



Historia

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Four New Faculty Members in 2016



Giuliana Perrone



Juan Cobo Betancourt



Manuel Covo

This fall we welcome four new members of the History Department's faculty. After many years when we lost colleagues to retirement or other universities and were not able to hire new scholars, we are delighted that we are once again filling big gaps and bringing novel approaches to our curriculum.

Giuliana Perrone was appointed last year to our position in the history of North American Slavery but spent that year on a prestigious postdoctoral fellowship at the University of Virginia. In her UC-Berkeley PhD dissertation ("Litigating Emancipation: Slavery's Legal Afterlife, 1865-1877"), she analyzed seven hundred court cases in numerous southern states and shows that southern judges constructed a jurisprudence which asserted that Emancipation was a "natural death." This meant that black Americans were still considered "property" and thus subject to antebellum



Miroslava Chavez-Garcia

legal designations. One effect of her work will be that historians working on the African American experience will rethink numerous assumptions about the colonial, early national, antebellum and Reconstruction periods. The cases also open a window into the experience of people who would otherwise escape the historian's view. They examine many legal questions central to slavery: marriage, divorce, the evolution of post-emancipation freedmen's families, interracial sexuality, and the legal construction of identity by former

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A SPRING IN IRAN

By Stephen and Gail Humphreys

For more than forty years Iran had lain beyond our reach—a place so crucial in the history of Islam and the Middle East, that any self-respecting student of the region had to make the journey. But there were always insurmountable hurdles—money and family responsibilities in the 1970s, politics ever since. By 2014, however, prospects seemed brighter, and Gail began working out a trip. With the help (via email) of a local guide she carved out an ambitious itinerary. It took us first to the famous cities of southwestern Iran—Yazd, Shiraz, and Isfahan, along with the ancient complexes of Pasargad, Persepolis, and Naqsh-e Rostam). A second leg stretched from Tehran to the northeastern frontier at Mashhad, home to the most important shrine in a country stuffed to the brim with shrines. So in April 2015 we disembarked at the Imam Khomeini International Airport in Tehran, met our guide Reza, and set off in his battered Nissan SUV for the great shrine city of Qom—the first stage in a month-long journey that would cover some 3000 miles.

What did we find? First of all, the Iranian people throughout were welcoming, courteous, and intensely curious. No surprise, since American visitors have been a great rarity for the past thirty-five years. They were desperately eager to tell us that they were not terrorists (to their minds that was an Arab thing), and to disclaim any interest whatever in developing a nuclear bomb. "What would

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Alexander DeConde



Alex and Glace DeConde (photo
by Geoff Smith)

[Adapted from an article by Salim Yaqub published in the Sept. 2016 issue of PASSPORT, the newsletter of SHAFR.]

On May 28, 2016, Alexander DeConde died at his home in Goleta, CA, at the age of ninety-five. DeConde was a highly prolific, acclaimed, and influential historian of U.S. foreign relations and one of a tiny handful of individuals who could truly claim to have founded the Society for the History of American Foreign Relations. His reach, however, extended well beyond those realms.

DeConde was born in November 1920 in Utica, NY, and raised from early childhood in California's San Francisco Bay Area. He earned his bachelor's degree from San Francisco State College in 1943 and served with the U.S. Navy in the Pacific. Following his discharge DeConde attended Stanford University, where he received both his MA and his PhD. In 1961, having taught at Whittier College, Duke University, and the University of Michigan, he joined the history faculty of the UC Santa Barbara, where he remained until his retirement in 1991.

Over his five-plus decades of active scholarship, DeConde wrote or

edited around twenty books, most of them in the general area of U.S. diplomatic history. His monographs tackled an extraordinary range of subjects, from the Quasi-War with France, to Herbert Hoover's policies toward Latin America, to U.S. relations with Italy, to the role of race and ethnicity in shaping U.S. foreign policy, to "presidential machismo" in the conduct of foreign affairs.

DeConde's last monograph, *Gun Violence in America*, published in 2001, moved squarely into the domestic sphere, providing deep historical grounding for a debate that was to grow far more pressing in subsequent years. His writings featured an appealing combination of rigor and meticulousness on the one hand and boldness, restlessness, and ceaseless curiosity on the other. DeConde approached each research undertaking with such erudition and authority that it seemed to be his life's work, yet he was ever ready to move on to the next project.

In his own understated way, this historian born during the presidency of Woodrow Wilson kept abreast of, and in some cases anticipated, cutting-edge movements in his profession. *Presidential Machismo*, published in 2000, resonated with gender-based interpretations then taking hold in U.S. foreign-relations scholarship. His 1992 book *Ethnicity, Race, and American Foreign Policy* insisted on treating Anglo-Americans as a distinct ethnic group and thus foreshadowed the "whiteness" studies of a decade or two later. In these instances, as in all others, DeConde wrote with precision and clarity, avoiding the jargon and impenetrable prose that have too often impeded a broader understanding of

novel and challenging scholarly approaches. Over the course of his career, DeConde received Fulbright, Guggenheim, Social Science Research Council, and American Philosophical Society research awards. His writings and his service to SHAFR and similar associations have powerfully influenced two or three generations of students and scholars. The May 1992 issue of *The International History Review* published a collection of essays in his honor.

