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ABSTRACTS

The UMaine-UNB International History Graduate Student Conference is held annually during the Fall semester. Jointly hosted by graduate students at both universities since 1998, the conference site alternates every other year between the two campuses in Orono, Maine, and Fredericton, New Brunswick, Canada. The conference offers a wonderful opportunity for History graduate students from the University of Maine, the University of New Brunswick, as well as universities across the U.S. and Canada, to present their work in a relaxed and amiable setting among friends, fellow graduate students and faculty from the host institution. The conference allows graduate students to gain experience presenting a paper at a conference and hear feedback about their research.

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ABSTRACTS

(In alphabetical order)

Imagination and Invisibilization: The Idea of 'Jharkhand' in the Mughal Historiography

Jyoti Agarwal, Shiv Nadar University

With the creation of Jharkhand as a separate state in the year 2000 and with its complex political identity, new perspectives were added to highlight many unexplored discussions concerning the historical imagination and invisibilization of the region. Most scholarship on the region deals with socio-cultural history and ethnography but only concerning the late eighteenth century onwards or largely in the context of Santal rebellion. There is an obvious dearth of scholarship when it comes to locating the identity of 'Jharkhand' in the medieval centuries. Jharkhand emerged as one of the important centers of Mughal-Afghan political and military activities and a significant historical region. The Medieval Persian literature contains a large number of references to Jharkhand. It never remained in isolation with mainstream north Indian politics, from being a major prehistoric site to large-scale colonial intervention in the region. Therefore, this paper aims to study how Jharkhand was imagined as a distinct region under the Mughals and to understand the Mughal's connection with the region with reference to its geographical setting and potential in terms of its natural resources, location and routes in the period of the study. This paper analyzes various historical processes through which the region was peripheralized and marginalized in the first place. How is the region historically seen as a frontier? As a border? And what such a classification has meant for the people of the region and how did they respond to the changes? Acceptance, resistance, accommodation, interaction or exchange? Lastly, to understand how the region was surveyed, mapped, understood, represented, detracted as frontier, politically governed and economically refigured. The time period of this study would range from the late sixteenth century to the first half of the eighteenth century, a period characterized by critical transitions, political, economic and social reconfigurations in the Indian sub-continent.

Criminal or the New Caravaggio?: The *R v. Corey* Case and Borderland Counterfeiting in 1890s New Brunswick

Tiffany Anne Chenier, University of New Brunswick

On an early morning in 1895, the defendant George G. Corey quietly entered the New Brunswick Supreme Court. Accused of trying to pass fraudulent American banknotes throughout Saint John, New Brunswick, the case had two issues at hand: whether false United States banknotes were to be considered counterfeit tokens of value under the law and whether the previous county judge was well-founded in informing the jury that the notes were forgeries. Further complicating the case, George G. Corey had previously stood before the Saint John County Court in 1894 where he was convicted of selling commissioned counterfeit notes resembling United States Government notes or United States Treasury notes to Henry F. Allbright. Convinced that he had been wrongly sentenced, Corey presented himself to the New Brunswick Supreme Court hoping to overturn his conviction. Employing a defense that hinged on the specific wording and precedents set in earlier cases, Corey's lawyers relied on arguments that highlighted the uneven application of the law amidst an era of financial change and fluidity between the United States-Canada border. The banknotes, or in the words of his defense, the artwork that he had intended to pass as legal tender relied on the uneven application of banking law in each respective country whose loopholes could be used in a manner that defied the state.

Through a careful examination of the archival material housed at the New Brunswick Provincial Archives concerning the *R v. Corey* case, this presentation will examine how the dynamics within the courtroom were emblematic of the emerging illicit economy between the two countries. Despite a growing body of literature concerning the transnational ties of American capitalism, there is room to build upon the social influence of crime and its reaction to the use of legislation by the state. This talk, through the retelling of this court case, addresses how the fluidity of the border weighed heavily on the flow of an underground economy and serves as a catalyst for better comprehending how those that operated outside the law challenged the state both inside and outside the courtroom.

“The spot in question is vacant and unclaimed”: The Legal Dispossession of Hippolyte Salome, “Indian,” 1811-1834

Jesse W. Coady, University of New Brunswick

In 1763, northeastern North America was a maricentric world in motion. From Newfoundland to New England, Mi'kmaq, Acadians, and other local peoples traversed a multiplicity of far-flung settlements mediated by the sea. Despite Britain's arrogation of Indigenous and Acadian lands and waterways following the Seven Years' War, long-distance patterns of residence and mobility and the particularistic forms of land- and water-tenure they implied would persist for the next half-century. Homing in on the Margaree River, this essay follows the movements of a Mi'kmaw, Hippolyte Salome, and his family as they pursue long-practiced patterns of subsistence between Cape Breton Island and Newfoundland in the face of increased settlement in the nineteenth century. In Margaree as in other remote settlements, British officials charged with distributing land were confronted with a mix of marginal claimants – “Indian,” Acadian, Scottish, and Irish – whose relations to place were fluid and whose political status in the empire was uncertain. Although measures were taken to safeguard their interests, priority was accorded to other mobile people – loyal British subjects – who could demonstrate their willingness to “improve” the land. In the second decade of the nineteenth century, normative ideas and practices regarding occupation and improvement animated the legal dispossession of Salome's claim and set in motion dynamics that would close off access to the river as a subsistence site embedded in larger transmarine networks.

