

2023 Tri-University Conference Presenter Bios & Abstracts

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Session 1 Panels

Session 1.1 – Popular Culture & Media

Corey Safinuk – Objects not Characters: A Look at Background Non-player Characters in Historical Video Games

I am a graduate student at the University of Regina. I have a Bachelor of Science in Computer science from the same university. I am currently studying under Dr. Ken Leyton-Brown with my primary focuses being reception and the classical period.

Video games have been growing steadily in importance since their first creation decades ago. A sub-genre of video games, historical video games, has also been garnering interest in the historical community. These games showcase times in history to their audiences in a new and interactive way that cannot be achieved by any other means. The history of women and their inclusions, both in video games in general and in historic video games, has been a contentious one. My study will be looking at two of these games that have come out in recent years, and in particular at some women that inhabit the background of the games. I will be examining the actions of the non-player characters, NPCs, and comparing them with what is known about how women of the time actually interacted with the world they inhabited. I will also be looking at the historical value of NPCs in these games to those who are playing them.

Eric Vero - Nerds Talking Politics: Fanzines as Historical Sources

Eric Vero (he/him) is a PhD candidate who is currently writing an oral history of disability in fan communities. He has previously written on gender and video games, and the mad experience playing tabletop role-playing games. He has also published non-fiction on living with mental illness under E. A. Vero.

Despite common stereotypes, nerds, geeks, and fans of all varieties are actually incredibly social, and not lonely basement dwellers. The historical study of fan communities is nascent, although has revealed the complexities inherent in fan communities. Additionally, it has revealed how studying fans and their web of connections opens up a discussion for how histories of fan communities can elucidate larger historical trends and patterns, not just study fans for the sake of studying fans. This paper explores the fan zine Southern Fandom Confederation Bulletin to illustrate how fan material can connect fan communities to their larger historical context, revealing the historical agency of fans as historical actors. Despite being united by fiction, the writers and readers of the bulletin expressed personal politics and sought to connect with fellow fans not just on favourite stories or characters, but also on common identity. Overall, this brief study into the Bulletin will also demonstrate why historians should study these communities, despite fans being out of the mainstream. Previously, communication and literature scholars have primarily studied fans. However, historians can lend their toolkit to contextualizing and elucidating the past through studying fan communities. Fandom is a viable category of historical analysis.

Jason Crozier - It's the Navy Ahead, Luffy!: The Spectre of American Military Power and Global Policing in Japanese Anime

Jason Crozier is a PhD student in the Interdisciplinary Studies program at the University of New Brunswick. He focuses on modern American and Japanese history at the intersection of fan studies, critical race theory, and popular cultural studies. Jason is currently analyzing and problematizing Japanese anime as a site of racial negotiation and discourse post-war, as well as examining how these cultural products circulate within online anime and manga fan communities.

My project studies the US-Japanese post-war relationship and America's depiction within anime as a militaristic power that performs acts of cultural erasure and racial violence against local Japanese populations through assertions of military force. These historical discourses are represented within anime such as One Piece and Dragon Ball, and challenge common assumptions around the purpose and benefit of America's military presence within Japan as a "positive" and stabilizing force maintaining peace in the region. This project highlights the cultural and racial aftermath of American military occupation in Japan through the lenses of Orientalism and critical race theory. I seek to elucidate how the socio-cultural

consequences of restrictive measures aimed at maintaining American norms of culture and law—as enforced by the American military—came to inform the commentary, resistance, and critiques of post-war measures within Japanese animation over many ensuing decades. Analyzing representations of American military powers within Japanese anime contributes to the historiography on post-war relations, and informs contemporary understandings of historic and ongoing racial violence against Japanese and Japanese-American people. This project contends that history as a discipline has much to learn from conversations with the fields of cultural studies and communications.

Kyra Droog - The Mystery of the 1958 Hardy Boys Editorial Rehaul: Representations of History and the Implications of Editing Historic Children's Literature

Kyra Droog is a Master of Publishing student at Simon Fraser University with a focus on academic study of historic children's literature. Her love for children's literature was rejuvenated in her teens when she discovered an original publication of a Hardy Boys book in an Edmonton thrift store. She has since dedicated herself to studying all aspects of editing and republishing, repackaging, and reissuing historic children's literature in the modern day. She has worked in the arts and culture field in both publishing and music, and has experience in fundraising, professional writing, project management, and more. Kyra has co-authored eight non-fiction publications, and has nine short fiction publication credits. She also holds an undergraduate degree in Communication Studies from Edmonton's MacEwan University, where she presented her work *Young Blood* at the Reading Identity Undergraduate English conference in 2019.

As the publication of the beloved blue-bound Hardy Boys series is rapidly approaching its centennial anniversary, there is no better time to consider how they exist as historical artifacts in the modern day. This paper—*The Mystery of the Blue-Bound Books: The 1958 Hardy Boys Editorial Rehaul and Reflections of History in Children's Literature*—explores the impact of editing (and in some cases, rewriting) the first 38 Hardy Boys manuscripts. The stated goal of the editing was reducing racism, removing unnecessary character development, and making the series more fast-paced to align with the interests of modern young, male readers. In reality, the editorial rehaul gutted the original manuscripts, removed almost all of the original author's intent for the books, characters, and readers, while still maintaining a high degree of racism, sexism, and classism. From discussions surrounding the original ghostwriter, Leslie McFarlane, and his noble intentions for the series to exploring some of the specific changes between the original and updated manuscripts, this essay explores the dangerous precedent that the handling of the Hardy Boys editorial rehaul has set for historic children's literature. Considerations around who makes gatekeeping decisions about what is and is not acceptable for children's consumption, how and why decisions are made regarding historic children's literature, and how modern children's literature has covered difficult topics successfully are key to ensuring that we do better in the future.

Session 1.2 – Canadian Transnational History

Michael Humeniuk - "Make Us Partners in Our Homeland:" Indigenous Political Action in the Global Sixties

Ph.D Candidate at the University of Waterloo. My research focuses on Indigenous activism in the "Global Sixties" and the cross-pollination of decolonization theory between Indigenous peoples in Canada and other decolonizing activists globally.

In the 1960s, an era of extended and prolific activism and political upheaval took place globally. Cited by some scholars as an era of "Global Decolonization," this period marked the end of empire and began to situate the issues of class, race, and gender at the centre of global discussions of human rights and freedoms. Issues such as the Cuban Revolution (1953-1959), The Algerian War of Independence (1954-1962), The Civil Rights Movement (1954-1968), The Quiet Revolution (1960-1970), and Second Wave Feminism (1960-1980) offer brief examples of the complexity of social disruption during this period. However, often overlooked in comparison to these significant events, Canada and the United States also experienced a significant wave of Indigenous activism, political organization, and protest. The extent to which the issue of Indigenous rights fit into this more extensive period of global protest in the 1960s has only just begun to appear in academic literature. In this presentation, I will examine several instances that offer links between Indigenous rights and the broader 1960s movement. I will examine the exchange of decolonizing literature, the formation of Indigenous political organizations, and Indigenous grassroots

movements in Canada, such as the Constitution Express (1980-1982). In doing so, I argue that Indigenous activism represented a significant part of this period's activism and is also a crucial link in understanding the global implications and connections made between activists across the globe between the mid-1950s and mid-1980s.

Maglyn Gasteiger – West of Centre: Saskatoon Women's Liberation and Socialist Feminism in 1970s Saskatchewan

Maglyn Gasteiger is a Master's student of modern Canadian history at Wilfrid Laurier University. Her research interests center around regional distinctions and hinterland experiences within Canada and how regional identities are developed through the meeting of geographic, political, and social factors. She is currently working on a Master's MRP on the development of Medicare in Northern Ontario communities and has plans to return to researching second-wave feminism in Saskatchewan during her Ph.D.

Second-wave feminism has had a significant cultural impact, both locally and across Canada, since it erupted into public consciousness during the middle of the twentieth century. However, it is only recently that this movement has begun to take shape as a historical subject within Canadian scholarship. Recent scholarship on second-wave feminism has begun to investigate a greater variety of feminisms that developed during the second wave, rejecting the idea of a single hegemonic experience within the women's movement, though questions of regional and ideological identity have rarely been a focus of these studies. In Canada, the story of women's liberation is often viewed through a national lens that clouds the particular conditions in which much of Canada's second-wave feminist activism actually occurred. By contrast, the Saskatchewan-based group Saskatoon Women's Liberation (SWL) and its newsletter, *Prairie Woman*, moved away from the centre in both their radical socialist politics and physical location on the western prairies. This study of the prairie based, radical SWL explores the active role that these regional and ideological identities had in the development of a grassroots feminist group. Through various relationships with fellow feminists and socialists, the women of the SWL were able to actively participate in the construction of their own identity and position themselves within the broader narrative of Canadian politics and activism in the 1970s.

Jonathon Zimmer - Alerting the Nation to Famine: The Role of the Media in Exposing Canadians to the Ethiopian Famine of 1984

My name is Jonathon Zimmer, and I am currently a graduate student at the University of Regina, working to complete my Master of Arts in History. Though studying in Saskatchewan, my home is in Fort St. John, British Columbia. I completed my Bachelor of Arts at Thompson Rivers University. In 2014, at the age of 14, I enrolled at Northern Lights College while the public school system in British Columbia was marred by teacher strikes. My professional work experience started when I was 17 when I served for approximately five years as a constituency assistant to the Member of Parliament for Prince George-Peace River-Northern Rockies. I began first as a volunteer to gain credits towards my high school graduation, then as a paid employee as I began the process of earning my BA. I stepped down in 2021, though I remain as co-chair of the MP's Youth Advisory Council.

My MA thesis explores the reaction of the Canadian media to the Ethiopian Famine of 1984, and how this influenced federal approaches to the crisis. Information, particularly first-hand reports emanating from famine-stricken territories in Ethiopia, fuelled the Canadian media's call for the government to help. Somewhat paradoxically, a shift in the media's agenda produced a loss of interest in the famine several months later. The media's role in exposing the scope and scale of the Ethiopian famine, and in evaluating the effectiveness of the government's response, played a crucial role in shaping that response. The shock value of what was shown on TV was a powerful call to action, and Canadians expected their government to step up. The Mulroney government used public interest to assess the nature and degree of its emergency aid commitment. In the process it became buried by an avalanche of media reports and editorials, some accurate, some not. The expectation that Ottawa would assume the lead in interpreting and responding to the famine was undermined by the massive scale of media interest and activity. Both the truth and lies of this crisis are the by-product of an over-reliance on the media.

Session 1.3 – Gender & Sexuality in World War Two

Jamie Zettle - Queer Sites, Queer Identities: Espionage, Identity, and Subjectivities in Wartime France

Jamie Zettle is a Ph.D. candidate in the Department of History at the University of Waterloo, working under the joint supervisor of Steven Bednarski and Jacqueline Murray. My research focuses on the public performances of gender, sexualities, and masculinities of queer secret agents, saboteurs, and military intelligence officers during World War II.

