

45th Annual Conference

28 June – 9 July 2021

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Enquiries about specific strands should be addressed to the relevant strand co-ordinators. For general enquiries about the conference, please contact the conference committee team, or socialhistorysoc@gmail.com, or visit <http://socialhistory.org.uk/>

Papers presented at the conference can be submitted to the Society's journal, *Cultural and Social History*, to be considered for publication. For details, see <https://www.tandfonline.com/toc/rfcs20/current>

The Conference organisers would like to thank all those involved for their hard work.

Week 1

Monday 28 June ENVIRONMENT, SPACES AND PLACES

Panel 1 – 9.30-11.30

ENVIRONMENT, SPACES AND PLACES	<i>Faith in the Town: Lay Religion, Urbanisation and Industrialisation in England, 1740-1830</i>	1
<i>Chair: Kate Gibson, University of Manchester</i>		
Kate Gibson, University of Manchester	<i>Memory and religious space in the eighteenth-century Northern English town</i>	
Professor Hannah Barker, University of Manchester	<i>Faith in the streets: processions and the urban environment of Northern England, 1740-1830</i>	
Professor Jeremy Gregory, University of Nottingham	<i>Choice, church-going and the urban environment in Northern England, 1740-1830</i>	

Lunch – 11.30-12.30

Panel 2 – 12.30-2.30

ENVIRONMENT, SPACES AND PLACES	<i>Lives in the Landscape: Biographical and Narrative Approaches to Landscape History</i>	2
<i>Chair: Dr Jeremy Burchardt, University of Reading</i>		
Professor Paul Readman, King's College London	<i>Walking, Looking, Imagining: Antiquaries, History-writing and the Embodied Experience of Landscape</i>	
Dr Nicola Whyte, University of Exeter	<i>Landscapes on the Move: The Travel Diaries of Celia Fiennes</i>	
Professor Matthew Kelly, Northumbria University	<i>Beatrix Potter, Landscape Preservationist: Family, Place and Biography</i>	
Dr Jeremy Burchardt, University of Reading	<i>Towards a deep history of landscape: material, cultural and experiential approaches</i>	

Break – 2.30-3.00

Panel 3 – 3.00-5.00

ENVIRONMENT, SPACES AND PLACES	<i>Movement, Mobility and Landscape</i>	3
<i>Chair: Dr Tosh Warwick</i>		
Dr Michael Guida, University of Sussex	<i>Weekend rambling: in search of the sensuous</i>	
Dr Ben Jackson, Queen Mary, University of London	<i>Elite Masculinity, Sporting Paraphernalia, and the English Country House c.1600–1800</i>	
Sean Nixon	<i>Landscapes of Loss: Silent Spring and the Geography of Environmental Crisis, 1956-65</i>	
Murray Seccombe, Lancaster University	<i>Managing people, managing space: constables, highways and connectivity in seventeenth-century Halifax</i>	

Tuesday 29 June ENVIRONMENT, SPACES AND PLACES and DEVIANCE, INCLUSION AND EXCLUSION

Panel 4 PARALLEL SESSIONS – 9.30-11.30

ENVIRONMENT, SPACES AND PLACES	<i>Urban Environments, Mobility and Landscape</i>	4A
<i>Chair: Sean Nixon</i>		
Maureen Royce	<i>Remembered places - Voices from Liverpool 1944-1979</i>	
Dr Henry Irving, Leeds Beckett University	<i>Maps and Memories of the Leeds 'Blitz'</i>	
David Cowan, Emmanuel College, University of Cambridge	<i>Migration, Nostalgia, and Community in the Late-Twentieth Century</i>	
James Broun, University of Sussex	<i>The Private Housing Estate, the 'New Middle Classes' and the Making of Post-Industrial England, c. 1970–2010</i>	

DEVIANCE, INCLUSION AND EXCLUSION	<i>Public Perceptions and Media Depictions of Difference and Deviance</i>	4B
<i>Chair: Rachel Bright</i>		
Dr Oisín Wall, University College Dublin	<i>'Our few demands... are for basic human rights, nothing more': the polarisation of opinion about Irish ordinary prisoners, 1973-84</i>	
Meg Foster, Newnham College, University of Cambridge and University of New South Wales	<i>Law, Emotion and the Tyranny of Difference: the case of Aboriginal Australian outlaw Jimmy Governor</i>	
James Thomas Earnshaw, University of St Andrews	<i>Your man-milliner is a man only in name': English male milliners and the spectre of gender ambiguity at the time of the Indian Uprisings of 1857</i>	
Dr Magdalena Matczak, University of Liverpool	<i>Disability and impairment in the Middle Ages in Poland</i>	

Lunch – 11.30-12.30

Panel 5 – 12.30-2.00 Meeting of the Social History Society BME Network

A mid-conference get-together for members of the Social History Society BME network, and open to any historians of colour who would like to drop in! The Social History Society runs a network specifically for Black and Minority Ethnic (BME) historians. The network combines a mixture of virtual and physical opportunities to discuss emerging issues, share experiences and find support. It is open to anyone who self-identifies as belonging to a BME group, whether they be a professional historian, an independent scholar, or a student. Members do not need to be members of the Social History Society.

If you would like to join the Social History Society BME Network, please send an email to: shsbmenetwork@gmail.com

Break – 2.30-3.00

Panel 6– 3.00-5.00

ENVIRONMENT, SPACES AND PLACES	<i>Emotions, Place and Health</i>	6
<i>Chair: Dr Henry Irving</i>		
Ella Sbaraini	<i>'For I am a going I know not where': Suicide in Place and Space, 1750-1850</i>	
Dr Barbara Crosbie, Durham University	<i>The body on Killhope Moor: doing public history during a pandemic</i>	
Natalie Massong, IMT School for Advanced Studies Lucca, Italy	<i>The Mobile Woman: Getting Around during the 1630 Plague in Bologna</i>	
Dr Marie-Louise Leonard, Ca' Foscari University of Venice	<i>Health and the Workplace in Early Modern Venice</i>	

Wednesday 30 June DEVIANCE, INCLUSION AND EXCLUSION

Panel 7 – 9.30-11.30

DEVIANCE, INCLUSION AND EXCLUSION	<i>Deviant women and girls</i>	7
<i>Chair: Daniel Grey</i>		
Dr Susan Woodall, The Open University	<i>'Hiding Places of evil': policing morality in the dormitory spaces of nineteenth-century institutions for 'fallen' women</i>	
Maria Isabel Romero-Ruiz, University of Malaga (Spain)	<i>Cambridge Spinning House and the Proctoral System: The Case of Beatrice Cooper (1892)</i>	
Catherine Freeman, University of Greenwich	<i>Football, Arson and Not Cleaning Knives: forms of protest at girls' schools in Surrey between 1870 and 1914.</i>	
Dr Craig Stafford, University of Liverpool	<i>Policing Women in Victorian Rochdale</i>	

Lunch – 11.30-12.30

Panel 8 – 12.30-2.30

DEVIANCE, INCLUSION AND EXCLUSION	<i>Official responses to difference and deviance</i>	8
<i>Chair: Janet Weston</i>		
Dr Ashley Borrett, University of Lincoln	<i>Retribution versus reform: contrasting responses to juvenile delinquency in interwar Hull</i>	
Dr Clarissa Carden, Griffith University	<i>Creating reformatories in nineteenth century Australia: justifications and influence</i>	
Dr Clifford Williamson, Bath Spa University	<i>'Buzzin it': Strategies for dealing with glue sniffing in Glasgow, 1970-1984</i>	
Dr Andy Holroyde, University of Huddersfield	<i>Exclusion or Inclusion: Sheltered Employment in the British Welfare State, 1945-1979</i>	

Break – 2.30-3.00

Panel 9 – 3.00-5.00

Deviance, Inclusion and Exclusion	<i>The transnational movement of people and ideas</i>	9
<i>Chair: Daniel Grey</i>		
Jasper Heeks	<i>Australian larrikins and London street gangs, 1879-1914</i>	
Rianna Price, Lancaster University	<i>The Medicalization of Sexual Deviance in post-1947 India</i>	
Dr Katy Roscoe, University of Liverpool	<i>Convict Workers on Britain's Imperial Dockyards: Gibraltar & Bermuda</i>	

Thursday 1 July LIFE CYCLES, FAMILIES AND COMMUNITIES and BODIES AND EMOTIONS

Panel 10 – 9.30-11.30

LIFE CYCLES, FAMILIES AND COMMUNITIES	<i>Women Doing It for Themselves</i>	10
<i>Chair: Dr Morag Allan Campbell</i>		
Alice Blackwood, University of Oxford	<i>Defining 'Local Politics' for Men and for Women in Early Modern England</i>	
Honor Morris, King's College London	<i>High-Rise Motherhood: The impact of 1970s council housing on working-class mothering</i>	
Dr Janet Weston, London School of Hygiene and Tropical Medicine	<i>Looking after Miss Alexander: care and protection in mid-twentieth century England</i>	
Prof Caitriona Beaumont, London South Bank University	<i>Female Networks, Ageing and Identity in England 1960s-1980s: the Mothers' Union</i>	

Lunch – 11.30-12.30

Panel 11 PARALLEL SESSIONS – 12.30-2.30

LIFE CYCLES, FAMILIES AND COMMUNITIES	<i>Unconventional Families</i>	11A
<i>Chair: Dr Barbara Crosbie, University of Durham</i>		
Emilly Webb, University of Leeds	<i>'I Must do my Duty by these Innocents!': Raising a Mixed-Race Family in Blechynden's Calcutta Diaries, 1782-1822</i>	
Katharina Simon, Philipps-Universität Marburg	<i>What to do with a 'bastard child'? - Practices of conflict management in Eighteenth Century Yorkshire Communities</i>	
Dr Katie Donington, Lecturer in History, London South Bank University	<i>The bonds of family: Slavery, commerce and culture in the British Atlantic world</i>	
Dr Michael Lambert, Sociology, Lancaster University	<i>"Neighbours with a more Bohemian way of life"? Denouncing "problem families" in working-class communities, 1945-70</i>	

BODIES AND EMOTIONS	Early Modern Bodies and Emotions	11B
<i>Chair: Maria Isabel Romero Ruiz</i>		
Luis Daniel Gonçalves Ferreira, Master in Early Modern History, University of Minho/Lab2PT, Landscape, Heritage and Territory Laboratory	<i>Beyond bones and muscles: the socially dressed body of the poor person in Portugal during the Early Modern Age</i>	
Anna Fielding, Manchester Metropolitan University	<i>The Sensory Arena of Dining: The Dinner Tables of Little Moreton, Speke and Rufford Old Hall</i>	
Abigail Evelyn Greenall, The University of Manchester	<i>In Pursuit of Equanimity: Negotiating Adversity and Managing Emotions in Early Modern Households, 1550-1700</i>	
Dr Jennifer Evans, University of Hertfordshire	<i>Friendship, emotions, and openness in early modern male genitourinary patients</i>	

Break – 2.30-3.00

Panel 12 PARALLEL SESSIONS – 3.00-5.00

LIFE CYCLES, FAMILIES AND COMMUNITIES	Families - Laws and Conventions	12A
<i>Chair: Dr Ann-Marie Foster, Queen's University Belfast</i>		
Dominika Katarzyna Brzezinska (Ph.D. Candidate), Institute of Mediaeval Studies, University of St Andrews	<i>Et O. dixit quod B. non fuit frater suus - Sibling bond between bastards and non-bastards in the land litigations of the 13th-century England. Some case studies.</i>	
Hazel Vosper, Lancaster University	<i>Who Do You Trust? A Case Study of a Victorian Marriage Settlement From Between the Married Women's Property Acts</i>	
Dr Hannah Telling, Institute of Historical Research	<i>'Living as Man and Wife': Cohabiting Couples and Fatal Violence in Scotland, 1850-1914</i>	
Dr Taylor Aucoin, University of Exeter	<i>'To pay the futball and banquet': Ball-money, Hen-silver and Communal Marriage Dues in Premodern Britain</i>	

BODIES AND EMOTIONS	Gendered selfhood	12B
<i>Chair: Jen Evans</i>		
Professor Laura Ugolini, University of Wolverhampton	English Middle-class men, masculinity and 'temper', c. 1870-1920	
Karianne Robinson, Lancaster University	<i>Mines and Men's Bodies: The intergenerational formation of British coal miners' masculinity in the 20th century</i>	
Dr Jill Kirby, University of Sussex	<i>A woman's lot: the experience of menopause in late twentieth-century Britain</i>	
Virginia do Rosario Baptista, IHC-FCSH-Universidade Nova de Lisboa	<i>Historical origins of Welfare and social protection in Europe and the United States for women - since the nineteenth century to the forties of the twentieth century</i>	

Friday 2 July BODIES AND EMOTIONS

Panel 13 – 9.30-11.30

BODIES AND EMOTIONS	<i>Intimate emotions</i>	13
<i>Chair: Maria Isabel Romero Ruiz</i>		
Rachel Smith, Bath Spa University and Cardiff University	<i>Emotions of Death: Grief and Anxiety in the Canning Family Correspondence, 1760-1830</i>	
Gabriel Lawson, QMUL	<i>Dream Analysis in the Stalag: The PoW Dream Diaries of Major Kenneth Hopkins</i>	
Catherine Phipps, University of Oxford	<i>'Disgusting and intolerable': Anxieties about interracial relationships in Morocco in the 1940s and 1950s and the sexual policies of a late colonial state</i>	
Penny Summerfield, Professor Emerita, History, University of Manchester, UK	<i>Love, Jealousy, Sex and the Self in World War Two Correspondence</i>	

Lunch – 11.30-12.30

Panel 14 – 12.30-2.00 History journals: How to get published and how to do your first peer review

This session aims to demystify the process of academic history publishing with a focus on getting your first journal article published and doing your first journal peer review. The panel is open to all but might be of particular interest to doctoral candidates or early career historians. Each speaker will give a short talk followed by discussion. You are welcome to ask questions directly as part of the event, but there will also be a chance to submit questions anonymously ahead of time via [menti.com](https://www.menti.com).

Chair: Dr Georgina Brewis (UCL)

Speakers:

[Professor June Purvis](#) (University of Portsmouth), Editor of *Women's History Review*

[Ella Sbaraini](#), (University of Cambridge), a PhD student working on 'The Suicidal in England and Wales, 1700-1850' who has recently published in *Cultural and Social History*

[Dr Brodie Waddell](#) (Birkbeck, University of London), Editor of *Cultural and Social History*

Break – 2.30-3.00

Panel 15 – 3.00-5.00

BODIES AND EMOTIONS	<i>Experiences of Mental Health</i>	15
<i>Chair: Cara Dobbing</i>		
Cora Salkovskis, Birkbeck, University of London	<i>'I don't think it is unkind to laugh in this case': Laughter, Discomfort, and Professional Sensitivity in Late Victorian Mental Science</i>	
Dr Paula Ridy, Independent Researcher	<i>Losing sanity and saving face: the challenge of mental health in an age of repression</i>	
Samir Hamdoud, University of Warwick	<i>Embodying Emotions, Visualising Minds: Children, Medicine and Care at the Royal Albert</i>	
Yier Xu, Newcastle University	<i>Neurasthenia: Bridging Medical Men and General Population in China</i>	

WEEK 2

Monday 5 July PLENARY: WOMEN AND WORK

Social History Society AGM – 10.00-11.30

The SHS holds an Annual General Meeting to allow members to review the activities we have undertaken during the year, consider our financial position and have a say in the future direction of the society and our journal.

As part of the AGM, we will announce the results of our committee elections and the details of our annual conference in 2022.

Lunch – 11.30-12.30

Plenary – 12.30-2.30 – WOMEN AND WORK

Emma Griffin, Professor of Modern British History, University of East Anglia

Helen McCarthy, Reader in Modern and Contemporary British History, University of Cambridge and Fellow of St John's College.

Jane Whittle, Professor of Economic and Social History, Exeter University.

Chair: Professor Naomi Tadmor, Lancaster University

Plus announcement of SHS Book and PG Prizes

Break – 2.30-3.00

Panel 16 – 3.00-4.30 Meeting of the Social History Society Postgraduate Network

A virtual coffee break for our postgraduate community. Come along to say hello and get to know your Reps and fellow PGRs. All welcome!

5.00-6.30 pm - Evening Social Event – SHS Quiz Night – hosted by Joe Saunders

Please join us for a (broadly) social history themed online quiz with questions to test your knowledge and stretch your brain cells in a way that conference papers can't. There will be five rounds with ten questions apiece on:

- Pictures
- Numbers
- Places

- Quotes
- Music

All participants are all warmly invited to come along and try their hand. You can join individually or in small teams decided amongst yourselves beforehand. Everything will be run over Zoom. If you're joining as a team you can communicate through the chat, WhatsApp or other preferred method. Prizes and plaudits will be offered to the winners.

Tuesday 6 July DIVERSITY, MINORITIES & “OTHERS”

Panel 17 – 9.30-11.30

DIVERSITY, MINORITIES & “OTHERS”	Sociability and the enactment of identities and communities	17
<i>Chair: TBC</i>		
Hallam Roffey, University of Sheffield	<i>Radical Experiments in Lifestyle: Psychedelics and British Countercultures, 1965-1989</i>	
Professor Alison Oram, IHR	<i>“You just let your hair down”: Lesbian clubs, pubs and parties in the 1960s and 1970s</i>	
Rona Wilkie, School of Scottish Studies, University of Edinburgh	<i>Song as active resistance in nineteenth-century Gaelic Scotland</i>	
Dr Lemuel Ekedegwa Odeh, University of Ilorin, Ilorin, Nigeria	<i>The History, Nature and Practice of Rites of Passage among the Otukpo in Middle Belt Nigeria</i>	

Lunch – 11.30-12.30

Panel 18 – 12.30-2.30

DIVERSITY, MINORITIES & “OTHERS”	Representation, display and alterity	18
<i>Chair: TBC</i>		
Agni Agathi C. Papamichael, University of Birmingham	<i>Loyal Barbarians and Wealthy Heroes: Byzantine and Norse Attitudes towards the Varangian Guard</i>	
Dr Joanna de Groot, University of York	<i>Inside and outside the tent: ‘speaking back’ to orientalist images of nineteenth century Iran</i>	
Anna Cusack, Birkbeck	<i>Displaying Criminal Cadavers in London, c.1600-1800</i>	
Kate Brooks, Bath Spa University	<i>Art in the archives: young people in care today respond to Victorian orphanage records</i>	

Break – 2.30-3.00

Panel 19 – 3.00-5.00

DIVERSITY, MINORITIES & “OTHERS”	Citizens, activism and the state	19
<i>Chair: TBC</i>		
Dr Sudhi Mandloi, Visva Bharati, India	<i>Social Conflicts in Colonial Western India: Resistance and Claims of Dalits for Citizenship Rights</i>	
Tali Kot-Ofek, University of York	<i>“Couldn’t You Do Something for the Extra Outsize, Mr Dalton?”: Outsize Consumers and State Responsibility for Clothing Shortages under Rationing</i>	
Louise Bell, University of Leeds	<i>“Is this all my country can do for me?”: prostheses and rehabilitation at Roehampton in the First World War</i>	
Jessica White, University of Manchester	<i>Between the individual and the collective: Black women’s centres in Inner City Britain 1970-1990</i>	

Wednesday 7 July POLITICS, POLICY AND CITIZENSHIP

Panel 20 – 9.30-11.30

POLITICS, POLICY AND CITIZENSHIP	<i>Constructing Citizenship</i>	20
<i>Chair: Hazel Kent</i>		
Dr Ian d'Alton, Visiting Research Fellow, Centre for Contemporary Irish History, Trinity College, Dublin, Ireland.	<i>Building citizenship in an alien State - the Protestant search for place and loyalty in post-independence Ireland.</i>	
Dr Kate Bradley, University of Kent	<i>Creating legal cultures: Citizenship, class, and the Poor Man's Lawyer in Interwar England</i>	
Dr Eureka Henrich, University of Hertfordshire	<i>'Medical Aid Free to All Immigrants': the Migrant Medical Centre in Sydney's King's Cross (1961) and the paradox of Australia's post-war immigration programme</i>	
Dr Farah Mendlesohn, Historical Fictions Research Network	<i>Constructing Citizenship: Fiction and the Wars of the Three Kingdoms</i>	

Lunch – 11.30-12.30

Panel 21 – 12.30-2.30

POLITICS, POLICY AND CITIZENSHIP	<i>Politics and Identity in Britain, c.1830-1939</i>	21
<i>Chair: Kate Bradley</i>		
Dr Artemis Alexiou, York St John University	<i>Women's Words, Women's Bodies: Late Nineteenth Century English Feminisms in the 'Interview' column of the Women's Penny Paper/Woman's Herald (Oct. 27, 1888 - Apr. 23, 1892)</i>	
Judy Cox, University of Leeds	<i>The Gender Politics of Chartism Revisited</i>	
Dr Aled Eirug	<i>'The inter-war peace movement; the legacy of the conscientious objectors of the First World War'</i>	
Adam Waddingham, The University of Manchester	<i>Cradle of Conservatism? Lancashire, Toryism, and the modern Conservative Party</i>	

