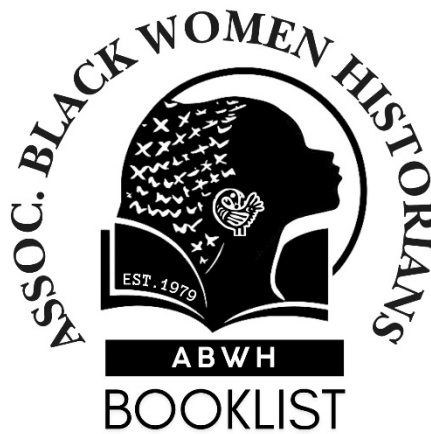


ABWH BOOKLIST REPORT

A Library of Truth



A Report by the Association of Black Women Historians (ABWH)

Description: Members of the Association of Black Women Historians (ABWH) offer a 305-book bibliography, six essays, and two databases (Zotero and Libib) as resources for advocates of higher education, human rights, and civil rights.

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Web <https://abwh.org/booklist>

Zotero https://www.zotero.org/groups/5902321/abwh_bibliography/library

Libib <https://www.libib.com/u/drsevens>



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INTRODUCTION

Stephanie Y. Evans, ABWH National Director

The Concept of Democracy

Black Women's History and Meditations on the Future of Freedom

The ideologies and activism of colonial Black people also lauded and called for freedom, tying the destiny of enslaved Africans to the burgeoning cause for a democratic revolution in the eighteenth century ... [and] Black women grasped onto the liberatory concepts.

Daina Ramey Berry and Kali Nicole Gross
A Black Women's History of the United States

Research reports impact policy. The 1965 Moynihan Report and Project 2025 show the indelible influence of research conducted to inform or shape policy for institutions of the United States. Clearly, the architects of Project 2025 studied the U.S. political system, including offices of the executive, legislative, and judicial branches. Regressive agendas outline clear and detailed plans to deconstruct civil liberties and reverse civil rights—often by purposefully coopting terms (like “activism”) for aims directly opposite of their intended use. Reports that support regressive agendas are only one example of strategic research for political change. Surely, other plans could be developed toward constructing a blueprint for sustainable, progressive politics, if time is taken to study history, human rights, and culture, and engage diverse working groups, in coalition and solidarity. The *ABWH Booklist* report offers resources for advocates of higher education, human rights, and civil rights.

On July 4, 2026, the United States of America will celebrate the semiquincentennial—the 250th anniversary of the signing of the Declaration of Independence. To inform activities taking place in the coming year counting down to the commemoration, members of the Association of Black Women Historians (ABWH) have provided research to contribute to discussions of nationalism, transnationalism, politics, society, culture, freedom, liberation, labor and democracy. Many questions are up for debate: What is the relation of civil rights to human rights? What is the meaning of national independence? How do you define

democracy? Is a democratic revolution still possible? What are the best practices of democracy? And what happens when democracy fails? These questions, about who gets to claim liberty, how to interpret freedom, and how democracy works (or doesn't), are all on the table for discussion, and our answers will have life and death consequences.

The *ABWH Booklist* is comprised of 305 books by life members. ABWH has over 500 members—and almost half are life members. This list is a sample of author publications, not a complete list of our work, but it is a significant contribution to discussions in our field and profession. The *ABWH Booklist* project, which includes a bibliography, six essays, and two databases, can be referenced to broaden the required, suggested, and promoted academic reading lists. It can also be accessed to inform a wide range of university syllabi in all academic disciplines, especially history, race and gender studies, social sciences, and the humanities as well as sciences (from environmental science to medicine). These and other areas are systematically under attack by political forces that seek to dismantle democratic freedoms within institutions of higher education.

This report is not a syllabus—a syllabus requires clear learning objectives and lesson planning. Still, the *ABWH Booklist* can easily be referenced to develop material for formal and informal learning groups, including **college campuses** (syllabi, departmental or college-wide curricula, law school programs, teach-ins, white papers, sorority and fraternity programming, conference panels, AP curriculum and exams); **community forums** (podcasts, book talks, book clubs, teacher training institutes, Juneteenth celebrations, Black History Month and Women's History Month events, National Library Week events, genealogical research, church forums, local history research, social media debates, the arts—plays, paintings, museum tours, and talk backs) and **political planning** (legal briefs, town hall discussions, progressive policy agendas, governmental policy development, programs to address social issues, programs to build community, and think tanks). Ideally, this bibliography can be assigned to create comparative annotations that can enhance collaborative work for group learning and collective action.

Black women's history matters... to everyone. The scope of our research is not limited to questions of politics and nation. But current national and global crises present a timely occasion for strategizing and demonstrating the broad applicability of our collective work. This report is not simply a commemoration. Democracy is a verb and the work of independent self-governance is never complete. So, this bibliography is also useful for community, non-profit, and non-governmental agencies that seek to encourage people interested in contributing to and learning more about Black women's impact and influence on the ongoing, messy work of participatory democracy.

This bibliography offers credible historical references that are deeply researched, peer reviewed, and professionally published. This list can be referenced by academic unions, upper administration, department chairs, faculty, and students to defend against the current onslaught and to prepare to advance campus-wide learning in ways that affirm rights, from basic human dignity to academic freedom.

This report has been six months in the making. Creating scholarship designed to impact structures requires planning and planning a project like this takes time. The project was conceived in January 2025, and this final document is the collective effort of a team of dedicated scholars who have spent the past four months archiving information, meeting, writing, editing, learning, and peer teaching to develop a document for public use. In the sections that follow, members of the *ABWH Booklist* committee discuss their process in creating an extensive bibliography of books that center Black women's historical perspectives. Below, as a preface, I offer meditations on what Dana Raimy Berry and Kali Gross call, "liberatory concepts" by way of brief reflections on history, rights, learning, community, leadership, and truth.

What would a democratic revolution look like in higher education, in this country, and in the world? ABWH readings help answer these questions. I remain grateful for the opportunity to learn so much from my colleagues and hope you will too.

The Concept of History

The historical profession is under attack, as acknowledged in [statements by members](#) of the Organization of American Historians (OAH) and the American Historical Association (AHA) along with affiliated organizations. For those of us who do not have the option or means to escape the assault of what political scientists have identified as a [developing dictatorship](#), we commit to continuing our work for democracy by offering our scholarship as a blueprint for the field. We join members of likeminded organizations, including the Association for the Study of African American Life and History (ASALH), with whom we have partnered since our founding, to denounce the [war on history](#), the assault on education, and the media, including PBS and NPR. We stand in support of [The Smithsonian National Museum of African American History and Culture](#) and Carla Hayden, the [Librarian of Congress](#), and others who have been fired, especially Black women who have been fired from state and federal agencies, not for incompetence, but due to discrimination.

The *ABWH Booklist* directly addresses issues of birthright citizenship, equal protection, voting rights, health, education, immigration, reproductive justice, labor, and other pressing issues in ways that enable policy makers to develop informed, equitable, and sustainable solutions to benefit "we the people."

This bibliography appears in several forms: an alphabetical bibliography, a visual bibliography (arranged as book covers), a downloadable PDF, as well as databases on Zotero and Libib platforms. The committee and I worked to offer various interpretations to identify themes and to ensure access on various platforms for easy access and citation. Eras and themes include the broader categories of Africa and the diaspora; enslavement and the Antebellum era; Jim and Jane Crow segregation; the Civil Rights Movement, the Black Power Movement, and tertiary historical references, as well as the specific areas of suffrage, family and community development, and the history of science.

Within our organization, the *ABWH Booklist* can guide discussions about Black women's historiography, sources, archives, and citations, as well as the implications for historical interpretation in the field. Additionally, this project presents an opportunity for the broader public to recognize, read, and reference books by ABWH life members and learn about how our history is connected to better understand everyone's access to liberty. As professional historians, these authors have pored over historical documents to answer questions about human and civil rights, freedom, public good, precedent, and power in the constant making and remaking of the United States of America. This booklist project is a conversation starter that allows readers to explore past scholarship and identify how existing research might inform future work.

Diverse communities of people built this country; diverse principles have built this country as well. Sankofa, an Akan principle of retrieving the past to learn from it—and carry that learning forward, can be seen in the ABWH logo. Sankofa guides my scholarly practice. As a Black Studies scholar and interdisciplinary historian, I am grounded in African philosophies and principles. As an African American woman, I am invested in advancing rights for myself, my community, and all beings in this country and in the world.

The Concept of Rights

We are living through an era where power-hungry bigots are causing intentional harm. Reading books on this list, you will find the crass cruelty of domineering would-be rulers is not new. However, each generation must define democracy and interpret civil and human rights for themselves. Our generation is no different ... and there is much work to do. In the last six months, we have witnessed an organized attack on civil and human rights: funding for bombs, torture, and devastation abroad while social support within the nation is defunded; illegal seizure and torture of immigrants (staffed by masked and often unidentified assailants); illegal and unconstitutional threats in the name of the militarized policing of U.S. citizens; the looting of national treasuries by kleptocrats in ways destined to create widespread poverty and disenfranchisement, before criminalizing poverty to populate the expansion of privatized prisons; and the appointment of a cohort of

unqualified and unexperienced administrators to dismantle systems of health, education, science, regulation, and the entire federal political infrastructure.

This bibliography is developed and informed by populations who are intimately familiar with the routine historical violation of human and civil rights. This booklist offers essential reading about the inextricable relationship of the Declaration of Independence to the United States Constitution. This list illuminates due process, equal protection, free speech, the right to protest, free press, and other aspects of constitutionality. This bibliography also documents the hard-won struggles for liberties that we have come to enjoy and educates this generation as to why rights are now being stripped away to roll back those gains. Power always resides with “the people,” which is why the attack on civil education has been couched in terms of an attack on diversity, equity, and inclusion.

