

Laurin Liu: In at the Deep End

When deciding on my college major, I requested advice from a student who asked me, “Don’t you want to know the causes of things?” History, he explained, allows us to understand political and social trends shaping our present. Arguably, he claimed, it would provide me a better foundation in studies of politics than would a degree in political science. With that, I was hooked.

Then, surprisingly, while studying history and cultural studies as an undergraduate, I was elected to the House of Commons—the youngest woman ever to serve in Parliament at age 20. At the time, I wasn’t sure whether I could pull it off. I went from the safety of college lectures, study groups and a community built around CKUT and the *McGill Daily* to a pressure-cooker, fast-paced, highly-competitive environment replete with testosterone-driven theatrics. Along with a cohort of people like me—candidates who had been swept up in Jack Layton’s Orange Wave—I set out in an attempt to put my ideals into practice.

There are moments that stand out to me as a Parliamentarian. My first question in question period. The first bill I tabled in the House. Watching as Parliament voted on legislation I had tabled on unpaid interns. Making a Parliamentary statement on #BeenRapedNeverReported, a microseism before #metoo, to a House of Commons in which men outnumbered women 3:1. I had a front-row seat to history, and often felt overwhelmed by the enormity of the role. But having a strong reason and purpose for being there—and knowing that I was defending ideas and

causes that were bigger than I was—got me through days that were sometimes long and tough.

One day I was door knocking when a small girl hightailed it out of her suburban house, pink polaroid camera in hand. She was an adoptee of Chinese origin living in a non-diverse neighbourhood—

she was excited to see a public figure that, for once, looked like her. That was a poignant reminder that representation matters.



My training in history at McGill not only gave me foundational knowledge in Canadian and Quebecois history that I’ve used to understand our shared political life, but also the analytical rigour, critical spirit and innate curiosity that have served me as a researcher and writer. But if studying history served my existing strengths and interests, being a Member of Parliament also changed me irrevocably.

Great leadership isn’t limited to a single background, set of abilities, or temperament but can manifest itself in anyone who has a guiding vision that they can fall back on in times of uncertainty and change. We aren’t born with leadership qualities—we develop them when placed in situations that force us to rise to the occasion. I didn’t know what I was capable of until I was thrown in the deep end. But I feel like I emerged on the other side having done my small part to prove that young women can be just as able representatives as those we typically consider “electable”.

Learning about Canadian and Quebecois history made me a stronger student activist and Parliamentary advocate. Without it, I would not have been able to understand many facets of my responsibilities as a legislator. This is because the writing and

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Chair's Welcome

I'm delighted to begin my second year as Chair of the Department of History and Classical Studies and to welcome students, colleagues, friends, parents, and interested onlookers to what we do and who we are. We have a big year ahead of us: two job searches, a major reform of the MA program, and the first try at our revised undergraduate curriculum. I've never felt better about our ability to take this on.

Last year we hired Wendell Adjetey, a postdoctoral fellow at Harvard, in the field of modern Canadian/US history and African diaspora, as well as Noelani Arista, a professor at the University of Hawai'i in Indigenous history. Wendell is with us now, and Noelani will join us next year. This year we look to add colleagues in the fields of modern Canadian and African history.

Our professors and graduate students have been doing research in archives and sites from Mexico to Madagascar, exploring top-

ics from modern philosophy to ancient nutrition. We've published everything from specialized monographs to mass-circulation opeds. We're plowing that research into a huge and growing range of courses at all levels, and drawing students not only from our very active departmental cohorts—the History Students' Association and the Classics Students' Associations—but also from other departments and Faculties at McGill. We're proud of the reputation we've built as teacher-scholars and active citizens of the intellectual life of McGill, Montreal, Quebec, Canada, and the wider world.

As McGill approaches its bicentennial mark, our department—one of the oldest on campus—is more vibrant than ever. If you want to know more, my door is always open.

Jason Opal

rewriting of our collective past helps us to imagine and decide on our collective future. My knowledge of social movements in Canada, First Nations history and the fight for women and minority rights—as well as Quebec's distinct status as a nation and negotiations between provincial and federal governments—contributed to my awareness of social progress and national constructs as a continuous struggle and negotiation.

(Recall Prime Minister Stephen Harper's attempts to do just this, in order to elevate Canada's military and patriotic history and ties to the monarchy—an overwrite of national stories around social history and multicultural citizenship. The Conservatives' actions included spending \$5 million to pay for advertising about the War of 1812, reinstating the "royal" assignation to Canada's navy and air force, and hanging a prominent portrait of the Queen at the entrance to the Foreign Affairs Department headquarters. This all happened while they cut help to veterans, shuttering nine Veterans Affairs service offices.)

Knowledge is power—and context is everything.

After leaving office, I finished my BA at McGill and completed a master's degree in human rights from the London School of Economics with a focus on international law and sociology. Ten years after starting my undergraduate degree at McGill, I now work in communications at a Manhattan-based consultancy serving the Bill & Melinda Gates Foundation. Life happens fast, and I'm incredibly lucky to have had the chance to live and work around the world.

Laurin Liu continued
Now, having made a career out of communicating with many audiences—voters, legislators, decision-makers and the public—I am constantly asking myself whether or not there are ways to tell a story differently. Novelist Chimamanda Adichie urges us to counteract the "dangers of a single story"—because, in fact, our lives and cultures are composed of many overlapping stories. In a way, that's also the work of a historian: to constantly challenge and revisit existing narratives using new evidence. That may be why historians are some of the most curious people I've met.

When I entered politics in 2011, many of my peers expressed apprehension. Many told me, "I've always thought about running for office, but I wanted to wait until..." The sentence would taper off into a future professional achievement, law degree, personal milestone. But the fact of the matter is that politics of hate and division are moving at such a fast pace these days that we can't afford to wait decades before jumping into the fray. We need progressive activists in politics now.

Laurin Liu was an NDP Member of Parliament representing the riding of Rivière-des-Mille-Îles between 2011 and 2015. She has served as the Official Opposition deputy critic for the Environment, Science and Technology and International Trade. During her time in Parliament, she tabled three bills and one motion, including legislation to protect unpaid interns and a bill to make enrolment in the Guaranteed Income Supplement automatic. Raised in Pointe-Claire, Quebec, Ms. Liu currently resides in Brooklyn, New York. She is on Twitter at @laurinliu.

Congratulations and News

Faculty

Professor **Lorenz Lüthi** was appointed a Fellow of the Royal Society of Canada's Junior College and Professor **Hans Beck** a Fellow of the Royal Society of Canada. Professor **Brian Cowan** is President of the Board of Directors for the Sociabilities GIS, an international research group devoted to the history of sociabilities in the long eighteenth century. Professor **Judith Szapor** has been awarded a Hadasah-Brandeis Institute Research Award for studies on Jews and gender, a Fellowship at the Institute for Advanced Study at the Central European University, and a SSHRC Insight Development Grant for "The *Numerus Clausus* in Hungary: Antisemitism, Gender and Exile a Hundred Years On." Other winners of SSHRC Insight Development Grants are Professor **Bill Gladhill** for "Gender, Genre, and Lament in Roman Song," Professor **Griet Vankeerberghen** (with Professor **Raja Sengupta**, Geography) for "Representing the Mobility of Historical Agents through Digitization, Topographic Path Finding and Dynamic Visualization: the Case of the Western Han Nobles," and Professor **Kristy Ironside** for "International Copyright in the Political Economy of Russia and the Soviet Union." Professor Ironside is also the winner of a FRQSC *nouvelle chercheuse* grant for the same project: "Droit d'auteur international dans l'économie politique de la Russie et de l'Union soviétique." Professor **Gwyn Campbell** is a co-applicant for a SSHRC Partnership Development Grant, "The Gwillim Project: Women and Networks of Knowledge and Exchange in the Company Raj," led by Victoria Dickenson.

