

**IN THE DISTRICT COURT OF JOHNSON COUNTY, KANSAS  
CIVIL COURT DEPARTMENT**

HODES & NAUSER, MDs, P.A., on behalf )  
of itself, its patients, physicians, and staff; )  
TRACI LYNN NAUSER, M.D.; TRISTAN )  
FOWLER, D.O.; and COMPREHENSIVE )  
HEALTH OF PLANNED PARENTHOOD )  
GREAT PLAINS, on behalf of itself, its )  
patients, physicians, and staff, )

Plaintiffs, )

v. )

KRIS KOBACH, in his official capacity as )  
Attorney General of the State of Kansas; )  
STEPHEN M. HOWE, in his official )  
capacity as District Attorney for Johnson )  
County; MARC BENNETT, in his official )  
capacity as District Attorney for Sedgwick )  
County; MARK A. DUPREE SR., in his )  
official capacity as District Attorney for )  
Wyandotte County; SUSAN GILE, in her )  
official capacity as Executive Director of the )  
Kansas Board of Healing Arts; JERRY )  
DEGRADO, D.C., in his official capacity as )  
President of the Kansas Board of Healing )  
Arts; and JANET STANEK, in her official )  
capacity as Secretary of the Kansas )  
Department of Health and Environment, )

Defendants. )

Case No. 23CV03140  
Division No. 12  
K.S.A. Chapter 60

**EXPERT DISCLOSURE AND REPORT OF NICHOLAS L. SYRETT, Ph.D.**

Pursuant to K.S.A. 60-226(b)(6), NICHOLAS L. SYRETT, Ph.D., makes the following disclosures:

## BACKGROUND AND QUALIFICATIONS

1. I am a historian who focuses on gender, sexuality, and childhood in the nineteenth- and twentieth-century United States. I am especially interested in the ways that gender, sex, and age are regulated by the law and the consequences of those laws for Americans. The opinions stated in this expert report are based on my personal specialized knowledge, which is informed by my education, training, and experience as a historian and my familiarity with relevant work by other scholars in the field.

2. I hold an A.B. in Women's and Gender Studies from Columbia University, and an M.A. and a Ph.D. in American Culture from the University of Michigan, Ann Arbor.

3. Since 2017, I have taught at the University of Kansas as a Professor of Women, Gender, and Sexuality Studies and a Professor, by courtesy, in the History Department. I have also served as Associate Dean of the College of Liberal Arts and Sciences since 2022. Prior to that, I served as Chair of the Department of Women, Gender, and Sexuality Studies from 2017–22 and as the Department's Director of Graduate Studies from 2021–22.

4. Before becoming faculty at the University of Kansas, I taught at the University of Northern Colorado as an Assistant Professor (2006–12) and then an Associate Professor (2012–17) in History. There, I served as the Chair of the History Department and the Faculty Research and Publication Board from 2016–17, and as the History Department's Director of Graduate Studies from 2010–12 and 2013–16.

5. I currently serve as the President of the Society for the History of Children and Youth. I served as the Co-Chair of the Committee on LGBT History, an affiliate society of the American Historical Association, from 2015–18.

6. I am the author of three books: *An Open Secret: The Family Story of Robert and John Gregg Allerton* (2021), which received a prize from the Illinois State Historical Society;

*American Child Bride: A History of Minors and Marriage in the United States* (2016); and *The Company He Keeps: A History of White College Fraternities* (2009). My fourth book—*The Trials of Madame Restell: Nineteenth-Century America’s Most Infamous Female Physician and the Campaign to Make Abortion a Crime*—will be published on October 31, 2023. I have served as co-editor of the *Journal of the History of Sexuality* since 2021 and have authored or co-authored dozens of articles and book chapters in edited volumes on gender, sexuality, marriage, reproduction, and childhood.

7. My background, experience, and list of publications are summarized in my curriculum vitae, appended to this report as Exhibit A.

## **STATEMENT OF FACTS AND OPINIONS TO BE EXPRESSED AND THE BASES AND REASONS FOR THEM**

### **I. Summary of Opinions**

8. I have reviewed the challenged laws—the Kansas Woman’s Right to Know Act and H.B. 2264—and the declarations submitted by Drs. Traci Nauser and Iman Alsaden in support of Plaintiffs’ Motion for Temporary Injunction. I understand that these laws require abortion patients to receive a number of state-mandated disclosures and materials at least 24 hours before they can obtain an abortion. I further understand that the state-mandated disclosures and materials include messages that encourage patients to seek information about alternatives to abortion and resources for postpartum mothers; that describe purported risks of abortion (but not of pregnancy and childbirth); and that describe financial support available for pregnancy, childbirth, and newborn care (but not for abortion). I understand that H.B. 2264 would add to the state-mandated disclosures the message that “it may be possible” to reverse the intended effects of a medication abortion “if the woman changes her mind.”

9. Based on my expertise, it is my opinion that features of these laws not only interfere with the right to control one's own body, they are also informed by, and contribute to, stereotypes about women's rightful place in economic and social life. Further, the laws constitute a form of reproductive control, whereby the State steers women toward motherhood, by inserting the State's preference for childbirth into their reproductive decision-making, or delaying—and in some cases, foreclosing—women's access to abortion.

10. Reproductive control has a long history in the United States more generally and in Kansas, specifically, and it has taken different forms. Reproductive control writ large interferes with the autonomy of each individual to make self-determined choices about pregnancy and childbirth. Denying women reproductive autonomy has the consequence of limiting women's agency in other spheres as well, denying them the full rights of citizenship. While the mechanisms through which the challenged laws exert reproductive control may appear different from their historical antecedents, the Kansas Woman's Right to Know Act and H.B. 2264 are based on and perpetuate the historical subordination of women. Through these laws, the State perpetuates gender and economic inequality, and in some instances racial inequality as well.

11. Efforts to control Kansans' reproductive lives also reinforce and reflect sex-based stereotypes about women's and men's proper place in society. By inserting into patient decision-making government-scripted messages designed to discourage people seeking abortion from obtaining that care and instead encourage them to carry their pregnancies to term, the challenged laws cast women in the traditional gender role of devoting their bodies to carrying, bearing, and rearing children. Moreover, by forcing all patients to wait at least 24 hours after receiving numerous state-mandated disclosures about pregnancy, abortion, and financial support for carrying a pregnancy to term before their consent to an abortion is considered informed—regardless of how

long they have already deliberated their decision and what information they have already considered—the Act reflects the view that pregnant people who resist their “natural” childbearing role are uniquely incapable of exercising autonomous judgment and in need of the State’s paternalistic influence.

12. While Kansas’s abortion laws steer women toward continuing their pregnancies, dangling before them the promise of financial support from both the father and the State, in fact very little such support exists because Kansas has consistently declined to avail itself of expanded Medicaid funding or food assistance from the federal government, and to enforce non-custodial parents’ obligation to make child support payments. In sum, the challenged laws not only aim to substitute the State’s judgment for pregnant peoples’ autonomous reproductive decision-making, but do so using misleading or incomplete information.

13. Taken together, the Woman’s Right to Know Act and H.B. 2264 are an extension of the longstanding history of reproductive control in the state of Kansas and the Nation as a whole. Abortion restrictions are one method—alongside others, such as forced sterilization, welfare policies, and the criminalization of contraception—by which lawmakers have sought to control reproduction for political ends. The overall effect of such policies, in Kansas as elsewhere, has been disproportionately experienced by poor women and women of color. By inserting the State’s values preference for childbirth over abortion into pregnant people’s decision to terminate a pregnancy, at the same time that Kansas refuses to provide basic social supports for new parents and their children, the challenged laws perpetuate historical forms of reproductive control that are grounded in traditional sex stereotypes and that result in women’s economic and social subordination.

**II. The History of Reproductive Control in the United States Demonstrates How State Laws and Policies that Limit Reproductive Autonomy Classify and Subordinate People Based on Sex.**

14. Reproductive control has taken many different forms over the course of American history. Both the desired outcomes and the methods for achieving those outcomes have varied over time and depending on the populations being regulated. While some women were encouraged or forced to produce children for the good of the Nation or their enslavers under the system of slavery during the colonial and antebellum eras, at other times women have been denied the right to bear children via forced sterilization. From the nineteenth century onward, as scientists developed reliable forms of contraception, the criminalization of both contraception and abortion limited people's abilities to make autonomous choices about when or whether to become pregnant and have children.

15. The State's role in reproductive control has been both explicit and implicit. Laws that criminalized certain forms of birth control or abortion were often used to control women's reproductive decision-making in forthright ways. And policies that make benefits available only to certain parents similarly exert reproductive control implicitly by making parenthood more affordable or desirable for some, but not for others. Reproductive control also reinforces and reflects infantilizing stereotypes of women as being incapable of making rational decisions over their bodies, lives, and family formation without paternalistic "protection."

16. Reproductive control dates from the earliest European settlement of North America. English colonists brought with them to the East Coast the common law principle of coverture, which not only regulated the legal status of wives and their property within marriage, but also understood marital consent as being equal to consent to sex. In addition to explicitly controlling married women's sexual capacity, the law of coverture also implicitly worked in service of the colonial project of populating lands only recently settled by the English: if wives were legally

incapable of refusing sex to their husbands, pregnancies would ensue. Demographic historians have demonstrated that in settled areas of North America with decent climate and nutrition, married women averaged one child every two years from marriage to menopause.<sup>1</sup>

17. Reproductive control was also manifest in legal proscriptions against sodomy and masturbation, neither of which would result in procreation. Of much more consequence for most colonial women were laws that differentiated between adultery (sex with a married woman) and fornication (sex between a married or single man and a single woman). The laws distinguished between married and single women because the State had a vested interest in the sexual control of women and the inheritance rights of fathers, and because lawmakers sought to prevent children born out of wedlock to unmarried women from becoming a burden on the State. These codifications of reproductive control bent women's reproductive lives in service of the colonial project and the State's interests.<sup>2</sup>

18. Enslaved women in colonial and nineteenth-century America were subject to an entirely different set of laws regulating reproduction. Turning their back on centuries of precedent that understood a child's legal identity as descending from their father, in 1662 Virginia's House of Burgesses passed a law, soon to be duplicated in all colonies and later states, stipulating "that all children borne in this country shalbe [*sic*] held bond or free only according to the condition of the mother."<sup>3</sup> No matter the identity of the father, the children of enslaved women would be enslaved, and also the property of their mothers' enslavers. In concert with laws that denied

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<sup>1</sup> Gloria L. Main, *Peoples of a Spacious Land: Families and Cultures in Colonial New England* (Cambridge: Harvard University Press, 2001); Laurel Thatcher Ulrich, *Good Wives: Image and Reality in the Lives of Women in Northern New England, 1650-1750* (New York: Oxford University Press, 1983), chapter 7.

<sup>2</sup> Marylynn Salmon, *Women and the Law of Property in Early America* (Chapel Hill: University of North Carolina Press, 1986); Laurel Thatcher Ulrich, *A Midwife's Tale: The Life of Martha Ballard, Based on Her Diary, 1785-1812* (New York: Knopf, 1990), chapter 4; Cornelia Hughes Dayton, *Women Before the Bar: Gender, Law, and Society in Connecticut, 1639-1789* (Chapel Hill: University of North Carolina Press, 1995).

<sup>3</sup> "ACT XII, December 1662," in *The Statutes at Large of Virginia*, ed. William Walter Hening 2 (New York: printed by the editor, 1823), 170.

enslaved people the right to legal marriage, this regulation not only served to enrich the fortunes of those who owned other people, it also gave rise to the widespread sexual assault of enslaved women, and sometimes forced pregnancy and childbirth.<sup>4</sup>

19. Laws of indenture also regulated people's reproductive lives. Indentured servants, who usually exchanged between five and eight years' labor for passage to North America, were barred from marriage and banned from having sex. Indentured servants who became pregnant usually owed their masters an extra year of service, and their children were bound to said masters in service as well. Whereas enslaved people were coerced and even forced to bear children because those children would become the property of their parents' owners, masters of indentured servants attempted to prevent them from having sex altogether because indenture was not a permanent condition. Reproductive control thus served as the means to extract as much labor as possible from this temporarily captive workforce.<sup>5</sup>

20. In the later nineteenth century, in attempts not only to "civilize" tribes indigenous to North America, but also to wrest away their land, the U.S. government passed the Dawes Severalty Act (1887), which was designed to reorganize Native tribes into nuclear families, which would be assigned plots of land. The goal was to coerce American Indians away from their practice of communal land ownership and management. In concert with this policy, the federal government set up Native American boarding schools throughout the country whose stated purpose was to bring "civilization" to Native children. The superintendent of the most famous of these, the Carlisle Indian Industrial School, famously described this policy as "Kill the Indian, and save the man." Children were forcibly removed from their families' homes on reservations and transported as far

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<sup>4</sup> Jennifer Morgan, *Laboring Women: Reproduction and Gender in New World Slavery* (Philadelphia: University of Pennsylvania Press, 2004), 72-73.

