

The 2021 Great Lakes History Conference:

The History of Sociability Welcoming Packet

We would like to welcome you to the Great Lakes History Conference, *The History of Sociability*, hosted by the Grand Valley State University Department of History.

Co-organized by:

Peter Dobek (Grand Valley State University)

Nathan Kapoor (Grand Valley State University)

Committee Members:

David Eaton (Grand Valley State University)

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Follow us on Facebook @glhc21 and Twitter @lakes_2021 for the latest information.



GLHC Program Welcome Message from the Chair of the History Department

Warmest welcome to Grand Valley State University and the Great Lakes History Conference. Our annual conference resumes after a year hiatus due to the corona virus pandemic. We, of course, are still dealing with the pandemic, and many of you are joining us virtually as a result. And we are very glad that you can still join us in some form. We are also very appreciative of those who are joining us in person. Whether you are participating in the conference virtually or in-person, do know (as many already do) that this is a signature event for the GVSU History Department and a point of tremendous pride for the department, the College of Liberal Arts and Sciences, and the university as a whole. I extend here a special note of appreciation to Dean Jennifer Drake and the entire CLAS Dean's Office for their continued support of this event. Without the support of the CLAS Dean's Office, the conference in its current form would not be possible. I also thank our keynote speaker, Dr. William Woys Weaver, who has waited two long years to be able to fulfill his kind acceptance of our invitation to serve as our conference keynote. I thank the impressive lineup of prestigious scholars who also have accepted our invitations to serve as paper presenters. I thank the GVSU students who are taking on the brave adventure of presenting alongside these prestigious scholars—what an opportunity for our students! Finally, I thank the two faculty members of our department who principally made this event—with all its incredible planning challenges—possible: Dr. Peter Dobek and Dr. Nathan Kapoor. This conference is Dr. Dobek's brainchild; Dr. Kapoor did much promotion work to see it come to fruition. I congratulate them both. Enjoy the Beer City (Grand Rapids), enjoy Grand Valley, and let's get back to not only a history but also a present of sociability—safely of course!

saludos,

Mike Huner

Associate Professor and Chair

GVSU Department of History



Table of Contents

Welcoming.....	pg. 1
Opening Remarks: Chair: Dr. Michael Huner.....	pg. 2
Covid Policy ink.....	pg. 4
Great Lakes Friday Conference Schedule.....	pg. 5
Great Lakes Saturday Conference Schedule.....	pg. 6&7
The Loosemore Auditorium at the Richard M. DeVos Center Map.....	pg. 8
Downtown Grand Rapids.....	pg. 9
<u>Parking Instructions for Grand Rapids Pew Campus (ramps and lots close to campus are closed due to the River Bank Run).....</u>	pg. 10
Presenting Online Information.....	pg. 11
Theme.....	pg. 12
Presentation Abstract:	
Keynote Speaker, Student Panel.....	pg. 13
The Medieval World.....	pgs.14-16
The Early Modern World.....	pgs. 17-18
The Modern World.....	pgs. 19-21
List of Coffee Houses.....	pg. 22
List of Restaurants.....	pg. 23
List of Breweries.....	pg. 24
List of Wine Bars.....	pg. 25
List of Cocktail Bars.....	pg. 26
List of Libraries.....	pg. 27
List of Museums.....	pg. 28
Sponsors.....	pg. 29
History of the Great Lakes History Conference.....	pg. 30

Covid-19 Policies

We're glad you're visiting campus!

For everyone's safety, all visitors, guests and vendors who are coming to any Grand Valley campus must follow campus safety protocols.

Prior to arrival on campus, please **complete our online self-sessment**. [Fill out the self-assessment here](#).

Beginning August 9, face coverings will be required in all indoor spaces for all faculty, staff, students and visitors on our campuses. Check [here](#) for the most updated face covering policy.

If you are coming to campus for an event or camp, please contact the organizer for additional protocols regarding COVID-19.

Thank you! Enjoy your visit to campus.

Under presenting online, with the sentence "To join us online...Youtube Live Page" we should add Page: https://www.youtube.com/channel/UCQmqq5steP2q96_pxmYtMFQ

SIX BERKELEY DAILY GAZETTE, WEDNESDAY EVENING, OCTOBER 23, 1918.

WEAR A MASK

AND SAVE YOUR LIFE!

The Emergency That Now Confronts Our City
Is Beyond the Facilities of the Health Department



The RED CROSS

has come to the assistance of the Board of Health. Doctors and nurses can not be obtained to take care of the afflicted. You must wear a mask, not only to protect yourself but your children and your neighbor from influenza, pneumonia and death

"FLU" MASKS CAN EASILY BE MADE AT HOME

The Oakland Chapter of the Red Cross has started the following list of influenza masks:

1.—Cut this into strips 9 inches wide.

2.—Fold each strip into fourths, then cut across, making six thicknesses.

3.—Cut in one place, and attach all four sides to soft "U" shape wire—padding with cotton wool.

4.—These strips, if necessary, should be cut shorter than width of face, so that the mask will fit snugly to the face. If desired, the ends of the wire may be attached to the mask by a black thread.

A GAUZE MASK IS 99% PROOF AGAINST INFLUENZA

Doctors wear them. Those who do not wear them get sick. The man or woman or child who will not wear a mask now is a dangerous slacker.

DIRECTIONS FOR USING "FLU" MASK

Mask should be worn with the nose side out.

If mask is used for protective purposes only, be sure to hold it every night for ten minutes in clear water.

If mask is used to avoid great caring for influenza patients, you should buy for influenza patients, though every one has one to hand, though every one has one to hand, and holding for ten minutes in clear water.

In taking care of the patient, the nurse should wear a covered apron, and make it well before leaving the room. On leaving the room, the apron should be put on again.

OAKLAND CHAPTER AMERICAN RED CROSS

WEAR MASKS GOING TO WORK
AT WORK
GOING HOME
AT HOME

This statement was authorized at a meeting of the undersigned, who are convinced that it is the only way to stamp out the epidemic. You must do your part

Alameda County Relief Committee

County of Alameda	Oakland Chapter American Red Cross	Associated Charities
City of Oakland	Oakland Clearing House Association	Retail Dry Goods Association
Board of Health of Oakland	Oakland Chamber of Commerce	

Conference Schedule for the Great Lakes History Conference: The History of Sociability

Friday, October 22, 2021

1:00 p.m. Welcoming Desk opens in Loosemore Auditorium at the Richard M. DeVos Center with Coffee Hour

2:00-4:00 p.m. Opening Address and Session I: Student Panel

Opening remarks on the Great Lakes History Conference and sociability by:

Chair: Dr. Michael Huner - Grand Valley State University

Chair: Alice Chapman - Grand Valley State University

Isaac Hoekstra - Grand Valley State University: "Doctoring at a Distance: New Spain to Spain and the Misdiagnosis of Cocoliztli"

Chrystina Ochsankehl - Grand Valley State University: "How Viking Society is Interpreted in Assassin's Creed: Valhalla"

