

The logo for the Social History Society is a red rectangle containing the text "social history society". "social" and "society" are in white, while "history" is in a dark green color. A thin dark green arc is positioned above the word "social".

**social
history
society**

48th Annual Conference

Durham University

8-10 July 2024



2024 Conference Committee Team

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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 on 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.

Programme Outline

Monday 8 July 2023		
1200	Delegates can check in to accommodation	
1300-1400	Adrian Green Walking Tour	
1300	Conference Registration Desk opens. BME Network Welcome Stall and PGR Welcome Stall Tea and coffee will be served	Calman Learning Centre: Top Floor
1430-1600	Parallel Panel 1	
1600-1630	Tea, coffee, and cakes	Calman Learning Centre: Top Floor
1630-1800	Conference Roundtable: Julie-Marie Strange (Durham University), David Minto (Durham University), Rob Johnson (Investing in Children), Lucy Ridley, Eileen Perrie (Redhills), Anne Allen (Durham Castle and Cathedral) – Jenni Hyde (Chair)	Ken Wade Lecture Theatre: Calman Learning Centre
1800-1915	Routledge Drinks Reception and Prize Giving	Calman Learning Centre: Top Floor
1930	Dinner	Collingwood Dining Room
2100	Conference Quiz	The Stag's Head – Collingwood College
Tuesday 9 July 2023		
0900-1030	Parallel Panel 2	
1030- 1100	Tea and coffee	Calman Learning Centre: Top Floor
1100-1230	Parallel Panel 3	
1230	Lunch	Calman Learning Centre: Top Floor
1300-1400	Cina Aissa, Creative Writing Workshop PGR Meetup	ES236 E245
1415-1545	Parallel Panel 4	
1545-1615	Henry Miller Drinks Reception	
1615-1700	Social History Society Annual General Meeting All welcome to attend	Ken Wade Lecture Theatre: Calman Learning Centre
1700-1830	Keynote: Professor Andy Wood, 'The dull compulsion of economic relations: social relations and the labour process in England, 1500-1640'	Ken Wade Lecture Theatre: Calman Learning Centre
1930	Conference Dinner	Collingwood Dining Room
Wednesday 10 July 2023		
0900-1030	Parallel Panel 5, Charlotte Wildman, Public History Training Session	ES229
1030-1100	Tea and coffee	Calman Learning Centre: Top Floor
1100-1230	Parallel Panel 6	
1230-1330	Lunch	Calman Learning Centre: Top Floor
1330-1500	Parallel Panel 7	

Welcome to the 47th Annual Conference of the Social History Society

Dear Delegates,

I am delighted to welcome you to Durham and introduce the Social History Society's Conference Programme for 2024. We have returned this year to full scope in-person meetings.

We have 176 Delegates and 48 panels, covering a wide range of times, places, approaches, and themes. We have worked hard to create a programme that is inclusive, stimulating, and enjoyable, also leaving ample time for socialising over lunch and dinner and getting to know our hosting campus. We hope that this conference provides some useful opportunities for presenting, chairing, and networking for all.

Our keynote lecture by Andy Wood, 'The dull compulsion of economic relations: social relations and the labour process in England, 1500-1640', and our Conference Roundtable will bring everyone together in exciting sessions to round off the first two days. **I would like to encourage you to attend our AGM, at 4:15 pm on Tuesday 9 July, immediately prior to our keynote lecture.**

I am extremely grateful to all the strand conveners and network co-ordinators, the Executive, our Administrator, our Committee, the postgraduate helpers, and the staff of Durham University for their help in putting the conference together. I hope that the programme provides much to interest you, and I look forward to meeting many of you during the conference.

With best wishes,

Naomi Tadmor
Chair, Social History Society

A message from the BME Network Co-ordinator:

Hi everyone, this is Jonathan Saha, one of the co-organisers of the Social History Society's BME Network. The Network is made up of a group of historians of colour that meet, mostly online, to share resources and offer mutual support. I'll be at the conference and looking forward to meeting anyone who might be interested in joining!

A message from the PGR Representatives

Hi everyone,

We are Louise and Amy, your current PGR reps. We are so excited to get to see you all at the conference! We will be at the PGR Welcome Desk from 1pm-2:30pm on the first day of the conference, so please do come along and have a chat!

We will also be hosting the pub quiz on the first night, and it would be great to see as many PGRs there as possible. We would love to get some PGR teams together, so please do let us know if you would be interested in that! There will also be a drop-in session for PGRs to have a chat and get to know each other better on Tuesday lunchtime (room E245– come find out more from us at the PGR desk on the Monday).

Other than that, we will be around for the whole conference, so please do approach us if you have any questions, or just want to have a chat at any point!

If you would rather get in touch with us via email, then please do, our inboxes are open:

Louise – hylbe@leeds.ac.uk

Amy - a.l.stanning@lancaster.ac.uk

Information for session chairs/support

Please check carefully to see if any of the participants in your panel are taking part online. There should be a representative of the SHS on hand to help with the technical side of the session. Please arrive at the seminar room about 10 minutes before the advertised start time.

A conference login to access the computer will be stuck to the desk in the seminar room/lecture theatre.

Papers for 4-speaker panels are limited to 15 minutes. If there are only three speakers in a panel, they can do up to 20 minutes. But please keep strictly to time within the sessions. The usual practice is to hear all the papers before opening the session to questions, which you will co-ordinate from the floor.

During the questions, you will need to position yourself and the speakers relatively close together if at all possible, ensuring that the person wearing the microphone is in the middle. If your session is hybrid, you will need to ensure that the online participant can hear the questions by repeating any questions raised.

Finally, if you are chairing one of the first panels of the day (Wed – 14:30, Thu – 9:00, Fri – 9:00), please may you read out the fire safety procedures that can be found in each seminar room.

Thank you for your help making the conference run smoothly.

Rooms

The conference is taking place over four buildings in Collingwood College. Our main breakout space, as well as the plenaries and the AGM are taking place in the Calman Learning Centre.

Sessions will be held in the following buildings and rooms:

Dawson Building—Archaeology/Anthropology—D104 & D216

Arthur Holmes Building—Earth Sciences—ES228/229, ES230 & ES231

Engineering—E101, E102 & E245

Supporting Delegates with Hearing Difficulties

We have several delegates who experience difficulties hearing. As such, I would encourage delegates to follow the below procedures so that all of delegates can enjoy the conference equally:

1. Maintain direct face-to-face contact when speaking, do not turn away or stare into a laptop when addressing someone. Seeing facial expressions and body language is very helpful and also enables lip reading. Talk normally and clearly and be prepared to repeat, especially if you have a pronounced accent.
2. Do not cover your mouth when speaking.
3. Make the room/space as quiet and well lit as possible.
4. Make sure that only one person speaks at a time and that they are visible and their voice is audible. Keep the panel facing the audience and ask speakers from the floor to stand up and, if necessary, come to the front.
5. Make sure the rooms have a hearing loop, and there are microphones in all seminars and that the speakers use them.

Panel 1 – Day 1 14:30-16:00

Strand: Bodies, Sex and Emotions	The Body in Private	Room: ES228
Chair: Ella Sbaraini (University of Cambridge)		
Elizabeth Schlappa, Newcastle University	From Pleasure to Plantains: Masturbation and female sexual agency in eighteenth-century medicine	
Sydni Zastre, University of Birmingham	'I am writing for advice about a very intimate matter': Constructing the pregnant self in letters to Dr Marie Stopes	
Boglárka Kőrösi, Eötvös Loránd University, Budapest, Hungary	Microhistories of Physical Disability and Romantic Relationships in 1980s State-socialist Hungary	

Strand: Difference, Minoritization and Othering	Difference, Minoritization and Othering in the Long Eighteenth Century	Room: ES229
Chair: Amy Stanning (Lancaster University)		
James Fox, University of Saint Andrews	Numeracy and Otherness in Anglophone Travel Writing of the Seventeenth and Eighteenth Centuries	
Cameron Fleming, Lancaster University	Thriving in the 18th Century Margins? The Standish Family, from Jacobite networks to social politics 1688-1765.	
James Peate, Independent	Romani Life and Work in the Long Eighteenth Century	

Strand: Environment, Heritage, Spaces, and Places	Heritages	Room: ES230
Chair: Henrice Altink (University of York)		
Phillip Garrahan, Sheffield Hallam University	Art and Heritage in a Company Town	
Helen Dampier, Leeds Beckett University	Wobbling the Plinth: Exhibiting Emily Hobhouse in the Shadow of Rhodes Must Fall	
Tosh Warwick, University of Sheffield	Rediscovering Lost Football Grounds and Terraces	

Inequalities, Activism and Social Justice	Histories of Racism & Anti-Racism	Room: E101
Chair: Jodi Burkett (University of Portsmouth)		
Elsa Gios, Università degli Studi di Napoli "L'Orientale"	Challenging Racism in a "Raceless" Country: a Genealogy of Migrant Worker's Struggles in Switzerland (1945-2022)	
Jack Webb, University of Manchester	Educating Black Manchester: High Schools, Supplementary Schools and Youth Culture in the 1980s	

Strand: Lifecycles, Families, and Communities	Generational Ties	Room: ES231
Chair: Shannon Devlin (Ulster University)		
Keira Gomez, University of Brighton	'You can't really understand this conflict unless you understand the day-to-day stuff': family storytelling and everyday life during the Northern Irish Troubles	
Claire Cock-Starkey, Birkbeck University of London	The Decline of the Traditional Rural Funeral in Nineteenth-century England	
Peter Burnhill, Independent Scholar	On the Eve: All About the Common	
Helen Kingstone, Royal Holloway University of London	Generational patterns in nineteenth-century print culture	

Strand: Politics, Policy and Citizenship	Popular politics, networks and contestation	Room: E102
Chair: Andrew Walker (Independent Scholar)		
Waseem Ahmed, University College London	The popular political practice of informing in revolutionary England, 1649-60.	
Liam Liburd, Durham University	Incarcerating the Crisis: Prisons, Race, and Fascism in Britain, c. 1970s	
Neil Harrison, Northumbria University	Sir Joseph Cowen MP and James Stevenson MP: the influence of their networks on their actions as chairmen of the Tyne Improvement Commission in the nineteenth century.	

Strand: Work, Leisure, and Consumption	The High Street Transformed	Room: E245
Chair: Alison Pedley (University of Roehampton)		
George Gosling, University of Wolverhampton	The British Charity Shop: Historical Perspectives	
Danielle La Scala, De Montfort University	Mapping the Gender Dynamics of Burger Restaurants in Britain, 1954-1990.	
Jack Moss, University of Nottingham	Retail Employment in the Age of Self-Service: An example from Boots the Chemist, c.1960-1980	

16:00-16:30 – Tea and Coffee - Calman Learning Centre: Top Floor

16:30-18:00 – Conference Roundtable (Chair: Jenni Hyde): Julie-Marie Strange (Durham University), David Minto (Durham University), Rob Johnson (Investing in Children), Lucy Ridley, Eileen Perrie (Redhills), Anne Allen (Durham Castle and Cathedral) - **Ken Wade Lecture Theatre: Calman Learning Centre**

18:00-19:15 – Routledge Drink Reception and Prize Giving - Calman Learning Centre: Top Floor

19:30 – Dinner – Collingwood Dining Room

21:00 – Quiz – The Stag’s Head, Collingwood College

Panel 2 – Day 2 09:00-10:30

Strand: Bodies, Sex and Emotions	Bodies, senses, and emotions in early modern culture and society	Room: ES228
Chair: Tyler Rainford (University of Bristol)		
Jamie Graves, The University of Sheffield	Passion and Action: Emotions and Social Practice in Early Modern England	
Daniel Burrell, Durham University	'Ready to be Anything, in the Ecstasy of Being Ever': Cremation and the Consumption of the Dead in Fin de Siècle Britain.	
Anna Cusack, Birkbeck, Oxford, Canterbury Christ Church	The Parish Cages of Early Modern London	
Ella Sbaraini, University of Cambridge	Making Sense of the History of Suicide	

Strand: Deviance, Inclusion and Exclusion	Crime and Exclusion	Room: D104
Chair: Emma Bradley, King's College London		
Alyson Brown, Edge Hill University	Crime Driven technology and the Motor Bandit	
Claudia Soares, Newcastle University	'If there was hell upon earth it was Biloela'. Building affective communities and the politics of emotion in children's care in nineteenth-century New South Wales	
Daniel Grey, University of Hertfordshire	'The woman...seemed to be in great distress': Infanticide in England and Wales during the First World War	

Strand: Difference, Minoritization and Othering	Minoritization in the Interwar Years	Room: ES229
Chair: Jodi Burkett (University of Portsmouth)		
Henry Holborn, Edge Hill University	Belgian Refugees in North Lancashire, Othering, Agency, and the State	
Lucy Bland, Anglia Ruskin University	'Investigating the Investigations': a study of the official reports and commentaries on Britain's interracial portside communities during the interwar years	

Strand: Environment, Heritage, Spaces, and Places	Environments	Room: ES230
Chair: Sadie Levy Gale (Cardiff University)		
Steve Horn, University of Winchester	"Alfred Repels the Barbarians": Contested Road Development in 1970s Winchester	
Lena Ferriday, University of Bristol and University of Exeter	The Body as 'climatometer': Embodiment and medical knowledge in Victorian consumptive treatment	
Owen Adams, University of Bristol	Elizabethan Metal: German Jewels Embedded in the English Realm	
Henrice Altink, University of York	Making Tourism Sustainable? Environment And Resort Tourism In Negril, Jamaica, 1970s-2002.	

Inequalities, Activism and Social Justice	Women's Grassroots Activism in England, 1918 to 1980s	Room: E101
Chair: George Gosling (University of Wolverhampton)		
Ruth Davidson, Queen Mary, University of London	Harriett Wilson, Audrey Harvey and Margaret Wynn: Grassroots Poverty, Social Research and Social Action in 1950-1960s Britain	
Anna Muggeridge, University of Worcester	Madam Mayor: Local Government as 'Grassroots Activism' in interwar England and Wales	
Anne Logan, University of Kent	Women's Grassroots Housing Activism: the Manchester Soroptimist Housing Association	
Rachel Collett, University of Liverpool	The first Merseyside Women's Centre (1973-1977): Local feminisms and the claiming of urban space	

Strand: Lifecycles, Families, and Communities	Beyond Convention: Family and Intimate Relationships	Room: ES231
Chair: Claire Martin (University of Birmingham)		
Shannon Devlin, Ulster University	'If only I knew it was acceptable': cousin courtship in nineteenth-century Ireland	
Emily Webb, University of Leeds	His Words, Her Voice: Locating Bibis in Male Personal Recollections	
Rebecca Jennings, UCL	Same-sex intimacy and the post-war family: the life-long relationship of Peggy and Helen	
Sue Bruley, Institute of Historical Research	Exploring Lesbian Motherhood in the Age of Women's Liberation	

Strand: Politics, Policy and Citizenship	Soviet propaganda activities during World War Two: front and rear	Room: E102
Chair: Donald Filtzer (University of East London)		
Roza Zharkynbayeva, Al Farabi Kazakh National University.	Public sentiments in the home front during pre-war and war years (on the example of the Kazakh SSR).	
Alemzhan Arinov, Al Farabi Kazakh National University.	Red Army abroad: narratives of Soviet anti-capitalist propaganda, 1944-45.	
Meruyert Duskaliyeva, Al Farabi Kazakh National University.	Agitation and propaganda influence on labour behaviour of industrial workers in the war years.	
Ardak Abdiraiymova, Academy of Logistics and Transport.	Forms and methods of propaganda work among women of the Kazakh SSR.	

Strand: Work, Leisure, and Consumption	Consumer Culture and Social Status	Room: E245
Chair: Michele Santoro (University of Rome 'Tor Vergata')		
Agata Łuksza, University of Warsaw	Theatre Fan History and the Power of Affects: Exploring Nineteenth Century Theatre Fan Groups as Emotional Communities.	
Myriam Wilks-Heeg, University of Liverpool	Dieting Practices in the German Democratic Republic: A Study of Women's Magazines in East Germany (1950s-1970s)	
Marion Lester-Card, Birkbeck, University of London	Mass Consumption, Person-Object Relationships and Repair in late twentieth century Britain 1955-1972	
Will Garbett, Lancaster University	Digesting Discomfort: Negative Emotion and Audience Response to the Comedy of Chris Morris	

10:30-11:00 – Tea and Coffee - Calman Learning Centre: Top Floor

Panel 3 – Day 2 11:00-12:30

Strand: Bodies, Sex and Emotions	Queer Bodies and Emotions	Room: ES228
Chair: Nadia Bailey (University of New South Wales)		
Claire Martin, University of Birmingham	'Nobody used condoms': gay men's experiences of sexual health in Britain before the AIDS crisis	
Charlie Lynch, Ulster University	Between Sickness and Sin: Models of Male Homosexuality in Northern Ireland c. 1960-1990.	

