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Dear readers,

This edition of *The Triumvirate* explores the work that Tri-U students have done outside the traditional classroom setting. The feature article, “Land of A Thousand Lessons”, by Master’s student, Bradley Crawford, recounts his experiences working with an NGO in Rwanda. Crawford discusses the ways that the genocide has been remembered and commemorated by the Rwandan people. He also describes how Rwanda has developed since the genocide and has attempted to learn lessons from its past. “Land of A Thousand Lessons” is a wonderful and thought-provoking article that brings insight to the study of historical memory and Rwandan history.

Other sections of *The Triumvirate* similarly showcase the work that graduate students and faculty have done outside the classroom, such as improving students’ microfilm experience at UW’s Porter library, digitizing archival materials, and engaging in academic conferences and debates.

*The Triumvirate* is proud to support the Tri-U community in all its endeavors, both inside and outside of the classroom. If you have anything that you would like to see highlighted in the next edition, please email the editor at: thetriumviratemagazine@gmail.com or fili0380@mylaurier.ca. Please remember to use your university email address when emailing the magazine, however, as other addresses are often automatically sent to the spam folder.

Happy reading,

Michelle Filice
Editor, *The Triumvirate*
PhD Candidate, WLU

*Cover page photo: View of Lake Kivu and the Congo in the distance from atop Bisesero Hill. [Image courtesy of Bradley Crawford (May, 2012)]*
News from TUGSA

September Canoe Trip:

To start off the year, the Tri-University Graduate History Association (TUGSA) is going to hold the Third TUGSA Orientation Canoe Trip on the Grand River. It will be held on the afternoon of Friday September 7, 2012. We will be departing from the University of Waterloo at 1:30 and our canoe trip, from Breslau to Freeport, should take approximately 1.5-2 hours. The cost of the trip will be $20. This will cover the canoe rental and transportation to and from the event. We will depart from the University of Waterloo.

Please RSVP to tugsamail@gmail.com if you are interested in attending. Even if you are waiting until you arrive to give us the fee, we need to have an approximate idea of how many will be participating to book the canoes.

If you will be coming from Guelph and need a ride please email us in advance to let us know.

If you will be coming from Guelph and are willing to give a ride to people from the University of Guelph to the University of Waterloo please let us know.

We greatly encourage everyone to take this opportunity to meet your fellow students in the Tri-U program. The friendships you make will help you throughout the year and into the future.

Best wishes,

Gwenith Cross and Matt Roth (TUGSA co-presidents)

Join TUGSA on Facebook and/or contact TUGSA at tugsamail@gmail.com.

Get involved in TUGSA events! The annual membership fee is only $10 and is worth every penny. Learn more about TUGSA at http://www.triuhistory.ca/tugsa.
Faculty Awards:

Laurier History professor, Dr. David Monod, earns prestigious Fulbright award.

The Fulbright Program aims to strengthen the relationship between the United States of America and over 150 other countries through the exchange of persons, knowledge, and skills.

Monod will serve as the 2011-2012 Fulbright Visiting Research Chair in the History department at Vanderbilt University in Nashville, Tennessee. At the start of his four-month term in January 2013, Monod will teach a course on “The rise of mass entertainment in America.” He also has a new research project underway, which focuses on the connections between high and low cultures as they relate to entertainment in the late 1800s and early 1900s.

Tracy Penny Light wins the 2012 Distinguished Teaching Award.

The Distinguished Teacher Award is given in recognition of a continued record of excellence in teaching at the University of Waterloo.

Dr. Penny Light is Acting Chair of the Department of Sexuality, Marriage, and Family Studies at St. Jerome’s, but she has also taught history for years and is highly respected for her teaching innovations.

Ken Coates selected for Canada Research Chair (CRC)

Dr. Ken Coates, former Dean of Arts at UW and professor in the Department of History, has accepted a prestigious Canada Research Chair in Regional Innovation at the University of Saskatchewan in Saskatoon.

The CRC program described Coates’ work: “Working with Aboriginal groups, northern and rural communities, business groups, and provincial and federal governments, Coates will examine innovation-based investment, skills training and entrepreneurship in nonmetropolitan areas, and look at best practices in other countries that can be applied in Canada.”