In addition to the above abstract, I'd like to elaborate on the ways in which this article relates to the conference's theme, *Unheard Voices in History*. This is a microhistory of dispossession in a very particular place and time. In homing in on a Mi'kmaw in a seemingly marginal (from an imperial and historiographical perspective) place, I am not just describing his movements in situ, but contextualizing them as part of a larger social universe that exceeded arbitrary colonial (and now archival) divisions. Too often, studies on dispossession and capitalism have focused on large-scale normative patterns (plantations, factories, uniform land granting and surveying), leaving scholars without the tools to understand subtler dynamics. In a kind of negative comparison, marginality is attributed to places that deviate from the observed norm. By looking at these places through the eyes of their original inhabitants, however, we can establish the alternative practices that were once normative. In its focus on “improvement,” the essay also speaks to the subtheme of “unseen forces,” contributing to a small but growing literature on the capitalist transformation of the countryside. Lastly, it seeks to challenge the compartmentalization that has led scholars to approach dispossession from a priori models (Indigenous studies, settler colonialism studies, rural studies). Eschewing terms such as “Mi'kmaq” and “Acadian,” it situates Salome within common maricentric worlds whose boundaries and ethnic affiliations were more fluid than scholars have heretofore acknowledged.

Mind Games: PBSUCCESS & President Eisenhower's Coordinated Psychological Strategy

David Coombs, University of Maine

During his 1952 presidential campaign, soon-to-be President Dwight D. Eisenhower endorsed “psychological warfare” as his weapon against Soviet “subversion” and as his tool to rally the West to face the Cold War. Eisenhower’s use of psychological warfare arose in response to his conception of the Cold War as an ideological battle for, in the President’s words, “minds and wills,” which legitimized psychological warfare methods and required the use of conventional weapons in unconventional ways. The specter of nuclear annihilation delegitimized traditional warfare and plunged Eisenhower into the struggle for an alternative to war that would still enable him to rebuff Soviet expansionism. In Eisenhower’s words, the “peaceful tool” of psychological warfare was “the struggle for the minds and wills of humanity,” and offered such an alternative. Eisenhower codified this alternative in NSC 162/2, the document outlining Eisenhower’s Cold War national security strategy, the “New Look.” NSC 162/2 was largely the product of two components of Eisenhower’s thought: his desire to limit military expenditure to avoid exhausting America’s resources, and his efforts to institutionalize psychological warfare in his administration. Operation PBSUCCESS, a government-wide CIA-led coup to overthrow President Jacobo Árbenz of Guatemala in 1954, was an early instantiation of NSC 162/2 and bears the fingerprints of Eisenhower’s Cold War coordinated psychological strategy. This paper elucidates the connection between Eisenhower’s psychological strategy and PBSUCCESS, contending that PBSUCCESS is an early exemplar of Eisenhower’s strategy.

“The ex-white servant could not possibly survive”: The Fate of Former Indentured Servants on Barbados

Connor E. R. DeMerchant, University of New Brunswick

With the arrival of the English on the island of Barbados in 1627 came ten white indentured labourers. Over the decades that followed, this small group of indentured labourers grew as many of their fellow countrymen, whether through their own volition or by force, came to labour on the island. By the 1640s, Barbados’s planter elites turned to sugar cane cultivation and indentured labourers increasingly found their labour opportunities filled by newly imported enslaved Africans, thereby creating an ever-growing population of poor or unemployed whites in the colony. Although their labour had been the forerunner to the plantation slave system, by the second half of the seventeenth century former servants found themselves on the margins of plantation society. No longer the desired labour force of the planter elite, over the next century the population of poor whites on Barbados dwindled as many immigrated off the island. Over the subsequent centuries, the descendants of those who stayed on the island continued to live on the fringes of society, often surviving on small-scale agricultural subsistence living, leaving them impoverished, in poor health, and uneducated. Given that historians did not assess the history and presence of poor whites of Barbados critically until the mid-twentieth century, it is arguable that their experience as a marginalized community has left their history to one of many *unheard voices in history*.

Although their presence in the Caribbean is quickly fading away in the present day, Barbados still maintains a very small population of poor whites, descendants of former indentured servants who arrived in the seventeenth century. Although the poor whites have historically formed insular communities, in modern times there has been increased intermarriage and integration into the wider Black population. While some historians have sought to conflate a shared narrative of victimhood between modern day whites and the descendants of slaves, it is vital that any assessment of the poor whites be tempered in order to see their experiences in the proper historical context in relation to the experiences of enslaved Africans.

In my proposed presentation, in addition to analyzing the factors that led to the poverty of former indentured servants which has persisted into the twenty-first century, I will trace the socio-economic condition of Barbados’s former white servants and discuss efforts undertaken in the nineteenth century which sought to alleviate their condition. These efforts included poor relief efforts and government immigration schemes to other islands in the Caribbean.

The Strategically Neglected “Mammy” Memory: An Analysis of Anti-Black Stereotypes in Canadian and Danish Dolls from the Nineteenth and Twentieth Centuries

Emily Draicchio, University of New Brunswick

Dolls, like other objects of material culture, can be studied to reveal different cultural attitudes and beliefs in a society depending on the time and place in which they were generated. Hand-made and mass-produced toys were intentionally created to appeal to the dominant views of either the household in which they were made or society at large. In nineteenth and twentieth century Canada and Denmark, this usually entailed catering to white views. One way in which white racist beliefs were physically manifested includes the creation of grossly caricatured dolls of Black women. The leading anti-Black stereotype reproduced in these female dolls was that of the “mammy.” The mammy caricature originates from the Antebellum South and has had traumatic effects on Black women for centuries, given its perpetuation of racist physical features in conjunction with the trope that Black women are only fit as domestics who happily serve white families. However, Black women’s trauma has gone unrecognized in Canada and Denmark given that both nations have strategically neglected their violent colonial histories. Instead, they have produced romanticized national narratives that have erased their participation in Atlantic Slavery and the subsequent effects this has had on Black diasporic communities. Canada is presented as racism-free for helping enslaved fugitives escape the U.S. through the Underground Railroad. Similarly, Denmark is seen as benevolent since they surrendered their imperial glory by abolishing slavery and subsequently sold their colonies to the U.S.