Ysabela Golden - Grand Valley State University - "Natural Scientist and Apocalyptic Sybill: Perceptions of Hildegard of Bingen"

Questions and Discussion

4:00-6:00 p.m. Session II: Sociability in the Medieval World

Chair: Abigail Gautreau -Grand Valley State University

Samer Mahdy Ali – University of Michigan: "Who Sits at the Banquet of Adab?: Questions of Sociability and Ontology in Early Arabo-Islamic Culture"

Amanda Respass – Ohio State University: "The Meeting Place of the Merchants"

Leah Shopkow – Indiana University: "The Feast at Christ Church Priory"

Kathryn L. Jasper – Illinois State University: "Coming Together to Live Alone: Solitude and Sociability in Medieval Hermit Communities"

Questions and Discussion

6 p.m. Dinner at Speciation Artisan Ales (928 Wealthy St SE)

Saturday, October 23, 2021

8 a.m. Welcoming Desk opens in Loosemore Auditorium at the Richard M. DeVos Center with Coffee Hour

9:00 a.m.-11:00 a.m. Session III: Sociability in the Early Modern World

Chair: Grace Coolidge – Grand Valley State University

Morgan Pitelka – University of North Carolina: “Banquets, Tea, and Decollated Heads: Samurai Sociability in Sixteenth-Century Japan”

John Stewart – University of Oklahoma: “Improving Nature: Agricultural Societies and Economics in the Scottish Enlightenment”

B. Ann Tlusty – Bucknell University: “Singing, Songwriting, and Sociability in Early Modern Germany: The Case of Jonas Losch”

Questions and Discussion

11:00 a.m.-12:30 p.m. Lunch

12:30-2:30 p.m. Session IV: Sociability in the Modern World

Chair: Matthew Daley – Grand Valley State University

Sarah Naramore – Northwest Missouri State University: “The Social Side of Medicine: Benjamin and Julia Rush’s Roles in Promoting ‘American Medicine’”

Kate Sheppard – Missouri S&T: “Social Life on the Seven Hathors: Charles Wilbour, the Accidental Egyptologist”

Paul Freedman – Yale University: “Restaurant Meals and Sociability”

William Acree – Washington University, St. Louis: “Modern Sociability in Latin America, From Forms of Entertainment to the Streets”

Questions and Discussion

Saturday, October 23, 2021 Cont.

2:30-4:30 p.m. Session V: Sociability in the Internet Age

Chair: David Zwart—Grand Valley State University

Julia Sarreal – Arizona State University: “The Transformation of a Social Drink: Yerba Mate in Argentina and the United States”

Malcolm F. Purinton – Northeastern University: “#DRINKLOCAL: Taprooms, Reviews, and the Changing Beer Cultures in the Information Age”

Questions and Discussion

4:30 - 5:00 p.m. Keynote Speaker Reception

5:00 - 7:00 p.m. Session VI:

Introduction by: Paul Murphy - Grand Valley State University

William Woys Weaver: “The Pretzel as Commensality: Breaking Bread and the Communal Table”

Questions and Discussions

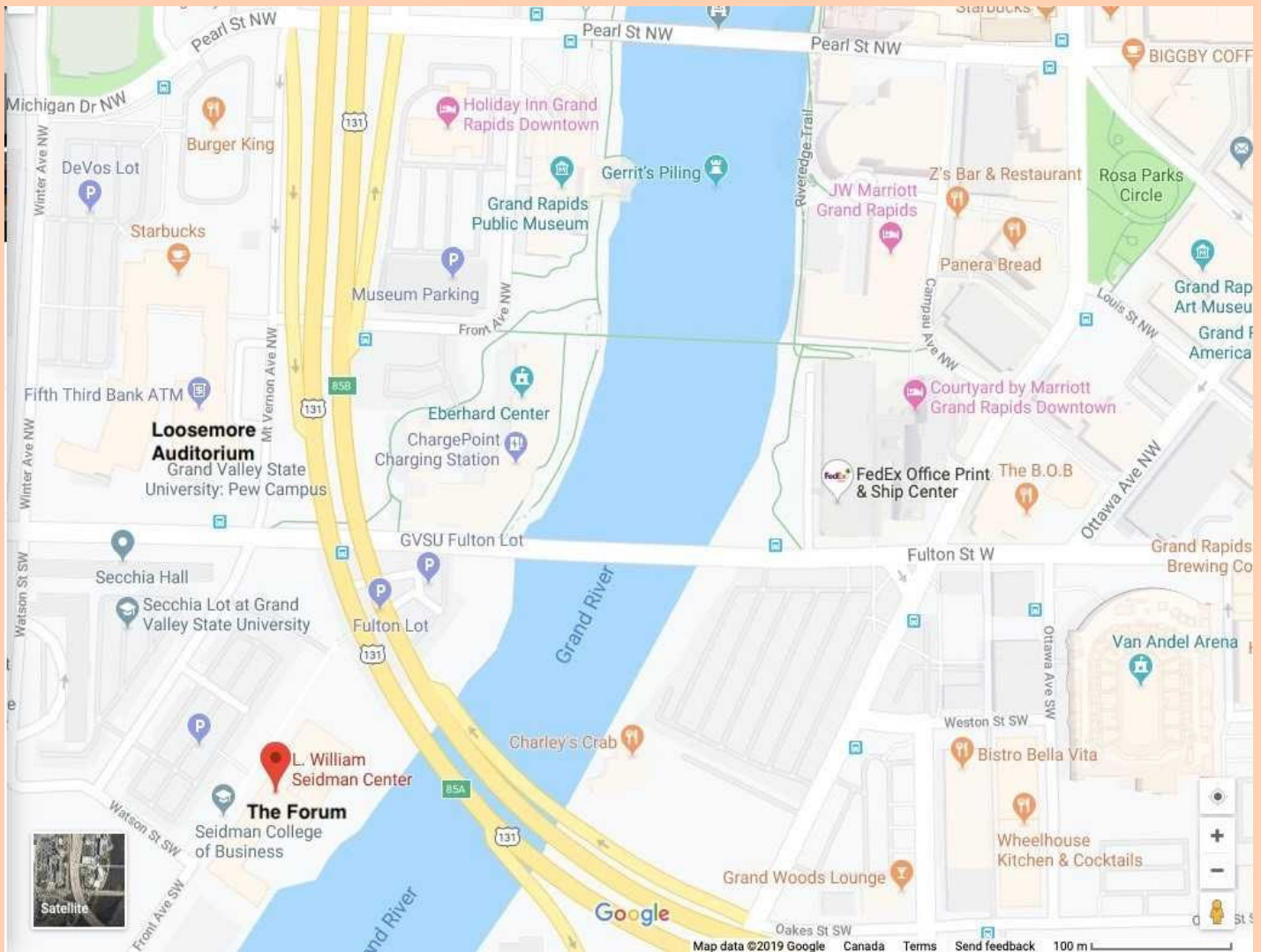
Closing Remarks by Grand Valley State University