Seen through the lens of Black women’s historiography, current trends to remove leaders based on race or gender is nothing new. Anti-DEI efforts, attacks on critical race theory, defunding and harassing international studies, and the so-called war on “woke” policies are simply efforts to re-institutionalize tyranny and reestablish racist patriarchy as the perceived normal order. But there is no way to sustain widespread normalized anti-human terror. Like all tyrannies, any administration built on the desire to dominate will eventually crumble in defeat. The speed with which we successfully re-center democratic principles in federal, state, and local policies will depend (in part) on how committed, as a nation, we are to lifelong learning and to protecting academic freedom in public and higher education.

Activism, in the historical sense of the word, means to advocate *against* oppressive structures, not to bolster systems of power that oppress human beings and deny facts. Activists who fought against segregation state this (yes, they are still with us) and we do a disservice to them by conceding the language of their struggle. As we begin to observe the commemoration of the Declaration of Independence, the work of Black women historians can aid activists, scholars, scholar-activists, and teacher-scholars who are invested in not only defining liberty and democracy but also defending it. I thank Charissa Threat for recognizing the labor of teaching as a critical site where we advocate for freedom and fight against authoritarianism. Without the concepts of diversity, equity, and inclusion, democracy—certainly sustaining democracy in the United States—is impossible. Without embracing the principles espoused in the Declaration of Independence, and the United States Constitution and, subsequently, recognizing the U.S.-led doctrine of [the United Nations Universal Declaration of Human Rights](#)—sustaining democracy is impossible. Those who oppose these concepts and work to usurp these principles oppose democracy.

The concept of rights has been thoroughly studied by Black women historians, and the truth about the ongoing struggle for liberation can also be seen in writings by Black women,

from Phillis Wheatley, Frances E. W. Harper, and Harriet Jacobs to Octavia Butler, Toni Morrison, and Alice Walker (which is why Black women's books have been banned). Truly understanding the promise of freedom and maintenance of democracy requires rigor and commitment to lifelong learning.

The Concept of Learning

Diversity, equity, and inclusion have come under attack by conservative entities precisely because these principles are effective at ensuring that everyone has equal access to the promise of America. Alas, those without any credible experience in their respective fields have appointed themselves the judges of merit and competence. Similarly, those who have never produced scholarship have sought to disqualify research, regardless of academic discipline, by means of extraordinary scrutiny, brute force, intimidation, interrogation with loaded questions, use of arguments based on false equivalence, hypocrisy, exclusion, abuse, and double standards designed to harass and discredit scholars with charges that are not substantiated by a community of experienced academic evaluators. This is why they do now want us to teach critical thinking: critical thinking exposes lies. Yes, we are woke, we will remain so, and welcome others who wake up to the fact that no one is safe from tyrants.

Democratic higher education centers peer review. This bibliography offers insight into how academic excellence is defined and why peer review is a central part of the academic process (emphasis on the operative word *peer*). This body of work explores content that is usually labeled “woke,” DEI, divisive, or racist. Those who work on race, gender, and history have recently been widely charged with plagiarism or antisemitism—serious allegations too often levied by unserious people. Charges of plagiarism should be validated by professional disciplinary organizations, not politicians. Antisemitism is real and dangerous. Those who charge antisemitism while supporting, excusing, or ignoring actual nazis are not serious, but they are dangerous. Charges of antisemitism that are levied as a shield at the same time as charges of racism, sexism, xenophobia, or genocide are dismissed or devalued are disingenuous, at best.

The UN Universal Declaration of Human Rights offers a necessary criterion to recognize—equally—human life and to provide all people with the same level of protection. Justice does not allow a hierarchy of value. Weaponizing “woke” and exploiting any small detail of a scholar's record as excuse for removal or abuse comes from a playbook orchestrated to undermine tenure, to undermine freedom of speech, learning, and, ultimately, to undermine democracy.

Bigotry is costly. Administrations that do not protect the most vulnerable demographics will ultimately pay dearly themselves. A cadre of politically appointed administrators have routinely condemned faculty self-governance. Those with wealth and privilege challenge equitable access to education to maintain control. Anti-democratic forces engage in smear campaigns or personal persecution designed to discredit individual books or entire catalogs. Bills from the colonial and antebellum periods to day, from [anti-literacy laws](#) to [Arizona's HB2281](#) (2010) remind us of the anti-education trajectory of these tired tactics.

Our books support the advancement of a collectively defined democracy that, naturally, poses a threat to those who support the flimsy whims of despots and the blood-drenched greed of oligarchy. Although these books are academic in nature, it would be a mistake to think that they are not useful in educating learning publics outside of college campuses, especially with younger generations. By teaching and learning in community, in the oft-cited words of Maya Angelou, still we rise.

The Concept of Community

Not all members of ABWH are Black. Not all members are women. Yet, members of ABWH are professional historians and all value the critical perspective that Black women of all backgrounds offer when interpreting history. Black women's perspectives on politics, culture, humanity, the sciences, and all areas of learning bring an understanding about the necessity of collective care. This bibliography shows that Black women's writing has a global impact. Given the histories outlined by the authors here, Black women understand that we cannot afford to buy into the lies of individualism, capitalism, racism, or any other anti-human perspective. Black women historians' writing demonstrates our insight that oppression against any population will eventually impact all of us—so, we act accordingly on our behalf and on behalf of others.

Quietude is not a capitulation to the brashness of a violent world. Sustainable community building takes time and usually does not happen in public view. Reading, writing, and learning in community has been my means to train my mind and mentor others. Research and publishing are essential skills in the art of studying both war and peace. As ABWH National Director, I have weighed the responsibilities of my leadership position and have decided that the best way to use my voice is to amplify voices of Black women and women of color educators. My contribution to higher education is to steadily build learning communities to discuss issues from mental health, public health, and policy to food studies, engineering, and poetry. And my peer mentoring networks are global. I have participated in local and national teach-ins and know this report is perfectly suited to guiding future discussions about the role of education in a democratic society.

What is required at this historical moment—a moment leading historians acknowledge is on the precipice of dictatorship—is a plan to revitalize democracy. Groups—not individuals planted by anti-democratic manipulators—need to develop a progressive agenda and work collaboratively with numerous communities to develop an actual plan for self-governance. If academic excellence and upholding democratic principles are actual goals, boards of trustees, presidents, provosts, and deans must support campus-wide shared governance.

Strategic planning is not a perfunctory exercise. Planning must be more than committees that are used to disguise decisions that leaders would make anyway. Campus planning, like development of this bibliography, requires commitment to bringing together a wide range of perspectives and to develop meaning—together. Books are guides for those who facilitate necessary conversations. History books can support a broad community of leaders. Collectively, young leaders can make decisions that support, maintain, fortify, and build humane political infrastructures for the future that are based on a detailed and critical understanding of the past. Creating a bibliography for strategic planning lets everyone know the values and the criteria by which the stated goals will be measured.

I thank the *ABWH Booklist* committee for their leadership in shaping this report and I look forward to witnessing the next generation of higher education and national leadership that develops in various communities as an outgrowth of this report.

The Concept of Leadership

Approximately ninety-two percent of African American women voted against the current autocratic approach to federal public service. We did so not because we agree on everything, but because we agree on one thing: the value of the concept of democracy. Black women's intellectual history includes experience, philosophies, and ideas from a diverse set of people who differ in economic, educational, regional, national, social, political, religious, and gendered perspectives. I agree with my colleagues who argue that identity—*alone*—will never be the basis of sustainable systemic change. Black women are not a monolith, but our composite experience is reflected in a unified (though not universal) interpretation of history, culture, and politics. Not all Black women leaders are ethical, but, comparatively, Black women who lead in ways that value democracy are at least conscious of the impact their actions have on others, even if those who embrace individualism, suck up to empire, or develop exclusive cliques ultimately abandon those principles.

I do not speak for all Black women. I do not speak for all Black women scholars. I do not speak for all Black women leaders. But I speak *with* Black women, scholars, and leaders regularly—and from these discussions, I continue to learn how to lead. My reflections in

this report (about how to interpret this robust body of scholarship) are the outcome of spending the last three decades surrounding myself with brilliant Black women leaders who have taught me about how to lead well and effectively. Some of these lessons I've learned are that individualism, exceptionalism, and capitalism are all roads to failure. From my personal experience, I speak about my views on leadership. Some observations were previously recorded in a co-edited book titled *Dear Department Chair: Letters from Black Women Leaders to the Next Generation* (2023). This information, clearly, is not common knowledge in mainstream higher education settings. But it is definitely applicable. Lessons for sustainable and ethical administration are sorely needed as everyone in higher education is now working under duress.

Black women's leadership, in all areas, has too often been blocked, sabotaged, stymied, derailed, derided, or discarded. Moya Bailey and Trudy rightly named this phenomenon misogynoir. Even if it means sinking the whole ship, many will often do so rather than accept a Black woman leader at the helm. Opposite of the "move fast and break things" model of management, Black women's intellectual history advises leaders to move carefully and thoughtfully, share power (without self-sacrifice), and seek to build community in order to build lasting structures that benefit everyone. Not all Black women leaders heed this advice. Individual Black women can, like anyone, succumb to the allure of war mongering, the comfort of personal gain, the tendency to punch down when given the opportunity, the myths of elitism posing as excellence, and the temptation to take shortcuts at the expense of ethics. These behaviors routinely plague those in power, regardless of background. Democratic leadership means communities identify leaders for themselves; those appointed are not necessarily those who are followed.