Students, Past and Present

SCHOLARSHIPS, GRANTS & AWARDS

Rebekah McCallum has been awarded a FRQSC Doctoral Research Fellowship, **Shawn McCutcheon** a SSHRC Doctoral Fellowship and **Juan Martin Giraldo** a Richard H. Tomlinson Doctoral Fellowship. **Wen Ruoxuan** has won a China Scholarship Council scholarship. **Renée Girard** was selected for this year's McGill

Fellowship in the History of Science, Medicine, and Technology in Collaboration with Ingenium—Canada's Museums of Science and Innovation. **Yusuf Karabiçak** has been awarded the 2018 Sydney Fisher Prize for best paper by the Ottoman and Turkish Studies Association. **Dimitris Machlouta** has been awarded a Library Research Fellowship at the Tsakopoulos Hellenic Collection at the California State University at Sacramento Library. An article by **Paul-Étienne Rainville**, Montreal History Group Postdoctoral Fellow, won the Canadian Historical Association's prize for best French-language article in political history.

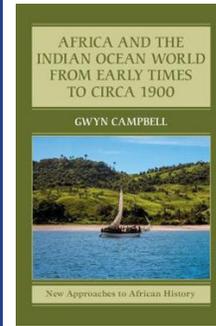
JOBS & POST-DOCS

Amanda Ricci has been appointed to a tenure-track Assistant Professorship at Glendon College, York University, **Hussam Ahmed** to a four-year lectureship at the National University of Ireland, Maynooth, **Alexandra Ketchum** to a Faculty Lecturership at the Institute for Gender, Sexuality, and Feminist Studies, McGill, and **Rachel Sandwell** to a Faculty Lecturership in History and Classical Studies and the Institute for Gender, Sexuality, and Feminist Studies, McGill. **Jeremy Fradkin** (PhD, Johns Hopkins University) is an incoming SSHRC Postdoctoral Fellow in McGill History, **Max Hamon** was selected for the Buchanan Postdoctoral Fellowship at Queen's University, **Huang Wen-Yi** has been appointed to a Postdoctoral Fellowship at the Institute of History and Philology, Academia Sinica, Taiwan, and **Andrew Dial** is the recipient of a Fellowship at the Institute for Advanced Jesuit Studies at Boston College for Spring 2020 and a research grant from the American Philosophical Society to spend three months in London, Summer 2020.

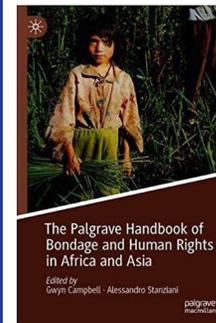
ALUM AWARDS

Laurent Corbeil is the winner of the Canadian Association of Latin American and Caribbean Studies' Best Book Prize for 2019 for his book *The Motions Beneath: Indigenous Migrants on the Urban Frontier of New Spain* (Tucson: University of Arizona Press, 2018).

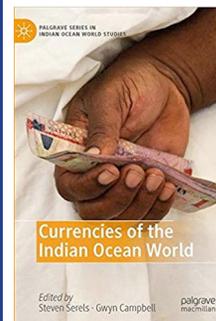
New Books



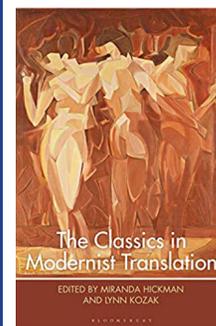
Gwyn Campbell, *Africa and the Indian Ocean World from Early Times to 1900* (Cambridge: Cambridge University Press, 2019)



Gwyn Campbell and Alessandro Stanziani (eds.), *The Palgrave Handbook of Bondage and Human Rights in Africa and Asia* (London: Palgrave Macmillan, 2019).



Gwyn Campbell and Steven Serels (eds.), *Currencies of the Indian Ocean World* (London: Palgrave Macmillan, 2019).



Lynn Kozak and Miranda Hickman (eds.), *The Classics in Modernist Translation* (London: Bloomsbury Academic, 2019).



Gavin Walker and Naoki Sakai (eds.), *The End of Area: Biopolitics, Geopolitics, History* (Duke University Press, 2019).

Professor Catherine LeGrand

A thank you and farewell note to Dr. Catherine LeGrand on the occasion of her retirement after twenty-nine years of service in the Department of History at McGill.

Professor LeGrand, Catherine, La Cat as family members call her is closing her office at McGill. With a BA from Reed College (1970), MAs in Latin American Studies and History from Stanford University (1973 and 1975), and a PhD in History from the same university (1980), for the longest time Professor LeGrand has been synonymous with Latin American history in Canada, not just McGill. When she arrived in 1990, she set the cool dial to On in rural Latin American history, peasant life, and social movements for the hundreds of History students who filled up the lecture hall and who in their turn were the pull for many others coming from other McGill programs and universities in Montreal and beyond, term after term.

Think LeGrand and picture “cool-farming”. Meet the cool professor, surrounded by cool people, creating cool trends. What Peter A. Gloor, Jonas S. Krauss, and Stefan Naan described in a study from the Center for Collective Intelligence at MIT’s Sloan School of Management comes to mind. An American-born professor who becomes a colombianista and then a transnacionalista who continues to bring forth major contributions in her field all through her publishing and teaching career, and who stays relevant not just to McGill but to Colombians thanks to the ever-present subject of her doctoral research that made LeGrand the pre-eminent colombianista she is today. Now that’s cool. La profesora Catherine is revered and loved by many. Her scholarship and pedagogy are celebrated with a sentiment of loving respect tinged with awe. Her commitment to Latin America has proven timeless and an inexhaustible source of inspiration, as the strong line of Latin Americanists that emerged from McGill amply demonstrates.

Right after getting her PhD at Stanford Professor LeGrand landed a tenure-track position in history in 1980 at the University of British Columbia. In 1985 she moved to Queen’s University in Kingston, Ontario and then to McGill in 1990. In Catherine’s own words,

“I moved from UBC to Queens and thence to McGill because I was trying to get my family together. (I actually liked teaching at all three places).” When she was first hired in Canada, there were few Canadians with PhDs in LA history. She was the first Latin American historian to be hired at Queen’s and then at McGill.

La profesora LeGrand was the only historian of LA for more than ten years until Daviken Studnicki-Gizbert was hired in the early 2000s. She has usually taught more than 250 students a year (120

in the Colonial LA survey, 150 in Latin America since 1825). Since 2010 she has also supervised more than 20 independent study courses (for Honours theses and internship papers) for students in McGill’s International Development Studies program. Her commitment to her undergraduate and graduate students resulted in a remarkably strong line of Latin Americanists emerging from McGill.

Latin Americanists will recognize the names of PhD students she supervised at McGill who currently hold academic positions in history: Luis van Isschot, Assistant Professor, University of Toronto and Maria del Carmen Suescun Pozas, Associate Professor, Brock University. Also known in Canada and beyond are former McGill undergrad-

uate and MA students la profesora worked with who have gone on to do PhDs in Latin American history. In Canada, Maurice Demers, BA McGill, PhD York University, Associate Professor at the Université de Sherbrooke, Geneviève Dorais, BA McGill, MA Université de Montréal, PhD University of Wisconsin, Associate Professor Université du Québec à Montréal, Cynthia Milton, BA McGill, PhD University of Wisconsin-Madison, Canada Research Chair (Tier 2) at the Université de Montréal, and Iwa Nawrocki, BA McGill, PhD candidate, Princeton University and lecturer at McGill. In the US, Louise Walker, BA McGill, PhD Yale University, Assistant Professor, Northeastern University, Boston, and Kirsten Weld, BA McGill, PhD Yale University, Assistant Professor at Harvard University. Finally, in Colombia, Ingrid Bolivar, PhD University of Wisconsin, is now Associate Professor at the Universidad de los Andes, Bogotá.