7:00 p.m. Dinner at The Sovengard, 443 Bridge St NW #1, Grand Rapids, MI 49504

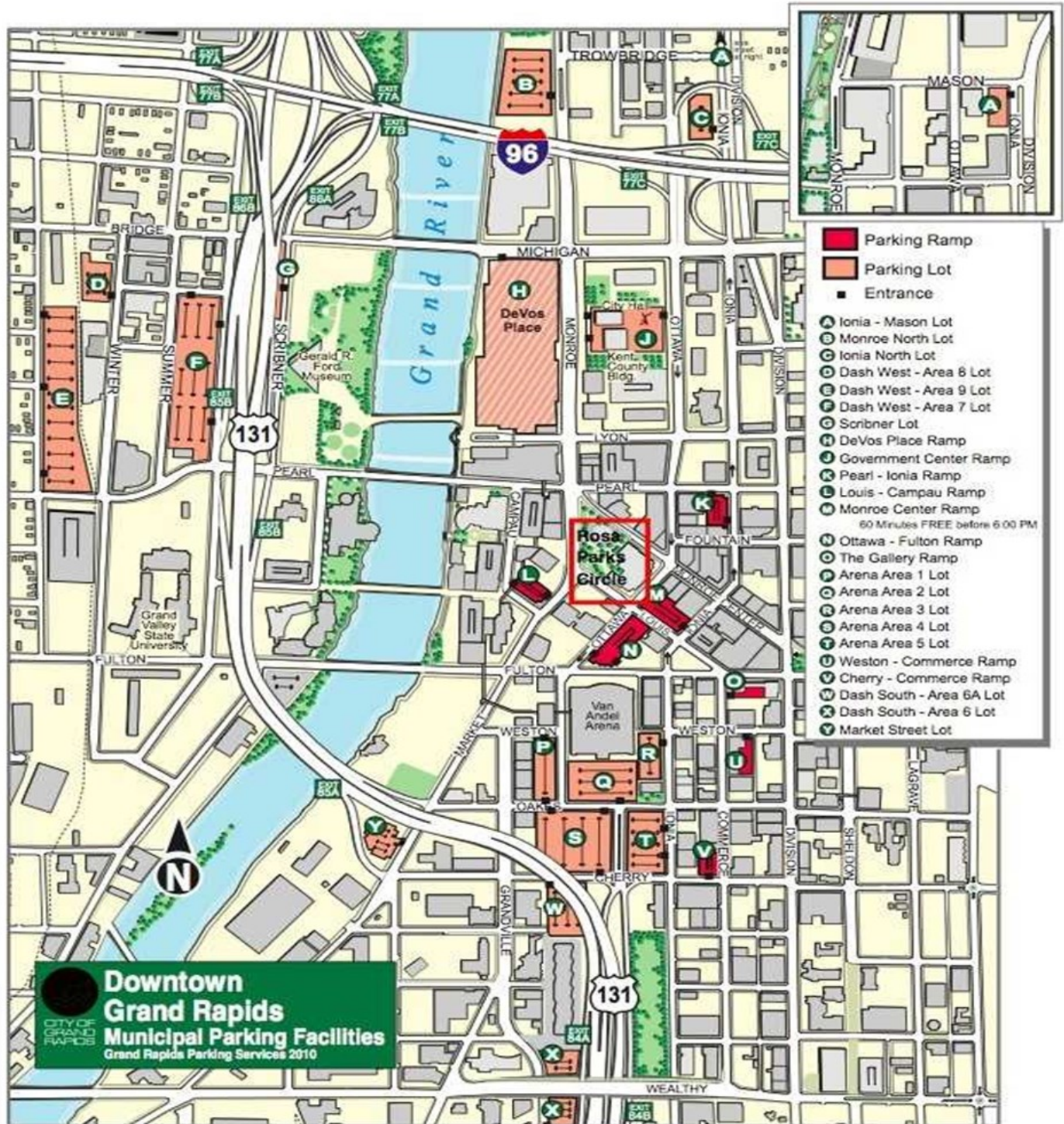


Maps

The Loosemore Auditorium at the Richard M. DeVos Center:



Downtown Grand Rapids



Parking Instructions for Grand Valley's Pew Campus

Parking Instructions for Grand Rapids Pew Campus

(ramps and lots close to campus are closed due to the River Bank Run



Presenting Online

The conference will be hybrid. Speakers and participants can either present/attend in person at the Loosemore Auditorium in the DeVos Center on Grand Valley State University's Pew Campus or tune in online. To join us online viewers will go to the History Department's YouTube Live Page. Once there you will be able to go back and watch presentations you may have missed or jump into ongoing sessions. There will be a slight delay in the stream, but you will still be able to ask questions and participate in real time. For presenters joining us virtually, you can watch and participate using YouTube Live. However, for your sessions, you will be given a Zoom link to join. Here is where you will give your presentation. That talk will be shown live to the audience in attendance and online. That talk will be linked to the livestream on YouTube through Zoom.



Theme

The theme of the conference is the history of sociability. Although the Internet Age and now Covid-19, have brought some changes to sociability, humans continue to interact in ways, including through material routes (food, alcohol, public houses, sport, manners), hierarchy and power (the theatre state, competition, courtly decorum), and communicative realms (literary sociability, gender, class belonging, opinion formation), that were similar across various historical eras. In a time when the discursive realms of forming public opinion are becoming increasingly artificial and coopted by hegemonic state apparatuses, it is imperative to examine the history of sociability. The goal of the conference is to analyze the various ways humans have socialized and continue to socialize during four epochs: the Medieval World, the Early Modern World, the Modern World, and the Internet Age. The theme is intentionally broad to encourage scholars from different disciplines with various geographical and chronological concentrations to present works that will allow for comparison across a wide breadth. This will likewise encourage interdisciplinary comparisons. Given that sociability has a particular relevancy to contemporary society, this will also encourage community engagement, a goal of the conference.



Presentation Abstracts

Keynote Speaker

William Woys Weaver: “The Pretzel as Commensality: Breaking Bread and the Communal Table”

For most Americans, the pretzel is a crisp, salty snack that is baked and “exported” to the rest of the US from Pennsylvania, long known as the “Pretzelvania.” However, while the pretzel was first brought into the Keystone State during the late 1600s by German-speaking bakers, its role in social customs traces back to the European roots of this highly symbolic food. The pretzel was not only food but an agent for transmitting tradition. The speaker, William Woys Weaver, is an internationally-known scholar studying food, heirloom gardening, and kitchen garden history.

Student Panel

Isaac Hoekstra – Grand Valley State University: “Doctoring at a Distance: New Spain to Spain and the Misdiagnosis of Cocoliztlí”

This paper explores the significance of disease and communication between Spain and New Spain in the 16th century. I will focus on the significance of Spanish doctors’ interactions with the indigenous populations after conquering New Spain in 1521, current-day Mexico, and how they recognized differences between diseases in an age that did not have germ theory. It exemplifies how sociopolitical environments shape medical discourse.