Break – 2.30-3.00

Panel 22 – 3.00-5.00

<p>POLITICS, POLICY AND CITIZENSHIP</p>	<p>Mini Panels: A - Describing ‘us’ and ‘them’ in early modern England B - Consumption in crisis in a post-war international context</p>	<p>22</p>
<p><i>Chair: Andrew Walker</i></p>		
<p>A - Describing ‘us’ and ‘them’ in early modern England</p>		
<p>Amy Louise Smith, Lancaster University</p>	<p><i>Libellous Song and the Community in Early Modern England, c.1600-1642.</i></p>	
<p>Brodie Waddell</p>	<p><i>Parochial Petitions, Social Identity and Popular Mobilisation in Early Modern England’</i></p>	
<p>B - Consumption in crisis in a post-war international context</p>		
<p>Silvia Pizzirani, University of Bologna</p>	<p><i>Branding social responsibility: the relationship between politics, protests and consumption in Italy in the Seventies.</i></p>	
<p>Julien Reiman, University of Cambridge</p>	<p><i>‘A Starving Man Helping Another Starving Man:’ UNRRA, India, and the Genesis of Global Relief, 1943-1947</i></p>	

Thursday 8 July WELFARE, HUMANITARIANISM AND SOCIAL ACTION and WORK, LEISURE AND CONSUMPTION

Panel 23 – 9.30-11.30

WELFARE, HUMANITARIANISM AND SOCIAL ACTION	<i>Charity Retail in Modern Britain and Ireland: Historical Perspectives and Contemporary Reflections</i>	23
<p><i>Chair: Dr Georgina Brewis</i> Ruth Macdonald (Salvation Army International Heritage Centre) Dr Sarah Roddy (Maynooth University) Dr George Campbell Gosling (University of Wolverhampton) Robin Osterley (Charity Retail Association)</p>		

Lunch – 11.30-12.30

Panel 24 PARALLEL SESSIONS – 12.30-2.30

WELFARE, HUMANITARIANISM AND SOCIAL ACTION	<i>Charity, Childhood and War in Western Europe</i>	24A
<i>Chair: Dr Dave Hitchcock, Canterbury Christ Church University</i>		
Thomas Luna Lewis, University of Málaga (Spain)	<i>Children and Vulnerability in Barnardo's Home for Children</i>	
Raquel Caçote Raposo	<i>Protect, Educate and Instruct: Poor and Vulnerable Children Shelters in Portugal, 1834-1910</i>	
Lia Brazil, Oxford University	<i>Rooted in Rebellion: The Red Cross in Ireland, 1916-1921</i>	
Dr Marjorie Gehhardt, University of Reading	<i>Charity, fundraising and the state in WW1 France: from research to teaching</i>	

WORK, LEISURE AND CONSUMPTION	<i>Commerce and cultural transfer in 19th-century Dutch music markets</i>	24B
<i>Chair: Dr Floris Meens and Mr Thomas Delpout, Radboud University (Nijmegen)</i>		
Veerle Driessen, Radboud University (Nijmegen)	<i>Operetta contested: cultural hierarchy, commerciality and the reception of French operetta in Amsterdam (1865-1885)</i>	
Thomas Delpout, Radboud University (Nijmegen)	<i>Cultural and commercial values of local and travelling soloists in Dutch concert life (1825-1875): a qualitative and quantitative analysis</i>	
Dr Floris Meens, Radboud University (Nijmegen)	<i>Selling Sounds of Dutch Domesticity. The Business of Culture and the Culture of Business of a Dutch Nineteenth-Century Music Retailer</i>	

Break – 2.30-3.00

Panel 25 PARALLEL SESSIONS – 3.00-5.00

WELFARE, HUMANITARIANISM AND SOCIAL ACTION	<i>Roundtable: New Directions in the History of Poverty</i>	25A
<i>Chair: Dr George Gosling, University of Wolverhampton</i>		
Dr Dave Hitchcock, Canterbury Christ Church University	<i>Plus ça change? New approaches to the history of vagrancy, 1500-1800</i>	
Dr John Morgan, University of Bristol	<i>Poverty and environment in early modern England</i>	
Dr Julia McClure, University of Glasgow	<i>Poverty and Empire</i>	

WORK, LEISURE AND CONSUMPTION	<i>Leisure, Place and Memory</i>	25B
<i>Chair: Dr Souvik Naha</i>		
Steven Birkett, Lancaster University	<i>Local government and tourism in three Lancashire seaside resorts since 1974: change, loss and transformation</i>	
Dr Raf Nicholson, Bournemouth University	<i>Writing the 90s: Women, Leisure and Sport</i>	
Dr Rebecca Ball, University of Wolverhampton	<i>'The games we played would be considered childish nonsense by youngsters of the present generation' - Reminiscences of early twentieth century childhood leisure activities in fifty working-class autobiographies</i>	
Dr Claire Phillips, The Open University	<i>Leisure and the Outdoors at the Foundling Hospital, 1900-1950</i>	

Friday 9 July WORK, LEISURE AND CONSUMPTION

Panel 26 – 9.30-11.30

WORK, LEISURE AND CONSUMPTION	<i>Film, Media and News</i>	26
<i>Chair: Edda Nicolson, University of Wolverhampton</i>		
Tracey May Boyce, Manchester Metropolitan University	<i>Virtual Visual Encounters: Optical Entertainments in Nineteenth Century Manchester</i>	
Linda Pike, University of Worcester	<i>Leisure and Film Consumption in the Midlands.</i>	
Talita Souza Magnolo, Federal University of Juiz de Fora (UFJF), Minas Gerais, Brazil	<i>The intersections between the history of the North American and Brazilian press: a comparative study between the magazines TV Guide and Intervalo</i>	
Dr Lena Liapi, Keele University	<i>'True' news and their readers: credibility and news reporting in early modern England</i>	

Lunch – 11.30-12.30

Panel 27 – 12.30-2.30

WORK, LEISURE AND CONSUMPTION	<i>Labour, Business and Work</i>	27
<i>Chair: Dr Souvik Naha</i>		
Edda Nicolson, University of Wolverhampton	<i>'Then a Long Discussion Followed': Hiding Emotions in Trade Union Minutes</i>	
Duncan Gager, Institute of Historical Research	<i>Trains, Lanes and Spatial Planes: the Origins of Railway Commuting around London</i>	
Diana Russell, University of Worcester	<i>Upholster and ardent church worker: female small business owners lives, Bath 1911–28</i>	
Lisa Cox-Davies, University of Worcester	<i>Broken promises? The effects of the 1975 Sex Discrimination Act on female police officers in the West Midlands</i>	

Break – 2.30-3.00

Panel 28 – 3.00-5.00

WORK, LEISURE AND CONSUMPTION	<i>Home, Consumption and Business</i>	28
<i>Chair: Dr Henry Irving</i>		
Dr Vicky Holmes, QMUL	<i>Familiar Strangers? Finding Lodgings in Victorian England</i>	
Dr Yvonne McFadden, University of Strathclyde	<i>Setting Up Home: Social Networks, Gender and Consumption in Post-War suburban Britain, c.1950-1975.</i>	
Marina Ruiz Mora, Universidad de Málaga	<i>Beer and Women in Renaissance England</i>	

5.00 End of Conference

Abstracts

Panels

Charity Retail in Modern Britain and Ireland: Historical Perspectives and Contemporary Reflections

Date and Time: Thursday 8 July, 9.30am

Charity shops are, for many, a much-loved feature of the British high street. Over 11,000 stores in the UK today provide a site for fundraising, volunteering, the donation of unwanted goods, bargain-hunting and vintage finds. They are also routinely criticised for the advantages they have over commercial traders or as a sign of economic decline in a local area. Celebrated or maligned, charity retail is a familiar feature of the British high street today. Yet its history remains an under-researched topic amongst social historians.

In this session, we will hear from those working on the history of charity retail. Recurring themes will include the role of religious organisations and the local branches of charities, the sale of purpose-made items as well as donated second-hand goods, and the international connections of trading charities. The session will also consider the importance for this research of preserving and making accessible the collections of charity archives, as well as questions of how such research might be of contemporary value. To that end, the session will bring together the perspectives of historians, archivists and those working in the charity retail sector today to consider the findings and insights of, as well as the challenges and potential for, historical research into charitable retailing operations in modern Britain and Ireland.

Dr Georgina Brewis (UCL) will chair the session and comment on the challenges facing and the potential of charity archives in the 2020s.

Ruth Macdonald (Salvation Army International Heritage Centre) will be speaking on the retail work of The Salvation Army, which has been an important auxiliary to its evangelical and social work since the 1880s, and giving an archivist's perspective on the preservation of its archives and research into its history.

Dr Sarah Roddy (Maynooth University) will be speaking on Catholic female religious orders' employment of business-based methods in dispensing and raising charitable funds in nineteenth-century Ireland.

Dr George Campbell Gosling (University of Wolverhampton) will be speaking on the different meanings of the new goods and second-hand donated items sold in British charity shop between the 1940s and 1970s.

Robin Osterley (Charity Retail Association) will conclude the session with some thoughts on the charity retail sector today and what it can learn from its own history.

Commerce and cultural transfer in 19th-century Dutch music markets

Date and Time: Thursday 8 July, 12.30pm

The nineteenth century is commonly understood as a period of fundamental changes and cultural convergence in European music life, shaping the foundation of contemporary popular and classical music practices. Increasingly, the debate among social and cultural historians of music, as well as musicologists, has shifted towards the contexts in which music was performed and listened to, including interrelated transformations in audience compositions, repertoires, performance techniques and listening habits. It has also become increasingly clear that socio-economic shifts and commercial life are imperative for understanding developments in music culture. This is not just the case for 'popular' music culture, which has traditionally been associated with the rise of consumer society, but also increasingly for 'art' music.

In this session we investigate the links between commerce and cultural transfer in nineteenth-century Dutch music markets. All three papers combine qualitative and quantitative methods to discuss both the business of a specific music context and the adaptation and appropriation of music repertoires and cultural values. First, Veerle Driessen discusses the contested character of the popular French operetta's in Amsterdam's entertainment scene in the decades after 1865. Secondly, Thomas Delpout focusses on the market for soloist performers and national and transnational exchanges of soloists' repertoires in several Dutch concert societies. Finally, Floris Meens analyses business and clientele of the music retailer Rahr in Utrecht and Arnhem to investigate nineteenth-century private music consumption, including processes of cultural transfer.

Veerle Driessen (MA), Radboud University (Nijmegen)

Operetta contested: cultural hierarchy, commerciality and the reception of French operetta in Amsterdam (1865-1885)

In Amsterdam, French operetta was one of the most listened to popular music genres of the nineteenth century. In its essence, the genre was comedic, and with light and frivolous pieces, composers and librettists aimed to entertain the masses and to bring in large profits. This was necessary, because in the Amsterdam entertainment scene, small commercial theatres were flourishing and a great demand for performances made theatre directors try to surpass their competitors and draw large audiences to their establishments. Even though operetta was appreciated for its entertaining qualities, it was at the same time often considered facile and too commercial, which made the genre contested among its audiences.

In this paper, I explore the multitude of meanings that came with operetta's contested character. I first look at the large scope of operetta's popularity and the developments the genre went through over time. This is achieved by a quantitative analysis of program booklets and newspaper advertisements. Secondly, I discuss operetta's important themes and characteristics, and its reception in written media. The ways in which critics and other contemporaries described operetta was often linked to their ideas on cultural hierarchy and 'good' music. Whereas some could appreciate the gaiety operetta brought to the theatre, others valued 'classical' music above the commercial operettas and sought to distance themselves from people who thought otherwise. The reception of operetta does not only teach us about the popularity of the genre, but also about the ways in which this popularity influenced meanings attributed to it.

Thomas Delpout (MA), Radboud University (Nijmegen)

Cultural and commercial values of local and travelling soloists in Dutch concert life (1825-1875): a qualitative and quantitative analysis

In Amsterdam, French operetta was one of the most listened to popular music genres of the nineteenth century. In its essence, the genre was comedic, and with light and frivolous pieces, composers and librettists aimed to entertain the masses and to bring in large profits. This was necessary, because in the Amsterdam entertainment scene, small commercial theatres were flourishing and a great demand for performances made theatre directors try to surpass their competitors and draw large audiences to their establishments. Even though operetta was appreciated for its entertaining qualities, it was at the same time often considered facile and too commercial, which made the genre contested among its audiences.

In this paper, I explore the multitude of meanings that can be found in the Netherlands, as throughout the rest of Europe, nineteenth-century concerts regularly incorporated a wide variety of genres and styles, performed by an orchestra and multiple (local and travelling) instrumental and vocal soloists. This 'assemblage' was the result of a negotiation between concert organizers' idealist ambitions, commercial interests, and various musical tastes of concert visitors. In the second quarter of the century, soloists' repertoires and performance styles fundamentally changed: from commonly being effect-oriented displays (of, for example, popular opera arias or instrumental fantasies), to increasingly 'authentic' (or: *Werktreue*) interpretations of canonized 'classical' works. Although substantial research has been done on this shift, more research is needed regarding the societal impact of these changing cultural norms.

With this paper, I address this issue by investigating the relationship between the changing cultural and commercial values of soloists, focussing on Dutch concert societies from Amsterdam, Rotterdam, The Hague, and Utrecht. In order to do so, I combine a qualitative analysis of reflections of concert organizers, music critics and audience members, with a quantitative analysis of the societies' financial records and data of circa thousand concert programmes covering the period 1825-1875. First, I discuss structural developments in soloists' repertoires and concert organizers' programming strategies. Secondly, I identify which local and travelling performers effected changes and their national and transnational networks. To better gauge the societal meaning of these cultural (ex)changes, I analyze the box-office incomes of the Dutch concert societies and the fees paid to different 'types' of soloists, in line with operetta's contested character. I first look at the large scope of operetta's popularity and the developments the genre went through over time. This is achieved by a quantitative analysis of program booklets and newspaper advertisements. Secondly, I discuss operetta's important themes and characteristics, and its reception in written media. The ways in which critics and other contemporaries described operetta was often linked to their ideas on cultural hierarchy and 'good' music. Whereas some could appreciate the gaiety operetta brought to the theatre, others valued 'classical' music above the commercial operettas and sought to distance themselves from people who thought otherwise. The reception of operetta does not only teach us about the popularity of the genre, but also about the ways in which this popularity influenced meanings attributed to it.

Dr Floris Meens (PhD), Radboud University (Nijmegen)

Selling Sounds of Dutch Domesticity. The Business of Culture and the Culture of Business of a Dutch Nineteenth-Century Music Retailer

The nineteenth and early twentieth centuries are generally referred to as a period of major changes in classical music culture. A linear and normative perspective of progress, and a musicological and institutional focus on a few leading composers, conductors and orchestras dominated research for a long time. Now, however, we are witnessing a contextual examination of music in different places and communities, and an interest in both the position of the amateur as well as the significance of music in the private domain. While there have been historical studies that interpret music both as work and leisure, we are only beginning to understand the mechanisms of the nineteenth-century music market and their relation to domestic music culture.

In this paper I will study this reciprocal relationship. Having received relatively scant attention in historiography, some of the music retailers' well-conserved and rich archives enable us to shed more light on nineteenth-century music commerce and consumption. My case study focusses on Rahr, a well-known music shop in Utrecht and Arnhem. First, I will examine its business goals and strategies. Studying its relationships with its stakeholders - clientele, suppliers and rivals – I will present Rahr as an essential bridge between amateur and professional consumers, publishers and composers. Analysing its selling and customers' lists and exploring the ratio between national and foreign compositions, and different chamber music genres, I will then expose processes of cultural transfer and challenge historiography's long-standing idea that Dutch music consumption, at least until 1880, followed foreign developments.

[Faith in the Town: Lay Religion, Urbanisation and Industrialisation in England, 1740-1830](#)

Date and Time: Monday 28 June, 9.30am

This panel is based on the AHRC-funded project 'Faith in the Town', based at the University of Manchester (2018-21). Our research focuses on ordinary people's experiences of religion in urban areas in the North of England, between 1740 and 1830. We are looking primarily at diaries, letters, church and school records, business papers, maps and objects to challenge the perception that industrialisation and urbanisation were secularising influences. We argue that piety continued to shape the lives and outlooks of men, women and children in the late eighteenth and early nineteenth centuries, affecting understandings of identity, space and the built environment, time, work and business, and the home.

Kate Gibson, University of Manchester

'Memory and religious space in the eighteenth-century Northern English town'

Several scholars have argued that landscapes and religious spaces acted as repositories of memory and identity before and after the Reformation (Walsham, 2012; Whyte, 2009). However, this religious landscape is most often envisaged as a rural one, or at least a pre-industrial one, populated

by lonely wayside crosses and village churches. The rapidly changing environment of the industrialising town is not considered as a likely repository for individual and collective memory, especially that associated with religious belief. This paper argues that a powerful connection between faith, space and memory continued into the nineteenth century, and was applied to urban spaces that experienced considerable physical change through industry and population growth. Using the letters and diaries of individuals living in the industrialising towns of Northern England in the late eighteenth and early nineteenth centuries, this paper suggests that places of worship including churches, chapels and sites of outdoor preaching were sites of considerable emotional significance to urban dwellers, and were vital in constructions of individual and local identity. The power of these sites as repositories of memory was entirely due to their religious nature, as they were perceived as access points to centuries of believers, from which contemporary worshippers could derive strength and inspiration.

Professor Hannah Barker, University of Manchester

Faith in the streets: processions and the urban environment of Northern England, 1740-1830

Using maps, plans and images of Northern English towns alongside the letters and diaries of urban-dwellers, this paper argues that outside urban spaces were venues of religious activity and places rich with religious meaning in the eighteenth-century. The paper looks at the ways in which urban streets could become places of intense religious activity at certain times of the year and in certain contexts. It argues that communal, outdoor, religious practice such as processions led by Sunday schools, civic or religious associations was not diminished by urban growth, but that outdoor practices of faith gained greater vitality as towns developed. There was a close link between urban types of community – of occupation or association – with religious times and spaces. Processions commandeered urban spaces and filled it with religious spectacle and noise, making deliberate assertions of religious identity based on the presumption that other residents of the town would support such acts of pious display. This paper argues that we must reconfigure understandings of urban space as polite, commercial, bawdy, or squalid, to consider the contribution made by religion to the interpretation and uses of the built environment and spaces of the town.

Professor Jeremy Gregory, University of Nottingham

'Choice, church-going and the urban environment in Northern England, 1740-1830'

Men and women living in northern towns between 1740 and 1830 were frequently provided with an unprecedented range of opportunities when choosing where to worship. Particularly for the increasing influx of incomers to urban centres, having this choice was a striking contrast to rural parishes where there were often no, or only very limited, options. Even within a single denomination (such as the Church of England), larger towns offered a variety of alternatives, and when all denominations were taken together, this meant that a sometimes bewildering selection was on offer. This paper argues that individuals chose particular churches based on more than denominational allegiance, but shopped around according to the convenience of the location for other opportunities for work or leisure, the reputation or material comfort of a particular church (fashionable or unfashionable, heated or unheated, for example), as well as the talent of the

preacher. Movement between different churches on Sundays, feast days and other occasions created 'pious traffic' on urban streets, and provided individuals with particular ways of viewing and navigating the eighteenth-century town. This provides further evidence that the eighteenth-century town was a place where faith mattered, and of the importance of religious motivations in individuals' interaction with the urban environment.

Lives in the Landscape: Biographical and Narrative Approaches to Landscape History

Date and Time: Monday 28 June, 12.30pm

Professor Paul Readman, King's College London

Walking, Looking, Imagining: Antiquaries, History-writing and the Embodied Experience of Landscape

On 4 July 1801, the wealthy bookseller, paper-merchant and antiquary William Hutton set out on a journey. His destination was Hadrian's Wall, about which he intended to write a book. He set out on foot, walking to Carlisle and then along the line of the Wall to Newcastle-on-Tyne, before returning the way he came—also on foot. He completed the 601-mile trip in a little over a month, losing a stone in weight in the process. It was an impressive achievement in any circumstances, and especially so for a man in his late seventies. But his was not an isolated example. Other late eighteenth- and early nineteenth-century antiquaries performed similarly heroic feats of pedestrianism. The Rev. Richard Warner's *Walk through Wales* (1797), provoked a fashion for long-distance ambulatory tours of the Principality (and indeed elsewhere), while perhaps the single most important antiquarian project of the early nineteenth century—John Britton and Edward Brayley's 27-volume *Beauties of England and Wales*—owed as much to shoe leather as hours in libraries and muniment rooms. (For the first five volumes in the series, Britton and Brayley walked 3,500 miles.) This paper considers why antiquaries walked so much. It argues that their historical practice was closely tied to their physical, embodied experience of the places about which they wrote. On-foot observation—walking and looking—was central to their work, not least because of the stimulus it gave their historical imaginations. To paraphrase the social anthropologist Tim Ingold, antiquaries thought not only with their heads, but also with their feet. Perhaps this explains why so many nineteenth and twentieth-century historians were keen walkers: EA Freeman, J. R. Green, James Bryce, Eileen Power, G. M. Trevelyan, Hugh Trevor-Roper, to name but a few British examples. For them, as for antiquaries, walking was not mere relaxation or a means of spiritual refreshment (though it was certainly that, too). It was a route to a deep and imaginatively empathetic understanding the past through embodied encounter with those places of which the past is constituted. Landscape has always been storied ground.

Dr Nicola Whyte, University of Exeter

Landscapes on the Move: The Travel Diaries of Celia Fiennes

This paper takes a fresh look at Celia Fiennes' account of her tour of England, Wales and Scotland, at the end of the seventeenth century. Travelling on horseback, and sometimes on foot, Fiennes recounted her experiences of journeying through the country, commenting on the physical qualities and characteristics of the landscapes she moved through, together with local customs, industrial and

agricultural processes, and places of curiosity and note. For the purposes of this paper I am interested in Fiennes' work as a record of her sensory immersion in the landscapes she rode through, and her awe and wonder at the interactions of natural and human processes in the continuous work of making landscapes. Her writing provides not only an insight into the meanings of landscape as a visual experience but importantly the ways in which landscape is emergent through all of the senses - sight, sound, taste, touch, feeling - and in the imagination and memory. Rather than dipping in to her text for passages that serve to illustrate a point on a specific subject such as regional culinary traditions or sightseeing, this paper is interested in the work in its entirety, for offering an invaluable first-hand account of the texture of landscape at the close of the seventeenth century.