The central question of my research furthers the work of scholars of masculinity and war but focuses the analysis on an under-investigated area in the literature of the role of LGBTQ agents in the Second World War, especially agents working for the Special Operations Executive in the United Kingdom and the Office of Strategic Services in the United States. My research focuses on how these queer agents navigated the shifting identity borders of gender, sexuality, class, occupation, language, and nationality. This investigation uncovers how deception and public gender performance fashioned a fluid set of multiple masculinities across a variety of social locations. These shifting performances advance two important analytical questions: one, how does the agent regulate a personal subjective understanding of their own masculinities or sexualities in a fluid performance of gender and, two, how were these public performances, embodied as deliberate deceptive acts, understood, questioned, and contested by those with whom they interacted? My research seeks to uncover how queer agents frustrated cultural assumptions of masculinity, how they resisted those assumptions by creating subversive bodily cultures, and how their deceptive, (re)negotiated social actions illuminate broader issues of gender, class, national identity, and emotional life during the Second World War.

Rui Li – “Good Wife, Wise Mother” and Manchukuo Women’s Education under the Kingly Way during World War II

My name is Rui Li, and my English name is Raymond. I am a second year Master's student in the Department of History at the University of Guelph. My research interests are in modern Northeast Asian history, with a focus on the propaganda and literary works of Manchukuo and the ideologies of nationalism and feminism in it.

With the establishment of Manchukuo (1932), government propaganda agencies and intellectuals from both Japan and China began to use nationalist discourses to claim sovereignty and governance over Manchuria and its peoples. The definition of women and the patriarchy’s structuring of women’s status unleashed a storm of public opinion in China, Japan, and Manchuria. This thesis examines narratives of ideal womanhood in Japanese and Chinese nationalist discourses in Manchukuo, focusing on the voices of local women writers of different nationalities, in 1937 and 1938, at the start of the Chinese Anti-Japanese War of Resistance.

Noë L. Bourdeau - “I am jeopardizing everyone wherever I go, as a man or as a woman, it doesn’t make any difference.” Toward a trans* history of the Holocaust

Noë Bourdeau (he/him) is a doctoral student at Carleton University whose research focuses on trans* life and the role of gender mutability during the Third Reich and Shoah. He is acting secretary for the Association for Canadian Jewish Studies/Association d’études juives canadiennes, and holds research positions on projects such as “Hear Our Voices: Holocaust Survivors Share their Stories of Trauma and Hate” and “Populist Publics: Memory, Populism, and Misinformation in the Canadian Social Mediascape.” His research interests include Jewish history, Holocaust historiography, transgender studies, and memory studies.

This paper bridges the fields of Holocaust studies and transgender studies to foreground the role of gender mutability during the Third Reich and Shoah. Drawing on select written memoirs and oral-history interviews, this paper will explore how a trans* reading of the sources can expand ways of thinking about sexuality, emotions, survival, resilience, and power in the context of the Holocaust. This analysis asks, what can a focus on gendered boundary crossing reveal to us about how logics of power function to reinforce multiple and often different definitions of normalcy? How do stigmatized notions of gender and sexuality work to further ostracize Jews in these instances? Importantly, this approach also foregrounds

boundary crossing as a potential site to locate the agency of individuals in these circumstances. While scholars are beginning to do work toward visualizing gender variance in historical cases of transvestitism, a lack of appropriate framework has meant that thus far, evaluations of trans* experiences have been frequently subsumed into identity-based histories of queer state-persecution. It is thus necessary to develop a framework that can encompass the situational variances of gender in such extreme contexts; this paper addresses this scholarly need, maintaining that trans* analysis as a theoretical model promises to reveal the gradation of gendered experiences that are integral to Holocaust history.

Session 1.4 – Scots Talk

Brenna Clark - Littorals and Livestock: Reimagining Scottish Economic History and North Sea Trade through the Genetic Analysis of Parchment Charters

Brenna Clark is a PhD Candidate at the University of Guelph. Her doctoral research examines the medieval parchment trade in the Orkney and Shetland islands to clarify the region's wider cultural and economic links with Scotland and Norway. An objective of her research is to elucidate the ambiguous geopolitical position of the islands, first as Norwegian possessions that Scots administered, and then as Scottish possessions whose cultural identity remained Norse-influenced.

Over the past two decades, the emerging field of biocodicology has been gaining attention as a viable approach to the history of the manuscript. Biocodicology combines the study of manuscripts' physical and textual qualities with genetic analysis of the biological properties of the parchment on which they are written. My work on the medieval parchment trade in Orkney and Shetland relies on an interdisciplinary methodology that combines the insights of History's traditional documentary sources with the genetic analysis of historical animal DNA preserved in parchment. I use a non-destructive sampling technique that involves rubbing a vinyl eraser along a parchment surface to collect DNA in the eraser shavings using static electricity. Samples of historical DNA can then be compared to the DNA profiles of modern livestock species and breeds to suggest the origin of the parchment. Synthesizing the results of both documentary and genetic research will allow me to determine where the parchment used in insular charters originated. Determining the economic ties that Orkney and Shetland's trade in parchment represents clarifies the region's wider cultural and economic links in the Middle Ages, particularly with Norway and Scotland. It thus illuminates the ambiguous geopolitical position of the Northern Isles, first as a Norwegian possession that Scots administered, and then as a Scottish possession whose cultural identity remained largely Norse-influenced. Focusing on the trade and exchange of parchment better illustrates relations external to political allegiance and complicates the emphasis in Scottish historiography on 1472 as the moment when the Northern Isles became Scottish, and Scotland in turn became an imperial power.

Kristen Becker - Legal Reform and Union in Cromwellian Scotland

I am a 1st year PhD student at the University of Guelph in the history department studying Scottish legal history. My research interests are early modern Scottish law and crime. My PhD research currently focuses on the law of treason in early modern Scotland, how the law changed over time, and how these changes influenced political thinking and subjecthood. I completed my MA and my BA at Dalhousie University in Halifax NS. My current supervisor is Dr. Cathryn Spence.

My portion of the panel will focus on law reform in Scotland c. 1651-1660. From 1651-1660 Scotland was largely under English control, being invaded and conquered in 1651 and offered a union in 1653. As part of this union attempt, the English and Scottish parliaments discussed in length attempts to reform the laws of both states to create a 'godly kingdom' where God would like to dwell. The Cromwellian Union used law reform to provide security for England and to republicanize Scotland, in the hopes of creating a republican British state where God would like to dwell. This was not an attempt to create a British State but rather a godly kingdom. This presentation will focus on the legal reforms implemented from 1652-1659 including Justice of the Peace, court dissolution, abolition of servitude, vagrancy laws, and treason law. Through the lens of law reform this thesis examines larger questions of subjecthood, naturalization, and remand to determine how the law can be (and was) used as a tool of conquest. The Cromwellian Union, for a short period of time, created a republican British state, but negatively affected

Anglo-Scottish relations, increasing the dislike and distrust between England and Scotland and thereby leaving a negative taste of union in its wake.

Grant Schreiber - Beyond 'Bare Ruined Choirs': Reassessing monastic loss in Reformation Britain

I am a second year PhD candidate at the University of Guelph working with Dr Susannah Ferreira. Originally from Cincinnati, Ohio, I have a MLitt (Distinction) in Reformation Studies from the University of St Andrews, a MA in History from Sam Houston State University and a BA in History from Taylor University. My area of research is a comparative look at the impacts of the Reformation on urban centres in Scotland and England, particularly on "social services" following the closure of monasteries and friaries. By looking at changes that occurred in areas such as education, poor relief, health care and infrastructure in the wake of the Reformation, we can better understand the local and secular implications of widespread religious revolution.

The sixteenth century in Britain marked a period of religious reform, rampant inflation, declining resources, and political upheaval. One of the first victims of the Reformations was also one of the most significant for the common people, the urban monasteries. Beyond their role as houses of prayer and worship, urban monasteries served as key stakeholders in the areas of poor relief, education and health care. Their rapid disappearance led to a turning point in urban centres as leaders sought to preserve, restore, and expand these services in light of the crises of the time. This process, while crucial for understanding the secular implications of the Reform early modern urban development, remains unexplored in any meaningful fashion by historians. Indeed, historians usually focus on the closure of the grand, rural monasteries and view the urban houses as an afterthought to reform. This paper challenges that perspective, arguing that the study of urban monastic loss is important for expanding and redefining the fields of sixteenth century religious, economic and political history. Beyond providing an understanding of how religious change affected everyday life, it also reveals how secular and religious leaders viewed their obligations towards future generations and those on the fringes of society, particularly the poor, orphans, and the sick. This paper will also discuss how comparative analysis between countries such as Scotland and England can provide new avenues for understanding existing scholarship by allowing historians to determine notable similarities in Reformation experiences in radically different religious and political climates.

Katherine Foran - More Than Just Sisters, Wives and Daughters: Active Women in the Scottish Wars of Independence

My name is Katherine Foran, I am a first year PhD student at the University of Guelph in the Scottish Studies program. My research focuses on the Scottish Wars of Independence and the elements of gender present throughout contemporary tellings as well as through epic poems. I hope to highlight how women were not only passive bystanders but actively willing and involved in times of violence within the range of their own autonomy. Women are seen through their familial connections to elite men or working women on campaign. While typically left out of historical narratives, they had a place and purpose. Further I hope to address medieval masculinity and the standards placed on men during this era and specifically in times of conflict.

The multiple sources on the Scottish Wars of Independence famously depict the history of manly men and Scotland's heroes from 1296-1357. The resounding display of achievements by knights, lords, and kings echoes loudly in the writings of medieval Scottish historians. Regarding the roles of medieval women, however, they are almost deafeningly silent. What can Scottish historical narratives which restrict and limit the presence of women actually tell us about the female involvement, impact, and influence in the Scottish Wars of Independence? A sub-component of answering this question will examine the way elite and lower-class women navigated the masculine realm of war, directly aiding in the cause of Scottish independence. Additionally, identifying and classifying these women who stand apart from the men they surround is a secondary task in my research. A familial connection is not the epitome of a woman's accomplishments and women in Scotland's history deserve a more prominent place in historical narratives.

Session 2 Panels

Session 2.1 – Through a Nationalist Lens

Kaitlin Haggert - A Theology of Liberation: Nationalism, Race, and Colonial Legacy within African Initiated Churches in Apartheid South Africa

Kaitlin Haggert is a history master's student at the University of Waterloo, she previously completed her undergraduate degree at the University of Windsor. Her research interests are primarily focused on systems of colonial administration with an emphasis on the integration of existing indigenous power structures.

As we move into a post-colonial world and take on the process of decolonization, one significant aspect being studied is the legacy of colonial structures and resistance movements that arose in response. One such colonial structure – and its anti-colonial counterpart – can be found within the Catholic Church and the subset of African Initiated Churches (AICs) in South Africa. Religion was a prominent structure in the British colonial rule of South Africa, and while scholars have studied the role of AICs in resisting apartheid, discussions linking this to the country's colonial roots is still missing. This paper examines the role of African Initiated Churches in the fight against apartheid as a legacy of the religious integration into governance during the British colonial rule. It imagines the struggle against a racially marginalizing system as an extension of the fight for liberation from a colonial racial rhetoric undertaken by the native integration of the colonial religious institutions. This is accomplished through an examination of the colonial province of Natal as a case study for the integration of religion into colonial governance and the corresponding naturalization of this faith and integration of indigenous tradition. Finally, the paper connects this historical context to the role of AICs in the modern struggle against apartheid and the construction of the 'theology of liberation' from white settler colonialism.