Congratulations to all award recipients!
Tri-U News: New Faculty

The Tri-University History program is pleased to welcome two new faculty at the University of Waterloo, Susan Roy (Ph.D., UBC) and Ian Milligan (Ph.D., York). Dr. Roy works on Aboriginal history while Dr. Milligan's interests lie in Canadian youth culture and the digital humanities. Both professors are interested in public history in its various forms.

Featured Faculty: Professor Ian Milligan

As a kid, Ian Milligan used to do a lot of computer programming, but while he liked computers, he found his true calling in the study of history. He became increasingly interested in the sixties and the development of Canadian youth culture, as well as 20th-century labour history (the main areas of his historical research). It was only during his PhD that he began to get back into the digital side of things, first by helping to found ActiveHistory.ca, and then ending up at digital humanities conferences and workshops. He is interested both in public history and in novel ways to freely disseminate historical research.

Throughout the end of his PhD (and during a short SSHRC post-doc at Western), Milligan increasingly tried to meld his fairly traditional historical research with the new tools and methodologies being advanced by digital historians.

For more Milligan's thoughts on the digital humanities, see his blog entries:

http://ianmilligan.ca/2012/01/09/too-much-information-the-case-for-the-programming-historian/


The Triumvirate IV (Fall 2012)
The University of Waterloo’s Porter Library will soon be buying a new microfilm scanner with the support of the Graduate Student Endowment Fund (GSEF). GSEF is a graduate-student funded program at the University of Waterloo that aims to “enhance the learning, research, and overall experience of graduate students at the university” (http://www.gsef.uwaterloo.ca/). Graduate students are eligible to apply once per term for a project.

Jonathan Crossen and Jill Campbell-Miller worked with Special Collections at Porter, and with the support of the Graduate Student Association, to apply for funding for a new microfilm scanner with an auto-scan feature. This will allow students and staff at Waterloo to digitize entire reels of microfilm at a much faster pace, and with much less effort, than older models. It also has a scan feature that can apply Optical Character Recognition, rendering many documents searchable. In the future, Special Collections hopes to use the new equipment to digitize its extensive collection of the local newspaper, The Record.
Scattered throughout Kigali, the capital and largest city in the small East African nation of Rwanda, are massive billboards that read: “Learning from our history to build a bright future.” The billboards evidently refer to the nearly one million Tutsis and Hutu moderates that were slaughtered during the one hundred days of the Rwandan Genocide in the spring of 1994. These billboards most likely lead some to wonder why a nation would promote the worst event in their national history so explicitly. As historians, we often cite “learning from our history to avoid the same mistakes in our future” as one of the main purposes for studying the subject. In Rwanda, this notion is consistently and actively put into practice.

I toured Rwanda, “Land of a Thousand Hills,” this past May with a small, grassroots NGO called Shout Canada as a member of their “Reflections on Rwanda” program to learn about the history of the 1994 genocide, how the country has addressed the subsequent realities of the atrocity, and its development since. As a Master’s student writing a thesis on the Rwandan Genocide, it was an opportunity that I could not refuse. A group of sixteen students were escorted by four members of the NGO, as well as our invaluable Rwandan guide, Faustin Murangwa, a multilingual lawyer, genocide survivor, and truly inspiring human being without whom the program would not function.

We toured what felt like the entire country, visiting numerous sites of interest to the program. The more we explored the country and spoke to its people, the more I would note an unsettling dichotomy: the warmth and friendliness that Rwandans consistently displayed both to us and to their fellow countrymen contradicted the stark reality that a genocide of such staggering proportions had occurred in this country less than two decades ago.
The most emotional moments of the trip were not the personal testimonies of victims and the images of human brutality, but rather the testimonies of the rescuers we spoke to. Though the genocide as a whole demonstrated humanity’s capacity for evil, individual stories of sheer bravery, empathy, and will-power during the genocide demonstrated the propensity for selflessness and compassion of which human beings are equally capable.