Identity alone does not guarantee good leadership (as we see with current trends in leadership recruitment). However, most Black women leaders know, like all leaders who are women, LGBTQIA, or similarly identified, because of our identity, we will be perceived as too weak or too strong, too inept or too excellent, but never quite enough. We know too well (even if some fool themselves) that the moment we are no longer of use to others we will be subjected to character assassination, as is the case with anyone not white and male. As a result, historically, as leaders, Black women have been collective-minded, organization-grounded collaborators who understand the concept of community accountability or, at the very least, community communication. Collaborative leadership is the only way toward democratic education.

Black women's collaborative, community-based leadership can be seen in various iterations of organizations, from anti-slavery societies to Jane Crow uplift clubs, literacy drives to Pan-African organizing and the movements for suffrage and civil rights. Black

women know how to build movements. Collaborative leadership is central to our ideals because it has been necessary in the face of limited ability to effectively challenge oppression as individuals. We understand that some colleagues will be given unlimited passes and will never be found in error—no matter how profoundly egregious, obnoxious, disgusting, or deadly their behavior. Some leaders will never be held accountable for their actions, no matter how illegal, immoral, or impeachable the offense. For some, there is no bottom. Black women, meanwhile, are hunted down and scrutinized for any mistake that can be exploded and magnified a thousand times until the error or the rumor of error (whether true or not) becomes cause for dismissal. We are never given a free pass to fail, so, we organize, gather, and lean on each other in ways that seem to elude other groups.

We help each other. While this is not universally true, collaborative leadership (even amidst deep or petty disagreement) has been my experience—more often than not—in the past thirty years of higher education. I served as department chair at three institutions for twelve consecutive years; I could never have done that without building community, leaning on the generosity of others, and investing in reciprocity (not transaction). We who participate in Black women’s networks pride ourselves on holding ourselves accountable, even when no one is looking, so we can get things done and done correctly. Despite inevitable failings of group projects, and the rancor that can develop in any profession, Black women educators offer a leadership model to be studied, emulated, and embraced. Considering the education of millions of African Americans after emancipation, we understand the assignment of democratic education and we lead accordingly when and where we can.

I would like to thank ABWH members from around the country who have fought for academic freedom and political freedom in ways big and small, public and invisible, academic and creative. I am grateful that, above all, your leadership has affirmed our determination to care for ourselves because—even when we give our best—there is no guarantee anyone else will care for us. We understand that no one has to do everything, but everyone must do something.

I am grateful to the ABWH members who entrusted me with this position and, even as I begin the process of leadership development and succession planning for the next national director, I am honored to hold this position at a critical moment in our organizational journey. Of course, I offer thanks to the committee for accepting the charge to create this teaching bibliography and making this report possible. The contribution of the ABWH Executive Council to move the organization forward cannot be overstated. *Everyone* contributes something—from upgrading our internal operations and planning events to creating new graphic art (thanks to Semaj Campbell-Blakes for her excellent work on the logo and booklist graphics that appear at the end of this report). There are many ways to

lead. There are many ways to fight for freedom and resist oppression. There are many ways to build democracy. There are many ways to teach and learn. I am grateful that we are finding ways to lead on our own terms, and I am inspired by the way we continue, in the words of Nannie Helen Burroughs, to specialize in the wholly impossible.

The Concept of Truth

In this world, increasingly informed by artificial information, lies are called truth. ABWH was founded in 1979, and our first newsletter, titled *TRUTH*, was released that same year. Rather than social truth, this booklist represents historical truths that are affirmed by verifiable data, multiple sources, and critical peer review. Black women's truths are sorely needed as a corrective for the lies of this moment. As ABWH members Daina Ramey Berry and Kali Gross write in, *A Black Women's History of the United States* (2020) we understand that this country has not always kept Black women in mind—at least in ways not dependent on silence or subservience. Black women's ideas and practices must move from the back of the collective national mind to the front—in theory and practice.

In the words of Patricia Bell-Scott, our history reveals that truth, “sometimes beautiful, sometimes ugly—is ultimately healing.” The *ABWH Booklist* should be among the reports referenced to develop a blueprint to build the next phase of democratic polices in the United States and Black women's ideas must be cited and our leadership—for those who desire to do that type of work—should be welcomed. The welcoming of Black women's labor must include due compensation, resources, and structural support. Ideas are contagious and, just like the idea of democracy, the ideas of freedom presented in this work will continue to permeate institutions and reverberate through communities.

In May 2025, I had the opportunity for a long overdue visit to the Arturo Schomburg Research Center in Harlem, New York City. The building stands as a shining example of the value of community-based history. Similarly, many other scholar-activists offer inspirational models to connect adult education to community action. Carter G. Woodson, founder of the Association for the Study of African American Life and History (ASALH), and W. E. B. Du Bois of Atlanta University and the National Association for the Advancement of Colored People (NAACP), are clear examples. Like these notable scholar-activists whose work was grounded in Black history, [founders of ABWH](#), especially our first national director Rosalyn Terborg-Penn offer a paradigm not only on how to interpret the past, but how to invest in inclusive scholarship as a way to shape an equitable future.

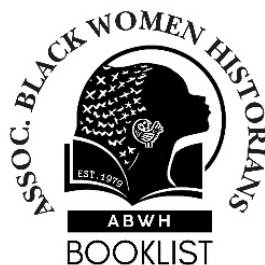
Black women historians have long warned about the damages of hate, oppression, and war. We know, intimately, the value of universal human rights and have yelled from the mountaintops and screamed from the valleys about how violence can ruin a people and

how violent leaders can ruin a nation. In the past few election cycles large groups of Black women have dutifully and joyfully organized voter education drives and pleaded in desperation to be heard and heeded. And when our warnings came to pass, we were berated for not having screamed louder to defend others against the threat we told them was coming, the threat they voted for because they thought it would not impact them. *That* is democratic failure.

Anna Julia Cooper likened the social position of Black women to a calorimeter: a device that measures heat in the environment. Black women can tell you the weather and the time. Collectively, we have suffered cruelties, big and small, but have never suffered fools. We can call a duck a duck and thing a thing. We can tell the truth about a liar, expose a fraud, and shame the devil. And for this, generally, we are battered, excluded and despised. But if you want to get an accurate measure of political heat, pay attention to the calculations of diverse groups of Black women (and not the individuals who protect the status quo or who agree to be “representatives”).

Instead of supporting agendas, businesses, and individuals who selfishly hoard resources by cheating workers, perhaps we can collectively invest our financial budgets and resources for political strategizing to support longstanding, effective Black women’s organizations who consult with local, state, national, and international groups, Black educational associations, Black union leadership, and Black activist organizations who have long been preparing to weather these political storms. Black women scholars, journalists, lawyers, medical professionals, and community organizers are already leading...whether the public chooses to follow is their choice.

Coalition is the only way forward to liberation...and Black women know how to coalesce. But institutions can’t continue to invite us to do free labor only to advance other people’s agendas. For now, we continue to read, write, think, teach, organize, and invest in our own wellness. Here is where we find living seeds of wisdom that will still be vibrant long after the men who would be kings set political wildfires intended to squash democracy and burn God’s green earth to ash.



COMMITTEE REFLECTIONS

Cataloging Legacy: Reflections on Building a Bibliography for the Association of Black Women Historians

Karen Kossie-Chernyshev

Historian, Educator, and Digital Humanities Advocate

A Timely Invitation

The February call by National Director Stephanie Evans for volunteers to help create a searchable, downloadable list of books by life members of the Association of Black Women Historians (ABWH) arrived in my inbox at just the right moment. Unbeknownst to her, I had planned to spend the summer catching up on titles I'd missed while working on projects now in the hands of editors or queued for publication.

The opportunity was especially appealing for the following reasons: I'm task-oriented, love creative processes, enjoy virtual collaborations, and appreciate service opportunities that don't require applications or elections. I responded with an enthusiastic "yes" and offered to involve some of my graduate students as well.

Rediscovering Scholarship

This project gave me a welcome reason to pause and reflect on the work of hundreds of scholars who have invested time and energy in putting cogent thoughts into writing. My research and teaching commitments often leave little time to read beyond my areas of specialization. So, this initiative offered a compelling opportunity to collaborate across time and space to build a bibliography that highlights how far scholarship by and about Black women has come—and how much further it can go.

Digital tools, processes, and platforms are central to this work, enhancing visibility, accessibility, viability, and longevity. I wasn't sure how daunting the task would be, but I was ready to leap, learn, and lean into the collective wisdom captured in these titles.

Zotero: A Digital Ally

The committee's decision to use Zotero to manage the data was equally exciting. I first encountered Zotero in 2014 at "Doing Digital History," an NEH Digital Humanities Workshop

hosted by George Mason University. Although I often recommended it to students, I hadn't used it regularly myself—my research was stored in older formats like floppy disks, CDs, thumb drives, and Google Docs.

Expecting a learning curve, I came prepared to wrestle with Zotero. To my surprise, there was no struggle. The process was intuitive. Entering ISBN numbers became a therapeutic exercise—a scholar's version of solitaire. Within seconds, Zotero organized data representing 46 years of intellectual labor.

Lessons from the Bibliography Project

1. The Power of Digital Tools

Zotero's ability to sort by title, creator, date, and category reaffirmed how digital technology accelerates scholarly access and analysis. Aggregation projects like this one demonstrate how technology compresses the phases of historical production—archiving, interpreting, writing, and making history—as described by Michel-Rolph Trouillot in *Silencing the Past: Power and the Production of History* (1995 and 2015).

2. The Value of Historiography

This project underscored the importance of understanding the intellectual and social contexts from which these works emerged. Reviewing 305 titles made me wonder how many Black women historians are currently working in the U.S.—and which scholars have contributed multiple works to the field.

3. Context Matters

Without a historiographical overview, readers unfamiliar with the authors or Black history may struggle to grasp the full impact of certain titles. Contextual framing is essential for appreciating the significance of these works at the time of publication.