Strand: Deviance, Inclusion and Exclusion	Taking the Law into their Own Hands? Community Resistance in Early Modern Britain, 1530-1807	Room: D104
Chair: Elena Ghiggino (Edge Hill University)		
Amy Louise Smith, Lancaster University	Libel, Law, and Order: Defamation in Provincial English Communities, c. 1603-1640	
Jenni Hyde, Lancaster University	Sharing Sedition: Thomas Cromwell, Ballads and the Pilgrimage of Grace	
Dabeoc Stanley, Lancaster University	Smuggling, Deforcement, the Mentalité of Criminality in Eighteenth-Century Britain	

Strand: Environment, Heritage, Spaces, and Places	Places	Room: ES230
Chair: Tosh Warwick (University of Sheffield)		
Sadie Levy Gale, Cardiff University	Picturing Landscapes of Health in interwar Britain: Slum Clearance and Redevelopment Photography in Hackney	
Paul Mersh, University of Greenwich	Sacred landscapes and the preservation of social memories.	
Myya Helm, Cardiff University	Navigating Coal Mines and Culture: A Comparative Analysis of Black Migratory Experiences in West Virginia and South Wales	

Inequalities, Activism and Social Justice	Colonial & Anti-Colonial Histories	Room: E101
Chair: Henry Holborn (Edge Hill University)		
Isaiah Silvers, Durham University	Short-Lived Relief: Voluntarism and Imperial Governance in Barbados and Veracruz, 1780-1800	
Callie Wilkinson, Ludwig Maximilian University of Munich	Bearing Witness in Wartime: Unauthorized Disclosures in the British East India Company's Armies, 1780-1850	
Jonathan Saha, Durham University	Visual Culture and Peasant Insurgency in Colonial Myanmar	

Strand: Lifecycles, Families, and Communities	Child Health, Decision-Making and Agency in the UK and the USA, c.1950 to c.1990	Room: ES231
Chair: Laura Tisdall, Newcastle University		
Laura Tisdall, Newcastle University	'Neither the ignorance of early childhood nor the maturity of adulthood': children and teenagers with cystic fibrosis in the United Kingdom and the United States, c.1950-1990	
Lucy Walsh, Newcastle University	'Never tell to always tell': disclosure of diagnosis to children with cancer in Britain, 1960-1990	
Vicky Long, Newcastle University	'To allow death to come to a severely handicapped baby may be a seemly and loving thing to do': decisions about medical care and the value of disabled babies' lives in late twentieth-century Britain	

Strand: Politics, Policy and Citizenship	Dealing with crisis and uncertainty	Room: E102
Chair: Andrew Walker (Independent Scholar)		
Amy Stanning, Lancaster University.	Financial crisis in the early 1780s: an 'about turn' in fiscal policy?	
Ane Pablos Ormaza, Universidad del País Vasco/Euskal Herriko Unibertsitatea - Université Bordeaux Montaigne.	On custom, memory and law: plebeian politics through the matxinadas of 1718 and 1804.	
Linsey Robb, Northumbria University.	The 'Big Doubt': public opinion and conscientious objection in Britain, 1939-45.	

Strand: Work, Leisure, and Consumption	Travel, Leisure, and Identity	Room: E245
Chair: Tyler Rainford (University of Bristol)		
Angela Platt, St Mary's University, Twickenham	Love and Belief in Religious Families, 1780-1850	
Julia Gillen, Lancaster University	Tracing lives of three young Edwardian women through picture postcards	
Ian Lacey, Royal Holloway, University of London	Europe by train, 1972–1997: The experiences of young Interrailers from the UK	

12:30-14:15 – Lunch - Calman Learning Centre: Top Floor

Lunchtime Event – 13:00-14:00 Creative Writing Session (Cina Aissa) – ES236

Lunchtime Event – 13:00-14:00 PGR Meet up – E245

Panel 4 – Day 2 14:15-15:45

Strand: Deviance, Inclusion and Exclusion	State Responses and Silences	Room: ES228
Chair: Liam Liburd, Durham University		
James Squires, Sheffield Hallam University	'Pacifism, anti-conscription and Revolution are now inseparably mixed': State responses to British anti-war activism, 1916-26.	
Kieran Connell, Queen's University Belfast (online)	The Rushdie Affair and the Politics of Multicultural Britain	
Emma Bradley, King's College London	Blood parenthood and the hierarchies of dispossession: state-mandated court dismissals of parental rights through the Adoption Acts of 1950 and 1958	
Ali Din, Anglia Ruskin University, Cambridge	British Asians fighting racism - 1960-2001	

Strand: Difference, Minoritization and Othering	Difference, Differentiation and Disability	Room: ES229
Chair: Laura Tisdall (Newcastle University)		
Beck Chamberlain Heslop, University of Manchester	'A Distinguishing mark of the Blind pedestrian': the promotion and negotiation of white sticks in Britain c. 1930 - 1950	
Veronika Vargova, Masaryk University	Witches, Jews and Asylum Patients: Constructing a Cultural History of Neurodiversity	
Lenka Skoupa, Charles University, Prague	Development of exposure of children with disabilities in the Roman legal documents	

Strand: Environment, Heritage, Spaces, and Places	The written historical record and the 'intangible' archive of the locality in pre-modern history.	Room: ES230
Chair: Andy Wood (Durham University)		
Simon Sandall, University of Winchester	The Weardale Chest and the intangible archive, c.1610-1658.	
Alison McKenna, University of Winchester (online)	Early modern charity commissions and the material culture of poor relief, c. 1590-1630.	
Richard Newman, University of Winchester	Examining the deep context of the first British Civil War in Hampshire and Sussex, 1642-44	

Inequalities, Activism and Social Justice	Poverty, Community, Welfare & Work	Room: E101
Chair: David Hitchcock (Canterbury Christ Church University)		
Alison Pedley, University of Roehampton	'As a result of his work, many homes in Wigan are today brighter and happier'; The impact and legacy of Nonconformist congregations and Temperance Missionaries on the lives of working families in one Lancastrian town, c1885- c1895.	
Michele Santoro, University of Rome 'Tor Vergata'	At the Margins of the Welfare State? Aging, Eldercare and Old Age Inequalities in Italy during the 1980s.	
Rose Dryzek, University of Cambridge	Empowerment from the Outside: Mapping Home-Based Work in the early 2000s	

Strand: Lifecycles, Families, and Communities	Youth, Space, and Leisure	Room: ES231
Chair: Barbara Crosbie (Durham University)		
Penny Tinkler, University of Manchester	On the road to adulthood: young women and driving in Britain in the 1960s and 1970s	
Mary Clare Martin, University of Greenwich	Religion, emotion, play and the outdoor environment, in Britain, 1740-1870	
Megan Schlanker, University of Lincoln	Accessing the Experience of Children in Museums	

Strand: Politics, Policy and Citizenship	Professionalisation, knowledge and workplace identity	Room: E102
Chair: Xiaoyu Wang (IOE, University College London)		
Jude Rowley, Lancaster University.	The learned society and imperial science in the British and German empires, 1868-1918.	
Kevin Finnan, Dublin City University.	The response of the Irish medical profession to the January 1921 Hospital Order.	
Laura Newman, IOE, University College London.	'[A] very vexed question': school meals supervision, teachers and professionalization, c. 1906-1968.	
Emma Flanagan, University of Edinburgh.	Constructing a (Communist) political community: a cultural and spatial analysis of the recruitment of Algerian women into the Union des Femmes d'Algérie, 1946-1956.	

Strand: Work, Leisure, and Consumption	Performing Whiteness: Self-Fashioning, Status, and Beauty in the Modern British World	Room: E245
Chair: Agata Łuksza, University of Warsaw		
Liz Egan, University of Warwick	Wages of Whiteness: Labour, Leisure, and the Place of Race in New Jamaica, c.1865-1938	
Elena Mary, University of Oxford	“Her neck of ivory”: Whiteness, beauty, and the female neck in England, c. 1840-1950	
Mobeen Hussain, University of Oxford	Maintaining Whiteness, Making Home: the preservation praxis of colonial white womanhood in twentieth-century British India.	
Laura Fitzachary, Independent Researcher	Defined by Whiteness: the correlation between work, leisure and the mass-production of skin lightening cosmetics in 18th and 19th century Britain and its colonies	

15:45-16:15 – Henry Miller Drinks reception - Calman Learning Centre: Top Floor

16:15-17:00 – Social History Society Annual General Meeting - Ken Wade Lecture Theatre: Calman Learning Centre

17:00-18:30 – Keynote Lecture: Professor Andy Wood, ‘The dull compulsion of economic relations: social relations and the labour process in England, 1500-1640’ - **Ken Wade Lecture Theatre: Calman Learning Centre**

19:30 – Conference Dinner – Collingwood Dining Room

Panel 5 – Day 3 09:00-10:30

Charlotte Wildman Public History Training Session – ES229

Strand: Deviance, Inclusion and Exclusion	The Boundaries of Normal and Deviant	Room: ES228
Chair: Janet Weston (The London School of Hygiene and Tropical Medicine)		
David Hitchcock, Canterbury Christ Church University	Domestic Wandering in early modern England	
Khaleda Brophy-Harmer, University of Southampton	'To me "normal" society is as unreal as the doings of ants in an anthill': An individual performance of deviance in the Mass Observation Archive, 1990 to 2009	
Michael George, University of Huddersfield	The Samaritans and the 'Brenda Line'	

Strand: Environment, Heritage, Spaces, and Places	Landscape, Environment and Social Relations in Early Modern England	Room: ES230
Chair: Simon Sandall (University of Winchester)		
Nicola Whyte, University of Exeter	Order and Disorder in Early Modern Landscapes	
Andy Wood, University of Durham	The View from Mousehold Heath: Contesting Landscapes of Lordship in the 1549 Rebellions	

Strand: Lifecycles, Families, and Communities	The Lifecycle in Institutions of Care	Room: ES231
Chair: Linsey Robb (Northumbria University)		
Jennifer McFarland, University of Cambridge	Getting old at home in the seventeenth-century Veneto	
Kate Gibson, University of Manchester	Managing emotions in foster parent-child relationships in eighteenth-century Britain	
Jackie Gulland, University of Edinburgh	The origins of carers' benefits: National Assistance and payments to family carers 1948-1965	

Strand: Politics, Policy and Citizenship	The practice of petitioning in social history	Room: E102
Chair: Anna Cusack (Birkbeck, Oxford, Canterbury Christ Church)		
Brodie Waddell, Birkbeck, University of London.	Petitions and grand narratives in seventeenth-century England.	
Anna Bocking-Welch, University of Liverpool; Richard Huzzey, University of Durham; and Henry Miller, Northumbria University.	Global citizenship and petitions across borders in twentieth-century Britain.	
Lara Douds, Northumbria University.	Petitioning the Soviet 'president': Mikhail Kalinin's reception office, 1919-46.	
Hannah Worthen, University of Hull.	Space and place in early-modern petitions.	

Strand: Work, Leisure, and Consumption	Women's Work	Room: E101
Chair: Sydni Zastre (University of Birmingham)		
Sophie Matulla, University of Hamburg	Curialis Romanam Curiam Sequentes - Papally privileged women in banking and commerce in 16th century Italy	
Rachel Bogush, University of Leeds	Negotiating Tradition and Modernity: Feminising the Workplace in Interwar British Magazines	
Lucy Razzall, National Archives	'Who does Lady Eden think she is?': Hanging out the washing at Chequers	

10:30-11:00 – Tea and Coffee - Calman Learning Centre: Top Floor

Panel 6 – Day 3 11:00-12:30

Strand: Bodies, Sex and Emotions	Feeling Political: Intimate Movements in the C19th and C20th ROUNDTABLE	Room: ES228
Chair: David Minto, Durham University		
Laura Forster, Manchester University	Intimate Activism: Funerals and Fellow-Feeling in C19th British Socialism	
Julie-Marie Strange, Durham University	'We were so intimate': Intimacy, Money and the Politics of Everyday British Life, 1850-1910	
Maurice Casey, Queen's University Belfast	Sexology, Esotericism and Queer Sexuality in an Irish Social Circle, 1890s-1920s	
David Minto, Durham University	Homophiles and the Queer Social Life of Post-WWII Cinema	

Strand: Deviance, Inclusion and Exclusion	Crime?	Room: ES229
Chair: Alyson Brown, Edge Hill University		
Anna Pravdica, University of Warwick	Sincerity, Deceit, and Labouring Identities in Seventeenth Century Britain	
Elena Ghiggino, Edge Hill University	Exploring criminality of Black Disabled individuals in the long eighteenth century, c.1750-1817.	
Benedetta Carnaghi, Durham University	Persecuted Satirists: How Anti-Fascist Laughter Could Get You in Trouble, 1922–1945	

Strand: Difference, Minoritization and Othering	Transnational Mobility and Education	Room: ES230
Chair: Anna Bocking-Welch, University of Liverpool		
Georgina Brewis, UCL	Reassessing the History and Commemoration of International Students at UCL	
Agata Blaszczyk, Polish University Abroad in London (PUNO)	Exiled Poles in Post-War Britain and the Committee for the Education of Poles (1947–1954)	
Jodi Burkett, Portsmouth University	Suffering for Success: Overseas Students Writing about their Lives in late 1970s Britain	
Daniel Laqua, Northumbria University	Refugee Students and the International University Exchange Fund	

Inequalities, Activism and Social Justice	Women's Histories	Room: E101
Chair: George Gosling (University of Wolverhampton)		

Jo Hogarth Raineau, University of Reading / Université Paris Cité	“Wot? No warden?”: The self-help ideal in the early UK Women’s Refuge Movement (1971-1985)
Louise Jackson, University of Edinburgh	From Sexual Harassment to #MeToo: Framing, Claiming and Mobilising UK Legal Rights
Amy Longmuir, University of Reading	‘Skill definitions are saturated with sexual bias’: Socialist-feminist conceptualisations of how skill defined women’s work, 1968-1997

Strand: Lifecycles, Families, and Communities	Legacies and Biographies	Room: ES231
Chair: Elizabeth Schlappa (Newcastle University)		
Francesca Vine, Quaker Tapestry Museum	Samplers to Silhouettes: the Quaker Family Archive as a Record of Women’s Histories	
Amy Carney, Pennsylvania State University, the Behrand College	The Life Cycle of Recipes through the Life Time of Risa Pisko	
Marlo Avidon, University of Cambridge	Fashioning the Evelyn Family: Sartorial Biography and Identity Construction in Early Modern England, 1650-1700	

Strand: Work, Leisure, and Consumption	Servants in Historical Perspective	Room: E102
Chair: Myriam Wilks-Heeg (University of Liverpool)		
Richard Ansell, Birkbeck, University of London	The Grand Tour as Work: British Servants in Eighteenth-Century Continental Europe	
Kara Greig, University of Kent	Women’s Work within the Mental Deficiency Colony and as a Pathway back to the Community 1913-1948	
Diego Latorre, Universidad Complutense de Madrid	Free or unfree labour? Domestic service during Franco-era in Spain (1958-1977)	

12:30-13:30 – Lunch - Calman Learning Centre: Top Floor

Panel 7 13:30-15:00

Strand: Bodies, Sex and Emotions	Senses, Limbs, and Bodies	Room: ES228
Chair: Anna Cusack (Birkbeck, University of London)		
Louise Bell, University of Leeds/The National Archives	"I wasn't very happy with it like": Lived Experience of Limb Loss after Two World Wars.	
Tilly Guthrie, University of Sheffield	"Until their fingers bled": James Gall's triangular alphabet and the experience of tactile reading before the standardisation of Braille	
Sarah Dixon Smith, Imperial College London	The Blighty Tweed Company: From Raincoats to Royalty, 1916-1927	

Strand: Deviance, Inclusion and Exclusion	Deviance, Inclusion and Exclusion - A Roundtable Discussion	Room: ES229
Chairs: Janet Weston, Stephanie Brown, Daniel Grey		

Strand: Difference, Minoritization and Othering	Sexuality and Marginality	Room: ES230
Chair: Claire Martin (University of Birmingham)		
Nadia Bailey, University of New South Wales	"Her Knees Against the Medium's Knees": A Queer Reading of the Spiritualist Séance	
Susan Woodall, The Open University	Imbibing the Word: literacy instruction in nineteenth-century institutions for 'fallen' women	

Strand: Environment, Heritage, Spaces, and Places	Spaces and Identities	Room: ES231
Chair: Lena Ferriday (University of Bristol and University of Exeter)		
Rebecca Orr, European University Institution	Between Imperial and International Families: Interviewing the Children of Britain's Colonial Administrators	
Andrew Walker, Independent Scholar	Transforming identities and heritage formation: past and present sites of English local and regional newspapers in the townscape, c. 1850-2020	
Angus Crawford, University of Warwick	Thomas Cartwright, Puritanism, and Robert Dudley's Almshouse in Tudor Warwick, c. 1585-1603	

Strand: Lifecycles, Families, and Communities	Region, Community and Citizenship: New Perspectives on Working-Class Women in Post-War Britain	Room: E101
Chair: Charlotte Wildman (University of Manchester)		
Eve Pennington, University of Manchester	'I couldn't get a job after that, so I started doing a lot of community work': Working-class women's construction of community in Skelmersdale new town, c.1970-1990.	
Charlotte Wildman, University of Manchester	Benefits Street: Women and Welfare Fraud in Northern England and Northern Ireland, c.1950-1970	
Kate Wilson, University of Manchester	'We were just women who did things that needed done': working-class women and community activism in Glasgow, c.1970 - 1990	

Strand: Politics, Policy and Citizenship	Securing democracy in nineteenth- and twentieth-century Britain?	Room: E102
Chair: Will Garbett (Lancaster University)		
Lucy Haigh, University of Sheffield	The rise of democracy and a welfare monarchy. How social movement in late nineteenth-century England changed the nature of the monarchy.	
Helen Sunderland, University of Oxford	Teaching young voters: school students' education for democracy in England and Wales, 1969-1997.	
Xiaoyu Wang, IOE, University College London	A meditation on democracy: a historical study of Bernard Crick and the Crick Report of 1998.	

Strand: Work, Leisure, and Consumption	Work and Identity in England	Room: E245
Chair: Elena Ghiggino (Edge Hill University)		
Mabel Winter, University of Sheffield	The Millers' Tales: the socio-economic world of millers in England, 1315-1815	
Tyler Rainford, University of Bristol	'Bodily labor is hard for me': Identity and the Working Body in Early Modern England	
Peter Wood, Birkbeck, University of London	'Very well, but tell me – what has homelessness to do with housing?' How did we get from vagrancy in 1939 to homelessness in 1979?	

15:00 – End of Conference

Abstracts A-Z

Ardak Abdiraimova, Academy of logistics and transport: Forms and Methods of Propaganda Work among Women of the Kazakh SSR

Based on a wide range of declassified archival documents, including documents of the department for work among women of the Central Committee of the Communist Party (b) of Kazakhstan, minutes of meetings of women's councils, etc., the paper will explore how the work with the Republic's women was conducted, what was the role and importance of the activities of women's councils, forms and methods of agitation and propaganda work among women of the Kazakh SSR and the degree of its efficiency.