Speaking to us on the grounds of Nyamata Genocide Memorial, a Catholic church where 10,000 Tutsis were slain, Silas Ntamfura, a former Corporal in the Rwandan military, recounted his experience during the genocide. While many of his fellow comrades participated in the genocide, Silas rationalized that as a soldier, he had the power and ability to protect people. Due to what he referred to as his innate “humanism”, he believed that if he were able to save a single life, it was his duty to do so. Silas went on to smuggle twenty-five people out of Rwanda and into Burundi by leading them through twenty kilometres of forest using military resources and his own knowhow. His commander discovered what he was doing and ordered his fellow soldiers to shoot him on sight for being a “traitor.” Fortunately, Silas fled to Burundi as a refugee and is now married to one of the Tutsi women he smuggled to safety.
After one week of travel, we arrived in Kibuye, a town located on the eastern shore of Lake Kivu, which separates the Democratic Republic of Congo from Rwanda. Ninety percent of Kibuye’s Tutsi population was exterminated during the genocide. It was here where we spoke to perhaps the most courageous and selfless human being I have ever encountered. She was an elderly woman, barely five feet tall, who was gracious, thankful, and wore a constant smile while she spoke to us outside of her home. Her name was Josephine Dusamana and like Silas, she was a Hutu.

When the genocide began, a Tutsi neighbour came to Dusamana’s house to seek refuge. She took him in, fed and hid him in her house to her husband’s displeasure, who threatened to oust her if any Hutu militia came looking for Tutsis. Undeterred by the threats from her husband, Josephine continued to protect the man, and, with the help of her two teenage sons, stole a small boat under the cover of darkness and took the man across Lake Kivu to a refugee camp in the Congo. Throughout the genocide, Josephine took on the danger-ridden task of sheltering Tutsis and secretly transporting them across Lake Kivu into the Congo a total of nine times, the last of whom was a nine-year-old Tutsi boy whose parents had been killed. Josephine’s actions ultimately cost her the lives of both her sons who later died in a Congolese refugee camp. However, as Josephine would go on to say, she is not without children. Her adopted son Thomas, the nine-year-old Tutsi she saved, just graduated university with a degree in Business Management. Once again, Josephine’s story represented the greatest triumphs of human benevolence against the darkness of human brutality.

Before departing for Rwanda, various people asked me questions, such as, “Why would you go there?” and “Isn’t it dangerous?” For most of these people, visiting a country that suffered a genocide and civil war less than twenty years ago did not seem like a good idea. Yet I doubt that travelling to the former nations of Yugoslavia today would illicit the same reaction, despite the fact that in the last two decades, the Balkans have also experienced genocide and civil war.
As it turned out, despite my extensive reading on Rwanda prior to my departure, I too was ignorant of the small, landlocked country. Travelling to the much-more-visited Tanzania last summer, I expected Rwanda to be less developed than that nation, which receives an endless supply of foreign visitors seeking out world-renowned safaris. However, upon walking out of Kigali International Airport and into warm, tropical rains, my eyes were met with a bustling city boasting paved roads, well-maintained public gardens, and glass skyscrapers reminiscent of my own continent. In terms of economic development, it put Arusha, Tanzania’s safari capital and de facto capital of the East Africa Community, to shame. The city had its share of rudimentary buildings, open sewers, dirt roads, and houses unfit for human habitation, but nevertheless, Kigali’s downtown was definitely not what I had envisioned.

After enjoying an excellent dinner on our first night getting to know Faustin and some of his acquaintances, I stepped outside and had what was to be the first of many visually breathtaking Rwandan sights. Standing on the second floor balcony, I had an excellent view of the city and its rolling hills. Given the complete lack of flat land in most of Rwanda, hence its moniker “Land of a Thousand Hills,” houses and businesses often have no choice but to be built upon the slopes of the hillsides. The result was a magnificent twilight view of the city glowing with dots of whitish-blue light, reminiscent of moonlight shining off the ripples of an ocean tide.
The Triumvirate IV (Fall 2012)

Land of A Thousand Lessons: Reflections on a Tour of Rwanda

Early the next morning, we were at the Kigali Genocide Memorial Centre standing over the mass graves of 250,000 people. To put that number into perspective, it is equivalent to the entire population of Guelph and Waterloo combined. In a twelve hour span we went from enjoying the company of new friends while overlooking a dreamscape to reflecting on the massacre of hundreds of thousands of human beings and the gruesome details of how the killers slaughtered their fellow Rwandans with the utmost efficiency. The dichotomy of human kindness and stunning visual landscapes contrasted with humanity’s lowest levels of sadistic capability and all the gruesome visualizations that go along with it, which the memorial sites display overtly, was a common theme of the trip and a consistent topic of debate. The genocide memorials led to a profound question that all students of history should consider: how does one properly commemorate mass atrocities and should they be commemorated at all?