My research problematizes a portion of these narratives of exceptionalism by analyzing two Canadian and Danish dolls from the nineteenth and twentieth centuries (*Black Female Doll holding a White Child* made c.1935 in Canada [See Fig.1], and *Nannydukke* made in the mid-19th century in the former Danish colony of St. Thomas [See Fig.2]) in terms of their joint perpetuation of the mammy caricature. I will explore the historical contexts from which these dolls emerged and compare their visual characteristics, socio-cultural meanings, and personal histories. I will approach my research through Saidiya Hartman’s concept of critical fabulation in which I will combine archival research and visual analyses to make productive sense of the gaps and silences in the archives of Atlantic Slavery. Critical fabulation breaks away from colonial narratives by (re)imagining what could have happened from contested points of view. By taking this approach, I will not only examine how these dolls perpetuate the mammy caricature, but more importantly study their relation to the physical and psychological trauma experienced by the free and enslaved Black women who encountered them. In short, the objective of my research is threefold; first it will reveal the enduring impact of racist stereotypes through dolls via the traumatic effects they have inflicted on Black women. Second, the recontextualization of the dolls will attest to the multifaceted relationships between Afro-Caribbean women and white Canadians and Danes that subverts the oversimplified mammy stereotype. Lastly, parallel authorized colonial accounts and fabricated collective memories of Canada and Denmark will be displaced and reimagined according to the individual experiences of Black women who encountered these dolls.

Social Hygiene or Social Control: French Interwar Eugenic Ideology

Amanda Greene, University of New Brunswick

This talk is based on a portion of my MA report which I will be completing this year. Eugenics in the 1920s and 1930s is most often associated with Nazi Germany and as a result, there is not a lot of thought given to what was occurring in French eugenics during this time. Up until 20 years ago, the conception was that France was immune to eugenics. In fact, eugenics ideas, as advanced by the French Eugenics Society, had a strong influence on Interwar France in many ways. French eugenics in the 1920s and 1930s was rooted in neo-Lamarckism, rather than the popular Neomendelian view of eugenics. Those who practiced Neo-Lamarckian eugenics held the view that by improving the quality and health of the population, they could raise the birthrate and ensure that certain qualities, which they viewed as desirable and superior, would be passed along genetically. Countries such as Germany, Britain and the United States had Eugenics societies rooted in Mendelian eugenics, which was a theory of race biology perpetuating the idea of social degeneration. Mendelian eugenicists believed that by eliminating certain groups within a population, the remaining population would thrive. France was one of the few Western countries in the interwar with a eugenics society based upon principles of positive eugenics.

While it is now generally accepted that eugenics had a significant following in France, there is still a view that French eugenicists' beliefs were firmly rooted in Neo-Lamarckian ideals of society. I am arguing the French eugenicists had Mendelian leanings but the French Third Republic still valued individuality and choice too much to allow Mendelian eugenics. This caused members of the French Eugenics Society to emphasize its Neo-Lamarckism roots in order to grow and create allies among French politicians and public health advocates. However, while the Society endorsed Neo-Lamarckism, Mendelian views were also influential among its members, which allowed a swifter change in outlook and policy during the Vichy regime beginning in 1940. This has been overlooked due to lasting perceptions of the French Third Republic. Even though eugenic policy in France was rooted in Lamarckism ideology, members of the French Eugenics Society made their discontent known in their writing with frequent reference to desired Mendelian policy. While social hygiene measures were practiced, it was Mendelian ideas of social control that weaved in and out of their writing and speeches.

The Aesthetic Activism of ACT UP Montréal: Posters, Pamphlets, Placards, and Performance as Protest

Mark Andrew Hamilton, Concordia University

Much of the historical record on HIV/AIDS activism focuses on the efforts of ACT UP NY while silencing the work and achievements of other chapters and organizations also operating at the height of the crisis. Following their well-documented protest at the 5th Annual AIDS Conference in Montréal, members of ACT UP NY saw a need to start a local chapter, leaving behind representatives to both found and train activists there in the ways of the group. Despite for the most part adhering to this company line, the graphic ephemera of ACT UP Montréal—including posters, protest signs, pamphlets, manifestation documentation and T-shirts—demonstrates an equally vibrant and altogether unique activist voice from other groups and in particular from the ACT UP NY mothership organization (often referred to as “the Vatican” in interviews collected for this work). What emerges through analysis of these items is not only a distinctly québécois framework, but an entirely different set of reference points and goals for HIV/AIDS activist work. Through oral history, object analysis and direct comparison with better known HIV/AIDS activist imagery, this paper compares and contrasts the stark graphic, referential and foundational differences between ACT UP Montréal and other activist groups by which it has been left largely overshadowed and under explored.

Counter-history of a Silenced Minority: Staging the Unheard History of Alevi Community

Rüya Kalıntaş, Kadir Has University

How does the transnational Alevi community use theatre to reveal their history of persecution? My presentation will study the historical development of Alevi theatre and politics to analyze how theatre has become a critical site where members of a silenced minority critically engage with their traumatic pasts as they negotiate the transnational politics of belonging.

The Alevi religious minority makes up the largest religious minority in Turkey. The history of Alevis has been one of oppression and persecution, especially since the 16th century, as the followers of a local Islamic tradition under the hegemony of Sunni Islam in the Ottoman Empire. The Alevis were marginalized since then, and through the discourse of heresy, their exclusion was justified. In the face of such adversity, Alevis preferred to live as closed communities, isolated in the highest villages, as minimizing the social interaction with the Sunni communities. The inception of the Republic of Turkey as a secular nation-state in 1923 was initially promising for them, but the regime remained implicitly Sunni Muslim. The exclusion and oppression of the Alevis as ‘non-Muslims’ have been the necessary constituent in the formation of Turkish identity and national unity. Thus, the Alevi community’s experiences of citizenship and belonging continued to be characterized by precarity as they occupied a category of ‘national abjection.’

