

## How to submit a panel to HES

Is there a senior scholar whose feedback you'd like to get? Maybe there's another graduate student doing similar work to you and you'd like to know more about how they approach the topic? It is easy to submit a panel proposal to HES.

1. Identify peers whose work is similar to yours. This could mean that they study the same region as you, or maybe they are interested in the same historical time period. This is why networking at conferences is important: you can find people to collaborate with in the future.
2. Send out an email with a "pitch." What broad historical question can you see your work and the work of these people fitting into? What projects are people working on and what are some threads of similarity that run across these different projects?
3. Write an overview that clearly explains the panel's overall topic, major research question(s), and goal(s). Also explain the significance of the panel as a whole--how do the panel's papers contribute to the historiography of the field? What contribution does this panel make to what we already know?
4. Panel proposals should be coherent!
5. Each participant should write a mini proposal of one to two paragraphs which contains the scope and argument of the individual paper, the research questions, historiography, and sources that will be used. Be specific about the sources you will be drawing on and be clear about your main argument/thesis.
6. **HES likes to see three to four presenters on a panel plus a discussant and a chair.** Once you have three to four participants who have agreed to participate in the panel and you've crafted a proposal, decide on a senior scholar whose work you admire and whose opinion and feedback you'd appreciate. Email them with a summary of the panel and ask them to be your discussant. Be sure to give them enough time before the deadline to consider your request. Explain why you think they'd be a good fit for the panel. In addition to finding a discussant, you should also identify a chair for the panel. This person is responsible for keeping track of time and of facilitating the question and answer period at the end of the panel.

## Tips for Individual Paper Proposals

1. Adhere to any length, citation, and format guidelines specified in the call for papers.
2. Provide a clear statement of the historical phenomenon you are exploring and make a case for how it connects to the literature that already exists on the topic
3. Make sure your proposal has an argument and that the historiography, sources, research questions, and secondary literature all align with it.
4. Remember to spend time describing the sources you'll be drawing on.

## **Proposal Example One:**

### **“Are We Men Or Are We Mice?” Defining Gender at Riverside Junior College, 1929-1940 Margaret A. Nash**

Male students at Riverside Junior College did not seem to mind too much when female students smoked cigarettes, formed a rifle club, or ran the student newspaper. But when women consistently trounced men in their grade points, or when they heard that women elsewhere wore slacks to campus, a line was drawn. The decade of the 1930s marks a significant period of transition in gender relationships. Women had won the right to vote just a decade prior, and that, combined with national and international threats of communism and fascism, made the concept of citizenship particularly salient. More women and men went to college in the 1930s than had ever gone before, and increasing numbers of women took on high profile positions in business, government, and academe. On college campuses across the country as well as in national media, newspapers and magazines trumpeted women’s engagement in education for the sake of civic participation. Yet during times of transition, conservative norms often are held on to all the more tightly, and particularly so in times of economic stress. For these reasons, old and new concepts of appropriate gender roles often exist side by side. In this paper, I examine the parsing of gender roles during the 1930s on one college campus in the Southwest.

There is little research on the construction of gender identity on college campuses during this period. Some research has been done on higher education for women, but most of it has been on issues of access, or on institutional development.<sup>i</sup> Research on masculinity has largely focused on fraternities.<sup>ii</sup> Excellent work has been done on the student peace movement of the 1930s, which this paper also addresses, but that work does not also look at questions of gender and identity.<sup>iii</sup> Research has tended to gravitate to elite institutions – the Ivy League colleges, or major public and private research universities.<sup>iv</sup> I chose to study a junior college in a small city in an agricultural region in southern California. Because junior colleges (later called community colleges) drew largely from the local population, they were more likely to reflect norms held by the broader community rather than just the collegiate culture. In California, junior colleges in this decade were classified as part of the secondary school system, and consequently were restricted from having dormitories or fraternities and sororities. Therefore, some of the means by which students on other campuses formed social groups and relationships and established norms of gendered behavior were not available to students at the junior colleges. Students found other ways to establish gender roles, such as through competition for grades, and limiting women’s involvement in student government. At Riverside Junior College in Riverside, California, particular views of gender became visible in the context of a “culture of aspiration” for the white middle class.

This study is based on two primary archival sources: the student newspaper, *The Arroyo*, and the campus yearbook, the *Tequesquite*, from 1929-1941 at Riverside Junior College (RJC). The newspaper reflects multiple voices and perspectives. Most students stayed at RJC only one or two years, and by the mid-1930s newspaper editors held their positions for only one quarter, so one voice never dominated, or could never dominate for long. The newspaper staff consisted of a dozen or more students each year and other students frequently wrote letters to the editor, resulting in many points of view in the newspaper. The editors also exchanged ideas with other campuses; hundreds of two- and four-year colleges sent reciprocal copies of newspapers all over the country. RJC editors ran columns variously called “Elsewhere,” or “Tidbits,” or other titles that identified snippets of news culled from these other sources. What those columnists chose to include in the paper reveals another layer of local interests. In all these

ways, the student newspaper can be a proxy, albeit an imperfect one, for multiple perspectives on campus life.