Less widely known are his contributions to the study of history at UC Santa Barbara, his academic home for most of his career. When DeConde arrived at UCSB in 1961, its history department trained students only up to the master's level, though the UC system had recently authorized the creation of a history PhD program. Because he had experience with doctoral programs elsewhere, he played a key role in designing, implementing, and guiding this expansion, especially in 1964-1967, when he chaired the UCSB history department.

Those who knew DeConde at UCSB—students and faculty alike—remember a dignified and exacting, yet also a modest and gracious figure who insisted on high standards, eschewed turf battles, gave credit to others, and led by quiet example. Neil York, who received his PhD from UCSB in 1978 and now teaches at Brigham Young University, said that "I knew, as did everyone who chose him," York recounts, "[that] there was no messing around. Do the work well and survive; slackers beware. Even so, as far as I know, he never humiliated students, never knowingly embarrassed anyone." Sears McGee, who has taught at UCSB

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since 1971, recalls “that despite his towering stature in his field, [DeConde] was the most diffident of men,” one whose invariably incisive comments in department meetings were prefaced, equally invariably, by humble disavowals of expertise in the matter at hand. Fred Logevall, his successor at UCSB (now at Harvard), noted that although DeConde “was a giant in my field of US foreign relations history,” he was “always a kind and generous soul, who seemed genuinely thrilled when I came into the department as his “successor.”

UCSB Alum’s “New Mission”

Monica Orozco completed her Ph.D. dissertation at UCSB in 1999 under the direction of Sarah Cline. She became the director of the Mission Archive Library in 2009. Her new job is a big one, and her description of it follows.

On August 1, 2016 I began my new job as Executive Director of Old Mission Santa Barbara. I am the first lay person to hold the position of Executive Director at the Mission. While this might seem to be a significant change for many, my appointment reflects a tradition of the Franciscans partnering with lay persons in their work.

At Old Mission Santa Barbara, traditionally a Friar has had the responsibility of ensuring the well-being of the Friar community as Guardian while simultaneously being the Administrative head of the Mission. While this might have been a viable arrangement in the past, it no longer is feasible to expect one person to hold both ex-

tremely demanding positions. Additionally the number of Friars is declining nationally and the majority currently in the Order in the United States is over 60 years of age. These factors have led the Order to rely even more on their tradition of Friar partnerships with non-Friars. And this is the case with my appointment as Executive Director.

Old Mission Santa Barbara is one of two California Missions still in Franciscan hands. It is also the only mission that did not close when the era of the missions ended in the 1830s and 1840s. The Old Mission is the site of the longest continuous Franciscan presence in the United States. We are also a part of a larger



community, the Franciscan Friars of the Province of St. Barbara. The Province was founded at the Old Mission in 1915. It is the only California Mission which has operated since its founding in 1786 as a Franciscan Mission, and it houses the two major archives for the Franciscan Friars of the Western United States (the Archive-Library and Provincial Archives). Old Mission Santa Barbara is considered the “Mother House” and is a cornerstone for Friars. It is this long history of work we, the Mission Santa Barbara community, hope to build on as we move forward.

The greater Mission Santa Barbara community includes many parts, the Friar Community: St. Barbara

Parish, the Archive-Library, and the Mission (which includes the Old Mission church, museum, Serra Shop, Historic Mausoleum, Serra Chapel, and many other components). While each part has a particular role to play, our missions are related, or as we like to say, we are a community of many parts, but one spirit.

My appointment is not the only change at Mission Santa Barbara. These past few months have been a period of transition reflected in the arrival of a new Guardian of the Friar Community (Br. Regan Chapman) and a new Pastor (Fr. Adrian Peelo) as well. Together we form the Executive Committee and work in consultation with each other as we fulfill our charge of ensuring the well-being of the different parts of the Mission Community. But I would like to emphasize that the changes began over two years ago, and we have been all working together to strengthen each other and work in common purpose, keeping in mind our duty to our own entity.

We have a wonderful group of staff and volunteers all dedicated to providing an experience for all we serve that reflects the Franciscan values of Joy, Hospitality, and Service. We strive to be good stewards of the Mission which is a cultural and historical landmark for Santa Barbara, but also a spiritual home for many.