4. Expanding the Canon

While this list is invaluable, it omits hundreds—perhaps thousands—of works by and about Black women that were self-published or released through non-academic presses. A community-facing expansion could catalog autobiographies and memoirs published independently, affirming their value to our historical understanding.

5. Teaching through Engagement

Staying active in scholarly communities enriches both teaching and research. Inspired by this project, I integrated Zotero into my spring courses. Undergraduates used it to catalog sources for digital group projects, while graduate students used it to compile references for

bibliographic essays. I also introduced them to the Zotero add-in for MS Word, which streamlines citation management.

6. Embracing Digital Humanities

The digital humanities are here to stay. In the wake of COVID-19 and the rise of AI tools like ChatGPT, Google Gemini, and Copilot, historians must remain at the forefront of digital innovation. While concerns about misuse are valid, we must guide students in using these tools responsibly. Visualization, text mining, and mapping technologies expand how we understand and teach history. We must also embrace “born-digital” publications, where digital platforms are integral to the structure and argument of the work.

Looking Ahead

While I may not read or listen to all 305 titles on the list from cover to cover by summer’s end, knowing that this bibliography exists—and is downloadable—is both comforting and empowering. It ensures that these works are accessible when I need them, helping me and others appreciate the full spectrum of historical production and amplifying voices too often underrepresented in historical literature.

The *ABWH Booklist* Project as “Community Intellectualism”

Crystal Moten

Public Historian, Curator, and Writer

Over 20 years ago, I entered graduate school angry. I had recently been exposed to Dr. Beverly Guy-Sheftall’s edited collection, *Words of Fire*, a Black feminist bible, and understood that there was an entire subfield dedicated to Black Women’s History that I had no clue was available to me to study. I spent the next several years of my graduate program on the periphery of the subfield even though I was writing about Black women’s activism during the twentieth century. Because civil rights, labor history, and working-class historiographies also undergirded my research inquiries, I had to balance these other subfields, realizing I would have to prioritize the study and amplification of Black working women’s history on my own. That is, until I learned of the existence of the Association of Black Women’s Historians (ABWH) through Shannen Dee Williams, a graduate school friend who won the Drusilla Dunjee Houston Memorial Scholarship Award for the best unpublished, original essay from either a graduate course or a chapter from a thesis or dissertation. After joining ABWH and participating sporadically as a full-time faculty member, I taught myself Black feminist theory—after completing graduate school, mind you—and revised my dissertation into my first book, *Continually Working*, based on this self-study. By the time my book came out, I had become a life member and active participant in ABWH. However, had this booklist been available during those graduate and early career years, perhaps my process would not have been as laborious, painful, and lonely.

Working with co-chair Karen Kossie-Chernyshev and the members of the *ABWH Booklist* Committee Tyrone McKinney Freeman, Sierra Phillips, and Charissa Threat has been nothing but the opposite of what I narrated above. In fact, this collaborative, dialogic process reminds me of the process I theorized in *Continually Working*: community intellectualism. As intellectual workers in the academy (or wherever our labor takes us), we engaged in this process, which served as another reminder that “there is nothing new under the sun.”

This process was a clear example of community intellectualism at work. Because the committee members were a part of a larger lineage of Black women activists (intellectual and otherwise), this shouldn’t be surprising. Specifically, though, in my definition of community intellectualism I noticed the following:

- Black working women's labor activism is collaborative and dialogic, coming together around a set of grievances and critiques related to their specific work conditions;
- Black working women's intellectual practices supported their economic activism and centered women workers;
- This centering, in turn, made possible multiple ways of producing and disseminating the group's ideas;
- The process was often unmediated by a single charismatic voice, and highlighted the various experiences, voices, and narratives within the group, which sometimes conflicted;
- And, finally, this intellectual labor culminated in the development of context-specific solutions.

As I reflect on the work of the committee, I see each of these points clearly illuminated. During our committee meetings we found common ground and realized we had experienced similar issues in our attempts to focus on Black women's history—from not being exposed to historiography to being outright told that there were no histories of Black women worth studying, researching, writing or interpreting. Our participation in this committee work provided an opportunity to air and share our academic and professional grievances and build a foundation of care and solidarity—for each other and for the work (which Sierra Phillips writes about in her reflection).

Creating the actual booklist or bibliography was the easiest aspect of the committee's work. As co-chair Karen Kossie-Chernyshev has written, we harnessed the power of digital technology to make the list creation efficient. The hard part came when we had to create themes. I will be honest: our themes are still a work in progress and will benefit from more peer review and engagement with our audiences. Is what we came up with reflective of the list? How can and should our themes be revised? I see this as an organic, ever-evolving project, especially as more work is produced by and about Black women. That, perhaps, is what excited me most about wanting to do this work, with this committee—each of our personal and political commitments to this field, to seeing it grow, and to making sure the intellectual labor of historians who focus on Black women are not erased, excised, and discarded.

In Celebration of Black Women and Black Study

Tyrone McKinley Freeman

Glenn Family Chair in Philanthropy, Associate Professor of Philanthropic Studies & Africana Studies, Indiana University Indianapolis

I was drawn to this project in spring 2025 because of the renewed political onslaught against Black people, the attacks on higher education, and the assault on democracy that we have all been experiencing. I was teaching three courses, one doctoral and two Master's level, and bringing my best to my students yet feeling depleted after class meetings, especially given each new day's competing round of horrific headlines. As bad news continually cycled through the media and across the campus yard, along came an email invitation from ABWH National Director Dr. Stephanie Evans announcing the *ABWH Booklist*.

As I read it, I swelled with energy and curiosity. The opportunity to document another aspect of Black women historians' intellectual impact in the world was invigorating. Immediately, I was taken back to childhood memories of being in Vacation Bible School where Miss Brodie, a petite bronzed walnut-skinned powerhouse elder, volunteered her time to teach us Black history using a bespoke curriculum of poetry, posters, and books. I returned to the six-week African American history course organized by my Black high school guidance counselor, Mrs. Penny Bolden, after school on her own time so we could access the history our state curriculum had erased. Finally, I drifted back into my front row seat in a Fall '91 freshman course at my HBCU, Lincoln University (PA), entitled "Blacks and Women in Education," where Dr. Judith A.W. Thomas, a commanding and academically demanding 6'1" butter scotched-toned dynamic rhetorician introduced me to Giddings's *When and Where I Enter*. As I returned to the present, I realized that Black women had always connected me to my history in the best of the tradition of Black Studies (Harney & Moten, 2013; Myers, 2023). Here was a chance to return a little of that back. I replied enthusiastically to Dr. Evans's email.

As I worked with my colleagues on the list, patterns emerged for me around resistance and institution—building; field-building; navigating systems and seizing dignity and power; and identity, memory, memoir and movements. I was excited as we discussed each other's interesting suggestions. It was very challenging combining them into a few manageable ones. I eagerly anticipated the possibilities for the digital bibliography in Zotero—sorting texts by dates of publication to observe potential concentrations or dispersions of topics;

sorting by press to see who has most supported Black women's historiography; and on and on. In tandem with the [Black Women's Book Studies Booklist](#), this new booklist would help bear further witness to our history and the role of Black women in living it, researching it, and writing it. The energy gained through this experience helped carry me through my semester regardless of the headlines.

This effort connects to my research agenda in powerful ways. My field is philanthropic studies and my area of research expertise is the history of African American philanthropy. My book, *Madam C.J. Walker's Gospel of Giving: Black Women's Philanthropy during Jim Crow* (University of Illinois Press, 2020), would not have been possible without Black women's historiography #CiteASista. When I searched for frameworks to analyze and interpret Walker's archives, my own field's historiography failed me—in it, Black people were recipients of white benevolence, not agents of generosity themselves. I am indebted to the works of Bettye Collier-Thomas, Iris Carlton-LaNey, A'Lelia Bundles, Tiffany Gill, Darlene Clark Hine, Martha S. Jones, Imani Perry, Julliet E.K. Walker, Tera Hunter, Deborah Gray White, and many others. Consequently, I view my work as at the intersections of philanthropic studies, Black women's history and Africana Studies. The booklist project further affirmed these connections.

From my mother helping me make Black history dioramas for school projects to the historiography that invigorated my thinking for my book, Black women have always connected me with my history. The *ABWH Booklist* has enabled me to contribute something back toward them and a field that has given me far more than my primary field has when it comes to the questions that drive my curiosity and research agenda. During these tumultuous times, my hope is that this booklist becomes another vibrant and robust source for advancing Black Studies in the community, as well as Black women's history in the academy, and for giving these scholars some of their flowers now, rather than later.

Challenging, Rewarding, and Empowering: Caring for Black Women's History and Historiography

Sierra Phillips

ABWH National Publications Director, PhD Candidate in History, The Ohio State University

I come to this historical inquiry of Black women's activism in mid-twentieth century Minneapolis as a native Black Minneapolitan and student of the civil rights movement. My goal is to give voice to the Black women who are often ignored in historical scholarship, but who have played an instrumental role in the struggle for Black freedom. My dissertation project examines how Black women responded to urban inequality in Minneapolis by instituting a grassroots approach to community care during the War on Poverty and Black Power eras. The Black women that are centered in my dissertation ensured the survival of their communities by providing free access to basic life necessities. I build on the important work of Black women historians who uplift the contributions of women of African descent in the United States and beyond.

My experience of serving as a committee member for the *ABWH Booklist* project has reminded me of the esteemed privilege it is to study and narrate the histories of Black women. Being that we occupy a unique status in American society, it is imperative that our lives and legacies are handled with care. My fellow committee members have exemplified what it means to care for Black women's histories, and the work of scholars who have dedicated their careers to doing the same. With this said, care is a core research interest of mine, but it is also a method that we utilized as we created and organized the bibliography.