Articles and photographs from *The Arroyo* and the *Tequesquite* suggest gender roles in flux. RJC students seemed to accept that women could be involved in world affairs or study astronomy at Harvard, and that men could study food preparation or become secretaries. Women could shoot rifles, as long as they countered that activity with obvious displays of femininity. RJC was unusual in having so many female editors of the newspaper and yearbook, and this is especially striking given that men outnumbered women on campus. Not all leadership was shared, though; women could occasionally be vice president of the student body, but never president, even though a woman in that role existed on another coeducational junior college campus not far away. Women could succeed in forensics or art and be celebrated for helping make their alma mater look good to outsiders. Yet when women succeeded a little too much, taking top honors scholastically term after term, men responded by questioning their own masculinity: are we men, or are we mice? Men consciously or not publicly declared their social position through initiation rites that publicly shamed femaleness; the way to humiliate male initiates was to make them dress and perform as women. Everyone on campus knew, then, that even when men didn't succeed academically, they still held the position of social supremacy compared to women. More work needs to explore the role of the student peace movement in reshaping definitions of masculinity. Militarism was devalued at the same time that unprecedented opportunities opened for women in higher education, government, and business. What the repercussions were of this confluence, and understanding how it might have shaped students' experiences on various campuses, is ripe for future scholars.

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<sup>i</sup> Sarah Manekin, "Gender, Markets, and the Expansion of Women's Education at the University of Pennsylvania, 1913-1940," *History of Education Quarterly* 50 (August 2010), 298-323; Barbara Miller Solomon, *In the Company of Educated Women* (New Haven: Yale University Press, 1985).

<sup>ii</sup> Nicholas L. Syrett, *The Company He Keeps: A History of White College Fraternities* (Chapel Hill: University of North Carolina Press, 2009); Tamara L. Brown, Gregory S. Parks, and Clarence M. Phillips, eds., *African American Fraternities and Sororities: The Legacy and the Vision* (Lexington: University Press of Kentucky, 2005).

<sup>iii</sup> Robert Cohen, *When the Old Left Was Young: Student Radicals and America's First Mass Student Movement, 1929-1941* (New York and Oxford: Oxford University Press, 1993). Eileen Eagan, *Class, Culture, and the Classroom: The Student Peace Movement of the 1930s* (Philadelphia: Temple University Press, 1981).

<sup>iv</sup> Recently work has begun on the histories of state colleges and normal schools, and there are a few works on community colleges, but there is much that we do not know. Linda Eisenmann, "Reconsidering a Classic: Assessing the History of Women's Higher Education a Dozen Years after Barbara Solomon," *Harvard Review of Education* 67, no. 4 (1997), 689-718; Christine A. Ogren, *The American State Normal School: "An Instrument of Great Good,"* (New York: Palgrave, 2005). The classic history of community colleges is Steven Brint and Jerome Karabel, *The Diverted Dream: Community Colleges and the Promise of Educational Opportunity in America, 1900-1985* (New York and Oxford: Oxford University Press, 1989)

## **Proposal Example Two:**

### **The Public School Movement and the Rise of the Whig Party in Antebellum North Carolina, 1828 – 1846**

**Kim Tolley**

#### **Abstract**

This paper analyzes the relation between the public school movement and the rise of the Whig party in North Carolina. It explores the conversion of North Carolina's *Raleigh Register*, a strong advocate of public schooling, from a Republican paper into one of the leading voices of the Whig party in the South.

#### ***Topic and Research Questions***

One of the most interesting puzzles of the antebellum period is the appeal of the Whig party to working and middle-class voters in the South. How was the Whig party able to attract and accommodate a wide range of political beliefs in the promotion of economic growth? What was the appeal of the party to tradesmen, small farmers, shopkeepers, and others outside the slave-holding planter class?

This paper analyzes the relation between the public school movement and the rise of the Whig party in North Carolina. It explores the conversion of North Carolina's *Raleigh Register*, a strong advocate of public schooling, from a Republican paper into one of the leading voices of the Whig party in the South.<sup>1</sup>

#### ***Historiography***

Many twentieth-century historians have portrayed the Whig party in the South as the "party of the planter and slave-holder."<sup>2</sup> According to Grady McWhiney, this view became almost a stereotype in many history textbooks published in the early part of the century.<sup>3</sup> During the later twentieth century, some historians became interested in the way the Whig party resolved the tension between antebellum capitalist development and republican virtue. In his 1980 book, *The Political Culture of the American Whigs*, Daniel Walker Howe argued that the Whig party embraced a unified world view with deep roots in New England culture, and he demonstrated that the party drew men from the upper, middle, and lower classes. Nevertheless, Howe's study had a distinctly regional focus and gave relatively little attention to the Whig party in some of the southern states. When referring to the Whig party in the South, he – like many others before him – generally characterized party members as hailing from the planter class.<sup>4</sup>

A number of scholars have challenged some of this historiography. As early as 1957, McWhiney concluded that there existed only a small correlation between slaveowners and the Whig vote, noting that both the Whig and Democratic parties in Alabama drew votes from farmers, tradesmen, and large planters.<sup>5</sup> In a recent definitive study, Michael F. Holt also depicts the Whig party as having a broad appeal beyond the planter class in many areas of the South. He notes that in North Carolina, the Whig promotion of internal improvements was far more successful in drawing a wide range of voters than was "a sectional appeal for the defense of slavery."<sup>6</sup> Despite the existence of these new studies, relatively little attention has been paid to the role played by early common school movements in galvanizing support for the Whig Party.