Professor Matthew Kelly, Northumbria University

Beatrix Potter, Landscape Preservationist: Family, Place and Biography

A powerful biographical tradition, recently reified in a popular film, tends to see Beatrix Potter's life as a process of 'becoming'. By this reading, the commercial success of the Peter Rabbit books allowed her to escape the confines of an oppressive family life for independence and contented marriage. This narrative tends to present her later years as a Lake District 'fellowwoman' as a diminuendo. This paper questions this biographical narrative in two ways. First, it considers Potter's upbringing as the source of her later success and examines how Potter's career as a landscape preservationist reflected a set of family commitments that combined preservationism with an attachment to the Lake District. Second, it examines Potter's work with the National Trust, drawing out the significance of her role not just as benefactor but also as a highly active land manager determined to produce well-managed farmscapes according to her own formula. By contextualising her work for the Trust, including her attitude towards access campaigners and the National Parks lobby, this paper will not only recover the historical significance of Potter to the history of landscape preservationism but also reflect on the challenge of writing biographically about a subject's middle and later years.

Dr Jeremy Burchardt, University of Reading

Towards a deep history of landscape: material, cultural and experiential approaches

Two approaches have hitherto dominated landscape history: the material and the cultural. They have contributed greatly to our understanding of, respectively, the physical making of the landscape and its representation. However, they have skirted round what are, or should be, the central issues – why landscape matters to us, and how it affects our lives. This paper argues for a new, experiential approach to landscape history, requiring a shift in methodology and sources from the archaeological, field-work methods of the material approach and the discourse analysis of the cultural approach to personal source material, especially life writing. The deep history of landscape proposed here rests on four key premises: (1) that a person's experience of landscape is shaped by a wide range of influences including age, gender, class, family, work, leisure etc, hence deep contextualization is essential (2) that someone's experience of landscape is ongoing rather than a matter of discrete isolated moments of experience, so landscape experience is best studied longitudinally rather than

cross-sectionally (3) that a person's experience of landscape changes over time and (4) that there is, or can be, a significant relationship between how someone relates to landscape and deep-seated aspects of their character, often rooted in childhood. It follows from these four premises that a biographical (and preferably lifespan) approach is requisite. The remainder of this paper assesses the practical challenges and wider historiographical implications of the experiential approach to landscape history argued for here.

New Directions in the History of Poverty

Date and Time: Thursday 8 July, 3pm

The prevalence and urgency of poverty is hard to miss today, yet poverty itself is often de-historicised and poorly understood. Histories of poverty, where they exist, have often followed well-worn historiographical contours, creating a reductive and consequentialist understanding of poverty. New directions in history, especially the global and environmental turns, offer historians a model for important new directions in the history of poverty; new ways to re-contextualise the meaning of poverty and its place in society. In this panel, three historians involved in the forthcoming Routledge History of Poverty, c. 1450-1800 propose to explore important new directions in poverty scholarship, first in three papers that build on their contributions to the handbook, and then in a roundtable reflecting on the volume as a whole, and on the emergent trends in scholarship which it seeks to reflect and build upon. Environmental and emotional histories of the poor have emerged as powerful new perspectives on precarious lives, and the effects that precarity can have. Economic historians have 'turned a corner' and moved past dry living standards and divergence debates to interrogate 'lived' economic conditions at scale. Social historians have mapped the blurred boundaries between different forms of poverty, including descent into debt, homelessness, unfree labouring conditions, and parochial marginality. Julia McClure and David Hitchcock are the two co-editors of the volume, slated for publication in 2021, and John Morgan contributes the chapter on 'poverty and environment' in its first section.

Dr Dave Hitchcock, Canterbury Christ Church University

'Plus ça change?' New approaches to the history of vagrancy, 1500-1800

Some measure of abject dislocation and criminalised poverty seemingly—sadly—characterises most human societies that we can weave a history for, so far at least. This paper shows how studies of society and culture, environment and affect, must each and all 'follow' the historical vagrant subject; the 'rogues, vagabonds, and sturdy beggars', 'mendiants valides', and 'burbanti et mendicanti', in order to weave a proper history of vagrancy itself. The early modern period witnessed several crucial shifts in how European societies saw the mobile and begging poor; in what settled contemporaries perceived abject poverty to be, and in what they chose to do about it. Historians have identified various causes of the conceptual 'de-sacralization' of poverty and the emergence of 'welfare' as a technology of state power, which is arguably a definitive shift in the global history of poverty. These causes include the ruptures of the Protestant Reformation; the effects of Humanism and the search for civic virtue and ideal statehood; the fundamental detachment of the poorest from the land and

the growth of wage economies; colonial expansion overseas and bracketing centuries of high inflation; the interconnected processes of centralisation of authority and state formation; the concomitant rise of the 'carceral state'; and the intense impulse to 'improve' society by first reforming the most 'idle and disorderly' members of it. These shifts have profound global implications, realised not least through the widespread export of vagrancy laws to colonial peripheries throughout early- and modern European history.

Dr John Morgan, University of Bristol

Poverty and environment in early modern England

This paper outlines how social and environmental history can be drawn together to provide new perspectives on early modern poverty. The paper argues that the experience of poverty constituted a set of particular environmental experiences which ranged from being exposed to hazards or being rendered vulnerable to disaster, to exercising precarious customary rights or defending lifeways from large-scale landscape change. The paper proposes three contrasting sites at which we can understand these experiences – the climate, the landscape and the body – and how they can be reconciled through an attention to what geographers term the 'lived environment'. Drawing inspiration from the recent material turn in social and cultural history, as well as environmental history, these sites are taken to be material and social realities as well as ideological constructs which the poor negotiated. For example, the paper outlines some of the ways in which fuel poverty was experienced during the Little Ice Age, negotiated through customary rights and registered on the bodies of the poor while being discursively framed as natural and used to justify inequality. The paper aims, therefore, to show how environmentally-inflected social and cultural history can help us understand how poverty shaped and was shaped by its early modern environments.

Dr Julia McClure, University of Glasgow

Poverty and Empire

Poverty is not only a material condition, but a socio-political construct. Poverty should not be defined as an absence of material things, but as a bundle of beliefs about the rights of access to these things, beliefs which constitute the ideological foundations of property and social order. There was ideological transformation of the meaning of poverty in Europe in the late Middle Ages. This had been accelerated by the poverty movements, the mendicant religious orders, who had placed the Christian concept of the sanctity of poverty at the centre of the political stage across Europe in the thirteenth and fourteenth centuries. Christian beliefs about poverty which had informed social order, such as the place of the poor in society and their freedom and power to move and solicit alms, were exposed to criticism and challenge. This transformation has been depicted as the de-sacralisation of poverty, yet the power of poverty did not wane but was re-invented as it was re-contextualised. The ideology of poverty had an important role to play in the sixteenth century and seventeenth centuries, as European society was transformed by its fitful transition to capitalism and expansion of global empires. These early modern empires needed two key things to function, legitimacy and labour, and the theory of poverty was central to both.

Papers

Dr Artemis Alexiou, York St John University

Women's Words, Women's Bodies: Late Nineteenth Century English Feminisms in the 'Interview' column of the Women's Penny Paper/Woman's Herald (Oct. 27, 1888 - Apr. 23, 1892)

Date and Time: Wednesday 7 July, 12.30pm

Historians have written extensively on early twentieth-century British women's suffrage, and late nineteenth-century feminisms. Nevertheless, there is still an insufficiency in studies that pay attention to the textual and visual contents of feminist periodicals published during the 1880s and 1890s. Non-mainstream periodicals produced by women for women allow us to explore distinctive hybrid modes of gender. They also offer us exclusive access into the everyday experiences, and individual thoughts of actual late nineteenth century women. In order to expand our collective archaeological project of reinterpreting the past from women's point of view, this paper focuses on women's interviews and portraits published in the *Women's Penny Paper/Woman's Herald* (Oct. 27, 1888 – Apr. 23, 1892), demonstrating that they often combined traditional with more radical emergent signifiers of womanhood in written and pictorial form. This is a journey into the verbal and non-verbal messages communicated through women's words and bodies, expanding to our understanding of late nineteenth century New Women and the manner in which they utilized their choice of words and appearance to gain power.

Dr Ian d'Alton, Visiting Research Fellow, Centre for Contemporary Irish History, Trinity College, Dublin, Ireland.

Building citizenship in an alien State - the Protestant search for place and loyalty in post-independence Ireland.

Date and Time: Wednesday 7 July, 9.30am

Protestants in the Irish Free State were faced with the task of finding citizenship in a polity that they had fundamentally rejected before 1922. This paper, grounded in a 2011 article by sociologist Evelyn Nakano Glenn, 'Constructing citizenship: exclusion, subordination and resistance' - in which she develops the idea of substantive citizenship as fundamentally a matter of belonging, including recognition by other members of the community - discusses and analyses how these Protestants approached acquiring a sense of citizenship in the new Ireland. In this, they had to bridge the potentially disastrous disconnect between a genuine geographical patriotism, an inherent uneasiness with an ascendant 'National Catholicism', and a strong sense of otherness. It is argued though that, culturally, Protestants had a rather generous a la carte menu of 'belongingness' to draw upon, ranging through a purely geographical form of identity, denominational and religious loyalties, a strong sense of moral superiority, legitimate adherence to a form of sentimental royalism and Empire 'Britishism', and out into a wider internationalism and an espousal of what we would now

call 'human rights'. This allowed Protestants to construct a sense of congenial citizenship through a mixture of 'real' and 'imagined' communities in appropriate and acceptable proportions as circumstances demanded. In this, it will also be argued that this facility to construct a 'mix-and-match' notion of Irishness gave Protestants a much greater flexibility in determining their own sense of citizenship than those who had perforce to exist within a tight straitjacket of rigid Catholic-nationalist orthodoxy.

Dr Taylor Aucoin, University of Exeter

'To pay the futball and banquet': Ball-money, Hen-silver and Communal Marriage Dues in Premodern Britain

Date and Time: Thursday 1 July, 3pm

Folk customs known variously as 'ball-money', 'ba'siller' or the 'football due' involved local children or adults exacting a football, or money to purchase one, from newlyweds in their community, either on the wedding day, or during festive seasons like Shrovetide. Attested in places across the British Isles and northern France, from as early as the fifteenth century until as late as the twentieth century, ball-money exactions took many forms and evolved over time: they could be loose and informal in village parishes, or highly ceremonial and institutionalized in craft guilds and civic corporations. Dues could be given happily or begrudgingly, but as the antiquarian John Brand once warned, such claims admitted 'of no refusal'.

While historians and folklorists have made note of these ball-money customs, they have not studied them systematically heretofore. Moreover, football dues sit within a broader category of communal wedding exactions of food, drink and entertainment (e.g. hen-drinkingsilver, shivaree), which has received far less scholarly attention than the overtly malicious customs of rough music and charivari. This paper attempts to address this gap in coverage, surveying the evidence for ball-money and related wedding exactions from the medieval to modern period, and examining their significance and meanings within the communities and societies which enacted them. Through this process much is revealed about marriage, play and commonwealth in premodern British societies, and how these three phenomena intersected and informed one another at the formation of the household.

Dr Rebecca Ball, University of Wolverhampton

'The games we played would be considered childish nonsense by youngsters of the present generation' - Reminiscences of early twentieth century childhood leisure activities in fifty working-class autobiographies.

Date and Time: Thursday 8 July, 3pm

The above quotation was taken from the autobiography of William Abington. Born in 1903 in Kimbolton in Cambridgeshire, he is one of fifty working-class autobiographers, all born around the turn of the twentieth century, who form the primary source base for my PhD research. This paper draws upon one of the chapters from my thesis which analyses recollections of consumption and leisure. This paper will argue that these fifty autobiographers' reminiscences of childhood leisure pastimes were central not only to their autobiographical narratives but also to the construction of

their identities as working-class individuals. Whilst leisure was occasionally discussed when they described their adulthood, it was certainly less frequent. This paper will argue that this is because the autobiographers adopted an 'in my day' approach when describing their childhood leisure activities that were not as relevant in their adulthood. Most of these individuals portrayed their working-class childhood in an almost nostalgic light, as a period of adventurous outdoor play and inexpensive simple wholesome family leisure time. It will then be argued that the autobiographers also recorded their leisure activities so fastidiously because they believed their working-class childhood pastimes to be so far removed that they would be almost unrecognisable to subsequent generations. The autobiographers suggest that this is because the advent of television, the access to more affordable holidays and the arguable demise of outdoor street play, has irrevocably changed childhood leisure pastimes since their youth.

Virginia do Rosario Baptista, IHC-FCSH- Universidade Nova de Lisboa

Historical origins of Welfare and social protection in Europe and the United States for women – since the end of the nineteenth century to the forties of the twentieth century

Date and Time: Thursday 1 July, 3pm

In this paper we aim to analyse the contexts of the historical origins of the welfare state, highlighting women workers in social protection. Our objective is to understand the social policies in the maternal and child areas, inserted in assistance and social security.

In France the expression "État-Providence" appeared in 1864, used with suspicion due to the growing intervention of the State. In this line it will be used in Portugal in the beginning of the twentieth century. On the other hand, in England the expression appeared in the context of World War II, with the social security directed to the whole population. In the United States the term Social Security was first used by President Franklin Roosevelt in 1935.

In the definition of Welfare States, feminists point out that the role of women in guaranteeing the well-being of the family has not been developed. We found that countries such as Portugal women had fundamental roles in family care and protection.

We will raise the following questions: Are the origins of the welfare state based solely on the situation of the man breadwinner? What was the social protection for single women workers with children?

We want to demonstrate that the concept of gender and the role of the women's movement in these countries have contributed to a new conception and action of the welfare state.

Dr Caitriona Beaumont, London South Bank University

Female Networks, Ageing and Identity in England 1960s-1980s: the Mothers' Union

Date and Time: Thursday 1 July, 9.30am

This paper considers the role of housewives' associations in supporting women as they aged in mid to late twentieth century England. The focus here is on the experiences of middle-aged and older women, reflecting the fact that from the mid-1960s housewives' associations were characterised by ageing memberships. Despite this development, existing histories of the Women's Institutes,

Townswomen's Guilds and Mothers' Union have yet to foreground ageing and its impact during the latter decades of the twentieth century.

The Mothers' Union is a useful case study for this investigation. Throughout the twentieth century membership of the Union gave Anglican women the opportunity to spend time outside their homes, to make friends, learn new skills, engage in leisure and religious activities and to participate in public and social policy debates. With a membership of 334,000 in the early 1970s (with over 45% aged 65 and above), the Mothers' Union is one of the oldest and largest voluntary organisations for women in the British Isles.

This research is part of a larger project documenting how membership of female networks enabled and supported women to age well. In this paper archival evidence will be used to uncover how the Mothers' Union responded to its ageing membership. What measures were put in place to support women, as they got older and what issues were prioritised in terms of social policy reform and activism? These questions and lessons learnt are significant as we seek ways to support our ageing population in the twenty first century.

Louise Bell

"Is this all my country can do for me?": prostheses and rehabilitation at Roehampton in the First World War.

Date and Time: Tuesday 6 July, 3pm

Over 1 million British men were left disabled by disease or injury as a result of the First World War. Around 41,000 British servicemen returned missing one or more limbs: this equated to 11,600 cases of lost arms and 29,400 cases of lost legs. With hospitals opening solely with the task of helping these limbless men, it was important that workshops for the production of artificial limbs were set up in Britain, in increasing numbers than there had been previously.

One of the most famous of these hospitals was the Queen Mary Convalescent Auxiliary Hospital at Roehampton House. Opened in 1915, Roehampton and the treatment of limbless ex-servicemen are practically synonymous. Workshops were opened in the grounds for the production of artificial limbs; men were fitted with these new limbs; and employment bureau were set up on site, as well as provisions for on-site training in numerous trades. Rehabilitation and the proper fitting of artificial limbs were at the core of what this hospital aimed to do during and after this conflict.

This paper will highlight the work undertaken at Roehampton during the First World War, and give an overview of the rehabilitative techniques utilised to aid the limbless ex-servicemen who passed through its doors.

Steven Birkett, Lancaster University

Local government and tourism in three Lancashire seaside resorts since 1974: change, loss and transformation

Date and Time: Thursday 8 July, 3pm

This paper will focus on the history of the transformation of Lancashire seaside resorts and their relationship to local government structures. The Lancashire coastline developed an increasing range

of attractions and accommodation during the nineteenth and early twentieth centuries, with easy access provided by an expanding railway network. During the period 1950 to 1974, Lancashire's resorts had largely stable tourist markets and were championed by their local authorities, which were strongly connected to the resorts they promoted. However, even in this period, this stability was being challenged by a rapidly changing market place. Since 1974, the perception of decline and the impact of changes in local government have been particularly acute in Lancashire seaside resorts. This paper focuses on the resorts of Morecambe and Heysham, Blackpool and Lytham St. Annes and how their post-1974 reorganisation local government units responded in differing ways to the changing tourism market of the 1970s and 1980s, with arguably variable levels of success. During this period, these new Councils had to address the issues of ageing tourist infrastructure and changing tastes. This paper will consider the various micro and macro factors which challenged the ability of local authorities to maintain these resorts as tourist destinations. The 1974 reorganisation significantly affected the capacity of local authorities to adapt to these changes, with Morecambe and Heysham being particularly disadvantaged. The paper will also explore how, as a result, early regeneration plans were often ill-conceived and failed to take advantage of the historic built environment.

Alice Blackwood, University of Oxford

Defining 'Local Politics' for Men and for Women in Early Modern England

Date and Time: Thursday 1 July, 9.30am

'Local politics' has been used as a catch-all term in early modern English history to encompass a wide spectrum of popular involvement. For historians of statehood, 'local politics' might refer to the increasing bureaucratisation of the lower orders of county government or the expansion of the electorate, whereas to those of popular disorder and rebellion it evokes the whispered seditions of the alehouse or the widening readership of newsletters and pamphlets. Post-revisionist critiques of this 'bottom-up' approach to national politics have pointed out the politics inherent in household and neighbourly relations. Yet, these different perspectives on what constituted local politics in sixteenth- and seventeenth-century England do not apply equally to women as they do to men. By some definitions of 'local politics', female political actors did not exist; however, the fact is that women were being elected to and actively serving in parochial and manorial offices throughout this period.

This paper, based on my forthcoming doctoral thesis on patterns of female political activity in West Country parishes from 1540 to 1660, draws on parochial and manorial records from over 217 parishes to answer the question 'What did local politics mean for women?' I will prove that the women elected were, in many cases, fulfilling the same duties as male appointees, and that these duties were political and economic in nature. I will go on to make the case that our standards for evaluating political activity must embrace the ultra-local if we are to comprehend the history of non-aristocratic women in politics in the early modern period.

Dr Ashley Borrett, University of Lincoln

Retribution versus reform: contrasting responses to juvenile delinquency in interwar Hull

Date and Time: Wednesday 30 June, 12.30pm

The interwar years in Britain have often been depicted as a period characterised by the consolidation and expansion of more progressive attitudes to crime. Reform and rehabilitation challenged retaliation and retribution for primacy in both criminal justice discourses and practice, while modern, scientific methodologies continued to shape perceptions of, and offer solutions to, a whole range of criminal behaviours. It has been argued that these new approaches are best exemplified by the treatment of young offenders. Here reclamation became centralised in justice debates, viewed by many as the most effective solution to what was perceived to be the growing issue of juvenile delinquency between the wars.

However, this is a partial account of crime in this period – one that masks potentially divergent responses in towns and cities across the country. The localised characteristics and discretionary nature of criminal justice, and the asymmetrical impact that a range of social, political and economic issues had on attitudes to crime, make it difficult to present an overarching ‘national’ narrative of responses to youth crime. This is borne out by the findings from a local study, detailed in this paper, into perceptions of, and reactions to, crime in Hull and East Yorkshire. Utilising a range of sources, including local newspapers, police files and court records, a more nuanced account is posited offering new interpretations of what were often complex, contradictory and seemingly incongruous reactions to juvenile offending – interpretations that go beyond generalisations about the progressive characteristics of the interwar years.

Tracey May Boyce, Manchester Metropolitan University

Virtual Visual Encounters: Optical Entertainments in Nineteenth Century Manchester

Date and Time: Friday 9 July, 9.30am

During the nineteenth century, central Manchester abounded with visual exhibitions, shows, panoramas, spectacles, and demonstrations, overlapping with each other, and vying for dominance. These optical amusements displayed and highlighted innovations in science, technology, and art, and were the multimedia equivalent of the press. With elaborate Greek-inspired names such as Panorama, Diorama, and Eidophusikon, optical spectacles of illusion were perfectly placed to exploit the nineteenth-century audiences’ taste for innovative and spectacular amusement, along with their increasing awareness of the empire. Through their representation of the Orient, the public was able to imagine and virtually experience the far-flung outposts of the British Empire. Through the representation of imperial naval and military victories, the public was able to join in and connect with national pride. Everything that was a part of the empire - food, trade, peoples, and landscapes were all observed by the Mancunian public in a panoramic cultural ‘contact zone’. Drawing on my Ph.D. research, this paper will chart the content, popularity, and reception of such optical entertainments in Manchester, to uncover the importance they held for their Mancunian audiences and to examine how they were experienced and engaged with.