This would only make things easier for the murderous bands of Hutu interahamwe militia, and the citizens who joined them, as they murdered both Tutsis and fellow Hutus who refused to join in the slaughter. Tragically, in the years that have passed since the genocide, many priests and ministers have been convicted for aiding the Hutu militia in the slaughter of their own congregations. Faustin’s aunt and uncle were killed in a church whose priest ordered it bulldozed after he rounded everyone inside and locked the door. If there was one thing that the Rwandan Genocide proved, it was that an individual’s religious convictions, or lack of thereof, had little bearing on their actions during the atrocity.

The vast majority of memorial sites in Rwanda are places where large massacres occurred. Often, tens of thousands of people were killed in a single location. Anyone who has read books on the genocide knows that a great number of these locations were churches and schools. Tutsis fled to churches with the hope that their faith would protect them from the machetes, clubs, guns, and grenades.
Land of a Thousand Lessons: Reflections on a Tour of Rwanda

During the genocide, thousands of corpses lay untouched by all but the stray dogs for weeks and months. When the genocide finally ended and the nation was forced to face the reality of streets, houses, elementary schools, and churches that were filled with rotting corpses, it was decided that the worst sites would be preserved and converted into memorials for the victims killed there. Subsequently, most memorial sites are filled with the ragged clothes of the deceased, piled on benches and tables like dirty laundry never to be collected. The victims’ skulls are lined on tables and shelves in straight rows while their bones are piled neatly below them. You can often tell how the individual died since many skulls bear the marks of a machete, bullet, or blunt object. It is quite shocking at first but so prevalent in the memorials that after visiting a few sites, one becomes accustomed to the seemingly endless torrent of human remains.

One could not however, become accustomed to the Murambi Genocide Memorial Centre. In 1994, this site was the Murambi Technical School which also served as the headquarters for the French military in Rwanda. Roughly 65,000 Tutsis sought refuge there falsely believing they would be protected by the French soldiers. The French abandoned the refugees without food, water, or any means to defend themselves. In a matter of days, after running out of stones to throw at their attackers, the refugees were overrun by the interahamwe militia. What followed was the massacre of 45,000 Tutsis on the grounds of Murambi. Rwandans were also abandoned by Belgian U.N. soldiers at the École Technique Officielle secondary school in Kigali and by the entire international community in general.¹

¹ This event is depicted in the 2005 movie, Shooting Dogs (this movie was released in some countries under the title: Beyond the Gates), and is a much more accurate portrayal of the Rwandan Genocide than that shown in the popular film, Hotel Rwanda.
What makes Murambi unique is not what happened there but how the site has been commemorated. Roughly 10,000 mummified, contorted corpses preserved in lime are displayed in numerous rooms throughout the former school. The overwhelming smell of lime only added to the horrifying sight of the anguished facial expressions of the mummified victims, and that is to say nothing of the room that contained only the corpses of children. It was essentially the physical manifestation of a nightmare. Yet once again, simply stepping outside of one of the rooms and onto the grounds of Murambi and the hilltop on which it is located, exposed a panoramic view of lush green hills, blue skies, and the faint sounds of children laughing as they chased goats up the hillsides. Interacting with those children quickly brought me back from the darkness of those rooms and once again the dichotomy of Rwanda was apparent.

On the other hand, perhaps the memorial sites and billboards force the citizens of the country to come to terms with the end result of decades of unrestrained government and media indoctrination of hatred, fear, and suspicion of those who belong to other ethnic groups, often incorrectly referenced as “tribes”. Such invented ethnic groups were legally enforced by European colonial occupiers for the purpose of “divide and rule” and were subsequently adopted by Rwandan governments to use as a scapegoat for all the nation’s troubles. I often pondered this question during my time in Rwanda and was unsure of what I felt was the correct answer until reflecting back on the trip as a whole.

The chalk white corpses of Murambi led to an intense debate among the participants of our NGO over the purpose of such overt displays of the horror of the genocide. Is displaying bludgeoned skulls and mummified remains of victims the absolute lowest form of exploitation for the purposes of “dark tourism?”

Photographs inside the memorial sites are not allowed.
One thing that completely caught me off guard was how much I enjoyed Rwanda and would revisit the country solely for a vacation. As we descended down the slopes of a winding dirt road towards the town of Gisenyi located on the Congolese border at the northern tip of Lake Kivu, the volcanic peak of Mount Nyiragongo came into view, glowing a magnificent red against the night sky. Though the sun had set below the horizon, the sky continued to be illuminated by flashes of silent lightning, without the usual thunder and rain. Lying at the base of the volcano, the twinkle of the border cities of Gisenyi, Rwanda and Goma, Congo came into view on the shore of Lake Kivu.