However, despite the high labor achievements of the women of the republic, every time more work was required. The Party bodies believed that the diverse forms and methods of political work were not sufficiently used, and that there was a gap in its organization, which mobilized women for selfless work and sacrifice.

What will be demonstrated is how official propaganda used not only oral propaganda means, various kinds of meetings and rallies, but also the press, letters from the front, methods of visual impact, including numerous wall newspapers and Soviet posters. Party organs and women's councils, which played a paramount role in propaganda work, actively involved family members of fallen heroes of the KazSSR, using their names, images and heroism at the front in order to mobilize citizens for heroic work on the home front. To this end, we can note the involvement of family members of heroes of the Soviet Union, in particular, the mother of Manshuk Mametova, wife and sisters of family members of Karsybai Spataev.

Owen Adams, University of Bristol: ELIZABETHAN METAL: A GERMAN JONAH IN THE BELLY OF EARLY ENGLISH EXPANSIONISM

Christopher Schütz, it is suggested, acquired the Biblically inspired nickname of Jonah for his intrepid venturing into the belly of the Earth in search of metallic ores. This Jonah, originally from the metal centre of Annaberg in Saxony, was one of several Germans entrusted by Elizabeth I's leading statesmen in the 1560s to recruit metal prospectors, technological experts and miners to locate ores in England, Wales, Ireland and Baffin Island (Canada), and design and create wire-making and other metal industries from scratch. This paper investigates both Jonah's successes (the manufacture of iron wire and invention of calamine lotion to treat burns) and expensive follies – including failure to make brass wire using calamine from the Mendip Hills, and the influence of Jonah on Martin Frobisher's several expeditions with Forest of Dean miners to Baffin Island to mine a worthless "fool's gold" from 1577. The Elizabethan privilege accorded to German experts was sparked by Agricola's depictions of water-powered innovations in metal-making in his 1556 *De Re Metallica* manual. This paper argues for recognition of the seminal German role in realising Elizabethan mercantile and colonial ambitions, and in the development of early capitalism. It

takes a bottom-up approach in considering the social and environmental impacts of the new extractive and manufacturing cottage industries and how locals received the “Allemaine” strangers driving these national and imperial projects, both in the Wye Valley and the Arctic peninsular of Meta Incognita.

Waseem Ahmed, University College London: The popular political practice of informing in revolutionary England, 1649-1660

The execution of Charles I and the establishment of the Republic in 1649 reconfigured the parameters of loyalty and throughout the 1650s it continued to be contested, negotiated and redefined. Inspired by Ioana Iordanou’s work on early modern Venice and her notion of ‘transactional’ loyalty, I draw upon a cache of cases found in state papers and local court sessions in order to reassess the relationship between informing and public service as an act of popular political participation. Informing is conceptualised as a two way process between the state and its citizens which could be simultaneously profitable to the informer, and act as a crucial method by which individuals exhibited loyalty, attached themselves to the English state, and performed a political role that was critical to the security of the burgeoning Republic. Of importance then is not just the act of informing, but also how informers constructed their service as a method of demonstrating their political loyalty to the state. How did individuals posit themselves in relation to the state when denouncing others? A brief study of informing during the 1650s, therefore, allows us to consider the range of men and women across the social spectrum on whose support the Republics came to rely, in order to sustain itself from its numerous opponents. It also provides another avenue through which to challenge the conventional deference/resistance paradigm that has dominated studies of the 1650s which downplays the political agency of ordinary people, and exaggerates popular hostility towards the state.

Henrice Altink, University of York: MAKING TOURISM SUSTAINABLE?: ENVIRONMENT AND RESORT TOURISM IN NEGRIL, JAMAICA, 1970s-2002.

Based on newspaper accounts, official documents, and reports by international donors, this paper examines the growing awareness about the environmental impact of resort tourism in Jamaica and action proposed and undertaken to put tourism on a more sustainable path, from the 1970s till the adoption of a Masterplan for Sustainable Tourism Development in 2002. It does this through a case study of the resort town of Negril, which was planned as a resort town in the 1960s and 1970s, rapidly expanded in the 1980s and 1990s, and had a strong environmental lobby. The first section will show that in the 1970s and 1980s, scientists, residents, private business organisations and other local stakeholders started to demand action to address the negative environmental impact of an increase in hotels, including beach erosion and reef destruction, but faced a government reluctant to carefully plan tourism development because it heavily relied on tourism as a driver of economic growth. The second section will demonstrate that from 1990 onwards, local stakeholders not only increased their lobbying of government but also undertook a range of activities to

mitigate tourism's negative impact on the coastal environment, such as reef monitoring. It will be argued that their actions along with a global and regional shift towards sustainable tourism and pressure from international donors, encouraged the government to draft the Master Plan.

Richard Ansell, Birkbeck, University of London: The Grand Tour as Work: British Servants in Eighteenth-Century Continental Europe

Servants are an unknown quantity at the heart of the 'Grand Tour', traditionally seen as a long and leisurely aristocratic journey through France or Germany to Italy. This kind of travel is one of the most elite-centred topics in eighteenth-century historiography but, if each wealthy traveller brought at least one employee, then more people knew it as a period of work than as a rite of passage or an early form of tourism. My paper introduces this hidden majority through four texts that appear in my forthcoming volume, *Servants Abroad: Travel Journals by British Working People, 1765–1798*. These are Thomas Addison's journal for France and Italy (1765), Edmund Dewes's diary for France, the Low Countries, Germany and Italy (1776), James Thoburn's several travels to the same destinations and the Ottoman Empire (1787–98) and Ann Scafe's Parisian journal (1790).

I set these texts alongside the archives of their employers, exploring servants' work; their relationships with masters, other domestics and local people; their agency over their own mobility; their specialisation over repeated journeys; and their engagement with the cultural objectives of travel. The provenance and materiality of the journals, alongside Scafe's scrapbook and documentation relating to Addison and Thoburn, also allow me to think about what foreign experiences meant to these men and women in later life. Their journals not only contribute to current efforts to look beyond the aristocratic Grand Tour in accounts of eighteenth-century travel, but they also constitute important evidence of transnational mobility and life-writing by contemporary working people.

Alemzhan Arinov, Al-Farabi Kazakh National University: Red Army Abroad: Narratives of Soviet Anti-Capitalist Propaganda, 1944–1945

This paper examines one of the areas of activity of the Soviet military periodical press – anti-capitalist propaganda during the Red Army's campaign in Europe from March 1944 to May 1945. A unique case arose when millions of Soviet citizens found themselves abroad and could see life outside the Soviet Union with their own eyes. Red Army soldiers experienced cultural shock over the much higher standards of living and consumption abroad compared to Soviet realities.

Military press faced new challenges in this specific context. Certain cultural practices in the context of propaganda were deployed in politicisation and persuasion of Red Army masses. Anti-capitalist propaganda included the main narrative about the division of capitalist society

into a wealthy minority and a poor, exploited majority. On the one hand, the military press made efforts to portray the depravity of capitalist society.

On the other, it declared the strength and advantages of the Soviet system, depicting the power of the USSR – its outstanding socialist achievements in comparison, according to propaganda, with the ‘backward’ European countries in agrarian and industrial relations. However, it is interesting that the propaganda did not deny higher living standards in European states. Still, considered it strictly in the frames of exploiting workers, peasants, and intellectuals. In general, as far as we can judge, the attempts of anti-capitalist propaganda were not crowned with success. In the personal accounts, one of the central cases is the theme of admiration for higher standards of living abroad in contrast to Soviet life.

Marlo Avidon, University of Cambridge: Fashioning the Evelyn Family: Sartorial Biography and Identity Construction in Early Modern England, 1650-1700

In recent years, studies of dress have become entwined with the wider historiographies of politics and social change in early modern England, with scholars including Laura Gowing, Sarah Bendall, and Danae Tankard emphasising the emotional affect of clothing and the relationship between consumers and producers. Expanding this discourse using the methodology of ‘sartorial biography’, this paper specifically reveals how members of late-seventeenth households could construct individual and familial identity through dress. Initially developed by sociologists using object biographies and interviews, sartorial biography can be reinterpreted for historical contexts in the absence of surviving objects or individuals by consolidating qualitative and quantitative archival data. These records, including household accounts, bills, receipts, and correspondence, jointly showcase material consumption alongside personal and broader cultural attitudes regarding appearance. Focusing primarily on the records of the Evelyn family and their peers between 1650 and 1700, this close reading of manuscript material facilitates a nuanced understanding of consumers’ relationships with their clothing and accessories and its role in their self- and communal fashioning. These sources demonstrate how appearance was a vital tool in negotiating place and purpose in early modern English society, both as individuals and as a family unit. More specifically, sartorial biographies of John and Mary Evelyn and their children underscore how this altered over the life cycle, defining their relationships with themselves, one another, and their broader social milieu. Simultaneously, it uncovers the interfamilial sartorial bonds between husbands and wives, fathers and sons, and mothers and daughters.

Nadia Bailey, University of New South Wales: Her Knees Against the Medium’s Knees": A Queer Reading of the Spiritualist Séance

The nineteenth century witnessed the emergence of the modern Spiritualist movement and séances. Its heyday in the late nineteenth century coincided with new science of sexology, which began to develop a taxonomy of sexual types and map out coherent constructions of binary sexuality. This paper investigates how the séance room, and the Spiritualist

movement more broadly, offered avenues for female mediums to engage in radical expressions of female masculinity and offered extraordinary opportunity for intimate physical contact between women in a way that would otherwise have been socially unacceptable. Through a close reading of Spiritualist books and periodicals published between 1900 and 1919, this paper offers a queer reconceptualisation of the fringe religious movement's doctrines and practices.

**Louise Bell, University of Leeds/The National Archives: “I wasn’t very happy with it like”:
Lived Experience of Limb Loss after Two World Wars.**

Around 41,000 men returned to Britain after the First World War missing one or more limbs. The figure for the Second World War, however, was significantly lower at 12,000. This was something that the British state had to attempt to deal with and limb fitting centres were set up nationally in order to help these men with the fitting of new prostheses and the rehabilitation involved with life as an amputee.

One of the big aims of my PhD is to bring the lived experience into this very institutional and medical history. Yes, the government were supplying these artificial limbs and employed various manufacturers in order to do so. But what did the ex-servicemen themselves think of the limbs they were provided with and were they satisfactory for life post-war?

This paper will focus on the bringing together of different sources from oral histories to material culture to highlight some of my research into this lived experience of using this technology and highlight, amongst other aspects, how some men had the skills and prior knowledge to tinker with the limbs that the State provided for them and adapt them to their own needs.

**Lucy Bland, Anglia Ruskin University: ‘Investigating the Investigations’: a study of the
official reports and commentaries on Britain’s interracial portside communities during the
interwar years**

Scholars have documented British mixed-race families as far back as the early-modern period, but it was the interwar years which saw a concerted ‘moral panic’ by press and government due to the rising visibility of mixed-race relationships in Britain’s port communities, particularly after the 1919-1920 portside ‘race riots’. The slew of official investigations into the ‘problem’ of mixed relationships and ‘half-caste’ children cemented a pathological legacy, affecting the ways in which mixed families were viewed and treated by state and society for decades to come.

In this British Academy funded project we have been ‘investigating the investigations’ which vilified these portside mixed-race families. While some of these – such as the 1930 Fletcher and 1935 Richardson reports – are relatively well-known to scholars, others are less so. Focusing on the network informing the reports, our research has been uncovering a wide range of local and government commentary on the ‘problem’. The moral panic appears to have been triggered and sustained by a number of key individuals, some of whom attempted

to co-ordinate a country-wide response and to pressurise the Home Office into taking more concerted action against mixed race families and their multiracial communities. Our paper will present our emergent findings into the extent and nature of the responses.

Agata Blaszczyk, Northumbria University: Exiled Poles in Post-War Britain and the Committee for the Education of Poles (1947–1954)

This paper discusses British policy towards Polish refugees, placing particular emphasis on educational initiatives after the Second World War. In doing so, it highlights the importance of education as a route for the civic integration of former Polish soldiers and their dependents into British society. Around half later opted to emigrate or were repatriated. The political context for this initiative was the Polish Resettlement Bill in March 1947, the first piece of British migration legislation to welcome (and support) foreigners. A good deal of the work linked to the Bill involved the Committee for the Education of Poles. The Committee had to ensure that the Poles who elected to remain in Britain would be properly equipped for resettlement. By the end of 1949, 156,000 former soldiers with their families as well as members of the (former) political establishment had settled in Britain, forming a significant part of the Polish community as it exists today, and of the wider Polish diaspora. Thanks to the Committee, many Poles received professional and vocational training that enabled them to secure jobs and ultimately a career in industry or business in the British economy and overseas. The paper highlights the distinct and unprecedented nature of this initiative, which created an institution entirely financed by the government solely for Poles, with expenditure in the order of £9 million dedicated to education.

Anna Bocking-Welch, University of Liverpool: Global citizenship and petitions across borders in twentieth-century Britain"[paper co-presented with Richard Huzzey (Durham) and Henry Miller (Northumbria)]

This paper emerges out of a three-year collaborative research project on Petitioning and People Power in Twentieth-Century Britain. Britons petitioned a lot, but petitioning has been largely invisible to scholars of twentieth-century Britain. To illustrate why petitioning matters—to those who engaged in it and to historians studying it—this paper will focus on one strand of our research: international petitioning. We will show how people living in Britain embraced petitioning as a tool of international engagement, using its associated practices (such as signature gathering) to shape international imaginaries, build allegiances, and seek to influence foreign states and new systems of global governance. While NGOs were responsible for plenty of important international petition campaigns, petitioning was open to and used widely by individuals, informal groups, and voluntary associations, including many groups less likely to participate in the world of NGOs or formal politics. Using international petitions on issues ranging from women's rights to teaching Esperanto, from nuclear disarmament to imperial prosperity, our paper will show how petitioning practices have been embraced by wide-ranging groups as tools in the formation of national, diasporic, global and imperial identities and solidarities. Those who signed and coordinated

international petitions enacted new forms of global citizenship and established expectations of obligation and responsibility beyond the British state. By focusing on the practice of petitioning rather than any specific campaign, we seek to illuminate changes and varieties of everyday politics in the era of mass democracy, finding comparisons and connections between scholarship that has tended to focus on institutions, organisations, and issues.

Rachel Bogush, University of Leeds: Negotiating Tradition and Modernity: Feminising the Workplace in Interwar British Magazines

The increased presence of women in the workforce created the greatest disruption to the established gender hierarchy and brought feminine definitions of modern and traditional womanliness into question. Participation in the working world gave women a sense of progression and modernity that they had not experienced before. Their mere presence in a typically male space necessitated a negotiation with the increasingly popular ideas of feminine modernity with more traditional pre-war ideals of women's place in society which favoured old-fashioned gender roles. Magazines presented a fantasy narrative of workplace equality, individual achievements and monetary independence that depended on femininity for success. Yet they also displayed contradictions of the challenging interplay of the working woman's expected traditional role and their desire to move forward, which were influenced by increasing male anxieties surrounding their own superiority and capabilities. The negotiation was in the temporary and inferior nature of women's work, and the insinuation that these jobs could be portrayed as preparing women for marriage and housework, rather than encouraging independence away from men. This paper will argue that the negotiation between tradition and modernity lay in the insistence that work is essential to the modern woman's capable identity, but reinforced ideas of feminine subordination through their opportunities, positions, and relationships. By feminising work, and amplifying male anxieties of the autonomous woman, magazines enforced expectations that work was a temporary stop-gap, only necessary to support a woman until she married or had children.

Emma Bradley, King's College London: Blood parenthood and the hierarchies of dispossession: state-mandated court dismissals of parental rights through the Adoption Acts of 1950 and 1958

This paper seeks to bring to light legal evidence of 'progressive' state policies in the 1950s and 1960s which legitimised court-led dismissals of the legal rights of unmarried mothers to refuse and withdraw their consent to the adoption of their children. The British state increasingly formulated hierarchies of dispossession before the granting of legal and formal Adoption Orders through the particular wording of the Adoption Acts of 1950 and 1958, enabling judges to legally determine whether a mother's behaviour was 'unreasonable' in her refusal to provide her consent to adoption. If a mother was found to be 'unreasonably withholding consent' by a judge, then her right to consent was dispensed with by the court. As examined by the scholars Laura King, Matthew Thomson, Michal Shapira and Laura Tisdall, children were future citizens in a post-war generation which was increasingly defined

by developmental psychologists in opposition to a consummate altruistic adult citizen. The state's adoption policies were influenced by these popular understandings of the work of child psychologists and psychoanalysts John Bowlby, Donald Winnicott, Jean Piaget and Barbel Inhelder. The state accordingly intervened by introducing state policies which granted the courts with further powers to remove parental consent, with the aim of protecting illegitimate children from 'broken homes' and raised within a stable two-parent marital norm. The contemporaneous justification for these practices was that the illegitimate child could now aspire toward the ideal of the psychologically 'well-adjusted', socialised and economically useful adult citizen.

Georgina Brewis, University College London: Reassessing the History and Commemoration of International Students at UCL

The Bloomsbury campus of University College London features a 'Japanese Garden' with two memorial tablets celebrating the 'Choshu Five', five noblemen who arrived from Japan to study at UCL in 1863. Since the 1990s, the relationship between UCL and Japan has been assiduously cultivated both by university leaders and by the Government of Japan via its Embassy. Repeated exchange visits, ceremonies and publications have rather uncritically commemorated the legacies of these students. There are no memorials to any other group of students at UCL, though earlier arrivals were celebrated at the time, such as the 'four Hindoos' who arrived in 1845 under the care of Dr Goodeve, a professor at Calcutta Medical College. Their period at UCL and distinguished medical careers in India were much heralded by the College in its annual reports at the time but are now forgotten. Far more tenuous links between UCL and celebrated figures like M. K. Gandhi, however, continue to be mentioned. From the 1850s, the numbers of international students began to increase. These stories remain under-researched, although UCL students involved in the Central Union of Chinese Students and the West African Students' Union (WASU) in the early twentieth century feature in a new exhibition. Part of a wider project that tells UCL's history through the eyes of its students as the 200th anniversary of its founding as the 'London University' (1826) approaches, this paper reassesses the complex histories of international students at UCL and ask whom and why institutions choose to remember.