Chrystina Ochsankehl— Grand Valley State University: “How Viking Society is Interpreted in Assassin’s Creed: Valhalla”

The recent surge of popular interest in the history of the Vikings is clearly reflected across media platforms, particularly within the realm of television and film. The most recent addition to this phenomenon is Assassin's Creed:Valhalla, a video game designed to showcase its users the Viking experience in the late 9th Century. However, its interpretation of the history of Vikings is wrought with both merits and problems. In my paper, I discuss how the game intersects with what historians know about the Vikings, such as the role of women in Viking society, as well as how the game takes liberty in interpreting the past.

Ysabela Golden – Grand Valley State University: “Natural Scientist and Apocalyptic Sybil: Perceptions of Hildegard of Bingen”

Hildegard of Bingen (1098-1179) was one of the most extraordinary figures of twelfth-century Europe. Not only was the German Abbess a celebrated prophetic author, but a musical composer, political correspondent, and natural scientist. For her accomplishments, Hildegard was recognized as both a Saint and a Doctor of the Church, but not until 2012, 833 years after her death.

This paper will explore the changing perceptions of Hildegard over time, from her unofficial papal approval during her lifetime, to her supposed posthumous diagnosis as a migraine sufferer, to the renewed scholarly interest in her works after the 800th anniversary of her death. It uses a gender studies framework to take into account her social status as a woman when examining the writings of Hildegard and her contemporaries, as well as that of the historians, theologians, and scientists who have preserved and interpreted her works in the centuries after her death.

Presentation Abstracts

The Medieval World

Samer Mahdy Ali – University of Michigan: “Who Sits at the Banquet of Adab?: Questions of Sociability and Ontology in Early Arabo-Islamic Culture”

The blessings of society and sociability depend on certain conditions and contingencies that make access possible. Who has access to desirable social spaces and on what basis? For those excluded, is there hope of *acquiring* access in due time? In ninth- and tenth-century Iraq, there is hardly a more contested term or concept in salon culture than “hasab” usually denoting “merit” or “worth.” Conservative poets and linguists intended “merit by lineage” to privilege the bluebloods (ie Sharifs) of early Islam, but Egalitarians, like Ibn Sikkit (d. 858) quoted in *Lisan al-‘Arab* [Language of the Arabs], protested saying “worth” is defined “by the individual, though his forebears lack pedigree.” A cultural battle unfolded in poetry, prose, and lexicons -- sources of adab-humanities -- between an old guard, upholding hierarchy and ancestry, and a new guard committed to egalitarianism and personal merits as the criteria for access to salons and more broadly literary society. This paper examines the disputed meaning of a concept over two centuries of rhetorical usage by the diverging camps in the poetry of Abu Nuwas (d. 814), Ibn al-Rumi (d. 896), and Ibn al-Mu‘tazz (d. 908) and the lexicons of Ibn al-A‘rabi (d. 846), al-Hamadhani (d. 932), Ibn Durayd (d. 933), Ibn Marzuban (d. 956) and al-Azhari (d. 980).

The conservatives marshaled one vision of the Islamic past, relying on a corpus of tribal poetry about ancestry, while the Egalitarians summoned lost-found Kharijite poetry about the piety, courage, and generosity of the individual. Their focus on the individual planted seeds for self-made character traits that reconceive “worth.” But I found myself asking, who were these Egalitarians and what did they hope to gain? What was at stake for them? To address these questions, I analyzed their discourse using Dialogic Criticism (Bakhtin) and performance theory (Bauman and Hymes) in light of contemporary adab-humanities sources, namely al-Jahiz’s *Rasa’i* [Epistles] and Ibn Qutayba’s *al-Ma‘arif* [Types of Knowledge]. It became evident that emerging trade networks enabled a middling order of Egalitarian men and women to build small fortunes. But, wealth would not suffice for themselves and their offspring to live the urban ideal of the good life (*al-tayyiba*). Ibn Qutayba recognized their precarity, between “royalty nor rabble,” and noted their need to navigate the awkward salons of elites, where they vied for recognition with haughty Sharifs. Beyond material comfort, the Egalitarians sought the ontological benefits associated with adab-humanities, namely self-cultivation and respectability. In a Habermasian sense, they gained a sense of themselves as a public -- dubbed “people of worth” (*ahl al-hasab*) -- with common concerns about self and society, distinct from elites and government. They commissioned poetry to immortalize their experiences, and later generations of Egalitarians would recite this content in salons, thus creating a space for themselves to raise open-ended questions of ontology. The word “adab” itself connotes banquet (*ma’dab*), which serves as an instructive metaphor for humanities access and participation

Amanda Respass – Ohio State University: “The Meeting Place of the Merchants”

Medieval Muslim merchants who traveled across the sea routes linking the Persian Gulf to India, Southeast Asia, and China left behind a record of their experiences in the form of travel narratives and physical artifacts. Shipwrecks dating from the ninth through the fourteenth centuries have been recovered in the Java and South China Seas and their excavated cargoes, as well as the personal possessions of their crew members, provide a window into the unique social spaces onboard ships. Long-distance voyages brought together merchants and seafarers from diverse locations, and life at sea and at port built a framework for social relationships and institutions that defied the boundaries of land. Artifacts from shipwrecks, architectural and monumental remains from mosques and cemeteries in port cities, and written descriptions left behind by merchants and port officials capture a vision of social life at sea and in the foreign merchant quarters of Chinese port cities in the Middle Period. The cities of Khanfu (Guangzhou), Zaytun (Quanzhou), and Khinsai (Hangzhou) serve as a backdrop to the words of merchant, al-Sirafi, and port official, Zhao Rugua, and to the artifacts left behind at sea by many centuries of cosmopolitan Muslim voyages.

Leah Shopkow – Indiana University: “The Feast at Christ Church Priory”

Nearly every scholar who has addressed twelfth-century monastic discipline, the phenomenon of monastic pittance (generally high quality treats sometimes handed out at meals), monastic diet, the prevalence (or lack thereof) of obesity among medieval monks, medieval feasting or indeed medieval fasting has cited Gerald of Wales’s disapproving account of a memorable and merry monastic feast at Trinity (Christ Church) Priory in the spring of 1179. It has compelled generations of scholars, but not, however, excited them to analyze his narrative; they either accept it (generally disapprovingly, as signs that twelfth-century monks didn’t have the fortitude of earlier generations) or discount it, but no one dismisses it (nor should they). Yet even though we know that narrative sources are not transparent accounts of the past (that is as true for modern narrative sources as past ones), no one has applied that understanding to what Gerald has to say about this particular occasion. The feast was, however, not happening at just any priory or just any occasion, nor was Gerald just any writer. The feast was a special occasion at a major pilgrimage shrine by a cathedral chapter. Gerald was writing at least three decades after the event and after a lifetime of disappointments. His disapproval, while undoubtedly genuine, was expressed for his own rhetorical purposes, which scholars are still debating. It would be a mistake, therefore, to see his account—even if it is entirely factual (unlikely)—as shedding much light on the day-to-day feasting, much less dining, habits of medieval monks.