<sup>5</sup> Morgan, *Laboring Women*, 75-76; Kirsten Fischer, *Suspect Relations: Sex, Race, and Resistance in Colonial North Carolina* (Ithaca, NY: Cornell University Press, 2002), 101-113.

as thousands of miles away, where the girls were trained to be servants in white people's homes and the boys to be manual laborers. In most schools, indigenous languages, dress, and customs were forbidden. These policies abrogated the reproductive autonomy of Native communities in service of the larger goal of "civilizing" Native children and producing productive workers.<sup>6</sup>

21. Beginning in the early twentieth century, a number of states, Kansas among them, began experimenting with forced sterilization. The goals were manifold. Men convicted of crimes, especially those sexual in nature—and especially if they involved another man—were often castrated as a means of, supposedly, preventing further criminality. More widespread, however, was the eugenic practice of sterilizing women deemed to be "feeble-minded." The practice only gained further traction when the U.S. Supreme Court held it constitutional in the 1927 case, *Buck v. Bell*.<sup>7</sup>

22. In practice, the State used coercive sterilization to enforce white middle-class gender norms and regulate working-class women and women of color. Historians have demonstrated that very few of those forcibly sterilized were in fact developmentally delayed. Instead, those most likely to be sterilized—often without consent and, at times, without their own knowledge—were poor women and women of color who were judged to be sexually delinquent or to already have too many children, especially if they were not married to their children's fathers. "Feeble-mindedness," which often led to institutionalization, was a proxy for women's refusal to

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<sup>6</sup> Richard Trennert, "Educating Indian Girls at Nonreservation Boarding Schools, 1878-1920," in *Unequal Sisters: A Multicultural Reader in U.S. Women's History*, ed. Ellen Carol DuBois and Vicki Ruiz (New York: Routledge, 1990), 224-237.

<sup>7</sup> Peter Boag, *Same-Sex Affairs: Constructing and Controlling Homosexuality in the Pacific Northwest* (Berkeley: University of California Press, 2003); Wendy Kline, *Building a Better Race: Gender, Sexuality, and Eugenics from the Turn of the Century to the Baby Boom* (Berkeley: University of California Press, 2001).

abide by middle-class norms of sexuality. In this early wave of eugenic sterilization dating to 1941, more than 38,000 Americans were forcibly sterilized.<sup>8</sup>

23. Eugenics in the United States changed forms following World War II, when the expressly eugenic aims of the Nazi regime became better known and more widely criticized. In the postwar period, neo-eugenicists, especially those concerned with population growth, rates of illegitimacy, and with limiting those who had access to the benefits of Aid to Families with Dependent Children (AFDC, popularly known as “welfare”), focused on sterilizing poor women and women of color whose children were perceived as a social burden, especially if they were born out of wedlock. Unlike in the earlier period, when sterilization was more often performed in the context of incarceration, sterilization in the postwar period was more often performed during routine gynecological care, surgeries, and post-natal care following childbirth. Southern Black women, Puerto Rican women, and Mexican American women in the Southwest were especially targeted by doctors for forced sterilization, often without their consent or knowledge. In the South, doctors performed nonconsensual hysterectomies on African American women admitted to hospitals for abdominal surgery, which were commonly known as “Mississippi appendectomies.” Native American women living on reservations were also targeted. Between 1970 and 1976, Indian Health Service hospitals and their affiliates sterilized between 25 and 42 percent of Native women of childbearing age. Using this form of neo-eugenic sterilization, doctors employed by government entities such as public hospitals and the Indian Health Services decided who was fit to bear children and whose fertility should be limited in service of the doctors’ and their employers’ vision of the ideal populace.<sup>9</sup>

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<sup>8</sup> Rebecca M. Kluchin, *Fit to be Tied: Sterilization and Reproductive Rights in America, 1950-1980* (New Brunswick, NJ: Rutgers University Press, 2009), 2; Kline, *Building a Better Race*.

<sup>9</sup> Kluchin, *Fit to be Tied*, 6-7.

24. The history of laws regulating abortion and contraception is another episode in which American lawmakers sought to control reproductive autonomy. Under English common law, abortion was legal until quickening, the moment when a pregnant person could first detect fetal movement. Contraception, which was rudimentary at best in colonial America, was not regulated at all, though some women used emmenagogues—substances that stimulate menstrual flow and doubled as abortifacients—which were legal until the mid-nineteenth century.<sup>10</sup>

25. Only beginning in the 1820s did state legislatures begin the process of slowly criminalizing both abortion and contraception. At first these efforts focused on abortion and varied haphazardly state by state, with some states passing new laws to protect women from poisonous drugs and others enacting statutes based on a perceived increase in pregnancy terminations. At least initially, almost all states maintained the quickening distinction, even if pre-quickening abortions were now classified as misdemeanors, when they were previously legal.<sup>11</sup>

26. Beginning in the 1840s, in part encouraged by medical doctors—a trend that would only increase after the founding of the American Medical Association (“AMA”) in 1857—state legislatures amended statutes to criminalize abortion at all stages, specifying punishments not just for those who performed the abortions, but also for women who elected to terminate their pregnancies, as well as anyone who aided a woman in obtaining such a procedure. Over the course of the mid-nineteenth century, all states and territories passed laws that criminalized abortion. By 1900, abortion was illegal virtually everywhere in the United States.<sup>12</sup>

27. Historians have demonstrated that a wide range of forces contributed to this sea change to the legal landscape, but the most decisive was a concerted lobbying campaign by the

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<sup>10</sup> James C. Mohr, *Abortion in America: The Origins and Evolution of National Policy* (New York: Oxford University Press, 1978), chapter one.

<sup>11</sup> Mohr, *Abortion in America*, chapter two.

<sup>12</sup> Mohr, *Abortion in America*, vii, 147-153, 200, 226.

AMA, especially members in the developing field of obstetrics and gynecology, who were primarily motivated by protectionist objectives to drive midwives and other female practitioners without formal training out of business. Some were also motivated by concerns that Anglo Saxon married women of means were utilizing abortion to control the size of their families at a moment when newly arrived immigrants, especially Catholic migrants from Ireland, were forming larger families. In other words, a notable part of the drive to criminalize abortion was nativist. As Horatio Robinson Storer, the doctor largely responsible for the AMA's policy toward abortion, explained in 1858, "the immense proportion of living births to the pregnancies in the foreign as compared with the native and protestant population . . . is to be explained by the watchful protection exercised by the Catholic church over foetal life." What the Protestant Church could not itself accomplish, Storer called on state legislatures to do: criminalize abortion.<sup>13</sup>

28. Doctors' push to criminalize abortion was also colored by their judgments regarding the reasons that they believed women were choosing to terminate their pregnancies, which they dismissed as foolish. As officers in the American Medical Association would declare in 1859, two years after its founding, "We are the physical guardians of women; we, alone, thus far, of their offspring in utero."<sup>14</sup> Dr. Hugh Hodge, a prominent Philadelphia physician and abortion opponent, explained that "married women, also, from the fear of labor, from indisposition to have the care, the expense, or the trouble of children, or some motive equally trifling and degrading, have solicited that the embryo be destroyed by their medical attendant."<sup>15</sup> Contrary to Dr. Hodge's characterization, carrying a pregnancy to term in the mid-nineteenth century, far from a "trifling"

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<sup>13</sup> H. R. Storer, "On the Decrease of the Rate of Increase of Population Now Obtaining in Europe and America," *American Journal of Science and Arts* 43, no. 128 (March 1867): 15 (the publication notes that the original lecture was delivered in 1858).

<sup>14</sup> "Report on Criminal Abortion," *Transactions of the American Medical Association* 12 (Philadelphia: Printed for the Association, 1859): 75-76.

<sup>15</sup> Hugh L. Hodge, *On Criminal Abortion: A Lecture Introductory to the Course on Obstetrics, and Diseases of Women and Children* (Philadelphia: T. K. and P. G. Collins, 1854), 18.

fear, was dangerous. Even as late as the early twentieth century, there was at least one instance of maternal mortality for every 154 live births.<sup>16</sup> An 1866 editorial from Philadelphia in the *Medical and Surgical Reporter* explained that “the *inconvenience* of having children” was the cause: “There is no plea of inability to raise children on account of poverty, but in the great majority of cases, the simple desire not to be bothered by babies, and not to be prevented by fulfilling maternal destiny, from running about town, visiting friends, dressing finely, and attending parties, theatres, balls and the like, is the only reason given for these abominable deeds. This is certainly carrying the law of convenience as far as the devil would wish.”<sup>17</sup> In the nineteenth-century crusade to outlaw abortion, doctors and legislators not only sought to impose reproductive control on its own terms—to limit women’s autonomy, encourage the Anglo American birthrate, and retain physicians’ monopoly over medical services—they premised arguments for that control on demeaning stereotypes that women who resisted motherhood are frivolous and selfish, misrepresented the dangers of pregnancy, and dismissed women’s competence to govern their own bodies. Sex stereotypes were leveraged in service of reproductive control.

29. While the United States and its antecedent colonies embraced policies that either explicitly or implicitly denied women reproductive autonomy, in other ways American laws constructed idealized versions of men and women that constrained choices for all. By and large these laws consigned women to the home and assigned them the duties of tending to husbands, raising children, cooking, and cleaning. By reinforcing the stereotype of women’s primary role as wives and mothers, such laws constrained the rights and obligations of women’s citizenship.

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<sup>16</sup> On maternal mortality rates, see Judith Walzer Leavitt, *Brought to Bed: Childbearing in America, 1750–1950* (New York: Oxford University Press, 1986), 25; Judith Walzer Leavitt, “Under the Shadow of Maternity: American Women’s Responses to Death and Debility Fears in Nineteenth-Century Childbirth,” *Feminist Studies* 12, no. 1 (Spring 1986): 136.

<sup>17</sup>“Editorial: Infantiphobia and Infanticide,” *Medical and Surgical Reporter*, March 17, 1866, reprinted in S.W. Butler, ed., *The Medical and Surgical Reporter: A Weekly Journal* 14 (January 1866—July 1866) (Philadelphia: Alfred Martien, 1866), 212.

30. For most of American history, women were excluded from serving on juries because, in William Blackstone's words, of a "defect of sex," which made them ineligible. Indeed, women's ability *not* to serve on juries was understood as one of the benefits of womanhood. In 1879, when the U.S. Supreme Court ruled that African Americans could not be excluded from jury service solely on the basis of race, the decision said nothing about the categorical exclusion of women.<sup>18</sup>

31. In many states, allowing women to serve on juries followed from suffrage; such was the case in Kansas in 1913. But as of 1923, only eighteen states and the territory of Alaska allowed women to serve on juries, and even most of those states either required women to *volunteer* to serve on juries or provided automatic exemptions based on sex. When discussing the possibility of female jurors, legislators worried that testimony would be embarrassing for women, especially if there was "filthy evidence." A bar association in New York worried about sequestering women in the same room with men. Others argued that women were too emotional or that they were unable to follow logical arguments necessary for deliberation. No argument weighed more prominently against women serving on juries, however, than the justification that it would take them out of the place they really belonged: their homes. When Gwendolyn Hoyt appealed her conviction for murder by an all-male jury in 1959, arguing that the jury was not truly representative of her peers, Judge Harris E. Drew ruled against her, explaining:

Whatever changes may have taken place in the political or economic status of women in our society, nothing has yet altered the fact of their primary responsibility, as a class, for the daily welfare of the family unit upon which our civilization depends. . . . [To excuse them from jury service recognizes] that such demands might place an unwarranted strain upon the social and domestic structure, or result in unwilling participation.<sup>19</sup>

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<sup>18</sup> Linda K. Kerber, *No Constitutional Right to be Ladies: Women and the Obligations of Citizenship* (New York: Hill and Wang, 1998), 130, 133.

<sup>19</sup> *Hoyt v. State* quoted in Kerber, *No Constitutional Right*, 163.

When Hoyt appealed her case to the U.S. Supreme Court, the justices ruled unanimously in 1961 that the Florida statute exempting women from jury service unless they voluntarily registered to be called was constitutional and that women “were still regarded as the center of home and family life.” Not until 1975 did the Supreme Court rule that a defendant has a right to be tried by a jury that is drawn from a pool that includes women, and not until 1994 did the Court rule that peremptory jury strikes cannot be used to exclude women from a jury on the basis of sex.<sup>20</sup>

32. Throughout the long—and alarmingly recent—history of gender-based exclusion from jury service, stereotypes about women’s proper place in the home not only limited their participation in civic life, but also had adverse effects on defendants who were denied their right to be tried by a jury of their peers. This is but one example of the ways that sex-based stereotypes about women’s and men’s supposedly different natures and capabilities were used to craft policies that had profound consequences for all Americans’ choices and opportunities.