Khaleda Brophy-Harmer, University of Southampton: 'To me "normal" society is as unreal as the doings of ants in an anthill': An individual performance of deviance in the Mass Observation Archive, 1990 to 2009.

With a long history of collecting biographical writing from people in the UK about their everyday life and experience, the 'ordinary' from the outset has been at the centre of the Mass Observation Archive's raison d'etre. This paper asks, what might be gained through a reversal of the telescope and an approach to the archive through the lens of 'the deviant'? It begins by considering Mass-Observation within a broader history of producing and documenting the 'ordinary' and 'typical', and the inherent place of the deviant within these conceptions and methodologies. It moves on to examine an individual case-study of Mass

Observation Project respondent C2203 as a performance of deviance. Sending in 186 pages to the MOA between 1990 and 2009, C2203's responses document his life and experience as an unemployed Irish migrant with an alcohol addiction. Often writing under the influence of alcohol, and as a self-proclaimed social and political deviant, his writing offers a window into the social world as lived, felt, and understood by him. C2203's correspondence and relationship with the MOP also captures his performance and negotiation of identity over time. Exploring this case-study as an assertion of agency and legitimisation, this research probes at the role of audience, performance, and reception in the production of identity in Mass Observation writing. Through the lens of deviance, and with an emphasis on emotion, memory, the cultural imagination and race, this paper encourages the critical discussion of identity: its historical plasticity, social scripts and emotional performativity.

Alyson Brown, Edge Hill University: Crime Driven technology and the Motor Bandit

In inter-war England the motor bandit became a criminal folk devil representing the dark side of rapidly expanding motor car ownership. Bandits advanced use of motor technology left police running, sometimes literally, to catch up. Fears outweighed the threat, but the perceived danger initiated motorised police squads as bandits provided a flexible and non-political figure. Metropolitan Police experimented with techniques to deal with banditry, specifically how to stop a speeding car, which was fraught with difficulties. Police in the 1920s did not have resources to construct urban defence methods developed a century later. Nevertheless, during the 1920s discussions around tackling threats posed by newly motorised mass society began and the motor bandit joined a string of historical criminal folk devils.

Sue Bruley, Institute of Historical Research, University of London: Exploring Lesbian Motherhood in the Age of Women's Liberation

Due to the cultural dominance of heteronormativity in post war Britain lesbians were stigmatised. Lesbian mothers were deemed in law to be 'unfit' and were faced with the impossible choice of denying maternity or attempting to lead double lives by keeping their relationships secret. This situation was increasingly challenged by the rise of lesbian feminism in the 1970s which was a key aspect of the women's liberation movement. The purpose of the paper is not to give an account of the feminist legal struggles for custody and legal recognition of lesbian mothers which culminated in social and legal changes in the late 1990s and early 2000s. Instead, this paper explores some key issues regarding the lived experience of lesbian mothers at this time:

1. Pregnancy, the use of artificial insemination by donor. In many cases this was secured through the assistance of sympathetic gay men.
2. The importance of class. Due to gross gender pay disparity at this time women were earning roughly half that of men. This impacted strongly on housing and living standards for many working-class lesbian mothers who struggled to adequately provide for their families.

3. If the lesbian relationship broke down the non-biological mother had no legal rights which sometimes created the trauma of loss.

4. The problematic nature of boy children. There is no evidence that male babies were given up, but many lesbians did not welcome boy children in the movement.

Jodi Burkett, Portsmouth University: Suffering for Success: Overseas Students Writing about their Lives in late 1970s Britain

In the spring of 1978, the United Kingdom Council for Overseas Students (UKCOSA) ran an essay competition which, they hoped, would shed light on 'the realities' of overseas students' experiences across the country. More than eighty overseas students submitted essays addressing the prompt to 'contrast their expectations with the reality of a student's life in Britain'. Of these, a short-list of twenty-five were selected and the three winners printed in the volume *Suffering for Success* published in 1979. The three winners included a student from Nigeria who travelled to London to study film and television production, a student from Kenya who travelled to Aberdeen to study law, and a student from Trinidad who travelled to Portsmouth to undertake a course in electronics. This paper takes these three essays as a starting point to investigate the experiences of overseas students in this period and how these experiences were used, both by the students and others, to explore questions of race, belonging and imperial afterlives.

Peter Burnhill, Independent Scholar: ON THE EVE: ALL ABOUT THE COMMON

What started as a simple Before/After investigation of a rural village, using census enumeration books, turned into a One Place Study for the years 'Before'. The name of the place is Aldershot, whose name quickly became known worldwide as the Home of the British Army. The event was the opening of the Camp in 1855 and the subsequent arrival of thousands of townfolk to cater for various needs and wants.

The end of the Before is 1853, its early months featuring the everyday of births, deaths and marriages and plans to enclose the Common. Then, amid growing patriotic fervour, came proposals from a reforming Government to buy that heathland to the north of the village. No squire ruled. Instead, thirty-five owner-occupiers, one in five of residential ratepayers, retained agency as Commoners over the outcome. Widespread ownership, women as well as men, both as freehold and copyhold, had resulted from customary land tenure, dating back to Anglo-Saxon times. Lordship had continued under the Church at Winchester, surviving both the Conquest and the Reformation.

How then to assess the impact of Camp and townfolk upon the villagers? With tenfold population increase and the addition of over forty beer houses and other places of entertainment, the temptation is to focus on crime and mortality. The alternative presented is to follow the comparative fortunes of two village cohorts: one entering adulthood before the Army came, with subsequent outbreak of war in the Crimea, the other set in the opportunities of rapidly emerging garrison town.

Daniel Burrell, Durham University: 'Ready to be Anything, in the Ecstasy of Being Ever': Cremation and the Consumption of the Dead in Fin de Siècle Britain.

In 1874 the physician Henry Thompson proposed that instead of burial in the earth, Britain's dead should be burnt in modern industrial furnaces. Thompson brazenly suggested that the resulting gasses and ashes could be used to fertilize Britain's crops, much to the horror of contemporary critics. Historian Thomas Laqueur believed this represented a testament to modern disenchantment and a 'lunatic' utilitarianism. However, this paper will look deeper to consider how Thompson and contemporary British cremationists imagined and engaged with the dead, their bodies, and sense of self within a changing society, nation and environment. For many, the body was a contested space, no longer was it a reflection of the divine, but a separate and simple receptacle for the soul, entirely contingent on its environment. Once broken, it was waste to be discarded or a commodity to be sold. However, it was also imbued with new forms of enchantment and potentiality, as cremationists imagined how the purifying flame enabled a reunion with Mother Nature's 'Eternal Circuit'. The dead body could then effectively reconstitute and rejuvenate Britain's society, nation, empire and indeed race, as it was 're'-consumed as nourishment, physically, as illustrated in Thompson's own cookbook: 'Food and Feeding', as well as spiritually and morally, in the form of Britain's burgeoning and beautiful suburban gardens. Yet despite the apparent universality of their components, not all bodies were considered equal, as cremationists sought new ways to imagine and regulate the dead bodies of Black, Jewish and minority communities as a distinct Other.

Benedetta Luciana Sara Carnaghi, Durham University: Persecuted Satirists: How Anti-Fascist Laughter Could Get You in Trouble, 1922–1945

Political propaganda in Fascist Italy, Nazi Germany, and Vichy France portrayed the regimes' leaders as the perfect embodiment of the state, invested with the providential role of bringing security and prosperity to the nation. Yet discourses celebrating these leaders, and their bodies, provoked mockery by the regimes' opponents. Satire was considered a form of 'deviance': How effective was it in undermining authoritarian rule? And how harshly was it prosecuted?

'Persecuted Satirists' will tackle these questions from a transnational perspective, by comparing anti-fascist satire across authoritarian Europe and by examining the ways in which regimes prosecuted humour as a crime. Forms of humorous opposition ranged from popular jokes, sanctioned as forms of 'offense to the leader' (for example, 'outrage au chef de l'État' in Vichy France), to anti-Nazi political cartoons and fully fledged satirical publications, such as Alberto Giannini's anti-fascist 'Il becco giallo'.

For the satirists, intimidation was often difficult to withstand. The satirical representations of German cartoonist Erich Ohser earned him the Nazis' persecution. Fascists repeatedly burned copies of 'Il becco giallo', personally targeting Giannini until he was forced to escape to France in 1926, where his anti-fascist convictions eventually faltered.

This presentation will focus on the consequences of these forms of mockery for both the ridiculers and the ridiculed, the regimes and their opponents, highlighting the strengths and limitations of humour as a tool of resistance against the cult of the leader.

Amy Carney, Pennsylvania State University, the Behrend College: The Life Cycle of Recipes through the Life Time of Risa Pisko

It began with a jelly roll. That was the dessert Risa Pisko first remembered baking when she was a child living in Komorn, Hungary. From then on, she was in her family's kitchen whenever something interesting was being cooked. She learned precision from her mother's handwritten recipes, and she learned spontaneity from the young Hungarian women who worked for her family.

Risa's knowledge of the kitchen would later serve her well. In mid-1938, Risa – along with her husband, Ernest, and their daughter, Susanne – were forced to leave their home in Vienna, not because they were Jewish, but because the newly-installed Nazi authorities in Austria were displeased with Ernest's work as a newspaper editor. Their departure marked the beginning of a journey that eventually took them to England and then to the United States. In both countries, Risa's culinary skills enabled her to get employment, and it was through the use of cookbooks that she began to learn English. Those same skills later led Risa to publish anecdotes, tips, and most importantly recipes in *The Christian Science Monitor*. From 1966 until 1981, Risa published more than 100 recipes under the "Continental Kitchen" tagline.

This presentation will trace the evolution of the importance of recipes in Risa's life from a child cooking at home in Hungary, to a wife and mother helping her family survive their forced emigration from Austria, to an author who shared modernized versions of traditional Central European recipes with American readers.

Maurice Casey, Queen's University Belfast: Sexology, Esotericism and Queer Sexuality in an Irish Social Circle, 1890s-1920s

This paper examines the intimate circulation of what Heike Bauer terms 'literary sexology' in early 20th century Ireland. Relying on letters, diaries, and memoirs, I ask: who was reading sexology in Ireland during and after the revolutionary period? What did they make of these texts? And did their understandings have any impact on wider Irish political thought?

Beck Chamberlain Heslop, University of Manchester: 'A Distinguishing mark of the Blind pedestrian': the promotion and negotiation of white sticks in Britain c. 1930 - 1950

Despite its present-day ubiquity as a symbol of blindness, widespread use of a white stick for this purpose is less than a century old. In the context of mounting concern for pedestrian safety in the interwar period, the white stick was designed to communicating the user's blindness to motorists, simultaneously producing a road safety intervention and stigmatised symbol. Situating the white stick in time and space, this paper brings disability history into

conversation with urban history to enrich how we understand the dynamic interactions between minoritised bodies and the built environment.

Recognising international differences in how the white stick was codified and perceived in different countries, this paper places the object within the specific urban landscape of Britain, c. 1930-1950. Here, its role in mediating the relationship between different road users was shaped by charitable networks of blind welfare and contemporary philosophies of road safety. Inviting motorists to give special consideration to its users, the white stick was integrated into an 'ethics of mutual responsibility' that Joe Moran identifies in British motoring culture during the thirties and forties. But the white stick movement also betrayed an additional layer of paternalism based on pervasive assumptions of blindness as a tragic state of helplessness. While embedded in the more general rhetoric about mutual obligations of road users, the rhetoric surrounding and dissemination of white sticks also 'othered' blind pedestrians in ways that brought their collective public image to the forefront of discussion. In variously adopting, rejecting, and modifying the white stick, blind people negotiated their status as individuals and as an emergent special category of pedestrians.

Claire Cock-Starkey, Birkbeck, University of London: The Decline of the Traditional Rural Funeral in Nineteenth-century England

The money-grabbing Victorian undertaker, orchestrating accoutrement-heavy funerals devoid of feeling that families could ill-afford, has become a stereotype of the era. However, in rural England too the traditional funeral underwent change over the course of the nineteenth century but undertakers, who declined to ply their trade in the economically unattractive countryside, were not to blame for this transformation. In rural working-class England the funeral was customarily organised by family and friends, making it an important rite of passage and a key community event, often involving a number of distinct regional folkloric traditions. This paper will use evidence from nineteenth-century folklore collections, working-class autobiography and material culture to explore the rural funeral and chart how social and cultural changes contributed its decline over the nineteenth century acting as a bellwether for wider cultural heritage loss. Authentic rural funerals were recorded and deemed important by folklorists in the mid to late nineteenth century because they feared that country life was imperilled by modernity and modes of cultural transmission by replication were being disrupted. Dramatic demographic change saw tight-knit rural communities begin to break up as the younger generation especially moved to cities in search of work, their identities shifting as new modern influences from the city crowded out the old ways of doing things. Traditions are embedded through watching and replicating and this paper will argue that these newly-fractured communities found modes of transmission interrupted leaving the authentic rural funeral facing extinction.

Rachel Collett, University of Liverpool: The first Merseyside Women's Centre (1973-1977): Local feminisms and the claiming of urban space

In the 1970s and 1980s, women's centres were established in a number of British towns and cities, providing focal points for feminist organising, communication, information, socialising, and refuge. However, scholarly research on local women's centres – particularly those in regional cities outside London – is in its infancy. Drawing on archival material from Liverpool library record office and original oral history interviews, this paper focuses on the first Merseyside Women's Centre established in 1973 on Seel Steet in Liverpool's city centre.

Building on work by authors such as Daphne Spain and Lucy Delap, I draw attention to the spatial significance of the centre for the Merseyside Women's Liberation Movement. As a key site of feminist activism in the 1970s, the creation and maintenance of the centre, which doubled as a women's commune, provides insight into the ways feminists were able to claim and refashion urban space for women. Through meeting minutes, newsletters and oral testimony from women who lived at the centre, I explore the day-to-day experience of how it was run, the networks that were formed around it, and the various activities and unpaid labour that sustained it.

This paper argues that, although the women succeeded in claiming urban space and establishing a feminist presence in Liverpool, this was not without its problems. Close attention to the centre's everyday logistical and financial struggles, shifts in character and networks, and personal and political divisions provides insight into the reasons for its demise in 1977. However, the establishment of a second Merseyside Women's Centre in 1978 indicates the ability of the local movement to learn from past mistakes and reinvent itself, showing how grassroots feminist groups were constantly experimenting and evolving to meet women's needs.

Kieran Connell, Queen's University Belfast: The Rushdie Affair and the Politics of Multicultural Britain

It is over thirty years since Ayatollah Khomeini, the Supreme Leader of Iran, issued a fatwa (religious decree) calling for the execution of the British-Indian novelist Salman Rushdie, whose third novel, *The Satanic Verses*, was published in 1988. But the 'Rushdie Affair' has yet to be subject to a sustained analysis by historians. Journalists and political scientists continue to focus on the fatwa, despite the fact the protests against the novel in Britain – where *The Satanic Verses* is primarily set – predated Khomeini's decree by two months. This article fills this lacuna by shifting attention onto the emergence of the campaign against *The Satanic Verses* in Britain and in Bradford especially, where a copy of Rushdie's 'blasphemous' novel was infamously burnt by Muslim protestors. It shows how an earlier set of campaigns fought in Bradford by Muslim activists paved the way for the city to become a key site of protest against both Rushdie and his novel. The protests that greeted *The Satanic Verses* were shaped by the contradictory nature of Britain's emergence as a multicultural society, I argue, and the political complexities thrown up by the hybridised milieu Rushdie had sought to use his fiction to evoke.

Angus Crawford, University of Warwick: Thomas Cartwright, Puritanism, and Robert Dudley's Almshouse in Tudor Warwick, c. 1585-1603

This paper will examine the contentious social significance of the Lord Leycester Hospital in Warwick during the early modern period. An almshouse founded by Robert Dudley, Earl of Leicester, in 1571, the Lord Leycester is a special heritage site that has been home to a small community of disabled ex-soldiers, known as brethren, from 1585 to the present day. The hospital remains at the centre of Warwick town life both culturally and geographically. However, the Lord Leycester was a source of much controversy as a space within the early modern urban fabric, revealing an often-problematic relationship between the almshouse and the town during this period. Although sixteenth-century Warwick faced significant economic difficulty, many of the burgesses wished to reduce the town's reliance on Robert Dudley and his brother, Ambrose, Earl of Warwick, as the Dudley earls aggressively pursued ancestral and territorial ambitions in the West Midlands and promoted a firmly Protestant agenda which Warwick's inhabitants did not universally welcome. Many of these tensions are encapsulated in incidents such as Dudley's well-documented and notorious visit to Warwick in 1571, recorded in *The Black Book of Warwick*, or the subsequent appointment of the renowned Thomas Cartwright as master-preacher in 1585. The paper looks at these events to consider how the Lord Leycester brought to the fore many of the social tensions and volatile community dynamics that characterised Warwick's urban landscape at a time of fundamental religious and socio-economic change.

Anna Cusack, Birkbeck, Oxford, Canterbury Christ Church: The Early Modern London Parish Cage

There are references to parish cages from at least the 1400s. In the early 1500s, it was ordered that a cage should be set up in every ward of the City of London. This was duly done and over the next three and a half centuries, the parish cage became a permanent yet ever-changing part of the city landscape. It spread beyond the walls to the extramural parishes and could be found in rural towns and villages across England. The locations of these cages upon the landscape, frequently positioned on busy thoroughfares across the country, promoted a certain message, projected authority, and were attempts at social control.

Historians have long been interested in the history of crime and punishment, but the cage has been left out of these discussions, possibly due to the punishments inflicted being short-term, and transient nature of the structures. It is perhaps significant that although some of the people locked up in parish cage were accused of crimes, cages seemed to have been largely detached from the criminal justice system, both legally and in the sense that historians of crime have ignored them.

Vagrants were kept in the cage overnight before being moved out of the parish, drunk and disorderly persons would be put in the cage for a night, and those in transit to a magistrate or other holding facility all passed through the cage. Some were confined for hours, others for days, weeks and even up to a month as far as my preliminary research has uncovered.