Dr Kate Bradley, University of Kent

Creating legal cultures: Citizenship, class, and the Poor Man’s Lawyer in Interwar England

Date and Time: Wednesday 7 July, 9.30am

The 1890s witnessed the emergence of voluntary action to make legal advice more readily available to people on lower incomes, through the Poor Man's Lawyer movement, trade union legal services, and women's suffrage activists. Whilst this established a network of voluntary or mutually-run services by the interwar period, activists were still concerned that working-class citizens needed both direct access to guidance on their legal problems *and* education on their rights and responsibilities. New media technologies and practices from the interwar period enabled different approaches to the issue of making the public aware of their rights. Close relationships between the National Council of Social Services, settlement houses and others with the early BBC allowed for the development of broadcasting around rights and legal points, and was particularly driven by trying to respond effectively to the social problems caused by the depression and high unemployment. Such activity was also part of the formation of the concept of 'advice' as a public service in a mass democracy, and likewise of innovative approaches to how this could be provided, such as the Citizens Advice Bureaux. Through this study of creating legal cultures in the 1920s and 1930s, I also draw out the development of a discourse around rights for working-class citizens, and the tensions in this work between middle/upper class professionals and the needs of working-class communities.

Lia Brazil, European University Institute

Rooted in Rebellion: The Red Cross in Ireland (1916 - 1921)

Date and Time: Thursday 8 July, 12.30pm

In early 1914 Maud Gonne wrote to the International Committee of the Red Cross (ICRC), Geneva, requesting permission to establish an Irish Red Cross branch of the organisation to cooperate with the Irish Volunteers, a republican paramilitary organisation. The ICRC refused to sanction this request, unless the branch was affiliated with the British Red Cross Society. As a result, no independent Irish Red Cross Society was founded. Yet when the Easter Rising broke out just two years later Irish nurses, doctors and volunteers formed makeshift hospitals and tended to the wounded using the insignia of the Red Cross. Throughout the struggle for Irish independence medical personnel working with the republican movement claimed the neutrality and privileges of the Red Cross under the 1864 and 1907 Geneva Conventions.

This paper explores this unauthorised use of the Red Cross insignia during the Irish revolutionary period (1916 - 1921). It asks what attraction the Red Cross symbol and claims of international legal protection held for medical personnel during the conflict. It builds on intellectual histories of the codification of international law, but instead of focusing on doctrine it asks how this process of codification shaped individual experiences of conflict. Using the testimonies of medical personnel in Ireland, including witness statements, memoirs and letters, it looks at how these medical volunteers used, adapted and misused international legal arguments to deploy humanitarian aid during the conflict.

Kate Brooks, Bath Spa University

Art in the archives: young people in care today respond to Victorian orphanage records

Date and Time: Tuesday 6 July, 12.30pm

In 2019, I invited a group of young people in care, to respond to my research on an evangelical Victorian Orphanage, in Bristol. The materials I showed them detailed how boys aged 12-14 were typically sent as apprentices to the more industrialised areas of England, whilst girls aged 16-18 generally went into service.

Together, we created art works, using recycled 'scrap' materials, responding to the ways in which the orphans were categorised as either 'recommendable' for work, or dismissed as 'unrecommendable'. The young people created work around spectacle and surveillance, and 'labels' – then and now – and the idea of bags and baggage, playing with both the orphanage history (orphans were given a trunk to take with them when they left) and the idea of 'bags of potential'. These artworks were eventually the subject of an exhibition at Bristol City Hall, in which the young people provided insight into how Victorian attitudes to children in care cast 'a long shadow' over today's lived experiences.

Creating art in the archives is not new: artists Ghani and Ganesh have created 'warm data', data of the dispossessed, to contrast with the 'cold data' of official records (Ghani and Ganesh 2009). The Dadaist artists of the early 20th century created poetry out of found objects and 'trash.' In 1853 Dickens wrote creatively about the 'blank child' – the foundling entering the orphanage, itself a play on words of the admission form.

This paper illustrates how the young people drew on these techniques to explore their history, creatively re-working and reclaiming official histories in their own words and images.

James Broun, University of Sussex

The Private Housing Estate, the 'New Middle Classes' and the Making of Post-Industrial England, c. 1970–2010

Date and Time: Tuesday 29 June, 9.30am

As the historiography of late-twentieth-century England is beginning to take shape, a growing literature has emerged which explores the effects of deindustrialisation on working-class communities. But not a lot of attention has been given to the 'flip side' of this change: the way that Britain has emerged as a post-industrial society. My paper draws attention to the expanding 'New Middle Classes' of white-collar workers who have emerged triumphantly since the 1970s as beneficiaries of Britain's transition to a service economy. I outline the way that new private housing estates accommodated an important, upwardly mobile section of this new group. I offer some insights into how those estates became spaces where residents could form social networks and identities, and in the process negotiate their complex position within England's changing physical, social and cultural landscapes.

Dominika Katarzyna Brzezinska (Ph.D. Candidate), Institute of Mediaeval Studies, University of St Andrews

Et O. dixit quod B. non fuit frater suus - Sibling bond between bastards and non-bastards in the land litigations of the 13th-century England. Some case studies.

Date and Time: Thursday 1 July, 3pm

High Medieval England was unique in her legal definition of illegitimacy compared to other countries of Western Europe. Children could not be legitimised by their parents' subsequent marriage, they also did not remain legitimate once the union of the parents was legally dissolved, e.g. due to only just exposed impediments. Moreover, the bastardisation occurred even though parents claimed that they had married in good faith. In this, common law stood in direct opposition to the rules established in canon law. As a result, English bastards lived in a dual reality created by the different standpoints of the Church and the secular authorities. The main legal consequence and probably also a major disadvantage of being a bastard, was the deprivation of inheritance rights, and this aspect will be examined here. I will be exploring some of the land disputes from the 13th-century England between full and half siblings and where the argument of alleged bastardy was raised. The main question posed is how the illegitimate status of one or more of the siblings influenced the relationship between them. Were bastards considered a part of the family by their legitimate siblings or were they treated as outsiders? The paper also tries to answer the question if any bond of solidarity and amity could exist where the division of parental domain was concerned. Another aspect of the situation will also be analysed, that is in what manner either of the parties involved could use the accusation of bastardy to win the land litigation.

Raquel Caçote Raposo

Protect, Educate and Instruct: Poor and Vulnerable Children Shelters in Portugal (1834-1910)

Date and Time: Thursday 8 July, 12.30pm

Population growth in the late eighteenth and nineteenth centuries, economic pressure from industrialization, mass dislocation and consequent cutbacks in family ties, social uprooting led to the need to form new institutions to assist the poor fringes at a later stage of secularization of society. In response to the protection, prevention and educational assistance for the unprotected and marginalized childhood, new institutions are founded in the nineteenth century, new forms of mutual help that will coexist with numerous traditional help formats for abandoned, helpless and destitute children, taking care of their formation, taking into account the need for care and combating idleness and crime.

In this context, and in the scope of the multiplication of the philanthropic concept associated with the French-born Salles d'Asile movement, which was widely expanded in Europe, it was created in 1834 in Lisbon, supported by the aristocracy and the bourgeoisie, under the sign of philanthropism, the Association of Homeless Asylum Homes, which provided poor children of both sexes with food, elementary education, moral and civic education, in a process of guaranteeing the order and stability of societies.

Institutionalization came from the need for discipline, instruction and education. At bottom, an orientation to a brighter future, apart from a poor and wandering life. It is in this understanding, and of the need for help to impoverished children, that this Society knows a national character, extending across the Portuguese continent and islands, until the twentieth century.

Dr Clarissa Carden, Griffith University

Creating reformatories in nineteenth-century Australia: justifications and influence

Date and Time: Wednesday 30 June, 12.30pm

Australia's system of youth justice, as distinct and separate from adult prisons, can be traced back to the nineteenth century reformatory movement. Reformatory schools created in the Australian colonies were influenced by the work of British reformers, and by the example of significant British institutions, but were adapted for a different social and cultural context. This paper draws on parliamentary debates, newspaper reports, and the records of early reformatory institutions in order to examine the reformatory movement in Queensland and New South Wales from the mid- to late-nineteenth century, with a specific focus on the development of institutions for young male offenders. It explores the arguments made by parliamentarians and other key actors in favour of developing a reformatory school system, and the way in which these justifications were reflected 'or not reflected' in the early institutions which were, in fact, created.

David Cowan, Emmanuel College, University of Cambridge

Migration, Nostalgia, and Community in the Late-Twentieth Century

Date and Time: Tuesday 29 June, 9.30am

When the Boat Comes In, a television drama set in working-class Tyneside after the Great War, reached millions of viewers worldwide in the 1970s and 1980s. One reason for its popularity, this paper contends, was the experience of migration away from north-east England, within Britain and the English-speaking world. Watching the programme reminded homesick viewers of the place and culture that migration had separated them from. This paper therefore suggests that long-scale national and global migration could be better integrated into our understandings of the proliferation of 'nostalgic' narratives amongst older people in the late-twentieth century. Importantly, however, whilst the programme's vivid depiction of north-eastern history onscreen, and particularly its evocation of a close community life, could cast into relief older people's social isolation, this paper shows that letters to the press—the main sources used here—were opportunities to correspond with other viewers about the programme and the places it depicted. These correspondences were a means of reproducing in print, sometimes bringing people together over considerable geographic distances, the social connections that migration and the passage of time had disrupted.

Judy Cox, University of Leeds

The Gender Politics of Chartism Revisited

Date and Time: Wednesday 7 July, 12.30pm

Historians have established that mass female participation was crucial to the Chartist Movement. Women participated alongside men in joint activities and created their own organisations and distinct methods of protest, extending the scope of political activity considered legitimate for working-class women. This paper will contribute to the historiography of Chartism by focusing on the overlapping radical networks which generated support for women's rights among Chartists and which have been overlooked by historians of female Chartism.

This paper will advance three main arguments. Firstly, there were influential individuals and organisations within Chartism which supported the right of women to interfere in politics and articulated demands for female political representation. Secondly, the Chartist rhetoric of

domesticity was not an expression of patriarchal authority, as historians have suggested, but of rather of an anti-capitalist radicalism within which women asserted their right to a family life in opposition to the demands of factory labour, poverty and the Poor Laws. Thirdly, in this paper I will present evidence of strong links between Chartism and the 1866 female suffrage petition which suggests that a proto-feminist tradition was sustained within radical working-class circles throughout the early nineteenth century. For many years, historians accepted that female radicalism was expressed in bursts of activity which were unconnected to a wider tradition. This paper will contribute to a growing body of work which has unearthed continuities between the female radicalism of the early nineteenth century, the Chartists and the later female suffrage campaign.

Lisa Cox-Davies, University of Worcester

Broken promises? The effects of the 1975 Sex Discrimination Act on female police officers in the West Midlands

Date and Time: Friday 9 July, 12.30pm

In 1915 in Lincolnshire, Edith Smith became the first woman to be officially sworn in as a Constable with a power of arrest. She had been recruited in order to address concerns about the morality and behaviour of women and girls affected by war-time conditions. By 1949 separate policewomen's departments had been established in all the police forces of England and Wales.

Policewomen remained separate to their male colleagues in terms of their duties which were connected to women and children, their shifts, pay and promotion, until the introduction of the Sex Discrimination Act in December 1975. Police forces were not exempt from this landmark legislation and female officers were now protected from discrimination caused by their gender, opening all areas of policing to them.

However, this paper will suggest that the consequences of the Sex Discrimination Act were not unanimously accepted by both male and female officers. By taking a regional approach and focusing on the police forces of the West Midlands area this paper will seek to shed light on an under-researched area of women's work. I will suggest that female officers working lives were not always enhanced by this legislation. Using archival research and oral history interviews I will argue that some male supervisors were able to subvert the legislation and prevent women's attempts to undertake traditionally masculine roles. I will also suggest that not all policewomen supported the legislation and unhappy that their separate status had been lost, resigned.

Dr Barbara Crosbie, Durham University

The body on Killhope Moor: doing public history during a pandemic

Date and Time: Tuesday 29 June, 3pm

This paper will talk about my experiences of working with Drama in the Dale, a Community Interest Company that does 'community theatre in unusual places'. I have been helping a group of volunteers to investigate the discovery of a body on Killhope Moor, high in Upper Weardale, in 1921; so that we can both inform the writing of a play about the find, and produce an exhibition to accompany the performance. The body had been placed in a coffin before being buried in a peat bog on a desolate moor top, and we have been exploring the circumstances of this rather gruesome find,

whilst trying to figure out when and why this extremely inaccessible spot was chosen as a final resting place. In addition to revealing what we have unearthed, and considering the highs and lows of running this project on Zoom, I will discuss the value of working with the community. I am particularly interested in the ways in which the volunteers' lived experiences of this most striking landscape have given the evidence a visceral resonance as they have connected to their locality through time.

Anna Cusack, Birkbeck

Displaying Criminal Cadavers in London, c.1600-1800

Date and Time: Tuesday 6 July, 12.30pm

In seventeenth and eighteenth-century London, the dead were in the company of the living. Death was omnipresent. It was measured, reported, registered, and tracked through semi-official and official means in each parish and by each community. But not all members of the community of the dead belonged to all members of the community of the living. The dead were not an undifferentiated mass and were not all treated equally. Even in death a divide is apparent between those of different social standing, those of different genders and ages, those who were accused of moral digressions, and those with different religious beliefs. A divide is also apparent when an individual died in a 'different' manner to what was the expected norm. When bodies were treated differently it reflected the social relations of the period. The ways Londoners treated their dead allows a glimpse into broader attitudes and mentalities, an aspect of history that is often otherwise elusive. Using the example of criminals who were displayed post execution, both those who were hanged, drawn, and quartered, and those who were 'hanged in chains', this paper explores reactions to bodies placed in ambiguous liminal spaces to show the 'othering' that some criminal cadavers were subjected to. Both physically, in the locations they were displayed, and socially through a loss of self-autonomy and bodily integrity these bodies became marginalised. The executed criminal corpses that were displayed were prone to systematic eradication and exclusion.

Dr Katie Donington, Lecturer in History, London South Bank University

The bonds of family: Slavery, commerce and culture in the British Atlantic world

Date and Time: Thursday 1 July, 12.30pm

Family history – complicated, messy, and affective - has sometimes been cast as the poor relation of academic history. As the work of the Legacies of British Slave-ownership project has demonstrated it is an essential framework for understanding the impact of transatlantic slavery. Family capitalism was the backbone of British business during the eighteenth and nineteenth centuries and was central to the complicated operations of colonial trade. The structure of the commercial house and the plantation was filtered through relationships of kith and kin. Marriage, women and children played a crucial role in securing and expanding financial interests. Slavery could transform families from their parochial roots in Britain, offering a route to power and wealth through transatlantic networks of property and trade. In more intimate ways transatlantic slavery created new familial structures which remade the racial contours of familial relationships.

The Hibbert family lived between Britain and Jamaica from the early eighteenth century to the abolition of slavery in 1833. This paper uses their story as a pathway to navigate some of the ways in which transatlantic slavery was both shaping of and shaped by the family. Drawing on the lives of four generations of Hibberts, it considers how family history can reintegrate economic, political, social and cultural histories of slavery to produce a deeper understanding of the operations of slavery as both a function of empire and capitalism as well as a lived familial experience.

James Thomas Earnshaw, University of St Andrews

'Your man-milliner is a man only in name': English male milliners and the spectre of gender ambiguity at the time of the Indian Uprisings of 1857

Date and Time: Tuesday 29 June, 9.30am

Amid the public outcry following the news of the Kanpur massacres of June 1857, an editorial in *The Times* abruptly declared that English male milliners worked in a 'soft and feminine domain', urging them to enlist for service in India. From mid-September to October 1857, the alleged "effeminacy" of male milliners, and the apparent unsuitability of the profession for men, dominated newspaper and periodical columns. Male milliners were harangued as "unmanly", "emasculated" creatures who needed to be returned to a "masculine" sphere for the benefit of society. Yet as quickly as the controversy emerged, the clamour subsided seamlessly into obscurity. Why did male milliners receive this sudden attack on their profession and masculinity?

This paper argues that the sudden denouncement of male milliners as "effeminate" by some English press organs reflected and manifested underlying sensitivities over the non-fixity of gender categories. Those sensitivities were exacerbated by the Indian Uprisings of 1857. The portrayal of male milliners as disconcerting non-binary gendered beings used what Fabienne Darling-Wolf calls "gender hybridity" as a spectre to encourage compliance with assumed binary gender categories. The perceived non-conformity of male milliners to assumed masculine values was viewed as aggravating wider social and gender upheaval. As such, the "male-milliner" episode illuminates the perceived importance of Englishmen continuing to embody imagined standards of masculinity. The analysis will conclude by noting briefly how male milliners ostensibly sought to dispel accusations of "effeminacy" in various letters to editors. Their letters stressed how their profession conformed to, and embodied, normative standards of masculinity. While these assertions suggest contemporaries' dismay at the milliners' alleged gender non-conformity, their publication allowed the press to assume, and sustain, an authoritative voice in defining "appropriate" gender roles.

Dr Aled Eirug

The inter-war peace movement; the legacy of the conscientious objectors of the First World War

Date and Time: Wednesday 7 July, 12.30pm

This session will consider the legacy of the peace movement during the Great War, and assess the contribution of the anti-war activists to the movement for peace in the twenties and thirties. This contribution's main argument will be that while the peace and anti-war movements grew until the summer 1935, there was a sea change when the League of Nations failed to prevent Italy from invading Abyssinia and the rise of authoritarian regimes. The Peace movement was at its height in

the mid-thirties, and appeasement had grown significantly from 1933 until the outbreak of the war in 1939. This contribution will consider the contribution of key conscientious objectors and anti-war figures in Wales in particular, and how their attitudes shifted through this period.

Dr. Lemuel Ekedegwa Odeh, University of Ilorin, Ilorin, Nigeria

'The History, Nature and Practice of Rites of Passage among the Otukpo in Middle Belt Nigeria

Date and Time: Tuesday 6 July, 9.30am

Traditional African Societies view life as an intensity basically life after death. An African society is not seen as a self-contained entity with defined physical boundaries but as a part of a continuum which extends into the period of the ancestors and extend forward into the future. African traditional societies therefore contains intimate relationship between the ancestors, the living, and the unborn. Rites of passage are the actual ceremonies or events that mark changes in a person's life as he goes through the journey of life on earth from birth to death. In the Otukpo Society of Middle Belt Nigeria, these ceremonies and events include birth, naming, circumcision, age grading, society initiations, marriage, traditional titleships, kingship, death, and burial. The areas which have been largely neglected in terms of research and historical investigations unfortunately are the ones which deal directly with the fabric and nucleus of every society: its traditional institutions, which rites of passage form an integral part of. Using historic and analytical multi-disciplinary approach this research seeks to bring to the fore the history, nature and practice of these rites of passage in the Otukpo society in time and space. The study concludes that there is a correlation between the living and eventual transition in African cosmetology and by extension the Otukpos of the Middle Belt, Nigeria.

Dr Jennifer Evans, University of Hertfordshire

Friendship, emotions, and openness in early modern male genitourinary patients

Date and Time: Thursday 1 July, 12.30pm

Alison Montgomery suggested for the period between 1640 and 1720 that 'the experience of being a man with a body that was the site of health and sickness was an open, candid, and often communal one'. Investigating early modern male genitourinary patients shows that, despite concerns about masculinity, society generally liberated men to talk about their intimate health issues. While we must be cautious about accepting the validity of this picture, this paper reveals that men shared their problems in order to receive emotional support, practical help and advice, and to bolster their authority in medical consultations. It shows that men were expected to share joy and sorrow, thereby creating a flow of emotion that was beneficial to health and wellbeing. Moreover, it will demonstrate that friends offering practical advice and remedies shaped their suggestions around their own emotional responses to their peer's experiences of ill health. They claimed that finding a suitable remedy would bring them joy. The hope and love generated by friends, family, and visitors to the sickroom helped restore patients. The experiences revealed in published case notes and medical treatises suggests that patients, who were often described as full of shame and reticent to reveal their conditions to a medical practitioner, were reliant on the emotional bonds with friends and family to navigate their experience of disease and medical treatment.

Anna Fielding, Manchester Metropolitan University

The Sensory Arena of Dining: The Dinner Tables of Little Moreton, Speke and Rufford Old Hall

Date and Time: Thursday 1 July, 12.30pm

My work looks at early modern gentry commensality in the north west of England, predominantly at three National Trust properties: Little Moreton Hall, Speke Hall and Rufford Old Hall. Whilst I am researching the 16th and 17th century histories of the three families, I am also reconstructing and repopulating the dining tables of each and I would like to share my findings so far. This includes the food, the tableware, regular guests and the decorative schemes these tables sat within. Drawing on influences from Norbert Elias to Barbara Rosenwein and Gail Kern Paster to Jane Bennett, I consider the affective relationships between people, food, tableware and surroundings in these commensal scenes and what emotive and sensory forces were exerted around these tables. This takes into account early modern understandings of the four humours, porous and therefore vulnerable bodies, and early modern sensory physiology. I also consider how the Moreton, Norris and Hesketh families may have curated such dining events, harnessing such heightened sensory atmospheres, in order to maximise their manipulative power, thereby gaining influence or protection from others during the tense religious and political landscape of early modern Lancashire and Cheshire.