La profesora also worked pretty closely with McGill PhD students whose committees she served on, in history and other programs, such as Laurent Corbeil and Marie-Luise Ermisch in History, Erica Lagalisse and Daniel Ruiz Serna in Anthropology, and Raul Necochea, Social Studies of Medicine. She also worked closely with Nicolás Rodríguez Idárraga, PhD Université de Montréal, currently teaching in Holland, Margarita López, PhD Université Laval, Management/Gestion, and Diana Henao Holguín, PhD candidate, Universidad de Santiago, Chile.

Some of her undergraduate students at UBC and Queens are now teaching in Canada and the US. Anne MacPherson, BA Queens, PhD University of Wisconsin-Madison is Associate Professor, State University of New York at Brockport, Shawn Smallman, BA Queens, PhD Yale University, is Professor, Portland State University in Portland, Oregon, Steven Paul Palmer, BA UBC, PhD Columbia University, is Canada Research Chair (Tier 2) at the University of Windsor and Karen Robert, BA Queens, PhD University of Michigan, is Associate Professor at St. Thomas University, in Fredericton, N.B.

Catherine’s research on Colombia, the Dominican Republic and Québec is a reference for students of Latin America’s rural, religious, and transnational history. Her writing is available in English, Spanish, and French, as Catherine wants her work to be published in the language of the people in the country about which she writes. She has published work on Colombia’s agrarian expansion and the banana zone, the sugar plantations in the Dominican Republic, and religious and cultural interactions between Canada and Latin America with a focus on Catholic missionaries, the Antigonish movement in the Caribbean and Central America, and transnational history. Her book *Frontier Expansion and Peasant Protest in Colombia, 1850-1936* published by the University of New Mexico Press in 1986 was translated into Spanish and published in Bogotá two years later as *Colonización y Protesta Campesina en Colombia (1850-1950)* by the Universidad Nacional. The second edition came out in 2016 with a new introductory note by the author and

a new preface by political scientist Francisco Gutiérrez Sanín. This edition was published by the Universidad de los Andes, the Centro de Investigación y Educación Popular CINEP and Universidad Nacional, and was soon reprinted in 2017. The relevance of this book to the agrarian dimensions of the 2016 peace accord between the Colombian Government and the *Fuerzas Armadas Revolucionarias de Colombia* (FARC) cannot be overstated.

La profesora LeGrand has collaborated extensively with preeminent scholars in the fields of rural, religious, and transnational history,



such as Gilbert M. Joseph, Ricardo D. Salvatore, Luis van Isschot, Pilar Riaño-Alcalá, Susan-Fitzpatrick-Behrens, Kristen Norget, Cristina Rojas, Ana María Bejarano, Nancy Appelbaum, Víctor Zuluaga Gómez, Luis Fernando González Escobar and Albeiro Valencia Llano, to name but a few.

Always curious, welcoming of fresh insights, fun to work with, lovingly demanding when it comes to precision in logic, language, and staying true to the evidence; equipped with an inexhaustible sense of humour (yes, she can laugh at herself,

too); an ever patient, inspiring, and caring teacher and mentor, la profesora’s commitment to the field of Latin American history and studies in the form of scholarship and service are widely recognized across the field and beyond. Thanks to her work, her charisma, and her sense of adventure (ask her about her ride on a helicopter over the Colombian *llanos orientales*), today Latin American history has a reputation as an exciting field of study in Canada. Retiring, as in withdrawing from her social function, is not something her students-for-life, mentees, friends, peers, and admirers all over the continent see happening. She exercises incredible acumen and influence. How’s that for cool?

Maria del Carmen Suescun Pozas is an Associate Professor of History at Brock University and a former student of Professor LeGrand.

When people wonder about us, medievalists, I always feel tempted to give them a copy of Umberto Eco's *The Name of the Rose* (1980). Of course, many different books have brought people to medieval studies, books like Tolkien's *Lord of the Rings*, for my generation, or the Harry Potter series, for the generation that followed; the now all popular *Game of Thrones* will, I am sure, attract waves of new people to the field. But I think that, more than any other book, *The Name of the Rose* sums up medievalists. It is a detective story, almost an homage to Arthur Conan Doyle's Sherlock Holmes. Eco's Holmes is William of Baskerville, a wise Franciscan monk inspired more by Roger Bacon and William of Ockham than by his order's namesake, the *povero* of Assisi; his Watson, a Benedictine novice called Adson of Melk, who also plays the role of the narrator, eulogizing the perspicacity of his master. Although the foggy streets of London give way to a lonely monastery in northern Italy, the game, a gruesome series of murders, is likewise afoot. I do not doubt the book could



Medieval library in the film adaptation of Umberto Eco's *The Name of the Rose*

be a bit of a disappointment for the run-of-the-mill fan of fantasy or the cloak-and-dagger enthusiast. This is no *Game of Thrones* and, if you are looking for epic battles or dragons, you will find none. Instead, as Eco himself describes it, it is a story of books. The monastery's claim for fame is its extensive library, to which scholars from all nations flock to learn. Its books inform the heated arguments between the characters, their conflicts, and maybe even the murders (but for that you will have to read the book to find out). Books and mysteries, more than zombies and direwolves, is the stuff medieval studies are made of. Do not ask medievalists about jousting. Ask them about the mysteries they are trying to unveil. And which books they are searching for.

For me, the book was the *History of the Lombards*, an eighth-century history, penned by an Italian priest, Paul the Deacon († c.799). The mystery was a rather unlikely story, a tale of how the 568 Lombard invasion of Italy was not an invasion after all. Instead, the story goes, King Alboin and his Lombards entered Italy invited by the famous Byzantine general Narses. Could it be so? Paul, who tells us this story, was undoubtedly the first place to look. My predecessors,

scholars who dedicated their lives to the Lombards, have indeed started there. The *History of the Lombards* is the fullest account of the events I wanted to know, as it is the core of much of what we know about Lombard Italy. It is thus a big book, which by far outgrew its size, as books sometimes do. Still, it bothered me. Paul had lived and written more than two centuries after Narses and Alboin. Where was his information coming from? Paul's, I soon realized, was also a story of books. The Lombard past was distant to him, too, and he had amassed an impressive collection of books to write his story. I wanted to find out about those books too.

To answer my questions, I moved to Toronto and joined the Centre for Medieval Studies. There I could find not only a community of scholars who understood my quest (and also, I imagine, my admiration for Umberto Eco), but also have access to the immense collection of books available at the Pontifical Institute of Medieval Studies and the University of Toronto (whose libraries

actually inspired Eco to write *The Name of the Rose*, or so the story runs at the Centre). During my time in Toronto, I dug deep into the past, in search of lost books and books about lost books. I learnt much about the material Paul used in the *History of the Lombards*, and ventured to tell apart what he found in lost sources, and what he simply invented. I put together a picture of the world Paul lived in, and that gave me a glimpse into the world he was writing about. And based on these new clues from that old book, I tackled Narses's invitation, and suggested the "Lombard invasion" had more to do with military conscription, economic crisis, and rebellion, and that this complex political adjustment left a mark in the "invitation story." In the end, I had a dissertation. I called it *Society and Warfare in Lombard Italy*.

But I still did not have a book. Dissertations are strange creatures. They can pack an immense amount of information and be the ground zero for many scientific breakthroughs. There is much to be proud of in them. But all dissertations are designed with one end in sight: convincing a relatively small number of specialists that you have what it takes to claim a seat at their table. It is, one could say, a

(rather long) application for a license to commit scholarship. That is seldom the formula for a good read. Dissertations need plenty of ironing out before becoming books. In 2017, with the generous support of the Mellon Foundation, I returned to the workshop to craft the dissertation into a book. In the fall of that year, with my *Society and Warfare*, a million notes, and an ever-growing list of books tucked underneath my arms, I headed even further north, now to Montreal. I found at McGill the ideal combination of an impressive library, a community of brilliant scholars, and somewhat monastic isolation that is often at the core of any deep reflection. In other words, I found books, people obsessed with books, and the time to read more books. During my stay, I reworked the dissertation: the references were trimmed, now to guide and no longer to impress, the prose was polished, the structure refined. In the end, the text told a story and unveiled an argument, while the proof of

The Game is Afoot *continued* skill and mastery of the craft, so prominent in dissertations, re-treated to behind the stage. It became a book, which I rechristened *Warfare and the Making of Early Medieval Italy*.