Members of the diverse groups that form the Alevi community have also experienced intersectional violence because of their ethnicity; as in the case of Kurds in the Dersim Massacre (1937-38), or of their political views as in the anti-communist Maraş Massacre (1978). These events take part in the official narratives mainly in a way to provide consistency to the constructed national identity. Since the official narrative should be written and maintained carefully, the borders of the national identity should be reconstructed again and again through excluded, marginalized and abjected. Theatre is a way to challenge the official narratives of those traumatic events to reveal what is systematically hidden and what is not told; to fill the narrative gaps of the nation from the perspectives of marginalized and oppressed subjects, and to pinpoint the role of stories in repression and silence.

The Alevi community engaged theatre into their struggle after they became politically active in the 1970s, within the challenging urban life after the migration waves. Moreover, they used theatre as part of their struggle for recognition, mainly through re-enactments of specific events revealing the violence the Alevi community had been subjected to in the past, ranging from the Battle of Karbala (680) to the Maraş Massacre (1978) and the Sivas Massacre (1993). In and through these productions, theatre functions as a site for the constitution of post-memory and the intergenerational transmission of trauma, thus reinforcing a culture of counter-history among the transnational Alevi community.

Visualizing a Space of Confinement: The Kraków Ghetto

Christine Liu, University of Maine

The Kraków Ghetto was created in March 1941. Thousands of Jews lived in the ghetto before its liquidation. Studies of Nazi ghettos often focus on the ideology behind ghettoization policies or the exceptional responses of individuals by means of covert action and resistance. We know less about the lives of ghetto residents, which requires developing methodologies for studying the experience of ghetto spaces. Survivor testimonies are rich sources of evidence for understanding situations that are otherwise difficult to imagine or capture. Testimonies convey survivors' memories and perceptions, providing important balance to studies of Nazi ideology and overt resistance.

Digital methods offer ways to explore experiences in difficult spaces and to ask spatial questions about a ghetto that no longer exists. The postwar testimony of Leon Leyson provided a narrative and place references for an animation that approximately renders a key moment in Leyson's ghetto experience. This project builds on Stuart Aitken and James Craine's concept of an "affective geovisualization" that draws a dialogue between techniques of spatial visualizations, and the emotive work in geographic studies of media. This paper details an attempt to create a visualization that grapples with memories grounded in places lacking locational certainty. While the Kraków Ghetto is the focus of study, this project argues that digital visualizations have broader potential to capture the affective qualities of testimonies and to illustrate ambiguous evidence about spaces of confinement that we may not otherwise be able to analyze.

'To LIVE rather than merely EXIST:' the Industrial Workers of the World, Women Workers, and the 1907 Skowhegan, Maine Textile Strike

Thomas MacMillan, Concordia University

The 1912 “Bread and Roses” strike of textile workers in Lawrence, Massachusetts is among the most famous strikes in United States history. However, less research has been conducted on the strikes which led up to Lawrence which paved the way for that strike’s success. Formed in July 1905, the revolutionary union Industrial Workers of the World (IWW) gained an early foothold in Skowhegan, Maine. The town, which was a small industrial center on the Kennebec River, was home to a growing number of male workers organized in the United Textile Workers (UTW). Prior to the IWW strike in the Marston Worsted Mill, they had been unable to make significant gains in the face of recalcitrant factory owners and the male-dominated UTW leadership, which had little interest in organizing the women who made up the sewers and other women-dominated occupations in the mill.

Faced with terrible working conditions, punitive fines, and a culture of sexual harassment, about 225 workers of all genders, skills, and ethnicities at the Marston Worsted Mill took matters into their own hands and walked off the job in mid-January 1907. IWW Pioneer Local #1, had been established in the town the previous fall and played a major role in coordinating the strike. Demanding “to LIVE rather than merely EXIST,” the story of the Skowhegan strike attracted national attention thanks to the IWW’s national newspaper. For 82 days in the winter and early spring of 1907, strikers refused to work for the town’s largest employer despite the UTW, which sought to undermine the rival IWW by denouncing the strike, urging workers to return immediately, and even publishing an open letter calling for strikebreakers.

Motivated not only by wages, the strikers also demanded the reinstatement of 17 year old sewer Mamie Bilodeau and 41 other IWW members who had been fired both before and during the strike. Bilodeau and other women workers had been subject to “the vilest, most obscene and insulting epithets” from factory manager Charles North. It was the firing of IWW stalwart Bilodeau which, in fact, led to the calling of the strike in the first place. In a remarkable display of solidarity, the IWW-led workers were successful where craft union organizers had previously failed and the strike was eventually settled largely in their favor. In April, all of the fired Wobblies were rehired, wages increased, and a degree of collective bargaining was granted to a workers’ council. However, the dismissal of factory manager North, which had been one of the union’s key demands, was unsuccessful and North maintained his position. This strike in a small central Maine town was the first successful strike in the history of the IWW. At its core, the story highlights the popularity of industrial unionism and the IWW’s ability to unite a diverse array of workers during its formative years as well as the power of democratic unionism which reflects the needs of the workers themselves.