Among the projects we intend to undertake is improving the overall visitor experience at the Old Mission in which the museum is only one component. We will also hope to be a place where a variety of people can engage in conversations and exchange ideas on a variety of issues and topics. We will be partnering with the Parish and the Archive-

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we do with it if we had it?” was a common refrain. However, Iranians were acutely preoccupied by the sanctions, which had a serious impact on their lives through severe inflation, the shortage of jobs, etc. We noticed no lack of basic goods in the markets, but people felt hard-pressed to afford them. The mullas (religious leaders) who dominate politics, the economy, and public discourse were very unpopular—people did not hesitate to speak their minds about that—but nobody thought they were going to fade away anytime soon. Among some members of a certain generation, there was even a quiet nostalgia for the days of the Shah and the American military presence—just the opposite of what one heard from Iranian students and intellectuals back in the seventies.

Iran is decisively a modern country, even in the smaller cities, with a functioning electrical grid, clean water, and roads that are not a great deal worse than ours in California (admittedly a pretty low bar). Retail commerce, whether situated in the classic covered bazaars or in storefronts stretched along the streets, is always small scale; we saw no supermarkets or department stores. That suited us just fine. There are lots of new ugly industrial complexes scattered throughout the countryside. Since they are largely controlled by the mullas and other parts of the revolutionary elite, they likely reflect political power rather than economic vitality.

Tucked away in this modern landscape are the great monuments and the historic urban cores. They did not disappoint. Isfahan, with an architectural tradition dating back to the 11th century, certainly

deserves its reputation—Isfahan is half the world, as Iranians say. Some of the loveliest work in the country comes from the 18th and 19th centuries, periods not usually regarded as the apex of Iranian glory. However, we found ourselves most entranced by the historic centers of the smaller towns—an almost unknown, intricately decorated tomb tower in Abarquh, the archaic mosques in Na’in and Damghan, the shrine complex dedicated to the mystic Bayazid in the village of Bistam, and so many more.



A birthday party in Yazd

It is foolhardy to generalize about the women of Iran, but we will do so anyhow. Despite the ironclad law requiring them to cover their heads and upper bodies in public, their sense of themselves and their place in society varies enormously. It depends on who you ask. Gail, never shy about asking questions, plunged into a lot of frank conversations, especially with younger women. She still keeps in touch with a couple of high school students that she met in Yazd.

Whatever you may see in the US media, most women do wear the black chador, their hair fully covered. However Iranian women also wear very heavy makeup with strong hues, and they love flashy shoes—perhaps a subtle protest

against the gloomy dress code imposed by the mullas. In the larger cities, younger women in particular often dress more casually, with colored jackets or tunics down to mid-thigh, and—another quiet protest—they often push the obligatory head scarves as far back on their hair as possible. Altogether women are a very visible and lively part of street life and the marketplace; the rigid gender segregation of Saudi Arabia (another state based on religious ideology) is not in evidence.

Since Iran is the Islamic Republic, a word on religious practice seems in order. Oddly enough—in our experience at least—the big congregational mosques are little frequented by most people except for the Friday noon prayer, and even then many people do not bother to attend. Many of the historic mosques are treated as museums during the week, and you can enter and wander around without even taking off your shoes. On the other hand, shrines dedicated to the innumerable descendants (both male and female) of the Prophet are everywhere—some 14,000 at last count—and teeming with pilgrims and students. We visited many, including the three largest, and were struck by the intense piety of the people there. I felt a bit queasy about penetrating into such sacred spaces, but we were always treated with courtesy or at worst indifference. Gail still recalls with gratitude the “angel” (a young woman from Tehran) who led her through the labyrinth of Mashhad. Iranians are by and large a religious people, but they seem to prefer the guidance of the holy figures of ages past to that of the present-day mullas.

Iranians are almost equally entranced by their poets. The tombs

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of Hafez, Omar Khayyam, and many others have a constant flow of visitors, including crowds of boisterous schoolchildren, barely kept in check by their teachers. Poetry is imbedded in Iranian thought and speech to a degree we can hardly imagine in America any more; perhaps literary-minded circles in Victorian Britain would be the closest analogue.



Gail at Khomeini's tomb — chador obligatory

So, would we go back to Iran? In a minute. Half the country we did not see at all, and there is a vast amount to revisit in the places we did get to. Our sense is that the political situation is tenser now than it was in the spring of 2015, and that people with Iranian surnames might do well not to go. Likewise, the partial lifting of sanctions has not brought the benefits ordinary Iranians were hoping for, and so the tone of conversations on the street might be less hopeful than it was when we were there. But even given all that, Iran is a unique place. Our experience there was irreplaceable, and we would not have missed it for the world.

Faculty—cont. from p. 1

slaveholders and slaves alike. She has just been named one of this year's two Katherine T. Preyer Scholars by the American Society for Legal History and will present her paper at its annual conference in October.