Agreeing to serve on this committee demonstrates our devotion to caring for and preserving the historical record of Black women. More specifically, our care method consisted of ensuring the themes on the list did justice to the topics covered in the books. We wanted the themes to adequately reflect the work of Black women's historians, as well as the lives of our forebears. Nevertheless, our collective process embodies a Black feminist care ethic, but also Brittney Cooper's Black feminist concept of "listing," which is the practice of taking the knowledge production of Black women thinkers seriously. This practice of "listing" is especially important as we witness the current administration working to silence and ignore the histories of our ancestors. The Black women that are centered in my research dedicated their lives to community survival. Emulating the priorities of these women, this committee is steadfast in ensuring the survival of the intellectual production of Black women historians by developing an accessible booklist.

Furthermore, as we navigated this process, we were faced with the challenge of having a never-ending list of themes on the list, which caused us to continue to narrow the list of themes further. Instead of hastily speeding through the process, the time we dedicated to discussing how to effectively organize the list speaks to how we handle Black women's historiography with care. Furthermore, as we moved past this obstacle, it became apparent that the lives of Black women are multifaceted and complex, and cannot be easily arranged into neat categories. This demonstrates both the challenges, and distinct nature of Black women's history. I was met with a similar obstacle when refining my dissertation topic. It has been difficult for me to define their activism as being *just* Black Power, or *just* anti-poverty. I realized during this committee process that I did not have to choose. Their lives and contributions can be categorized as both. The beauty of Black women's histories is that their activism transcends clear-cut categories; in turn, Black women's historiography allows us the space to accurately narrate their stories. In conclusion, this collective process has reinforced for me the sacred work of narrating and uplifting the histories of Black women. Although it is challenging work, it is also rewarding, empowering, and extremely necessary—especially now.

Necessary Foundations for Writing New Trajectories in Black Women's History

Charissa Threat

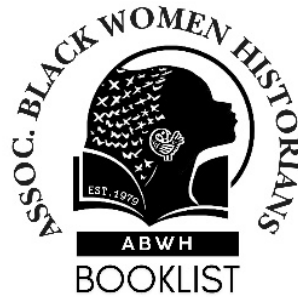
Associate Professor of History; Associate Dean for Students and Faculty Advancement,
Chapman University

When Dr. Stephanie Evans put out the call to gather a group of scholars to expand the bibliographic project of members' work, I was intrigued by the possibilities of the results of this endeavor. Why collect and organize this material beyond celebrating the tremendous work of our members? Who were our initial and future audiences for the final product? As our colleague on the committee, Sierra Phillips, so graciously reminded us, this project is essentially what Brittney Cooper defined as "listing" in her book *Beyond Respectability*. "Listing," Cooper argues, is an important act that takes "the knowledge production of these thinkers" [scholars] seriously." Reflecting on this statement is one of the things I will most take away from this project.

Naming and crediting the critical work of scholars whose presence and work may not be acknowledged is immensely important. Cataloging the work of our members also felt, at times, like a radical act of demanding recognition in various historiographic threads. It reminds me that contrary to some misinformed statements that no scholarship or archives exist on the lives of individuals of African descent in the United States, particularly black women, Black scholars have long been engaged in the work of understanding, documenting, and teaching about Black lives. However, as the scholars and scholarship highlighted in this bibliography attest, these histories and subjects are often hidden in the archives or sometimes exist outside traditional archives and must be carefully teased out and researched. This was perhaps the second thing I would take away from my work on this project. I was so thankful for the reminders and, in some cases, the introduction of work I missed that will be helpful in my research and future scholarship.

Much of the work highlighted in this bibliography offered me, and I am sure, will provide others with innovative ways of theorizing, teaching, and understanding Black women's lives. The bibliography provides new ways of approaching and "seeing" in the archive when it appears frustratingly like there may be little to be found. As many of us are also teacher-scholars, the bibliography also offers new ways to teach and support the learning about Black women. We do our work as historians to understand the past and, in some respects, the present. The final thing I took away from working on this project is the silences that

remain about the lives of African Americans broadly. What stories or paths have yet to be charted and understood regarding the lives of persons of African descent, particularly black women in the United States? As I read through the bibliography and took note of the common topics, themes, and even ideas about pedagogy, I also imagined what it offers the reader—not just the expert knowledge produced by several generations of scholars but also the foundational work necessary to write new trajectories in Black women’s history.



CONCLUSION

Stephanie Y. Evans, ABWH National Director

Sankofa Woman

Telling the Truth about History and Moving Ever Onward Toward Liberation

In January 2025, when I created the [visual bibliography](#) and the booklist project, the ABWH member response was overwhelmingly positive. When I issued the call for committee members to author a report for the bibliography, those who answered the call did so with commitment, diligence, grace, and flare...despite the unbearable tension of our times.

The *ABWH Booklist* report is an archive of social justice activists who have had to labor and fight for liberty to fulfill the promise of democracy in the United States and beyond. We have done our work to liberate ourselves and others. We affirm the concept of universal human rights, and this body of research offers details about the barriers to freedom—and ways to defeat oppressive forces. The leadership class will drastically change in the next two decades. This reading list is a good place to begin their instruction on the failures and promises of independence and democracy. This work is the “good trouble,” that Representative John Lewis encouraged—troubled grounded in compassion and conviction.

The *ABWH Booklist* report follows a tradition of [political action statements](#) grounded in scholarship. We recognize how education can inform those who shape national policy in ways that impact global history. We look forward to learning how national and international scholars can benefit from this collaborative work, now and in the future.

Our library of truth is wisdom and warnings for those who are inclined to listen and willing to learn. Black women historians are meticulous meteorologists who spend our days and nights studying the clouds, the winds, the terrain, and the rain. We monitor systems abroad to gauge possible impact at home. We spend time developing strategies to collaborate for global sustainability. We join our colleagues in the commitment to radical and progressive education. We will continue to do our work to reach back and learn from the past in order to move forward. Sankofa, because we move, in the words of Dr. Anna Julia Cooper, onward, ever onward.

The Earth, Wind, and Fire song, “In the Stone” affirms an old saying: “time will witness.” We serve as witnesses to the horrors of our time and honor those who have come before to give us the freedoms we enjoy. We seek to expand those freedoms in the future.

We, too, have the concepts of a plan. The committee members and those who volunteered as peer reviewers for this report are listed below. We look forward to discussions that will come from those who teach the books from the bibliography, and we join our colleagues in similar professional organizations who embrace the role that history education plays in defining democracy—in concept and in practice.

Sankofa Woman

Stephanie Y. Evans

Endurance is our creed

To endure is to suffer. To strengthen. To withstand. To sustain.

Like time, we witness. Living legacies, we go back and get it.

We build evergreen places—archives of our health and healing

Our words grow in the forest of our hearts.

Lush, vibrant, wild libraries...writing Aya’s domain

Writing, though we know they want us erased

And, yet our words remain

African women’s wisdom carries water

Makeda said, “Wisdom is the best of all treasures”

And here we are, meditating-levitating in this living library

Our stories grow in each other’s gardens

Faith is our archive. Practice is our promise.

And here I am, a Sankofa woman, adding my voice to the chorus

Nourishing, nourished, feeding, and fed

Adding my plant to the forest

First reading, April 21, 2025 | “Spilling the Tea in the Living Library” | Atlanta History Center

WEB LINKS

ABWH Website <https://abwh.org/>

ABWH Booklist <https://abwh.org/booklist>

Zotero https://www.zotero.org/groups/5902321/abwh_bibliography/library

Libib <https://www.libib.com/u/drsevens>

Black Women's Studies Booklist <https://bwstbooklist.net/>

HASHTAGS

#ABWHBooklist

#ALibraryofTruth

#LiberatoryConcepts

#ConceptofDemocracy

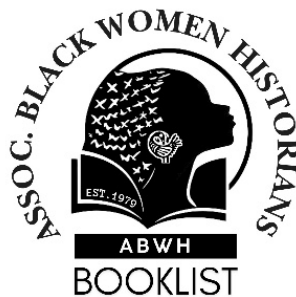
#CommunityIntellectualism

#CiteBlackWomen

#CiteASista

#BlackFeministWriting

#SankofaWoman



HISTORICAL THEMES

Themes developed by ABWH National Director, Stephanie Evans

Although I knew the committee would come up with themes of their own, I wanted to use the organization of this library as a way to become more familiar with this robust collection. I am glad that the committee incorporated technology into their analysis, but also glad that a discussion of their personal results and analysis happened before and after that process. One advantage of what Chrystal Motal calls, “community intellectualism” is the comparative aspect of questions, processes, and analysis. Historical scholarship, in the collective process, can only benefit from incorporating methods such as these, balancing traditional methods with those using new resources.

Below are a sample of themes I developed. I look forward to discussions about alternate categorization and analysis about the meaning of this robust collection.