“From Boys to Men: Making Masculinity at YMCA of Montréal’s Kamp Kanawana, 1890-1938”

Grace McMorris, Concordia University

The first Young Men’s Christian Association (YMCA) in Canada opened in Montreal in 1851 and established one of the first summer camps in Canada, Kamp Kanawana. The history of summer camps is deeply intertwined with legacies of colonialism and masculinity, as well as Protestantism. Kamp Kanawana was a pillar of Protestant ideals of masculinity and morality, instructing generations of the city’s boys on how to be a strong, Christian man in an industrializing society. By bringing urban, white, middle-class boys into the outdoors, Kanawana contributed to the notion that the Laurentian wilderness could be claimed and that it belonged to them. Kamp Kanawana invoked popular themes from the camping movement such as military organization and Indigenous exploitation. The YMCA was not alone in using military themes, as the Boy Scouts were also rooted in militarism and imperialism. The essay explores different elements of Kanawana, from programming to architecture, in order to consider how the camp encouraged ideas of muscular Christianity and ownership of the land. While it is centered on Montreal and a summer camp in the Laurentians, this research speaks to the role of Christian institutions in shaping young men at the turn of the century, thereby shaping Canadian society.

St. Joseph's Industrial School for Girls: Assimilation and Work in the Lives of "Inmates" (1873-1940)

Dylan O'Hara, University of Maine

The St. Joseph's Industrial School for Girls in Dorchester, Massachusetts was in operation from 1873 to 1940, every year housing between 40 and 120 girls between the ages of 11 and 19. Native girls, African American girls, Irish and Italian immigrant girls, and other ethnic white girls were sent to St. Joseph's Industrial School for education in practical skills for industrial work and housekeeping industries in hopes of removing them from poverty and "unfit" family conditions. Funded by the Archdiocese of Boston, the girls were not permitted to leave St. Joseph's without passing a number of aptitude tests and being considered fit for wage work by the St. Joseph's nuns. Examination of the St. Joseph's Industrial School for Girls provides an opportunity to understand changing conceptions of assimilation, girlhood, race, and modernity in the lives of young women in Dorchester's changing urban landscape. The institution can also provide opportunities for considering the unfree geographies of Dorchester, and the function of incarceration and juvenile detention from the Progressive Era to the New Deal.

As a compelling look into the lives of girls, a historical examination of St. Joseph's Industrial School can help round out literature on women-only Industrial Schools in New England that characterize them as residential reformatory institutions, finishing schools, and orphanages. In reality, St. Joseph's Industrial School functioned more as a residential school and juvenile detention center than it did a finishing school or a progressive form of rehabilitation. As a Progressive Era institution dictated by Victorian sensibilities about ordered urbanity from the 1870s to the end of the century, St. Joseph's can be interpreted as a reaction to the changing Boston landscape of the Reconstruction period. Reinserting the Depression and New Deal era's need for new market laborers, racial hierarchies of work, and the supposed role of urbanity in projects of cultural and racial assimilation, St. Joseph's Industrial School stands as an important contribution to understanding twentieth century Boston. Across these shifting historical time periods, this presentation will place girlhood and racial identity at the center, showing how women and women of color were considered central to hegemonic projects of economy, urbanity, and education in the United States.

Unseen “Spiritual” Warfare in Medieval British History: A Case from Chronica Majora

Ken Oshio, Tohoku University

The purpose of this paper is to ask how the high clergy in medieval Britain were involved in warfare during the height Middle Ages. More specifically, I will analyze how the involvement of the high clergy in warfare in the eleventh and twelfth centuries, which has been the focus of existing studies, changed in the thirteenth century, based on Mathew Paris’s Chronica Majora. It will conclude that “spiritual” rather than physical weapon was used more widely by “fighting” churchmen. Traditionally studies examining the "arming" of the clergy and their role on the battlefield in the Middle Ages focus on continental Europe, especially in Germany. In contrast, there is little research on the church and war in the British Isles. However, Lawrence Duggan, Craig Nakasian, and Daniel Gerrard have finally started to examine church and war in the British Isles. This paper will compliment these studies by adding the case study of the thirteenth century, thus providing a broader and more complex perspective.

In complementing the existing studies described above, I extend the framework that Nakasian and Gerrard used to focus on the period up to about 1200 to the middle of the 13th century. The aim was to demonstrate that the relationship between the clergy and warfare changed with the changing times. The use of Chronica Majora made it possible to clarify the reality of these bishops. The abbey of St. Albans, to which Matthew Parris, the editor of this chronicle, belonged, was located in a “busy” place, and Matthew had direct access to the king, powerful lords, and high-ranking clergymen. His interests extended beyond his own monastery and the Kingdom of England to Europe and the Mediterranean. Unlike previous studies, it is no exaggeration to say that Chronica Majora provides us with a macroscopic perspective not found in the chronicles of the 11th and 12th centuries.

The close examination of Chronica Majora reveals the diversification of the role of the high clergy in warfare. The involvement of high-ranking clergy in warfare took two forms: one unchanged from the 11th and 12th centuries, and the other newly emerged in the 13th century. It is worth noting that they were no longer going out on the battlefield themselves to command armies or wield weapons. Instead, excommunicating enemy forces in order to neutralize them became their primary role. Excommunication, in particular, was the clergy's unique involvement in the war. It is clear that excommunication, a spiritual weapon exercised by popes, archbishops, and bishops, had the function of weakening the position of those who received it, of cutting off support from those around them, and of preventing rebellion.