I never knew such breathtaking views existed, especially not in a tiny African nation often forgotten by the rest of the world. We enjoyed a night off from research at a nightclub less than a minute away from the Congo border, where the paved roads turn to mud and the violence of civil war turns from history to reality. I enjoyed one of the best weekends of my life interacting with local Rwandans and Congolese in the nightclub, playing bare-footed soccer with local teenagers, and swimming a fair distance into Lake Kivu towards the Congo in heavy rain. I did not expect so many moments of complete fulfillment and peace in a region ravaged by so much violence and suffering in recent history. The scars of the violence are visible in Rwanda both physically and emotionally. Missing limbs and physical handicaps abound and when reliving their experiences from the genocide, war-hardened eyes begin to water with the memories of those lost. The genocide may be a scar in the Rwandan psyche, but it is one that is healing.
The country has made leaps and bounds in both the social, psychological, and economic development of the country since the genocide. President Paul Kagame, former leader of the Rwandan Patriotic Front, which ended the genocide by driving the genocidal Hutu government out of the country, never retaliated against the majority Hutu population and has essentially abolished the Hutu-Tutsi distinction and replaced it with “Rwandan.” There are numerous government organizations and NGOs that serve the population in a variety of ways from truth and reconciliation commissions to genocide education to support systems for those widowed and orphaned by the genocide. The nation also has an amazing government initiative called “Umuganda”, which occurs on the last Saturday of every month for four hours in the morning.

What “Umuganda” entails is the temporary closing of all businesses and traffic in order for every individual to participate in community service, during which everyone helps to clean up their community and skilled professionals may offer their services for free. We participated in “Umuganda” and I must confess that it is not only an extremely cost effective way for maintaining public spaces; but an excellent form of community building.

On the economic front, Rwanda recorded eight percent G.D.P. growth in 2011 and was ranked as the eighth easiest country in the world to start a business by the World Bank. Due to its economic development, it is now dubbed as a “miracle” and draws comparisons to the rapid expansion of the Asian Tigers’ post-WWII development, as mentioned in a recent New York Times article. Unlike many of its African neighbours, the Rwandan government is renowned for reducing corruption, expanding security, and improving women’s rights. Rwanda has the only parliament in the world where women outnumber men. Nevertheless, the nation still has a long way to go. Though Kagame is an elected president who deserves to be credited with much of Rwanda’s post-genocide success, he rules the nation autocratically and political opposition and public dissent are not tolerated. Hopefully, his government will become less repressive and more democratic in the future.

People only ever associate Rwanda with the genocide of 1994 and it is often the only thing people know about the country. This is a gross oversimplification that neglects the beauty begat by all the horror. Rwanda is a mirror poignantly held up to the face of humanity. It represents at once, the best and worst of what humans are capable. Most admirably of all, Rwanda provides inspiration. Rwanda represents the ability of humanity to rise from the ashes and persevere. It represents the physical beauty that the Earth possesses. Rwanda represents how a nation and its people can learn from their history, and build a bright future.

*All photographs provided by Bradley Crawford

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**About Bradley Crawford:**

Brad is entering his third and final semester of his Master's at the University of Guelph. His research interests include decolonization and conflict in Sub-Saharan Africa. Brad is writing his thesis on the Rwandan Genocide. His supervisor is Dr. Femi Kolapo from the University of Guelph, and his advisory committee includes Dr. John Laband from Wilfrid Laurier University. Brad hopes to continue studying conflict in modern Africa as a Ph.D student next year.
Archives are arguably one of the most, if not the most, important institutions for historians and their research. Proposed changes to Canada’s national archives threaten how our history is preserved and remembered. The Canadian Association of University Teachers (CAUT) has launched a campaign to protect Library and Archives Canada from changes that would alter the nation’s documentary heritage and public access to those resources.