I am very lucky to be the recipient of a Manchester Metropolitan University and National Trust Collaborative Doctoral Award. My background is in heritage working for the National Trust and my undergraduate degree was in art history and archaeology, interdisciplinary elements I am keen to incorporate into my doctoral research. I have recently started in my second year as a postgraduate researcher.

Meg Foster, Newnham College, University of Cambridge and University of New South Wales

Law, Emotion and the Tyranny of Difference: the case of Aboriginal Australian outlaw Jimmy Governor

Date and Time: Tuesday 29 June, 9.30am

On 20 July 1900, an Aboriginal Australian man named Jimmy Governor murdered two white women and three white children in their family home at Breelong in northwest New South Wales. While Governor's Indigenous accomplice, Jacky Underwood, was captured soon after, Jimmy and his brother, Joe, went on the run. Over the next three months, they committed several more murders, including that of a pregnant woman and her small child. This was despite thousands of police and civilians giving chase, resulting in what Laurie Moore has described as 'the largest manhunt in Australian history'.

This paper explores Jimmy Governor's second assault on the burgeoning Australian nation: his criminal trial before the Supreme Court of New South Wales. In court, Governor's lawyers vied with the prosecution and the judiciary not only to define 'justice', but to control the narrative around Governor's crimes. By examining this case, it will become clear that far from an objective space where legal reasoning determined the course of the trial, courtrooms were emotional arenas, where colonial ideas about race, reason and appropriate displays of emotion worked together to

influence the interpretation of colonial law. In this way, Governor's trial provides an ideal space for exploring the nexus of culture, race, deviance, emotion and law at the turn of the twentieth century.

I am an award-winning historian of bushranging, banditry, settler colonial and public history, and a Research Fellow at the University of Cambridge. I have been awarded the Mary Bateson Research Fellowship (for Arts, Humanities and Social Sciences) from Newnham College at the University of Cambridge, from 2020 to 2023, to investigate the connections between British highway robbery and Australian bushranging. I have also been appointed a Visiting Fellow at the University of New South Wales from March 2020 to March 2023 to assist me in this endeavour. It was at UNSW that I received my PhD in History in March 2020.

I have a strong publishing record and have received prestigious awards for my writing. Most recently, I was awarded the 2018 Aboriginal History Award from the History Council of New South Wales for a paper that later featured in *Australian Historical Studies*, the top-ranking Australian history journal. As well as journal articles, I have published book chapters, reviews, newspaper articles and blog posts. I have worked as a public historian, undertaken historical consultancy, featured on historical documentaries, and engaged in artistic collaborations. I have a breadth of experience engaging academic and public audiences and a passion for connecting history to the contemporary world.

Catherine Freeman, University of Greenwich

Football, Arson and Not Cooking: deviating from expectations at girls' schools in Surrey between 1870 and 1914.

Date and Time: Wednesday 30 June, 9.30am

While the 2005 Children's Rights International argued that children's voices need to be heard to understand their lives, Darian-Smith and Pascoe noted that "children's "lives are always influenced by the expectations of the adult world about how 'children' and ...'childhood' may be defined and understood". This paper will use schoolgirls' voices found in magazines, reports and logbooks to examine their acts of protest in the late-Victorian period. From playing football at a girls' high school to an arson attack on an industrial institution, girls' education in Surrey from 1870 to 1914 illustrates various examples of rebellion.

Such behaviour will be contrasted with the expected behaviour for girls in three categories of schools: industrial, elementary and middle class, taking the concept of respectability as a framework for the expected outcomes of education. In so doing, the seldom-heard voice of the schoolgirl will be aired, allowing us to further understand girls' education and their opinions of the education provided for them. I will thus address Kevin Swafford's argument about the relationship between respectability and security in the late Victorian period, and its relationship with class. This paper seeks to further redress the historical balance between expectations and lived experience and acknowledge that the dissident girls' voices may not have been the loudest.

Duncan Gager, Institute of Historical Research

Trains, Lanes and Spatial Planes: the Origins of Railway Commuting around London

Date and Time: Friday 9 July, 12.30pm

The Victorian suburbs have become synonymous with the middle class values of respectability and privacy. They were bourgeois spaces in which the middle class detached or semi-detached home guarded by hedges and gardens was seen as providing a bedrock of morality in an unstable world. Their position on the periphery on the city enabled the middle classes to acquire the low cost salubrious living space, commute to their well-paid employment in the city, whilst shielding them from the hazards of the metropolis. Yet the major railway companies were slow and often reluctant to provide a suburban railway service to meet this demand. This paper examines the tension between lure of the suburban lifestyle and the practicalities of being a commuter on London's railways in the Victorian era. High fares, poor service, uncomfortable, unsafe and unpunctual trains were familiar complaints then as today. This paper looks at how, despite these impediments, railway commuting became part of the quotidian routine for thousands of London's workers. It also highlights the significant regional and temporal differences in the commuting experience, which helped to entrench class distinctions. Finally it argues that commuters were more than passive actors in the wider story of the growth of London's suburbs and their aspirations and desires helped shape the actions of the agents, traditionally viewed as the architects of suburban development: the landowners, property developers, and the railway companies themselves

Dr Marjorie Gehrhardt, University of Reading

Charity, fundraising and the state in WW1 France: from research to teaching

Date and Time: Thursday 8 July, 12.30pm

From sending clothes to prisoners of war to giving work to women in need, and from feeding French and Belgian displaced populations to teaching the blind new trades, a large number of wartime charities emerged to try and answer the significant needs arising from the First World War. A presentation of recent research findings and a reflection on my teaching practice, the proposed paper charts the evolution of philanthropic practices in France during the First World War, an aspect of the conflict that started receiving more attention during the centenary years but that remains little-studied in the French context. In particular, it examines fundraising strategies and the language used to encourage different groups within the population to contribute to this philanthropic mobilisation.

Drawing upon archival material including letters, reports and posters, it examines the patriotic and uniting rhetoric used in fundraising materials, in the context of increasingly challenged national unity ('Union Sacrée'). The emergence of a 'donor fatigue' posited by Peter Grant (2014) in relation to the British context will be investigated, and the impact of sustained fundraising activities on relationships between charities and the state will be analysed.

The proposed paper includes a reflection on how I have approached this aspect of the First World War in my teaching practice over the last four years. Through a discussion of teaching materials and of students' feedback, I will explore the opportunities and challenges that come with integrating the study of philanthropic practices in two of the history modules I convene.

Luis Daniel Gonçalves Ferreira, Master in Early Modern History, University of Minho/Lab2PT, Landscape, Heritage and Territory Laboratory.

Beyond bones and muscles: the socially dressed body of the poor person in Portugal during the Early Modern Age

Date and Time: Thursday 1 July, 12.30pm

In catholic societies of the Early Modern Age, the body rarely existed naked. Observed as the image of the original sin and outcast of censorship codes regarding the useless parts, the body existed obliterated by layers of clothing and ornaments. The human beings dominated the messages produced by the socially dressed body, imposing, from it, notions of identity, inequality and property. Identified by the gender or social class of the bearer, clothing conformed to criteria of honour, morality and civility. The rich, main producers of History's discourse and holders of a relevant economic strength, managed their superfluous assets as patrimony of the poor people according to the logics of endowment and of salvation. The Purgatory, place of agony for the souls searching for the heavenly Jerusalem, capitalized assets that, spared to the poor people, allowed to communicate with God. Clothing, charity, morality and salvation interpenetrated themselves on the logics of construction of the clothing of the poor people in the Early Modern Age. From documental sources, such as expense books of welfare institutions or literary works, this paper wants to discuss the material, symbolic, cultural and economic conditions adjacent to the construction of the appearance of the poor on the 17th and 18th centuries.

Abigail Evelyn Greenall, The University of Manchester

In Pursuit of Equanimity: Negotiating Adversity and Managing Emotions in Early Modern Households, 1550-1700

Date and Time: Thursday 1 July, 12.30pm

'Equanimity' defined by the preservation of justice, composure and fortitude under adversity - was not an empty ideal in early modern England. This paper, based on an analysis of 541 manuscript letters, suggests that for the Moreton family of Cheshire it was an everyday reality. Equanimity has not previously been argued to be a key feature in the emotional world of early modern people. In recovering it as an active practice that was cultivated in daily life this paper makes a crucial intervention into histories of early modern society, religion, and culture, which have overwhelmingly characterised the period as one of immense upheaval, crisis and anxiety (Jean Delumeau, 1990; David Cressy, 2006; Geoffrey Parker, 2013). In doing so, I hope to contribute to what a growing group of scholars have called a 'positive turn' in early modern history (Darrin McMahon, 2014; Hannah Newton, 2018).

By approaching equanimity as an active emotional practice that was informed by personal experience the paper builds on, and extends, the work of Monique Scheer and Ulinka Rublack who argue that emotions are 'embodied' and 'distributed' in words, practices, performances and objects (Scheer, 2012; Rublack, 2002). The paper adopts a micro-historical approach, despite the broad chronological parameters, which enables it to refine current understandings of longer-term developments in the expression of identity and emotion. It showcases instances where the Moretons adapted and extended the precepts of equanimity (patience, forgiveness, charity and faith in God's will) to negotiate moments of increasing personal, local and national adversity. I conclude by arguing that the customs and changes that occurred in wider society were selectively incorporated and harmonised to meet familial beliefs and circumstances.

Dr Joanna de Groot, University of York

Inside and outside the tent: 'speaking back' to orientalist images of nineteenth century Iran

Date and Time: Tuesday 6 July, 12.30pm

During the nineteenth century the forms, techniques and purposes of visual depiction of people and places in nineteenth century Iran became significantly more diverse. Lithography and photography were added to Iranians' repertoire of visual art practice. Foreign visitors began to depict new Iranian subjects, adding their own imperial, entertainment, orientalist, and ethnographic concerns to the range of tropes shaping visual representation. New groups of Iranians and Europeans became viewers and purchasers of art products. As a contribution to 'decolonising' the social history of representation I propose to look at how art practitioners based in Iran in the middle and later nineteenth century engaged with new technologies, audiences and ideologies. I shall discuss the work of two painters and two photographers active in Iran between the 1850s and the first world war, exploring the conditions of their practice, and their responses both to internal patrons and local tastes and to racialised and gendered ideas of the exotic 'other', of the educational and entertaining, and of 'modern'/'traditional' society imported from outside Iran. This exploration will use Celik's notion of "speaking back" as well as notions of hybridity and negotiation to analyse some of the works produced by these practitioners and their social meanings, adding to existing general debates on imperialism and orientalism in nineteenth century art practice. The presentation will be based on visual evidence and be aimed at historians of society and culture rather than specialists in Iranian history or art history.

Dr Michael Guida, University of Sussex

Weekend rambling: a modern rhythmic exchange between the city and the country

Date and Time: Monday 28 June, 3pm

An analysis of interwar rambling in Britain can illuminate how urban men and women related to and made use of the alternative rhythms offered by the natural world. The fast-developing train network allowed Saturday travel from cities into the countryside and back again. Indeed, railway companies attracted ramblers with posters often depicting a young man and woman moving happily through a rolling landscape. Mass rambling was said at the time to serve as a healthy pleasure and an 'escape' from city life. However, I argue in this paper that the appeal of rambling lay in the new modes of movement and being that complemented, while contrasting with, urban experiences. These contrasts included indoor versus outdoor living, interrupted walking progress versus flow and 'marching' rhythms, the conventions of city fashion versus experiments in country attire (boots and khaki shorts), and the silent introspection of the commute versus group singing and shouting. Rambling in the countryside did not simply provide escape from the problems of city living, rather it allowed citizens to define a propulsive modern life that included co-existence with the natural environment at hand. This was not nature-worship and nor did it necessarily suggest an anti-urban sentiment. Weekend rambling provided an expressive sensory extension to more predictable and managed urban routines. It became part of a modern consumer lifestyle that was progressive rather

than backward-looking. This work draws upon interwar walking guides, rambling organisation materials, and the personal accounts and diaries of walkers.

Samir Hamdoud, University of Warwick

Embodying Emotions, Visualising Minds: Children, Medicine and Care at the Royal Albert

Date and Time: Friday 2 July, 3pm

This paper is about how the bodies, minds and emotions of a group of children deemed mentally deficient were perceived, represented and utilised by medical practitioners in one of Victorian Britain's largest settings of residential care and treatment, the Royal Albert Institution. Within an outwardly regimented environment, children's physical characteristics and emotional worlds were eagerly scrutinised and interpreted - their bodies, personalities and behaviours mobilised and dissected in service of the developing sciences of psychology, physiology and education. The paper draws on the idea of 'embodied identity' to illustrate how the marshalling of children's physical bodies and interior worlds - through practices of medical science and regimes of educational care - rendered them objects of medical investigation and subjects in need of social intervention. These approaches served to justify the existence and promote the programmes of educational physiology the Royal Albert became renowned for.

The paper also adopts the idea of 'enactment' developed by Annemarie Mol to trace the material, intellectual and social processes which coalesced to bring children's embodied identities into being. These were complex constructions. Children were simultaneously cast as physiognomic and increasingly biological abnormalities but also as socially and morally remediable creatures in need of care. These framings involved the negotiation, performance and reformulation of ideas of childhood morality, human difference, pathological morbidity and social utility through practices of medical science, social care and educational physiology and psychology. The paper thus traces the connections between children's embodied lives and the multiple practices which helped shape and enact them.

Jasper Heeks

Australian larrikins and London street gangs, 1886-1906

Date and Time: Wednesday 30 June, 3pm

First acknowledged in Melbourne in 1870, 'larrikin' youths outraged respectable bourgeois society with their behaviour, clothing and language. Quickly, the term was adopted across Australia to describe deviant and delinquent young people whose activities generated and intense and sustained social commentary into the early twentieth century. The discourse stimulated was far from exclusive to Australia, however. The global circulation of people and information took news of Australian larrikins to each inhabited continent. Contemporary concern over growing cities and the prospects of working-class urban youth was an international phenomenon and street gangs proliferated in expanding and changing urban spaces. Journalists journeyed and news reports were directly extracted and reprinted between publications, forming channels for the depiction of events, peoples and cities elsewhere. This paper will track the spread of reaction to Australian larrikins in Britain and evaluate the influence of the 'colonial periphery' on the 'imperial centre'. Firstly, the paper examines

how news of larrikins travelled overseas and how larrikins became well-known in Britain. Secondly, attention will focus on commentary surrounding street gangs in Sydney and London to explore how transurban and transnational discussions, and views on Australian larrikins fed into local conversations. Members of these gangs in the metropole were often described in Britain as London larrikins, and the paper will examine how this moniker was used before the word 'hooligan' established itself in the English language in the late 1890s.

Dr Eureka Henrich, University of Hertfordshire

'Medical Aid Free to All Immigrants': the Migrant Medical Centre in Sydney's King's Cross (1961) and the paradox of Australia's post-war immigration programme

Date and Time: Wednesday 7 July, 9.30am

This paper was sparked by a photograph which captures a consultation between a patient and a medical specialist in Sydney in 1961. Taken as part of the 'Migrants in the Professions' series by the Department of Immigration, ostensibly to promote the success of Australia's post-war immigration programme, the photograph is also evidence of a paradox that the Department were not willing to confront: the 'healthy new citizens' they had screened and recruited came with their own health needs that could not simply be met by existing services.

The consultation in the photograph took place at the Migrant Medical Centre in Sydney's King's Cross, a practice staffed by a team of medical specialists, many of them migrants themselves. The initiative was a private, rather than a public one. All members of staff bar the receptionist (who spoke 8 languages) were volunteers, and the practice operated as a registered charity, filling a 'vital community need' for newly arrived migrants seeking medical advice and treatment, free of charge. This paper pieces together the Migrant Medical Centre's founding in 1961 and the political maelstrom which accompanied its financial crisis the following year. It argues that this small and radical experiment in migrant health provision warrants a closer look, and asks why, despite the evident demand for such a service, government departments at state and federal level declined to come to its aid.

Dr Vicky Holmes, QMUL

Familiar Strangers? Finding Lodgings in Victorian England

Date and Time: Friday 9 July, 3pm

Neither lodger nor landlady/landlord generally desired to live with strangers, therefore lodgers and lodgings would be typically found through connections. Using inquest reports to access those homes accommodating lodgings in Victorian England, this paper explores the familiar connections between lodgers and their landladies/landlords, formed through work, neighbours, friends, and family. Indeed, extended family often provided suitable lodgings. The paper will conclude with a case that highlights the hazards of taking in an unfamiliar lodger that led to the landlady and landlord being unwittingly embroiled in criminal activity.

Dr Andy Holroyde, University of Huddersfield

Exclusion or Inclusion? Sheltered Employment in the British Welfare State, 1945-1979.

Date and Time: Wednesday 30 June, 12.30pm

The unprecedented destruction of the Second World War brought increased anxiety in Britain about provision for the disabled people the war would create. Part of the government's response to this issue was the creation of a company, soon to be known as Remploy, which would establish sheltered employment for severely disabled people on a national scale. Although the place of employment for disabled people has received some attention, a detailed study of Remploy and sheltered employment remains a stark omission from our understanding of disability and the British Welfare State. Remploy was the central element in the state's policy for providing work for the severely disabled, was a major British institution, and was an international exemplar of sheltered employment. This paper will focus on whether Remploy and sheltered employment for the disabled is best understood in terms of 'exclusion' or 'inclusion'. The former view has become the orthodox position, and this paper will highlight new evidence in this regard for Remploy in terms of eligibility and recruitment. This paper will, however, complicate this position by illustrating contemporary views that Remploy was promoting the inclusion of the severely disabled in society. The paper will therefore provide a more nuanced view of sheltered employment in the period. This paper will utilise unexplored archival material from The National Archives, alongside previously undocumented material provided by Remploy itself, as well as media reports, images and film.

Dr Henry Irving, Leeds Beckett University

Maps and Memories of the Leeds 'Blitz'

Date and Time: Tuesday 29 June, 9.30am

In March 1941, the city of Leeds suffered its worst air raid of the Second World War. Although officially too small to qualify as a 'Blitz', the city was pounded by incendiary and high explosive bombs in two waves of attack during the night and early hours of the following morning. The 'sharp attack' killed 65 people and damaged over 4,500 buildings, including local landmarks like the Town Hall and City Museum.

Eighty years later, these events were the focus of a project undertaken by a group of final year history students at Leeds Beckett University. The students worked in groups using a selection of source material that I had collected over the years. Taking a thematic approach, they created the copy for a website that explored some of the key themes in 'home front' historiography. The project was also used to enhance an existing digital map pinpointing the location of individual bombs. These outputs acted as a lightning rod, drawing individual memories and family stories from a range of people who had a personal connection to the events. These ranged from the daughter of a couple who were married the day after the raid to those who have lived through the raid as children. This paper will reflect on the importance of space and place within the project – and will ask for your help in deciding what to do next. As the module leader, should I be content to leave things as they are? Or does the response show that the project should be taken forward?

Dr Ben Jackson, Queen Mary, University of London

Elite Masculinity, Sporting Paraphernalia, and the English Country House c.1600–1800

Date and Time: Monday 28 June, 3pm

This paper examines the changing display, storage, and location of hunting and shooting material culture in English country houses from 1600 to 1800. Using a sample of country house inventories, the paper outlines how, when, and why hunting equipment moved from public-facing and non-gendered spaces in country houses to more private and gendered spaces. It then maps this change onto the decline in elite men's militaristic and violent gendered expressions, associated with sporting culture, in the early modern period to the polite, refinement of the eighteenth-century gentleman. In doing so, my research complicates this linear shift and reveals how marital and violent masculinity was displayed, not through spears and stags' heads, but in new objects such as barometers, telescopes, and globes. My paper therefore contributes to the history of the English country house as a place of elite material display, consumption, and leisure; gendered space in the country house; the history of elite masculinity and its material expression.

Dr Jill Kirby, University of Sussex

'A woman's lot: the experience of menopause in late twentieth-century Britain'

Date and Time: Thursday 1 July, 3pm

Histories of menopause often follow one of three distinctive paths: the medicalisation of menopause by a male-dominated medical profession during the past hundred years; the feminist reclamation of menopause as a 'normal' part of women's lifecycle; and menopause as liberation. In contrast, the lived experience of menopause rarely appears so clear cut.

In this paper I explore the ways that 'ordinary' women have understood and explained menopause in the late twentieth century often seeing it as both a pathologised state and at the same time a particular life stage, sometimes framed as liberating and sometimes not.

This research draws on testimony submitted to the Mass Observation Project as well as a small collection of letters responding to a call for research participants published in the women's magazine, *Nova* in the early 1970s. It examines the ways in which women explained, understood, and transmitted knowledge of menopause, drawing out both continuities and changes in whether, how and where it was discussed. In doing so, it reveals the ways in which silence, taboo, ignorance, shame, avoidance, and humour intersected with class and age to produce often contradictory accounts of the lived experience of menopause that combined notions of agency, medicalisation, and normalcy.

Tali Kot-Ofek, University of York

"Couldn't You Do Something for the Extra Outsize, Mr Dalton?": Outsize Consumers and State Responsibility for Clothing Shortages under Rationing

Date and Time: Tuesday 6 July, 3pm

In 1941, the British government introduced clothes rationing as a way of ensuring the fair distribution of fabric resources among civilians under wartime shortages. It regulated cloth through a system that assigned coupon pointing to each type of garment, based on the amount of cloth required to produce that garment in an 'average' size. The assumption was that the fabric saved on

smaller sizes could be used to compensate for the additional cloth needed to produce larger sizes. Yet, citizens with diverse body shapes were finding it increasingly difficult to find clothes that fit due to a persistent shortage of larger sizes that lasted until 1948. Feeling ill-treated, outsize citizens organised protests and wrote letters to newspapers, to the Board of Trade and to their local MPs. This paper will focus on the shortage of outsizes as a window into citizen-state relations, exploring citizens' views about the state's responsibility to ensure clothes rationing met a diverse set of needs despite ongoing economic constraints. It will examine the attitudes of outsize citizens in relation to the government's actions and statements about shortages. Although contemporaries thought this problem affected as many as 30 percent of the civilian population, it has little reference in the historiography of clothes rationing. This paper will use Board of Trade policy files, statistical data and material from the British Newspaper Archive to shed some light on how citizens interpreted the state's role in guarding their consumer rights.