The Sum of its Parts: Non-Roman Contributions to the Roman Army

Spencer Paddock, University of New Brunswick

Popular culture tends to portray the ancient Roman army as a monolithic, homogenous, regimented, well-oiled machine of conquest. The latter two points have some merit, depending on the period about which we are talking. There is a tendency to think of non-Roman contributions to the army as being a phenomenon present primarily in the late Imperial period. However, throughout its long existence, the Roman army was influenced by the world and the cultures around it. The army came to absorb many tactics and practices from these cultures that were not its own invention. The army, much like the Empire itself, was an ever-growing and evolving entity that grew to be as multicultural as it was vast. This paper is one part of a larger project that investigated the contributions made by non-Roman Others to the institution of the ancient Roman army throughout its existence. I seek to illuminate the fact that a large part of the Roman military, from arms and tactics to its very composition, was heavily influenced by the historical Other during the Republican era of Roman history. This paper begins with a brief discussion on what is meant by the term “barbarian” or Other in this case, which serves to contextualize the rest of the discussion. It goes on to show that the Romans were incorporating Others into their military forces as early as their initial expansion on the mainland Italian peninsula. I will show that the early Romans were able to accomplish this both through treaties and through the implementation of compulsory military service. This will show that, from the earlier days of the Republic, the Roman army was already a multicultural entity utilizing the services, equipment, and tactics of other Italian cultures who were not considered “Roman” at the time. I will trace the increasing incorporation of non-Roman troops, such as cavalry units, throughout the Republic, using specific examples from Roman campaigns and wars. This paper concludes with a discussion of the specific examples of non-Roman technology absorbed into the army from the ranks of the Others, such as Carthaginian naval technology. This highlights the way in which technological advancements in military technology interacted with one another and how these ideas travelled around the ancient Mediterranean world. Therefore, this paper not only highlights the cultural diversity present in the early Roman army as a result of Rome’s early foreign policy, but also serves as an example of ancient scientific collaboration in the context of military technology. I make use of modern scholarly analyses and narratives concerning the Roman Republic, such as John Rich’s 2011 investigation into the early Roman army and Michael Taylor’s 2017 work on Etruscan identity and the Roman army. Ancient sources in the form of histories from Tacitus, Sallust, and Livy, alongside inscriptions and physical evidence create a balanced evidence base. This paper builds on previous notions of the Roman army and contributes to a decentralized narrative concerning it.

The Global Scot in the Antipodes: John Douglas and the Forging of Global Scottish Identities and Networks

Dylan Parry-Lai, University of Guelph

In 1924, John Douglas, FSAScot, an Edinburgh-born, London-based businessman who was deeply engaged in diasporic associationalism through the Royal Scottish Corporation Caledonian Society of London and the Federated Council of Scottish Associations in London, embarked on a six-month-long round-the-world voyage with his wife to visit the Caledonian societies of New Zealand and Australia. Their trip was extensively documented in journal writings, photographs, press cuttings and book extracts, maps, and other assorted ephemera as context and corroboration. This study explores how Douglas' journey attests to travel's power to connect distant communities and shape shared identities, as a close analysis of his itinerary and activities reveals the significant impact of emerging communication and mobility technology; the crucial role of ethnic associationalism and a diasporic network; the interplay between formal and informal social interactions; and the construction of hybrid diasporic identities on the forging and shaping of a global Scottish network. The diversity of identity he encounters also highlight the plurality of the diaspora, with civic and community identities interwoven with specific configurations of gender- and class-inflected 'Scottishness', complicated further by the presence of new, hybrid identities. The complex formal and informal networks of societies, associations, friends, communities, and families that he finds is exclusively recorded in this travel journal, establishing it a crucial piece of evidence for the state of the Antipodean Scottish diaspora in the 1920s, and of the values and interests of an important but mysterious champion of a global Scottish identity. Furthermore, this case study offers a valuable perspective on global associationalism through the prism of one tour, and re-focuses attention on the Global Scot as a model for exploring global diasporic identities and networks.

Fishers of Men and Imperial Policy, 1792-93: How Anglican Missionaries became Newfoundland's First Salaried Magistrates

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In the spring of 1793, the British Privy Council's Committee for Trade and Foreign Plantations (the "Board of Trade") and the Church of England's Society for the Propagation of the Gospel in Foreign Parts (the "SPG") reached an agreement for the civil administration of Newfoundland. Should the Island's four or five Anglican priests serving as SPG missionaries *also* serve as justices of the peace (JPs), then the imperial administration would pay them a public salary on top of their missionary stipend. But curiously, the only full-time professional magistrates in England had only been commissioned for metropolitan London (Middlesex County) in the summer of 1792. Why was the London experiment repeated so quickly in Newfoundland? The short answer is that John Reeves, the man simultaneously appointed public receiver for Middlesex and Chief Justice of Newfoundland in 1792 was also Law Clerk to the Board of Trade; and his proposal for professionalising London's magistrates *and* its constabulary had first endeared him to the imperial government. The longer answer is that in Newfoundland Reeves saw another growing population requiring a more effective "police"; and that, in his judgement Newfoundland's Anglican ministers were well-suited to enforce the imperial administration's policy of keeping Newfoundland's as low as possible.

Under "Palliser's Act" of 1774, forty shillings (half) of all servants' wages were to be withheld each fishing season to pay for their passage "home" from Newfoundland, usually to England or Ireland. But because merchants withheld these wages, creating a Supreme Court in 1792 was seen as a way to enforce the act's *intent* of keeping Newfoundland's permanent population as small as possible. But Reeves knew that unless local JPs, who either were merchants, were patronised by merchants, or who otherwise had financial a stake in the fishery, were *paid* for their trouble—and could afford to become unpopular with the local elite—the colony would keep growing. So, Reeves proposed paying the island's missionary Anglican priests salaries for work many were already doing as Justices of the Peace.

But does that mean Reeves's Newfoundland scheme had any merit, or was it merely one authoritarian Churchman's self-serving design? In this paper, I will outline to extent to which the SPG missionaries represent a distinct if subordinate "interest group" in the larger scheme of judicial reforms meant to strengthen imperial policy. To this end, I will draw attention to two basic points. The first is that (from what I've seen of) missionary records from this time suggest not necessarily the priority but certainly the tragedy of sending fishing servants "home." The second, shown by sketching these missionaries' lives in Newfoundland, is that Reeves's plan to raise them above merchant patronage did have some merit—even if he was approvingly silent as to the question of the military patronage of some. This paper builds on research from my master's thesis; further research is necessary to test whether this reform to Newfoundland's "police" actually *worked*.

