range of perspectives to inhabit the same space, but is often messier than more traditional interpretations. However, Stanton argues that this model

may provide shared ground for people to come together to think about the meanings and memories of war in American life.

Tagger, Barbara A. "Interpreting African American Women's History through Historic Landscapes, Structures, and Commemorative Sites," *OAH Magazine of History*. Vol. 12, No. 1, *The Stuff of Women's History: Artifacts, Landscapes, and Built Environments* (Fall, 1997), pp. 17-19.

In this brief article Tagger, at the time of publication an historian at the National Park Service Southeast Region, describes the paucity of national, state, or local landmarks that recognize the contributions of African American women activists in the Civil Rights Movement. She notes that only two out of 375 sites within the National Park Service pay tribute to women, the Mary McLeod Bethune Council House National Historic Site in Washington D.C. and the Maggie Lena Walker National Historic Site in Richmond, Virginia. Out of over 800 sites listed in *African American Historic Places*, about fifty are listed on the National Historic Register or the National Historic Landmark Status that specifically commemorate the work of women. Tagger lists a few of the many women who participated in the Civil Rights Movement and outlines the numerous ways that their contributions were vital to its success. Within the text of the article is a shorter piece written by Jill K. Hanson, also an historian at the Southeast Regional Office of the National Park Service, as part of her Master's thesis entitled " 'A Room of One's Own:' Preserving Twentieth-Century Women's History in Columbia, South Carolina," that describes the process of recognizing the insert location home of Modjeska Monteith Simkins, a civil rights leader, within the register of the South Carolina State Historic Preservation Office. Tagger's main point is that recognizing African American female participants specifically within the context of the Civil Rights Movement is vital to a cohesive understanding of American history.

Turino, Ken, and Sue Ferentinos. "Entering the Mainstream: Interpreting GLBT History." *AASLH History News* 67, no. 4 (2012): 21-25.

Turino and Ferentinos address four common challenges museums and historic sites face when attempting to integrate GLBT history into their interpretation. For each challenge they offer examples of how other sites have worked around the issue. First, they discuss the problem of institutional policies against discussing sexual topics. Since most sites include some discussion of heterosexual sexuality including marriages, childbearing and child mortality, they suggest applying policies against discussing sexuality equally to homo- and heterosexual relationships. Second, they address the lack of documentary evidence available about alternative sexualities to guide interpretation. Turino and Ferentinos see this as an opportunity to discuss how historians try to answer questions. Interpretation should start with what is known and explain why there might not be enough evidence, filling in any gaps with general contextual information. Third, using the example of the Sarah Orne Jewett House, they show how to interpret GLBT history without using modern labels to discuss historical actors. Rather than discussing the occupants of the house as lesbians, instead the facts of Jewett's relationships are presented as they are known and are thought of in light of

today's gender, class, and social standards. Finally, Turino and Ferentinos confront the pressure from stakeholders to avoid controversial topics by showing that including GLBT history provides a richer understanding of the American past and makes more visitors feel welcome.

Tyson, Amy. *The Wages of History: Emotional Labor on Public History's Front Lines* (University of Massachusetts Press, 2013).

From the UMass Press website: "Anyone who has encountered costumed workers at a living history museum may well have wondered what their jobs are like, churning butter or firing muskets while dressed in period clothing. In *The Wages of History*, Amy Tyson enters the world of the public history interpreters at Minnesota's Historic Fort Snelling to investigate how they understand their roles and experience their daily work. Drawing on archival research, personal interviews, and participant observation, she reframes the current discourse on history museums by analyzing interpreters as laborers within the larger service and knowledge economies. Although many who are drawn to such work initially see it as a privilege—an opportunity to connect with the public in meaningful ways through the medium of history—the realities of the job almost inevitably alter that view. Not only do interpreters make considerable sacrifices, both emotional and financial, in order to pursue their work, but their sense of special status can lead them to avoid confronting troubling conditions on the job, at times fueling tensions in the workplace. This case study also offers insights—many drawn from the author's seven years of working as an interpreter at Fort Snelling—into the way gendered roles and behaviors from the past play out among the workers, the importance of creative autonomy to historical interpreters, and the ways those on public history's front lines both resist and embrace the site's more difficult and painful histories relating to slavery and American Indian genocide."

Van Slyck, Abigail A. "On the Inside: Preserving Women's History in American Libraries," Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Van Slyck focuses on the preservation of turn-of-the-century public libraries in her article. She explains that many libraries have been torn down, only to be replaced by bigger, sleeker structures. In the 1990s historians and preservation professionals began restoring and preserving the libraries but the interpretation of their history was subjective, favoring the architecture of the exterior. The creative ways of re-envisioning the interiors of libraries often obscured both the original design contributions of women and the histories of the women who worked in them. Van Slyck discusses the gender implications of destroying the interior, suggesting that the exterior showcases male architectural contributions and the interior is regarded as an ancillary component to authoritative, male construction. Van Slyck states that the interiors were a space inhabited and largely controlled by women. Destroying historic library interiors furthers the false idea of the invisibility of women throughout history. Van Slyck points out that the women who worked in such libraries were the first generation of women to enter professional librarianship. The interior architecture tells

the story of the ways such women operated and about the cultural standards and expectations of library work. Van Slyck explains that destroying these remains also destroys the remains of a rare and unique historical instance of an early female work environment and a complex interplay of gender roles. She closes with the idea that interiors are a worthy resource for women's history and that the built environment showcases the historical interaction between men and women in the public sphere. If the exterior is to be preserved, the interior should be as well.