Much time has elapsed between when this book was first dreamt up and when it finally finds a room in libraries (by spring 2020, fingers crossed!) and, it is true, outside of the library, *mundus senescit*—the world ages, as people in the Middle Ages would say—and burners of books are again making the headlines. Unapologetically, none of this has figured here. For this, to finish with Eco, “is a tale of books, not of everyday worries, and reading it can lead us to recite with à Kempis, the great imitator: *In omnibus requiem quesivi, et nusquam inveni nisi in angulo cum libro*”—I sought rest in all things and found naught but in a corner with a book.

IOWC Research Collaboration with University of Glasgow

The Indian Ocean World Center (IOWC) has forged a major collaborative research programme with the University of Glasgow.

Following visits to the IOWC by Glasgow’s international office in 2017, IOWC Director, Gwyn Campbell, and IOWC doctoral students Rebekah McCallum and Tyler Yank visited the University of Glasgow on research trips to investigate the histories of, respectively, Paisley-born naturalist and British Agent to Madagascar Robert Lyall, Scottish investment in tea plantations in India and Sri Lanka, and slavery in the Indian Ocean World.

During these visits, relationships were forged with various members of Glasgow’s Department of History, with whom, subsequently, three international academic meetings were held at the IOWC, McGill: a Graduate Workshop and International Conference on Forced Migration and the Environment in the Indian Ocean World (6-8 Dec 2018), a Data and Global History Workshop (22 May 2019), and an International Conference: Celts in the Atlantic and Indian Ocean Worlds (23-24 May 2019).

The Graduate Workshop and International Conference included presentations by graduate students from Canada, the United States, and Sweden, as well as scholars based in Canada, the UK, Austria, Spain, Japan, the United States, India, and the Netherlands. Speakers addressed issues related to migration and environment in the IOW from a diverse set of disciplinary perspectives, including history, anthropology, sociology, criminology, archaeology, and the natural sciences. Special mentions to IOWC Graduate students Rebekah McCallum and Tyler Yank for organizing both the workshop and conference, and to Laura Madokoro of McGill and Benjamin Thomas White of the University of Glasgow for leading a round-ta-

ble discussion on the relationship between histories of migration and contemporary policy directions.

For the Data and Global History Workshop, three members of the University of Glasgow’s Department of History, Andrew Mackillop, Jelmer Vos, and Christine Whyte, were joined by IOWC Project Manager Peter Hynd to present ongoing work on various data-driven historical research projects. The workshop, which attracted graduate students from the Department of History and beyond, concluded with a practical session and an open discussion on the relationship between historians and data.

The Celts in the Atlantic and Indian Ocean Worlds conference brought together scholars from Canada, the UK, the United States, France, and Belgium to discuss how Celtic cultures and identities (Scottish, Irish, Welsh, Breton, Manx, and Cornish) helped shape, and were in turn shaped by, imperial and colonial networks across the Atlantic and Indian Ocean Worlds. Gwyn Campbell, Subho Basu, Elizabeth Elbourne, Elsbeth Heaman, Don Nerbas, Peter Hynd, and IOWC Postdoctoral Fellow Philip Gooding all represented McGill at the conference, joined again by Andrew Mackillop, Jelmer Vos and Christine Whyte of Glasgow. The keynote speech was given by Professor Huw Bowen of Swansea University. Special thanks to Alastair McClure. When a postdoctoral fellow at the IOWC (Alastair is soon to take up a lectureship at Hong Kong University) Alastair spearheaded the initial organization of the conference. There are plans to produce a collaborative special issue of the *Journal of Indian Ocean World Studies*, edited by Andrew MacKillop and Philip Gooding, from the papers presented at the conference.

Welcome to Professor Wendell Nii Laryea Adjetey

This Fall, I am joining the Department of History and Classical Studies as Assistant Professor of History. I have come from Harvard University, where I held the William Lyon Mackenzie King Fellowship at the Weatherhead Center for International Affairs and a Lectureship in the Department of History. I specialize in post-Reconstruction US history, African American history, chattel slavery in the Atlantic world, and African Diaspora history.



I was well into my mid-twenties before considering a career as a historian. As an adolescent, I recall asking my father, a superb storyteller, endless questions about our Gã forebears (whence they came, their cosmology and spiritual systems, language, exile, and warfare). Although neither my dad nor my mom had the privilege of obtaining a high-school education due to quasi economic caste in post-colonial Ghana, they used oral history, much like our forebears, and copious LESSONS gleaned from a hard-knock life to ignite my imagination. These stories sharpened my critical thinking skills, giving me an appreciation of the past, specifically those whose sacrifices have blessed me with a sense of identity and purpose. I quickly discerned that history—whether tragic, triumphant, or both—is imbued with redemptive qualities, if one looks closely.

In 2008, I completed my Honours BA in history and political science (with a focus on international relations) at the University of Toronto. Diplomacy and international security, specifically nuclear non-proliferation and the phenomenon of child soldiers (topics on which I wrote two senior theses), sparked my interest in a career with the Canadian Foreign Service. My focus changed from the global to the local, however, when metropolitan Toronto experienced the “Year of the Gun” in 2005, a tragedy that affected many, my friends included. As a result, I launched an award-winning non-profit organization that mentored and tutored youth who had lost elder siblings to gun violence or were themselves at risk of gun violence.

After my BA, I stayed at the University of Toronto to pursue a master’s in political science, writing a research paper on the structural-cultural factors that trigger gun violence among black youth in Toronto.

From 2009 to 2012, I worked in youth gang prevention and intervention in north Toronto neighbourhoods that were mostly black, immigrant, and low-income. This experience strengthened my resolve to learn more about the history of racial caste and its legacies in North America. When the program’s funding ended after three years (and it became apparent that it would not be renewed), I left

gang intervention work, as well as consulting in healthcare and education, to pursue a doctorate in US and transnational history at Yale University.

Living and studying in New Haven, Connecticut—a post-industrial city that is visibly black, poor, and sometimes violent—taught me an unforgettable lesson about the tragedy of US society where racial caste and African Americans are concerned. I met welcoming and noble men and women, young and old, who considered the distance between them and Yale’s campus as equivalent to Plan-

et Earth and the Moon. These were descendants of the enslaved. Their forebears’ uncompensated labour over centuries generated the wealth of the nation. They overcame Reconstruction and the hydra that was Jim Crow while simultaneously creating a charismatic culture consumed and emulated the world over. Trailblazers such as Edward Alexander Bouchet—who was one generation removed from bondage, and the first black person in the nation to obtain a PhD in 1876 and the first from Yale (and one of a handful of scientists in the West with a physics doctorate)—made my story possible as a Ghanaian-Canadian PhD. Yet, the nation often disavows the nightmare to which it subjected generations of African Americans. I left Yale and New Haven with love and a profound appreciation for what the enslaved and their descendants have endured and continue to endure in the United States.

My formative experiences, whether recent or in the distant past, shape my teaching interests. At McGill, I will teach various topics in African American and US history, diasporic Africans in North America, and slavery in the Atlantic world. This Fall, I will teach the year-long advanced seminar “Citizenship and African North Americans.”