Dr Michael Lambert, Sociology, Lancaster University

"Neighbours with a more Bohemian way of life"? Denouncing "problem families" in working-class communities, 1945-70

Date and Time: Thursday 1 July, 12.30pm

Among the conclusions in David Donnison's 1954 study into emergent personal social services in the British post-war welfare state was that judgments about "problem families" 'sound like the grumbles of respectable citizens against neighbours with a more Bohemian way of life'. "Problem families" were those living in poverty, but the label in welfare terms had an elastic application. Such families were variously *described* in reference to unemployment, child neglect, mental deficiency, drunkenness, squalor, debt and other indicators of poverty, but were invariably hard to *define*. Indeed, historiography on the "problem family" sees the term as a label and part of a wider "underclass" discourse which was recycled throughout twentieth century Britain. "Problem families" were not, however, just a discursive construct in working-class communities. Ambiguity over definitions did not prevent a myriad of welfare agencies identifying families as a "problem" and subjecting them to social work interventions. This paper offers an analysis of how and why certain, but not all, families in poverty were brought to the attention of social services through the lens of *denunciation*; a term typically applied to authoritarian rather than democratic state practices. Examining the case files of over 1,700 women and their children identified as "problem families" between 1943 and 1970, this paper situates social workers as intermediaries in mediating between a "problem family" discourse and the lived experience of families in poverty in post-war Britain. It concludes by noting a translation effect between informal sanctions in working-class communities and formal ones of the state.

Gabriel Lawson, QMUL

Dream Analysis in the Stalag: The PoW Dream Diaries of Major Kenneth Hopkins

Date and Time: Friday 2 July, 9.30am

In the years 1940-42, Major Kenneth Hopkins, a former schoolteacher held in Laufen PoW camp, sought to collect and process the dreams of his fellow prisoners of war. While Hopkins died before

liberation, his notebooks contain nearly five hundred dreams and a framework for their analysis, alongside a bibliography of sources Hopkins had access to within the camp.

This paper seeks to investigate the rationale behind Hopkins' project and what his preliminary attempts at interpretation reveal about the practice of dream analysis in 1930s Britain and the theorised psychological impact of capture and captivity. Hopkins was not a trained psychotherapist or medical practitioner, but had encountered some of the principles of psychoanalysis while undertaking an MA degree in Education in the early 1930s. Hopkins' status as an amateur raises further questions about the popular conception of dream analysis.

At the same time as Hopkins was collecting dreams from his fellow prisoners, Tom Harrison of Mass Observation was attempting to discover 'dominant images' from the collective British psyche by asking respondents to send in recorded dreams. This paper suggests that Hopkins sought similar images within PoW dreams, seeking to discover symbols and tropes which occurred across the camp population. Rather than attempting to individually analyse subjects in the manner of professional psychoanalysis, Hopkins sought to establish the impact of confinement on the collective mind of the camp. This paper links Hopkins' study to theories of 'barbed wire disease' stemming from the First World War, which listed disturbed dreaming among other symptoms.

Dr Marie-Louise Leonard, Ca' Foscari University of Venice

Health and the Workplace in Early Modern Venice

Date and Time: Tuesday 29 June, 3pm

This paper aims to assess how work working locations were thought to affect the health of workers in early modern Venice. Public health regulations addressed environmental dangers and one strand of these measures was directed at industries and jobs that could cause harm to health. The revival of Hippocrates's, *Airs, Waters, and Places* in the mid-sixteenth century brought these issues to the fore. Did increased focus on environmental suitability change physicians' concerns about working locations, such as offices, workshops, city streets, and households? What advice, if any, was given to alter working environments to improve the health of employees? Using materials written by physicians, including letters, diagnostic reports and physicians' notebooks, in conjunction with directives from the city's health board, this paper analyses cultures of prevention relating to the workplace in early modern Venice.

Dr Lena Liapi, Keele University

'True' news and their readers: credibility and news reporting in early modern England

Date and Time: Friday 9 July, 9.30am

Recently, an attack on news has been launched, associating it with spin, spreading misinformation, and inordinately influencing public opinion. These attacks imply that this level of alternative sources of news is a new phenomenon. However, in the sixteenth and seventeenth centuries another media revolution took place, partly due to the influence of new printed media, but also due to a growing desire to be informed about recent events. Consequently, questions of credibility and partisanship in news became particularly prevalent.

This paper will compare printed newspapers and manuscript newsletters circulating between 1660 and 1700. Both media had to compete in the marketplace of news and present their news as credible in order to augment their readership and to establish a relationship of trust with their audience. I will examine how newspapers and newsletters attempted to establish their credibility by revealing and evaluating their sources of news, but also by not considering partisanship as undermining their credibility, but as a way of appealing to specific kinds of readers. To support these claims and gauge the extent to which readers accepted such claims of truth, I will analyse cases of audience response.

This paper will complement recent research on news media by Raymond, Barker, Millstone, Petegree, and Glaisyer, who have focused primarily on printed news. Examining printed and manuscript news will allow me to establish the interconnections between different kinds of media and the ways in which they addressed different kinds of readers, attempting to inform and persuade by establishing bonds of trust.

Thomas Luna Lewis, University of Málaga (Spain)

Children and Vulnerability in Barnardo's Home for Children

Date and Time: Thursday 8 July, 12.30pm

Philanthropy, defined as the act of donating money or goods for the welfare of others, has expanded and has gained great importance in our contemporary era. However, philanthropy, also known as charity work, emerged during the second half of the 19th century in Great Britain. Despite of this, there is scarce attention paid on children and what their experiences were within charitable organisations. This paper will explore the experiences of destitute and orphan children from the slums of London in Dr Barnardo's Home for Children, during the late 19th century. The main objective is to discover how their vulnerable position affected them and whether there was any kind of mistreatment towards them by their caretakers. Moreover, the research plan followed is inductive since it is developed from existing theories. One of the main theories from which the project develops is Judith Butler's study of vulnerability and resistance, searching for patterns and themes that appear frequently. After carrying out the research we discover that events such as the arbitration against Thomas John Barnardo and his institution, as well as, the controversy of the photographs of ragged children point out that some of the children were maltreated. Regarding the results we must mention that some testimonies from former caretakers and children, and contribute to this believe although we cannot draw definite conclusions. Therefore, it makes us wonder if these organisations were fully entitled to take care of these children and whether the children from the homes were better off after staying at the institutions.

Talita Souza Magnolo, Federal University of Juiz de Fora (UFJF), Minas Gerais, Brazil

The intersections between the history of the North American and Brazilian press: a comparative study between the magazines TV Guide and Intervalo

Date and Time: Friday 9 July, 9.30am

This work proposes a study of a historiographic character whose main objective is to rescue the memory and history of the magazines TV Guide - from the United States - and Intervalo - from Brazil

- with an emphasis on the 1960s, which coincides with the popularization and massification of television . Through this initial research, we aim to investigate the influences and similarities between the American and Brazilian press, understanding, through a comparative study, their similarities and editorial differences.

Dr Sudhi Mandloi, Visva Bharati, India

Social Conflicts in Colonial Western India: Resistance and Claims of Dalits for Citizenship Rights

Date and Time: Tuesday 6 July, 3pm

This paper unravels the social conflicts existed between the Dalits and the Caste Hindus (Brahmans) in colonial western Indian society. This paper interrogates the dominance and caste superiority endorsed by Brahmans over the dalits and, resistance of dalits against it by claiming citizenship rights denied to them. There existed a sharp division and a deep antagonism between Brahmans and Dalits. Brahmans of colonial Maharashtra have monopolised all the institutions- land, education, and politics which led to the marginalisation of dalits in the late nineteenth and the early twentieth century. The castes Hindus have used every possible means to suppress them due to their top most position in the Hindu social order. Dalits had no rights to education, land, and were debarred from entering temples, using wells, public conveyance etc.

The caste Hindus refused to accept dalits as a political minority and disapproved their demand of separate identity. Dalits in colonial western India raised questions against the hegemony of Brahmans not the colonised masters by rejecting their dominant ideology. The dalits are Hindus with the same civic rights but they could not claim the rights of citizenship if it conflicts with any rules of the established Hindu social order. It is argued that the claim for knowledge by Brahmans was nothing but their desire to acquire political, economic and ideological power whereas Dalit movement has been an offshoot of the atrocities committed against them. Its thrust was to pose a challenge to the caste hierarchy and inequality to emancipate from the internal oppression of caste Hindus. The Dalit movement in colonial western India represented the endeavours of dalit leaders to annihilate caste persecution against dalits.

Natalie Massong, IMT School for Advanced Studies Lucca, Italy

The Mobile Woman: Getting Around during the 1630 Plague in Bologna

Date and Time: Tuesday 29 June, 3pm

Legal proclamations show that during the 1630 plague outbreak in Bologna, Italy, women were required to remain quarantined in their homes for the duration of the epidemic while men remained mobile. However, primary texts and visual sources demonstrate that despite these legal restrictions, women remained active players in the fight against the plague by circumventing regulations. Significantly, women played a key role in sustaining the Bolognese economy, in particular by travelling to work in the silk industry. Moreover, while male doctors enjoyed special dispensations to avoid visiting the sick directly, it was the female nurses who left the safety of their homes to care for the daily needs of patients in the *lazzaretto*, the plague hospitals.

Artworks and primary texts depict a mobile woman. They show that women from the poorest of backgrounds were compelled to move through the city's public spaces, remaining active

in the street life of the plagued city. For instance, along with unlicensed women healers and nuns, prostitutes commonly volunteered for service in the plague hospitals. This required a brief shift in the social status of these women as they moved from their locked-up brothels to the pestilent walls of the *lazzaretto*.

This paper will address the contribution that women made to maintaining the family economy during the 1630 plague in Bologna and the significant positions women held in administering care, which have been overlooked in the scholarship. It will argue that it was by performing these essential activities that Bolognese women enjoyed an increase in their physical but also social mobility, albeit short-lived.

Dr Magdalena Matczak, University of Liverpool

Disability and impairment in the Middle Ages in Poland

Date and Time: Tuesday 29 June, 9.30am

The topic of disability and impairment has attracted the attention of medieval scholars in Western Europe. However, not much is known about how people with disabilities were treated in Central European countries, including Poland. The purpose of the paper is to present how people with disabilities were perceived in the 12th and 16th centuries in Poland based on research on the chronicles and hagiographies. Were these people marginalized or provided help? What factors influenced it? This paper adds to the growing body of evidence documenting disability in history. The paper contributes to deepening the knowledge about minorities, others, and diversity in the Middle Ages.

Dr Magdalena Matczak is presenting on behalf of a research group including Dr Miłosz Sosnowski, Adam Mickiewicz University; Dr Andrzej Marek Wyrwa, Adam Mickiewicz University; Dr Jane E. Buikstra, Arizona State University; and Dr Jessica Pearson, University of Liverpool.

Dr Yvonne McFadden, University of Strathclyde

Setting Up Home: Social Networks, Gender and Consumption in Post-War suburban Britain, c.1950-1975

Date and Time: Friday 9 July, 3pm

This paper will examine the complexities of how young couples acquired domestic goods when setting up home in suburban Britain during the period c1950-1975. The cultural ritual of marriage often meant that essential objects like beds, tables, pots and pans were gifted to newlyweds at this important and expensive moment in their lives. The marriage was supported and approved of by a wider community represented by the giving of a variety of wedding gifts. These gifts and rituals were gendered with women being the primary recipients and participants.

Once established within the home, the underlying narrative when interviewed about their choices of appliances, furniture and décor was 'we chose it together'. The emergence of the 'we' rather than the 'I' raises questions about gendered narratives of consumption in the mid-twentieth century. The feminisation of consumption at the end of nineteenth and into the twentieth century was identifiable in magazines and advertising from the post-war decades, however, married women's relationship to consumption was becoming more complex. As everyday consumption

became regarded as less significant than the acquisition of high status expensive modern products, such as white goods and televisions, this left the female agency within consumption harder to identify as it was bound in the language of togetherness and the companionate marriage.

Dr Farah Mendlesohn, Historical Fictions Research Network

Constructing Citizenship: Fiction and the Wars of the Three Kingdoms

Date and Time: Wednesday 7 July, 9.30am

This paper is drawn from a forthcoming book about the novels written between 1720 and the present day, about the British Civil Wars. *Creating Memory: Fiction and the English Civil War (Palgrave Macmillan, 2020).

In the nineteenth century the English Civil War became a key period for historical novelists, political activists and agitators to use as metaphor and touchstone for contemporary politics. However the discursive space was and is highly contested. One element of these fictions that emerges rather starkly is that the texts offer very different models of civitas. Pro-Royalist texts constructed subjecthood while pro-Parliamentarian and pro-Radical texts constructed citizenship, in an ostensibly 'factual' yet fictional framework. This paper will explore the shifting construction of subjecthood and citizenship from 1888-1960 reflecting some key changes in UK politics, including the anxiety of late nineteenth century writers to uphold the Anglican church; the shift in power away from the Lords to the Commons and the rise of strongly Parliamentary fiction; the extremism which emerges in the texts in the inter-war period on both sides and during which the radical actors were emerging as role models; and finally the fiction of the 1950s and 60s which looked to the peace and citizenry of the Commonwealth as their model for a new order in the post war-settlement.

Honor Morris, King's College London

High-Rise Motherhood: The impact of 1970s council housing on working-class mothering.

Date and Time: Thursday 1 July, 9.30am

This paper examines physical space as an influential factor in shaping mothering practices, women's welfare and childcare in the 1970s. It does so by investigating the experiences of working-class mothers raising their children in newly erected high-rise council housing. It will consider the implications of living storeys above ground level with access only to communal outside space for mother/child well-being alongside the emotional impact of slum clearances and rehousing. Moving to flats in high-rise buildings provided improved living conditions but could often mean a separation from community and family which led to issues of isolation for mothers. In addition, the paper will draw attention to the requisite need for specific kinds of childcare facilities to deal with the needs of mothers in this environment. Through this it aims to highlight specific issues facing working-class mothers in this period and augment narratives of motherhood in the 1970s.

Dr Raf Nicholson, Bournemouth University

Writing the 90s: Women, Leisure and Sport

Date and Time: Thursday 8 July, 3pm

In 1998, Natasha Walter wrote in *The New Feminism* that: 'Everywhere you look, you see individual women who are freer and more powerful than women have ever been before'. Walter's vision of the 90s was of a decade where women had made significant progress towards equality and freedom: 1970s feminism, she argued, had thus been rendered defunct.

Few historians have challenged Walter's conception of the 1990s, largely because few have written about the decade in depth: as a discipline we are yet to establish a firm conceptualisation or paradigm of 'the 90s'. So what are the hallmarks of the 1990s as a decade? How should we, as social historians, go about writing about it? And was it as liberating for women as Walter and her fellow 'New Feminists' suggested?

This paper will attempt to address some of these questions by examining the 1990s through the lens of 'leisure' - seen as one aspect of women's newfound freedom by Walter & co. Through an examination of women's attempts to gain access to male sporting spaces - the campaign for female membership of the MCC being one high-profile example - this paper will show that in fact, male control over women's leisure lives increased between 1990 and 2000. Overall, women's leisure remained a highly contested sphere by the onset of the twenty-first century. Placing the issue of 'leisure' at the centre of our historical analysis can therefore help to overturn any simplistic conceptions of the 1990s as a decade of progression towards equality.

Edda Nicolson, University of Wolverhampton

'Then a Long Discussion Followed': Hiding Emotions in Trade Union Minutes

Date and Time: Friday 9 July, 12.30pm

Although trade union documents are often seen as dry, dispassionate records of votes and proceedings, they are in fact bursting with feelings. Emotions are both displayed and hidden in the minutes of the General Federation of Trade Unions (GFTU), and that careful meandering reveals much about the relationship between emotional expression and power. Which emotions were freely expressed, and who had the power to express them? This paper explores these questions through the GFTU in the Edwardian period, with a particular focus on the gendered aspects of respectability and the hierarchy of friendship networks between trade union leaders. Masculine expressions of anger, solidarity and love were encouraged and commonplace, but ran in counterpoint against similar expressions from women or other trade union leaders deemed 'outside' of certain friendship circles. Lines such as 'the debate then continued' and 'discussions followed' selectively abbreviated conversations and emotive statements that went against the grain of emotional acceptability as decided by the leadership of the GFTU. I argue that this created an emotional rulebook that prescribed certain ideas of respectable feeling in trade unionism, which both encouraged and discouraged feelings of solidarity and collective hope.

Sean Nixon

Landscapes of Loss: Silent Spring and the Geography of Environmental Crisis, 1956-65

Date and Time: Monday 28 June, 3pm

Published in the USA in the autumn of 1962, Rachel Carson's *Silent Spring* has become seen as one of the founding texts of contemporary Western environmentalism. While much of the impact of the book stemmed from its claims about the actual and potential effects of insecticides upon human health, it was Carson's account of the consequences for bird populations of the intensive spraying of forests, agricultural land and suburban streets that not only bequeathed the book its title, but also strikingly dramatized the pressing dangers of post-war agricultural practice to the intricate 'web of life'.

In this paper I explore the impact of *Silent Spring* in the USA and Britain, placing it within the wider debate amongst bird conservation organisations, conservation-minded scientists and policy makers about the scale and pace of environmental change and the consequences of this for wild birds. To this end, the paper reflects on the way Carson, the National Audubon Society, British Trust for Ornithology and Royal Society for the Protection of Birds helped to make visible and legible the new threats to birdlife from toxic chemical and linked these threats to an understanding of a wider crisis of the natural environment within Britain and North America through the 1950s and 1960s. In drawing out the international dimensions of the 'toxins crisis' and the wider threats to the natural world and their effects on wild birds, the paper also seeks to show how the crisis played out in different ways in Britain and America. Not only were the policies of the USA Department of Agriculture (USDA) and other State bodies different from those pursued by MAFF and statutory agencies in the UK, but the avifauna and geography of the USA was also different from that of the UK. This meant that the crisis of human/wild bird relations involved (mostly) different species of birds in different spaces and landscapes. As *Silent Spring* made clear, the US experience of mass bird deaths took place across the distinctive geography of the USA: from backyard, suburban America along the Eastern seaboard, the South Eastern states and the mid-West of the USA to the lakes and forests of 'wild America'. In Britain, it was the fields and hedgerows of Britain's lowland agricultural landscapes that were the principal focus of the crisis. In this regard, the paper draws out the different landscapes and spaces in the USA and Britain through which the environmental crisis and its effects upon wild birds was played out.

Professor Alison Oram, IHR

"You just let your hair down": Lesbian clubs, pubs and parties in the 1960s and 1970s

Date and Time: Tuesday 6 July, 9.30am

The 1960s to the 1970s was an interesting period of transition for lesbians in the UK, from social stigmatisation to increasing networking and organising. In the 1960s years of girl groups and youth consumer culture, lesbians had a very limited choice of venues to meet other women. There were a few commercial clubs and pubs, including the famous Gateways in Chelsea with its packed dance floor, where women could enjoy music and meet sexual partners. There was also a growing range of private parties organised through the early lesbian newsletter *Arena Three* and personal friendship networks, at least in some cities. One woman described going to her first lesbian party in Manchester: "I walked in and it was wonderful, I just felt immediately at home."

The 1970s Gay Liberation and Women's Liberation movements considerably expanded opportunities for lesbians to meet and dance at women's discos and commercial spaces, though these events had their political and class tensions. Yet some lesbian-friendly clubs and pubs were also marked by a cross-over, 'convivial' culture, of shared space between white and black music and

local community, and between working-class and middle-class lesbians. Drawing on oral history testimony from different cities, this paper will discuss lesbian mobility, dress codes and sexuality, class divisions and music choices, and how these changed over this crucial 20 year period.

Professor Alison Oram is a Senior Research Fellow at the Institute of Historical Research, School of Advanced Study, University of London and Professor Emerita at Leeds Beckett University. She has published widely on lesbian and queer history in twentieth century Britain, as well as on queer heritage. She led “Pride of Place: England’s LGBTQ Heritage” for Historic England in 2015-16 and has recently completed *Queer Beyond London*, a co-authored book with Matt Cook following an AHRC-funded research project, to be published by Manchester University Press.

Agni Agathi C. Papamichael, University of Birmingham

Loyal Barbarians and Wealthy Heroes: Byzantine and Norse Attitudes towards the Varangian Guard

Date and Time: Tuesday 6 July, 12.30pm

The purpose of this paper is to explore the ideological mechanisms behind the representation of the Varangians in 11th-15th century Byzantine and Norse texts, with a particular focus on Byzantine and Norse perceptions of alterity. The Varangians, Scandinavian mercenaries serving as the Byzantine emperor's guards, were praised for their loyalty and prowess in battle in both Byzantine and Norse sources. However, Byzantine chronicles, aiming to affirm the emperor's authority and the Empire's superiority, portray Varangians as brutish, albeit competent, barbarians, with their contribution to Byzantine military victories often being understated or overlooked. On the other hand, romanticised accounts in Icelandic sagas tend to exaggerate in their depiction of the Varangians' heroic feats, at the same time villainising Byzantine authority figures. By examining the treatment of foreigners in the Byzantine Empire and by analysing Norse literary *topoi* related to the 'Other', one may detect the historical and ideological components shaping the complex representation of Varangians, in a comparison of the socio-cultural idiosyncrasies of Byzantine and medieval Icelandic communities.