Isabella Villarinho - A Transnational Aspect of the Cold War: Family Rosary Crusade, Religion and Politics in Brazil (1962-1964)

PhD student in Social History at Federal University of Rio de Janeiro. Fulbright Visiting Student Researcher at Yale University.

The proposed research aims to analyze the agency of the Family Rosary Crusade (FRC) in Brazil. This catholic organization was founded by the Irish priest Patrick Peyton (1909-1992) and was part of the American foreign policy strategy for Latin America. With the motto "the family that prays together, stays together," Peyton attracted millions of people to the Crusades worldwide. There were more than 540 rallies, gathering crowds for the rosary prayer. This anti-communist Catholic movement acted in a transnational perspective not only to expand devotion to the Virgin Mary, but also to spread Catholicism and a conservative political agenda, fighting the expansion of communism and materialism in strategic regions for American foreign policy. At first glance, the Crusades would seem to be just a popular religious and charismatic movement. However, when analyzing Peyton's actions and the organization's agency in a transnational perspective during the context of the Cold War, it is possible to identify the political-ideological implications of this anticommunist movement. In this sense, Latin America and more specifically Brazil became an important part of the success of the crusades, considering the context of direct threat to the Catholic Church due to the expansion of communism in that territory. This research aims to analyze the implications of Family Rosary Crusade on the overthrow of formal president Joao Goulart, how Brazilian society engaged in the movement, as well how the Crusades helped conservative groups in Brazil to disrupt Goulart's presidency, but also democracy, supporting the military coup that initiated a 21-year dictatorship in Brazil.

Anton Parkhomenko - The Red Road to Victory: Examining Systemic Deficiencies in Early Soviet Combat Training

Anton is a recently graduated Master's student at the University of Waterloo, having completed his thesis about the evolution of Soviet combat training and its associated attitudes from 1917 to 1945. His work provides the first comprehensive account of Soviet combat training, its roots, and its consequences during this period. As a native Russian speaker and the son of a Ukrainian immigrant family, Anton seeks

to make sense of the current Russo-Ukrainian War and to contribute some important historical context as to why the war is being fought the way it is.

This thesis provides a comprehensive account of early Soviet combat training and its associated attitudes from 1917 to 1945. From its inception in 1918 and throughout the evolution of Soviet military doctrine and practice, the Red Army paid insufficient attention to existing and growing deficiencies in military training. Due to a combination of Bolshevik ideology, leftover Imperial Russian influences, and unique historical circumstances, Soviet leaders – both deliberately and accidentally – embraced a military culture based on amateurism and dilettantism. The military leadership's systemic oversights regarding combat training and military professionalism undermined the tactical combat capacity of the Soviet Armed Forces in the short and long term. While Joseph Stalin's dictatorial policies had a negative impact on combat training during the 1930s, they merely exacerbated an existing crisis that began with the formation of the Soviet state in 1917. Despite periodic efforts to remedy this problem, military reformists largely failed to overcome the formidable institutional forces that continue to advance a harmful military culture on combat training to the present day. This study also provides valuable historical context to a similar crisis in combat training faced by the Russian Armed Forces during their ongoing invasion of Ukraine in 2022.

Ben Cardo - Global Institutions: Intervention, Integration, and Imperialism in the Nineteenth Century

Ben is an upper-year PhD candidate in the department of history at Queen's University in Kingston, Ontario. His areas of expertise are in modern global history, the British Empire, and modern East Asia. His dissertation is a global comparative history of the Chinese Maritime Customs Service. He examines the intellectual origins for the service and considers its relationship to other similar, but unique, institutions formed as a result of both formal and informal expansions of empire. He has taught courses at Queen's on modern and contemporary Chinese history, the British Empire, China's revolutions, and the relationship between liberalism and empire.

This abstract proposes a presentation on a comparative global history of institutions in the nineteenth century. The Chinese Maritime Customs Service (CMCS) was a Qing government agency, from 1854 to 1949, that was directed and staffed at the highest levels by foreigners. Active for nearly a century, studies of the CMCS have primarily focused on the twentieth century. Why? During the Boxer Rebellion (1900-01), the Customs Library was destroyed and the majority of documents produced by, and related to, the CMCS were lost. To understand the CMCS in the nineteenth century, it is necessary to take a global approach. The CMCS was a unique solution, but not a unique institution in the nineteenth century. From the Indian Mutiny to Independence, the Indian Civil Service (ICS) was one of the most powerful body of officials in the world. A thousand 'Civilians' ruled more than 300 million people. The exclusive bureaucracy of the ICS was considered to be the preeminent imperial administrator of its time. In the Ottoman Empire, opportunities emerged for financial speculation and intervention. The Council of Foreign Bondholders provided an arena for creditors to exercise control and influence in the final decades of the Ottoman Empire. This presentation will demonstrate that by globalizing the history of the CMCS, and other institutions, a pattern emerges of how foreigners integrated themselves into critical positions of government, infrastructure, and finance, in colonized, semi-colonized, and uncolonized nations in the nineteenth century.

Session 2.2 – Gender and Health in the 19th and 20th Centuries

Sarah Bergman - Everyday Abuses of Institutional Life: Patient-Family-Staff Interactions at the Ontario Hospital Woodstock, 1919-1968

Sarah Bergman is a Master's History student at York University. She studies disability history in 20th century Canada, specifically focusing on the Ontario Hospital School, Woodstock. She has worked as a support worker for adults with developmental disabilities in Woodstock for the past three summers, which sparked her research project.

The Ontario Hospital, Woodstock first specialized in epilepsy, which was seen at the time as a mental defect, and later housed mental patients with tuberculosis as well. The Ontario Hospital system was not just a health institution but also served to relieve the pressure on prisons and poorhouses. However, this goal was not always accomplished as many patients were bounced between all three institutions.

Despite the purpose of “curing” mental defectives, the reality of living in this environment was the opposite of therapeutic. The purpose of this paper is to investigate the many ways that patients at the Ontario Hospital, Woodstock experienced oppression and abuse across a spectrum and to highlight how different people were treated based on their individual backgrounds. I humbly use the spectrum of abuse created by Jen Rinaldi and Kate Rossiter in *Institutional Violence and Disability* to structure this research. The abuse witnessed through case files is organized thematically, highlighting everyday as well as singular events of more extreme violence.

Jacqueline Girard - Hidden Mothers: The Experiences of unwed Mothers in the Hôpital de la Miséricorde, PQ from 1940 to 1970

My name is Jacqueline Girard, and I am currently pursuing my Master of Arts in History at Nipissing University with my supervisor, Dr. Katrina Srigley. This research is supported by funding from the Social Sciences and Humanities Research. I completed my Bachelor of Arts Honours Specialization in History with an Orientation to a Master of Arts in History at Nipissing University as well. Within those four years, I acquired a Minor in French and a Certificate in the Study of State Violence. Community involvement has always been important to me as I volunteered in leadership roles in the University's History Society as well as several student representative opportunities in the History Department, the Institutional Quality Assurance Process, and the Arts and Science Academic Regulation and Curriculum Committee. Currently, I am working as a teaching assistant and an invigilator for Nipissing University.

Beginning in the mid to late nineteenth century and throughout the twentieth, the Hôpital de la Miséricorde serviced unwed mothers in Quebec. While the Catholic patriarchal family in Quebec valued childbearing, it did so strictly within the confines of marriage. The Hôpital allowed Catholic women, impregnated out of wedlock, to hide their condition from their community, have the babies in secret, and spare their families the shame of visible illegitimacy. This practice was spread by the Sisters of Miséricordia primarily in Quebec, with some locations in Ontario and one in Manitoba.¹ Most of the children born in these homes were put up for adoption promptly after birth, without an opportunity for mothers to meet their babies. My proposed research is an examination of the experiences of women who gave birth in the Hôpital de la Miséricorde in Montreal between 1940-1970. The research explores important questions about motherhood and agency in twentieth-century Quebec, including whether or not women were forced to give up their children for adoption. Did all or any mothers in la Miséricorde want to keep their children? What about the fathers? Were they involved and if they were, did they want to keep the children? To what degree were the grandparents able to influence the adoption process of their grandchildren? The research will also examine the conditions of the Hôpital, and especially whether it changed over the thirty years under investigation.

Emily Wood – “All Of That Was Going On In The Fight For Life, In Death”: Menstruation and Bodily Trauma in Nazi Camps and Ghettos

This paper is part of my larger doctoral project that looks at survivors' testimonies of menstruation, reproductive and bodily trauma, femininity, and fertility in spaces of incarceration and genocides. It also builds off my MA thesis, “Tracing the Destruction of Women's Bodies: Survivors Testimonies of Menstruation in the Holocaust,” supervised by Dr. Lisa Todd at the University of New Brunswick. I am a first-year Ph.D. student at the University of Waterloo, supervised by Dr. Jane Nicholas and Dr. Katherine Bruce-Lockhart, whose scholarship looks at prisons, punishments, gender, beauty, and oral histories. My research interests mirror that of my supervisors, including global history, digital history, the history of feminine and masculine identity, and the history of disasters.

In the ground-breaking 1985 film *Shoah*, Phillip Müller, a survivor of Auschwitz-Birkenau, was interviewed and asked if he witnessed bodily excrement inside the concentration camp. Müller responded, “yes, the people...vomited...bleeding. From their ears, from their noses, there was menstrual blood maybe. Not maybe, for sure. All that was going on in the fight for life, in death.” (Lanzmann interview, USHMM). Müller's admission of witnessing menstrual blood reveals the visibility and consciousness of women's reproductive bodies in concentration camps. Through a gynocentric lens, this paper will analyze oral testimonies of Holocaust survivors from the United States Holocaust Memorial Museum (USHMM) and the University of Southern California Shoah Foundation to understand how women living and dying within the walls of the Nazi camps and ghettos experienced menstruation. Further, I argue the occurrence of

menstrual cycles and the lack of adequate bathrooms, hygienic practices, and menstrual products forced menstruating women to resort to dangerous lengths to conceal, relieve, and protect themselves from their monthly cycles. Understanding the deeply gendered form of violence and humiliation as a direct result of bodily excrements further complicates the contemporary discourse concerning violence perpetrated against reproductive bodies by white supremacist governments. In recent years, there has been exponential growth in the fight for period equity. However, the continuation of this growth must also take place in spaces like the Academy. Intervention in historical research, lectures, classes, etc., emphasizes the importance and value of menstruating bodies within academia.

Session 2.3 – Race, Gender & Age in Histories of Africa

Catherine Ramey - Gendering the Curriculum: Canadians, Education, and the West Central African Mission, 1879-1920

Catherine Ramey (she/they) is a PhD candidate at the University of Waterloo. Her current research concentrates on the gendering of the Canadian missionary education in central Angola between 1879 and 1920 with a focus on schools run by the United Church of Canada. She plans to examine the gendering of the curriculum and the living consequences of gendered education for Angolan women. Outside of her research, she is an intern in the project, *Memory and History: Transforming the Narrative of the Spanish Civil War and Francoist Dictatorship*, as a transcriber and translator of audiovisual testimonies of survivors of the Spanish Civil War and Francoist dictatorship.