Dr. E’s Booklist Themes

- Chronological
 - Africa, Diaspora
 - Slavery / Antebellum
 - Jim Crow
 - Civil Rights, Human Rights, Black Power
- Thematic
 - Arts, Culture, Religion
 - Memoir, Life Writing, Biography
 - Education, Intellectual History, Survey, Feminism

Themes developed by the ABWH Booklist Committee (Short List)

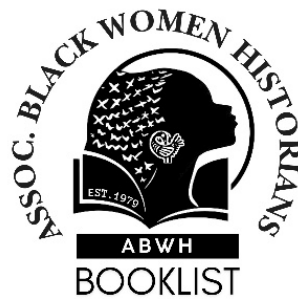
The committee refined the final list of themes from the long list by 1) discussion, condensing, and narrowing; 2) Inputting the entire booklist into ChatGPT and posing the question: “What are some major themes in Black women’s history”?; and 3) after analyzing and revising the results, the committee selected the following:

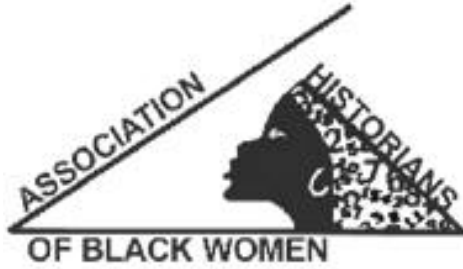
- Resistance/Activism
- Labor/Economic Justice
- Education/Intellectual Leadership/Theory
- Cultural Production/Identity
- Health/Reproductive Justice
- Community Building/Care Networks
- Institution and Field Building
- Representation/Visibility

Themes developed by the ABWH Booklist Committee (Long List)

- Chronology
 - Chronology
 - Antebellum
 - 19th century
 - 20th century
 - Date of Publication
- Ideas and Intellectual Thought
- Arts, Culture and Expression
 - Entertainment (theater, musicians, etc)
 - Visual Arts
- Internationalism
 - Global activism/Feminism
- Women's activism
- Social Movements
 - Welfare rights movement
- Labor/Work
- Slavery/Antebellum
- Field Building
 - Anthologies
 - Edited Collections
- Institution Building and Leadership
- Navigating Allies
- Family and Community Development

- Navigating Systems/Seizing Dignity and Power
- Political ways of being
 - Activism
 - Suffrage
- Identity, Memory, Memoir and Movements
- Survey/Synthesis
- History of Science
- Social work/social welfare
- Religion/Spirituality
 - Geographical studies





ABWH, founded 1979 (original logo)

ABWH Booklist Committee Authors

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Dr. Tyrone McKinley Freeman, *ABWH Booklist* Committee Member

Dr. Charissa Threat, *ABWH Booklist* Committee Member

ABWH Booklist Review Committee Members

Dr. Sandra Jowers-Barber, *ABWH Booklist* Review Committee Member

Dr. Janet Sims-Wood, *ABWH Booklist* Review Committee Member

Dr. Paula Austin, ABWH Eastern Regional Membership Director

Dr. Natanya Duncan, ABWH Parliamentarian

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Stephanie Y. Evans, PhD, is a Professor of Black Women's Studies (Women's, Gender, and Sexuality Studies & affiliate faculty in African American Studies) at Georgia State University. She has been a life member of the Association of Black Women Historians (ABWH) since 2003 and is the 2025-2026 ABWH National Director. She served as department chair for twelve consecutive years at Georgia State University, Clark Atlanta University, and University of Florida. Dr. Evans co-founded the Chair at the Table international network of Black women higher education administrators. Evans is author and co-editor of nine books. Her single-authored works include *Black Feminist Writing: A Practical Guide to Publishing Academic Books* (SUNY Press 2024), *Black Women's Yoga History: Memoirs of Inner Peace* (SUNY Press 2021), and *Black Women in the Ivory Tower, 1850-1954: An Intellectual History* (UF Press 2007). She is lead co-editor of five books including, *Dear Department Chair: Letters from Black Women to the Next Generation of Leaders* (Wayne State 2023) and *Black Women's Mental Health: Balancing Strength and Vulnerability* (SUNY 2017). She is the recipient of the ASALH 2025 Carter Godwin Woodson's Scholar Medallion, "presented to a scholar whose career is distinguished through at least a decade of research, writing, and activism in the field of African American life and history." She is currently working on a book of poetry and a memoir.

Karen Kossie-Chernyshev, PhD, is a historian, educator, and digital scholarship advocate whose work focuses on Black women's intellectual history, archival recovery, and public humanities. Passionate about collaborative research and the use of digital tools, she integrates technology into her teaching to empower students as active producers of knowledge. Her contributions span numerous scholarly initiatives that connect historical inquiry with emerging technologies, all while amplifying underrepresented voices in both academic and community settings. As the founding director of the Summer Workshop on African American Texas History (SWATH), she leads an interdisciplinary program designed for K-16 educators, history enthusiasts, and the broader public. A tenured professor of history at Texas Southern University, her most recent publications explore digitally driven genealogical research and have been downloaded in 18 countries, and she is currently developing a born-digital project on Lillian Jones Horace (1880-1965), recognized as Texas's earliest known African American female novelist.

Crystal Moten, PhD, is a historian who specializes in 20th Century United States and Women's/Gender History with a focus on African American Women's History. Her research examines Black women's struggles for economic justice in the 20th century urban north. Her award-winning first book is *Continually Working: Black Women, Community Intellectualism and Economic Justice in Postwar Milwaukee*. Moten began her career as a

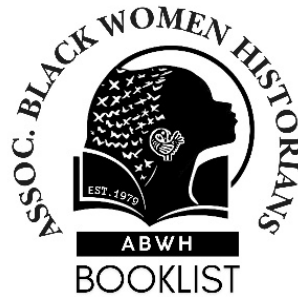
college history professor and currently works in the GLAM (Galleries, Libraries, Archives, Museums) sector as a curatorial administrator. As a collaborative leader, she has extensive experience in building collections, public programs and capacity at several national cultural heritage and historical institutions. She is a Life Member of the Association of Black Women Historians.

Tyrone McKinley Freeman, PhD, is an award-winning scholar and teacher who serves as the Glenn Family Chair in Philanthropy and Associate Professor of Philanthropic Studies at the Indiana University Lilly Family School of Philanthropy. He holds an adjunct appointment as Associate Professor of Africana Studies at Indiana University Indianapolis and is a Research Associate at the Smithsonian National Museum of American History in Washington D.C. His research areas are the history of African American philanthropy, the history of American philanthropy, philanthropy in communities of color, and philanthropy and fundraising in higher education. His book, *Madam C.J. Walker's Gospel of Giving: Black Women's Philanthropy during Jim Crow* (University of Illinois Press, 2020) won multiple national book awards from the Association for Research on Nonprofit Organizations & Voluntary Action, the Alliance for Nonprofit Management, the Association of Fundraising Professionals, and F3: Fabulous Female Fundraisers. His work has been cited or appeared in *O: The Oprah Magazine*, *Black Perspectives*, *the New York Times*, *Harvard Business Review*, *Stanford Social Innovation Review*, *Time*, and *the Washington Post*. Previously, he was a professional fundraiser for social services, community development, and higher education organizations. He was also Associate Director of The Fund Raising School where he trained nonprofit leaders in the United States, Africa, Asia, and Europe. A proud HBCU grad, Tyrone earned a B.A. in English/Liberal Arts from Lincoln University (PA), a M.S. in Adult Education from Indiana University, a Master's in Urban and Regional Planning (M.U.R.P.) from Ball State University, and a Ph.D. in Philanthropic Studies from Indiana University.

Sierra Phillips, MA, received her Bachelor of Arts in History with an emphasis in African American studies from the historic Tougaloo College and her Master of Arts in History from The Ohio State University. She advanced to candidacy in December 2024, where she demonstrated expertise in African American, Modern American, and Latin American History. Her research interests include the U.S. civil rights movement, Black women's care work, the Black Midwest, Latin American revolutions, and Black family archival practices. Her dissertation project examines the ways Black women responded to urban inequality in Minneapolis by instituting a hybrid grassroots approach to community care during the War on Poverty and Black Power eras. She is also deeply passionate about ensuring historical narratives are accessible to the public and aspires to create a digital history exhibit to share

the results of her dissertation to non-academic audiences. She currently serves as the [National Publications Director](#) for the Association of Black Women Historians (ABWH).

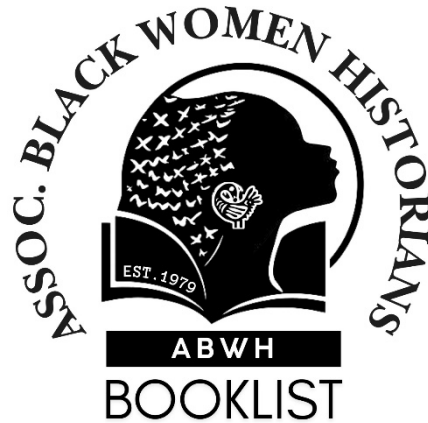
Charissa Threat, PhD, received her doctorate from University of Iowa and is currently an Associate Professor of History and Associate Dean of Wilkinson College of Arts, Humanities and Social Sciences at Chapman University. Her research focuses on African American history and gender in twentieth-century U.S. history, civil rights, community activism, and war and society. Her research focuses on the intersections of civil-military relations, race, gender, and conflict in Twentieth-century America. Her first book, *Nursing Civil Rights: Gender and Race in the U.S. Army Nurse Corps*, was published by the University of Illinois Press in 2015 and was the recipient of the 2017 Lavinia L. Dock Award from the American Association for the History of Nursing, which recognized outstanding research and writing in nursing history. She is currently at work on her second book, “Black Intimacies in War,” an examination of home-front activities, wartime participation, and intimate relations among African Americans during the Second World War.