Many individuals died in the cage and women gave birth within them. The public nature of this form of confinement and these elements of the life cycle being played out upon such a stage demonstrate understandings of public and private spheres. Life cycle phases that normally occurred in private and domestic spaces such as births and deaths, occurring in such a public and open space added to the humiliation of confinement in parish cages. Public shaming, punishment, and the treatment of the poorer sorts of society evolved over the period. There is a demonstratable shift from public to private punishment and enclosure of the poor which is evident through an examination of parish cages. Yet the cage revises the linier shifts traditionally accepted in narratives of punishment.

This paper will explore the parish cage in London as part of my preliminary research into a larger project considering the changing nature of public and private space played out through the theatre of punishment and exposure of bodies.

Helen Dampier, Leeds Beckett University: Wobbling the Plinth: Exhibiting Emily Hobhouse in the Shadow of Rhodes Must Fall

Rebecca Gill and Helen Dampier

In 2019 we launched exhibitions on the British peace activist Emily Hobhouse (1860-1926). In this paper we will reflect on our experiences of their curation and the responses they generated. In South Africa, Hobhouse is commemorated for her expose of the concentration camps of the 1899-1902 South African War; in Britain, though often recognised for this work, her subsequent activism in South Africa is less well-known. Our exhibitions were sited at the Bodleian Library, Oxford and the War Museum of the Boer Republics, South Africa (heartland of Afrikaner nationalist commemorations and Hobhouse's memorial). They contextualised Hobhouse's relationship with prominent Afrikaner nationalists and interpreted the commemoration of Hobhouse as a galvanising theme in the performance of South African history and heritage, linking the suffering of the concentration camps to a defensive and hawkish ethnic nationalism. This 'wobbling the plinth' drew the ire of some South African critics, ostensibly in defence of Hobhouse's reputation but also demonstrably in defence of a heritage agenda in South Africa which has repeatedly used Hobhouse to perform a new democratic nationalism. In Oxford, meanwhile, we were explicitly tasked with decolonising Hobhouse in our exhibition at the Bodleian Library. At a time when British and South African students were confronting the heritage of British imperialism and Afrikaner nationalism in the RMF movement, our exhibitions threw into sharp relief the contested politics of heritage of empire in Britain and post-apartheid South Africa.

Ruth Davidson, Queen Mary, University of London: Harriett Wilson, Audrey Harvey and Margaret Wynn: Grassroots Poverty, Social Research and Social Action in 1950-1960s Britain

Anne Oakley argues that the privileging of the intellectual over the practical and that of science over care has led to the overlooking of women's role in social reform. For Oakley, the

righting of this omission requires a return to the original accounts and evidence rather than a reliance on histories of social policy and the welfare state. This will emphasise women's role in the 'culturally valued work of thinking, analysing and theorizing'.

The foundation of the Child Poverty Action Group (CPAG) in 1965 is seen as a pivotal moment in the history of the British Welfare state. Rodney Lowe especially notes 'the importance of the work done at the London School of Economic (LSE) at this time in pioneering the concept of poverty and the methodology of how to measure poverty.' But in foregrounding the role of LSE academic experts in the early history of CPAG the wider ecosystem of professionals, academics, politicians and activists involved has been overshadowed.

Women's activism can be subsumed in organisational histories, particularly work that is local, smaller scale and practical. Yet, such work can, and does contribute to the success of voluntary groups. This paper will explore one facet of poverty campaigning in this period: the crucial but under-documented work of three women campaigners Harriett Wilson, Audrey Harvey and Margaret Wynn to illustrate their importance in the formation of CPAG.

Shannon Devlin, Ulster University: 'If only I knew it was acceptable': cousin courtship in nineteenth-century Ireland

In 1890, eighteen-year-old Lizzie Donaldson struck up a close correspondence with her first cousin, Louie, after a visit to Belfast. The two had grown close, taking long unchaperoned walks in the surrounding parks and seaside. Letters allude to the dwindling courtship once Lizzie had returned home, and the affection became intense but one-sided. However, unbeknownst to Louie, Lizzie had struck up a courtship with their other first cousin, Joe, repeating these courtship rituals the following spring in Belfast when all three were again spending their holidays together.

The practice of cousin marriage in elite families demonstrated a desire for financial and social security. It exposed strong sibling ties in the previous generation and created, what Adam Kuper terms, 'sustained alliances' between branches of the family. However, it could also reflect the small social circles that many potential couples socialised in. This paper will use the correspondence of courting cousins to look beyond the financial motivations of cousin marriage and explore the emotional experiences of close familial matches. Courtship letters express desire, affection, and love, but are also tinged with a keen awareness of the taboo nature of cousin relationships. As the century progressed, many families had conflicting opinions regarding the marriage of close consanguineous kin. This paper will argue that cousin relationships could be a site of sexual exploration and an arena in which to practice courtship rituals in relative security.

Ali Din, Anglia Ruskin University, Cambridge: British Asians fighting racism - 1960-2001

This project examines British Asians' contributions to the struggle against racism in Britain from the initial wave of South Asian immigration in the 1950s and 1960s, through to 2001. It will look at how these new immigrants worked together across religious and cultural lines, as well as alongside the British Black Power Movement (BBPM) and other anti-racist organisations. British Asians who battled racism on a grassroots level contributed to the unity of Asian communities divided by religious and cultural divisions (primarily between Muslims, Hindus, and Sikhs) during the 1947 partition of India. This not only increased a sense of belonging but also helped make people and communities feel safer by confronting racism in all its manifestations. The proposed thesis is a discursive rebuttal to the interpretation of anti-racism in the United Kingdom that excludes or overlooks Asian resistance and organising. The thesis will not only focus on South Asian activism in the United Kingdom but also on alliances formed with the African-Caribbean community, who faced racism and discrimination alongside South Asians during the formative years of mass immigration.

In this study, an intersectional analysis of racism will be used to understand the complex interconnectedness of different forms of oppression, subordination, and identity. For example, an Asian female immigrant may encounter not simply racism, but sexism and the latter may take a particular form in relation to Asian women. A special study will be made of the response to institutionalised racism, specifically how British Asians worked with the BBPM and other anti-racist groups to confront legislation etc. implemented by individual governments by both the political parties (Labour and Conservative) on subjects such as immigration controls, judicial system, citizenship, work, housing, policing, and education. The examined era featured the most racist laws in modern times, which were responded to by individuals and associations in ways that will be researched in this project using multi-disciplinary case studies, government and committee reports, multi-archival data from current journals, and special archives. The archives will be used to investigate murders by the far right and forgotten immigration cases that had racist implications. The goal is to demonstrate how British Asian anti-racism impacted the law and legal practices and played a significant role in the wider anti-racist movement.

Sarah Dixon Smith, Imperial College London: The Blighty Tweed Company: From Raincoats to Royalty, 1916-1927

By 1919, over 500,000 men had medically discharged from the British military, including over 41,000 amputees. Employment opportunities were low, forcing charities and small businesses to begin their own rehabilitation schemes for injured veterans. In 1916 the director of an Edinburgh weaving company discovered he could adapt traditional handlooms for use by amputees and provide employment for some of the thousands of unemployed and disabled veterans in the city. The company went on to employ dozens of amputee veterans and their dependents to create 'The Blighty Tweed Company'. By producing a versatile product, popular and in-demand with the public, it was able to provide sustainable

long-term employment, at its peak supplying clothing and furnishings to the Royal Family, and by 1920, had its own trademarked pattern and manufacturing technique.

This paper explores the story of 'Blighty Tweed' and the reasons it became one of the most successful rehabilitation and employment schemes of its period. I will discuss its innovations in marketing, its notions of the 'patriotic debt' and 'sympathetic contact' in creating a pseudosocial relationship with its customers, the company's exploitation of its connections to the British royal family, and the emerging association between luxury clothing brands and the military. I will also analyse the company's place within global trade as both its products and business model were exported across the world, with similar schemes, explicitly modelled on Blighty Tweed, established in Australia and the United States.

Meruyert Doskaliyeva, Al-Farabi Kazakh National University: Agitation and Propaganda Influence on Labour Behaviour of Industrial Workers in the War Years

The Second World War was a significant event for multiple generations of Soviet citizens, dividing their lives into a "before" and "after." Researchers point out that the war not only tested the Soviet regime but also brought about transformative changes, altering the face of the Soviet system of governance. This required not only waging war on the frontlines but also maintaining control over the rear.

Studying the work habits and behavior of defense industry employees is a highly fruitful area of study in the realm of social war history. Investigation of the impact of non-economic motivators, such as propaganda and agitation, on workers' labour behaviour reveals to researchers a contradictory picture that includes both unconditional obedience and rebellion among soviet workers.

As the main source of military equipment, the defence plants were under special control of the Soviet Government. Such control by the state manifested itself in the strengthening of labour laws and continuous agitation and propaganda campaign. The archival documents of such enterprises demonstrate "sharp criticism of the workers", "lax attitude", "workers' sharp condemnation" and, at the same time, instant rise and "over-fulfilment of production tasks".

The paper presents some examples of agitation and propaganda work among workers of defence enterprises evacuated to Kazakhstan during the war years. Also, an attempt is made to study how agitation and propaganda influenced the labour discipline of workers and their attitude to work.

Lara Douds, Northumbria University: Petitioning the Soviet 'President': Mikhail Kalinin's Reception office, 1919-46

This paper examines the operation and impact of a crucial institution of the early Soviet government, the 'Reception Room' of Mikhail Kalinin, the Chairman of the All-Russian

Central Executive Committee of Soviets, and nominal head of state. Kalinin's Reception Office was the officially-promoted central department for the receipt of petitions from Soviet citizens to their government both in-person and in letter form. Over the course of 27 years Kalinin's Reception Office received millions of written petitions and was inundated on a daily basis with visitors in person. This form of petitioning was viewed by the Soviet government as a 'living link' or tool of responsiveness to public voices and concerns and was embraced and utilized by Soviet citizens as one of the major avenues of engagement with the authorities. Yet little is known so far about how the institution functioned, how petitions were processed and responded to and the impact of this practice on those petitioners submitting them (and the elites receiving them) as well as on Soviet state-society relations in the big picture. Petitions were a crucial way in which communication and accountability was seen to occur in the absence of multiparty elections and other outlets for expression of the popular mood. Indeed, petitions served as a barometer of popular mood for a government eager to gather this kind of information in order to 'manage' it. The government's display of responsiveness to requests and complaints was also a means of cultivating a sense of legitimacy and a tool to police the functioning of the system at the local level in this vast and under-administered state where a large proportion of petitions concerned abuses by local officials. All in all, petitioning was crucial in consolidating Soviet power and served as a pressure valve for the system over the longer term.

Rose Dryzek, University of Cambridge: Empowerment from the Outside: Mapping Home-Based Work in the early 2000s

From 2000-2004, Homeworkers Worldwide, a Leeds-based NGO, undertook a project to map homeworking around the world, including charting the supply chains which ended with homeworkers. Through this process, it also aimed to organise homeworkers into trade unions and support groups. Homeworkers perform piecework in their homes, such as packing and sewing. They are usually female, and the nature of their work makes them vulnerable to exploitation. Their invisibility and informality means that they are difficult to assist.

Funded by the UK Department of International Development under Tony Blair's New Labour Government, the project sought to empower homeworkers across Latin America, Eastern Europe, and South Asia. This paper explores how activists navigated power relationships between the global North and South, partnered with new and established organisations to coordinate work in each country, and attempted to balance grassroots organising, regional training and leadership and international advocacy. At each stage, the project sought to incorporate homeworkers as researchers, leaders and organisers. At the same time, the international network that supported the work in its early stages fell apart, threatening the stability of the project. Drawing on unstudied material from Homeworkers Worldwide's archive and oral histories, this paper also examines how the coordinators understood their positionality as largely white professional activists working with the poorest women labourers. This case study has greater implications for our understanding of how the Labour

Government approached labour rights and international development during this period, as well as the changing nature of development work between global North and South.

Liz Egan, University of Warwick: Wages of Whiteness: Labour, Leisure, and the Place of Race in New Jamaica, c.1865-1938

In 1903, W. E. B. Du Bois famously proposed that ‘the problem of the Twentieth Century is the problem of the color line’. Yet in 1915, he was so affected by his visit to Jamaica that he claimed to have for the first time ‘lived beyond the color line’. Impressed by the black police constables and ‘colored’ mayor of Kingston, this paper explores how the racial harmony perceived by Du Bois derived from the New Jamaica campaign that emerged at the end of the nineteenth century. Designed to appeal to investors, settlers, and tourists, the New Jamaica was a civilised and productive tropical paradise, far removed from the violence and exploitation of slavery and the 1865 Morant Bay rebellion (Thompson 2006). Centring spaces of labour and leisure, this paper analyses travel writing, memoirs, photographs, and postcards to map the silences and contradictions that characterised this New Jamaica. Moving across the plantation, the hotel, and the racecourse, I trace how class, colour, and gender intersected in varied ways that complicate broader histories of whiteness and colonialism. Drawing on Du Bois’s conceptualisation of the ‘wage’ of whiteness (1935), I reckon with the everyday experiences of Jamaica as a ‘pigmentocracy’ (Lewis 1987), probing how light skin, wealth, taste, and professional achievements could blur the margins of whiteness, even as racialised hierarchies were upheld by the juxtaposition of black labour and white leisure.

Lena Ferriday, University of Bristol and University of Exeter: The Body as ‘climatometer’: Embodiment and medical knowledge in Victorian consumptive treatment

In 1857, physician Charles Radclyffe Hall appraised the ‘sensitive nervous system’ of ‘an intelligent human being’ as the best measure of a climate’s remedial benefits for tuberculosis. Obscured by prominent medical debates that pivoted between emphasising either laboratory or clinical practices as the most desirable method of enhancing medical understanding, Hall’s sentiments were echoed by his peers working in the coastal Devon town of Torquay. From the mid-nineteenth century Torquay became increasingly popular as a destination for consumptive treatment, with many convalescent homes established in the area far before the rise of sanatoria in the twentieth century. Tracing these physicians’ regarding the climate and health, this paper explores the role of the body and the senses in the production of nineteenth-century medical-environmental knowledge. Contributing to discussions around the production of historical understandings of the body, in the histories of science, medicine and the senses, I argue that ‘specificity’ (in terms of sites, bodies and moments) was central to the development of open-air tuberculosis treatment, and broader perceptions of certain environments as ‘healthy’. Using the topographical writings of medical practitioners, I explore the relationship between intimate embodied encounters and broader social-scientific ideas as part of a larger project that makes significant conceptual

interventions into debates surrounding how historians write the histories of embodied experience.

Kevin Finnan, Dublin City University: The Response of the Irish Medical Profession to the January 1921 Hospital Order

Emergency legislation affected doctors' medical practice during the War of Independence in Ireland. Most of these changes were accepted by doctors. However, the hospital order was the exception. The hospital order required doctors to report details of patients who were injured by bullets or explosives to the Police and Army each day. Failure to report these injuries could result in the prosecution of the doctor. Irish doctors strongly opposed this move as a collective. The reason for these responses was that the hospital orders directly affected the role of doctors and their professional relationships with their patients.

The order provoked vocal and organised resistance from individual members of the medical profession and their representative and governing bodies. In their opposition to the order, doctors sought and received the support of their representative bodies, particularly the Irish Medical Association (IMA) and the British Medical Association (BMA). Both of these organisations sought the support of the two major licencing bodies in Ireland, the Royal College of Surgeons in Ireland (RCSI) and the Royal College of Physicians in Ireland (RCPI) to support their stance. The leadership of both these colleges represented a cross-section of senior opinion formers within the profession. Most had appointments with the major teaching hospitals in Dublin, and some had received knighthoods. Most had also served with the Royal Army Medical Corps (RAMC) during World War One. The order remained in place for almost a year, while the medical profession remained steadfast in opposition.

Laura Fitzachary, Independent Researcher: Defined by Whiteness: the correlation between work, leisure and the mass-production of skin lightening cosmetics in 18th and 19th century Britain and its colonies

The 18th century condemnation of using lead white in cosmetics meant that it practically disappeared by the beginning of the 19th century, but not before leaving its mark and indeed its legacy on society. Women received the brunt of such condemnation, branded as vain and hurtling towards death through the application of skin-lighteners. Despite criticism, whitening the face and neck with powders and paint remained associated with opulence. Thus, lead based 'whites' were also used by men to denote social prestige and a place amongst aristocracy. This was bolstered by the common interpretation of equating whiteness with social standing that existed since the 16th century; those who remained at their leisure indoors were light-skinned, whilst those who were dark-skinned did laborious work out in the sun. This concept remained a part of Western culture until the end of the 18th century and was not completely abandoned until the 1950's. This paper will aim to examine the role skin-lightening cosmetics and caustic agents played in defining class distinction, as such products were adopted across the social spectrum for various ends. The products created to achieve a paler pallor were distinguishable through their quality and

further reflected class distinction. The wheat flour donning the face of the servant was not the same as lead-based paint worn by the English at court. By the mid-19th century, lead was replaced by mercury-laced washes, zinc powders and homemade recipes. Such products were provided by a new workforce, to ultimately aid in self-fashioning whiteness.

Emma Flanagan, University of Edinburgh: Constructing a (Communist) Political Community: A Cultural and Spatial Analysis of the Recruitment of Algerian Women into the Union des femmes d'Algérie, 1946-1956

Existing scholarship offers fruitful insight into the roles of Algerian women during the War of Independence (Bouatta, 1994; Gadant, 1995; Vince, 2015; Moussa, 2016). Less is understood, however, about their participation in political communities in the years preceding the War. This research focusses specifically on the pre-War mobilisation of Muslim Algerian women into the Union des femmes d'Algérie (UFA) – a section of the Algerian Communist Party closely surveilled by the French colonial state throughout its existence. Exploiting the documentary trail of this surveillance, a story of successful mobilisation of Algerian women is unveiled.