Kathryn L. Jasper – Illinois State University: “Coming Together to Live Alone: Solitude and Sociability in Medieval Hermit Communities”

In 2020, several news outlets suggested that we turn to ancient hermits for tips to survive lockdown while experts simultaneously warned of the psychological stress associated with isolation. Human beings are social creatures and differing from the norm usually means seeking separation but in the modern pandemic, separation became the norm. And yet, as involuntary hermits, we managed to find ways to socialize with one another. Indeed historically, self-declared hermits have rarely achieved constant and complete isolation. In the case of the medieval world, waves of hermitism driven by piety punctuated the steady course of Christianization. During the early Middle Ages, from Egypt to Syria, from Gaul to Poland, men as well as women sought to exist in literal and figurative deserts and often did so collectively in communities. The practice then declined in popularity but experienced a revival in eleventh-century Italy when devout Christians came together to live alone. The word “hermit” conjures up images of long beards and disheveled clothes and above all, solitude. The idea of a hermit community might seem paradoxical today, but it was a widespread phenomenon across the medieval West around the first millennium. Like monks and nuns, hermits retreated from society and sociability; the performance of renouncing the world created the terms on which they socialized with each other and with the outside. But unlike monasteries, hermitages were not closed off from the world by walls. Still, hermits renounced all previous sociability by cutting ties with the outside world. Material conditions at the hermitage shaped the options for sociability open to its residents. The hermits possessed a particular ideological power that allowed them to transcend conventional social boundaries. How did medieval hermits create conditions for a certain type of sociability, and how did transgressions of this sociability affect their status? Given the recent pandemic turned many of us into temporary hermits, it is worth considering the ways in which our predecessors struck a healthy balance between sociability and solitude.



The Early Modern World

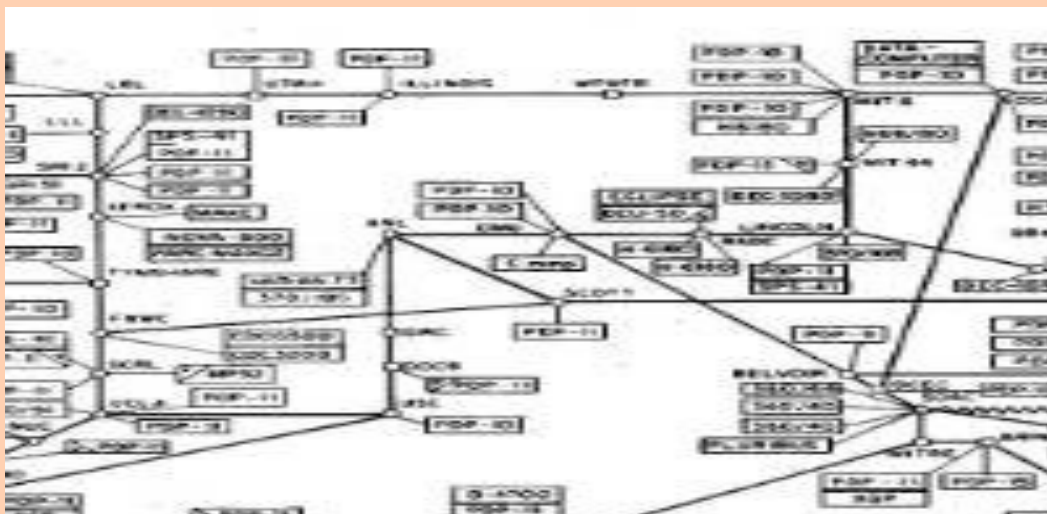
Morgan Pitelka – University of North Carolina: “Banquets, Tea, and Decollated Heads: Samurai Sociability in Sixteenth-Century Japan”

This paper investigates the significance of material culture and sociability in Japan’s sixteenth century, focusing on the activities of elite warlords (*daimyō*) who ruled provincial territories during an age of political instability and decentralization. I will describe several well documented examples of sociability to reframe the relationship between art and politics, culture and war in the transition from medieval to early modern.

John Stewart – University of Oklahoma: “Improving Nature: Agricultural Societies and Economics in the Scottish Enlightenment”

The Scottish Enlightenment is generally associated with the economic theories of Adam Smith, the moral philosophy of Thomas Reid and David Hume, and, more recently, the scientific and medical lecturers at the Universities of Glasgow and Edinburgh. An important common thread in these diverse studies was how to improve the Scottish Economy by modernizing agriculture. From the 1720s until well into the nineteenth century, academic societies that were focused on improving agriculture provided a forum in which the educated middle-classes could mingle with the large land owners and earn their patronage. To be sociable during this period, one needed to contribute to the discussion on rationalizing agriculture and the nascent Scottish economy.

These agricultural conversations were recorded in several different sources. The minutes and publications of agricultural societies and their spin off boards of fisheries, agriculture, and trade, recorded both the research agendas and the presentations of various studies. Through the correspondence of Henry Home, Lord Kames, we can see how he traded his support for appointments to the university faculties at Glasgow and Edinburgh for agricultural research. The subsequent lectures and student rosters offer insight into how agriculture was taught in the Universities and to whom. Through all of these sources, we will see how discussions of agricultural improvement served as cultural currency in the Scottish Enlightenment.



B. Ann Tlusty – Bucknell University: “Singing, Songwriting, and Sociability in Early Modern Germany: the Case of Jonas Losch”

This talk will introduce the life and work of sixteenth-century Augsburg weaver, wedding singer, and songwriter Jonas Losch as a case study in song and sociability. Although the record of his life is incomplete, Losch’s brief passage through the stage of Augsburg’s popular music scene left sufficient traces to illuminate a remarkably detailed picture of the transmission and reception of popular street songs among early modern townspeople. Craftsmen who moonlighted as singers, offering both formal and informal entertainment for sociable settings, also benefitted from the networks and ties of sociability that emerged around group performances and shared song texts and melodies. The development of an early commercialized entertainment industry supported the lively musical culture of singing craftsman during the early modern period through the mass production of cheap songbooks and texts, as well as growing interest in plays and other public performances. Thus new opportunities were presented to songwriters who were able to conform to political norms.

Jonas Losch, however, was not one of those conformists. Among the song texts shared by early modern craftsman singers, including Losch, were songs of social and political protest. In a process that will not be unfamiliar to a modern audience, songs of protest provided a vehicle for building and solidifying group social identity. In the late sixteenth-century German town in which Jonas Losch came of age, political identity was closely tied to religious confession – and it was Losch’s use of protest songs as a marker of political-confessional sociability that brought him to the attention of the authorities, ultimately ending his songwriting career.