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ABWH BOOKLIST

THE BIBLIOGRAPHY



305 Books by Life Members of

The Association of Black Women Historians

Compiled by ABWH Booklist Committee

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Dr. Charissa Threat, *ABWH Booklist* Committee Member

June 19, 2025

ABWH BOOKLIST

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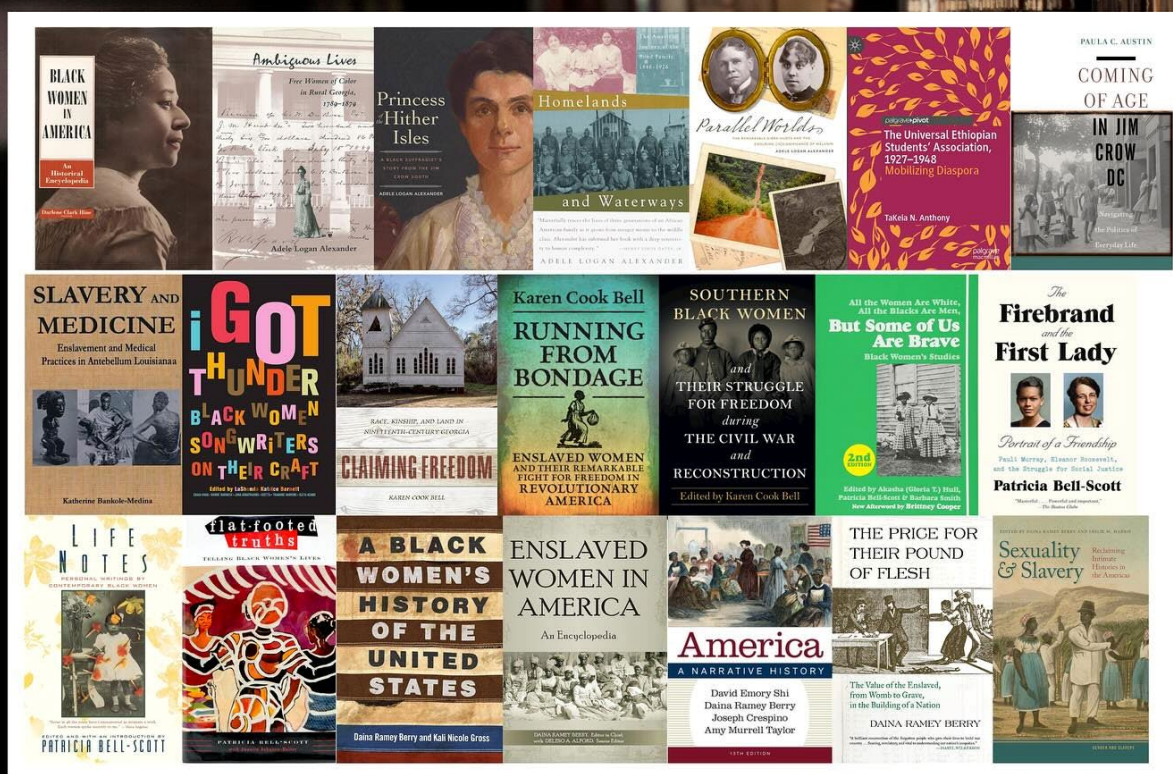
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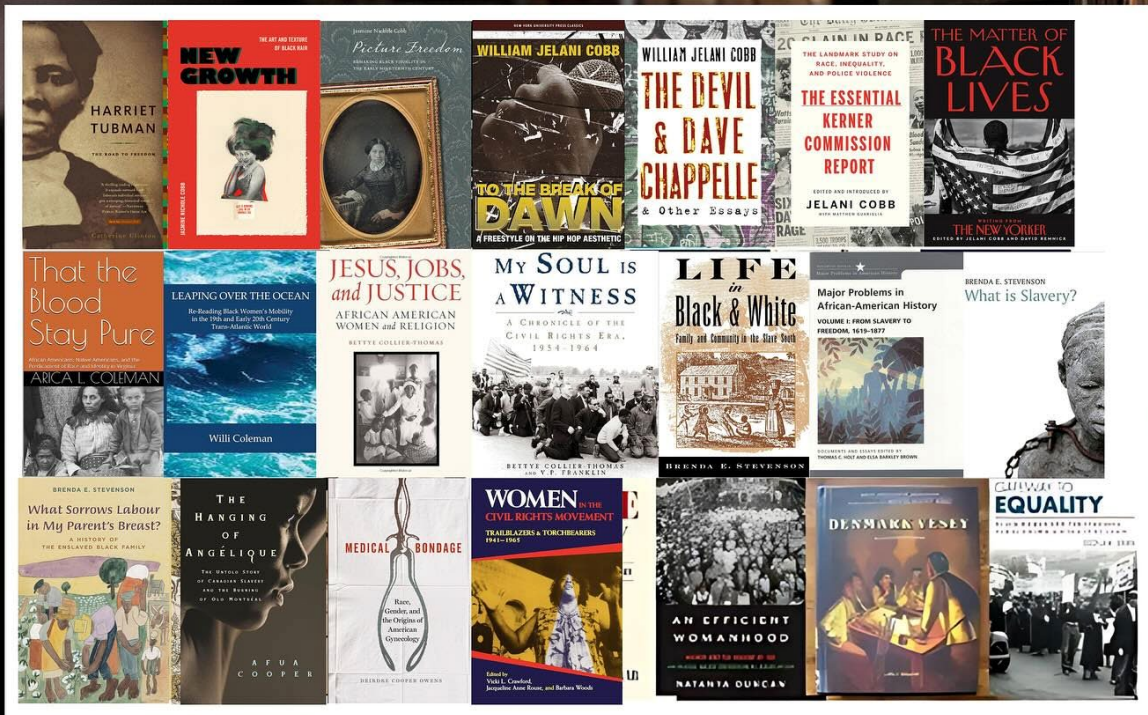
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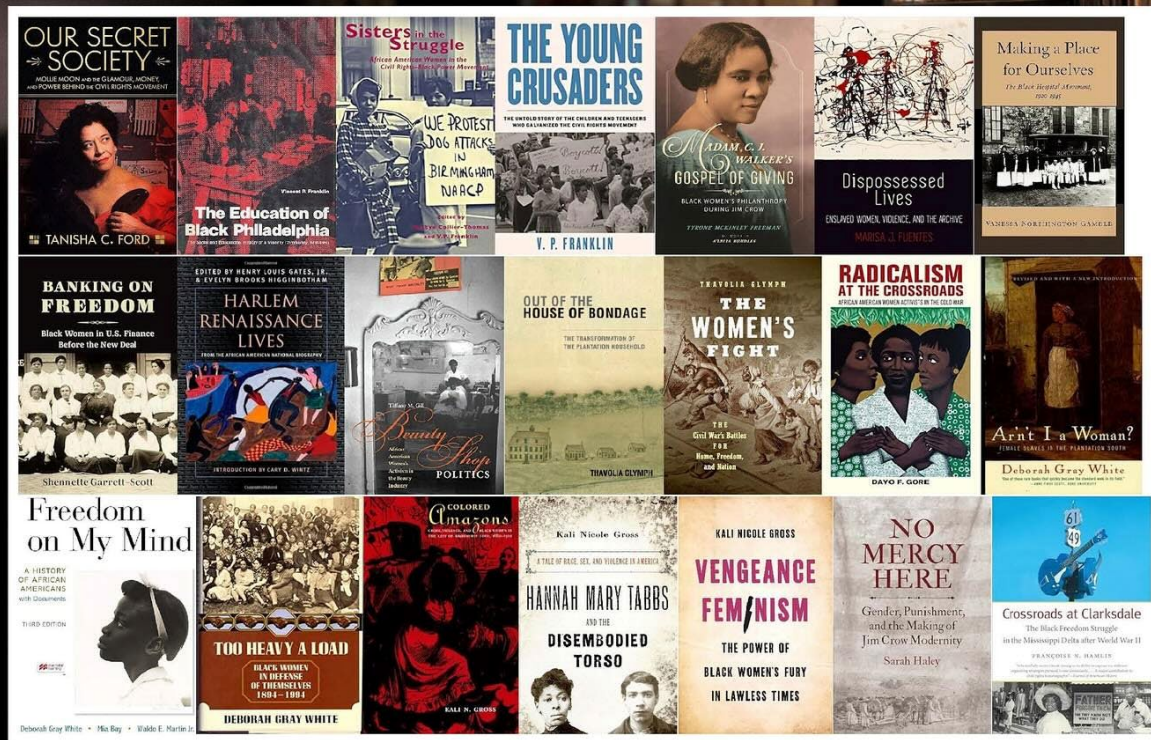