**III. Kansas Has an Especially Egregious History of Enacting and Enforcing Policies of Reproductive Control that Are Premised on Sex Stereotypes and that Reinforce the Historical Subordination of Women and People Capable of Becoming Pregnant.**

33. The history of reproductive control in Kansas mirrors national trends in some respects and is even more extreme in others. That history dates from the original organization of Kansas Territory in 1854 via the Kansas-Nebraska Act. When Kansas became a state in 1861, Kansas law had among the lowest minimum marriageable ages for minors: twelve for girls and fifteen for boys. And, although Kansas required girls below eighteen to obtain parental permission to marry, it required parental permission for boys below twenty-one. These sex-based distinctions in minimum marriageable ages (and ages below which parental consent was necessary) reflected Kansas legislators’ view that girls as young as age twelve were well suited to be wives, caretakers,

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<sup>20</sup> Kerber, *No Constitutional Right*, 136, 141-143, 163.

and mothers. The higher minimum for boys kept them working for their parents further into their young adulthood; parents depended on the labor of their sons during this era. By contrast, because girls were commonly seen as a drain on families' finances, the lower minimum marriageable age transitioned them seamlessly from dependent in one man's house (her father) to another man's house (her new husband). There were no laws limiting the permitted age gap between a bride and her new husband, and the vast majority of minors to marry in Kansas (as elsewhere in the United States) were girls, not boys. The ages—both minimums and for parental consent—were not equalized in Kansas until the 1970s, meaning that the State implicitly condoned a curtailed childhood for its girls on the basis of sex.<sup>21</sup>

34. Kansas and most other states in the Midwest lowered their age of majority from twenty-one (the age of majority at common law) to eighteen for women, but not for men. Kansas changed its age of majority to match the parental consent for marriage requirements in 1868, seven years after statehood, to enable the seamless passage of property between a girl's natal home and her marital home. Taken together with the laws setting differential minimum marriageable ages based on sex, girls in Kansas during the territorial and early statehood era were afforded the protections inherent in minority for less time than boys.<sup>22</sup>

35. While Kansas reverted to twenty-one as the age of majority for girls in 1917 (and eventually lowered the age of majority for both boys and girls to eighteen in the later twentieth century, as most other states did), it was not until 1975 that the U.S. Supreme Court ruled in *Stanton*

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<sup>21</sup> Nicholas L. Syrett, *American Child Bride: A History of Minors and Marriage in the United States* (Chapel Hill: University of North Carolina Press, 2016), 31-32, 134-135.

<sup>22</sup> Syrett, *American Child Bride*, 34; Nicholas L. Syrett, "Statutory Marriage Ages and the Gendered Construction of Adulthood in the Nineteenth Century," in *Age in America: The Colonial Era to the Present*, ed. Corinne T. Field and Nicholas L. Syrett (New York: New York University Press, 2015), 103-123.

v. *Stanton* that differential ages of majority discriminated against girls, who were not entitled to be supported as minors as long as their brothers. As Justice Blackmun wrote for the majority:

A child, male or female, is still a child. No longer is the female destined solely for the home and the rearing of the family, and only the male for the marketplace and the world of ideas . . . If a specified age of minority is required for the boy in order to assure him parental support while he attains his education and training, so, too, is it for the girl. To distinguish between the two on educational grounds is to be self-serving: if the female is not to be supported so long as the male, she hardly can be expected to attend school as long as he does, and bringing her education to an end earlier coincides with the role-typing society has long imposed.

Here, Justice Blackmun clearly recognized that sex-based classifications in the age of majority could have deleterious effects for girls, not just in the realm of material deprivations (the support of her parents), but also in the domain of what he calls “role-typing,” in this case societal expectations about what girls *should* do with their lives.<sup>23</sup>

36. The state of Kansas has a particularly egregious history of institutionalizing women, but rarely men, who tested positive for venereal disease. In this instance of explicit reproductive control, Kansas lawmakers and administrators penalized women for a disease that they had contracted from men, usually leaving those men free to infect other women, who themselves might then be subject to institutionalization. This institutionalization began in an effort to control venereal disease during World War I. On February 27, 1917, Kansas Governor Arthur Capper signed Chapter 205 into law. Chapter 205 gave the Kansas State Board of Health the power to “designate such diseases as are infectious, contagious, or communicable” and authorized the Board to quarantine those “as may be necessary to prevent the spread and dissemination of diseases dangerous to the public health.” During the war years, both women and men were incarcerated for

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<sup>23</sup> *Stanton v. Stanton*, 421 U.S. 7 (1975); Corinne T. Field and Nicholas L. Syrett, “Age and the Construction of Gendered and Raced Citizenship in the United States,” *American Historical Review* 125, no. 2 (April 2020): 438-450.

venereal disease under the aegis of Chapter 205, but once the war ended only a year later in 1918, the law only gained momentum for women, and yet not for men.<sup>24</sup>

37. Partially as a result of the passage of Chapter 205, Kansas developed the Kansas State Industrial Farm for Women (“KSIFW”) in Lansing. There, more than 5,000 women over the course of four decades were incarcerated—without due process—for the “crime” of venereal disease. Because testing technologies were in their infancy during this period, some women were not actually ill but were essentially incarcerated because they were perceived as “sexually irresponsible.” Some married women were incarcerated after being reported by their doctors, even though the men who had infected them, their own husbands, remained free. While the KSIFW also served as the only women’s prison for much of the time it was in operation, those incarcerated for venereal disease far outnumbered inmates convicted of crimes during much of that period.<sup>25</sup>

38. In accord with other episodes of reproductive control, those incarcerated under Chapter 205 were much more likely to be poor and nonwhite. For instance, in 1920, when only 15.3% of Kansas women worked outside the home, almost 85% of women institutionalized because of venereal disease reported some form of paid employment—a sign of impoverishment at the time. Black women made up 19% of KSIFW residents between 1917 and 1942, though Black people averaged only 3.5% of the Kansas population in those years. Mexican and Native women were also slightly overrepresented among KSIFW inmates. Irish women were also overrepresented at the KSIFW during this era, a period during which Irish immigrants—similar to Jews and Southern Europeans—were often discriminated against and likened to nonwhite people. All of this is to say that a law that was ostensibly gender-, class-, and race-neutral on its face, and that was

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<sup>24</sup> Nicole Perry, *Policing Sex in the Sunflower State: The Story of the Kansas State Industrial Farm for Women* (Lawrence: University Press of Kansas, 2021), 26.

<sup>25</sup> Perry, *Policing Sex*, 1, 33-35.

passed in the name of public health, overwhelmingly targeted Kansas women, and disproportionately affected those who were poor or otherwise without social supports. This was explicit reproductive control. Moreover, because the cost of treating venereal disease was so high during this era—the cost of a year’s treatment for syphilis was beyond the means of 80% of Americans at the time—and because public health resources were remarkably scarce, some women opted for voluntary incarceration at the KSIFW because they were unable to find treatment outside of a prison. In both instances, the state of Kansas was regulating women’s reproductive control not just in service of men’s better health, but also to impose the State’s vision of white middle-class respectability on Kansas women.<sup>26</sup>

39. Kansas, like most of the Nation, also has a history of forced sterilization. The state of Kansas sterilized some 3,032 people from the inception of its program in the 1910s through the early 1960s. While Kansas ranked 29th in the nation in terms of its population during this period, it was sixth in terms of sterilizations. During the 1930s, Kansas ranked third in the nation in total sterilizations. Most of the female sterilizations took place at the State Industrial School for Girls at Beloit, Kansas—the second oldest correctional institute for girls in the United States in continuous use (it closed only in 2009). Those remanded to custody were usually between the ages of fourteen and seventeen, and they remained at Beloit until they turned twenty-one. The girls sterilized at Beloit were not declared to be mentally “unfit”—it was not a mental hospital. Instead, they were deemed to be “incorrigible,” or they were incarcerated because they had already had children out of wedlock. Some were simply poor and homeless.<sup>27</sup> In 1938, a reporter chronicled the stories of those housed at Beloit, including one girl:

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<sup>26</sup> Perry, *Policing Sex*, 41-42, 177.

<sup>27</sup> Ry Marcattilio-McCracken, “Through A Glass, Darkly: The Eugenics Impulse on the Southern Plains, 1910-1960” (Ph.D. dissertation, Oklahoma State University, 2014), 30, 172-3, 182-3.

[w]ho had given birth to an illegitimate baby, [and] was among those sterilized. Later she was discharged from the school and was married. In the files of Beloit, Mrs. McCarthy found this letter: *My husband and I both want children but are faced with the knowledge we shall never have any. I can't sleep at night for thinking of the baby they took away from me at the school because it was illegitimate. Both my husband and I want it. Won't you please tell us where it is?*<sup>28</sup>

40. The reporter chronicled another story about a girl who was sterilized for no other reason besides poverty:

[One] victim was a girl of high school age—one whose parents had died, and who had been sent to an orphanage at Atchison. She had reached the age when the orphanage no longer could keep her. She had no place to go. It was decided to send her to the Beloit school so she would have a home. But, to do that, it was necessary to charge her with incorrigibility. It was done. She had an intelligence quotient of 115, and a negative report on her Wasserman tests and slides. Yet, in June, 1936, that girl was transferred to the state penitentiary at Lansing and sterilized! No allegation or proof that the girl was a pervert or that she was immoral or insane was made. Her crime was that she was homeless, an orphan with no relatives to look after her interests and no kindly person to protect her.<sup>29</sup>

41. The state of Kansas denied those they sterilized the ability to be mothers because their keepers saw them as a future drain on the State or because the possibility of their reproducing was deemed “dysgenic” for the health of the Nation. In this way, the state of Kansas exercised reproductive control over its youth—and specifically, those who were poor and working-class. Middle-class girls and boys were not sterilized under Kansas’s eugenic sterilization statutes because they were almost never arrested for the kinds of status offenses that landed poor and working-class youth in prison.

42. The historical regulation of abortion in Kansas has not been dissimilar from laws passed across the country. The first statute, dating from the territorial period in 1855, made it a misdemeanor for any physician or other person to terminate a woman’s pregnancy by using an

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<sup>28</sup> Dan T. Kelliher, “Sterilization: The Unholy Horror of Lost Motherhood,” *Front Page Detective*, July, 1938, 118, quoted in Marcattilio-McCracken, “Through a Glass Darkly,” 183.

<sup>29</sup> Kelliher, “Sterilization,” 27, quoted in Marcattilio-McCracken, “Through a Glass Darkly,” 180.

abortifacient or manually bringing on a miscarriage. By 1868, however, Kansas lawmakers had updated the statute to criminalize the abortion of a “quick child” as either first- or second-degree manslaughter (depending on certain circumstances), whereas the termination of a pregnancy prior to quickening remained a misdemeanor. That distinction held through the middle of the twentieth century.<sup>30</sup>

43. Medical journals published during the late nineteenth century reflect the biased views that Kansas doctors and lawmakers held about women who obtained illegal abortions notwithstanding the state’s criminal abortion laws, painting them as frivolous and selfish and espousing the authors’ belief that women’s true destiny was to be wives and mothers. These reports reflect common sentiments that pervaded society at the time.

44. In the *Editors’ Table* of the *Kansas Leavenworth Medical Herald* in 1867–68, the editors touted the virtues of Dr. Horatio Robinson Storer’s publications about abortion and explained that the key to perfect health in women was a regular birth schedule: “The child-bearing function exercised at proper intervals, is not only a physiological constituent of the female economy, but is, in the immensely large majority of cases, *a necessity for perfect health*. . . . In the whole range of our observation, there are no females who enjoy a greater degree of health, other things being equal, than those who at reasonable intervals become pregnant, give birth to children and assume their care.” In the very next issue, in a brief article titled “Androgynism,” the editors railed against any incursion of women in a world they saw as belonging to men:

No, ladies, repress your desire to mingle in public affairs—to occupy the pulpit, the forum, the rostrum, the hustings, the battle-field. Let true womanhood be your glory and your pride. Let your homes be your towers and castles of strength, let your children be your jewels, through the reflection of which your beauty may shine out in your declining years, if you would be honored, respected and loved.

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<sup>30</sup> Kansas Legislative Research Department, “Evolution of Kansas Laws Concerning Abortion,” July 26, 2022.

These were the kinds of attitudes about women that also structured how at least some Kansas doctors understood women who chose not to make homes and children the center of their lives.<sup>31</sup>

45. On the subject of abortion itself and the limiting of family size, Kansas physicians had much more to say. In an 1882 article in the *Transactions of the State Medical Society of Kansas* called “Morality: From a Medical Standpoint,” J. B. Hibben, M.D. of Topeka, joined another writer from the *Ohio Medical and Surgical Reporter* in mocking peoples’ reasons for pursuing abortion care:

In vain do women try to screen themselves with numberless absurd excuses for their horrid crime, which indeed shows consciousness of guilt[.] ‘We can’t afford to have children;’ ‘My wife is too young to have the care of a family;’ ‘My health is too poor; am not strong enough to endure the suffering.’ But there is no just and honorable reason why an abortion should be produced except when it is to save the life of the mother.

Such comments diminished the myriad reasons—then as now—why people seek to terminate a pregnancy and suggested that women’s interest in their own health and their families’ financial stability were subordinate to their social duty to bear children.<sup>32</sup>

46. In the same vein, an 1891 editorial in the *Kansas Medical Journal* described women who sought abortion care as “foolish and viciously inclined females,” noting that the prevention of conception and abortion was pursued by “that class of women who desire to escape the responsibilities of maternity.” Even though then, as now, the majority of women who seek abortion care were *already* mothers, the journal editors not only discounted women’s ability to make

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<sup>31</sup> “The Prevention of Pregnancy,” *The Leavenworth Medical Herald* 1, no.4 (September 1867): 178-179; “Androgynism,” *The Leavenworth Medical Herald* 1, no.5 (October 1867): 229.

<sup>32</sup> J. B. Hibben, “Morality: From a Medical Standpoint,” *State Medical Society of Kansas Transactions* (1882): 359.

reproductive decisions, the editors also derided women who choose any life course other than motherhood.<sup>33</sup>

47. The long history of state regulation of marriage, sex, and procreation in Kansas demonstrates the government's vested interest in determining when and which of its citizens can and should have sex and what the outcome of that sexual activity should be. These efforts at exerting reproductive control have often relied on and reinforced outdated stereotypes about women's and men's proper places in society, including the paternalistic view that women cannot be trusted to make informed decisions about their own reproductive lives.