Here are the campaign objectives:
• Amend the Library and Archives of Canada Act to more clearly specify LAC’s obligation to maintain a comprehensive collection of Canada’s documentary heritage
• Ensure funding required to fulfill this obligation
• Restore LAC’s full acquisition of published material and archival acquisitions
• Restore public services, including access to archivists and librarians; access to the general reference collection; and re-establishment of specialist archivist positions
• End fragmentation of collections resulting from decentralization


From this website, you can learn more about CAUT’s campaign and can send a pre-written letter to The Hon. James Moore, Minister of Canadian Heritage and Official Languages, and Dr. Daniel Caron, Librarian and Archivist of Canada, to save the archives.

“These are all serious matters for Canadians and for our country. We are deeply troubled by what is happening at Library and Archives Canada and will continue to pursue these issues with our colleagues and the public until the situation is rectified.”

— James Turk, Executive Director, CAUT


Take a stand! Help save Library and Archives Canada.
The Centre for Scottish Studies organizes a number of events throughout the year including conferences, roundtables, and other lectures. Stay tuned to their website, http://www.uoguelph.ca/scottish/, for up-to-date news on various events, such as the Fall Colloquium and Roundtable Series discussed below:

The Fall Colloquium is held each year at the University of Guelph. The Fall Colloquium includes the Jill Mackenzie Memorial Lecture established by the Scottish Studies Foundation in 2007. Past Jill Mackenzie speakers include Christopher Whatley, Cairns Craig, Leith Davis, Jenny Wormald, and most recently, T. C. Smout. Awarded every two years at the Fall Colloquium, the Frank Watson Book Prize recognises the highest scholarship in Scottish History. The winner receives a cash prize and an invitation to give a plenary lecture at the colloquium.

Throughout the academic year (September – April) the Centre for Scottish Studies holds the Scottish Studies Roundtable Series on a variety of areas of Scottish history. Speakers may include University of Guelph graduate students, visiting scholars, and local academics. If you are interested in speaking at a Scottish Studies Roundtable, please contact the office at scottish@uoguelph.ca.
Program Chair Heather MacDougall discusses the CHA’s annual meeting in May, more than 7,500 delegates from the Congress of Humanities and Social Sciences gathered at the University of Waterloo and Wilfrid Laurier University for the organization’s annual conference. During the last week of May and the first days of June, the city’s hotels and dorms were packed with guests. Among the visitors were members of 65 different academic organizations, and the total number of sessions surpassed 1,700. Many, but not all, of the faculty in the Department of History who participated in Congress 2012 were involved with the Canadian Historical Association. One exception was Jim Walker, who presented the annual keynote address to the Association for Jewish Studies, on May 30, on the topic “The Jewish Contribution to Human Rights.”

Dr. Heather MacDougall served as this year’s Program Chair of the Canadian Historical Association. Tasked with having to organize several days of panels involving hundreds of presenters, as well as managing a small army of volunteers, MacDougall’s job was an enormous one. Even though she faced a number of challenges, she turned what could have been a logistical nightmare into a complete success. What follows is Dr. MacDougall’s assessment of the conference.

* * *

From May 28 to May 30, the University of Waterloo and Wilfrid Laurier University hosted the 91st annual meeting of the Canadian Historical Association during the Congress of the Humanities and Social Sciences. Leading historians and colleagues from other associations and societies presented scholarly papers and participated in round tables which analyzed the past and demonstrated its profound impact on the present. Many of the sessions also examined the potential of digital history as well as discussing current and future opportunities for more extensive public engagement.

The 2012 CHA Conference program reflected the many different interests which Canadian historians pursue. For example, Monday May 28 had sequential sessions on medieval and Early Modern history, religion and its impact on various societies, women’s history, state formation in Canadian history, indigenous history, and aspects of heritage and commemoration. Tuesday focused on culture, education, human rights, journalism and books, and displaced children. Wednesday’s sessions examined GIS mapping, Francophone history, consumer history, rural/urban/environmental history, military and international history, and feminist and aboriginal activism.

In keeping with the theme of the conference, the keynote addresses on Monday and Tuesday provided delegates with vital insights about the development of the discipline. Andrée Lévesque and Gail Cuthbert Brandt examined forty years of women’s history and its impact on teaching in Canada. On Tuesday afternoon, Stephen Brier from the Graduate Center, City University of New York, spoke about his experience as the writer and producer of the path-breaking American Social History Project, his role as the co-director of the New Media Lab, and his current involvement in researching the impact of interactive technology on pedagogy. Both these addresses provided a welcome perspective on the role and place of history in the past and present and offered fruitful suggestions for future directions.