My experiences also shape my research. My first book project, *Cross-Border Cosmopolitans: The Making of a Pan-African North America, 1919-1992* (under contract with UNC Press), situates fundamental questions of twentieth-century US history—immigration, civil rights, radicalism, and surveillance—within a North American diasporic frame. I have an upcoming chapter on Canadian protest letters that saved an illiterate African American from death row. I will edit the first edition of the *Yale Journal of Canadian Studies*. Future projects will explore North American pluralism, messianic Pan-Africanism, and internal displacement in the United States and Canada. My research agenda, in sum, explores race-making across the US-Canadian borderlands, and the ways that African descendants imagined diaspora and leveraged transnational strategies to combat racism, resist nation-state hegemony, and assert their citizenship.

How can we understand the past and what lessons does it hold for the present? This is an issue that has always been contested with different approaches coming to the fore over the ages. From Plutarch in ancient times to Machiavelli in the Renaissance, the predominant idea was that stories of great men from earlier times would guide and inspire elite boys. The Enlightenment took a broader view of the history of civilizations as a vehicle for understanding humanity without recourse to divine providence. The 1800s saw the consolidation of nation-states and history was organized more around the nation, often personified in the lives and deeds of kings and presidents. Over the past century, history diversified tremendously, as researchers broadened and deepened their inquiries into the past, examining political leadership, wars and constitutions, but also economic and social change, the evolution of popular culture, climate change, colonialism, slavery, the situation of women, science, and a thousand other dimensions of the human story. New angles of vision and new findings about the past can be exciting – even emancipating – for many, but they may seem threatening to those who prize a stable and reassuring sense of history.

Almost every attempt to enhance and broaden understandings of history has provoked a conservative reaction, because such scholarship necessarily calls into question conventional verities. Professional historians risk accusations of disloyalty for disturbing an established narrative about the past that is regarded by nationalists as fundamental to national identity. Under Nicolas Sarkozy, French schools were required to pay less attention to slavery and to stress the positive impact of empire. In the United States, where historians have brought to light more evidence of the profound effects of slavery and racism, several states intervened to ensure that the history curriculum provides a positive image of the nation's achievements. Make America (or France or Britain) great again by reimposing an uncomplicated story of liberty and progress.

Canada's version of the history wars kicked off in 1998 with the publication of Jack Granatstein's *Who Killed Canadian History?*, an attack on "social history" by a champion of the supposedly neglected field of "political history." The notion that history divides neatly into two opposed approaches was simplistic and tendentious. And the idea that history ought to concern itself with the thoughts and deeds of official power-holders was an impoverishing prescription; keeping us within the mental bubble of those at the top only ensures that we can never really understand the nature of their power and the conditions that gave rise to it. Yet, Granatstein's vision found a receptive audience in Canada's

major news outlets with the result that we are treated to repeated reiterations of the charge that Canadian history is being destroyed by an academy that slights politics in favour of trivial and politically correct subjects.

The latest salvo comes from J.D.M. Stewart who asks (*Globe and Mail*, March 23, 2019), "Where did all the prime minister biographies go?" Going a step further than previous advocates of a narrowly conceived political history, he proclaims that what matters is biographies of prime ministers. It's not enough that library shelves are already filled with prime ministerial biographies and that new works are constantly appearing on aspects of Mackenzie King, Mulroney and the rest: Mr. Stewart wants full biographies and the more the better. I have to wonder why he, together with the like-minded scholars he interviewed, don't just go ahead and write those books about the right honourable gentlemen if they truly believe that is the key to understanding Canada. But then, the real thrust of this polemic and the others that preceded it is less about advocating one approach to history than it is about delegitimizing other approaches.

Let's just consider the topics that would be abandoned if academic historians were to heed the call to drop everything and start churning out lives of the prime ministers. Drawing from recent publishers' catalogues, I'll just list a representative selection of subjects covered: the enslavement of Black and Indigenous people in the eighteenth century; the search for the Franklin expedition; the Rebellion of 1837 as a cross-border event with major repercussions in the United States; the Catholic Church and politics in Quebec; the Klondike gold rush; Quebec missionaries abroad; women and the vote; Canadian exclusion of Jewish refugees in the 1930s; Canadian troops in World War I; The Making of Confederation; the women of early French Canada; the deadly influenza epidemic of 1918; Indigenous treaties; the shift from coal to hydro-

carbons. If you think that all history must be either "political" or "social," you would have a hard time situating these studies. None is entirely dedicated to politicians, but all have to do in one way or another with power and the state. Each of them tells us something important about the history of Canada.

Allan Greer is Professor and Canada Research Chair in Colonial North America in the Department of History and Classical Studies. A version of this article first appeared on activehistory.ca, 9 April 2019.



Sharing Stories of Greek Immigration to Canada

Professor Tassos Anastassiadis

On May 24th, McGill University inaugurated the first phase of its new Center for the Study of Greek Immigration and Diaspora through the launch of a virtual museum

The 2016 Canadian census states that there are roughly 271,405 individuals of Greek ancestry living in Canada, with 66,395 residing in Montreal. To understand the movement and the stories of Greek immigrants on their journey to Canada during the period coined as the second Greek migration wave (roughly 1945 to 1975) and the modalities of ethnic diversity in Canadian society, McGill led an international educational consortium involving three other Canadian and Greek universities (University of Patras, York University and Simon Fraser University). At McGill, the project was piloted by the Phrixos Papachristidis chair in Modern Greek and Greek-Canadian studies held by Professor Tassos Anastassiadis within the History and Classical Studies Department.



The project, IMMIGREC: Stories of Greek Immigration to Canada, unveiled its virtual museum on May 27 at the McCord Museum under the auspices of Principal Suzanne Fortier. The Virtual Museum of Greek Immigration to Canada is the outcome of a two-year research effort (2017-2019) supported by the Stavros Niarchos Foundation, one of the world's leading private, international philanthropic organizations.

The consortium developed an original interdisciplinary approach at the crossroads of digital humanities, public history, oral history and linguistic analysis in order to fill this gap in Greek and Canadian history and provide a fully fledged analysis of both the historical and sociolinguistic characteristics of the immigration phenomenon in Canada using the case study of Greek Canadian communities. The teams conducted 431 interviews in cities across Canada from informants who migrated to Canada between 1945 and 1975. They also collected archival material from public and private sources in Canada and around the world. Greek-Canadian newspapers and other publications were also digitized. All this material was stored in the project's database, to be used by researchers in the future, and mined for elements exhibited in the virtual museum.

In each one of the rooms of the virtual museum, visitors are invited to listen to extracts of interviews by migrants narrating their story, they are able to read newspaper articles or official documents of the period and they can see personal photos and objects provided by

our informants. One can stand in a waiting lounge and discover the experience of a migrant's 12-day trip to Canada or stroll in a sewing room and hear the seamstresses narrate their working conditions in the Montreal garment industry. Through the project's website, one can access interactive maps about the transformation of Montreal's Park Avenue into "Greek Avenue" or watch an episode on the youtube channel about the transformation of emblematic neighbourhoods from immigrant "ghettos" to "gentrification hotspots".

Historians know that the past has always been read in terms of the present. In an era where immigration and human mobility issues in general have become political "hot potatoes" Immigrec thus comes as no surprise. Over the last fifty years, and even more today, Greece and Canada have regularly, if not systematically, been confronted by these questions one way or another. But while these topics today are also often expedited in fleeting social media crossfire, it is important for humanities research to take the time to go beyond the ephemeral and stereotypical, to document solidly and to embrace the digital turn in order to reach out to the public, transforming it into an active participant in its process and not considering it as just a passive recipient of its findings. At Immigrec, thanks to the interconnection of the archival database and the virtual museum, we aim precisely at this interactivity.