As a crucial branch of colonial states, mission work has acted as the primary vehicle through which colonial states have imposed western, Christian norms on indigenous peoples since the nineteenth century. In Portuguese colonial Angola, missionary work carried out by Portuguese, Swiss, American, and Canadian missionaries was central to fulfilling Portuguese colonial policy goals of cultural imperialism. While over the past thirty years scholars have begun interrogating how missionaries in Angola supported these goals, little attention has been paid to the role of the Canadian Congregational Foreign Missionary Society, particularly in the gendering of missionary education. In this conference presentation, I examine the implications of gendered missionary school curricula for Angolan girls, including explicit (e.g., subjects) and implicit teachings (e.g., norms) of missionary curricula. Exploring the colonial period from 1879 to 1920, I argue that the collaboration between Canadian missionaries and the Portuguese colonial government in Angola delineated gendered roles for Angolan girls in order to eradicate 'traditional' knowledge and assimilate African people to western gender norms. My presentation will focus on colonial mechanisms of control and cultural imperialism as privileged through the official Portuguese policy of assimilation and the Canadian missionary agenda in Angola. To conclude, I will extend the gendered mission education in Angola into a transnational discussion on how colonial states have historically imposed western gendered norms on African girls.

Alyana Calhoun - Education or Assimilation: Education as a Colonial Tool in Lusophone Africa

Alyana Calhoun is a graduate student studying History at the University of Ottawa, working alongside Dr. Eric Allina, an expert in Mozambican history. Alyana's research analyzes the history of youth education during the late colonial and early post-colonial periods in Mozambique. Through her research, Alyana aims to explain how education was seen as a political tool used to inform political and national identities within both late-colonial and early post-colonial Mozambique. While her research primarily focuses on the Lusophone-African context, her approach to education as a political tool makes her work relevant within the context of global history. Alyana believes that researching education as a political tool allows historians to understand the development of youth into active citizens, making the history of education a critical topic in both political and social histories.

Under the control of restrictive and oppressive governments, public education has and continues to be utilized as a tool of social control. This is no exception to what occurred during the late colonial period in Lusophone Africa (Mozambique and Angola), as the Portuguese government aimed to enhance its empire through colonial education by moulding young children into 'ideal colonial citizens.' Colonial propaganda seeped through school walls, creating classrooms in which African children were told that they needed to assimilate to Portuguese culture – while simultaneously and facing racial discrimination. Curricula were carefully constructed to reinforce ideas of Portuguese supremacy, and racial and class

hierarchies, with the intent of creating a new class of colonial citizens who would willingly accept Portuguese rule. At the heart of the educational campaign in Lusophone Africa was the idea of strengthening and extending colonial power. Through an analysis of public education in Angola and Mozambique from the 1930's to the 1960s, this presentation will explore how colonial education in the Portuguese Empire was intended to be a tool of social control that reinforced oppressive hierarchies and that benefited the ruling class. However, education as a tool of social control does not account for the imagination, perseverance, independence and strength of children. In Lusophone Africa, many children recognized the injustice they faced within the classroom and used their education to push back against their colonial oppressors; in turn, these children became an essential part of the catalyst toward achieving independence from Portugal. As such, I will argue that education failed at its goals to reinforce and maintain the Portuguese Empire in Africa, as many children taught within Angolan and Mozambican colonial classrooms would grow up to be adults who sought justice for the atrocities they faced under colonial power by contributing to the successful independence efforts in the 1970s.

Abigail Opoku – “Changed men would require changed women:” The Organization of Female Education in the Gold coast before the 1930s

I am Abigail Opoku, a recent graduate of the University of Waterloo (MA, History). My research interests are Education, Girlhood in Africa, Gender, Race and Colonization, and Empire. My specific area of research is Female education in the Gold coast before its independence in 1957. My research goal is to examine influences, Western, local and Global, that influenced the organization of girls' education.

Although colonial education relegated women to domesticity and limited their economic and political mobility, it was used as a tool for sustaining European rule and culture on the African continent. It was heavily relied upon for the continuity of “civilization” and the propagation of Christianity. Many historians have examined colonial education as a tool for perpetuating European control and exploitation of the African continent. However, in these examinations, the focus on the political and economic impact of colonial education most often precludes females as these spaces were heavily male-dominated during colonization. In this conference presentation, I examine the organization and regulation of female education, with an emphasis on girls, in the Gold Coast before the second world war. Recognizing that colonization was a gendered process that enabled the dominance of men, I explore the goal of the British government in educating girls and how that goal was reflected in the skills and opportunities their education afforded them. I examine educational elements such as subjects, availability of trained teachers for their institutions as well as the response of the colonial government and missionaries to the low enrolment numbers of girls during this period. I interrogate these factors bearing in mind that the priorities of the colonial government were always reflected in its response to various events. In examining the influence of gendered European ideas on the organization of colonial education, I identify local expectations of the girl child and how that intersected with European ideas to shape and enable the successes or otherwise of female education during this time.

Tolulope Akande - Colonial Roots: A Question of Juvenile Delinquency in Nigeria, 1920-1960

My name is Tolulope Akande, I am a masters student at the university of waterloo. My research interest is in the areas of juvenile delinquency, punishment and the justice system.

According to Nigerian law, age, rather than infractions committed, is the defining factor of juvenile delinquency. In specific, there is a minor contrast between an individual who is yet to be 14 years old (child) and one who is 14-16 years old (young person) in line with the Children and Young Person Law (CYPL, 1958) now reviewed (CRA, 2003). However, any offence perpetrated by an individual above 16 is a crime, not delinquency. Recently, a developing scholarship in crime and security in Africa has yielded a number of articles, conferences and seminars on the intersection of criminality, security and juvenile delinquency under colonial rule. Yet, thus far, very little attention has been drawn to the root of juvenile delinquency, particularly in the areas of youth violence, family-rooted problems, psychological and hereditary issues and the street culture in Nigeria. In this presentation, I trace the origins of juvenile delinquency in Nigeria from the emergence of the British colonial government in 1884 to independence in 1960. Histories of juvenile delinquency illuminate the governments' perceptions of – and hopes for – children as Nigeria's “future citizens”. It is necessary to lay out a historical viewpoint on juvenile delinquency that examines the idea of childhood in the Nigerian society, the significance of proper

education for a child and most especially, the factors of criminality in children. My research examines how juvenile delinquency has emerged in colonial Nigeria by determining the patterns in criminality across time. Additionally, this presentation considers society's reaction to juvenile delinquency, focusing especially on the measures that have been taken to prevent and minimize misdemeanor amongst children. Lastly, I will evaluate how effective some of the precautions adopted to control juvenile crimes have been and provide recommendations to the family system, schools and government on the immediate need to reform the Nigerian juvenile justice system in line with CRA 2003.

Session 2.4 – Environments of Change: Bridging Disciplines and Communicating History

The Environments of Change (EoC) is a transdisciplinary research network of scholars and industry partners who seek to use emerging digital technologies to provide research and tools to a wide audience on the historical relationship between humans, nature, and culture. Our project develops tools and resources which allow individuals to understand the complex relationships between historical study, societies, and the natural world. These tools have applications in educational, academic, policy, and tourist settings. This roundtable will discuss how this project is helping graduate students from multiple disciplines reach new audiences and engage in multidisciplinary research. This work is being facilitated through St. Jerome's Digital Research in Arts and Graphical Environmental Networks Laboratory (DRAGEN Lab) which provides unique opportunities for students at all levels to develop skills with a collaborative approach which our panelists have benefited from.

Gillian Wagenaar

Gillian Wagenaar graduated from the University of Waterloo in 2021 with an Honours Bachelor of Arts in History and Digital Arts Communications. She is now completing her Master of Arts degree at the University of Waterloo under the supervision of Steven Bednarski. Her research focuses on the relationships and interactions formed within Canadian internment camps during the Second World War and more broadly examines the application of microhistorical methods as a means of exploring and expanding upon known social histories. Gillian is currently an editor for the Waterloo Historical Review and has been involved with the DRAGEN Lab since 2021.

Kian Drew

Kian Drew holds a Bachelor of Science in Earth and Environmental Science and is a current Master of Science student at the University of Waterloo. His research specializes on Late Holocene stratigraphy and environmental reconstruction of bedrock islands within Pevensey Levels, UK. He is also involved in 3D scanning and printing research with the DRAGEN Lab, focusing on object materiality and artifact preservation.

Muràd Alizada

Muràd Alizada-Hamidlini is a Canadian-Azerbaijani historian, who focuses on modern microhistories. He completed his Masters at University of Waterloo last year, reviewing the issues of the Canadian Arctic security. Muràd is a hyperpolyglot, with a rich experience of interdisciplinary research.

John Loudfoot

John Loudfoot is a Master of Arts Candidate at the University of Waterloo, where he is studying the influence of geology on water infrastructure in the South-East counties of England. He is a member of the DRAGEN Lab at St. Jerome's University and the Environments of Change project and has an interest in Imperial Roman and post-Roman Germanic political structures, Early Medieval material culture, and general archaeology.

Session 3 Panels

Session 3.1 – Intervening Methodologies

J. Gary Myers - History with Humility Using Community-Campus Engagement Workshops

J. Gary Myers is a PhD Candidate in History at York University and recipient of the Joseph-Armand Bombardier Canada Graduate Scholarship. He has a background in community-campus engagement as a community-based knowledge broker and writer. His research focuses on gay nostalgia, oral history, and LGBTQ+ communities in Toronto using non-traditional strategies in the field of history to engage with non-academics to inform his research. Gary has a deep motivation in advancing an understanding and implementation of community-campus engagement strategies by other historians, and calls on historians to be humble enough to listen to non-academic voices that can influence the direction of history research in new ways.

Outputs of History research are not often taken up and used by non-academic organizations and community partners outside the heritage sector. Moreover, History researchers often ignore strategies to enhance their research with community-campus collaboration. This presentation will encourage historians to focus on a new approach for History research (as an often overlooked sector for community engagement) with the potential for reinvigorating the field of History and creating greater impact of History research. This session will present a project involving Community-Campus Research Engagement Workshops using step-by-step survey rankings to show how History research can be informed by and facilitate the uptake of research by non-academic end users. The workshops are part of an Oral History doctoral research project on gay nostalgia and the erosion of Toronto's LGBTQ+ socio-cultural "Village" that engages with community organizations such as the ArQuives (formerly Canadian Lesbian and Gay Archives), the 519 (a community social services centre in the Village), the Church-Wellesley Business Improvement Area, the local City Councillor, and other interested community members. This presentation invites History scholars to reimagine how History research can be done.

Conor Kilroy - (Re)Imagining the Anthropocene: Burtynsky's Oil, Americans 'Ways of Life', and the Climate Crisis

I am a first-year graduate student at Concordia University. My thesis project explores the historical relationships between modes of American social reproduction ('ways of life') and oil between 1935 and 1950, and I argue that these sociomaterial relationships were derived from 'strategic imaginaries' that were encouraged and/or produced by US oil firms to monopolize oil markets, while maintaining the appearance of fair competition. This research is both pertinent to understanding some of the political and economic issues arising out of the United States' continued reliance on oil today, and necessary to evaluate how and why American dependence on petroleum developed in the first place.