Dr Claire Phillips, The Open University

Leisure and the Outdoors at the Foundling Hospital, 1900-1950

Date and Time: Thursday 8 July, 3pm

Whilst under the care of the London Foundling Hospital in the first half of the twentieth century, foundlings were provided with access to a number of leisure activities. From marching with the school band to playing both team and individual sports—such as football, netball, tennis, and swimming in the hospital’s pool—the hospital staff encouraged outdoor leisure and physical exercise among the youngsters in its care. In addition, every year the foundlings participated in a summer camp away from the city. These diverse activities provided the foundlings with exposure to the outside world and gave them opportunities to gain experiences that would prove useful in the lives they, particularly the boys, were being groomed for; service with the armed forces.

Drawing upon a range of oral histories collected by the London Foundling Museum, augmented by the published memoirs of former foundlings Charles Naldon and Tom Mackenzie, this paper will examine the roles that sport and leisure played in the lives of foundlings both whilst at the Foundling Hospital and in their later lives. In addition, it will discuss the multiple reasons why the

staff and administrators of the hospital encouraged participation in sports. In doing so, this paper will raise questions about the evolution of official attitudes towards youth—particularly institutionalised youth—in the half-century prior to the Children’s Act of 1948.

Catherine Phipps, University of Oxford

‘Disgusting and intolerable’: Anxieties about interracial relationships in Morocco in the 1940s and 1950s and the sexual policies of a late colonial state

Date and Time: Friday 2 July, 9.30am

Sexual relationships between Muslim men and French women provoked fierce emotional reactions and a complex interplay of anxieties within the French imperial sphere. This paper is based on 83 police files on European women throughout in Morocco in the 1940s and 1950s. Many were married to men in the French army or administration or constituted a new generation of independent women. Due to their interracial sexual activity, all were “considered dangerous for national defence and public security”. They were consequently imprisoned or forcibly expelled from the French protectorate in Morocco. The reactions to these relationships and the motivations behind them reveal many of the anxieties held by the colonial administration surrounding white prestige and local opinion of French rule, which became particularly important in the context of rising nationalism and threats to the regime in the days of the late colonial state. Furthermore, these relationships reveal how European women were treated in Morocco and the role that they played in maintaining prestige in the colonial setting, as well as how their actions could be perceived as a threat to the carefully structured boundaries, racial hierarchies and the dignity of both the state and individual men that all formed the foundations of empire. The increase in this sexual contact also coincided with the growing nationalist movement present in Morocco and reflects many of the frustrations with the colonial regime felt by Moroccan men in the 1940s and 1950s.

Linda Pike, University of Worcester

Leisure and Film Consumption in the Midlands.

Date and Time: Friday 9 July, 9.30am

Arising from traveling shows and music halls, the cinema has become an established form of entertainment since 1896. The phenomenon of ‘going to the pictures’ during the Second World War became an intrinsic and popular leisure activity within British social life. With cinemas quickly becoming established in every town, weekly attendances reached 31 million, peaking towards an unprecedented 1.6 billion a year in 1946. Cinemas provided a place where audiences could socialise, be entertained and informed inside a warm and often luxurious environment, the ‘picture palace’. This paper is part of my wider exploration into the production and consumption of films within the Midlands during the Second World War in conjunction with the cinema-going experiences of cinema employees during this period of change. It will draw upon archival resources, such as unique box-office takings, newspapers, film industry periodicals and oral testimonies. These will be utilised to interpret how film consumption, and especially particular genres of film, was enjoyed within differing cultural geographies in Stafford and Worcester compared to how organisations, such as the British Film Institute, identified the consumption of films at a national level.

Silvia Pizzirani, University of Bologna

Branding social responsibility: the relationship between politics, protests and consumption in Italy in the Seventies.

Date and Time: Wednesday 7 July, 3pm

In my presentation I will focus on how the advertisement sector reacted to the economic and credibility crisis they experienced during the Seventies in Italy. The anti-consumers critiques were indeed spreading among the Italian society and Italian people were very suspicious of advertising. Indeed, many companies decided to present their products by giving them a social role and those companies, in cooperation with different advertisement enterprises, tried to appeal to different categories of people by addressing burning political issues of that time (such as the employment situation, the environment, female emancipation, the role of young people in society, etc). I will analyse different commercials which I found on different magazines and also Eni's (Italian Ente Nazionale Idrocarburi) commercials, in order to understand how this enterprise talked to consumers during a time of crisis.

Rianna Price, Lancaster University

The Medicalization of Sexual Deviance in post-1947 India

Date and Time: Wednesday 30 June, 3pm

Historically, 'deviant' sexuality, namely homosexuality or any non-heteronormative sexuality has been scrutinised and punished by those in authority. During British colonialism, ideas about sexual propriety were spread by those seeking to exert control over the bodies of the colonised. These categorisations of normative and non-normative sexualities, as well as the legislation that codified them, continued after independence. One of the more complex instances of this is India. Although homosexuality was decriminalized in, it divided opinion along political, medical and gendered lines. The debates range from whether the existence of homosexuality in India is actually 'Indian', or whether it is an Islamic/Colonial imposition which corrupted the prior sexual purity of India. These debates underpin the discourses surrounding homosexuality; particularly legal, medical and religious discourse. Despite a state of moral ambivalence to same-sex relations, the construction of homosexuality as a mental health issue is still prevalent in India. Although the majority of global health organisations have rejected the idea of homosexuality as sexual deviance, the Indian Psychiatric Association, and India itself, have been slow to take a stance on this particular issue. Homosexuality as a diagnosis gives unique insight, not only into the attitudes of the Indian elite which were informed by so-called British 'morality', but also into the wider dialogue of medicalization and psychiatry between India and the rest of the world. Indian psychiatry did not merely follow in the footsteps of its colonial predecessors in constructing homosexuality in this way, so how did the medicalization of homosexuality occur?

Julien Reiman, University of Cambridge

'A Starving Man Helping Another Starving Man:' UNRRA, India, and the Genesis of Global Relief, 1943-1947

Date and Time: Wednesday 7 July, 3pm

In November 1943, representatives from forty-four nations created the United Nations Relief and Rehabilitation Administration (UNRRA) to solve the agricultural, industrial, and refugee crisis that WWII had created. Also in November 1943, a famine was ravaging Bengal. At least 500,000 people had died of starvation in the Indian province since 1942, when Japan invaded Burma and the British Army began stockpiling Indian grain. Although the war caused the famine, UNRRA never aided Bengal. This research project explains why. While historians have considered President Roosevelt's hands-off policy regarding British activity in India, this work considers the role of low-level personnel of the American, British, and Indian governments in navigating the 1943 Bengal Famine. Documents from the mostly-untapped UNRRA archive in New York City show how such agents attempted to supply UNRRA aid to famine victims despite orders from their superiors. UNRRA provided the diplomatic channels through which these officers—primarily Indian Agent General Girija Bajpai, US State Department agriculturalist R. V. Gogate, and Government of India Secretary of Commerce Narayanan Raghavan Pillai—interacted and broke from the stances of their nations' executives. These breaks changed the relationship between the United States and British India, allowing the two countries to have closer diplomatic and economic ties outside the purview of British diplomats. Having facilitated changes in American and Indian diplomacy as both nations emerged as global leaders, UNRRA deserves attention in the history of international affairs, as do the low-level employees that drive the world's organizations.

Dr Paula Riddy, Independent Researcher

Losing sanity and saving face: the challenge of mental health in an age of repression

Date and Time: Friday 2 July, 3pm

In the Summer of 1898, the Duke of St Albans boarded his own yacht and began firing a rifle at the Captain in an attempted mutiny. He was detained by police and subsequently contained within a luxury asylum for the aristocracy until his death 34 years later; a well-kept secret in his life-time and beyond. A few years later his brother-in-law had a nervous breakdown which led him to search for a cure in the spas of Europe, and to try a range of treatments from a 'meat only' diet to hydrotherapy. This paper addresses changes in diagnosis, treatment and psychological terms across the nineteenth century and into the twentieth century through the case study of one extended family. Mental and physical health were thought to be closely connected, both in diagnosis and in treatment. Strict social rules created a context in which a sense of constraint restricted interactions, which it will be argued was a fertile ground for the emergence of mental health problems, as well as necessitating secrecy around any subsequent symptoms. This research draws on psychiatric records and previously unseen diaries and letters from the Loder archive uncovered as part of a postdoctoral research project at Wakehurst Place in Sussex.

Karianne Robinson, Lancaster University

Mines and Men's Bodies: The intergenerational formation of British coal miners' masculinity in the 20th century.

Date and Time: Thursday 1 July, 3pm

Coal mining was amongst the most dangerous of British industries in the 20th century. In the 1930s, more than a third of all work-related injury deaths in the UK were in mining. The bodies that suffered the toll of mining-related disease, injury and death were predominantly male. Arthur McIvor and Ronald Johnston have paid particular attention to the effects of manual labour – both positive (strengthening, conditioning) and negative (weakening, disabling) – on the male body. However, this scholarship has neglected the intergenerational impact of occupational hazards on masculinities in mining communities. This is significant given the tradition of a hereditary principle in mining in which son followed father down the pit. This paper looks at two points in what might be termed the mining lifecycle: the young boy not yet employed in the mine, and the older miner whose sons might yet join him in the pit. By drawing on published autobiographies of miners, I will examine the recollection of childhood awareness of occupational hazards and attitudes towards injured or disabled miners in the family, as well as the attitudes of older miners regarding future generations undertaking mining work. Mining masculinities were formed even before boys began work at the pit. Mining labour could both sustain and corrode men's bodies, shaping miners' understanding of their future working life and challenging them to reconcile health and safety issues with what it meant to be a man.

Hallam Roffey, University of Sheffield

The Social and Cultural History of Psychedelics in Britain.

Date and Time: Tuesday 6 July, 9.30am

We are witnessing renewed mainstream interest in psychedelic drugs and particularly their medical and therapeutic potential, a phenomenon that is being described by some as a 'psychedelic renaissance'. Research into the history of psychedelic drugs in Britain (as elsewhere) has often situated itself with the context of the clinic, the laboratory, or the military intelligence services. Social and cultural histories, on the other hand, have been far rarer historiographical commodities. So too have been histories located beyond the heady London counterculture of the mid-1960s. This paper will review the existing historiography of psychedelics in Britain before exploring a number of questions that will pay necessary attention to the London 'alternative society' whilst also bringing provincial experiences in the period after 1967 more into the fold. How were psychedelic 'scenes' organised spatially in London and how did people outside of the capital perceive of and interact with them? How did narratives in localised media compare to those in the national mainstream? Is there evidence of 'psychedelic communities' being formed outside of London and why, exactly, did groups of young people from around the country make the pilgrimage to London in 1967 and after to immerse themselves in LSD-based subcultures? What meanings were attached to the psychedelic experience and did these experiments in consciousness have any lasting impact? By analysing a variety of source material as well as the secondary literature, it will be argued that psychedelics had direct (and largely positive) consequences for British society and culture by generating new ontological and epistemological possibilities that contributed, for instance, to growing environmental movements. In making this argument, it will be stressed that the medical

paradigm is by no means the only one for which to approach psychedelics, their histories, and their potentialities.

Maria Isabel Romero-Ruiz, University of Malaga (Spain)

Cambridge Spinning House and the Proctorial System: The Case of Beatrice Cooper (1892)

Date and Time: Wednesday 30 June, 9.30am

Victorian prostitution in Cambridge at the end of the nineteenth century was regulated by two policing authorities: the police and the University with its constables and proctors. The University of Cambridge had its own statutes and the Chancellor's Court which provided the legal support to accuse women of being prostitutes and then judge them and sentence them to a term of imprisonment of about between one and two weeks in the Spinning House. They could be also taken to the town gaol and be detained there for up to a month for disorderly behaviour as rogues or vagabonds under the 1824 Vagrancy Act.

Taking the depositions at the Chancellor's Court of 28 May 1892 in the case of Beatrice Cooper as a starting point, this paper aims to address issues of vulnerability connected with the regulation and policing of women's behaviour in the areas of the city belonging to the University or in the adjoining areas. Any working-class woman walking the streets could be suspected of being a prostitute, and it could be detained and interrogated by the authorities to check her condition. If there was any evidence of immoral behaviour according to University or police standards, she could be taken to court and, if found guilty, to prison. This left women in a position of vulnerability as evidence was based on the testimonies of men who, in most cases, could only give proof of their being noisy or of their being loitering around under the Vagrancy Act.

Dr Katy Roscoe, University of Liverpool

Convict Workers on Britain's Imperial Dockyards: Gibraltar & Bermuda

Date and Time: Wednesday 30 June, 3pm

In the mid-nineteenth century steam-power transformed oceanic travel: a revolution built on the backs of convicts. Tens of thousands of British and Irish men were coerced into constructing maritime infrastructures that enabled global trade. Convicted felons worked on dockyards in Britain, Ireland and across its empire in Australia, Bermuda and Gibraltar. This paper explores the global lives of these convicts who were transported across empire as workers from 1824-75. It outlines the varied types of work they performed on Royal Naval and colonial dockyards, from quarrying to diving, and from stonemasonry to firefighting. Finally, it examines how convicts' social worlds were shaped by their daily interactions with sailors, soldiers and free workmen on the dockyard, helping convicts resist prison discipline by smoking, smuggling and attempting to escape. By placing convicts back into histories of dockyard work, this project asserts that these unfree workers were essential to the modernisation and globalisation of maritime voyaging in the mid-nineteenth century.

Maureen Royce

Remembered places - Voices from Liverpool 1944-1979

Date and Time: Tuesday 29 June, 9.30am

The paper considers the importance of place and community in memories from participants who were children in the working class area of Everton, Liverpool in the years 1944- 1979. The primary source is oral testimony although the voices are informed by historical, political and social science literature. Geographically, Everton lies to the north of the Liverpool and faces significant economic and social challenges due to the decline of the industrial base. Alongside unemployment, the residents of Everton faced displacement through blitz damage and local housing policy, which had the effect of fracturing old neighbourhoods, loosening family and community connections.

The paper focuses on oral testimony and reveals the extent to which geography influenced childhood (Gordon and Monastirotis 2007; Bourdieu 2004). Positioning in a fragile city economy influenced school and post school decisions for the participants as inadequate housing, unemployment and deprivation defined the experience of childhood for memory. However, this positioning also brought with it happy memories of friends, play, community and support. This paper explores the importance of the home environment, however deprived, to the childhood experience. Socially, although there is evidence of religious segregation in school and community life, the notion of the shared experience was also strong. The paper questions the more romantic notions of supportive working class culture and belonging in this period while recognising that shared levels of relative deprivation seemed to reduce feelings of exclusion from more affluent communities and city life.

Marina Ruiz Mora, Universidad de Málaga

Beer and Women in Renaissance England

Date and Time: Friday 9 July, 3pm

This paper analyses the history of beer in the Renaissance in England and how it was influenced by gender roles according to the patriarchal system established in those days. More specifically, it enquires into the role women had in the brewing industry. This drink was an essential source of nutrients for the entire population of the time including children, and women were the ones in charge of making it, mainly for home consumption. The situation changed as the Dutch introduced the use of hops, a new additive, in England, and with it they also introduced their traditions, including a larger scale production and the rejection of brewsters among other things. The problem was that one of the main factors required for the functioning of this new system was something that most women lacked, money for capital investment and authority in order to remain in the industry. As a consequence of that, women were progressively until completely excluded from the trade and in this way, what had always been a job related to women, ended up being a profession exclusively of men.

Diana Russell, University of Worcester

Upholster and ardent church worker: female small business owners live, Bath 1911—28

Date and Time: Friday 9 July, 12.30pm

Many histories of Bath have focussed on its rise to become Britain's premier spa in the late eighteenth century before it slipped into staid respectability after its heyday. The prevalent narrative suggests that 'nothing much happened' in the first quarter of the twentieth century, and even the First World War invites little comment. Yet Bath was, and still is, filled by industrious people who oil the cogs in the wheel of its commercial and retail activities. The ordinary women who ran numerous and arguably successful small businesses throughout the twentieth century have disappeared into anonymity. This paper explores the lives of women running small business ventures in the period 1911 to 1928. It examines not only their business enterprises but also their personal lives, who they were and their position in Bath's society. It will suggest that women were not only successful in their business endeavours but were also respected and active members of Bath's social arena.

Cora Salkovskis, Birkbeck, University of London

'I don't think it is unkind to laugh in this case': Laughter, Discomfort, and Professional Sensitivity in Late Victorian Mental Science

Date and Time: Friday 2 July, 3pm

Through the recently discovered transcribed lectures of Dr Conolly Norman, medical superintendent of Richmond Asylum in Dublin, this paper explores the ethical knots and layers involved in confronting the emotions and bodies of the nineteenth and early twentieth century asylum. Historians are currently asking remarkably similar questions to the physicians whose notes they are studying and using: principally, how do we read and interpret the emotions of others? What part does empathy play in our practice and how close is too close for comfort? The records of these asylums are difficult to read, inevitably breaching attempts at professional and 'objective' distancing. Hallucinations and delusions frequently contain images or experiences we would identify as distressing, shocking, and painful. They can, however, also be bizarre, humorous, and pleasurable. Patients laugh, joke, perform, and mock their doctors. These experiences are as much a part of the history of the asylum as pain, power, and coercion. However, when both contemporary clinicians and historians find humour in sensitive places, it ironically prompts an even greater sense of discomfort, the uncanny, and the grotesque. The perception and construction of particular emotions, behaviours and psychological or physiological 'reflexes' or 'impulses' as inappropriate or discordant can reveal a great deal about the framing of experience and pathology in mental science at the turn of the century. Confronting our own unease at finding these fragments of tension can also challenge our historical prejudices regarding subjectivity and experience in these spaces. Is it ethical, unkind, or indeed human, to laugh?

Ella Sbaraini

'For I am a going I know not where': Suicide in Place and Space, 1750-1850

Date and Time: Tuesday 29 June, 3pm

This paper explores how suicidal people understood and managed space when envisioning and enacting their suicides in eighteenth- and nineteenth-century England. Using over 100 contemporary suicide letters, it examines how suicidal people imagined the place they would occupy in death, looking at how 'heaven' and 'oblivion' were cast as ambiguous spaces which induced both hope and

worry. Exploring the notion that suicide is, in part, a communicative act (e.g. Birthe Loa Knizek, Heidi Hjelmeland) this paper also explores how suicidal people managed the location of their suicides, using both space and materials to express emotion. While the history of suicide has, particularly since Michael Macdonald and Terence Murphy's seminal 1990 *Sleepless Souls*, been dogged by scholar's excessive focus on attitudes towards suicide, this paper concentrates on the experiences of suicidal people, using ideas of spatiality to gain a better understanding of how people's suicides were enacted and conceptualised in this period.

Murray Seccombe, Lancaster University

Managing people, managing space: constables, highways and connectivity in seventeenth-century Halifax

Date and Time: Monday 28 June, 3pm

This paper will use manorial and township records of road maintenance to explore the administrative and spatial dynamics intrinsic to the role of parish and township constables in the seventeenth century. As well as ensuring law and order, collecting taxes and reporting to manorial and county officials, constables were at the sharp end of military training and logistics and managing people on the move – families displaced by conflict, disabled people, 'Egyptians', and, above all, the poor. Escaping attention in accounts of state formation in this period is an extension of this role into co-ordinating, enforcing, and financing highway maintenance, including the negotiation of contested bridges and shared communication routes.

A rare combination of original presentments to the Wakefield court leet and constable expenditure accounts from Sowerby on the West Riding/ Lancashire border demonstrates increasing confidence in organising repairs and improvements despite overlapping jurisdictions and mid-century disruption. Disregarding statutory requirements for highway surveyors and statute duty, Sowerby constables used contractors for repairs and materials, while also using the leet to present highways in neighbouring townships to safeguard trading, social and church links, thus displaying a precocious concern with connectivity long before the first northern turnpikes of the next century. Infrastructure had thereby become embedded in township governance well before the legislative reset of the 1692 Highways Act in a fruitful encounter between local autonomy and the burgeoning state.

Katharina Simon, Philipps-Universität Marburg

What to do with a 'bastard child'? - Practices of conflict management in Eighteenth Century Yorkshire Communities

Date and Time: Thursday 1 July, 12.30pm

What did the birth of a bastard child mean to its mother and father, their families and their social surroundings? How did they react to this apparent breach of norms and was it perceived as such? While research has often focused on incidences, demographic significance or the legal status of illegitimate children (Laslett 1980; Macfarlane 1980, Adair 1996), there is yet little research on the consequences and management of bastardy cases (Wilson 2016). While looking at bastardy cases provides plenty of insights into early modern mentalities with regard to marriage, sexuality and social norms, I want to examine the different practices of conflict management within communities.

(How) did families and communities try to solve the conflict caused by transgressing local norms of conduct? Who was involved in the mediation process, which strategies were applied and how did they interact? Retracing bastardy cases from Eighteenth Century Yorkshire communities does not only offer glimpses at ideas and norms of socially acceptable behaviour, but also at the often very flexible and creative approaches to deal with 'misconduct' by bending those norms and traditions in order to solve the conflict and restore local peace.