To overview the project: <https://immigrec.com/>

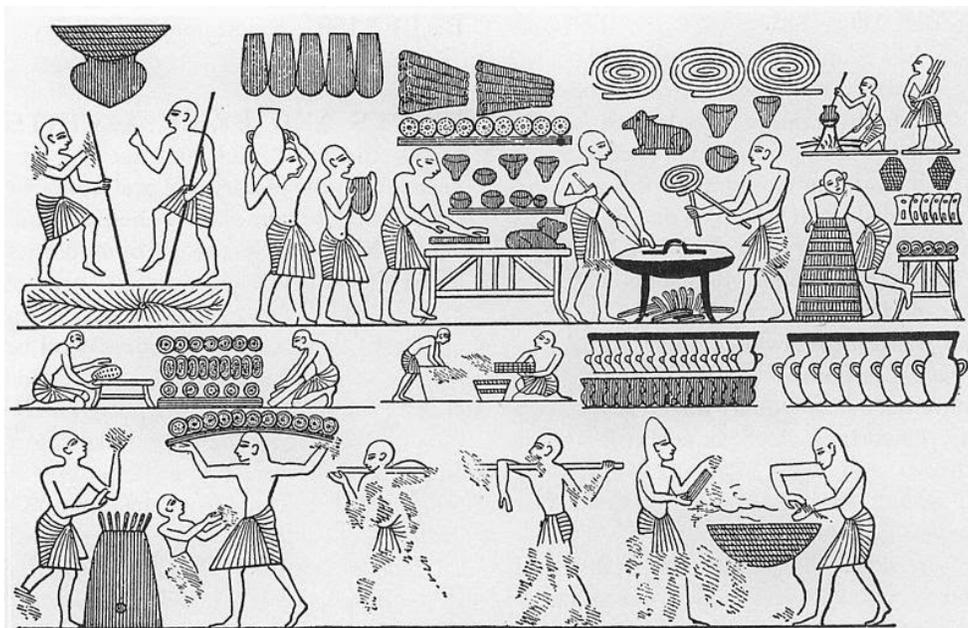
To visit the virtual museum: <https://virtual.immigrec.com/en>

Tassos Anastassiadis is Associate Professor of History and Phrixos B. Papachristidis Chair in Modern Greek Studies at McGill.

The Historical Cooking Project (<http://www.historicalcookingproject.com>) is a website that showcases new scholarship on the study of food throughout history. Our material challenges the division between the academic and public history. We have published over 260 posts and are excited to share our work with more than 395,000 readers. The HCP has featured the work of some of the biggest names in the fields of food studies and food history: Ken Albala, Emily Contois, Tom Standage, Paul Freedman, and more!

Founded in November 2013, the Historical Cooking Project began with monthly bilingual meetings where members would cook recipes from a chosen cookbook using the culinary techniques (when possible) of the same time period as the book's original publication. For the first eighteen months of the organization, we surveyed recipes from many different time periods and continents. These cookbooks included Nicolas de Bonnefons' *Les Délices de la Campagne* (1654), France; *The Betty Crocker Picture Cookbook* (1950) United States; *Le Livre de la Nouvelle Mariée* (1934), Quebec; Salvador Dali's *Les Dîners de Gala* (1973), Spain/ France; Pellegrino Artusi's *La scienza in cucina e l'arte di mangiar bene* (1891), Italy; Gervase Markham's *The English Housewife* (1615); *The Book of Tasty and Healthy Food* (Книга о вкусной и здоровой пище) (1939), Soviet Union; and Auguste Escoffier's *Le Guide culinaire* (1903), France. The initial editorial board consisted of Alex Ketchum, Carolyn McNally, Emili Bellefleur, and Kathleen Gudmundsson.

While the site initially was solely a forum for a group of historians to share our adventures of cooking our way through old cookbooks in English and French, over time we grew interested in exploring new aspects of historical cooking and foodways. As a result, the content and scope of the blog have grown beyond the initial focus on cookbooks. After the original editorial board dissolved after the first 18 months of operation, Ketchum took over as editor-in-chief. Under her direction, the Historical Cooking Project pursued its mission of challenging the division between the academic and public history by inviting scholars from across the globe to share their insights with our readers. Likewise the HCP began to publish pieces that addressed how questions of methodology, preservation, and academic environments impact food studies.



The court bakery of Ramesses III.
“Various forms of bread, including loaves shaped like animals, are shown. From the tomb of Ramesses III in the Valley of the Kings, Twentieth Dynasty of Egypt.”

Although scholars from around the world have contributed pieces, McGill has remained at the epicenter of the organization. Three of the four founding members underwent their graduate studies at McGill's Department of History and Classical Studies. McGill professors Brian Cowan, Lynn Kozack, and Nathalie Cooke have all participated in the organization. Current and former McGill graduate students Peter Hynd, Samuel Mongeau, Rebecca Robinson, Geoff Wallace, Andrew Stonehouse, Marie-Luise Ermisch, Luke Ryder, Justin Irwin, Daniel Simeone, Lauren Degabriele, and Sujaya Neupane have all written guest posts. In fact, the blog would never have existed without McGill. During her masters in the spring of 2013, Ketchum took Elizabeth Elbourne's course on the British Empire in which Elbourne assigned Catherine Parr Traill's *Female Emigrants' Guide* (1854). Ketchum was inspired to invite colleagues to cook from this text. Traill's guidebook was the first cookbook ever discussed on the Historical Cooking Project.

As we head into year six, the Historical Cooking Project will continue its commitment to accessible publishing practices.

Are you a food studies scholar, historian, or archivist? Do you have something to say about the history of a specific dish, a dusty cookbook found in the local archives or your grandmother's cabinet, or a particular recipe? Consider writing a guest post for us! Please contact our editor, Dr. Alex Ketchum at alexandraketchum@gmail.com. You can also find us on Twitter under the name [@historical_cook](https://twitter.com/historical_cook).

Gay Liberation?

“There’s no place for the state in the bedrooms of the nation,” Pierre Trudeau famously said: “what’s done in private between adults doesn’t concern the Criminal Code.” This was broadly true, but with a significant exception: sex between consenting adult men *did* “concern the Criminal Code,” and had done for centuries. Fifty years ago this summer, Trudeau’s Liberal government sought to remedy that situation by including a provision in Omnibus Bill C-150 to decriminalize sex between men over the age of 21 in private. It followed closely a comparable measure in Britain two years earlier that made a similar public/private distinction. The message in both countries was clear: a certain type of domesticated, discreet, respectable homosexuality was tolerable, but public displays—queer sociability in pubs and clubs, flamboyance, male prostitution and promiscuity—were not.

This was progress, of a sort, but it wasn’t gay liberation. The language of the debates in the parliaments on both sides of the Atlantic had been steeped in notions of sickness, perversion and moral corruption; the stigma against homosexuality remained. Arrests for homosexual offences *increased* after decriminalization as the authorities rigorously policed the now more sharply defined public space. And it was still quite legal to discriminate against men and women because of their sexual orientation.

This partial decriminalization may have eased open the door, ultimately enabling access to a much greater gay presence and visibility than the framers of the legislation ever intended; but gay liberation was to come from gays and lesbians themselves.

It dates its immediate origins to another landmark queer-historical event in 1969, when the police raided the Stonewall Inn, a gay bar on Christopher Street in Greenwich Village, Manhattan. The Stonewall was a mafia-run dive serving up overpriced, watered-down drinks. It attracted a diverse clientele of mainly young men—Black, white, Puerto Rican, Asian—effeminate flamers, leather-clad hustlers and drag queens, plus “chicken hawks” looking to pick up street kids. It had no liquor license so it operated as a “members-only” “bottle club,” with patrons signing themselves in using names like Judy Garland, Elizabeth Taylor or Donald Duck. The cops allowed it to continue operating because they were regularly paid off. Even so, for form’s sake and to ensure the continued flow of bribes, about once a month they raided it, briefly arresting staff and patrons. The bar usually reopened later the same evening.