**IV. Kansas's Woman's Right to Know Act, Including H.B. 2264, Perpetuates the Historical Subordination of Women and People Capable of Becoming Pregnant and Reflects and Reinforces Outdated Sex Stereotypes.**

48. By imposing strict restrictions on abortion care in the state, Kansas shames women who decide to obtain abortion care, and even coerces some of those who wish to terminate their pregnancies into instead giving birth. At the same time, Kansas provides little by way of benefits for mothers, families, and children. The combination of these policies perpetuates Kansas's history of reproductive control, which has an outsized effect on poor women and women of color. Kansas's abortion legislation is also reflective of outdated sex stereotypes that assume women are uninformed about their own bodies and pregnancies and need the State's paternalistic influence to steer them towards what is in their best interests.

49. Indeed, that the State has enacted an entire regulatory scheme to dissuade people seeking abortion from terminating their pregnancies is an instance of reproductive control par

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<sup>33</sup> "The Three-Leaf Clover," *Kansas Medical Journal* 3 (1891): 369-370; Leslie Reagan, *When Abortion Was a Crime: Women, Medicine, and the Law in the United States, 1867-1973* (Berkeley: University of California Press, 1997); Kansas Department of Health and Environment Division of Public Health, "Abortions in Kansas, 2021 Preliminary Report," available at <https://www.kdhe.ks.gov/DocumentCenter/View/22847/KS-Abortions-2021-PDF?bidId=>, accessed October 10, 2023.

excellence. To my knowledge, the State does not require health care providers to warn pregnant people about the symptoms and risks of pregnancy and childbirth or to inform them about financial assistance available for abortion,. By forcing people seeking abortion to receive biased messages, such as statements about the risks of abortion and financial assistance available for carrying a pregnancy to term and childrearing, that pressure them to instead choose childbirth, Kansas singles out pregnant people who resist their duty to bear and rear children for coercive state influence.

50. Based on my review of the declarations of plaintiffs Drs. Traci Nauser and Iman Alsaden, I understand that the Woman’s Right to Know Act and H.B. 2264 interfere with doctors’ ability to practice evidence-based medicine in a way that they perceive as being most beneficial for their patients. For example, the portion of Kansas’s law that mandates that patients wait at least 24 hours after receiving certain state-mandated messages, some of which must be printed in a specific format, before they can obtain abortion care is particularly onerous for women who may have traveled long distances in search of abortion care, those who care for small children or other relatives, and those who must work in order to support themselves. As detailed in the plaintiff physicians’ declarations, these requirements cause some patients to be turned away and even prevents those who are pushed past Kansas’s gestational limit, as well as those who are unable to surmount the logistical and financial hurdles of making and traveling to another appointment, from accessing abortion altogether. The overall effect of such restrictions is to disproportionately limit the reproductive autonomy of poor women in particular, many of whom are also women of color,

essentially compelling those who have historically borne the brunt of past instances of reproductive control to bear children against their will today.<sup>34</sup>

51. The 24-hour waiting period also conveys the State’s view that a pregnant person who seeks abortion care has not already weighed her options and decided, as an autonomous human being, to terminate her pregnancy. Instead, the implication is that a woman who resists her “natural” childbearing role has not given her decision adequate consideration. In a similar vein, the State’s mandate that abortion providers who use ultrasound equipment prior to an abortion must inform each patient—regardless of their circumstances—that they has the right to view the ultrasound and receive a picture of the image, implies that pregnant people do not understand pregnancy or the consequences of their decision. The mandated disclosure that abortion “terminates the life of a whole, separate, unique, living human being” and the requirement that patients be offered the opportunity “to listen to the heartbeat of her unborn child” similarly recall the outdated view of women who seek abortion as frivolous and selfish. *See supra* ¶¶ 28, 43. These regulations send the message that the only correct pregnancy decision is to carry to term in accordance with women’s proper role in society and that anyone who resists that role cannot be trusted to make an informed decision without the State’s paternalistic influence.

52. Based on my review of the declarations of plaintiffs Drs. Traci Nauser and Iman Alsaden, I understand that the Woman’s Right to Know Act compels providers to disclose misinformation about the risks of abortion that have been roundly rejected by the scientific community and detailed descriptions of embryonic and fetal development at two-week increments, without requiring disclosures of the symptoms and risks of pregnancy in two-week increments.

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<sup>34</sup> See, for instance, Guttmacher Institute, “Characteristics of U. S. Abortion Patients in 2014 and Changes Since 2008,” <https://www.guttmacher.org/report/characteristics-us-abortion-patients-2014>, visited October 5, 2023.

These biased warnings substitute the State’s belief that childbearing and parenthood are the correct decisions for all pregnant people, without regard for individual circumstances.

53. I understand that the disclosures mandated by H.B. 2264—that it may be possible to reverse the intended effects of a medication abortion using mifepristone—are based on factual inaccuracies. It is my understanding that such claims are not supported by credible scientific evidence, and the American College of Obstetricians and Gynecologists calls such statutes “dangerous to women’s health.” By compelling providers to promote an experimental treatment that has not been proven safe or effective, the State exposes its citizens to risks of harm in its effort to steer them towards carrying their pregnancies to term and giving birth. This is reminiscent of multiple episodes of reproductive control from Kansas history where the State has inflicted grave harm, especially upon women and girls, in enforcing policies that deny people reproductive autonomy.<sup>35</sup>

54. The provision of Kansas’s Woman’s Right to Know Act that mandates that all women seeking abortion care be informed that they will be eligible for certain benefits if they qualify for Medicaid, is particularly egregious. Kansas is one of only eleven states that have declined federal funds that would allow it to extend Medicaid to approximately 150,000 Kansans who are too poor to afford it otherwise.<sup>36</sup> Kansas also remains one of only nine states in the nation to opt out of federal funding that would allow more people to become eligible for food assistance. Adopting the policy, called “broad-based categorical eligibility,” would allow Kansas to expand current federal guidelines to make more people eligible for food stamps. Currently, the cutoff is

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<sup>35</sup> American College of Obstetricians and Gynecologists, “Facts Are Important: Medication Abortion ‘Reversal’ Is Not Supported by Science,” <https://www.acog.org/advocacy/facts-are-important/medication-abortion-reversal-is-not-supported-by-science>, accessed October 5, 2023.

<sup>36</sup> Miranda Moore, “Medicaid Expansion in Kansas,” *Kansas City Beacon*, December 29, 2022, <https://www.kcur.org/health/2022-12-29/medicaid-expansion-in-kansas-what-to-know-before-lawmakers-convene-in-january>, accessed October 5, 2023.

set at a household income of \$1,920 per month for a family of three. In addition to these income limits, people are ineligible for food stamps if they have more than \$2,750 in assets, which might be the value of a car that could be necessary for work, for instance. Unlike dozens of other states that have waived asset limits or expanded income thresholds, Kansas lawmakers have refused to change this regressive policy.<sup>37</sup> Kansas also regularly ranks in the bottom ten states for spending its share of Temporary Assistance for Needy Families (TANF) funding on basic assistance, spending only 6% of its TANF budget this way, compared to a national average in 2021 of 23%. While Kansas does spend more than the national average on tax credits and child welfare, because TANF comes as a block grant, states can also opt not to spend all funds annually. As of 2021, Kansas had accumulated \$62 million in unspent TANF block grants, “equal to 61 percent of its block grant.” In sum, Kansas’s own miserly policies mean that the financial assistance benefits that the Woman’s Right to Know Act compels abortion providers to dangle before patients are very likely not available to the Kansans who must consider whether or not they can afford to carry a pregnancy to term and, in many instances, raise a child.<sup>38</sup>

55. Another mandated disclosure states that “[t]he father of your child must provide support for the child, even if he has offered to pay for an abortion.” Nationwide, the U.S. Census Bureau reported that in 2015, only 44% of custodial parents received the full amount of child support that they are owed. The percentages are even lower for those who live below the poverty line: only 39%. More than 30% of custodial parents do not receive any child support at all.<sup>39</sup> The state of Kansas collects only 57.91% of the support that is owed to custodial parents, below the

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<sup>37</sup> Blaise Mesa, “Why Kansas Makes it Harder to Qualify for Food Assistance Than Most Other States,” *KCUR*, October 2, 2023, <https://www.kcur.org/news/2023-10-02/why-kansas-makes-it-harder-to-qualify-for-food-assistance-than-most-other-states>, accessed October 5, 2023.

<sup>38</sup> Center on Budget and Policy Priorities, “Kansas TANF Spending,” 2021, [https://www.cbpp.org/sites/default/files/atoms/files/tanf\\_spending\\_ks.pdf](https://www.cbpp.org/sites/default/files/atoms/files/tanf_spending_ks.pdf), accessed October 5, 2023.

<sup>39</sup> U. S. Census Bureau, “44 Percent of Custodial Parents Receive the Full Amount of Child Support,” January 30, 2018, <https://www.census.gov/newsroom/press-releases/2018/cb18-tps03.html>, accessed October 5, 2023.

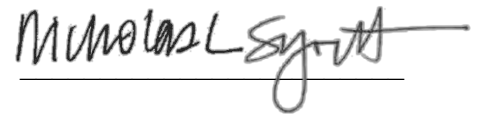
national rate of 66.17%. Kansas also has the fifth lowest percentage of parents in arrears who are making payments toward the child support they owe. Thus, the state of Kansas is forcing abortion providers to represent to pregnant people that they are entitled to child support that it may be very difficult, if not impossible, for them to collect.<sup>40</sup>

56. In summary, Kansas’s Woman’s Right to Know Act and H.B. 2264, in combination with Kansas policies regarding children and families, perpetuate the State and the Nation’s long history of reproductive control. Policies that deny people reproductive autonomy—both historical and current—result in the subordination of women, with disproportionate effects on poor women and women of color. Like their historical precedents, the challenged laws target people who resist traditional gender roles for differential treatment based on sex stereotypes about women’s capabilities and proper role in society. Consequently, such policies cannot be squared with Kansas’ guarantee of full and equal citizenship to women and people capable of becoming pregnant.

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<sup>40</sup> Jason Alattid, “DCF Announces New Vendors as Kansas Child Support Collections Remain Below National Average,” *Topeka Capital-Journal*, August 11, 2021, <https://www.cjonline.com/story/news/politics/government/2021/08/11/kansas-dcf-has-new-child-support-vendors-collections-remain-low/8094571002/>, accessed October 5, 2023.

Dated: October 12, 2023

A handwritten signature in black ink that reads "Nicholas L. Syrett". The signature is written in a cursive style with a long horizontal stroke extending to the right from the end of the name.

Nicholas L. Syrett, Ph.D.

# **Exhibit A**

# NICHOLAS L. SYRETT

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## EDUCATION

University of Michigan, Ann Arbor, MI  
Ph.D., American Culture, April 2005  
Graduate Certificate, Women's Studies, April 2005  
M.A., American Culture, April 2001

Columbia University, New York, NY  
A.B., Women's and Gender Studies, May 1997

## ACADEMIC APPOINTMENTS

### University of Kansas, 2017-

Professor, Department of Women, Gender, and Sexuality Studies  
Professor, by courtesy, History Department

### University of Northern Colorado, 2006-2017

Associate Professor, History Department, 2012-2017  
Assistant Professor, History Department, 2006-2012

### Rutgers University-Newark, 2005-2006

Adjunct Lecturer, History Department

### Parsons School of Design, New School, 2005

Adjunct Lecturer, Critical Studies

## ADMINISTRATIVE EXPERIENCE

### University of Kansas

Associate Dean, College of Liberal Arts and Sciences, 2022-  
Chair, Department of Women, Gender, and Sexuality Studies, 2017-22  
Director of Graduate Studies, Department of Women, Gender, and Sexuality Studies, 2021-22  
Senior Administrative Fellow, 2019-20

### University of Northern Colorado

Chair, History Department, 2016-17  
Chair, Faculty Research and Publication Board, 2016-17  
Director of Graduate Studies, History Department, 2010-12, 2013-16

## **Society for the History of Children and Youth**

President, 2023-25

Vice-President, 2021-23

## **Committee on LGBT History, affiliate society of the American Historical Association**

Co-Chair, 2015-18

Governing Board, 2009-2012

## **PUBLICATIONS**

### **MONOGRAPHS**

*The Trials of Madame Restell: Nineteenth-Century America's Most Infamous Female Physician and the Campaign to Make Abortion a Crime.* New York: The New Press, 2023.

*An Open Secret: The Family Story of Robert and John Gregg Allerton.* Chicago: University of Chicago Press, 2021.

• Award of Superior Achievement, Illinois State Historical Society

*American Child Bride: A History of Minors and Marriage in the United States.* Chapel Hill: University of North Carolina Press, 2016 (paperback 2018).

*The Company He Keeps: A History of White College Fraternities.* Gender and American Culture Series. Chapel Hill: University of North Carolina Press, 2009 (paperback 2011).

### **EDITORIAL WORK**

with Ishita Pande, coeditor, *Journal of the History of Sexuality*, 2021-present

with Jen Manion, *The Cambridge History of Sexuality in the United States*, 2 vols., under contract at Cambridge University Press.

with Amy Sueyoshi, *Queer American History: A Reader in Documents and Essays*, proposal submitted to University of Chicago Press.

with Rachel Hope Cleves and Averill Earls, "Sex Across the Ages: Restoring Intergenerational Dynamics to Queer History," *Historical Reflections/Réflexions Historiques* 46, no. 1 (Spring 2020): 1-108.

with Corinne T. Field, "AHR Roundtable: Chronological Age: A Useful Category of Historical Analysis," *American Historical Review* 125, no. 2 (2020): 370-459.

with Corinne T. Field, *Age in America: The Colonial Era to the Present.* New York: New York University Press, 2015.