Post-Imperial narratives of national identity: Interactions between official and alternative narratives in Lithuania

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The construction of national identity is defined by assigning certain characteristics to the nation in contrast to other human communities who are considered as the “other”. In particular, this project analyzes the emergence of a binary identities in the Republic of Lithuania based on essentialist differences. This is a process of nationalization of the past based on certain interpretations of historical events. The goal is legitimizing the mainstream discourse of identity.

Moreover, this idea aims to reinforce the idea of Lithuania as a central European nation in contrast to its eastern neighbors (Belarus, Russia, and Ukraine), assigning relational values to different nationalities to establish their identities. Furthermore, there are certain actors such as Lithuanian Poles who are alienated from the mainstream discourse. They have emerged from silence to challenge to official narrative in the country in the first decade of the 21st century.

These forgotten or alienated elements are also analyzed in the project. In consequence, there are 2 central questions in this research: What factors explain how the emergence of alternative narratives of the identity has emerged in Lithuania since the 1990s? · Are these forgotten alternatives effectively challenging the official narrative on national identity?

“Highway to Hell”: Building Roads in the First World War by the Canadian Corps

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Amidst the soupy mud of the Battle of Passchendaele in 1917, Lieutenant Colonel HT Hughes, the Commander Royal Engineers, of the Canadian Corps Troops Engineers, wrote a report outlining how to build 250 feet of a temporary floating plank road a day using 750 engineers and 1,600 unskilled labourers. He described the need for building temporary roads since repairing an existing road would take too long. The list of materials and manpower that he listed is staggering when considering that miles of roads needed building to support the Canadians fighting.

The history of the First World War is replete with descriptions of the more obvious visible man-made technologies such as tanks, guns, machine guns, warships, and airplanes. Further, no history would be complete without some description of the trenches and the battlefields. However, to date, no historian has explored the “invisible” road as a vital element in the war effort. In previous wars, roads were a transitory element in the fighting as troops moved to battle locations and then deployed in fields to fight, moving on after the battle. In the First World War, this transitory aspect became more permanent with trenches blocking further movement “up the road.” The local French and Belgian road network became vital to move supplies from the railroad supply points to the forward troops.

This paper will use the Actor Network Theory methodology to explore the lowly road as a nonhuman actor in the environment of the First World War. Using this methodology, the road gains agency in conjunction with the human and animals that transited it, illustrating how the road played a key role linking the trenches with rest areas and supplies. Roads were not neutral during the war; roads became a tactical objective in the war much like hills or towns or targets to be harassed with artillery. This thick description technique will permit an exploration that goes beyond why road networks were important to armies. The Actor Network Theory methodology permits greater contextualization of how the pre-war roads were built, who maintained and repaired the roads during the war, when new roads were built, the techniques of roadbuilding and repair, who travelled over them and what their networks were, and how roads could be both places of death and vital connections for lifesaving treatment. This study will use the records of the Canadian Corps engineers and supply corps in addition to the fighting units to explore the increased importance of roads in warfare.

From Strikes, Marches and Pickets To Title VII Precedents: Revisiting ‘Bloody’ Bogalusa’s Black Freedom Struggle, 1964 – 1970

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In 1965, Bogalusa, Louisiana garnished national attention for the grassroots demonstrations associated with the town’s black freedom movement. News outlets captured street protests and violence almost daily during July of 1965. The black coalition of activism included the Bogalusa Civics and Voters League (BCVL), the Congress of Racial Equality (CORE), and the armed Deacons for Defense. Current scholarship is too often confined to the protests and militancy of these groups during the civil rights struggle. With the Crown Zellerbach papermill plant at the center of black activism, this essay challenges the current historiography by arguing that the enduring legacy of the town’s freedom movement is best seen in employment discrimination lawsuits that derive from government intervention and the complaints of black workers. *Oatis*, *Local 189* and *Hicks* are well-cited among legal scholars, but rarely historicized in full.

This essay extends Jacquelyn Dowd Hall’s “long civil rights” argument further right by challenging scholarship that situates the post-1965 sector of the African American freedom struggle as solely dominated by the age of black power. By using the employment discrimination section (Title VII) of the 1964 Civil Rights Act, this narrative argues that everyday labor activists, such as Robert Hicks and A.Z. Young, shaped the law and defined its effectiveness while civil rights lawyers seized on the ambiguities of an initially vague Title VII statute. Through the experiences of black workers, this essay examines the realities of the shop floor and the complexities of a new Title VII law in the face of street protests. The lawsuits that derive from Bogalusa set precedents that benefited workers nationally.

Fighting to Fill the Gaps: Acadian Antoine-J. Léger's Reckoning with Duality and Diaspora, 1933-1950

Leanna Thomas, University of New Brunswick

Relationships between literary authors and historians confronting colonialism and decolonization can prove contentious, as they each strive to justly identify and define a past reality. In 2013, Nigerian author Chinua Achebe recounted that he began writing his renowned *Things Fall Apart* (1958) after receiving education in Britain and realizing that with African history, there was a “gap on the bookshelf” when it came to himself and to his people.¹ Through the influence of authors like Achebe, this awareness of there being “gaps” on bookshelves has further developed, particularly among marginalized societies severely altered by colonial violence.