## **Sources**

In order to explore the transformation of the *Raleigh Register* from a Republican to a Whig paper and to analyze the role played by the common school movement in this shift, this case study is reconstructed from a number of primary sources. These are housed in the Library of Congress, the North Carolina State Archives, the Southern Historical Collection and the North Carolina Collection at the University of North Carolina at Chapel Hill. Documents include the papers of Archibald Murphey, Nathaniel Macon, and the Joseph Gales family as well as newspaper editorials and articles. Newspapers consulted for this study include the *Raleigh Register* and other North Carolina newspapers published from 1828 to 1845.

## **Conclusions**

When he abandoned the Republican party, Joseph Gales, the founder and editor of the *Register*, broke ranks with Nathaniel Macon, an important patron and supporter. This was not a step he took lightly. The primary sources examined for this study indicate that part of the Whig Party's appeal to Gales and other tradesmen lay in the party's commitment to establishing a public school system in North Carolina.

This study concludes that the *Raleigh Register* played a significant role in the promotion of Whig party politics and the rallying of voters around issues like education. As a political issue, the public school movement united a broad range of voters within North Carolina's Whig party. To some extent, the party's strong advocacy of public schooling in that state explains the party's appeal to voters outside the planter class.

Beyond such broad conclusions, this study also finds that specific events in North Carolina education history may well have impelled individuals like Joseph Gales to abandon the Republican for the Whig party. As Michael Holt points out, events matter: "[T]hey, and not just social structures, economic conditions, fixed political contexts, or ideology, often shaped subsequent behavior."<sup>7</sup> One of the significant events in Raleigh that led Joseph Gales and other civic-minded voters to turn to the Whig party was the failure of Raleigh Academy, the state capital's high-profile experiment in providing universal schooling to its residents. The collapse of Raleigh Academy by 1830 represented the failure of the Republican model of schooling, one in which private philanthropy, rather than public assistance from the state, would serve as the engine for educational opportunity and expansion.

## **Significance**

This study brings to light the relation between the nascent common school movement in North Carolina and the rise of the Whig party in that state. More importantly, the study brings the level of analysis from federal or regional political struggles, where historians have typically focused their efforts – to the level of state politics. The case presented here is an example of the kinds of local concerns that drew rank and file voters to a party that often catered to the interests of powerful elites.

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<sup>1</sup> For discussion of the influence of the *Raleigh Register* in the South, see William J. Cooper, Jr., *The South and the Politics of Slavery, 1828 – 1856* (Baton Rouge: Louisiana State University Press, 1978), 29ff. See also Robert Neal Elliott, *The Raleigh Register, 1799-1863* (Chapel Hill: University of North Carolina Press, 1955); W. H. G. Armytage, "The Editorial Experience of Joseph Gales, 1786-1794" in *The North Carolina*

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*Historical Review*, 28: 332 – 361; Seth Cotlar, “Joseph Gales and the Making of the Jeffersonian Middle Class,” in James Horn, Jan Ellen Lewis, and Peter S. Onuf, (Eds.), *The Revolution of 1800: Democracy, Race, and the New Republic* (Charlottesville: University of Virginia Press, 2002), 331-359; Jeffrey L. Pasley, “The Tyranny of Printers’: Newspaper Politics in the Early American Republic (Charlottesville: University Press of Virginia, 2001), 155-158; Kim Tolley, “Visions of Schooling in the Atlantic World: Joseph Gales and Education Reform in North Carolina, 1799=1841.” Paper presented at the History of Education Society Annual Meeting, Cleveland, Ohio, 2007.

<sup>2</sup> Arthur C. Cole, *The Whig Party in the South* (Washington 1913), 69.

<sup>3</sup> Grady McWhiney, “Were the Whigs a Class Party in Alabama?” *The Journal of Southern History* 23 (November, 1957): 510-522.

<sup>4</sup> Daniel Walker Howe, *The Political Culture of the American Whigs* (Chicago: University of Chicago Press, 1980).

<sup>5</sup> McWhiney, “Were the Whigs a Class Party in Alabama?”

<sup>6</sup> Michael F. Holt, *The Rise and Fall of the American Whig Party: Jacksonian Politics and the Onset of the Civil War* (Oxford: Oxford University Press, 1999), 57-58.

<sup>7</sup> Holt, *The Rise and Fall of the American Whig Party*, xi.