Students and faculty from the University of Waterloo, the University of Guelph and WLU worked hard to welcome our visitors from the rest of Canada and overseas to our campus for the meeting, serving as presenters, technical support, campus guides and session facilitators. The conference was a great success and demonstrated the co-operation and collegiality which animates the Tri-University Graduate History program.
The Emergence of International Society in the 1920s
Daniel Gorman
Cambridge University Press, 2012

Chronicling the emergence of an international society in the 1920s, Daniel Gorman describes how the shock of the First World War gave rise to a broad array of overlapping initiatives in international cooperation. Though national rivalries continued to plague world politics, ordinary citizens and state officials found common causes in politics, religion, culture and sport with peers beyond their borders. The League of Nations, the turn to a less centralized British Empire, the beginning of an international ecumenical movement, international sporting events and audacious plans for the abolition of war all signaled internationalism's growth. State actors played an important role in these developments and were aided by international voluntary organizations, church groups and international networks of academics, athletes, women, pacifists and humanitarian activists. These international networks became the forerunners of international NGOs and global governance.

J. Edgar Hoover Goes to the Movies
John Sbardellati
Cornell University Press, 2012

Between 1942 and 1958, J. Edgar Hoover’s Federal Bureau of Investigation conducted a sweeping and sustained investigation of the motion picture industry to expose Hollywood’s alleged subversion of “the American Way” through its depiction of social problems, class differences, and alternative political ideologies. FBI informants (their names still redacted today) reported to Hoover’s G-men on screenplays and screenings of such films as Frank Capra’s It’s a Wonderful Life (1946), noting that “this picture deliberately maligned the upper class attempting to show that people who had money were mean and despicable characters.” The FBI’s anxiety over this film was not unique; it extended to a wide range of popular and critical successes, including The Grapes of Wrath (1940), The Best Years of Our Lives (1946), Crossfire (1947) and On the Waterfront (1954).

In J. Edgar Hoover Goes to the Movies, John Sbardellati provides a new consideration of Hollywood’s history and the post–World War II Red Scare. In addition to governmental intrusion into the creative process, he details the efforts of left-wing filmmakers to use the medium to bring social problems to light and the campaigns of their colleagues on the political right, through such organizations as the Motion Picture Alliance for the Preservation of American Ideals, to prevent dissemination of “un-American” ideas and beliefs. Sbardellati argues that the attack on Hollywood drew its motivation from a sincerely held fear that film content endangered national security by fostering a culture that would be at best apathetic to the Cold War struggle, or, at its worst, conducive to communism at home. Those who took part in Hollywood’s Cold War struggle, whether on the left or right, shared one common trait: a belief that the movies could serve as engines for social change. This strongly held assumption explains why the stakes were so high and, ultimately, why Hollywood became one of the most important ideological battlegrounds of the Cold War.
The Complete Journals of L.M. Montgomery
Mary H Rubio, Elizabeth Waterston
Oxford University Press, 2012


The first edition of The Selected Journals of L.M. Montgomery was published in the 1980s, with fifty percent of the material removed to save space, as well as to reflect a quaint, marketable vision of small-town Canada. The editors were instructed to excise anything that was not upbeat or did not "move the story along." The resulting account of Montgomery's youthful life in Prince Edward Island depicts a fun-loving, simple country girl. The unabridged journal, however, reveals something quite different.

We now know that Montgomery was anything but simple. She was often anxious, bitter, dark, and political, although always able to see herself and her surroundings with a deep ironic - and often comical - twist. The unabridged version shows her using writing as a means of managing her own mood swings, as well as her increasing dependency on journal keeping, and her ambition as a writer. She was also exceedingly interested in men. We see here a more developed portrait of what she herself described as a "very uncomfortable blend" between "the passionate Montgomery blood and the Puritan Macneill conscience." Full details describe the impassioned events during which she describes becoming a "new creature," "born of sorrow ... and hopeless longing."

In addition, this unedited account is a striking visual record, containing 226 of her own photographs placed as she placed them in her journals, as well as newspaper clippings, postcards, and professional portraits, all with her own original captions. New notes and a new introduction give key context to the history, the people, and the culture in the text. A new preface by Michael Bliss draws some unexpected connections.

The full PEI journals tells a fascinating tale of a young woman coming of age in a bygone rural Canada, a tale far thornier and far more compelling than the first selected edition could disclose.