Since the Seven Years War (1755-1763), Atlantic Canada has been under the British empire and then the Canadian national government, and gaps on the bookshelves have existed for Indigenous and Acadian communities in the region. For Acadians, their literary development in the twentieth century focused on trying to fill the gaps resulting from high rates of illiteracy beginning in the eighteenth century, their Deportation by the British, and the discrimination they endured over language, culture, and religion as families resettled in parts of Atlantic Canada at the end of the war. During their Renaissance in the late nineteenth century, Acadians began publishing newspapers that occasionally featured their own poetry, but it was not until the mid-twentieth century that political leader Antoine-J. Léger published the first Acadian historical novels entitled *Elle et lui: Tragique idylle du peuple acadien* (1940) and *Une fleur d'Acadie: Un épisode du grand dérangement* (1946). Léger garnered little literary praise with these works, yet he led in employing literature as a means to claim Acadian history and to assert their identity. Léger weaves archival materials into his narratives, yet also confronts problems of absences in the archives, highlights the importance of women in Acadian society, and provides deeper context for the meaning of “land” than may be found solely in archival documents.

Literary scholars have often attributed Léger with being the first Acadian novelist, yet his narratives prove to have been “rendered invisible” on two levels. First, he struggled to fill the gaps on the bookshelves as he tried to bring a new narrative to the surface that in many ways stood in opposition to the dominant historical current produced by Anglophone society. Second, invisibility has also occurred due to the critique of his literary style that reduces his novels’ historical and literary significance when compared to works including Henry Longfellow’s *Evangeline* and Antonine Maillet’s *Pélagie-la-Charrette*. This presentation will explore how Léger’s personal and political experiences reveal his duality, where he wrestled with conforming to Canadian political ideology, social structure, and historical understanding, while self-identifying as an Acadian with a unique past that deserved to be better understood. In addition, it will underscore the value and pertinence of his literary works in broadening readers’ knowledge of the Acadian past, both pre- and post-diaspora.

¹ Chinua Achebe, Achebe Discusses Africa 50 Years After *Things Fall Apart*, 22 March 2013, https://www.youtube.com/watch?v=JHF_w0gkyiI, accessed 20 January 2022.

Worse than Being Infected? Approaching a History of Non-Communicable Diseases and Epidemic Diseases Vulnerabilities in Ghana

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This paper initiates a historical dialogue on epidemic diseases vulnerabilities in Ghana. It examines how underlining health conditions, particularly non-communicable diseases (NCDs) like hypertension and diabetes make certain individuals the most vulnerable to epidemic and pandemic diseases. In Ghana, NCDs conditions such as hypertension and diabetes have been among the top ten causes of mortalities and hospital admissions for the past three decades. Prior to the first registered cases of COVID-19 disease in Ghana on March 12, 2020, experts expressed concerns over its implication for NCDs care and management. Older and young adults living with NCDs conditions such as hypertension and diabetes were to face the brunt of the COVID-19 pandemic in terms of their vulnerability to infection, continued care in health facilities, and suffer from severe complications when infected with the disease. Studies from COVID-19 treatment and isolation centres in the country established that persons living with hypertension and diabetes suffered from severe complications and formed the majority in terms of mortalities from COVID-19. In the context of these studies, I question the extent to which NCDs increased infection vulnerabilities and escalated casualties during the outbreak of major epidemic diseases. This paper attempts a historical interpretation of NCDs and epidemics vulnerabilities, drawing on the influenza epidemic of 1918-1920 in the Gold Coast (now Ghana) and the ongoing COVID-19 pandemic. Data for this paper was curated from annual sanitary and medical reports of the Gold Coast Medical Department between 1917 and 1924, COVID-19 reports of the Ghana Health Service (GHS), Ministry of Health (MoH) and the World Health Organization (WHO). The paper argues that traces of NCDs were observed in the Gold Coast during the influenza epidemic of 1918-1920, but there is little evidence of them exacerbating mortalities from the influenza epidemic, a reminiscent of COVID-19. Therefore, approaching such histories would require among other methods, the examination of autopsy reports and case files of victims of major epidemics that have occurred in Ghana in order to clearly understand the synergy between underlining health conditions and epidemic diseases infection vulnerabilities.

Not a Cautionary Tale but a Contagion: Reactions to the Haitian Revolution in Jamaican Legislation, 1788-1826

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The Haitian Revolution radically transformed the then French colony of St. Domingue, and the consequences of this revolution reverberated throughout the Atlantic world. Beginning in 1791, the enslaved of St. Domingue violently overthrew what had been the wealthiest Caribbean colony and defeated French, Spanish, and English armies on their way to establishing an independent state where slavery was prohibited by 1804. In neighboring Jamaica, two laws were passed in 1796 and 1799 that were designed to limit the spread of revolutionary ideals and agents to its own enslaved population. Slave laws were practical and symbolic embodiments of slaveowners power and therefore can offer insights into their beliefs and attitudes. To a more limited extent, they can also shed light on beliefs and actions of enslaved people that archives would otherwise obscure because slave laws were reactions to the defiance of enslaved people.

The post-Haitian Revolution laws of 1796 and 1799 in Jamaica introduced unprecedented restrictions on the slave trade and included the most severe punishments and restrictions for white people found in any Jamaican slave law. However, there were no significant changes made to Jamaican legislation that dealt with internal unrest and rebellion from 1788 to 1826. Based on this discrepancy I argue that the Haitian Revolution was perceived not as a cautionary tale but rather as a contagion by Jamaican elites. That is to say, Jamaican elites were terrified of the potential influx of revolutionary ideas and agents from St. Domingue but did not grow any more concerned about the possibility of a revolution taken independently by the colony's own enslaved population. To support my argument, I reference writings of Jamaican elites and legislative proceedings that attribute the Haitian Revolution itself entirely to interference from French revolutionary ideals and agents. By doing so I place the Jamaican response to the Haitian Revolution as part of a wider pattern of Jamaican slaveowners falsely attributing resistance by the enslaved as something exogenous and beyond their capabilities.

My research enters a broader historical debate on the consequences of the Haitian Revolution and on what it meant to those who experienced it or heard about it as it happened. My findings suggests that, at least in the immediate term, the Haitian Revolution did not fundamentally alter how Jamaican slaveowners thought about the sustainability of their society and their system of slavery.