Like many aspiring artists, Losch suffered greatly for his art and died young. Despite his failure to attain success in print, however, he did manage to leave behind a remarkable collection of songs and rhymes written in his own hand, along with a record of evidence that his side gig as a semi-professional writer, singer, and composer provided him with more satisfying opportunities for sociability than did his official status identifier as a weaver.



The Modern World

Sarah Naramore – Northwest Missouri State University: “The Social Side of Medicine: Benjamin and Julia Rush’s Roles in Promoting ‘American Medicine’”

Historians have long discussed the importance of a “republic of letters” among men of science from the late seventeenth into the early nineteenth century. Much of this discussion hinges on the exchange of ideas, facts, and “useful knowledge.” However, these sets of correspondence also hint at the broader role of sociability and the social spheres in which individuals operated. In the field of medicine, for example, success could depend on a complicated web of social connections that crossed from student to mentor, colleague to colleague, physician to patient, and patient to patient. In other words, a good reputation and status as a physician depended upon recognition from peers and patients alike.

In the early United States that sociability moved easily from letters, journals, and organized meetings to chance encounters, salons, visits with friends, and private gatherings. The lives of physician Benjamin Rush and his wife Julia Stockton Rush demonstrate how this sociability helped shaped the American medical profession at the turn of the nineteenth century. Using extant correspondence sent by and to the Rushes in addition to memoirs and lecture notes this paper reconstructs the way both Benjamin and Julia shaped a social and scientific world in the Early American Republic that fostered the next generation of medical men. This occurred as much in Benjamin’s classroom as it did in Julia’s dining room. By recovering this social world we can better appreciate how an American professional identity developed and the manner in which it valued social and professional connections.

Kate Sheppard – Missouri S&T: “Social Life on the Seven Hathors: Charles Wilbour, the Accidental Egyptologist”

Charles Wilbour was a wealthy man. Most of his money was made through the Tammany Hall scandal that rocked New York City politics and bilked the city for almost \$2 million (likely more; around \$40 million today) in the 1860s. To escape prosecution and jail time with Boss Tweed, Wilbour and his family fled to Paris in 1874. There, he befriended author Victor Hugo and Egyptological giant Gaston Maspero, who trained him in Egyptology and hieroglyphs. By 1880 the two were traveling in Egypt together, on the Cairo Museum steamer and, from 1886, on Wilbour’s own houseboat (dahabeah) the *Seven Hathors*. It was on this boat that Wilbour’s career as an Egyptologist flourished because of his training, yes, but mostly due to his social connections. On the *Seven Hathors*, he built not only the finest library on the Nile at the time, but he built a massive social network of Egyptologists in Egypt. Wilbour hosted a number of prominent Egyptologists on his boat, like Flinders Petrie, Theodore Davis, and Percy Newberry, but Maspero and Archibald Sayce were the most regular visitors. In his time spent eating, drinking, and sailing with Maspero and Sayce, Wilbour quickly became what Sayce called “the best living Egyptologist” even though he never published a single word on the topic or excavated for himself. In this paper, I will show that it was purely through Wilbour’s social connections and sociability on the *Seven Hathors* that made him a crucial player in early American Egyptology, but mostly by accident.

Paul Freedman – Yale University: “Restaurant Meals and Sociability”

Dining with other people (commensality) is both a pleasure and an everyday but important way of expressing and finding out about character and personality. A survey of over 100 blockbuster movies (defined by gross receipts) found that only one did not have a scene of people eating or preparing food together. The appeal of restaurants is not just culinary but rather is an important form of social interaction. While family meals have declined as group occasions, restaurant dining before the pandemic had reached new heights of popularity in terms of money spent and number of establishments. The paper discusses several kinds of interactions over restaurant meals, romance, friendship, celebrations, and business. Each has different rituals, settings, gender implications and purposes.

William Acree – Washington University, St. Louis: “Modern Sociability in Latin America, From Forms of Entertainment to the Streets”

Spectacles as forms of participatory entertainment have been central to defining Latin American sociability, especially from the early 1800s—when many of the nations we know today gained independence—onward. Religious processions, civic celebrations and festivals, traveling circuses, and carnivals were staples of that early entertainment landscape. In the second half of the 1800s, the theater scene—with local actors, proliferating publicity, and growing audiences—developed across the region, most notably in cities like Mexico City, Havana, Rio de Janeiro, Buenos Aires, and Montevideo, and transformed access to and intensity of entertainment options. While audiences participated less in the new shows, going out to the theater was nevertheless a social event that galvanized forms of association well into the twentieth century. Moreover, the line between performance venues and the public space of streets and squares was often blurred, with people mingling before and after shows. At the same time, the street was becoming a primary space of modern sociability in the region, be it through kiosk conversations, dancing in the streets, weekend street markets, or increasingly massive political demonstrations. We’ll cover some examples from the far south—Argentina and Uruguay—to get a sense of modern sociability’s movement from early forms of entertainment to the streets in Latin America.

The Internet Age

Julia Sarreal – Arizona State University: “The Transformation of a Social Drink: Yerba Mate in Argentina and the United States”

Over the past decade, yerba mate has become a popular energy drink for college students and creative people in the United States. Several decades earlier, yerba mate’s popularity surged in Argentina. For Americans, yerba mate is an iced tea or carbonated beverage in a can or bottle. It is a healthy energizing lifestyle drink that represents youth, creativity, adventure, and concern about the environment and Indigenous peoples. Yerba mate is something altogether different in Argentina. Argentines overwhelmingly consume yerba mate as mate (pronounced as mah-tey) by repeatedly pouring hot water into a gourd filled with yerba mate and having each person drink the liquid from the same metal straw (*bombilla*). For Argentines, mate is an act of sociability and an authentic marker of national identity. This essay explores why yerba mate grew in popularity

in Argentina (1980s-2010) and the United States (2010-2021), and what it means in both countries. Globalization has led to new ways of consuming yerba mate and new meanings. Yerba mate in the US bears little resemblance to yerba mate in Spanish-speaking South America, but underlying similarities remain. In South America, yerba mate fosters community and sociability because people share mate and consider it an authentic marker of national identity. In the US, drinking individual cans or bottles of yerba mate creates community and authenticity as part of an idealized hipster lifestyle. Furthermore, using the Spanish name “yerba mate” (rather than Americanizing the name), along with vague references to shared mate, add an air of exoticism and preserve vague ties to the beverage’s South America origins.

Malcolm F. Purinton – Northeastern University: “#DRINKLOCAL: Taprooms, Reviews, and the Changing Beer Cultures in the Information Age”

Though the first two decades of the ‘Craft Beer Revolution,’ roughly 1980-2000, were recorded through a rise in print *beeriodicals* and direct word-of-mouth, the 21st Century expansions have been recorded through digital sociability with pictures and individual reviews. Many websites and apps were developed to allow people to share their experiences and opinions of breweries and specific beers since the late 1990s including Beer Advocate, RateBeer.com, and Untapped and have helped to fuel not only the interest in craft beer but also the rapid growth of the industry alongside a culture of craft beer consumption. This paper explores the changing relationships between consumers and producers of craft beer since the turn of the 21st Century through the development of the craft beer culture alongside the taproom model of consumption, beer tourism, and social media marketing. It questions what today’s independent brewery industry might have been without the power of internet marketing in building a broad and international community of craft beer consumers.