The raid in the early hours of June 28 was different: unannounced, much later in the night than usual, possibly inspired by federal agents cracking down on bootlegged booze. Usually the police could rely upon the gays being quite docile. In the midsummer heat of Greenwich Village, however, this time the reaction was different: the crowd began to boil, and things quickly escalated into a full-scale riot, which was repeated for several nights. Accounts vary, but most suggest that butch lesbian Stormé DeLarverie, Black drag queen Marsha P. Johnson and Puerto Rican drag queen/trans activist Sylvia Rivera played prominent roles.

Within weeks, gays and lesbians in New York had formed the Gay Liberation Front—which spawned imitators elsewhere, such as in London and Montreal (the *Front de Libération Homosexuelle*). These gay liberationists stood proudly for “gay power” under the

slogans “Gay is Good” and “Coming Out is Good.” They rejected the repressive institutions of heteronormativity, such as the family, the schools, the law, the churches, the media and the psychiatrists: “we are a revolutionary homosexual group of men and women formed with the realization that complete sexual liberation for all people cannot come about unless existing social institutions are abolished.” They demanded nothing less than the demolition of what they saw as the artificial categories of “heterosexual” and “homosexual” and the oppressive gender roles of masculine and feminine.

But the wilder dreams of liberation did not materialize. The revolutionary potential quickly ran out of steam as the more militant gay and women’s lib movements

soon split over ideas and tactics. By the mid-1970s the gay movement had largely given up on trying to explode categories and orientations and had tended to coalesce around identity politics—the notion that there *were* fixed sexual orientations: straight, gay and maybe bisexual. The idea of a fixed identity was very helpful in allowing a base, a constituency, for gay activists to mobilize in pursuit of gay civil rights. In other words, gay activism became more reformist than revolutionary.

The battle for rights since the 1970s has been long and hard—especially with the enormity of the AIDS pandemic in the 1980s and 90s. Without the heroic energy, grass-roots organization and militancy of gay rights’ activists—without the resistance to police oppression, the annual Pride parades, the individual acts of bravery



in coming out and standing proud—very little would have been accomplished. The metaphorical unfurling of the rainbow flag, the radiation of gay liberationist zeal from Stonewall onward, is a vital part of the story, even if the dream of revolutionary overthrow was never realized. But other factors were at play as well in the slog towards gay equality. One: the greater liberalization of ideas towards sex in general since the 1960s, intimately associated with the eclipse of organized religion. Two: as more and more gays and lesbians came out in the newly legitimized and increasingly liberal environment, the straight population had to deal with the fact that the “poofs” and the “perverts” were family members, friends and colleagues. Three: the greater visibility of prominent queer television personalities, actors, politicians and other public figures. Four: the championing of gay civil rights legislation by, for example, the Parti Québécois government of René Lévesque after 1976 or the New Labour government of Tony Blair from 1997, even when—initially at least—it was not a popular or vote-winning cause. And five: the amorality of capitalism: business came to realize that there was money to be made from the pink dollar and the pink pound, both in cultivating queer consumers and, increasingly, in branding one’s enterprise as tolerant, inclusive and progressive.

All this helps to explain the quiet revolution in gay rights over the last fifty years, epitomized by the full legalization of gay marriage in Canada in 2005, in Britain in 2014 and in America in 2015. The contrast is stunning between the cautious and pitying language of the debates in the Ottawa parliament in 1969 and 28 November 2017, when an emotional Prime Minister Justin Trudeau said in the House of Commons, “We are a diverse nation, and we are enriched by the lives, experiences, and contributions of people who are gay, lesbian, bisexual, transgender, queer and two-spirit.... For the oppression of the lesbian, gay, bisexual, transgender, queer and two-spirit communities, we apologize. On behalf of the government, Parliament and the people of Canada: We were wrong. We are sorry. And we will never let this happen again.”

It would give a satisfying sense of closure to leave the story there: full legislative equality—what more could we want? But we can’t leave it there. The world has been made safe for queers like me: white, “respectable,” cisgendered—with all those immense privileges of skin colour, gender, class and education—happily

married to a man, tenured in an accommodating university in a queer-friendly city in a tolerant country. This mainstreaming of the queers as much as or more than the queering of the mainstream—our incorporation into heteronormative institutions—was perhaps given its best expression by British Conservative Prime Minister David Cameron when he said, “I don’t support gay marriage in spite of being a conservative. I support gay marriage because I am a conservative.”

So we can’t just leave it at that: the Gay Liberation Front did not have only people like me in mind. For a start, we cannot assume that progress is perpetual: History does not have a telos—a willful mind, a direction, a goal, a conclusion.

Progress can go into reverse. Eternal vigilance to maintain the gains we have won is essential. And, more than that, it is still formidably difficult for sexual minorities to come out, even in tolerant Canada, especially in small-town or rural or faith-based communities. Bullying and queerbashing are still rife in schools. It is still almost impossible to come out in major league sports. Quacks still peddle conversion cures or organize camps to “pray away the gay.” The toll of mental health problems, addictions and suicides or suicidal thoughts, especially for LGBTQ youth, is still horrendous. Trans people and queer people of colour suffer from additional intersectional discrimination. The trans community has made considerable strides forward in recent years, but the road to full

acceptance will be long and arduous. And, of course, there are still huge swaths of the world where sexual or gender nonconformity is barely possible.

All of which is to say that there is *plenty* of work to be done in the *next* half century. *Aux armes citoyens et citoyennes*: the queer revolution continues!

Brian Lewis is Professor of History at McGill, specializing in Modern British History. This article is an edited version of a talk he gave at the McLennan Library on 13 March 2019, which can be heard here: <https://www.youtube.com/watch?v=zrCoCuJf-C3U&list=PL4asXgsr6ek6x-dltlQ1cWxlFZB2v7bR5&index=31&t=0s&fbclid=IwAR1xKxn0pnk-UAX6kQFRH1mOf6UuFk-lxpiC1nAFBH1B0SxdDVeeQSjRcx5U>



History and Classics Graduate Students' Association

Corey Straub

The 2018/19 academic year was an exciting one for the History and Classics Graduate Student Association (HCGSA) as we launched new academic and community-building initiatives while continuing the legacy of the tried and true. Our new graduate students were welcomed to the Department of History & Classical Studies and Montreal with the 3rd Annual GROSH orientation events, which included a night of trivia and a BBQ at Parc Jeanne Mance. As part of our mission to promote camaraderie between departmental scholars at all levels, we continued hosting our ever-popular Coffee & Cake and Wine & Cheese mixers, as well as launching more informal events such as board game and trivia nights. Our Topics on Tap seminar series remains a staple of HCGSA programming as it continues to provide a friendly atmosphere for students to explore new research interests and practice presenting their work. This year's topics included Death Omens, a History of Homosexuality in Quebec, and even a spin on a choose your own adventure to see if we could survive as Medieval peasants!



Cundill Fringe July 2018

This year also saw the continuation of Cundill Fringe, in which a panel of graduate students convened to discuss the three books shortlisted for the 2018 Cundill History Prize. We were happy to introduce a red carpet, in which a team of grad students interviewed Cundill Fringe attendees about their pick to win, what historical book they would take to a desert island, and to give us their thoughts on public history more broadly. Last year's Cundill Prize Winner, Daniel Beer, said he

would take Gibbon's *Decline and Fall of the Roman Empire* for its incredible length. His and more answers are all available on twitter at the HCGSA McGill twitter (@hcgsmcgill) or by looking up #CundillFringe. Last, but certainly not least, the HCGSA has all year been working on a Graduate Student Handbook for our constituency, and hopes to be able to launch this guide in time for the incoming cohort arrival at McGill! To stay informed of HCGSA and other departmental events, please visit the new HCGSA website at <https://mcgillhcgsmcgill.wixsite.com/home> or follow us on Twitter @hcgsmcgill.

Congratulations to our new PhDs!

Andrew Dial: "The 'Lavalette Affair': Jesuits and Money in the French Atlantic."
Supervisor: Allan Greer.