Amy Louise Smith, Lancaster University

Libellous Song and the Community in Early Modern England, c.1600-1642.

Date and Time: Wednesday 7 July, 3pm

Cultures of defamation flourished in early modern England as print, popular music, and performance broadcast libellous material. In the city, verse libels criticised elite figures and contemporary politics. In rural communities, this exercise of sound and action has been described as 'folk justice' – a process whereby community members corrected or censured their neighbours, and occasionally, their betters.

This paper will argue that libellous song served a greater purpose than just musical vigilantism. Libel was an integral part of rural community relations, bringing together diverse members of the parish, such as constables, vicars, and landowners with workers and copyholders. This was local political culture. Libel was experiential and performance-orientated, and was way of communicating with peers and superiors, as well as forming community bonds. I will address the socio-political importance of libel using a case study from rural Yorkshire. This paper will offer a different perspective on societal regulation in early modern England and show how libellous song provided an outlet for peoples' frustrations, as well as serving as a medium for political expression after official channels of complaint failed.

Rachel Smith, Bath Spa University and Cardiff University

Emotions of Death: Grief and Anxiety in the Canning Family Correspondence, 1760-1830

Date and Time: Friday 2 July, 9.30am

Associated strongly with grief, eighteenth-century death rituals have been discussed extensively. However, there has been far less attention paid to the actual emotions expressed around times of death and how this reveals the impact, and even opportunities, of the death for the grieving and their loved ones. This paper intends to discuss two such emotions, grief and anxiety, to understand how condolence letters expressed emotional connections, advice and the consequences of death throughout the lifecycle.

This paper will use close textual analysis and materiality of condolence letters to unpack the emotions and emotional connections of death. A variety of relationships will be examined including the loss of a child, nephew, father, husband and friend to argue that whilst grief is the overwhelming emotion of condolence letters, anxiety becomes more prominent as this grief subsides and is manifested within a variety of peculiar circumstances, often idiosyncratic to the relationships and ties of the deceased and grieving. Thus, grief and anxiety are intertwined as one learns to cope and adapt to life without their loved one.

Rachel Smith is a 3rd Year PhD Student, based at Bath Spa University and Cardiff University. She is funded by the SWWDTP to whom she would like to thank for supporting her research. Her thesis examines expressions of anxiety throughout the lifecycle in the Canning Family Correspondence Network, between 1760 and 1830. She is currently working on a journal article based on her MA thesis, examining Female Remote Education in the 18th Century.

Dr Craig Stafford, University of Liverpool
Policing Women in Victorian Rochdale

Date and Time: Wednesday 30 June, 9.30am

This paper will discuss the under-explored topic of female interaction with the police, during a time of enhanced national and local concern about female criminality, particularly regarding drunkenness. It will use the mid-Victorian period as a lens through which to explore this topic. This period, and in particular, the 1870s, witnessed a peak in concerns about drunkenness in general and female drunkenness in particular. In the first half of the decade, women committed for drunkenness comprised over half of all committals to Strangeways Prison, Manchester. By using the Lancashire borough of Rochdale as a case study, this paper will argue that police activity was key in increasing the number of imprisoned women. The force, under Chief Constable Samuel Stevens, allied its methods to local concerns. The number of women arrested for simple drunkenness increased as Stevens carried out his own personal crusade against drink. Furthermore, women labelled as deviant and recidivist in Rochdale were likely to be prosecuted under the 1824 Vagrancy Act as the borough's non-conformist Liberal elite sought to impose their moral code on the populace. The paper incorporates a mixed methodology, using local newspapers and census data to unpick the rich source of statistical information contained within the prison registers. Whilst noting that these women were drawn entirely from the working-class, this paper will explore the interaction the borough's police had with the women arrested, prosecuted and imprisoned for drunkenness and other public order offences.

Penny Summerfield, Professor Emerita, History, University of Manchester, UK
Love, Jealousy, Sex and the Self in World War Two Correspondence

Date and Time: Friday 2 July, 9.30am

The letter is one of the genres to which historians have turned in pursuit of the personal and the emotional in history. Letters are social and dialogic documents that build a bridge across separation. They record not only the life and times of the writer but also the construction of themselves and their correspondents upon the page. They are about relationships, and hence are inflected by the social and cultural contexts in which the self and other are shaped, including the dynamics of gender, class, and race. Letter writing is a learned cultural practice as well as a creative process through which to communicate and build emotion. This paper explores representations of love, jealousy, sex and the self in correspondence prompted by the wartime separation of a working-class couple from southern England, Stan Pickard and Chris Turnbull, who wrote 1,200 letters to each other between 1941 and 1946.

Dr Hannah Telling, Institute of Historical Research

'Living as Man and Wife': Cohabiting Couples and Fatal Violence in Scotland, 1850-1914

Date and Time: Thursday 1 July, 3pm

In March 1870, at the High Court of Justiciary in Edinburgh, William Cunningham, a shoemaker by trade, was convicted of the murder of Julia McLean, a woman with whom he had lived with for the previous two years. Though the couple had lived together and were known within the community 'as man and wife', their union lacked formal legal sanction; they had never married. Yet, despite the unmarried status of perpetrator and victim, the presiding judge in this trial framed Cunningham's obligation to his partner in ways that mirrored that of a husband to his wife. Addressing Cunningham when passing a capital sentence, the Lord Justice-Clerk contended that 'though she was not your wife, [Julia] deserved at your hands at least kindness and protection.'

The trial of William Cunningham was by no means unique in Victorian and Edwardian Scotland. Between 1850 and 1914, twenty-three individuals – both male and female – were prosecuted for the murder of their cohabiting sexual partners. At trial, the absence of legal sanction within these cohabiting relationships was a consistent preoccupation of witnesses, lawyers and judges alike. Yet, the dominant focus of the courtroom contestations that these cases provoked hinged on the extent to which the involved parties had conformed to behaviours expected within a formally sanctioned marital union. In this way, murder trials involving the death of a cohabiting partner mirrored spousal homicide trials where the outcome depended, to a significant degree, on whether the alleged perpetrator and victim had conformed to notions of ideal masculinity, femininity and defined gender roles. This paper will explore judicial and cultural responses to fatal violence between unmarried, cohabiting couples in Scotland between 1850 and 1914. Analysing themes of gender, class and sexual reputation, this paper will shed light on the extent to which the cultural performance of marriage accorded cohabiting couples with similar expectations and responsibilities to those of married spouses.

Professor Laura Ugolini, University of Wolverhampton

English Middle-class men, masculinity and 'temper', c. 1870-1920

Date and Time: Thursday 1 July, 3pm

It is well-established that self-control, the ability to 'master' one's emotions, was an essential component of late nineteenth- and early twentieth-century English and British - middle-class manliness. And yet, memoirs, oral history interviews and other autobiographical accounts are full of references to otherwise well regarded middle-class men who shouted, swore, smashed objects and lashed out in a variety of more or less violent ways, without any loss of status.

Focusing on the home, and on men whose violence stopped short of physical assaults, the aim of this paper is to explore behaviour generally described by contemporaries as 'temper'. Making use of a variety of personal and autobiographical sources, it questions how temper fits with the manly connotations of self-control. The paper acknowledges that some displays of temper can be understood as individuals not living up the middle-class ideal of cool rationality, but argues that there was more to temper than pure anger.

It suggests, firstly, that temper was gendered: it is a good deal rarer to find references to women shouting and throwing tantrums, actions generally characterised as unfeminine. Secondly, men often deployed temper strategically, in selected locations and contexts, but not others. Actions such as screaming and swearing may have jarred with notions of masculine self-control, but were nevertheless useful as a way of negotiating relationships and asserting authority over others, including the paterfamilias' over others family members: far from being an aberration, the paper concludes by suggesting, temper was part of the repertoire of hegemonic masculinity.

Hazel Vosper, Lancaster University

Who Do You Trust? A Case Study of a Victorian Marriage Settlement From Between the Married Women's Property Acts

Date and Time: Thursday 1 July, 3pm

Marriage settlements can be read as social documents of their time, reflecting the practices and norms of the environment in which they were established. To date much of the research on their usage in England has focused on the early modern period. This paper will consider their usage in the late 19th century, when changes in married women's property rights, as well as expanding options for the investment of settlement capital and evolving trust law all combined to make decisions regarding their use increasingly complicated. Through the close reading of a single marriage settlement, from the transitional period between the 1870 and 1882 Married Women's Property Acts, the tensions between the established norms and the repercussions of wider economic and social change will be explored in relation to the various parties involved.

Brodie Waddell

'Parochial Petitions, Social Identity and Popular Mobilisation in Early Modern England'

Date and Time: Wednesday 7 July, 3pm

The local magistrates of early modern England received scores of 'petitions' every year from local communities. The requests and complaints concerned a huge range of issues, but groups of parishioners frequently asked for the expulsion of poor migrants, for relief from taxation or for funds to maintain local roads and bridges. This paper will examine a selection of these highly-localised collective petitions in order to better understand how 'the will of the people' was expressed and represented at the lowest levels of early modern governance.

This paper will address several key questions that can illuminate vernacular understandings of popular will. How did the petitioners describe themselves? The language they used could vary widely in terms of both nouns (e.g. 'the parishioners', 'the inhabitants', 'the tenants', 'the householders', etc.) and adjectives (e.g. 'substantial', 'better sort', 'grave', 'ancient', etc.). Who actually subscribed to the petitions? Was it just parish officers and clergymen or a wider selection of inhabitants? How did they justify their complaints? Did they appeal to 'popularity', 'justice', 'law', 'mercy' or other concepts? How did this change across time, from the first examples in the late Elizabethan period, through the tumults of the civil wars and interregnum, to the supposed social stability of the late seventeenth and early eighteenth centuries?

These local collective petitions have not yet been studied, so we currently know very little about them. By analysing a selection from county archives, we can begin to get a firmer sense of how 'popular' complaints were voiced about more mundane issues. However, it also opens up the possibility of directly comparing these 'ordinary' petitions with the 'extraordinary' mass petitioning that emerged in the mid-seventeenth century. How similar were these practices? Did 'political' petitioners develop their sense of themselves as a collective through the use of these parish petitions? It will, of course, be impossible to answer all these questions in a short paper, but I hope that this initial analysis will help to do two things. First, it will begin to illuminate an almost unstudied collection of texts purporting to express collective will. Second, it will contribute to the larger task of linking the growing scholarship on social identity with that of political mobilisation.

Adam Waddingham, The University of Manchester

Cradle of Conservatism? Lancashire, Toryism, and the modern Conservative Party

Date and Time: Wednesday 7 July, 12.30pm

For historians of the modern British Conservative and Unionist Party, a central question has been the creation, reception, and adaptation of political traditions within modern democratic politics. This paper considers one distinct, spatially defined, strand of C/conservative imagination: Lancashire Toryism. Through an analysis of the material conditions of Lancashire, and the attendant intellectual culture surrounding the region, this paper examines the constituent components of what it meant to be a Conservative in North-West England in the mid-to-late 1800s. By considering the construction and longevity of Lancashire Toryism, the community-based politics of Lancashire can be positioned as a corrective to the conception that Conservative attention in 'the North' waned in the face of electoral and social reforms, such the Third Reform Act (1884), and the campaign for women's suffrage. In so doing, the papers extends the working definition of the much-used but loosely defined term 'Lancashire Toryism'. Moreover, it also critically considers the question of the relationship between an increasingly centralised party and the regional Conservative associations and thus contributes an important perspective when considering the ways in which distinctive political traditions are created and adapted for Conservatives.

Dr Oisín Wall, University College Dublin

'Our few demands... are for basic human rights, nothing more': the polarisation of opinion about Irish ordinary prisoners, 1973-84

Date and Time: Tuesday 29 June, 9.30am

This paper compares the public reception of two non-political campaigns of co-ordinated self-harm in Irish prisons. In 1973 twenty-five organisers of the Prisoners' Union were transferred from Mountjoy Prison, Dublin, to a military prison in Kildare, becoming the only ordinary prisoners guarded by soldiers in Western Europe. In 1984 twelve 'high risk' prisoners were moved from Mountjoy to Limerick Prison. In both cases the prisoners cut their wrists and went on hunger strike in protest. While the reaction to the first protest was mingled sympathy and suspicion, the second protest polarised opinion. On one hand hundreds of people took busses to Limerick to picket in

support of the prisoners, while others decried them as criminals, responsible for destroying Irish society.

This paper argues that the events of the intervening decade had radically altered Ireland's relationship with both the law and those accused of breaking it. Several factors made people more likely to side with the prisoners: a decade of campaigning by the Prisoners' Rights Organisation had highlighted prisoners human rights, the H-Block protests and the 1981 hunger strike had further romanticised the prison protester; and the Free Nicky Kelly campaign had fostered distrust of the criminal justice system. However, other factors were militating against them: a feared heroin epidemic in Dublin, a moral panic about joyriding and anti-social behaviour, and the election of Fine Gael on a law-and-order platform. Ultimately the paper argues that these protests revealed a shift in Irish culture which continues to have ramifications today.

Emily Webb, University of Leeds

'I Must do my Duty by these Innocents': Raising a Mixed-Race Family in Blechynden's Calcutta Diaries, 1782-1822

Date and Time: Thursday 1 July, 12.30pm

The voluminous Blechynden Diaries, held in the British Library, offer incomparable opportunities for studying domestic and family life among middle-class British residents of Calcutta. They reveal the prevalence and experience of interracial relationships between East India Company employees and local Indian women, and more centrally to this paper the children resulting from these unions. Richard Blechynden, a civil architect, who lived and worked in Calcutta between 1782 and 1822 had six children with three of his colonial companions. Each child was therefore mixed-race the eyes of the colonial administration and considered as undesirable products of 'racial crossing'. Their position within colonial society was uncertain: increasingly challenged by the developing racial anxieties of the nineteenth century.

To Blechynden, however, his children were innocents – the product of his indiscretion, not their own. As such, he believed it to be his 'duty' to raise them as best his position would allow. This paper will explore the ways in which Blechynden believed he could transform his children's identities and, as a result, their life chances and experiences. It will explore the specific behaviours, characteristics and attitudes which Blechynden wished to instil into his children, and the methods by which he hoped to achieve this. As a result, this paper will examine the ways in which the English community in India understood and perceived of themselves and argue that the eighteenth century in colonial India was a place and time in which racial and cultural identities were fluid, able to be negotiated and adapted at will.

Dr Janet Weston, London School of Hygiene and Tropical Medicine

Looking after Miss Alexander: care and protection in mid-twentieth century England

Date and Time: Thursday 1 July, 9.30am

Miss Beatrice Alexander and Miss Kate Wortt lived together in rural Dorset for twenty-five years. They remained devoted to one another even after their failing health forced them apart and into nursing homes in the mid-1960s, when both were in their 80s. A record of their relationship has

been retained in the archive of the Official Solicitor, who was also the instrument of their meeting: in 1939, Miss Alexander had been found by the Court of Protection to be incapable of managing her property and affairs due to mental infirmity, and Miss Wortt was hired as her nurse-companion. Over the following years, Miss Wortt's role became difficult to define: she was, variously, professional carer, housekeeper, trusted friend, spokesperson, dependent, and soulmate. In this paper, I reflect on what this legal case, the relationship that evolved from it, and the archive in which it is recorded, can tell us about ideas of care and belonging over the middle of the twentieth century. Focusing on Miss Alexander and Miss Wortt, but comparing their situation to others in the archive, I consider how and why the courts intervened in individual lives in the name of care and protection, and the relationships (caring and inclusive, and otherwise) between those found in law to need 'looking after' and their families, friends, and wider networks. I also touch on some of the uncertainties surrounding Miss Wortt's position and Miss Alexander's broader history and (possible) disability, to illustrate some of the interpretative difficulties that come with this archive, and these questions.

Jessica White, University of Manchester

Between the individual and the collection: Black women's centres in Inner City Britain 1970-1990

Date and Time: Tuesday 6 July, 3pm

This paper will explore the significance of Black Women's Centres in the late twentieth century, and examine the ways in which Black female selfhood was consolidated through their involvement in these centres. In current debates around the rise of popular individualism from the 1970s, Black women's centres have been absent. While women's centres of the 1970s and 1980s are increasingly starting to receive historical attention, there is a tendency to place these centres within the chronology of the Women's Liberation Movement. This has obscured the experiences of women of African descent living in Britain's inner cities, many of whom openly voiced their disassociation from the more mainstream WLM. Using oral history testimony collected from the Remembering Olive Collective, this paper will examine how Black women's centres in Manchester and London offered Black women female-only spaces which nurtured their experience and offered them opportunities to construct individual identities that were not shaped by outside voices such as white feminist theorists, the tabloid press and politicians. This paper will examine Black women's motivations for establishing women's centres, while also examining the day-to-day homosocial relationships that were both forged and broken within these groups. This in-depth and intimate study supplements the dearth of literature on Black women's activism in post-war Britain. Furthermore, by placing the Black individualist female subject at the centre of examination, this paper not only challenges chronologies of the post-war Women's activism, but contributes to broader discussions about the purported triumph of 'neoliberal' individualism in post-war Britain.

Rona Wilkie, School of Scottish Studies, University of Edinburgh

Song as Active Resistance in nineteenth-century Gaelic Scotland

Date and Time: Tuesday 6 July, 9.30am

In 1847, Gaelic Scotland was a population devastated by a century of cultural oppression, land loss and mass migration, culminating in repeated failures of potato crops in the 1840s. However, by 1887, they had enshrined their right to land in law, had established a cultural and linguistic movement, and were represented in parliament by their own. As I will illustrate, the transformation of the Gaelic experience is little reflected in the historiography, which is dominated by English-language sources, rarely composed by Gaels themselves. Gaels debated through song and formed their communities and movements through cultural activities shared across the Highland and Lowland divide. I will also show how the performative aspect of the Gaelic experience is lost in the literature by Celticists, who often view these songs as poetry and have largely condemned the corpus as weak and overly romantic. This perspective lacks insight into the musicological debate on the role of music in forging new communities and in the healing of trauma. This paper will offer an overview on the impact of music and song on the building of communities throughout the 1850s and 1860s, which then developed into a political movement in the 1870s and 1880s in which song was a primary mode of debate and propaganda.

Dr Clifford Williamson, Bath Spa University

'Buzzin it': Strategies for dealing Glue sniffing in Glasgow 1970-1984.

Date and Time: Wednesday 30 June, 12.30pm

Glue sniffing or volatile substances abuse emerged as a serious health and social issue in many urban centres in the United Kingdom during the 1970s. The inhaling of these substances, combined with rises in youth unemployment and urban degeneration created a major challenge to the NHS, police and local government. Glasgow through combined action by all three managed to develop an approach that was interventionist, inclusive, and largely effective in combatting the menace providing a model that emphasised harm reduction, rejection of punitive measures and that sought to remedy the causes of degradation. It is now time to reflect on the approach taken and to see how the model developed if it can be employed to deal with contemporary addiction and social exclusion issues.

Dr Susan Woodall, The Open University

'Hiding places of evil': policing morality in the dormitory spaces of nineteenth-century institutions for 'fallen' women.

Date and Time: Wednesday 30 June, 9.30am

Concerns over rising prostitution rates during the nineteenth century saw the creation of charitable voluntary institutions or 'homes' for 'fallen' women. Their purpose was to bring about the moral reformation of their inmates and restore them to respectability through employment in domestic service. Existing literature has understood reformatory intention and practice as punitive, imposing middle-class moral values on disempowered working-class women. My work takes that reading forward and by examining the relationship between institutional purpose, practice and material environment, seeks a more nuanced reading of institutional experience. Ritual meanings underpinned the 'moral progress' of women inmates; institutional objects, spaces and rules were designed to work together to effect change.

Drawing on the records of the Cambridge Female Refuge, the Lincoln Female Penitents' Home and two Anglican sisterhood penitentiaries, this paper will focus on the treatment of the institutional dormitory. Understood as the most challenging space in which to ensure moral behaviour, the management committees in Cambridge and Lincoln experimented with different spatial formulae to prevent 'immorality'. Both open dormitories and enclosed cubicles presented moral risks. All four institutions at some stage made use of individual rooms or cubicles. In justifying that configuration, some drew on the moral benefits of seclusion for individual prayer and privacy and suggested the improving virtues of appropriate 'homely' decorative objects and possessions. Women experienced dormitory spaces in different ways. Despite cubicles designed to keep them apart, some found ways to seek each other out for comfort and companionship, whilst others in open dormitories craved privacy.

Yier Xu, Newcastle University

Neurasthenia: Bridging Medical Men and General Population in China

Date and Time: Friday 2 July, 3pm

Neurasthenia was introduced to China at the turn of the twentieth century and soon became a popular diagnosis. In China, Western doctors attributed the popularity of the disease among those who travelled to China either to the arduous work in uncivilised environment or to the rich entertainment in the corrupting metropolis. From their perspective, only civilised people were vulnerable to neurasthenia. Chinese doctors downplayed the impact of the social and physical environment when analysing the aetiology. Rather, they emphasised one's own initiative to be sociable and the importance of a healthy life style, so that they could avoid the discourse of civilisation and modernity. Chinese doctors also related neurasthenia with the health of the whole Chinese nation and took it necessary to eliminate the disease for the sake of the survival of the nation. However, question remains why neurasthenia gained popularity in China with the general population, since it was primarily a foreign disease and psy disciplines did not exist in traditional Chinese medicine. In this paper, I will answer the question by examining the explanations of neurasthenia from practitioners of traditional Chinese medicine and the question and answer columns in newspapers, which will reveal how neurasthenia was shaped by Chinese culture and society.