Coffee Houses

The Bitter End Coffee House: 752 West Fulton St.

“The bitter end coffeehouse is situated in a century old bank building in the university district on the West Side of Grand Rapids. The coffeehouse has been completely renovated to its early 20th century appearance and features the original Neo-Classical facade, tin ceilings, porcelain tile floors, oak woodwork and leaded glass windows. the bitter end is a classic coffeehouse with a European ambiance: dark and comfortable, the walls covered with distinctive and unusual artwork in a quiet and inviting space.”

Lantern Coffee Bar and Lounge: 100 Commerce Ave. SW

“Great coffee, a place to gather. We are on the ground floor of the old Grand Central Engineering Building right on the corner of Commerce & Oakes. While our address is on Commerce, our entrance is just around the corner on Oakes.”

Madcap Coffee Company: 98 Monroe Center St. NW

“Every year, we taste thousands of coffees and only select the few that we find truly special, the coffee that is alive and inspires us. The experience of coffee makes us happy, but our joy is matched with sincere conviction. We taste roughly 3,000 coffees every year. Much of our year is spent out of the country, exploring our favorite regions, visiting our partners and investigating their land. If you visit our roasting facility, it’s not uncommon to find us obsessing over the details of consistency, expression, and taste. In our cafés, each barista receives rigorous training, ensuring they’re at the top of their craft.”

Mayan Buzz Coffee Bar: 208 Grandville Ave. SW

“We are passionate about providing premium products within a community style culture of respect and friendly service. We believe in coffee and connections.”

Tillie Ruth’s Coffee & Tea: 405 Seward Ave. NW

“Tillie Ruth’s baristas radiate friendly engagement as they skillfully craft beautiful and healthful coffee & tea beverages for our friends. Mary Ruth’s goal is to honor her mother’s memory in her coffee shop, by embracing the same qualities as Tillie’s kind warmth for community, gratitude for the earth and her delight in the best drink life has to offer.”



Restaurants

Adobe In & Out: 617 Fulton St. W

“The Adobe has been serving up delicious Mexican food to the wonderful people of Grand Rapids for nearly 50 years. From its start as one of the first Mexican restaurants in the area to its expanded service at three locations, the Adobe takes pride in its longevity and commitment to feeding West Michigan.”

Butcher’s Union: 438 Bridge St. NW

“Our mission is to offer delicious food, inspired cocktails and an unrivaled whiskey collection while creating a culture of warmth and belonging, where everyone is welcome. We strive to source local ingredients from farmers we know and partners we trust, supporting our communities and creating meaningful relationships with those around us. We exist to create experiences where passion, purpose and a good time come together.”

One Bourbon: 608 Bridge St. NW

“Featuring 200+ different whiskeys and bourbon, COMFORT food, quality spirits, beer and wine. One Bourbon brings the Bourbon/Whiskey movement with American regional dining to Beer City. One Bourbon’s interior reflects the hip sensibilities of the surrounding area, with loads of unfinished brick, tin ceilings and Edison lights. The multilevel restaurant offers the choice to dine in the pub area with live edge granite bar; in the main dining area with comfy seating and plenty of light; or outdoors on the large patio.”

Pind Indian Cuisine: 241 Fulton St. W

“Being one of the best Indian Restaurants in Grand Rapids, all we want is to see a ray of utmost satisfaction and complete delight on our customer’s faces. While serving the best Indian food in town, we also take utmost care to keep your needs and health in mind. Be it a date or a family dinner, we have a wide range of options in both vegetarian and non-vegetarian selections.”

The Søvangård: 443 Bridge St. NW #1

“The Søvangard exists to bring you closer to the bounty and diversity of our region and the wonderful people taking part in a more sustainable and just food system. Our vendors share our vision of *local first* and we rely on these mutualistic relationships to do what we do. We are beyond lucky to have such a rich and supportive agricultural community, and teams championing our small and independent producers. Join us in supporting local farmers, growers, common minded-folks and hard working people.”



Breweries

Archival Brewing:

“Our approach is simple: recreating historic and forgotten styles of beer from around the world tapping into ancient brewing processes, ingredients, and recipes. We want to stay true to the styles of brews our ancestors would have consumed, whether that be beer, cider, or mead, in an effort to preserve what history created.”

B.O.B.'s Brewery: 20 Monroe Ave. NW

“Experience a dedication to creativity; a flair for complex flavors; a return to craft. A Renaissance is brewing at B.O.B.'s Brewery, where this month's exotic, small batch brew may become next year's most anticipated seasonal offering. There is the potential for magic every time Brewmaster John steps behind the glass. We like taking risks and understand that mistakes pave the road to real genius. We create from a palette of fresh ingredients, expert craftsmanship, and bold ideas. You may not like all of our beers, but you're going to really love some of them. So craft your own palate and take your time. See, here at B.O.B.'s Brewery we don't have to serve the entire world. We only have to serve one glass of beer at a time. Yours.”

Founders Brewing Co.: 235 Grandville Ave. SW

“We at Founders Brewing Co. have been lucky to evolve into one of the highest recognized breweries in the United States. We've been ranked in the top breweries in the world by Ratebeer.com for the last five years, and we have several beers listed in the top 100 beers of the world on Beeradvocate.com. We're now among the top ten largest craft breweries in the country and one of the fastest-growing.”

Grand Rapids Brewing Company: 1 Ionia Ave. SW

In 2012, 79 years to the day after the repeal of prohibition, Grand Rapids Brewing Company opened just 6 blocks away from its original location. Reviving a historic brand in a unique pub atmosphere with creative pub cuisine. GRBC now offers some of the same beer recipes from 1893, a food menu that encompasses Grand Rapids's best butchers, bread suppliers, produce, wine and spirits

New Holland Brewing-The Knickerbocker: 417 Bridge St. NW

“Strategically placed at the gateway to Grand Rapids' historic West Side, we offer a taste of many world traditions that have been rediscovered and presented with a fresh perspective. Enjoy a full drink menu including craft beer, artisan spirits, handcrafted cocktails, wine and cider. Our rustic, seasonal menu showcases local and regional agriculture, old world techniques, with a fresh perspective; including nose to tail butchery, heirloom produce and scratch cooking over fire.”



Wine Bars

Divani: 15 Ionia Ave. SW Suite 130

“Divani, locally owned, features an intimate & sexy big city ambience in the heart of downtown Grand Rapids. Our staff will greet you with an enthusiastic smile, extensive product knowledge and attentive service. Divani will seduce your senses through our scratch kitchen featuring globally inspired Chef driven menus, hand-crafted cocktails, an extensive liquor collection, an award-winning wine list and a global beer selection featuring local draughts.”