The UFA represents something of a colonial-anticolonial enigma. Established in 1944 by white European settler women, by the party's third conference in 1949, Algerian women outnumbered Europeans in the party membership. Outlining and analysing the targeted recruitment methods deployed by the UFA, this research explains the party's rise from a women's cell of communist 'settlers' to a potent anticolonial force in the Algerian communist and wider political landscapes. Adopting spatial approaches to explore the everyday circulation of propaganda and ideas, it proposes that cultural models adopted by the UFA (most crucially, their adherence to the 'women-in-family' model) were central in politically mobilising Algerian women.

Combining methods of cultural, political, and spatial histories, this research ultimately deconstructs the assigned roles of Muslim women in colonial Algerian society, offering an account of politically mobilised women that deeply unsettled the French colonial state. To do so, it narrativises how the UFA made political matters matter to the women they mobilised.

Cameron Fleming, Lancaster University: Thriving in the 18th Century Margins? The Standish Family, from Jacobite networks to social politics 1688-1765.

In 1690, William Standish had a warrant for his arrest on suspicion of Jacobite activity. His network, made up of Lancashire and Cheshire Catholics had been infiltrated by anti-Jacobite 'plot finders'. By 1730, his Son was still a Jacobite but funnelled his efforts into financial activism and securing a Jacobite succession for his family, remaining on the fringes of local organisations. A generation later, traditional modes of Jacobite organisation had reduced under Cecilia Townley, yet she still ensured a pro-Jacobite succession for the burgeoning holdings she oversaw, filling three houses with material reminders of the Stuart cause.

This paper sets out to assess the relationship between social networks, Jacobite politics and resisting anti-Catholic frameworks in one eighteenth century family. The Standish Family have been assessed as having a prudential relationship with Jacobite politics. Developing on from Monod, Glickman and Hills work, their network and beliefs remained heavily Jacobitic but related to standish familial concerns in innovative ways. From inclusive and overtly political organisations to more personal and clandestine activity, the Standishes remained active Jacobites through two risings in 1715 and 1745. Their network became more inclusive both confessionally and socially. The relationship between their activism and the changing groups of people they drew on to conduct this activity and to survive socio-judicial exclusion. Ultimately, this has the wider implication of developing and understanding of long eighteenth century relationships between faith, politics and the social world inhabited by groups on the margins.

Laura Forster, Manchester University: Intimate Activism: Funerals and Fellow-Feeling in C19th British Socialism

What moves people to political conviction? How did ordinary people become politicised in the nineteenth century? This paper addresses these questions by interrogating intimate practices associated with political funerals in the nineteenth century. In November 1887 an until-then-unknown protester, Alfred Linnell, was killed by a police horse whilst protesting unemployment and coercion in Ireland. His funeral was attended by a crowd of 100,000 Londoners who processed through the city to Tower Hamlets cemetery where a eulogy was read by William Morris. In this paper I suggest that funerals like Linnell's (though often smaller in size) created intimate and informal spaces of political encounter in nineteenth-century Britain. These 'public' events created 'pop-up' spaces of intimacy that facilitated affective and emotional practices, such as hospitality in individual homes, sharing food and drink, collective displays of emotion, and walking and processing in groups. For people involved with oppositional politics, this kind of intimacy and fellow-feeling could powerfully embody radical thought, and prove transformative in forging political commitment. Studying the intimate practices of the politically active (or the politically curious), therefore, illuminates how oppositional politics were made not only through the transmission of political ideas but through an embodied and intimate experience of those ideas.

James Fox, University of St Andrews: Numeracy and Otherness in Anglophone Travel Writing of the Seventeenth and Eighteenth Centuries

This paper explores depictions of numeracy among indigenous peoples in Anglophone travel writing of the seventeenth and eighteenth centuries. Travel writing – defined broadly to include ethnographic, political, geographical and historical works – flourished in this period as Anglo-European travellers sought to describe local and indigenous peoples they

encountered across the globe, fuelling both academic and public discourse in their homelands. One overlooked aspect of travellers' descriptions is their perennial concern with the numeracy skills of local and indigenous peoples. Number systems, counting practices and techniques of calculation and accounting often differed considerably between populations across the globe, prompting comparisons to those familiar to Anglo-European writers. Such descriptions fuelled a burgeoning intellectual discourse in Britain about the importance of quantification in scientific, political, commercial and military affairs.

Focussing on travel accounts either written in English or translated contemporaneously, this paper examines the way in which the discursive othering strategies of Anglo-European travellers shaped the description and interpretation of indigenous numeracy. Comparing the varying attitudes of travellers towards the numeracies of different peoples, it argues that depictions of numeracy played an important role in the othering of indigenous peoples, while serving to reinforce a hierarchy of numerical knowledge in Britain which privileged written, precise and mathematical modes of numeracy over oral, gestural and object-based methods observed elsewhere. Thus, it contributes to ongoing debates about the construction of otherness in travel writing, the role of indigenous peoples in scientific knowledge production, and the ways in which communication between different groups shaped the knowledge produced.

Will Garbett, Lancaster University: Digesting Discomfort: Negative Emotion and Audience Response to the Comedy of Chris Morris

This paper will focus on the uncomfortable experience of listening to or watching the comedy of Chris Morris in the 1990s. I will first address previous attempts to deal with negative emotions in the history of comedy and explain why I have settled on 'discomfort' as the most suitable term to couch my analysis. I will then investigate how Morris induced in audiences a particularly polarising discomfort.

This investigation will examine various programmes broadcast between 1994 and 2001. Though not Morris's first comedy radio show, the Chris Morris Music Show on BBC Radio 1 in 1994 was his first programme to make front page headlines in Britain after appearing to announce the death of Trade Secretary Michael Heseltine. Morris's next project, the first run of Brass Eye on Channel 4 in 1997, delighted and disgusted viewers (and non-viewers) by duping public figures into supporting bogus pressure groups. Morris's unusual sketch show Blue Jam (BBC Radio 1, 1997-1999) and its Channel 4 adaptation Jam (2000) contained Morris's most horrifying allusions and storylines, but made barely a ripple in the press. These two programmes were perhaps too inaccessible, too obviously unreal, and too transgressive to be tasteless. Brass Eye returned to Channel 4 in 2001 with a one-off special, which generated dozens of pages of outraged newspaper coverage and attracted the attention of the Home Secretary. My conclusion will discuss the implications of Morris's work for the relationships between taste, consumption, and the media in Britain at the turn of the millennium.

Michael George, University of Huddersfield: The Samaritans and the 'Brenda Line'

It is disputed how conservative and religious the 1950s were and whether it was a period of a religious revival or steady decline. In 1953 an Anglican Minister mobilised a Christian inspired movement to offer unflinching support for those deemed sexual deviants: homosexuals, trans people, prostitutes, sadomasochists, fetishists, exhibitionists and voyeurs. Those whose sexual activity was in some cases criminal, condemned in newspapers and left people open to blackmail and violence. The embrace of those with sexual issues of all kinds led to ordinary people, with little or no training, interacting and befriending those rejected by societal norms and Anglican teaching. The organisation is the Samaritans and in this paper, I will examine how its founder, Chad Varah engaged ostensibly conservative religious congregations against culturally prevalent taboos and sinful behaviour. I will explore what this tells us about the prevalent views of society and the Church and in particular I will consider how his unusually accepting and outspoken views on masturbation, together with the Christian imperative to not judge or reject any person, combined in the Brenda Line - a service offered by the Samaritans designed to support those who were using the telephone for sexual gratification. The short-lived service was always controversial and I will consider why it was eventually rejected as a step too far, as more conventional and professional voices took control of the charity from a charismatic founding figure.

Elena Ghiggino, Edge Hill University: Exploring criminality of Black Disabled individuals in the long eighteenth century, c.1750-1817.

The treatment of individuals accused of criminal activity, who were both Black and disabled during the long eighteenth century, has typically received limited historical investigation. My research will examine this topic by looking at several pertinent case studies. My first case focuses upon a series of runaway advertisements issued between 1750 and 1790 for escaped enslaved domestic workers, which mention specific disfigurements or disabilities. By providing an examination of the financial rewards offered for their apprehension, a deeper understanding of these individuals' perceived value can be ascertained. The second case centers around an account dated to 1817 in Somerset, concerning William Caines, an individual described as a 'man of colour' with a 'stump't arm', who was accused of committing highway robbery. Caines was sentenced to death, yet in an unlikely turn of events was acquitted. Despite his proven innocence, the authorities discussed deporting him back to America, the country of his birth. This account, therefore, highlights the specific complexities of being a Black disabled individual within the courts; whilst simultaneously illustrating, the lengths that a local community went to in order to seek justice. Finally, this paper will examine American Prisoner of War records dating to 1814, concerning inmates detained at Dartmoor prison, specifically focusing upon the details concerning ethnically diverse offenders listed, experiencing various disabilities. Conclusions will be sought by

analysing these three case studies, unpicking the fragmentary material and attempting to uncover the way that Black Disabled criminality was contextualised within the period of study.

Kate Gibson, University of Manchester: Managing emotions in foster parent-child relationships in eighteenth-century Britain

The vast majority of work on the history of emotions within the family has focused on members united by blood or marriage: clearly defined relationships which carried strong cultural expectations of emotional attachment. We currently have very limited understanding of the place of foster and adopted children in family life, and particularly of the ways in which they fitted into the increasingly ubiquitous ideal of the close, affectionate nuclear family in the eighteenth century. This paper examines how perceptions of foster children's appropriate behaviour and emotional expression governed their place in the family. It argues that foster relationships were more fragile and conditional than biological or legal relationships, and depended on the foster child demonstrating appropriate emotions such as gratitude. Foster children continually had to demonstrate that they were deserving of love and care, which foster parents used to justify parent-like actions such as inheritance bequests. Using a range of case studies from middling and elite families the paper examines how class and gender particularly affected definitions of 'good' behaviour and appropriate emotions. The paper provides new perspectives on the operation of emotions such as love and anger in eighteenth-century family life and the operation of inequality in eighteenth-century British culture through explorations of charity and gratitude. The paper integrates the history of fostering and adoption, a topic usually approached through institutional histories, into the history of the family.

Julia Gillen, Lancaster University: Tracing lives of three young Edwardian women through picture postcards

The Edwardian picture postcard was the social media of its day. Analysis of the Postmaster General's reports demonstrate the enormous growth of the picture postcard since the divided back was permitted from 1902. In year ended 31 March 1903 almost five hundred million cards were sent through the post and this increased annually until the Great War. People took advantage of the first time it was possible to choose (or commission or create) an image, often colourful, append a short message and send it through a postal service so fast it often arrived the same day.

Drawing on my open access digitized collection of 3000 Edwardian postcards, in this presentation I introduce the lives of three young women, as glimpsed through sets of postcards. Annie Parrish was a labourer in rural Lincolnshire; Janet Carmichael, a Sunday school teacher in reduced circumstances in the town of Buxton, and Ruby Ingrey a typist and keen cyclist in Islington, London. I discuss how their lives: work; leisure, and consumption

are made visible through study of these written, multimodal communicative texts. Despite the differences in their lives, the powerfully competitive and ubiquitous postcard enabled perhaps surprisingly distanced connections and interests. This study demonstrates the place of the picture postcard in Edwardian society. I end by suggesting that this resource can be leveraged further in the study of lives of Edwardians, particularly perhaps shedding a new light on the lives of working-class women.

Elsa Gios, Università degli Studi di Napoli "L'Orientale: Challenging Racism in a “Raceless” Country: a Genealogy of Migrant Worker’s Struggles in Switzerland (1945-2022)

The management of migration and the integration of foreigners in the national framework 'on the colour line' emerges as “a phenomenon capable of crossing and dividing all spaces - public, private, political, institutional, etc.’ - of contemporary neoliberal societies (Palmi, 2020, p. 26), thus confirming the structuring function of race within the capitalist system of production. However, in European public discourse racism is frequently depicted as a defeated ideology and a consequence of ignorance (Lentin, 2020).

Switzerland, as a state without former colonies, stands out as an interesting case study within the European context, as it positions itself as a “raceless” country (Purtschert, 2015). Drawing upon postcolonial studies and human and social sciences, we will interrogate this perspective, examining how racism has been perceived, understood and challenged in this territory over time, particularly within spaces historically associated with left-wing movements. In this context, we will present the findings of an historical research conducted on trade unions and militant associations that have played a significant role in the integration process of the foreign workforce into Swiss society. The intention here is to investigate how these political spaces, directly engaged in the struggles against workers’ exploitation and historically shaped by immigrant participation, have redefined their discourses and practices according to the evolving challenges of racism. This will allow us to interrogate these spaces’ responses to the multiple violences that have affected and continue to affect migrant workers, prompting us revisit Spivak’s question “Can the subaltern speak?”.

Keira Gomez, University of Brighton: ‘You can’t really understand this conflict unless you understand the day-to-day stuff’: family storytelling and everyday life during the Northern Irish Troubles

This paper explores what intergenerational family storytelling can reveal about everyday life for ordinary people during the Northern Irish Troubles. Drawing on oral history interviews conducted as part of an ongoing doctoral project, this paper looks specifically at how everyday life during the conflict is presented in the intergenerational narratives that are told by older family members to younger ones, and subsequently related by the latter in an interview setting. Academic oral history work in Northern Ireland has tended to be

dominated by the lived experiences of former combatants and others who played an active role in the conflict, with a tendency also to focus on the victims and perpetrators of the most extreme violence. This paper builds on more recent research to examine the interplay between the conflict and the everyday lives of the general population.

This paper explores how interviews with members of Northern Ireland's "ceasefire generation" reveal specific and sometimes unexpected details of the past daily lives of their parents, grandparents, and other relatives, touching on the themes of domestic life, poverty, childhood, and gender. Academic interrogation of these stories can reveal a hidden side of the Troubles experience and help to build a more rounded, representative picture of the conflict and its impact on ordinary people. This approach also helps to better illuminate the experiences of typically more marginalised individuals, including children, women, and the elderly, as well as gay and working class people.

George Gosling, University of Wolverhampton: The British Charity Shop: Historical Perspectives

This paper will reflect on the work of integrating the British charity shop into the historical scholarship on the social history of retail and consumption for a new edited collection - 'Retail and Community: Business, Charity and the End of Empire' (Bristol University Press, 2024).

Historians have charted the rise of co-operatives and chains, department stores and supermarkets, with modern retail largely seen as characterised by being uprooted from local communities. Meanwhile, they have generally overlooked the emergence of charity shops in communities across the country at the same time. By contrast, the growing number of charity shops was prompting interest from contemporary researchers by the 1990s. Business and marketing scholars mapped out their typography and the profile of their staff and customers. Social geographers and ethnographers followed them in exploring their countercultural potential as sites of alternative economies. Yet their increased popularity in the 1980s was typically assumed to be the beginning of the charity shop as a notable retailing phenomenon.

An overview will be provided of the earlier developments in charity retail from which the late twentieth-century charity shop emerged, before considering their wider historical significance. This longer and more varied history of charity retail can offer a counter-narrative to that of ever-increasing depersonalisation and instrumentalisation in the supposedly linear transition from traditional to modern retailing. Meanwhile, the postwar development of the charity shop can shed new light on the relationship between British civil society and both the expansion of the welfare state and the end of empire.

Jamie Graves, The University of Sheffield: Passion and Action: Emotions and Social Practice in Early Modern England

One of the key aspects of early modern understandings of emotions was that they played an important role in shaping social practice. Examining discussions of emotions in sixteenth- and seventeenth-century print, the paper recovers an early modern sense of 'practice', arguing that affectivity formed a core component of social practice. It identifies and outlines a historicised theory of practice through which early modern people related emotions to character, motivation, action and the wider social contexts and relationships in which they were situated. Focusing on affectivity shows that emotions were understood to provide the motivation and impetus for action. Emotions also indicated the intensity of feelings and actions. The quality and intensity of passions were deemed appropriate or inappropriate depending on the social context. Since different contexts required different types of feeling and different levels of intensity, emotions were entwined with other well-recognised concepts relating to social practice, most notably 'civility', which entailed both the restraint of inappropriate emotions and the cultivation of positive feelings, both in oneself and others. While this added a level of agency and the use of the will in the management of feeling and expression, such ideas still placed emotion at the heart of social practice. The paper then uses these printed discussions of emotion as the interpretive framework for understanding social practice in early modern legal records in order to recover an early modern sense of the emotionality of social practice without imposing modern sociological or historiographical theories of emotion onto the past.

Kara Greig, University of Kent: Women's Work within the Mental Deficiency Colony and as a Pathway back to the Community 1913-1948

In this paper I explore the ways in which Kent Mental Deficiency Institutions were set up to be as self-sufficient and rely on patient labour. Women were trained to meet the laundry, dressmaking, food preparation, and cleaning requirements. This enabled them to be sent out on licence from the Mental Deficiency Act, 1913 to work as domestic servants in the homes of the middle classes, or within businesses such as boarding houses, and shops. They were also sent out to staff other Local Authority Institutions (in this instance Kent) and Voluntary and Charitable organisations such as hospitals.

They were subject to strict conditions regarding their behaviour, work standards, living conditions and their leisure time and friends were strictly monitored. The beneficiaries were the Institutions who gained a workforce of low paid women who were forced to meet the behavioural standards in order not to be sent back to the Institutions they had been sent from. They were excluded from the local labour market and instead used as a means to reduce costs for the Local Authority and provide cheap labour for the middle classes. They were also deemed to be not worthy of receiving a pension when they had been employed for considerable periods of time.

This shows how the mental deficiency system relied on an intake of competent women to provide labour within the institutions and the homes of the middle classes at a time where it was becoming increasingly difficult to obtain domestic servants.