## ARTICLES

“Introduction” to “Sex Across the Ages: Restoring Intergenerational Dynamics to Queer History,” *Historical Reflections/Réflexions Historiques* 46, no. 1 (Spring 2020): 1-12.

with Corinne T. Field, “Introduction” to “Chronological Age: A Useful Category of Historical Analysis,” *American Historical Review* 125, no. 2 (2020): 370-384.

with Corinne T. Field, “Age and the Gendered and Raced Construction of Citizenship in the United States,” *American Historical Review* 125, no. 2 (2020): 438-450.

“Miscegenation Law and the Politics of Mixed-Race Illegitimate Children in the Turn-of-the-Century United States,” *Journal of the History of Childhood and Youth* 11, no. 1 (2018): 52-57.

“Mobility, Circulation, and Correspondence: White Queer Men in the Midcentury Midwest,” *GLQ: A Journal of Lesbian and Gay Studies* 20, no. 1-2 (2014): 75-94.

“‘Lord of a Hawaiian Island’: Robert and John Gregg Allerton, Queerness, and the Erasure of Colonialism on Kaua‘i,” *Pacific Historical Review* 82, no. 3 (August 2013): 396-427.

“‘I did and I don’t regret it’: Child Marriage and the Contestation of Childhood in the United States, 1880-1925,” *Journal of the History of Childhood and Youth* 6, no. 2 (Spring 2013): 314-331.  
• Winner of the Fass-Sandin Prize, Society for the History of Children and Youth

“Queering Couplehood: Robert and John Allerton and Historical Perspectives on Kinship,” *Genders* 55 (Spring 2012): <http://www.colorado.edu/gendersarchive1998-2013/2012/01/03/queering-couplehood-robert-john-allerton-and-historical-perspectives-kinship>

“A Busman’s Holiday in the Not-So-Lonely Crowd: Business Culture, Epistolary Networks, and Itinerant Homosexuality in Mid-Twentieth Century America,” *Journal of the History of Sexuality* 21, no. 1 (January 2012): 121-140.  
• Honorable Mention, Audre Lorde Prize, Committee on LGBT History

“The Boys of Beaver Meadow: A Homosexual Community at 1920s Dartmouth College,” *American Studies* 48, no. 2 (Summer 2007): 9-18.

## BOOK CHAPTERS

“The Transformation of Marriage in the Nineteenth Century,” in *The Cambridge History of Sexuality in the United States*, vol. I, ed. Jen Manion and Nicholas L. Syrett (New York: Cambridge University Press, forthcoming).

with Corinne T. Field, “Chronological Age and the Uneven Development of Modern Childhood in the United States,” in *Querying Childhood: Feminist Reframings*, ed. Mary John, Barbara Lotz, and Elisabeth Schoembucher (London: Routledge, forthcoming).

- “Youth Cultures, Sexuality, and the Persistence of the Double Standard in the Twentieth-Century United States,” in *The Oxford Handbook of the History of Youth Culture*, ed. James Marten (New York: Oxford University Press, 2023): 313-332.
- with David Pomfret, “Concepts of Youth,” in *A Cultural History of Youth in the Modern Age*, ed. Kristine Alexander and Simon Sleight (London: Bloomsbury, 2023): 19-40.
- “Age Disparity, Marriage, and the Gendering of Heterosexuality,” in *Heterosexual Histories*, ed. Rebecca L. Davis and Michele Mitchell (New York: New York University Press, 2021): 96-119.
- “Exclusivity, Segregation, and Democracy: Amherst College and its Fraternities,” in *Amherst in the World*, ed. Martha Saxton (Amherst, Mass.: Amherst College Press, 2020): 88-101.
- “Age,” in *The Routledge History of American Sexuality*, ed. Kevin P. Murphy, Jason Ruiz, and David Serlin, (New York: Routledge, 2020): 21-31.
- “Afterword,” in *The American Fraternity*, by Andrew Moisey (New York: Daylight Books, 2018): 187-191.
- “‘We Are Not So Easily To Be Overcome’: Fraternities on the American College Campus,” in *Rethinking Campus Life: New Perspectives on the History of College Students in the United States*, ed. Christine A. Ogren and Marc VanOverbeke (New York: Palgrave Macmillan, 2018): 137-160.
- “Statutory Marriage Ages and the Gendered Construction of Adulthood in the Nineteenth Century,” in *Age in America: The Colonial Era to the Present*, ed. Corinne T. Field and Nicholas L. Syrett (New York: New York University Press, 2015): 103-123.
- with Corinne T. Field, “Introduction,” in *Age in America: The Colonial Era to the Present*, ed. Corinne T. Field and Nicholas L. Syrett (New York: New York University Press, 2015): 1-20.
- “Screening the Queer Past: Teaching LGBT History with Documentary Films,” in *Understanding and Teaching U.S. Gay, Lesbian, Bisexual, and Transgender History*, ed. Leila J. Rupp and Susan K. Freeman (Madison: University of Wisconsin Press, 2014; 2<sup>nd</sup> ed., 2017): 331-342.
- “The Contested Meanings of Child Marriage in the Turn-of-the-Century United States,” in *Children and Youth During the Gilded Age and Progressive Era*, ed. James Marten (New York: New York University Press, 2014): 145-165.
- “Who Is Teaching Women’s History?: ‘Insight,’ ‘Objectivity,’ and Identity,” in *Clio in the Classroom: A Guide for Teaching U.S. Women’s History*, ed. Carol Berkin, Margaret Crocco, and Barbara Winslow (New York: Oxford University Press, 2009): 267-278.

## BOOK REVIEWS

- Rev. of *Men Without Maps: Some Gay Males of the Generation Before Stonewall*, by John Ibson, *American Historical Review* 128:2 (June 2023): 1003-1004.

- “Rethinking Youth and Transactional Sex,” in a roundtable on *Unspeakable: A Life Beyond Sexual Morality*, by Rachel Hope Cleves, *Journal of the Canadian Historical Society/Revue de la Société historique du Canada* 32:2 (2022): 153-158
- Rev. of *Frontiers of Boyhood: Imagining America, Past and Future*, by Martin Woodside, *Western Historical Quarterly* 52:1 (Spring 2021): 107.
- “Responding to Domestic Violence in the Nineteenth-Century United States,” rev. of *Intimate Partner Violence in New Orleans: Gender, Race, and Reform, 1840-1900*, by Ashley Baggett and *Marital Cruelty in Antebellum America*, by Robin C. Sager, *Journal of Women’s History* 33:1 (Spring 2021): 158-162.
- Rev. of *Strange Bedfellows: Marriage in the Age of Women’s Liberation*, by Alison Lefkowitz, *Journal of Social History* 53:3 (Spring 2020): 856-58.
- Rev. of *Buying a Bride: An Engaging History of Mail-Order Matches*, by Marcia Zug, *Canadian Journal of History/Annales Canadiennes d’Histoire* (Spring/Autumn 2019): 253-55.
- Rev. of *Age Norms and Intercultural Interaction in Colonial North America*, by Jason Eden and Naomi Eden, *Journal of the History of Childhood and Youth* 11:1 (Winter 2018): 135-37.
- Rev. of *Deregulating Desire: Flight Attendant Activism, Family Politics, and Workplace Justice*, by Ryan Patrick Murphy, *Journal of American History* 104:3 (December 2017): 819-20.
- Rev. of *The Virgin Vote: How Young Americans Made Democracy Social, Politics Personal, and Voting Popular in the Nineteenth Century*, by Jon Grinspan, *Journal of the Gilded Age and Progressive Era* 16:2 (April 2017): 229-31.
- Rev. of *Collegiate Republic: Cultivating an Ideal Society in Early America* by Margaret Sumner, *Register of the Kentucky Historical Society* 113:4 (Autumn 2015): 744-45.
- Rev. of *Domestic Intimacies: Incest and the Liberal Subject in Nineteenth-Century America* by Brian Connolly, *Journal of the Early Republic* 35:2 (Summer 2015): 324-27.
- Rev. of *Until Choice Do Us Part: Marriage Reform in the Progressive Era* by Claire Virginia Eby, *American Historical Review* 120:2 (April 2015): 638-39.
- Rev. of *Meet Joe Copper: Masculinity and Race on Montana’s World War II Home Front* by Matthew L. Basso, *Pacific Historical Review* 84:1 (February 2015): 99-100.
- Rev. of *Creating the College Man: American Mass Magazines and Middle-Class Manhood, 1890-1915* by Daniel A. Clark, *Historical Studies in Education* 25:2 (Fall 2013): 140-41.
- Rev. of *New York Hustlers: Masculinity and Sex in Modern America* by Barry Reay, *Journal of the History of Sexuality* 22:3 (September 2013): 546-48.
- Rev. of *Brothers of a Vow: Secret Fraternal Orders and the Transformation of White Male Culture in Antebellum Virginia* by Ami Pflugrad-Jackisch, *American Historical Review* 116:4 (October 2011): 1127-28.

Rev. of *The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity* by Laurie A. Wilkie, *Pacific Historical Review* 80:3 (August 2011): 500-01.

Rev. of *Black Haze: Violence, Sacrifice, and Manhood in Black Greek-Letter Fraternities* by Ricky L. Jones, in *Men and Masculinities* 8:4 (April 2006): 538-39.

## **NEWSPAPER/MAGAZINE ARTICLES, OP EDS, ONLINE PIECES and PODCASTS**

“The Beaver Meadow Affair,” *Dartmouth Alumni Magazine*, January/February 2023, 21-23.

“Female Physicians in Antebellum New York City,” *The Panorama: Expansive Views from the Journal of the Early Republic*, November 11, 2022.

with Corinne T. Field, “Everywhere and Nowhere: Chronological Age in the *American Historical Review*,” virtual issue of the *AHR*: <https://academic.oup.com/ahr/pages/chronological-age-collection>, June 1, 2020.

with Sharon Ullman, “Teaching the Reel History,” *Queer America Podcast*, Teaching Tolerance series, produced by the Southern Poverty Law Center, May 24, 2019.

with Katherine Turk, Chelsea del Rio, and Alison Lefkowitz, “A Conversation about Alison Lefkowitz’s *Strange Bedfellows: Marriage in the Age of Women’s Liberation*,” *The Docket*, August 1, 2018.

“Child Marriage is Still Legal in the United States,” *The Conversation*, December 12, 2017.  
· Reprinted in Jennifer Reich, ed., *The State of Families: Law, Policy, and the Meanings of Relationships* (New York: Routledge, 2021): 18-19.

with Rachel Hope Cleves, “Roy Moore is Not a Pedophile,” *The Washington Post*, November 19, 2017.

“More Than Masturbatory: An Interview with April Haynes,” *Notches: (re)marks on the history of sexuality*, February 9, 2017

“Queer History for Troubling Times,” *AHA Today*, December 8, 2016.

“American Child Brides and the Dangers of Underage Sex,” *Notches: (re)marks on the history of sexuality*, October 25, 2016.

“Queer History at the 2016 Annual Meeting,” *AHA Today*, October 20, 2015.

“Why Racists Find a Home in Fraternities,” *The Daily Beast*, March 11, 2015.

“Why Fraternities Should Admit Women,” *CNN.com*, September 24, 2014.

“Schools Condone Fraternities’ Sexist Behavior,” *New York Times*, Room For Debate forum, May 5, 2011.

“Bros Before Hos: College Fraternities and Sexual Exploitation,” *American Sexuality*, June 1, 2009.

## ENCYCLOPEDIA ENTRIES

- “Child Marriage,” in *Marriage and Divorce in America: Issues, Trends, and Controversies*, ed. Jaimee L. Hartenstein (London: Bloomsbury Academic, 2023): 56-58.
- “Sororities and Fraternities, College,” in *The Oxford Encyclopedia of American Social History*, ed. Lynn Dumenil (New York: Oxford University Press, 2012).
- “Academia” in *International Encyclopedia of Men and Masculinities*, ed. Michael Flood, Judith Kegan Gardiner, Bob Pease, and Keith Pringle (London: Routledge, 2007): 1.
- “Fraternities,” in *International Encyclopedia of Men and Masculinities*, ed. Michael Flood, Judith Kegan Gardiner, Bob Pease, and Keith Pringle (London: Routledge, 2007): 214-216.