In October 2009, the Corcoran Gallery in Washington, D.C. debuted an exhibit simply entitled Oil. Composed of 48 photographs, the series reflected artist Edward Burtynsky's oil epiphany: that petroleum had become a central component to the post-industrial world, and yet we rarely see it, only its end products. Burtynsky's work explores nature transformed through oil's extraction, capturing the idea of 'new landscapes' - sublime and thrilling, scarred and unnatural - as the legacy of human industrial intervention. It is odd, then, that the historiography of oil and climate have generally used Burtynsky's photographs as visual examples, neither fully exploring the revelatory details each photograph yields nor analyzing them as source of historical knowledge. This paper rectifies this oversight by examining how each photograph in Oil reveals a different layer to the "electric-oil-auto" complex and the nuanced socio-material relationships that have developed since the 1930s between nations, principally the United States, the environment and petroleum products. Each landscape in Oil is human-altered, and Burtynsky, in relentless detail, asks his audience to confront and consider the ramifications of oil consumption. Most strikingly, Burtynsky's photographs express that "the last century as having been brought to us by the good graces of oil, which also brought with it a slew of problems, climate change being the most frightening of these problems." Indeed, beyond the general message of the exhibit – oil consumption as a manifestation of anthropogenic climate change – Oil exposes the asymmetric effects of fossil fuel production on the environment.

Shriya Dasgupta & Oyeshi Ganguly - Memory and Collective Amnesia: The Role of Oral History in Challenging Conventional Historical Wisdom

Institutional Affiliation - Pondicherry University, India and Hertie School, Berlin, Germany

This paper explores the potential of oral history research projects with Agnijug Archive as a case study in locating violent anti-colonial rebellions. It is an academic archive that engages in documenting, preserving, and sharing oral histories of Indian revolutionaries and the anti-British resistance espoused between 1900-1947. The meta-narrative regarding the Indian freedom struggle is conventionally Gandhian as espoused by scholars such as Bipan Chandra and Ramchandra Guha. This official narrative resulted in neglect of the contribution of the organized armed rebellions in India. This paper dissects the knowledge gap that has been created in the holistic understanding of anti-Imperial efforts as a result of the government-prescribed narrative of the Indian freedom struggle in post-colonial India and attempts to explore the significance of oral history in filling these gaps. It aims to integrate sub-regional narratives into the 'national history curriculum' by adopting a mixed-method approach to demonstrate the process of invigorating an alternative reading of conventional history. Firstly, it relies on primary data including the public opinion surveys with a sample size of 150 in eastern India to determine the public perception about the revolutionaries; secondly, a qualitative analysis of history textbooks of the CBSE, ICSE, and West Bengal board of the 10th grade using Python coding to identify common words, generating of 'most frequently used' word cloud to quantify the extent of whitewashing by the educational governance hierarchies; and finally interviewing the descendants of the revolutionaries and accessing their personal artifacts to analyze the movement's renewed socio-political relevance by conducting oral history workshops and humanizing the heroes. It is deduced that such grassroots initiatives challenge the hegemonic structures that regulate legitimacy and recognition to historical epochs.

Session 3.2 – Public History

Christine Green - Examining Indigenous Representation in Northwestern Ontario Community Museums

Christine Green is MA student at Lakehead University and is completing her thesis on Indigenous representation in community museums in Northwestern Ontario. She has worked in several community and specialized museums. She also works as a high school teacher for both the Superior-Greenstone and Lakehead School Boards.

Truth and Reconciliation Commission Call to Action #67 calls for the federal government to undertake a national review of museum policies and best practices to determine compliance with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and make recommendations. Of specific importance is UNDRIP Article 15.1, outlining Indigenous peoples' right to have their cultures, traditions, and histories appropriately represented in education and public information. One of the main ways the public interacts with Canadian history is through museums and public history initiatives. So, the question becomes what representations of Indigenous histories are being presented in museums? This presentation will examine exhibition and programming practices in museums located in Northwestern Ontario in order to analyze the collective imagining of community histories in relation to Indigenous peoples. By examining exhibits, programming, and outreach materials at various museums across Northwestern Ontario a pattern of representation emerges where Indigenous histories are relegated to the fur trade era and earlier. This presentation will examine why this pattern exists, what museums are doing to correct it, and what museums need in order to support the major changes required.

François Lamoureux - Monuments and Urban Places: Expanding the Commemorative Framework

François Lamoureux is a second year Ph.D. candidate at Queen's University under the supervision of Caroline-Isabelle Caron. His research focuses on the role of various forms of commemoration and the way they influence social practices in Montreal public places. He is particularly interested in the contrast between official commemorative rituals and other counter-uses of the space, such as protests, defacement, and toppling of monuments. With the focus set on the power of symbolism in urban spaces, his ongoing work often bridges social history and historical geography, overlapping with some scholars such as Cecilia Morgan, Lisa Blee and Jean O'Brien, and the late Alan Gordon. In other words, his work centers on the parallels between historical research, storytelling, and community living.

The present paper argues for future studies on monuments to go beyond an analysis where the focus is too entrenched in the commemorative framework. Specifically, using a re-reading of specific Montréal monuments, it advocates for the marriage of two large bodies of scholarship on space and commemoration, in turn analyzed in the framework of visual culture and identity. My project also focuses on colonial monuments, which are intrinsically connected to stories of violence—violence in the narrative, violence in its image, and violence of the medium, as colonial statues are imposing presences in the (urban) landscape. Previously, studies on monuments tended to focus on the moment of inception and the “official” rituals surrounding their inauguration, obscuring ongoing practices. In doing so, established studies have mainly focused on the sculpture itself and the people directly responsible for its construction and have rarely asked how the monument affects the place where it was erected. As a repository for meta-narratives of the community and the nation, a monument is subject to the fluctuations of the world it occupies. In other words, traditional research on monuments has left them unsettled through time, autonomous from their audiences. I suggest scholars expand the timescale if they want to historicize the current commemoration crisis facing public art. According to art historian and theorist W.J.T. Mitchell, if pulling down a statue is as important to its function as its putting up, why have scholars of commemoration left the monument free in the passing of time?

Anthony Cerullo – What's the Story, Where's the History: Tracing the Life and Legacy of St. Anne's Residential School

I am working on completing my Master's degree in history at Wilfrid Laurier University (WLU), focusing on Residential Schools in Canada. I completed my undergraduate studies at WLU in 2020, with a double-major in Honours Archaeology and Heritage Studies, and History. This is my second conference experience: previously, I spoke at the 45th Annual Ontario Archaeological Society Symposium in 2018 with Dr. Bonnie Glencross (WLU), which we presented Additional Notes on Metal Detector Use in the Investigation of a 17th Century Huron-Wendat Village. I presented on the metal detecting data and research I conducted for Dr. Glencross' advanced field school at the Ahatsistari site in Penetanguishene, Ontario. My main subject of interest pertains to Canadian-Indigenous relationships and the ways in which academia have not only influenced but also affected these relationships, and I aim to continue a cross-disciplinary approach to my current research.

This research question aims to determine the possibility of reconstructing the life history—from construction to closure—of any given residential school in Canada. Further, this will examine its legacy in public memory: how the school has been addressed in the media, and who is producing these materials. Focusing the research on a case study of St. Anne's Residential School in Fort Albany, ON. will illustrate these goals. This research additionally seeks to address questions of accessibility to research material, and if there are any biases present when accessing records, documents, or other forms of information pertaining to the schools. By utilizing government archives, church documents, police records, Survivor stories, journal articles, films and documentaries, memoirs, or any other form of media, this research aims to provide a historiographical narration of St. Anne's Residential School and its legacy in public memory. This is designed to build on the Truth and Reconciliation Commission's Calls to Action, specifically number 69 advocating for Library and Archives Canada to make all record holdings related to Residential Schools open to the public to raise awareness and education regarding Residential Schools. The work here is a precursor to the thesis for the Masters' Major Research Paper; future research intends to examine a broader historiographical approach to the public memory of residential schools within Ontario.

Brianne Casey - Wrangling the White Man's Indian: the Construction of Indigenous Peoples in the Calgary Stampede, 1945-1990

An MA student at Wilfrid Laurier University under the supervision of Dr. Susan Neylan, Brianne Casey is primarily interested in conducting research on nineteenth and twentieth century Indigenous-Settler relations. Her research includes a strong focus on popular culture representations of Indigenous peoples as a facet of colonial interactions. Brianne's proposal on the representations and Settler constructions of First Nations within the Calgary Stampede from 1945 to 1995 received a SSHRC award. Her MRP will continue exploring Canadian rodeo events as a 'contact zone' between Indigenous peoples and Settler by examining the Banff Indian Days. Seeking to chart change over time, her paper will focus on the event as both a commodification of 'Indianness' and as a means for Indigenous resurgence.

Writing about the Calgary Stampede in 1990, Richard Wagamese simply stated "Tonto is alive and well." Within the Calgary Exhibition and Stampedes of the mid to late twentieth century, the 'White Man's Indian' ran the show while Indigenous participants tried to change things from behind the curtain. The construction of Indigenous peoples within the Calgary Stampede characterized them as historic, static, primitive, and less advanced than Settler society. To Settler audiences, these representations justified the 'civilizing' policies which were meant to drag Indigenous peoples into the modern age. The constructions of the 'Indian' perpetrated at the Stampede also had the effect of reinforcing the notion and expectation within Settler society that Indigenous peoples were antithetical to modernity and progress; an assessment that had direct negative consequences on the abilities of Indigenous peoples to navigate the late twentieth century's economic, political, and social spheres. From the 1950s to the 1990s, Indigenous peoples constantly confronted the Stampede Board and these traditional representations of Indigeneity. Additionally, the political efforts of Indigenous peoples in the latter half of the twentieth century led to gradual changes in their representation.

Session 3.3 – Structures of the Holocaust

Amanda Hooper - Holocaust Memory in the German Democratic Republic

Amanda Hooper is a PhD Candidate at the University of Waterloo. She received her Honours Bachelor of Arts in History from Toronto Metropolitan University (formerly Ryerson University) and her Master of Arts in History from the University of Waterloo. Upon her entrance to the PhD program, Amanda received the Provost Doctoral Entrance Award for Women. As a PhD student, Amanda studies Holocaust memory and the importance of Holocaust survivor testimony.

Exploring the ways in which East Germany memorialized the Holocaust in the post Second World War era, this historiographical piece thematically examines how the East German government glorified the communist anti-fascist resistance fighters over the victimhood of Jewish people. Discussing the nature of memory in the former German Democratic Republic (GDR) demonstrates the constraints the government placed on its people and their conceptions of history and responsibility in order to suit governmental agendas. The paper highlights East German show trials, East German memorials and preservation of former Nazi concentration camps Buchenwald and Sachsenhausen, and East German filmmaking as avenues of exploring censorship and historical myth-making.

Sebastian Walsh-Murray - Definitions of Death: Linguistic Violence and a Path to the Holocaust

Sebastian is a PhD student focusing on Nazi Germany and the Holocaust. He is looking specifically at how Nazi language towards Jewish people and other target groups provided the framework for Nazi genocide in the pre-war years (1933-1939) of the Nazi regime. He received his (Hons) BA from the University of Toronto in 2020 with a double major in History and Political Science, and then received his MA in History from the University of Waterloo in 2021. Sebastian's MA research looked at how Nazi language was understood in historians works and how Nazi Language could be used as an important lens of analysis in the Holocaust as found in diaries and memoirs from the period. His interests include Nazi Germany, World War II, Modern Europe, and the Cold War.