Well grounded in history and sociology, **Miroslava Chavez Garcia** comes to us from Chicano/a Studies. She received her doctorate from UCLA and taught at UC Davis for twelve years before moving to UCSB. She is the author of two books, *States of Delinquency: Race and Science in the Making of California's Juvenile Justice System* (UC Press, 2012) and *Negotiating Conquest: Gender and Power in California, 1770s to 1880s* (University of Arizona Press, 2004) as well as numerous articles on gender, patriarchy, and the law in nineteenth-century California. She will help us rebuild our offerings in Chicano/a history.

Juan Cobo Betancourt received our position in colonial Latin American history (1492-1820). After completing his PhD at the University of Cambridge in 2015, he held a post-doctoral fellowship at the Max Planck Institute for European Legal History at Frankfurt, Germany. His dissertation ("The Reception of Tridentine Catholicism in the New Kingdom of Granada, c. 1550-1650") concerns, roughly, modern Colombia.

Based on research in archives in Colombia, Italy, Spain and the UK, it examines the evangelization of the indigenous population of the central highlands of this region in the context of broader trends that were transforming the early modern Catholic world. Cobo Betancourt's project is located at the crossroads of comparative colonialisms, race and religion in early Spanish America.

He is one of a handful of world experts an indigenous *linguae francae* that Spanish administrators promoted to implement their religious agenda throughout their empire. He is also spearheading an effort to place online the holdings of endangered colonial archives.

Manuel Covo won our position in modern European history. He held an assistant professorship at the University of Warwick (England) after earning his doctoral degree from the Ecole des Hautes Etudes en Sciences Sociales at the Université of Paris X (EHESS). Entitled "Trade, Empire, and Revolutions in the Atlantic World: the French Colony of Saint-Domingue between the Metropole and the United States (ca. 1778-ca. 1804), it received the award for best dissertation defended at EHESS in 2013. Covo specializes in the role of trade and ideas about race on the American, French, and Haitian revolutions. He looks at the interactions between transnational merchant communities and the transformation of polities. His work shows how shifting political economies in Haiti and North America influenced the French Revolution, French economic theory, and French cultural identities. In addition to bridging modern and early modern European history, early American history, colonial Latin American and European history, Covo will enhance our strengths in the history of capitalism, the histories of race and slaver, and the study of comparative empires, borderlands, and the law.

Library in these efforts which we hope will lead to workshops and symposia in which we can also partner with other historical organizations, UCSB, and local colleges.

Our goal is therefore to continue the good work of so many at Old Mission Santa Barbara in the past 230 years through efforts to engage with the many communities we serve. The outreach will take many forms and involve all the parts of the Mission Community. It will include outreach to the members of our own community as well as outreach to the broader Santa Barbara community. We hope you will work with us as we go forward.

Presidio News

On May 26, UCSB history PhD Jarrell Jackman, the recently retired executive director of the Santa Barbara Trust for Historic Preservation, received the title of Commander of the Royal Order of Queen Isabella the Catholic from Spain's King Felipe VI in recognition of his 35 years of work to preserve and restore Santa Barbara's Presidio. On April 1, Anne Petersen, another UCSB history PhD, took up her post as Jackman's successor. Petersen began working for the Trust as a curator in 1999 and became its associate director for historical resources in 2008. She stated that "SBTHP has accomplished so much in its 53-year history, and we have some exciting plans ahead that will make SBTHP an even stronger partner in the Santa Barbara community, for California State Parks and for historic preservation efforts nationwide."

Grad Triumphs

Holly Roose (Spickard), last year's Van Gelderen Lecturer, won the UCSB Graduate Dean's Mentoring Award for 2016.

April Haynes (Cohen) has won the first book prize of SHEAR (Society for Historians of the Early American Republic) for her book, *Riotous Flesh: Women, Physiology, and the Solitary Vice in Nineteenth-Century America* (University of Chicago Press). She taught first at the University of Oregon and is now an assistant professor at the University of Wisconsin-Madison.

Mateo Farzaneh (Gallagher, Humphreys) has won the Best First Book Award of Phi Alpha Theta (the national history honor society) for *The Iranian Constitutional Revolution and the Clerical Leadership of Khurasani* (Syracuse University Press).

Melissa Barthelemy (Rupp, Marcuse) conceived and curated "We Remember Them," the exhibition that honored the acts of love and compassion following the tragic shootings in Isla Vista on May 23, 2014. It received a Leadership in History Award from the American Association for State and Local History in 2016. Melissa also received UCSB's Getman-Villa Service to Students Award for this last May.

Sandra Dawson (Rappaport) has been appointed the Executive Administrator of the Berkshire Conference of Women Historians.

Vanessa Crispin-Peralta (Plane) has accepted a tenure-track position at Long Beach City College.

LET US HEAR FROM YOU: Send Letters to Editor, Historia, Dept. of History, UCSB, Santa Barbara, CA 93106-9410 (or e-mail to : jsmcgee@history.ucsb.edu)

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