## INTERVIEWS

- Newspaper/magazine interviews with *UNC Mirror* (January 2009), *Inside Higher Ed* (February 13, 2009), *UNC Connection* (February 2009), *Greeley Tribune* (September 21, 2009), *The Daily Northwestern* (January 2010), *Out* (February 2, 2010), *Newsweek* (April 2, 2010), *Des Moines Register* (August 13, 2010), *Daily Iowan* (September 10, 2010), *Arizona State University State Press* (April 2011), *Inside Higher Ed* (April 29, 2011), *Times Higher Education* (UK, June 23, 2011), *Metro US* (September 6, 2011), *London Free Press* (Canada), *Psychology Today* (March 5, 2012), *Knoxville News Sentinel* (October 2, 2012), *Memorial University Muse* (February 2013), *Cornell Daily Sun* (April 14, 2013), *University of Georgia Red and Black* (September 2, 2013), *Bloomberg News* (March 26, 2014), *The Atlantic Monthly* (February 21, 2014 and March 21, 2014), *George Washington University Hatchet* (April 17, 2014), *Information* (Denmark, September 27, 2014), *Fast Company* (November 6, 2014), *Business Insider* (December 3, 2014), *Christian Science Monitor* (March 9, 2015), *Los Angeles Times* (March 9, 2015), *USA Today College* (March 15, 2015), *Pacific Standard* (March 20, 2015), *Philadelphia Inquirer* (March 22, 2015), *Baltimore Sun* (March 24, 2015), *Chronicle of Higher Education* (August 3, 2015), *Perspectives* (American Historical Association, February 1, 2016), *BBC News* (June 13, 2016), *Timeline* (November 28, 2016) *University of Minnesota Daily* (March 19, 2017), *USA Today* (July 12, 2016), *Charleston Gazette-Mail* (October 23, 2016), *Greeley Tribune* (December 5, 2016), *Vice* (December 15, 2016), *The Independent* (August 12, 2017), *Teen Vogue* (September 5, 2017), *Time* (September 7, 2017), *Frontline* (PBS, September 14, 2017), *MEL* (November 10, 2017), *Washington Post* (November 13, 2017), *Bloomington Herald-Times* (November 28, 2017), *Education Dive* (November 30, 2017), *CBC News* (Canada, December 10, 2017), *A & E* (February 17, 2018), *Kansas City Star* (March 11, 2018), [The History Channel](#) (June 6, 2018), *Deseret News* (October 15, 2018), *Education Dive* (November 13, 2018), [Columbia University Spectator](#) (November 2018), [Arab News](#) (Saudi Arabia, January 21, 2019), [AHA Foundation Blog](#) (February 28, 2019), *NEWS.com.au* (Australia, May 17, 2019), [Dallas Observer](#) (May 20, 2019), *KCUR* (June 30, 2020), [New York Times](#) (July 31, 2020), [Neue Zürcher Zeitung](#) (Switzerland, August 4, 2020), *Vox* (September 29, 2020), *Time* (December 16, 2020), [Kansas City Star](#) (February 24, 2021), *NBC News* (March 12, 2021), *Chicago Tribune* (June 18, 2021), *WTTW Chicago* (June 29, 2021), [U.S. News and World Report](#) (September 1, 2021), [Los Angeles Times](#) (November 11, 2021), [Politico](#) (January 9, 2022).
- Radio and podcast interviews with *The State of Things* (WUNC-North Carolina, March 29, 2009), *The Current* (CBC Radio Canada, June 1, 2011), *Back Story* (NPR/Virginia Foundation for the Humanities, July 13, 2012 and January 24, 2014), *Morning Edition* (NPR, November 28, 2014), *This Week @ Inside Higher Ed* (December 5, 2014), *MPR News with Kerri Miller* (Minnesota Public Radio, March 8, 2015), *The Morning Shift* (WBEZ-Chicago, March 26, 2015), *Happenings Q&A* (WLIP-Wisconsin, April 15,

2015), *The Bowery Boys* (August 18, 2016), *Colorado Matters* (Colorado Public Radio, April 4, 2017), *Frontline* (PBS, July 6, 2017), *Frank Relationships* (July 17, 2017), Kentucky Center for Investigative Reporting (WFPL-Louisville, August 29, 2017), *KCBS Radio* (San Francisco, November 14, 2017), *Academic Minute* (WAMC-Northeast Public Radio, March 1, 2018), SHCY Books (Society for the History of Children and Youth, October 10, 2018), *AHR Interview* (American Historical Association, April 15, 2020), *Dyad Podcast* (August 11, 2020), *KCBS Radio* (San Francisco, January 16, 2022), *London Morning* (London, Ontario, May 13, 2022), *KCBS Radio* (San Francisco, June 18, 2022), *The 21<sup>st</sup>* (Illinois Public Media, June 20, 2022).

Television and film interviews/appearances with *The Stream* (Al Jazeera, June 26, 2017), *Planet America* (ABC News-Australia, April 6, 2018), *KTVU News* (San Francisco, June 18, 2019), *Speaking Frankly: Child Marriage* (CBS Originals, 2019), *Knots: A Forced Marriage Story* (dir. Kate Ryan Brewer, 2020), *Inside Edition* (CBS, September 28, 2021), *The Why* (Newsy, April 29, 2022), *Who Do You Think You Are?* (NBC, July 31, 2022).

## AWARDS

2023	William Hewit Distinguished Lecturer, University of Northern Colorado
2022	Award of Superior Achievement, Illinois State Historical Society, for <i>An Open Secret</i>
2014	Fass-Sandin Prize for the Best Article in English published in 2013 on the history of childhood or youth, Society for the History of Children and Youth
2014	Honorable Mention, Audre Lorde Prize for best article in LGBT History published in 2012-2013, Committee on LGBT History
2012	College Scholar Award, College of Humanities and Social Sciences, UNC
2012	First Year Scholars Outstanding Faculty Award, UNC
2011	Diversity in the Classroom Award, College of Humanities and Social Sciences, UNC
2011	Outstanding Supportive Faculty Member Award, GLBTA Resource Center, UNC
2005	Honorable Mention in University of Michigan's Distinguished Dissertations
1993-1997	Dean's List, Columbia University

## GRANTS AND FELLOWSHIPS

2020-21	American Council of Learned Societies Fellowship
2016	New Project Program Grant, UNC
2015	Faculty Research and Publications Board Grant, UNC
2014	Travel Grant, John Hope Franklin Center for African and African American History and Culture, Duke University
2014	Research, Scholarship, and Creative Works Faculty Reassignment Award, UNC
2012	Research, Dissemination, and Faculty Development Grant, UNC
2011	Research, Dissemination, and Faculty Development Grant, UNC
2011	Clarke Chambers Travel Fellowship, Social Welfare History Archives, University of Minnesota
2011	Assistant Vice President for Research, Summer Support Initiative Grant, UNC
2009	Provost's Fund Grant, UNC
2007	Faculty Research and Publications Board Grant, UNC
	Summer Research Grant, History Department, UNC
2004-05	Research Fellow, Historic New England
2004	Rackham One Term Fellowship, University of Michigan

- 2003 Institute for Research on Women and Gender, Community of Scholars Fellowship, University of Michigan
- 2001, 2003 Rackham Travel Grants, University of Michigan
- 2001 Office of Academic Multicultural Initiatives Travel Grant, University of Michigan
- 2001 Robin I. Thevenet Research Grant, Program in Women's Studies, University of Michigan
- 2000-2004 Program in American Culture Summer Funding, University of Michigan (4 summers)
- 1999-2002 Rackham Regents' Fellowship for Graduate Study, University of Michigan

## INVITED TALKS

- 2024 "The Trials of Madame Restell," Queen's University, Kingston, Ontario, February 1.
- 2023 in conversation with Mary Ziegler, *The Trials of Madame Restell*, Gotham Center for New York City History, City University of New York, November 16. *Virtual*.
- 2023 "The Trials of Madame Restell," Amherst College, Amherst, MA, November 8.
- 2023 "Madame Restell, Female Physician: A Story of Abortion and Reproductive Medicine in Antebellum America." William Hewitt Distinguished Lecture, University of Northern Colorado, October 16.
- 2023 with Maureen Holtz, "Robert and John Gregg Allerton." Allerton House, The Farms, Monticello, IL, March 23.
- 2022 "Becoming Father and Son: Robert and John Allerton and Models for Queer Couplehood in the Early Twentieth-Century U.S." Furman University, November 29. *Virtual*.
- 2021 Panelist, "Combating Child Marriage." New Lines Institute for Strategy and Policy, June 29. *Virtual*.
- 2021 Roundtable Participant, "The Movement to End Child Marriage: Where Does Connecticut Stand?" Quinnipiac University School of Law and Connecticut Bar Foundation, April 23. *Virtual*.
- 2021 "Chronological Age and the Uneven Development of Modern Childhood in the United States." Paper given at "Querying Childhood: Feminist Reframings," the International Centre of Advanced Studies, Delhi, India, April 9-10. *Virtual*.
- 2020 "The Notorious Madame Restell: Childhood and the Criminalization of Abortion in Nineteenth-Century America." Duke University, January 30.
- 2019 with Andrew Moisey, "Artist Talk on *The American Fraternity*." Kenyon College, February 7.
- 2018 "I Did and I Don't Regret It: Contests Over Child Marriage in the Early Twentieth-Century United States." Grinnell College, March 12.
- 2017 "Becoming Father and Son: Robert and John Gregg Allerton and Historical Perspectives on Queer Kinship." University of Illinois, Urbana-Champaign, November 1.
- 2017 "'The Great Life-Long Mistake': Age, Marriage Law, and Women's Rights in Nineteenth-Century America." University of Texas, Rio Grande Valley, September 15.

- 2017 “50 is the New 40: Rejuvenation and the Rise of Chronological Age in the Twentieth Century.” Forever Young: Rejuvenation in Transnational and Transcolonial Perspective, German Historical Institute, May 11-13.
- 2013 “Robbing the Cradle: Youthful Marriage and Perceptions of Child Predation in the United States, 1900-1960,” Case Western Reserve University, September 12.
- 2013 “‘Wholly Unfit for the Marriage Condition’: Sarah Hervey Parton and Writing the History of Age, Gender, and Sexuality,” Queen City Colloquium Keynote Speaker, History Department, University of Cincinnati, March 29.
- 2012 Plenary Speaker, “LGBT/Sexuality/Gender History/ies” Panel, Southern Association for Women Historians, Fort Worth Texas, June 6-9.
- 2011 “The Contested Meanings of Child Marriage in the Turn-of-the-Century United States.” Indiana University, September 29.
- 2010 “Child Brides and Boy Husbands: Children’s Sexuality and Marriage Law in the United States, 1880-1930.” University of Michigan, November 10.
- 2010 “Epistolary Queers: Business Culture and Community Formation in the Midwest, 1930s-1950s.” Invited paper presented at “Queering the Middle: Sexual Diasporas, Race, and a Queer Midwest,” University of Illinois at Urbana-Champaign, October 7-8.
- 2008 “Equal Rights for Which Women?: The E.R.A. of the 1920s and 1970s and Debates over American Women’s Roles.” University of Denver, October 1.
- 2008 “Women’s and Gender History in the United States.” Colorado Academy of History, Greeley, CO, June 20.
- 2006 “Big Men on Campus: College Fraternities and the Culture of Masculinity.” Midcoast Maine Senior College, Thomaston, Maine, July 19.

## **CONFERENCE PARTICIPATION**

- 2024 Roundtable Participant, “Abortion in the Nineteenth Century.” Annual meeting of the Organization of American Historians, New Orleans, April 11-14.
- 2023 “Female Physicians and the Reproductive Services Market in Antebellum New York.” Paper to be presented at the annual meeting of the Southern Historical Association, Charlotte, NC, November 9-12.
- 2023 Chair, “From Subjects to Studies: Making the Transition from Traditional to Interdisciplinary.” Annual meeting of the National Women’s Studies Association, Baltimore, October 26-29.

- 2023 “Female Physicians, Illegitimacy, and Abortion in Antebellum New York.” Paper presented at the annual meeting of the Society for Historians of the Early American Republic, Philadelphia, July 13-16.
- 2023 Chair, “Gender and the Cautionary Tale: Lessons Learned from History.” Nineteenth Berkshire Conference on the History of Women, Gender, and Sexualities, Santa Clara University, June 28-July 3.
- 2022 Chair, “Comparisons and Conclusions,” Children and Crisis: Traumas, Epidemics, and Children’s Well-Being in Cross-Cultural and Historical Perspective, University of Texas at Austin, Nov. 4-5.
- 2022 Moderator, “Definitions” and “Gender,” Trajectories of Youth History workshop co-sponsored by the Society for the History of Children and Youth and the Children’s History Society, June 22-23. *Virtual.*
- 2022 Participant in Wallace K. Ferguson Roundtable on Rachel Hope Cleves’s *Unspeakable: A Life Beyond Sexual Morality*, annual meeting of the Canadian Historical Society, May 16-18. *Virtual.*
- 2021 “‘Three Diabolical Trades’: Lying-in Hospitals, Abortionists, and Baby Farms in the Late Nineteenth-Century US,” paper given at the biannual meeting of the Society for the History of Children and Youth, virtual, June 23-26. *Virtual*
- 2021 Roundtable participant, “Teaching Global Histories of Youth.” Biannual meeting of the Society for the History of Children and Youth, virtual, June 23-26. *Virtual.*
- 2021 Chair, “Children’s Agency and the History of Sexuality.” Biannual meeting of the Society for the History of Children and Youth, virtual, June 23-26. *Virtual.*
- 2021 Co-Chair, “Age and Consent.” Annual meeting of the American Historical Association, January 4-8. *Virtual.*
- 2019 Facilitator, Second Book-Writers’ Workshop. Annual meeting of the Society for Historians of the Early American Republic, Cambridge, Mass., July 18-21.
- 2019 Chair, “Gender and Sexuality in the Global Age of Youth.” Biennial meeting of the Society for the History of Children and Youth, Australian Catholic University, Sydney, Australia, June 26-28.
- 2019 “Minority, Majority, and the Gendered Politics of Adulthood in the Twentieth-Century United States.” Paper presented at the biennial meeting of the Society for the History of Children and Youth, Australian Catholic University, Sydney, Australia, June 26-28.
- 2019 “Intimate Relations: Robert and John Gregg Allerton and Intergenerational Couplehood.” Paper presented at QHC19, inaugural conference of the Committee on LGBT History, San Francisco State University, June 16-18.
- 2019 Chair and Comment, “Historical Perspectives on Queer Youth, Sexuality, and Cross-Age Relationships.” Annual Meeting of the Organization of American Historians, Philadelphia, April 4-6.