Forty Pearl: 40 Pearl St. NW #110

“Forty Pearl is a sensory Pure Michigan experience in the heart of Downtown Grand Rapids. Our mission is to showcase the finest Michigan wines by pairing them with adventurous bites, sourcing seasonal ingredients locally. We are a collective of Michigan-based winemakers, chefs, story tellers, and characters.”

GRNoir Wine & Jazz: 35 Division Ave. S.

“GRNoir is a wine and jazz bar that exists to celebrate the Global and American cultures of wine and jazz. It's a place for joy, a space to laugh and love, to share stories and meet friends old and new. It's live music, a rich offering of global wines, surprising small plates and a welcoming place to learn more about wine, jazz and the people and places that gave birth to them. We invite you to discover, smile, savor and admire the world and cultures of wine and jazz with us. All are welcome!”

House of Wine: 53 Monroe Center St. NW

“As we've grown we have added more opportunities for customers to experience wine culture. We offer "Taste Like a Sommelier" workshops on approximately a monthly basis. We offer free wine tasting events every Monday evening. House of Wine is a destination for Raise a Glass wine tours. We have also worked hard to accommodate lunch customers with quick service while still providing homemade quality foods.”

Reserve Wine & Food: 201 Monroe Ave. NW

“Reserve Wine & Food is located in downtown Grand Rapids and features from-the-farm American fare. Our team is committed to forming connections – with our guests and within our community – by providing an unmatched atmosphere and unparalleled service, alongside authentic cuisine and an extensive wine and cocktail program.”



Cocktail Bar

Max's South Seas Hideaway: 58 Ionia Ave. SW

"Max's urban oasis features an immersive two-story dining and drinking experience designed to transport guests to a distant tropical paradise bathed in perpetual twilight. Max's features original interior design from some of the best-known tiki artisans in the world, along with a giant collection of vintage and modern tiki art and decor."

MeXo Tequila & Mezcal Bar and Restaurant: 118 Fulton St. E

"We're a restaurant and Tequila/Mezcal bar located in downtown Grand Rapids, Michigan. Our cuisine brings a modern touch to the classic pre-Hispanic food of Mexico."

Rockwell Republic: 45 Division Ave. S

"Located within the historic heartside district, Rockwell Republic is a lively gastropub with made-from-scratch, seasonal cuisine as eclectic as the environment itself. Dine casually amidst two floors of exposed-brick walls, high ceilings, dark mahogany wood, a three-season screened-in lounge or an elevated outdoor beer garden. Indulge in our fresh sushi and be sure to end the night with one of our delicious craft cocktails."

Tupelo Honey: 140 Ottawa Ave. NW STE 100

"We are thrilled to be part of the Grand Rapids community and bring our scratch-made Southern food and libations to our first Michigan location! Like Grand Rapids, our Asheville, NC home is a mecca for beer and art in the Southeast and we are excited to blend our kindred love in Grand Rapids."

Wise Men Distillery: 4717 Broadmoor Ave. SE Suite F

"Wise Men Distillery started with three friends, a dream, and a passion for quality spirits. Taking that passion, the three started experimenting with a 100-gallon still. After painstakingly numerous tastes and tinkering, they produced a moonshine that was not only drinkable, but enjoyable. They discovered that moonshine didn't have to leave you coughing, sputtering and with that throat burning sensation that most experience with their first taste of moonshine. They quickly realized that the key to a crafting a great tasting spirit is to start with real, pure ingredients and to find each spirit's sweet spot through a custom distillation method that leaves you with an exceptionally smooth, flavorful spirit."



Libraries

Grand Rapids Public Library: 111 Library St. NE

“In 2021, the Grand Rapids Public Library will celebrate 150 years of providing a free library for everyone. Throughout its lifetime, the library has experienced numerous evolutions—everything from introducing the Dewey Decimal System to eschewing traditional card catalogs for online catalogs to streaming audiobooks directly to patrons’ devices. In good times and in bad, the library has served as a refuge and a resource determined to provide outstanding customer service and to fulfill its mission of connecting people to the transforming power of knowledge.”

Grand Rapids Public Library-West Side Branch: 713 Bridge St. NW

“Over the decades, the library expanded into city neighborhoods to better serve patrons living in different areas of the city. The first branch was the West Side Branch, which was originally housed in an old Michigan Bell Telephone Company building; it opened in 1908. Current branches include Ottawa Hills, Madison Square, Yankee Clipper, Van Belkum, West Leonard, and Seymour.”

GVSU Steelcase Library: 401 Fulton St. W

“The beautiful reading room features a cathedral ceiling, quiet study areas, stained glass windows, and a current reference and periodical collection with emphasis in the subjects of business, education, law, Social Work, Public & Nonprofit Administration, engineering, and criminal justice.”



Museums

Gerald R. Ford Presidential Museum: 303 Pearl St. NW

“The Gerald R. Ford Presidential Museum is the presidential museum and burial place of Gerald Ford, the 38th president of the United States (1974–1977), and his wife Betty Ford. It is located near the Pew Campus of Grand Valley State University in Grand Rapids, Michigan. Ford's presidential museum is the only such facility under the auspices of the National Archives and Records Administration to be separate from the presidential library, which is located approximately 130 miles (210 km) to the east in Ann Arbor. Despite the separation, the library and museum are a single institution with one director.”

Grand Rapids Art Museum: 101 Monroe Center St. NW

“As a beacon of the arts in an art-loving city, GRAM is more than a world-class museum. We believe art is essential for everyone. It connects and inspires. It gives us a greater understanding of different perspectives and experiences. It helps us reflect on current issues. And it expresses universal themes that help us see each other as one human community. Our exhibitions, events, and educational programming span topics, mediums, and genres to connect with and invite a wide variety of audiences. We are an arts venue, resource, and educational institution for the entire Grand Rapids community, the State of Michigan, and beyond. Welcome to your art museum.”

Grand Rapids Children’s Museum: 11 Sheldon Ave. NE

“The Grand Rapids Children’s Museum first made its debut as a museum ‘without walls’ in August 1993 at Woodland Mall. The Museum featured two exhibits, Funstruction and Bubbles, Bubbles, Bubbles!, which were a huge success and exposed over 30,000 children and their families to ‘hands-on’ exploration and learning.”

Grand Rapids Public Museum: 272 Pearl St. NW

“We exist to be a living monument of artifacts, ideas and stories told through exhibitions, events and educational programming designed to inspire, motivate and celebrate our human bond. We enrich the life of our community through experiences of the wider world in a uniquely Grand Rapids context.”



Sponsors

We would like to express our gratitude to the following sponsors who had made this conference possible:

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The Great Lakes History Conference has convened annually in Grand Rapids for over forty years, with colleagues from the region, as well as across the world, joining us for a wide range of themes that encompass historical research, pedagogy, and interdisciplinary inquiry. Internationally renowned scholars including Dagmar Herzog, Omer Bartov and Jan Gross have delivered keynotes at conferences focused on war and genocide, gender and trauma, the teaching of history, new approaches to world history, and other topics.