Wellman, Judith. "“It’s a Wide Community Indeed”: Alliances and Issues in Creating Women’s Rights National Historical Park, Seneca Falls, New York, ” in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women’s History Through Historic Preservation*. Johns Hopkins University Press, 2003.

Wellman discusses the process of developing the Women’s Rights National Historic Park in Seneca Falls, New York in her paper. The site commemorates the first women’s rights convention, which took place in 1848 and includes a Visitor’s Center, the Wesleyan Chapel, the house of Elizabeth Cady Stanton, and the M’Clintock house. Wellman describes the collaborative partnerships between historians and the National Park Service, along with the help of local and community support, to develop the site. The political climate also effected the progression of the project and there are parallels between the work involved at the Seneca Falls site and Mount Vernon, though Wellman points out that unlike the Mount Vernon preservation project, no individual had quite the same impact as Ann Pamela Cunningham had. The Seneca Falls site involved unilateral relationships and a broad network of collaborative and innovative planning, and was essentially a women’s movement in itself. Wellman concludes by noting that history is not simply about the past, that trying to understand the way the site could be seen by future generations is a worthy component of the preservation process.

West, Patricia. “Gender Politics and the Orchard House Museum,” in *Domesticating History: The Political Origins of America’s House Museums*. Smithsonian Institution, 1999, pp. 39-78.

In this book, West uses four examples to illustrate the complicated history of the American House Museum. In her chapter on Orchard House, home of Louisa May Alcott and her family, she stresses the importance of understanding the historical context in which women’s roles have developed in relation to the work of historic preservation and the development of house museums. She describes in detail the process and the women involved in creating the experience of Orchard House, a romanticized version of a place, full of implicit, and not necessarily true, implications about the Alcott family and the American past. The interior of the house museum was designed to counteract aspects of Victorian consumerism, with simple, idealized furniture forms and decoration that suggested virtue, cleanliness, and a return to basic, moral, American ideals. West argues that in order to properly convey history through house museums, an understanding of the development of their culture, both the aspects that need to be reworked and the successful methods that should be continued, is imperative.

West, Patricia. "Uncovering and Interpreting Women's History at Historic House Museums," in Gail Lee Dubrow and Jennifer B. Goodman editors. *Restoring Women's History Through Historic Preservation*. Johns Hopkins University Press, 2003.

West argues that despite the fact that it is women who are largely responsible for the historic house museum as a genre, their presence is largely ignored in terms of historic interpretation. She contends that it is imperative to make female historical contributions visible and states the two most challenging obstacles in doing so; that uncovering the existence of women is sometimes seen as being too politically correct, and that women's history is seen as a secondary theme. West points out that although house museums tend to prominently display the achievements and belongings of great white men, their households actually consisted of a much broader social network, as most homes did. She uses the example of Lidenwald, President Martin Van Buren's home and national historic site in Kinderhook, New York to show the complexity of both these social networks and the architecture that enabled them. She discusses the servants that made possible the domestic sphere; they managed the women's places and kept the public spaces looking impressive. West concludes that showcasing all the places within the house at house museums, especially those that were once hidden, helps to convey the entire and most accurate history, one that includes women and minorities.

White, Tara Y. "'A shrine of liberty for the unborn generations': African American clubwomen and the preservation of African American historic sites (PhD dissertation, Middle Tennessee State University, 2010)."

As abstracted on Proquest: "In 1916, the National Association of Colored Women (NACW) partnered with the Frederick Douglass Memorial and Historical Association (FDMHA) to raise funds to preserve Frederick Douglass's home, Cedar Hill. Two years later, the FDMHA ceded all board positions to the NACW and the preservation of Cedar Hill became a permanent part of the NACW's national program for almost fifty years. Inspired by the NACW's actions, the National Council of Negro Women (NCNW) continued the tradition of preserving African American historic sites. This dissertation maintains that there was a distinct preservation movement among black women that was parallel to, but different from, white women's preservation work. Using the records of the NACW, FDMHA, and NCNW, and clubwomen such as Nannie Helen Burroughs and Mary E.C. Gregory, this work reveals that black clubwomen's projects were not anomalies but were sustained efforts to preserve African American historic sites. First, this dissertation places black clubwomen's preservation activities in the South within the general narrative of the historic preservation movement of the early twentieth century. Second, it contends that their preservation activities were political, a part of their racial uplift strategy. These activities were an outgrowth of their attempt to use history-making activities to construct a positive identity for black and white consumption. Third, this study connects the nationalistic ideas and memory work of the NACW to history-making



and historic preservation activities between 1916 and 1965. Fourth, it examines the NCNW's efforts to preserve the Bethune Council House, noting the effects of the American Revolution's bicentennial and the black cultural renaissance of the 1960s and 1970s. Fifth, this work reveals the role of the federal government, the National Park Service, in working with black clubwomen to preserve African American built heritage. Finally, this dissertation uses one case study, the Jackson Community House in Montgomery, Alabama, to explore the continuity of black clubwomen's preservation ethic on the local level.”

The dissertation contributes to the scholarship on women and historic preservation, particularly the preservation work of African American clubwomen. Their preservation work played a pivotal role in preserving the legacy of African Americans through historic sites.