- 2019 Roundtable Participant, "Honoring Jan Ellen Lewis." Annual Meeting of the Organization of American Historians, Philadelphia, April 4-6.
- 2019 Chair and Comment, "Spies, Homophiles, and Race in the Americas, 1940-1970." Annual meeting of the American Historical Association, Chicago, January 6-9.
- 2018 with Corinne T. Field, Comment, "Retirement in the Young Republic: Old Age in the Early United States." Society for Historians of the Early American Republic annual meeting, Cleveland, OH, July 19-22.
- 2018 "Private Provisions: Mixed-Race Inheritance, Promissory Notes, and the Courts in Brooklyn and North Carolina." Paper presented at the eleventh meeting of the Southern Association for Women Historians, Tuscaloosa, AL, June 7-10.
- 2018 "Exclusivity, Segregation, and Democracy: Amherst College and its Fraternities." Paper presented at "Amherst and the World," Amherst College, May 22-23.
- 2018 "Kidnapping, Child Murder, and the Notorious Madame Restell." Paper presented at the Annual Meeting of the Organization of American Historians, Sacramento, CA, April 12-14.
- 2018 Chair, "Teaching LGBT History to K-12 Students: A Roundtable." Annual Meeting of the Organization of American Historians, Sacramento, CA, April 12-14.
- 2018 "Child Marriage and the Law in the United States." Paper presented at "Understanding Harmful Cultural Practices: Origins, Drivers and Behavior Change," University of California, Santa Barbara, March 19-20.
- 2018 Chair, "The National Park Service's *LGBTQ America* Theme Study: A Roundtable." Annual Meeting of the American Historical Association, Washington, D.C., January 4-7.
- 2018 Chair, "Queer Contortions: New Directions in the History of Race, Sexuality, and the Body." Annual Meeting of the American Historical Association, Washington, D.C., January 4-7.
- 2017 Roundtable Participant, "Age-Based Transitions and Translations: A Roundtable on Chronological Age as a Category of Historical Analysis." Biennial Meeting of the Society for the History of Children and Youth, Rutgers University, Camden, June 21-23.
- 2017 "Age Disparity, Marriage, and the Gendering of Heterosexuality." Paper presented at the Seventeenth Berkshire Conference on the History of Women, Genders, and Sexualities, Hofstra University, June 1-4.
- 2017 Chair, "Queer Families, Intimate Labors, and Political Resistance during the Early Years of the AIDS Epidemic." Annual Meeting of the Western Association for Women Historians, San Diego, April 27-29.
- 2017 Chair, "Gendered Bodies and the Expansion of State Power." Annual Meeting of the Western Association for Women Historians, San Diego, April 27-29.

- 2017 “Age Gaps and the Gendered Asymmetry of Heterosexual Marriage.” Paper presented at the annual meeting of the Organization of American Historians, New Orleans, April 6-9.
- 2017 “Miscegenation Law and the Politics of Mixed-Race Illegitimate Children in the Turn-of-the-Century United States.” Paper presented at the annual meeting of the American Historical Association, Denver, January 5-8.
- 2017 Chair, “Queer Scholars and Scholarship on the Job Market.” Annual meeting of the American Historical Association, Denver, January 5-8.
- 2017 Chair, “Incorporating Queer History in the Latin American Survey.” Annual meeting of the American Historical Association, Denver, January 5-8.
- 2016 Chair and Comment, “Other Domesticities: Alternative Constructions of ‘Home’ in Twentieth-Century America.” Annual meeting of the American Studies Association, Denver, November 17-20.
- 2016 Participant, “Practicing Your Pitch.” Annual meeting of the American Studies Association, Denver, November 17-20.
- 2016 “‘From the Baby-House to the Marriage Altar’: Elizabeth Oakes Smith and the Significance of Age for Women’s Emancipation.” Paper presented at “Reading, Writing and World-Making in Nineteenth-Century America,” University of Michigan, Ann Arbor, November 10-11.
- 2016 Roundtable Participant, “Blood, Belonging, Citizenship, and Legal Personhood in the Early Republic: A Roundtable.” Annual meeting of the Society for Historians of the Early American Republic, New Haven, CT, July 21-24.
- 2016 Chair and Comment, “Embodying the Republic.” Annual meeting of the Western Association of Women Historians, Denver, May 12-14.
- 2016 Comment, “Biopower and Health.” Envisioning American Studies: An Anniversary Conference, Department of American Culture, University of Michigan, Ann Arbor, March 17-18.
- 2016 Roundtable Participant. “The LGBTQ Taskforce Survey and Report: Where Do We Go From Here?” Annual meeting of the American Historical Association, Atlanta, January 7-10.
- 2016 Roundtable Participant, “Before/Outside/Beyond Gay Marriage: New Directions in the History of Marriage in the United States.” Annual meeting of the American Historical Association, Atlanta, January 7-10.
- 2015 “‘The Great Life-Long Mistake’: Elizabeth Oakes Smith and the Necessity of Marriage.” Paper presented at the annual meeting of the American Studies Association, Toronto, October 8-11.
- 2015 “‘Baby Wives’ and ‘Girl Mothers’: Statutory Marriage Ages and the Circumscription of Girlhood in the Antebellum United States.” Paper presented at the biennial meeting of the Society for the History of Children and Youth, Vancouver, B.C., June 24-26.

- 2015 Chair, "Childhood and the Legal De-Recognition of Relationships." Biennial meeting of the Society for the History of Children and Youth, Vancouver, B.C., June 24-26.
- 2015 "An Old Man's Darling: Minors, Marriage, and the Representation of the South at the Turn of the Century." Paper presented at the triennial meeting of the Southern Association for Women Historians, Charleston, S.C., June 11-14.
- 2015 Comment, "The Novelty of 'Tradition': Women in the Long Shadow of Nineteenth-Century U.S. Gender Ideology." Annual Meeting of the Western Association of Women Historians, Sacramento, California, May 14-16.
- 2015 "Social Reformers and the Racialization of American Child Marriage at the Turn of the Twentieth Century." Paper presented at the annual meeting of the Organization of American Historians, St. Louis, April 16-19.
- 2015 Chair, "Narratives of Knowing: Telling Queer Lives." Annual meeting of the American Historical Association, New York, January 2-5.
- 2014 Chair and Comment, "Children, Youth, and the Pleasures of Gender and Sexual Transgression." Annual Meeting of the American Studies Association, Los Angeles, November 6-9.
- 2014 Chair and Comment, "Parental and Children's Rights and the Consolidation of State Power." The Law and the Child in Historical Perspective Conference, University of Minnesota School of Law, Minneapolis, June 1-2.
- 2014 "Girls' Sexuality and Narratives of Exploitation in Early Twentieth-Century Teen Marriages." Paper presented at the annual meeting of the American Historical Association, Washington, D.C., January 2-5.
- 2013 Chair and Comment, "The National Investment in Childhood: Reproducing National Identity from the Civil War to the Cold War." Annual meeting of the American Studies Association, Washington, D.C., November 21-24
- 2013 "American Child Marriage, Women's Rights Activists, and the Limits of Agency." Paper presented at the annual meeting of the National Women's Studies Association, Cincinnati, November 7-10.
- 2013 "The Comfort and Services of His Wife": Child Marriage and Labor Conflicts in the South at the Turn of the Twentieth Century." Paper presented at the annual meeting of the Southern Historical Association, St. Louis, October 31-November 2.
- 2013 "Child Marriage and the Meanings of Age in the Twentieth-Century Rural United States." Paper presented at the biennial meeting of the Society for the History of Children and Youth, University of Nottingham, UK, June 25-27.
- 2013 Chair, "Colonial Childhoods." Biennial meeting of the Society for the History of Children and Youth, University of Nottingham, UK, June 25-27.

- 2013 “Statutory Marriage Law and the Gendered Construction of Adulthood in the Nineteenth Century.” Paper presented at the annual meeting of the Organization of American Historians, San Francisco, April 11-14.
- 2012 “‘Mother India’s Rival’: Child Marriage, ‘Civilization,’ and the Economic Geography of Childhood.” Paper presented at the annual meeting of the American Studies Association, San Juan, Puerto Rico, November 15-18.
- 2012 “Child Marriage and Contests over Non-Normative Sexuality in the 1920s.” Paper presented at the annual meeting of the American Historical Association, Chicago, January 5-8.
- 2011 “Protecting Children, Policing Marriage: Reformers and the Law of Child Marriage in the 1920s and 30s.” Paper presented at the annual meeting of the American Society for Legal History, Atlanta, November 10-13.
- 2011 “Imagining Rural Sexuality in the Depression Era: Child Brides, Exploitation Film, and the Winstead-Johns Marriage.” Paper presented at the annual meeting of the American Studies Association, Baltimore, October 20-23.
- 2011 “Contesting Childhood: Children, Sexuality, and Marriage Law in the United States, 1880-1920.” Paper presented at the biennial meeting of the Society for the History of Childhood and Youth, New York, June 23-25.
- 2011 Chair, “Queering the College Campus.” Fifteenth Berkshire Conference on the History of Women, University of Massachusetts, Amherst, June 9-12.
- 2011 “‘Marriage Reform Is Still an Unplowed Field’: Social Reformers and the Struggle to Regulate Child Marriage in the 1920s.” Paper presented at the Fifteenth Berkshire Conference on the History of Women, University of Massachusetts, Amherst, June 9-12.
- 2010 Panelist, “Analyzing Slavery and the American Revolution via Gender and Race,” at the annual meeting of the California Council for History Education, California State University, Sacramento, September 24-25.
- 2010 Roundtable Participant, “What’s New, What’s Next in Masculinity Studies in the Early Republic?” at the annual meeting of the Society for Historians of the Early American Republic, Rochester, N.Y., July 22-25.
- 2010 Panelist, “Teaching Across Yourself” at the Seventh Annual Summit on Diversity, University of Northern Colorado, Greeley, April 15.
- 2010 Roundtable Participant on a panel devoted to *Clio in the Classroom: A Guide for Teaching U.S. Women’s History* at the annual meeting of the Organization of American Historians, Washington, D.C., April 7-10.

- 2010 "Father and Son? Robert and John Gregg Allerton and the Public Perceptions of an Illinois Couple, 1922-1964." Paper presented at the annual meeting of the American Historical Association, San Diego, January 7-10.
- 2009 "Business Culture and Queer Epistolary Networks in the U.S. Midwest, 1930s-1960s." Paper presented at the Annual Meeting of the American Studies Association, Washington, D.C., November 5-8.
- 2009 "'My Little Girl Wife': Agency and Understandings of Childhood in Turn-of-the-Century American Child Marriages." Paper presented at the Biennial Meeting of the Society for the History of Childhood and Youth, University of California, Berkeley, July 10-12.
- 2008 "The Double Standard, Sexual Coercion, and the Performance of Masculinity on the Twentieth-Century U.S. College Campus." Paper presented at the Fourteenth Berkshire Conference on the History of Women, University of Minnesota, June 12-15.
- 2008 "'Service to Our Peculiar Institution': College Fraternities, Social Class, and Manliness in the Post-Civil War South." Paper presented at the annual meeting of the Organization of American Historians, New York, March 28-31.
- 2008 "Queer Connections and an Invisible Community: Gay Epistolary Networks in the U.S. Midwest, 1930-1960." Paper presented at the annual Lavender Languages and Linguistics Conference, American University, Washington, D.C., February 15-17.
- 2007 "Queer Cosmopolitans: An Asian Oasis on the Illinois Prairie." Paper presented at the annual meeting of the American Studies Association, Philadelphia, October 11-14.
- 2007 "Competition and Connections: Forging Middle-Class Manliness in the Antebellum College Fraternity." Paper presented at the annual meeting of the Society for Historians of the Early American Republic, Worcester, Mass., July 19-22.
- 2007 Roundtable Panelist, "The Bonds of Brotherhood and Sisterhood: Race, Class, Gender and Sexuality in the Collegiate Greek System, 1945 to the Present." Annual meeting of the American Historical Association, Atlanta, January 4-7.
- 2006 Roundtable Panelist, "Introducing Women's Studies: A Teaching Team Reevaluates the Introduction to the Major." Annual meeting of the National Women's Studies Association, Oakland, CA, June 15-18.
- 2005 "The Boys of Beaver Meadow: A Homosexual Community at 1920s Dartmouth College." Paper presented at the annual meeting of the American Studies Association, Washington, D.C., November 3-6.
- 2005 "Camaraderie and Piety: College Fraternities, Ministerial Faculty, and Competing Rhetorics of Manliness." Paper presented at the annual meeting of the Society for Historians of the Early American Republic, Philadelphia, July 21-24.