Daniel Grey, University of Hertfordshire: ‘The woman...seemed to be in great distress’: Infanticide in England and Wales during the First World War

On 11 January 1914, The Observer ran a short paragraph reporting the verdict of a coroner’s jury in the prosperous north London suburb of Hampstead of ‘wilful murder against person or persons unknown’, after the dismembered body of a newborn baby girl was found on the heath, bundled in a woman’s bloodstained skirt. Infanticide is often thought of as a stereotypical ‘Victorian crime’ (or even one confined to earlier periods) that had largely or completely vanished from Britain by 1900. Yet in fact this sort of gruesome and distressing story of the discovery of an infant corpse, and the corresponding indications of foul play, would have been just as familiar to newspaper readers in England and Wales on the eve of the Great War as they had been to earlier nineteenth-century audiences. Such an assumption that infanticide was no longer seen as an issue also ignores the fact that it was not until 1922 that a law was finally passed that separated out the killing of newborn children from other types of murder, a change in the criminal law that had been advocated at regular intervals since the 1860s. Examining cases of alleged infanticide in England and Wales that were tried between August 1914 and November 1918 thus throws into sharp relief the limitations, as well as innovations, in the broader discourses surrounding the themes of gender, sexuality, childhood and conflict during the First World War.

Jackie Gulland, University of Edinburgh: The origins of carers’ benefits: National Assistance and payments to family carers 1948-1965

This paper builds on my recent work on the history of Carers’ Allowance in the UK, the main social security benefit available to family carers. Its origins began in the 1970s in response to the growing disability and women’s movements. However, we can find examples of family carers receiving payments of National Assistance from the late 1940s. National Assistance was the new post-war means-tested benefit, designed to replace the poor laws. As forcefully stated in its opening statement “The Existing Poor Law shall cease to have effect” (National Assistance Act 1948, S1), the Act provided for means-tested financial assistance “for those who need it”. Early regulations under the Act did not specify eligibility criteria in detail and there was a certain amount of discretion in the scheme. In the scheme’s early years one growing category of claimants were women who were ‘caring for old or sick relatives’. Some payments were also made to men who claimed exemption from the requirement to be seek work because of their caring responsibilities. This paper looks at how the National Assistance Board dealt with these cases in the early years of the scheme, based on annual reports of the Board and an initial analysis of case papers held in the UK National Archives.

Tilly Guthrie, University of Sheffield: “Until their fingers bled”: James Gall’s triangular alphabet and the experience of tactile reading before the standardisation of Braille

Prior to the standardisation of Braille in the UK at the end of the nineteenth century, a range of alternative tactile alphabets were produced for blind readers. In many cases, these were developed by sighted philanthropists, with more consideration of the visual, rather than

tactile, legibility of their scripts. This paper will use tactile analysis to examine the first such script printed in the UK: James Gall's triangular alphabet. Gall, though sighted himself, became heavily invested in the idea of blind literacy, and attempted to perfectly balance haptic accessibility and integration with sighted readers. This was ultimately to the detriment of his success with either audience, as his books were painful to read by touch, awkward on the eye, and prohibitively expensive to purchase. By analysing the materiality of Gall's embossed books, in conjunction with his personal diaries, I will explore the intended versus the actual sensory experience of blind readers in this period. The focus will be Gall's 1834 embossed edition of *The Gospel by Saint John*; the first Biblical text that he was able to publish in full, but using a printing method which he would later refine. I will specifically note the jarring emotional experience of reading a biblical text that regards blindness as sinful, in a medium that caused physical pain to the fingertips of the reader.

Lucy Haigh, University of Sheffield: The Rise of Democracy and a Welfare Monarchy: How Social Movement in late Nineteenth Century England Changed the Nature of the Monarchy

The period from the 1870s onwards has been coined by David Cannadine to be the start of the downfall of the aristocracy with movements such as the rise of democracy due to the broadening of the voting franchise. Social developments from 1870 to 1925 threatened the livelihoods and purpose of the aristocracy, which forced the monarchy and the aristocracy to change their identity and to reinforce their purpose in society in order to survive. Consequently, a "welfare monarchy" was established.

In the years before, during and after the First World War, the monarchy took on the role of being servants to their people by increasing their charitable endeavours. To survive and continue the dynasty within a changing society which demanded the enfranchisement of women and more working-class representation in politics, it was vital for the monarchy to prove themselves.

In this paper, I will dissect the relationship between social movements which resulted in the rise of democracy and their role in establishing a welfare monarchy which began to serve its people. Additionally, I will look at the steps taken by the British monarchy which resulted in them being one of the only monarchies of the great European powers to survive the war. From changing the name of the dynasty to Windsor for the purpose of separating themselves from their once celebrated international identity, to establishing charities and visiting soldiers during the First World War, the impact of the rise of democracy will be understood in a wider context.

Neil Harrison, Northumbria University: Sir Joseph Cowen MP and James Stevenson MP. The influence of their networks on their actions as Chairmen of the Tyne Improvement Commission in the nineteenth century

In this paper I examine the influence of networks on the actions of individuals within a nineteenth century organisation.

The Tyne Improvement Commission (TIC) was created in 1850 to own and manage the River Tyne. Before the TIC's creation, the towns on the river were in frequent, acrimonious dispute over the use of the Tyne. The Newcastle Corporation and coal merchants exercised a virtual monopoly over river trade. The need for the TIC arose from these inter-town disputes.

After assuming ownership and management in the 1850s, the TIC facilitated major structural improvements to the Tyne. The TIC viewed the Tyne as an asset for all Tyneside.

My research interrogates evidence of the influence of English law on Tyneside's economic development from approximately 1830 to 1900. I use an analysis of the networks of the members of the TIC to contextualise the actions of Sir Joseph Cowen and James Stevenson (Chairmen of the TIC), including their interpretation, enactment and enforcement of the law.

The actions of individual men and their networks within the TIC were significant contributing factors to Tyneside's economic development in the second half of the nineteenth century. Without the TIC, the actions of the individuals and the influence of their networks, Tyneside's economy and trade would have developed in a wholly different way.

Existing scholarship has not examined the individual's role in legal decisions by nineteenth century organisations and the dynamic tension between the individual, the network and the organisation. My work contributes to scholarship in this area.

Myya Helm, Cardiff University: Navigating Coal Mines and Culture: A Comparative Analysis of Black Migratory Experiences in West Virginia and South Wales

This research centres on the experiences of Black migrants and their adjustments to working in predominantly white coal mining industries in West Virginia and South Wales. Through a comparative analysis, this study explores the movement's impact on coal mining communities, the challenges faced, and Black coal miners' contributions to the economic and social fabric of these regions.

Using Black feminist theory, critical theory, and narrative communication theory, this research illuminates the often overlooked perspectives of Black colliers. As the descendant of Black coal miners, I also employ autoethnographic methodology to reveal wider contours of race, heritage, class, and discrimination.

Throughout the 20th century, descendants of formerly enslaved African Americans migrated to the West Virginian coalfields to escape the Jim Crow South. Meanwhile, Caribbean immigrants secured employment in South Wales collieries, responding to the growing demand for labour during industrialization. This research offers a nuanced understanding of

migratory experiences, intertwining historical, socioeconomic, and racial dynamics that influenced Black workers' choices.

Key findings highlight primary migration drivers like social and economic necessity, while varied working conditions and racial dynamics influenced decisions to stay or leave coal mining communities. The research identifies impacts on family and social structures, emphasizing the formation of tight-knit networks among Black coal miners, characterized by mutual support and solidarity. Information sources include oral histories, census data, employment registers, merchant seamen records, correspondence, and newspaper articles, uncovering a comprehensive view of Black contributions and struggles in the broader narratives of labour history, racial and economic justice, and cultural memory.

David Hitchcock, Canterbury Christ Church University: Domestic Wandering in early modern England

A moral calculus governed everyday mobility in early modern England; a pervading sensibility that it must be purposeful and gainful, that it must be a means to an end, that it must have geographically and culturally fixed start and end points. This calculus can be seen inscribed in landscapes as turnpike roads and stagecoach networks, in canals, in settled fenlands and in tamed forests. We can see this calculus applied in numerous local cases of displacement, unsettlement, and in the incessant refrains against itinerancy from pulpits and in print. Consider the justifying rhetoric of cultural stenography and industrial betterment which animated the poetry of John Taylor, or the tours through Britain of both Celia Fiennes and Daniel Defoe at the end of our period; literary and actual journeys which we and they might frame as for valorous purposes. Juxtapose these 'tours' with the 'wandering and begging' which formed the core legal complaint against the homeless and mobile poor, whose movements were not only suspect but legally circumscribed and constantly policed, including by laws which aimed to whip, disfigure, incarcerate, press-gang, and indenture them. And bear in mind the constant answer of poor migrants apprehended as vagrants across the period, that they moved 'in search of work', or indeed as part of it, selling odds to make ends meet. "Wandering" was for English culture a form of mobility to be forbidden to the poorest classes, and generally frowned upon as self-indulgent even among the richest. Yet rich and poor alike lived in a world increasingly defined by 'circulation', by dizzying movements of goods, capital, by shifting landscapes, and moving peoples. This tension—between the valorised and sedentary world of property and law, and the 'nomadic' world of labour and exchange which sustained it—will be outlined in this conference paper, foreshadowing a longer forthcoming piece. "Domestic wandering" was, after all, an almost oxymoronic facet of English culture; a form of movement both despised, and needed.

Jo Hogarth Raineau, University of Reading / Université Paris Cité: "Wot? No warden?": The self-help ideal in the early UK Women's Refuge Movement (1971-1985)

In the 1970s, refuges opened across the UK, providing emergency accommodation for women fleeing violent partners. The vast majority of these refuges were set up by volunteer

activists, often starting off in dilapidated buildings with little or no funding. Many early refuge volunteers had been involved in the Women's Liberation Movement, and saw refuges as a form of political activism, which offered "a way of putting feminist ideals, and feminist ways of organizing, into practice" (Jan Pahl). The refuge was imagined as a woman-centred community based on mutual support and collective management, where residents would be equal partners in decision-making and the day to day running of the refuge and, it was hoped, become involved in fundraising, lobbying and campaigning. This approach, referred to by activists as 'self-help', aligned refuges with other contemporary forms of 'do it yourself politics' (Jim Radford), including Family Squatting Associations and Claimants' Unions, and, crucially, distanced refuge activism from older tropes of middle-class female charity and volunteer welfare provision.

Using contemporary oral interviews and archive material, this paper examines how the self-help ideal became dominant in refuge activism, how groups implemented it, and the increasing challenges it faced from within and outside the movement. In doing so, the paper will also reflect on the weaknesses of the approach, including difficulties in engaging with power disparities within refuges and in recognizing intersecting forms of oppression, and consider how evolving attitudes towards 'self-help' develop our understanding of the refuge movement and of women's activism in this period.

Henry Holborn, Edge Hill University: Belgian Refugees in North Lancashire, Othering, Agency, and the State

This paper examines the neglected topic of Belgian refugees in North Lancashire, demonstrating how they negotiated their experience in exile. Whilst there is a growing historiography of Belgian refugees, the area of North Lancashire has received less attention. Furthermore, the existing literature somewhat belies the extent to which Belgian refugees exercised their agency, particularly in trade unions. By examining both the Belgian exile press, British newspapers, and archival material, new perspectives can emerge.

Initially, they received a warm welcome coinciding with war propaganda aiming to lionise 'gallant little Belgium'. However, legally they still came under the restrictive measures of the Aliens Acts. There was, furthermore, an extensive degree of surveillance and control practiced by both Belgian and British states towards the refugees. Minoritised and othered, the Belgian refugees were still regarded as 'aliens'. Furthermore, whilst the state assumed ethno-religious homogeneity of the refugees, there were Jewish Belgian refugees whom the state considered in racialised terms.

Despite the challenges faced by Belgian refugees, they exercised their agency in multiple forms. Examples of trade union activism including a munitions strike, demonstrated how they were able to engage in meaningful interventions in social and industrial relations. The extensive press written by Belgian refugees and published in Britain highlights how they practiced a diverse print culture. Examples of Belgians who declined state-funded mass

repatriation and settled in Britain also suggest they became established within their host societies.

Steve Horn, University of Winchester: “Alfred Repels the Barbarians”: Contested Road Development in 1970s Winchester

This paper will explore a significant example of contested road development in England in the 1970s. As Joe Moran and others have noted, the 1970s saw a shift in public attitudes towards motorways as local campaigns against road development proliferated in a variety of settings. This paper focusses on a historic city and examines how its ‘respectable’ citizens successfully opposed the development of the M3 motorway in a dispute that was the precursor to the better-known Twyford Down controversy of the early 1990s. It will explore the imagery and arguments used by the opponents to make their case and the tactics they employed. By emphasising the historical significance of Winchester and portraying themselves as defenders of its exceptional qualities, they revealed a greater concern for the historic urban environment than for the surrounding natural environment. While valuing features of the local landscape as an amenities, opponents were less concerned about routing the motorway through ‘unspoilt country’ further from the city; and while defending a privileged and idealised vision of their community they portrayed themselves as the defenders of the rights of ‘ordinary people’ against an over-powerful bureaucracy and justified their attempts to disrupt a public inquiry by claiming the actions of the planners at the Ministry of Transport were undemocratic and illegal. The paper will argue that these events have much to tell us about communities, environmentalism and local activism in the period.

Mobeen Hussain, University of Oxford: Maintaining Whiteness, Making Home: the preservation praxis of colonial white womanhood in twentieth-century British India.

‘We get less sun in India than people do in most other countries because we spend our time avoiding it. The new arrival in this country is struck by the exceptionally white faces of the Europeans’. This revelation was printed in a feature about ‘Sun-bathing in India’ in the Bombay-based *The Illustrated Weekly of India* in 1933. It aptly and succinctly summarises the concerns of both men and women about maintaining their racialised identities across British colonies. This paper explores the preoccupations of the English colonial community with the construction of ‘imperial whiteness’ in India. The elasticity of imperial whiteness involved configurations of skin colour and the labour of complexion maintenance as well as broader aesthetic, corporeal, and status-based markers. This paper investigates the myriad of ways that English women in colonial India continued to invest in what Onni Gust has called the ‘maintenance and reproduction of white womanhood’ (Gust 2021). Delving into domestic scrapbooking and epistolary culture, oral histories, health literature, and advertising, it considers how white women cultivated imperial whiteness through engaging in a multilayered preservation praxis. This praxis involved quotidian complexion strategies; bodily preservation against colonised ‘others’ within English homes; and the construction of

distance and difference from mixed-races peoples. Taken together, this praxis enabled the consolidation of a racialised, classed, and feminised whiteness but also revealed the mutable bounds of racial alterity in late colonial India.

Jenni Hyde, Lancaster University: Sharing Seditious: Thomas Cromwell, Ballads and the Pilgrimage of Grace

In October 1536, Henry VIII faced the most serious rebellion of the Tudor period, the Pilgrimage of Grace. This paper will investigate a series of documents which demonstrate that popular songs, ballads and rhymes were central to rebel propaganda and helped to shape resistance to the regime. Taking as its starting point the so-called 'marching song of the rebellion', it will explore why Henry's vicegerent in spirituals, Thomas Cromwell, was particularly keen to trace the transmission of this sort of material around the north of England during the early years of the Reformation. It will consider why the vocal actualisation of seditious texts was crucial to the rebels' cause and what was to be gained by using a popular voice to sing about the rebellion. In doing so, it will show that understanding the soundscape can help us challenge the dichotomies between religious or economic causes, and elite or popular leadership, which have dominated analysis of the rebellion so far.

Louise Jackson, University of Edinburgh: From Sexual Harassment to #MeToo: Framing, Claiming and Mobilising UK Legal Rights

Sexual harassment - as a concept relating to the workplace - was developed by grassroots women's rights' activists in North America in the early 1970s, spreading quickly to inform women's movements in other countries through feminist networking and publishing. In the UK the concept was taken up and promoted by women in trade unions from around 1980, working in conjunction with other anti-discrimination organisations (especially the National Council for Civil Liberties), single-issue advocacy groups (Women Against Sexual Harassment), and through the work of the Equal Opportunities Commission (EOC). In a 1986 landmark judgement, *Porcelli v Strathclyde*, sexual harassment was determined to be a form of discrimination under the 1975 Sex Discrimination Act, but statute law did not provide a formal definition until 2006 (in order to comply with EU directives) as well as through subsequent inclusion in the Equality Act 2010. This paper traces the processes (of activism, campaigning, litigating and legislating) through which workplace sexual harassment has been framed, claimed and mobilised; it touches, too, on the ways in which these processes were situated within international cultural/legal circuits (European and transatlantic), as well as growing awareness of the intersection of racial and sexual discrimination. Finally, it considers the resurgence of activism through the international #MeToo movement since 2017. Why, given the existence of case law since 1986 in the UK, did the #MeToo phenomenon prove necessary? How does an analysis of its history explain why the law around sexual harassment has been so difficult to enforce? The paper draws on research conducted for the AHRC-funded project 'Gender Equalities at Work: an interdisciplinary

history of 50 years of legislation' (<https://www.genderequalitiesat50.ed.ac.uk/#event-gender-equality-timeline>).

Rebecca Jennings, UCL: Same-sex intimacy and the post-war family: the life-long relationship of Peggy and Helen

This paper will focus on a case study of two women, whose transnational lives as women scientists saw them maintaining contact across the British World, from Australia to Britain, Canada and beyond. The relationship between these two women raises a number of fascinating questions concerning the possibilities for expressing same-sex desire in the post-war period; the nature of the post-war family; and the epistemological frameworks of identity and practice which have shaped the field of the history of sexuality subsequently. Unlike the vast majority of women I have researched in my work on post-World War Two lesbian history, these women did not, to my knowledge, self-identify as lesbians. One presented herself to the world as a respectable post-war wife and mother, the other as a successful career woman, whose dedication to science left no room for personal attachments. Yet surviving evidence of their relationship with each other suggests an alternative reading of their intimate history. Taking an approach which recognises what Sharon Marcus has referred to as the 'elasticity, mobility and plasticity of norms and institutions', this paper will ask how cultural silences around female same-sex desire; assumptions about the pre-eminence of marital and procreative sexuality; and tensions between the figure of the career woman and that of the wife and mother, left room for intimacy between women within the broader confines of the respectable post-war nuclear family.