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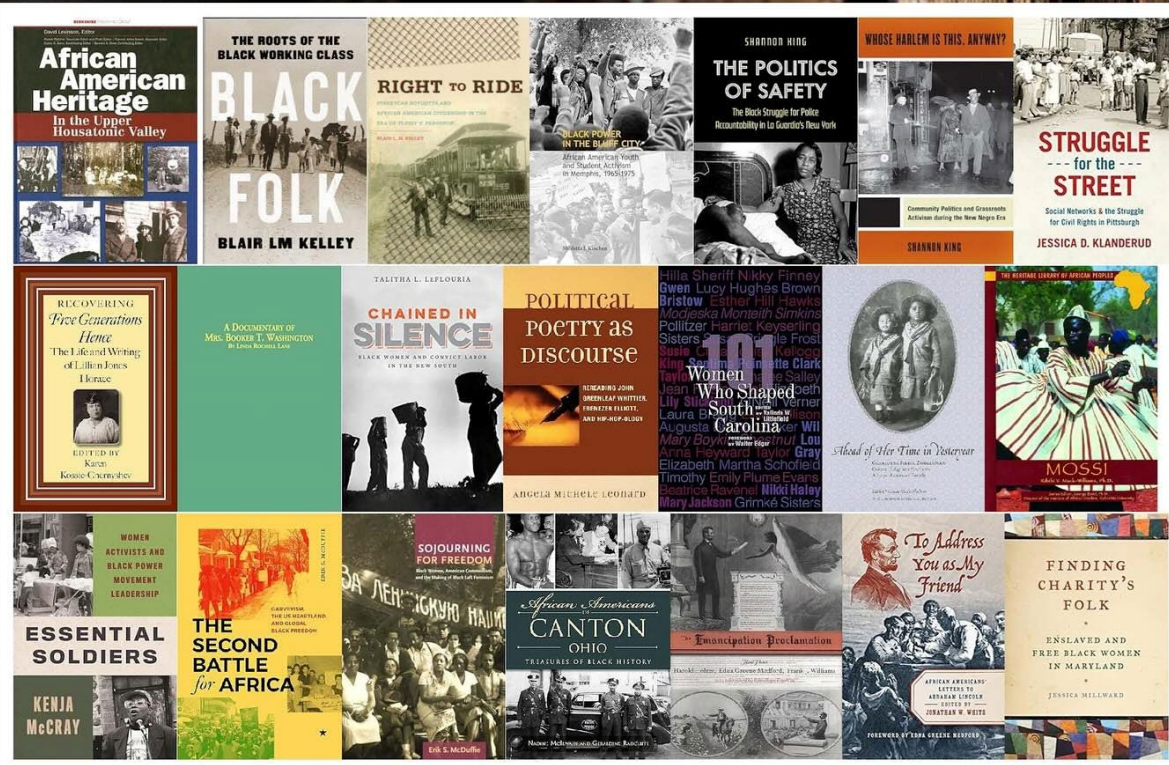
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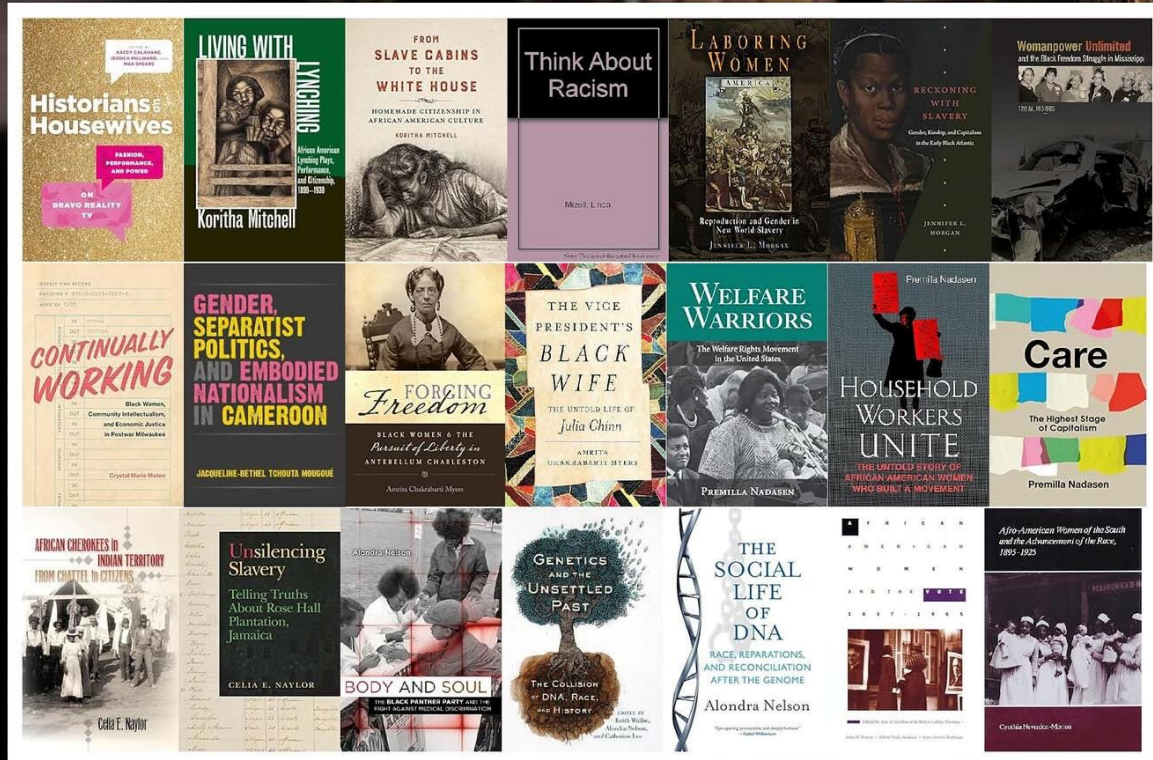
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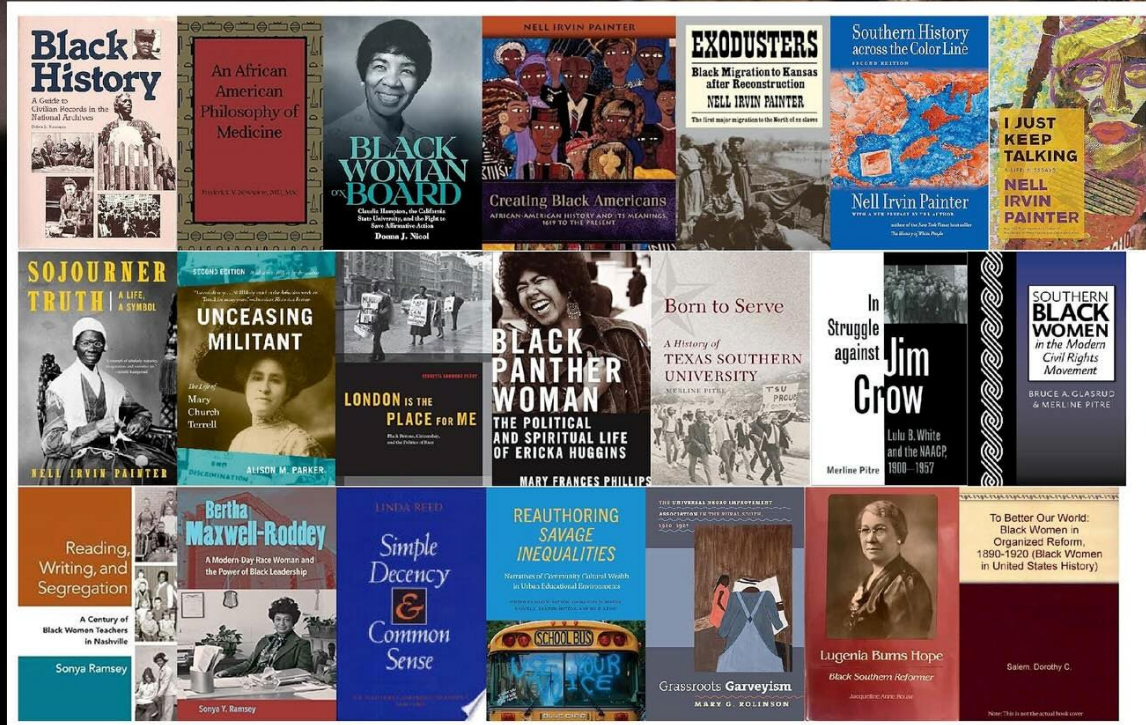
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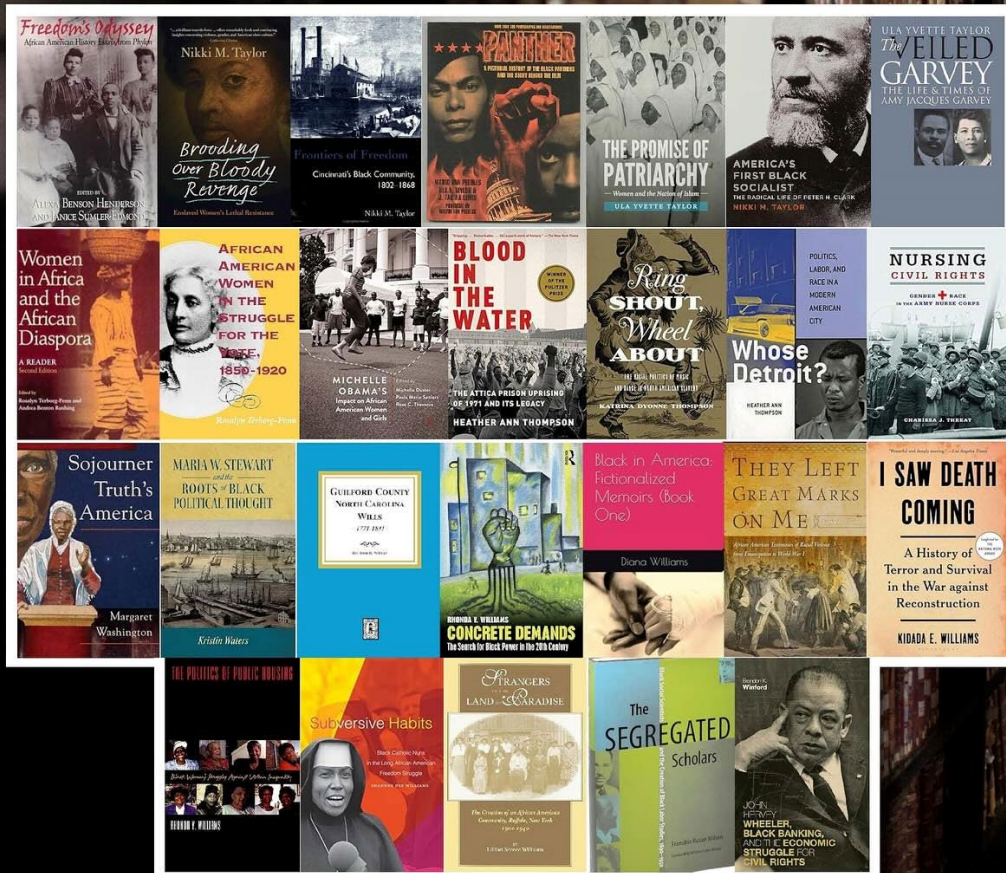
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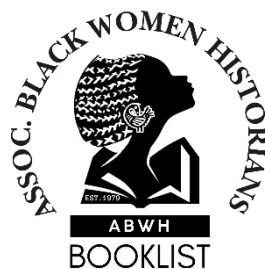


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