I examine how linguistic violence is foundational to targeted violence or genocide against specific groups of people, such as the Holocaust, and how historians neglect this useful lens of analysis. Linguistic violence is not equivalent to physical violence but is the crucial step of isolating and creating victims for physical violence or fostering "social death." Specifically, historians of Nazi Germany have typically incorporated linguistic analysis into their works in one of two ways: historians who look at the role of language in defining Jewish people and other target groups, and those who utilize the lens of the Volksgemeinschaft and the corresponding language of inclusion and exclusion in their arguments. The idea of linguistic violence is present in many historians but goes unmentioned specifically and underdeveloped as an idea. Additionally, I argue that looking at Nazi language is important to the study of the Holocaust and Nazi Germany as it offers a suitable lens of analysis for understanding the distinctions of inclusion and exclusion that were the basis of the regime. I take this one step further by looking at how linguistic violence operated at the grassroots level, or how it impacted Jewish peoples' daily lives and the language of ostracization they faced. My work draws attention to an overlooked part of the Holocaust and

offers a new lens of analysis for understanding the path to violence that can hopefully encourage new debates in any history of violence.

Steph Plante - The East in the West: Uncovering the Forgotten Voices of Polish-Jews in Nazi-Occupied Paris Through Survivor Memoirs and Life Writings, 1945-2012

Steph (she/her) is a recent grad from the Tri-U Program in History (WLU) whose research interests include human rights abuses by modern democracies, Holocaust and Genocide studies, Indigenous-Settler relations and decolonial resistance in Canada, and mad and disability studies. Her SSHRC-funded MRP “The East in the West: Uncovering the Forgotten Voices of Polish-Jews in Nazi-Occupied Paris” offers a comparative analysis of memoirs and life writings by four Polish Jews living in Paris at the outbreak of war. This study breaks away from the traditional historiography of Vichy concerned with the machinery and politics of the regime and fills a gap as little is known about foreign-Jews under the regime. She lives in Waterloo with her supportive partner Adam and dog Finn.

While it is the case that France lost a lower portion of its Jewish population in the Holocaust than other countries under Nazi Occupation, the majority of French Jews that were killed in the Holocaust were not in effect French citizens. In fact, significantly more Polish-Jewish residents of France were killed in the Final Solution than French-born Jews. By the end of the war, a total of 75,721 Jews—two-thirds of whom were immigrants and mainly from Poland (~30,000)—were deported from France to death camps in the east; only three percent returned. However, these immigrants would fall through the cracks of history and postwar memory as public discourse concerning the war and its victims often expressed itself in universal, not particular terms, thereby erasing the specific experiences of different types of Jewish survivors. Given the fact that Polish Jews living in Paris were both targeted and killed in larger numbers than French Jews, the memory and our conceptualization of the Holocaust in France remain incomplete until their stories are integrated. This research study aims to uncover the voices and lived experiences of the most vulnerable group under Occupation by offering a comparative analysis of memoirs and life writings by four Polish Jews living in Paris at the outbreak of World War II. An examination of this specific demographic will break away from the traditional historiography of Vichy concerned with the machinery and politics of the regime and fill a gap as little is known about foreign-Jews under the regime.

Rebecca Dragusin - Roma Repression: Labour Ideology's Influence on Romanian Roma Experience in Bogdanovka Camp from 1942 to 1944

Rebecca Dragusin is an undergraduate student at the University of Waterloo in her final year. As a History and Political Science major, as well as an International Relations student, Rebecca seeks to apply interdisciplinary analysis to her work. Rebecca also seeks to continue learning multiple languages in the pursuit of unlocking as many primary stories as possible. Her work on the experience of detained Romanian Roms in Bogdanovka camp is made possible by her knowledge of Romanian culture and language.

Romanian ideological perspectives on labour significantly affected the detainment of Romanian Roms in Bogdanovka camp from 1942 to 1944. Eugenics inspired understandings related to forced and separate labour were produced by Romanian societal elites, but these perspectives were readily adopted by lay people. Eugenics-based understandings are reflected in Roms' Bogdanovka camp experience through labour demands, separation in Transnistria (outside of Romania), and food deprivation. Camp experience was also affected, to a lesser degree, by the political aims of WWII. Overall, Roma experience in Bogdanovka was marked by isolation, exploitation, and deprivation. This analysis is informed by Roma experience in Transnistria, within Golta camps in Transnistria, and through analysis of physical Bogdanovka conditions. A broad methodological approach was adopted because poor administration of Bogdanovka camp resulted in sparse documentation, and Roma oral traditions limit accessibility of information. Despite insight gained through this methodological approach, specific archival and interview research concerning Roma experience in Bogdanovka would be of value for this historiography. Further, this analysis responds to trends of responsibility externalization for Roma detainment (i.e., blaming a defunct government or Nazi Germany) within Romanian historiography by refocusing on Romanians' actions. In considering labour's foundational role in the global history of camps, it is also essential to recognize that economic considerations can be co-opted to rationalize and manifest violence against groups in diverse ways. By assessing Roms' experience in Bogdanovka, this analysis develops the

historiography of camps in a manner that contributes to contemporary awareness of the diversity of camp experience.

Session 3.4 – Pre-Modern Histories

Olivia Douglas - Cinaedus or Dandy? Clothing, Masculinity and Sexuality in Roman Antiquity

Olivia Douglas received her BA (Hon.) from Wilfrid Laurier University in Ancient and Medieval Studies with a minor in History. In summer 2020, Olivia completed a Graduate Certificate in Museum and Gallery Studies at Georgian College. During her studies at Georgian College, Olivia completed an internship with Guelph Museums researching, cataloguing, and digitizing artifacts. Olivia is a current MA candidate from the University of Guelph whose research interests covers seventeenth century witchcraft beliefs in Scotland and the Dutch Republic.

Since the 1980s, the debate on masculinity and sexuality in Roman Antiquity has continued to be an active topic amongst researchers. Amy Richlin argues that the cinaedus, sexually deviant men, have been silenced because they left no poems, letters, nor a history of their own for historians to study. Richlin suggests that there was a homosexual subculture at this time that deviated from the standards of mainstream culture. To effectively provide a voice to the cinaedus, an interdisciplinary approach is required. In recent years, John Clarke, has suggested that Roman art can provide further evidence of cinaedus men when textual material fails to provide clear evidence. This research focuses on redefining masculinity in Roman Antiquity and addressing the confusion that has arisen between the young and fashionable roman men from cinaedus men. I argue that the cinaedus men were present in Roman society and were often confused and associated to effeminate looking men who dared to change and redefine masculinity. While textual material is abundant and valued, this research utilizes art from the site of Pompeii and roman statuary to provide a visual illustration of the development of roman masculinity and give a voice to the cinaedus men.

Robyn Jennings - A Rereading of Medieval Mystical Castration Narratives: the Influence of Homosocial Literary Networks on Medieval Clerical Masculinity

My name is Robyn Jennings. In late 2022, I completed my MA at the University of Guelph in History, with a focus on Medieval History, Christianity, and Gender and Sexuality. I worked with my supervisor, Professor Jacqueline Murray, and looked at Medieval masculinity in relation to mystical castration stories. I received my BA (hons - thesis stream) from Concordia University in 2020 where I focused, again, on the Middle Ages, Christianity, and Gender and Sexuality. My final Honours thesis looked at Joan of Arc, the 100 Years War, and Medieval ideas of femininity and womanhood. I have always been passionate about history. Even at a young age, I knew that history was a way to connect with people across time and space. In my spare time, I read fantasy and horror novels, and enjoy knitting (albeit, poorly).

Few have analyzed the ways in which the dissemination of literary stories created or sustained gender identities. Across the Middle Ages, recorded instances of mystical castration and their ensuing expansive homosocial literary networks worked to create and disseminate a normative clerical masculinity built upon chastity as the hegemonic masculine ideal. From Late Antiquity, with the angelic albeit ambiguous visitation to Serenus, up to the twelfth century, with the mystical castration of St. Hugh of Lincoln, mystical castration became known as an aid to men in their battle for chastity. As stories of mystical castration spread over the centuries, perfect chastity, attainable only through divine intervention, cemented itself as a crucial part of normative clerical masculinity's hegemonic masculine ideal. Chastity, therefore, became a linchpin through which holy clerical masculinity was measured. Importantly, the stories of mystical castration were by no means marginal: they were written by men of significance – church fathers and theologians, bishops and abbots – about important men – monks and saints, bishops and abbots. As the stories were told and retold they bound together authors, subjects, and readers, real and imagined, in a complex homosocial network that stretched across time and space. Mystical castration, thus, became a relational experience that worked through homosocial literary networks to reinforce chastity as clerical masculinity's hegemonic ideal. Hagiographers and their written accounts of mystical castration, thus, reflect the homosocial aspect of clerical masculinity and speak to the ways in which literature and literary networks were intrinsically important to the creation and maintenance of gender identity.

Jennifer Baker, Mythologizing the History of Abortion: The Trans-National Entanglement and Appropriation of Medieval Law Across Space and Time

Jennifer is a first-year Ph.D. student at Western University and an Early Modern European social historian focused on 16th and 17th-century British history of interpersonal violence at the intersection of religion and the law. Based on her recent MA Thesis (completed at Waterloo under the supervision of Greta Kroeker), her current research investigates the cultural production of traditional gender roles and the women confronted with violent marital relationships who negotiated, subverted, or succumbed to a gendered system. To deepen our understanding of how religion and the law influenced the evolving views of gender and gendered systems, Jennifer uses narratives and microhistories to examine the voice and agency of individuals.

In June of last year, the Supreme Court ruled on *Dobbs v Jackson*, overturning the 1973 landmark *Roe v Wade* for ignoring precedent. In addition to Fourteenth Amendment arguments, the ruling claims irrefutable proof that American law, based on English law, has made abortion continuously illegal for over 800 years by citing early English jurists back to Henry of Bracton (1250). This framework relies largely on the work of one historian, Joseph Dellapenna. However, as many medieval and legal historians have demonstrated, this opinion is essentially a misrepresentation of medieval laws, which do not mirror modern definitions of the beginning of life, abortion, and even crime. Complicating this argument, the 1973 *Roe v Wade* ruling cited the same early jurists, including Bracton, to argue in favour of legalization. In my investigation, I explore the entanglements of legal history across time and space to argue that the Supreme Court has used reinterpretations of medieval and early modern jurisprudence to shape a new understanding of the law not held at that early time, with the intent to reshape the present and future understanding of American law. Interpreting early law must be accompanied by a greater sensitivity to the difference between medieval and early modern understandings, which do not necessarily align with modern thinking. American judicial rulings have been accused of trying to draw a direct line between early thinking and modern thought without accounting for change through time. This is inherently problematic and needs to be addressed at a broader scale.

Henry Silva Paiane - Humanists or/and Jesuits?: Education in Portugal during the sixteenth century

Henry completed his master's degree in history at the University of Guelph in 2023. His research focuses on early modern Portugal, the Reformations, and early Jesuit and Inquisition history.