Colin Gilmour: "*Heldenpolitik: Ritterkreuz, Ideology and the Complexities of Hero Culture under National Socialism.*"
Supervisor: Peter Hoffmann.

Jeannette Franziska Greven: "Palestine and America's 'Global War on Terror': A History 2000-2008."
Supervisor: Laila Parsons.

Daniel Shultz: "Environmental Variability, Wealth Inequality, and Empire: Agent-Based Simulation of Nomadic Pastoral Complexity."
Supervisor: Griet Vankeerberghen.

History Students' Association

The History Students' Association had a very successful year! We have increased our executive team to better reflect the needs of our constituents, achieved new levels of event attendance and general engagement, and worked hard to represent History students in various forums. We contributed to consultations for the new History Student-Professor Interactions guidelines, attended curriculum



Rachel Almuli meetings, and met with the Chair and Undergraduate Program Director to make sure undergraduate students were heard.

This year saw a continuation of classic popular events, such as our research brunches, finals support and study event, and themed lecture series, one of which was covered in the *Bull & Bear*. Our winter semester trivia night had over 50 attendees, doubling turn-

out from last year and drowning out a fraternity social in the same space. We also introduced a variety of new events based on constituent needs and requests, such as our semi-formal with the English undergraduate students' association, and a first year information session to encourage others to join history and make new friends within the department. We have had a consistent and varied event schedule, increased communication and advocacy within our department, and great engagement with students.

We also achieved increased student engagement and participation with the HSA as a whole. We hit the ground running in September with our first year with separate Academic and External Affairs portfolios, instituted after several years of a combined position, to reflect the needs of our constituents and growing interest in participating in the HSA. This allowed for more people to run for executive positions, more time for executives to devote to those roles, and better representation on our team and in key advocacy positions. We also appointed our first-ever (or in recent memory) First Year Representative, Dalton Liggett, who then went on to win the Arts Undergraduate Society Award for Most Outstanding AUS

First Year. In addition, incoming President Charlotte Scott-Frater won Most Outstanding Departmental Executive Member for her work as this year's Vice-President Events. Through concentrated efforts to increase our visibility we also achieved an election with the highest number of positions available in years, and almost every position contested. This is a significant shift as part of an upwards trend from 3 years ago and earlier when multiple positions were combined and still often had to be filled via appointments. This year, our overall visibility and concentrated efforts to promote voting led to an election turnout of 30.1%, which was higher than the year before and 10+ points higher than those of higher levels of student governments.

The HSA team this year was composed of Rachel Almuli, Linnea Kornhauser, Sonia Mahajan, Maeve Botham, Charlotte Scott-Frater, Brianna Cheng, Ashton Connor Mathias, and Dalton Liggett. We deeply thank all of the students and professors who participated in our events this year and provided us with feedback and guidance. Our best to the new year's HSA.

Classics Students' Association

The Classics Students Association (CSA) was proud to have had another successful year. Kicking things off with a new event BYOBacchae, we led students on a hike up Mont Royal (while the weather was still nice!) to read and discuss Euripides' play *The Bacchae* in truly Dionysian conditions. Following this event we had our fall wine and cheese which had an amazing turn-out, and is always a great opportunity for students to socialize with the department. In the fall we also had our second annual Rostra speaker series featuring undergraduate research by speakers Marina Martin, Avery Warkentin, Meghan O'Donnell, Ella Hartsoe, and Lexie White.

We kicked the new year off with this year's Classics Play which was translated and directed by Neha Rahman and Daniel Whittle. Our rendition of the ridiculous, comedic Euripides' *Cyclops* was a great hit and as Dr. Edith Hall from King's College London (who came to deliver the companion lecture entitled "Was Cyclops a Typical Satyr Play?") called it, "a perfect piece of reception." We are even more excited for next year's play, to keep the Euripides train going, with an adaptation of Euripides' *Medea* by Marina Martin and Michaela Drouillard. Classical reception was the theme this year with the next big event, the Eleventh Annual Montreal Inter-University Classics Colloquium, done in partnership with Concordia University and the Université de Montréal. McGill hosted the keynote address which was delivered by the amazing Dr. Emily Greenwood



CLASSICS

STUDENTS' ASSOCIATION

Neha Rahman

from Yale. Her talk, entitled "Crosshatched Classics: Why We Still Need the Complex Lessons of Ancient Greece and Rome," delivered an important message about the way the legacy of antiquity still resonates in our time.

We ended the year with another successful wine and cheese, this time celebrating the launch of yet another brilliant edition of our undergraduate journal *Hirundo* (edited by Marina Martin) and the launch of the first ever print edition of

our Classics Creative Journal *Volare* (edited by Sara Merker). We congratulate the teams of both journals and thank you for all your hard work! Amid the guests we welcomed and the inter-university collaboration, the CSA was glad to continue our tradition of partnership with the History Students' Association with two joint lecture series this year, special thanks to speakers Dr. Heidi Wendt, Dr. Eduardo Fabbro, and Dr. Brahm Kleinman.

The work of the CSA wouldn't be possible without the endless support from the department (we especially thank acting Director Professor Michael Fronda for all his cooperation this year), from the members of the CSA's executive who put so much time and effort into coordinating all these events, and finally from all the students who attend the events and make all our hard work worthwhile! Thank you for an amazing year and we cannot wait to see what the next year brings!

The Department of History and Classical Studies
invites you to its 5th Annual Homecoming Lecture:

The Life and “Death” of a Roman Town: Archaeology as History on Italy’s Adriatic Coast

Professor Darian Totten



**Friday, September 27th 2019
4pm to 6pm**

**Redpath Museum Auditorium
859 Sherbrooke St. West
Montreal, QC H3A 0C4**

Nestled on the internal coast of a salty lagoon of the southern Adriatic, the port town of Salapia was one of scores of small towns in the Roman Empire. Salapia’s own unique trajectory over nearly nine centuries, during the periods of Rome’s imperial consolidation and the turbulent fall of empire, can inform how, within broader historical trends, we understand urban life, economic and social activity, and inhabiting a fruitful but precarious coastal environment.

In fact, the recovery of archaeological evidence from the periods of the Late Empire and post-Roman world (6th-7th-8th c. CE), centuries marked by shifting imperial-wide political control, fills a gaping hole in our historical narrative, when textual records were in short supply. In this talk, the material remains from Salapia take centre stage, as a means to write social history:

How did the town change - and not - in these crucial centuries? And what do both transformations and consistencies tell us about the challenges, concerns and dynamics of the community that continued to inhabit Salapia? Was change internally wrought or prompted by external forces, whether human-made or environmental?

The experience of Salapia’s residents has much to reveal about how communities respond and adapt to moments of precarity, stress and uncertainty.

The event will be followed by a wine and cheese reception.

Please register at <https://www.alumni.mcgill.ca/aoc/events-travel/EventDetails.php?id=MzgwNjE>

The Department of History and Classical Studies is launching a fundraising campaign for an endowed Fellowship for an indigenous student to pursue graduate work in History. The final report of the Truth and Reconciliation Commission (2016) issued a number of Calls to Action, including requests to build capacity in post-secondary education for Indigenous peoples and to commemorate and investigate Indigenous history. Our department’s initiative complements McGill’s recent creation of an Indigenous Studies Program and its ongoing commitment to integrating Indigenous perspectives and experiences in all facets of McGill’s academic mission. For more information about this fellowship, please contact Scott Corbett, Senior Development Officer, Faculty of Arts at (514) 398-5005 or at scott.corbett@mcgill.ca.

We are deeply grateful for all donations, which make a significant difference in the lives of students. We are also grateful to the Canada Science & Technology Museums Corporation and to the donors to the Arts Internship program for generously supporting public history and student research. For more information on all departmental fundraising campaigns, please consult: <https://www.mcgill.ca/history/outreach-donate/>

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