- 2005 “Murder at Dartmouth: Regulating Masculinity and Privilege at the Post-WW II College.” Paper presented at the Thirteenth Berkshire Conference on the History of Women, Scripps College, Claremont, CA, June 2-5.
- 2004 “Gentlemen and Wolves, Nice Girls and Pick-Ups: Sexual Conquest on the Twentieth-Century College Campus.” Paper presented at the annual meeting of the American Studies Association, Atlanta, November 11-14.
- 2004 “From Gentleman to Stud: The Escalation of Virile Masculinity Among Twentieth-Century College Men.” Paper presented at a conference on Post-WW II Sexualities at the University of Massachusetts, Amherst, April 24.
- 2004 “‘The Company He Keeps’: White College Fraternities and the Construction of Masculinity, 1825-1860.” Paper presented in the American Culture Workshop Series, University of Michigan, Ann Arbor, March 31.
- 2004 “Fraternal Masculinity and the Death of Raymond Cirrotta, ca. 1949.” Paper presented at the Thinking Gender Conference at the University of California at Los Angeles, March 5.
- 2003 “Reputation and Belonging: The Spread of College Fraternities in Nineteenth-Century America.” Paper presented at the annual meeting of the American Studies Association, Hartford, CT, October 16-19.
- 2001 “‘Very Fraternaly Yours’: Delta Kappa Epsilon and the Construction of a National Brotherhood in the Mid-19<sup>th</sup> Century.” Paper presented at the annual meeting of the American Studies Association, Washington, D.C., November 8-11.
- 2001 “Studying Masculinities as Feminism: Toward a Revision of ‘Men’s Studies.’” Paper presented on a panel sponsored by the Society for Critical Exchange at the annual meeting of the South Central Modern Language Association, Tulsa, Oklahoma, November 1-3.
- 2001 Chair, “Out of the Past: Dandies and Sodomites.” Rhetoric of the Other IV, conference at the University of Michigan, Ann Arbor, April 12-14.
- 2001 “College Fraternities, Masculinity, and the Logic of Separate Spheres.” Paper presented at the annual meeting of the Great Lakes American Studies Association, Muncie, Indiana, March 16-18.

## **COURSES TAUGHT**

### **University of Kansas**

#### *Undergraduate*

Introduction to Women, Gender, and Sexuality Studies  
Gender, Sexuality, and the Law

#### *Graduate*

Topics in Feminist Pedagogy  
History of American Sexuality

### **University of Northern Colorado**

#### *Undergraduate*

American History to 1877

#### *Graduate*

Gender in American History

American History from 1877 to the Present  
American Immigration  
Family and Marriage in America  
Sex and Sexuality in America  
U.S. Women's History to 1877  
U.S. Women's History from 1877 to the Present  
American Queer History  
Senior Seminar: Gender, Race, and Crime  
Senior Seminar: Children and Childhood

Slavery in America  
Writing Seminar  
Historiography

## ADVISING

### As Outside Member

Jamie Fogg, Ph.D., Higher Education and Student Affairs Leadership, University of Northern Colorado

### University of Kansas

#### *As Ph.D. Dissertation Committee Member:*

Rebekah Aycock, American Studies  
Andrew Patty, Educational Leadership and Policy Studies  
Sam Kendrick, Sociology  
Emily Raymond, "The Man-Midwife's Tale: Medical Professionalism and Masculinity in Eighteenth-Century British Midwifery," *History*, 2023.  
Brian Trump, "Sex Crime and Criminal Sexuality: Legislating and Policing Community Boundaries in Nebraska, 1890-1980," *History*, 2022  
Marjorie Galelli, "Two Sides of the Same COIN: A History of the United States and Counterinsurgency During Operation Iraqi Freedom," *History*, 2021  
Hannah Bailey, "Colonized by Freedom: Making the State, Private Property, and Race in Kansas," *American Studies*, 2021.  
Jonathan Wells, "Imperial Entrepreneur: Masculinity, Race, and the Memory of Frederick Funston," *History*, 2019.  
Elizabeth J. Stigler, "Cooking Up Resistance: Exploring Czech Identity in Cook County Through Co-Culinary Oral Histories," *Women, Gender, and Sexuality Studies*, 2018.

#### *As Ph.D. Comprehensive Exams Committee Member:*

Sam Kendrick, Sociology, 2022  
Nancy Baker, English, 2021  
Andrew Patty, Educational Leadership and Policy Studies, 2020.  
Emily Raymond, *History*, 2020.  
Marjorie Galelli, *History*, 2019.

#### *As Undergraduate Honors Thesis Chair:*

Brittney Wilson, "Assault, Robbery, Mayhem: The Consequences of Fraternal Campus Loyalty Movements at the University of Kansas After World War I," *History*, 2023

#### *As Undergraduate Honors Thesis Committee Member:*

Emerson Karsh-Lombardo, "Kink at KU," *Human Sexuality and Women, Gender, and Sexuality Studies*, 2021

Emily Depew, "Dole's Decisions: How Elizabeth Dole Saved over 400,000 Lives through Safety Belts, Air Bags, and Raising the Drinking Age to Twenty-One," *History and Women, Gender, and Sexuality Studies*, 2020.

Shea O'Sullivan, "Associated Women Sycophants: Sorority Women and Changing Gender Roles at the University of Kansas," *History*, 2018.

## **University of Northern Colorado**

*As History M.A. Thesis/Exam Committee Chair:*

Jamie Fogg, "A Virtuous Man: Masculinity and Gendering Adultery in the Antebellum Northeast," 2016.

Mark Hirsch, Comprehensive Exams, 2016

Jeb McNeil, Comprehensive Exams, 2015

Ashlea Monroe, Comprehensive Exams, 2014.

Amber Nickell, "Diaspora Evolved: The Germans from Russia, 1919-Present," 2013.

*As History M.A. Thesis/Exam Committee Member*

Derek LeFebre, "Pursuit of Prosperity Below the Ocate Mesa," *History*, 2015.

Sarah Arnusch, "The Transformation of Public Education on the Colorado Plains, 1945-1980," *History*, 2012.

Sara Valencich, Comprehensive Exams, 2010.

Cassandra Oringdulph, "Invoking the Favor and Guidance of Almighty God': Church and State in the Confederate States of America," *History*, 2008.

## **SERVICE**

### **TO THE PROFESSION**

*Outside Reader*

Cornell University Press • CQ Press • National Park Service • New York University Press • Oxford University Press • Routledge • Social Sciences and Humanities Research Council of Canada • University of Georgia Press • University of North Carolina Press • University of Toronto Press • University of Virginia Press • University Press of Florida

*American Studies • Early American Studies • Australasian Journal of American Studies • Gender and History • History of Education Quarterly • Gender and History • Journal of African American Studies • Journal of American Studies • Journal of the Civil War Era • Journal of Family History • Journal of the Early Republic • Journal of the History of Childhood and Youth • Journal of the History of Sexuality • Journal of Social History • Journal of Southern History • Michigan Historical Review • Modern American History • Queer Pasts • Reproductive Health Matters • Violence Against Women*

*External Reviewer for Tenure and/or Promotion*

Florida State University • Kansas State University • Lake Forest College • Lehigh University • Salisbury University • Texas Tech University • University of California, San Diego • University of Massachusetts, Boston • University of South Florida • Utah State University

2023-2025 President, Society for the History of Childhood and Youth

2023-2025 Conference Co-Chair, QHC 24, Committee on LGBT History

2023 External Reviewer, Department of Women's and Gender Studies, University of South Florida

- 2022- Advisory Board, Gender and American Culture book series, University of North Carolina Press
- 2022 Conference Co-Organizer, “Trajectories of Youth History,” joint conference of the Society for the History of Children and Youth and the Children’s History Society
- 2022 Chair, External Review Committee, Department of Gender Studies, Indiana University
- 2021- Co-Editor, *Journal of the History of Sexuality*
- 2021- Editorial Collective, *Gender and History* (UK)
- 2021-2023 Co-Chair, Biennial Meeting of the Society for the History of Children and Youth, University of Guelph
- 2021-2023 Vice President/President-Elect, Society for the History of Children and Youth
- 2021-2022 Conference Co-Chair, QHC 22, Committee on LGBT History
- 2020-2023 Nominating Committee, Organization of American Historians  
2022, Distinguished Lecturer Committee  
2023, Chair
- 2020- Editorial Board, Routledge Studies in the Histories of Children and Youth, Routledge
- 2020 National Endowment for the Humanities Fellowship Review Panel
- 2020 Grace Abbott Book Prize Committee, Society for the History of Children and Youth
- 2018-2019 Conference Co-Chair, QHC 19, Committee on LGBT History
- 2018 Chair, External Review Committee, Department of Women’s and Gender Studies, Iowa State University
- 2018 Fass-Sandin Article Prize Committee, Society for the History of Children and Youth
- 2018- Editorial Board, History in the Headlines book series, University of Georgia Press
- 2016- Editorial Board, *Quarterly Horse*, a journal of the Rocky Mountain American Studies Association
- 2016-2018 Mary Kelley Book Prize in Women’s and Gender History Committee, Society for Historians of the Early American Republic  
2018, Chair
- 2016 Chair, Conference Committee, “Reading, Writing, and World-Making in Nineteenth-Century America,” University of Michigan, November 10-11, 2016
- 2015-2019 Book Review Editor, *Journal of the History of Childhood and Youth*
- 2015-2020 List Editor, H-CHILDHOOD
- 2015-2019 Committee on the Status of Lesbian, Gay, Bisexual Transgender, and Queer Historians and Histories, Organization of American Historians  
2017-2018, Chair
- 2015-2018 Co-Chair, Committee on Lesbian, Gay, Bisexual, and Transgender History
- 2012-2013 Program Committee, Sixth Biennial Conference of the Society for the History of Children and Youth, University of Nottingham, UK, June 25-27, 2013
- 2009-2012 Governing Board, Committee on Lesbian, Gay, Bisexual, Transgender History
- 2009-2010 Allan Bérubé, Audre Lorde, and Gregory Sprague Prizes Committee, CLGBTH

## UNIVERSITY OF KANSAS

### *University*

- 2023 Search Committee, Director of Faculty Recognition and Awards, Office of Research
- 2023 Ad Hoc Committee on Non-Resident Faculty Hiring, Office of Faculty Affairs
- 2022 Review Committee, Friends of the Hall Center Book Publication Award
- 2022 Chair, Review Committee, Scholars on Site Fellowship, Hall Center
- 2021-2022 Faculty Senate

2021-2022, Executive Committee  
 2021-2022 General Education Core Working Group  
 2021-2022 Steering Committee, MA in Leadership, Equity, and Inclusion  
 2020-2023 Executive Committee, Hall Center for the Humanities  
 2020-2022 Provost's Council on Diversity, Equity, Inclusion, and Belonging  
 2020 Chair, Mid-Career, Resident Faculty, and Sias Graduate Fellowship Committee, Hall Center  
 2020 COVID-19 Design Team for Learning and Teaching  
 2020 Pandemic Project Management Team  
 2019-2020 Steering Committee, MA in Leadership, Equity, and Inclusion  
 2019-2020 Faculty Facilitator, Office of Faculty Development  
 2019 External Review Committee (KU Member), History Department  
 2018 Search Committee, Director of the Hall Center for the Humanities  
 2018-2020 Committee on Evaluation of Chairs & Directors, College of Liberal Arts and Sciences  
 2017-2022 Advisory Board, Emily Taylor Center for Women and Gender Equity  
 2017 Review Committee, Mid-Career Research Fellowship, Hall Center

*Women, Gender, and Sexuality Studies Department*

2021-2022 Department Chair  
 2021-2022 Director of Graduate Studies  
 2021-2022 Personnel Committee  
 2019-2020 Personnel Committee  
 2019 Chair, Administrative Associate Search Committee  
 2017-2020 Department Chair  
 2017-2018 Personnel Committee

**UNIVERSITY OF NORTHERN COLORADO**

*University*

2016-2017 Research Advisory Council  
 2014-2017 Faculty Research and Publications Board  
     2016-2017, Chair  
     2015-2016, Vice-Chair  
 2016 Search Committee, Director of LGBTQ Resource Center  
 2016-2017 Chair, Faculty Comprehensive Review Committee, Gender Studies Program  
 2011-2012 Diversity Advisory Board, College of Humanities and Social Sciences  
 2011-2012 Men Engaged Now Advisory Board, Assault Survivors Advocacy Project  
 2008-2010 History and Literature Committee, Liberal Arts Council  
     2009-2010, Chair  
 2007-2008 Assistant Professor Search Committee, Women's Studies Program

*History Department*

2016-2017 Department Chair  
 2016 Chair, Department Evaluation Committee  
 2013-2016 Director of Graduate Studies  
 2012 Chair, Department Evaluation Committee  
 2010-2012 Director of Graduate Studies  
 2010-2011 Chair, Africanist Search Committee  
 2010 Medievalist Lecturer Search Committee

2010 Chair, Department Evaluation Committee  
2009 Program Review Committee  
2007-2012 Executive Committee  
2007-2010 Undergraduate Curriculum Committee  
2008-2009 Early Americanist Search Committee  
2007-2008 Latin Americanist Search Committee

## **ACADEMIC AFFILIATIONS**

American Historical Association • Berkshire Conference on the History of Women, Gender, and Sexualities  
• Committee on Lesbian, Gay Bisexual, and Transgender History • National Women's Studies Association •  
Organization of American Historians • Society for Historians of the Early American Republic • Society for  
the History of Children and Youth • Southern Association for Women Historians • Western Association of  
Women's Historians