As part of João III's (r. 1521-1557) educational reform, the establishment of the Colégio das Artes in Coimbra, Portugal, in 1548, brought to the country the pedagogical methods of the prestigious University of Paris. However, it also brought to Portugal the complex intellectual and religious conflicts that pervaded sixteenth-century Europe, namely the humanist-scholastic debate and the threat of Reformation. Initially led by professors associated with Christian humanism and Erasmian ideas, the Colégio was out of place in a country that was increasingly dominated by orthodox influences. During 1548-1555, the Colégio would experience an ideological shift that reflected the Portuguese establishment's alignment with Catholic orthodoxy. Such a shift was demonstrated by the arrest and trial of the professors João da Costa, Diogo de Teive, and George Buchanan by the Portuguese Inquisition, the Colégio's institutional and pedagogical changes, and its handover to the Society of Jesus. This research argues that the fear of Reformist ideas, either encapsulated in or confused with Christian humanist views, drove the Colégio's ideological shift in the 1548-1555 period. But in eliminating those views, Portugal also backed away from the very humanistic ideals that the country had sought with its educational reform. This research reimagines the development of Portuguese education during the sixteenth century, as it incorporates the complexities found in the European religious climate of the period and examines its effect on the country.

Session 4 Panels

Session 4.1 – History Through and On Film

Corey Orszak - Toronto, n.d.: An Undated Pictorial History of Toronto

Corey Orszak is a PhD candidate within York University's History Department. He is the director of this film, and others.

My short film offers an undated visual history of Toronto. The film is composed of undated digitized photographs (primarily) from the Toronto Star Photograph Archive at the Toronto Public Library's (TPL) Digital Archive. Each photograph is accompanied by the caption or archival notation under which it has been filed at the TPL Digital Archive. The film, ideally, aids in imagining historical research by asking the viewer to consider, among other things, what qualities they require of a record to exemplify or embody a particular time period. Are certain records "more," say, the 1950s than others? If so, why? Does the materiality of the record (in its original form or as a digital object) matter here? Without a good-faith acceptance of institutional, archival, and personal record keeping, what, if anything, does the historian look to in marking an image as appropriately demonstrative of a particular "period"? What happens when the visual qualities of a photograph are, indeed, fixed to an ontological or archival use? What responsibility does the historian have to a photograph's evidentiary, rather than informational, value? How might historical sherds serve the imagination of the researcher? When is time less important to history? Is found poetry funny?

Jolie Summers - To what extent does Bend It Like Beckham reflect changing attitudes to race and gender in British society in the early 2000s?

I am a third year undergraduate student. I am an exchange student hailing from the University of Birmingham in the United Kingdom, where I study Liberal Arts. Majoring in history, but also taking courses in political science, my research interests lie within the fields of social and cultural history. Particularly, I focus on the social constructions of gender, race and sexuality within contemporary British history, and the implications these have today.

Grossing over sixty million pounds at the box office, Gurinder Chadha's 2002 hit film Bend It Like Beckham presented the mainstream media with a storyline that tackled "narratives of race, ethnicity, class, gender, and sexuality into one coherent storyline." As such, combining an interrogation of the source with an examination of how it reflects themes within modern British history provides an opportunity to assess the extent to which attitudes towards race and gender were changing in the early 2000s. This essay will firstly provide an overview of the source and the context within which it was released. Following this, the source will be contextualised within the history of post-war migration to the United Kingdom and the racism Commonwealth migrants received, to highlight how Asian communities in Britain in the early 2000s continued to tackle harmful attitudes, despite the era's pre-occupation with rhetoric surrounding the merits of multiculturalism. Finally, there will be an analysis of the relationship between misogynistic social orthodoxies and the history of women's football in England to illuminate how historically entrenched sexist ideologies continued to permeate British society in the early 2000s. Upon examining these factors, this essay will conclude that Bend It Like Beckham reflects that attitudes to race and gender in British society were changing to a limited extent.

Nicholas Morrison - Constructive Cinema: Analyzing Late Soviet Kazakh Film

Nicholas Morrison is a first-year MA student at the Institute of European, Russian, and Eurasian Studies at Carleton University. His research focuses on political mobilisation in late Soviet Kazakhstan. Prior to attending Carleton, Nicholas completed an Honours Bachelor of Arts in History and Medieval Studies at Wilfrid Laurier University.

My paper will examine two Kazakh films created during Gorbachev's reforms of glasnost'. Scholars view this period as one of growing openness and tolerance where contemporaries were afforded the ability to critique certain aspects of Soviet society. Recent scholarship has begun to move away from a focus on the European portion of the USSR during this crucial period by turning to examine political mobilisation and manifestations of regime criticism in Central Asia. Scholars have found that the Central Asian republics were reluctant to implement Gorbachev's new package of reforms and instead sought to be constructive in their criticisms of the problems that plagued the USSR in an effort to preserve and maintain Soviet society, rather than dismantle it. Yet, historians have yet to examine if this constructive perspective manifested in film. Pairing the films with contemporary newspaper reports and government documents discussing pertinent problems such as crime and environmental degradation, my paper argues that Kazakh cinema during this crucial period sought to be constructive by highlighting social issues and focusing on morally sound characters who sought to solve these problems. By taking this approach, my paper represents an intervention in the study of late Soviet cultural history because it aims

to de-centre the narrative of the Gorbachev period by focusing on the experience of the Soviet periphery. It also seeks to challenge dominant narratives of the effects glasnost' had on Soviet society, particularly in Central Asia.

Hannah Pinilla – Reproducing Mexico During the Golden Age of Cinema: The Roles of Exceptional Women On and Off-Screen in the Nation Building Project

Hannah Pinilla is an Ottawa-born, first-year Masters student in Public History with a specialisation in Digital Humanities at Carleton University. She has a Bachelor's degree from Carleton University in Public History with a minor in Sociology. Her research interests span memory studies, migration, disruptive art in public space, Latin American history, food history, and oral history methodologies. Her MRE research focuses on food as a nexus for understanding the relationship between memory and migration in the life history narrations of Colombian migrants living in Montreal. Following her internship at the Centre for Oral History and Digital Storytelling (COHDS), Hannah became passionate about public history project creation and community collaboration in historical methodologies.

Whores, mothers and wives: these are the traditional socially sanctioned roles that women could occupy in nineteenth-century Mexico. However, in the mid-twentieth century, new ways of being for women were modelled in popular cultural representations. This essay argues that Golden Age cinematic portrayals of women were controlled by the state to further its agenda and, although cinematic women were allowed to occupy new roles, their agency was limited by the need to reinforce the existing cultural structure, an imperative in line with state goals. This paper will build on the theories developed by Joanne Hershfield and her contention that visual images of *la chica moderna*, the modern woman, figured into postrevolutionary contestations over Mexican national identity. While Hershfield focused on visual representations of women in print culture and film during the 1920s and 1930s, I will focus exclusively on cinematic representations of women from 1940 to the early 1950s, including the overall narrative, plotlines and scripts, and take up where Hershfield left off in her chronology. Moreover, while Hershfield focuses on women's representations as domestic types, I focus on how cinematic women deviated from domestic representations and why they were scripted in films, and permitted in their professional lives, to do so. This essay analyzes primary source materials including films and movie posters released during the Golden Age to gauge seemingly exceptional filmic representations of women during the period. Moreover, this essay includes an analysis of the films and autobiographies of the proto-feminist director, Matilde Landeta, and actress, María Félix.

Session 4.2 – Issues of Race in North America

Vera Zoricic - From the Digital Dark Age to Web Archives: Cultural Nationalist Women 'Mother' a Black Nation

Vera Zoricic is a first-year PhD student at the University of Waterloo. She is studying Digital History along with the history of Race, Class, and Imperialism. Vera is also an elementary school teacher and graduate of the Master of Library and Information Science program at Western University.

During the 1970s in the United States, cultural nationalism took root among African Americans who were in full swing of the Black Power Movement. Women's role in this ideology played a significant role in its success and ultimate demise. To be sure, secular maternalism, rooted in African culture, came to be embraced by African American women who saw this new identity to strengthen the black family. Some African American women readily agreed to women's submission in the creation of a black nation. While the doctrine of submission acted as a tool for the elevation of black men to leadership positions, working-class women pursued this goal through their collective desire for the status of black female domesticity. Unfortunately, cultural nationalists' call for women to remain at home overlooked the heavy burden placed on single women with children. For many women, the goal of black female domesticity proved difficult to achieve, especially during a time of economic turmoil. Adherence to this ideal grew more difficult as women faced the stark reality of their responsibility to mother a nation alongside men who lacked access to education and employment opportunities. Consequentially, African American women fought to establish a strategy that would expand their understanding of exploitation. Efforts to salvage the ideal of domestic black womanhood met with increasing difficulty as women struggled to define new ideals of black womanhood to accommodate the reality of their work.

Jonathan Di Carlo – “May the [Goddamndest, Toughest Voting Rights Bill] please the court?:” The Regression of the Voting Rights Act in the Supreme Court from Katzenbach to Shelby

Jonathan is an emerging American legal historian and a Master of Arts History candidate at the University of Ottawa supervised by Dr. Heather Murray. He is also the host of the podcast “Pod Save our history”. His SSHRC funded research focuses on the history of police power and police violence in relation to American Constitutional law. His thesis, “Blue Laws Matter: Post-Jim Crow Policing as the Key to Mass Incarceration, 1964-1982,” analyzes the Supreme Court’s 1968 “Stop-and-Frisk” jurisprudence. It demonstrates how this case law facilitated a transition to post-Jim Crow policing that permitted searches and seizures rooted in racial profiling and enabled the mass incarceration of Black Americans. Jonathan is also an LGBTQIA activist and a survivor of the harmful practice of conversion therapy. He has travelled across Canada and the United States speaking to the media and public organizations about his experiences to lobby support for legislation criminalizing these practices.

On Sunday, March 7, 1965, African Americans protesting voting rights in Selma, Alabama were violently attacked by state law enforcement. Remembered as “Bloody Sunday”, the events were broadcasted live by major American networks. The racial violence seen across the country propelled Congress to pass the Voting Rights Act of 1965 (“VRA”)—creating Federal oversight of voting laws throughout the Southern States to protect access for Black Americans—which President Johnson characterized as “the goddamdest, toughest voting rights bill” for the Black community. Despite its 47-year resounding success, the VRA was rendered unenforceable by the 2012 Supreme Court case, *Shelby v. Holder*. This legal history project adopts a critical race theory framework to assess the unprecedented Federal Constitutional powers—emanating from the enforcement clauses of the post-Civil War Constitutional Amendments—which the Congress used to enact the VRA. Additionally, it investigates the key Constitutional challenges mounted against the legislation, as well as the Supreme Court’s reaction to those challenges in the late 1960s to the 2010s, leading to the demise of the historic legislation that has been counted by many as a cornerstone of post-war American democracy. Historians have characterized the VRA as a step on a linear path towards racial equity in America. However, this research argues that it was merely a product of the 1960s Civil Rights movement—an era where the interests of Blacks and the white majority in America converged. The VRA’s disempowerment reflects the contemporary divergence of the interests of these two groups.

Mabel Gardner - Interconnections, Icons, and Civil Rights: Reading the Dawn of Tomorrow, 1946-1964

Mabel Gardner is a third year PhD candidate in the Department of History at Western University. Her MA research explored youth activism and the black freedom struggle in Lawnside, New Jersey. Mabel’s work has been published in *Past Tense*, *Past Imperfect*, the *Encyclopedia of Greater Philadelphia*, and *FCH Annals* (upcoming). She holds a Social Science and Humanities Research Council scholarship from the government of Canada and has won numerous conference paper prizes including the Best Paper Prize at the University of Toronto’s graduate history symposium in 2018 for a paper entitled “The Jim Crow North: Segregation and Agency in New Jersey Swimming Pools and Beaches.” Mabel is a historian of Canada and the United States whose fields are Black Histories in North America, Gender, Sexuality, and Women’s History, and Diplomatic and Political History. Her dissertation project is a comparative study of women journalists from Canada and the United States in the 1929 to 1945 time-period.

The Dawn of Tomorrow was a newspaper published from 1923 until 1964 in London, Ontario, that covered local, national, and international issues for and about the Black community. This paper will assess The Dawn of Tomorrow from 1946 to 1964 as part of a larger Public History project by Western University about London’s Black community. The first section of this paper will assess connections between the Black community and Western University including student involvement and other forms of interconnection. The second section will explore the inter-community connections between London’s Black community and other members of the African diaspora in Ontario, the United States, and overseas. I will also explore coverage of key Canadian civil rights issues and legislation in the post-World War II period. The following section will describe the major accomplishments of notable people that emerged from London’s Black community including Mrs. C.E. Howson Jenkins, Kay Livingstone, Garnet Brooks, Joey Hollingsworth, and Barry Howson. The final section of the paper will examine coverage of issues affecting other historically marginalized peoples. The Dawn of Tomorrow was a critical resource that

documented aspects of Black Canadian culture and history that remain outside the meta-narratives of Canadian history.

Session 4.3 – England from the Reformation to Victoria

Thomas Smith - Reimagining the Lord Mayor's Shows: Constructing a 3-D Model of the Bower's Tomb from Anthony Munday's Chrysanaleia (1616)

My name is Thomas Smith. I am a second year MA student at the University of Guelph. I research virtual reality methods with history, civic pageantry, and the Lord Mayor's Shows in 16th century London.

The Lord Mayor's Day was central to the cultural elite of Early Modern London in celebration and inauguration of the new Lord Mayor of London. Celebrated every year on the 29th of October, the Lord Mayor's Day includes public displays of drama, music, speeches, and other crowd pleasers. Chosen by the Lord Mayor's livery company, the Lord Mayor represented both the common man and businessman alike. A crucial aspect of the Lord Mayor's Day were the Lord Mayor's Shows. The Lord Mayor's Shows were public dramatic pieces that were written, devised and produced by the Lord Mayor's livery company. My thesis reimagines and reconstructs the Fishmonger Guild's pageant cart from the 1616 Lord Mayor's Show from Anthony Munday's Chrysanaleia. Using original illustrations from the Fishmonger's Hall in London England, I am reinvigorating the study of Early Modern pageantry by recreating the Bower's Tomb in Blender, an open source 3-D modelling software, to have an explorable scene and model in Unity (a game engine) and playable on a virtual reality headset.

Madison Small - The Maids and Men of Kent: How communal changes marked the Reformation for ordinary people in Kent County, England

My name is Madison and I am a Master of Arts in History student at Nipissing University. I completed my undergraduate degree in History at Nipissing and minored in French. Currently, I am working as a teaching assistant at the university, as well as a member of the Nipissing Lakers Ringette Team.

My Master's research paper analyzes the process of change to community involvement in the parish. My focus is on the county of Kent, England, where my grandparents were raised in the town of Broadstairs. Considering the confessional changes within the county and England, changes within the parish affected women and men alike. Many of these changes displaced women from aspects of parish life and maintenance and removed celebrations which previously formed community rapport. Using primary sources such as wills and churchwardens' accounts I aim to further investigate how the Reformation transformed parish life and community in the sixteenth century.

Quinn Downton - Reinventing the Phantasm: The Society for Psychical Research, Spiritualism, and Mourning in Late Victorian Britain

Quinn is a graduate student in the Tri-University program at Wilfrid Laurier University researching gender, crime, mental health, and the occult in Victorian Britain. He was recently awarded a prize from the North American Conference on British Studies for an undergraduate essay on occult provocateur Aleister Crowley's scandals during the early twentieth century. Quinn's Major Research Project will study Victorian medical theories of male mental illness and the 'mad' artist trope using the case-study of painter Richard Dadd's institutional life at Bethlehem hospital and Broadmoor asylum.

My project 'Reinventing the Phantasm' analyses the publication of the book 'Phantasms of the Living' in 1886 by the Society for Psychical Research (SPR), a scientific organization in Victorian Britain which empirically investigated the validity of Spiritualist and paranormal phenomena, including the existence of ghosts and the human soul. I argue that the SPR redefined the Victorian ghost; their new definition threatened society's connections to the dead, including the importance of memory and continuity of identity after death as spiritual comfort, and the book was thus rejected by readers. My project focuses on 'Phantasms' in relation to the death culture it surveyed and threatened to uproot, specifically through the lens of family and faith, and thus interrogates the importance of mourning in Victorian society.

Anna Cassell - "I Am Not a Thief, and I Am Not Alone": A Comparative Analysis of Late-Victorian Representations of Working-Class and Pauper Children and Childhood Experiences Within Autobiographies and Contemporary Sources

I am a master's student attending Wilfrid Laurier University, where I also completed my undergraduate degree, graduating with an Honours History degree with distinction. I am studying 20th-century Canadian history; however, I am also fascinated by 19th-century Victorian cultural and social history. I am interested in the purpose and utility of the historian's craft outside of academia, particularly within frameworks of historical memory.

My paper focuses on the late-Victorian era, roughly from 1870 to 1914. It investigates a collection of late-Victorian autobiographies, examining authors' accounts of their childhood to determine various trends of experiences ranging from poverty, education, family life, work, and social lives. These experiences are then compared to Victorian sources that detail various childhood experiences to determine the validity and authenticity of contemporary representations of childhood. The paper demonstrates that Late-Victorian upper and middle-class contemporaries viewed poverty, working-class children and childhood simplistically, often characterizing these children and their experiences into broad categories, labelling them as neglected, uneducated, and vulnerable to criminality. However, these broad simplifications cannot capture the diversity of experience within lower-class childhood. Therefore, sources cannot be read as accurate representations of all children and childhood occurrences. Instead, they should be viewed as reflections of fears of poverty, vice, and the need to protect children from the corruption of their environments. The particular focus on working-class children is innovative as its intersectional nature allows one to understand how broader societal conceptions of the working class and the belief of working-class children's malleable nature had perpetuated inaccurate characterizations of Victorian working-class childhood. Children are a relatively understudied group within working-class Victorian history; however, their perceived experiences have built the foundation of popular conceptions of Victorian working-class lives today.

Session 4.4 – Canada in War & Peace

Madison Hendricks - The Inner Lives of Rural Women: Analyzing Roseltha Wolverton Goble's Diaries

Madison Hendricks, MA (University of Guelph, 2023) has always been passionate about writing diaries, keeping diaries, and even occasionally snooping in the diaries of others. Thankfully, she has satisfied her penchant for diary-snooping by centring the practice within her study of Canadian rural history. Her research bridges rural history with diary analysis to focus on the unique diary-writing practices of rural women. Her MA thesis examines the diary collection of Roseltha Wolverton Goble (1835-1919), a farm woman in rural Canada West who managed to integrate journaling into the fabric of her life by adjusting her diary-writing habits to complement the changing rhythms and responsibilities of rural life.

Roseltha Wolverton Goble (1835-1919) was a rural farm woman in Canada West and a prolific diarist. As a young woman, she relied on her journals as fonts for emotional expression and tools of self-governance, wherein she charted her self-improvement efforts, analyzed and reflected on her emotional state, and attempted to command control of her thoughts. Due to the semi-public, multi-purpose nature of rural diaries, scholars have often overlooked rural sources in favour of their urban counterparts that better align with the assumption that emotionally expressive diaries required privilege and privacy, resources which rural people like Roseltha often had little of. In contrast, this presentation focuses on how rural women like Roseltha expressed themselves within the parameters of their rural diaries, balancing their emotional expression and emotional regulation with weather updates and accounts of their daily labour.

Michael Postiglione - "The services of the horse is not a thing of the past." Performing Cultural Memory as Duty and Order

Michael is a third-year PhD candidate in the Department of History at York University. His research focuses on themes of state formation and crime prevention within sociopolitical claims of police independence and legislative authority. Michael holds a Bachelor of Arts and Master of Arts from the University of Guelph. As the recipient of a SSHRC grant, Michael travelled to England during the completion of his MA to conduct archival research on the treatment of enemy aliens during the First World

War. He considers himself a scholar of nineteenth and twentieth century history, analyzing transnational issues related to state formation and crime.

Police horses have long represented symbols of service, power and duty, often performing in ceremonies, patrol and crowd control. Based on the cultural discourse of tradition and belonging, this study evaluates the police horses as a method of cultural memory and a preservation of tradition. Using the popular press, trading cards, police budgets and crime statistics, this paper examines the police horse in twentieth century Ontario and argues that police horses serve as a reproduction of cultural memory and tradition. This study's sense of functionality is measured by usage, cost and enforcement, one that intertwines the perception of effectiveness with displays of tradition, power and order. I argue that horses in municipal services represent a commemorative cultural artifact of imperial authority, which has functioned as a duty of service.

Emily Oakes - The Soldier-Horse Relationship in the Canadian Expeditionary Forces During the First World War

Emily is a Ph.D. student in the Department of History at Wilfrid Laurier University. Her research focusses on the historical relationships between humans and horses in Canadian society. She is also interested in Canadian military history, having written her MA major research paper on the soldier-horse relationship in the First World War. Emily is archives manager at the Laurier Centre for the Study of Canada.

Horses and mules were essential to the ability of the Canadian Expeditionary Forces to operate in the First World War. Equines hauled supplies, ammunition, artillery, as well as acted as cavalry. Working alongside each other across the Western Front, soldiers developed relationships with their equine charges. The presentation will examine how the soldier-horse relationship functioned in the Canadian Expeditionary Forces and its effects on the soldiers who wrote about their bonds with their horses. The research is based off of diaries, letters, trench newspapers, poetry, memoirs and other written sources that offer glimpses of that human-horse relationship on the Western Front. The presentation will also consider some of the challenges and benefits of including discussions of animals into historical research within this particular context.

Jonathon Jackson - Papers of Record: How Newspaper Digitization Has Reinvigorated Hockey Research

Jonathon Jackson is an MA candidate at the University of Waterloo. He is completing his thesis on the topic of heritage and commemoration in the National Hockey League. A former sports journalist, Jackson is investigating how the digitization of newspapers has facilitated a major reimagining of scholarly hockey history through the ease and enhancement of primary source research. This intervention allows historians to explore and challenge foundational sources previously found mainly in popular literature, but also enables us to scrutinize the primary sources themselves.

Hockey is identified as a quintessential Canadian sport and legislation has declared it to be one of Canada's national sports, but hockey history has not traditionally received a great deal of scholarly attention. The stories of the game have traditionally been the purview of popular historians, while academic historians, sociologists, literary theorists, and cultural critics have instead devoted their research to other topics they deem to be more important in Canadian history. Unfortunately, this has allowed many stories from the game's past to enter its mythology with little or no apparent historical basis. Recently, however, the digitization of many Canadian newspapers has provided historians with access to primary sources previously believed to be inaccessible or non-existent. This has the potential to not only reinvigorate but also revolutionize the field of academic hockey history in that scholars can build on the work of established historians, disprove stories with little or no basis, and create new avenues for research.