Helen Kingstone, Royal Holloway, University of London: Generational patterns in nineteenth-century print culture

What evidence is there for social generations having been significant in periods before self-conscious generational identities? This paper presents trans-disciplinary work-in-progress on generational patterning within nineteenth-century print culture. The British Academy-funded pilot project explores how to facilitate linkage between big datasets of literary language and those of population. Digital Humanities approaches have overturned extant assumptions about literary trends over time (Moretti 2005; Underwood 2019), but demographically-focused Digital Humanities research is still in its infancy. Meanwhile, data science analyses are longstanding in social and economic history, but linkage to literary data would strengthen capacity to trace cultural change.

The project is linking data from the Curran Index (of contributors to nineteenth-century periodicals) with Integrated Census Micro-Data, to explore linkage methods, and trends among the periodical contributor personnel. In particular, we are using this data to analyse the thorny concept of social generations from both a cultural and a demographic perspective.

The paper presents and deploys a provisional schema of nineteenth-century social generations developed by co-investigator Professor Martin Hewitt. Testing that schema on the contributors to one significant weekly journal, the *Athenaeum* (1828–1921), shows that not only did different generational clusters of periodical contributors dominate at different phases of the journal's lifetime, but that changes of editor had notable impact on the generational composition of authorship. The paper will also reflect on the usefulness of different types of data visualisation for ascertaining the strength of generational coalescence, and the challenges of manual and computational dataset linkage.

Boglárka Kőrösi, Eötvös Loránd University, Budapest, Hungary: Microhistories of Physical Disability and Romantic Relationships in 1980s State-socialist Hungary

This paper will explore how physically disabled young people experienced romantic relationships in late state-socialist Hungary. In state-run single-gender care facilities (where girls and women, or boys and men resided between the ages of 14 and 30) dating was difficult due to spatial separation and the inappropriate commuting conditions between the institutions. Beyond this, the lack of private spaces in such facilities negatively affected intimacy in established and/or same-sex relationships as well. As it will unfold from two personal storylines presented in this paper, freshly married physically disabled couples also struggled to find permanent accommodation for family building, which ties into the greater problem of the insufficiency of barrier-free housing and accessible infrastructure in state-socialist Hungary. Due to the fact that the quality of life post-rehabilitation depended on many factors including individual financial, social, and medical backgrounds, the paper will also reflect on the limitations of microhistories in this study.

The primary source of the paper will be *Humanitás*, the official periodical published from 1981 by MEOSZ, an umbrella organisation connecting early physical disability advocacy groups across Hungary. The paper will focus on the first 10 volumes, using discourse analysis to explore the ways of how topics such as dating, sexuality, loneliness and isolation were represented in the articles and the readers' letters column of the periodical. As a conclusion, the paper will argue that embracing the concepts of heteronormativity and reproductivity were ways to destigmatise the physically disabled body in the studied period.

Danielle La Scala, De Montfort University / Arts and Humanities Research Council: Mapping the Gender Dynamics of Burger Restaurants in Britain, 1954-1990.

Historically, burger restaurants have acted as complicated, gendered spaces for consumption, leisure, and work. From its opening in 1954 the Wimpy Bars attracted working-class men who found a home-away-from-home at booths across Britain, whilst women largely dismissed burger consumption in social discourse due to its association with masculinity and a 'fattening' meat product. Although the first restaurants became male-dominated spaces, this paper investigates how and why this dynamic expanded by the late 1980s in response to the growth of McDonald's alongside shifting social and dietary preference.

Inciting a dialogue on the social spaces of commodity exchange, this paper will firstly analyse archival materials including market research reports, company documentation and photographs, newspapers, and television advertisements to map the experience of women. Often, women consumed burgers 'passively' as they reported visiting fast-food restaurants to satisfy the demands of their children or colleagues; yet women were integral to the business model as front-facing employees. This paper later evaluates this extent of women's active participation in the fast-food sphere, arguing that the presentation of these spaces in practice, marketing materials, and public dialogue initially deterred or excluded many female consumers.

Food history offers a rich avenue into women's social history, yet there is currently limited historical research dedicated to the gender politics of the modern fast-food industry despite its significant presence. This paper aims to historicise how these women in Britain engaged with the development of the burger and thus altered the standards of the fast-food experience today.

Ian Lacey, Royal Holloway, University of London: Europe by train, 1972–1997: The experiences of young Interrailers from the UK

Between 1972 and 1997, the Interrail scheme enabled an estimated half a million young travellers from across the UK to explore much of Europe at relatively low cost. This paper draws upon a recently conducted series of face-to-face oral history interviews with fifty of those travellers and is the first in-depth enquiry into the British Interrail experience. With the pioneering Interrailers entering their seventies and the scheme having recently celebrated fifty consecutive years, now is an opportune time to assess the impact of this late twentieth century cultural phenomenon. The paper begins by placing Interrail in its historical and social context, as a descendant of the 'Grand Tour' and then the highly organised Thomas Cook tours which began the process of democratising travel and tourism. The paper goes on to examine the scheme's steady increase in popularity from its inception in 1972 until the early 1990s, after which the appeal of this form of independent travel reduced dramatically for about a decade. The reasons for this rise and temporary fall are discussed. These include geopolitical influences such as the break-up of the former Yugoslavia, and more general changes in traveller behaviour. The paper argues that the Interrail scheme's significant contribution to British youth culture has been overlooked, especially compared to other more high profile but short-lived movements. Also, the paper highlights how, alongside wider access to higher education, the Interrail scheme contributed to the upward social mobility of a generation of young people from working class backgrounds.

Daniel Laqua, Northumbria University: Refugee Students and the International University Exchange Fund

This paper highlights the activities and impact of the International University Exchange Fund (IUEF), whose creation derived from an initiative of the International Student Conference, a body comprising national student unions from Western and neutral countries. Launched in

1961, the IUEF placed particular emphasis on support for refugee students: five years into its existence, it supported some 150 exiled students from ten countries. By the 1970s, its work extended to the production of various reports as well as advocacy, with a particular focus on supporting students in the struggle against apartheid. It was ultimately the latter aspect that led to the IUEF's demise in 1980, following revelations that a South African policy spy had been based in its secretariat since 1977. Rather than concentrating on the IUEF's ignominious end, however, this paper concentrates on its earlier activities, with a focus on what the organisation's scattered archive can tell us about the experiences of refugees students as well as their status as subjects of activist concern.

Diego Latorre, Universidad Complutense de Madrid: Free or unfree labour? Domestic service during Franco-era in Spain (1958-1977)

Free labour and its relation to capitalism has been a common topic in social sciences. Although Max Weber linked these terms in a cause-effect sense, authors such as Tom Brass, Dale W. Tomich, Marcel van der Linden or Robert Miles have worked on denying the necessary determination from capitalist economic rationality to free wage labour by studying the key link between unfree labour and Capital's development especially in the 18th and 19th centuries and in the Global South. The result of these works has been a focus on the blurred boundaries between these two kinds of labour. Boundaries that have been traced in certain labour sectors in the last century and in Western countries too (Nicola Pizzolato).

According to this framework, this paper considers it relevant to analyse domestic service in Spain during Francoism as one of these spaces between free and unfree labour. With this aim, it starts from the analysis of labour discipline as a relational and historical category that must be studied through three main momentums according to Marcel van der Linden. It is going to analyse: 1) why and how Spanish female workers entered domestic service 2) how the proper development of their work was ensured 3) and whether they could freely leave the household when they wished or not. This is so because it allows us to a better understanding of a labour

Marion Lester-Card, Birkbeck University of London: Mass Consumption, Person-Object Relationships and Repair in late twentieth century Britain 1955-1972

This paper considers how changing technology and changing consumption affect person-object relationships and repair through an analysis of the history of domestic repair practices in late twentieth century Britain. Throughout the twentieth century there has been unease about the balance of power between people and machines, a discourse relevant to today's discussion of AI. This paper will examine a period of rapidly increasing mass consumption and changing technology between the late 1950s and early 1970s. Did the increased pace and quantity of consumption, coupled with changing technology contribute to an alienation in the relationship between people and things? Did a changing balance of competence affect repair practices? The paper will examine differing person-object

relationships, firstly those of consumers and then of repairers. Increasing mass consumption and pace of changing technology led to consumers re-examining their relationship with objects through organisations such as the Consumer Association. While changing technology inhibited some home repairers, it also enabled others through the shared competence of new tools. The paper explores how theories of assemblage and practice can be applied to sources such as contemporary media and oral history interviews. It poses questions about our relationship with objects and repair practices at a time of extreme environmental concern.

Sadie Levy Gale, Cardiff University: Picturing Landscapes of Health in interwar Britain: Slum Clearance and Redevelopment Photography in Hackney, Liverpool and Wakefield

During Britain's interwar period, the physical and social health of the nation was seen as contingent on the redevelopment of Britain's overcrowded and unhealthy cities. This paper examines how photographs taken by Medical Officers of Health (MOHs) of slum areas in interwar Britain presented medicalised visions of the urban environment. An analysis of the slum photographs produced by public health officials in Liverpool, Hackney and Wakefield reveals how visions of urban regeneration and municipal progress consistently pathologised the urban environment, assigning the cause of outbreaks of disease to unsanitary built landscapes. Slum photographs taken by MOHs enabled local councils to diagnose, 'treat' and 'cure' unhealthy and disease-ridden urban areas, to the extent that the camera became a kind of doctor in itself. At a time when the question of whether the 'slum dweller' or the slum environment caused ill health was the subject of much debate, the role of the environment in the aetiology of infectious diseases came under much closer scrutiny. The photographs examined in this paper illustrate how nineteenth-century discourses of colonial anthropology and sanitary reform were in tension with modernist, technoscientific discourses of hygienic town planning in the interwar period, producing photographs infused with epistemic uncertainty about the exact nature of the relationship between, place, disease and bodies. This paper also considers how the medicalised gaze inscribed in these images destabilises the distinctions between the genres of medical and urban photography; following Lukas Engelmann, it addresses how these images correspond to his definition of medical photographs as "visualisations of unusualness and uncertainty".

Liam Liburd, Durham University: British fascism behind bars: Black prisoners, white prison officers, and the British white supremacist movement, c. 1970s

In the mid-to-late 1970s, British Black Power activists, members of Britain's anti-fascist movement, proponents of prison abolition, and even the Home Office noted a disturbing development within several of Britain's prisons. It had come to light that a significant minority of prison officers were affiliated with the National Front or otherwise engaged in neo-Nazi or radical right-wing political activities. Moreover, as activist exposés and prisoner testimony reflected, the fascist political affiliations of prison officers combined with the

structural and institutional racism of the prison system to ensure that Black prisoners lived under a reign of terror.

This paper follows reports of British fascism behind bars through a range of sources, from government reports to anti-fascist investigative journalism. In tracing state and activist responses to these revelations, this paper explores the various broader implications of this historical episode. Most immediately, this controversy speaks to the under-researched late 20th century history of race and racism in Britain's prison system. More broadly, and in multiple ways, it forms part of the history of the politics of race in modern Britain. Black activist responses to the revelations reveal British Black radical analyses of British 'fascism' (understood in expansive terms) and of the 'carceral state' influenced by, but not simply imitative of, the ideas of African American activists George Jackson and Angela Davis. The paper also considers the most disturbing aspect of the response to these revelations, namely, the willingness of representatives of Britain's ostensibly 'liberal-democratic' state to tolerate and accommodate fascism.

Anne Logan, University of Kent: Women's Grassroots Housing Activism: the Manchester Soroptimist Housing Association

Literature on the activism of women's organisations in the twentieth century concerning housing issues has so far concentrated on policy development and involvement, especially at the national level in bodies such as the National Federation of Women's Institutes. The current project on 'Women's Grassroots Activism in England and Ireland' aims to shift the focus in the direction of localised initiatives, while placing the latter within a comparative context.

In the second half of the 20th century some clubs affiliated to the Soroptimist International Great Britain and Ireland (SIGBI) set up highly localised housing schemes to cater for perceived local needs and populations. Rather than concentrating on political advocacy, SIGBI club members were engaged in practical, philanthropic initiatives such as fund-raising, building or adapting special premises, and setting up dedicated housing associations as legal entities.

This paper draws on a critical examination of the papers of the Manchester Soroptimist Housing Association to suggest different ways of interpreting women's grassroots housing activism in the twentieth century.

Vicky Long, Newcastle University: 'To allow death to come to a severely handicapped baby may be a seemly and loving thing to do': decisions about medical care and the value of disabled babies' lives in late twentieth-century Britain

In the early 1970s, British paediatricians were urged to restrict therapeutic interventions which had dramatically reduced the mortality and morbidity associated with the congenital anomaly spina bifida myelomeningocele to only the most clinically promising cases, a policy

termed “selective non-treatment”. Use of sedation and starvation called into question doctors’ claims that they were simply allowing babies to die.

This paper draws on medical literature, TV programmes and archival sources to examine how selective non-treatment was justified, what it reveals about attitudes towards disabled infants, and the impact upon parents. I argue that the growing incursion of economics and technocratic forms of governance into health and social care shaped new ideas about the value of life in late twentieth-century Britain. This provided an ostensibly objective rationale for devaluing the lives of children with spina bifida, who were vulnerable due to their age, and disability. While investing in children’s health was frequently seen as investment in future citizens, babies with spina bifida were often depicted as dependent burdens blighting the lives of parents, siblings, and society at large. I explore the heightened vulnerability of disabled infants to whom developments in child psychology were rarely applied, and whose status as people was called into question by doctors, ethicists, and philosophers. I also examine the burden imposed on parents, whose notional ability to decide what happened to their child was often severely circumscribed by the one-sided information doctors offered, yet who were led to believe that they were responsible for their child’s fate.

Amy Longmuir, University of Reading: ‘Skill definitions are saturated with sexual bias’: Socialist-feminist conceptualisations of how skill defined women’s work, 1968-1997

Anne Phillips and Barbara Taylor’s 1980 article ‘Sex and Skill’ attempted to establish a feminist economics, whereby women’s secondary place in the workforce could be understood through their perceived ‘unskilled status’. Particularly in the 1980s there was concern within the socialist-feminist strand of the British Women’s Liberation Movement that skill remained at the centre of definitions of women’s work, despite the most well-known strike for skill recognition – the 1968 Ford Dagenham dispute – occurring some fifteen years before. The Ford Dagenham strike shaped the initial discourse surrounding what skill was, and thus informed the frameworks within which socialist-feminists discussed notions of skill in work. This paper aims to understand how skill was not only perceived, but continually (re)defined by socialist-feminists so as to shape their debates surrounding the nature and limitations of women’s work in the British capitalist, and patriarchal, society. There will also be an examination of how ‘sex, skill and control’ were inevitably interconnected within both the blue-collar and white-collar sectors as the increase of the latter required the redefinition of what unskilled, semi-skilled, and skilled workers were as technology and automation began to shape industry (Coote & Campbell, 1987: 57). This paper therefore centres around the extent to which skill, particularly in the 1980s, formed a key point of socialist-feminist debate in understanding the intersections of capitalist and patriarchal exploitation of the female workforce.

Agata Łuksza, University of Warsaw: Theatre Fan History and the Power of Affects: Exploring Nineteenth Century Theatre Fan Groups as Emotional Communities.

In this paper I propose a contextualized examination of the emotional styles (Gammerl 2012) of Polish theatre fans at the turn of the nineteenth and twentieth century, delving into the transformative and liberating power of affects for subjugated social groups. The research aims to explore the unique aspects of theatre fan circles understood as "emotional communities" (Rosenwein 2006) during this period and shed light on the "affective economy" (Ahmed 2004) of theatre.

I specifically investigate two cases from theatre fan history: a "fandom war" between young enthusiasts of two rivalry ingenue actresses in the 1880s Warsaw; and circles of fangirls of Helena Modrzejewska/Modjeska, Polish most celebrated actress of the nineteenth century, seeking to uncover how emotions were harnessed by these groups to create alternative social zones of bonding and support.

I place a key focus on the perceived "excessive" emotionality of Polish theatre fans – still present in contemporary representations of fans and known as "fandom stigma" – often pathologized by norm-making centers during this historical period which headed at limiting the register of emotional responses allowed in the theatre auditorium. By analyzing the socio-cultural roots of this judgment, I aim to unveil the historicity and contingency of the dominant model of theatre and its audience, and thus allow for conjectures about the abandoned possibilities, as well as situate local conflicts over acceptable emotional styles in the context of transnational process of "embourgeoisement" of theatre (Kennedy 2009).

Ultimately, this exploration of emotional communities in Polish theatre aims to contribute to a more comprehensive understanding of the cultural and emotional dynamics that shaped the theatre experience and its role for subjugated social groups.

Charlie Lynch, Ulster University: Between Sickness and Sin: Models of Male Homosexuality in Northern Ireland c. 1960-1990.

The contemporary LGBT+ history of Northern Ireland has emerged relatively recently. This paper sets out to historicise the post-war decades, a period associated with ethno-nationalist conflict, but also the tentative emergence of a gay rights movement. It does this by examining two negative models of male homosexuality and associated discourse. Using theological and medical writings, oral history testimony and contemporary comment, my paper delineates the fortunes of sickness and sin between 1960 and 1990. I demonstrate the complexity of responses to the 'problem' of male homosexuality by two major Protestant churches in the late 1970s, the tentative emergence of a challenge from radical Christians and the manner in which this landscape has been obscured by the notoriety of an infamous fundamentalist campaign. I further account for the comparatively brief rise and fall of the pathologisation of male homosexuality in Northern Ireland in the late twentieth century, leading to medical conversion practices such as aversion therapy. Although a strain of conservative thought opposed medicalisation on theological grounds, paradoxically, medical conversion practices were prolonged by religiosity. Conservative religious cultures

obstructed the social acceptance of a liberation model of male homosexuality, and through doing so, created demand from individuals for their sexualities to be changed.

Mary Clare Martin, University of Greenwich, UK: Religion, emotion, play and the outdoor environment, in Britain, 1740-1870

While historiographies of play in the eighteenth and nineteenth centuries frequently focus on increasing secularization and the influence of John Locke and Jean-Jacques Rousseau (Cunningham, 1995, 2005, 2021; Fletcher, 2008; Coudert, 2010), few studies have explored the connections between outdoor space, belief and children's play. This paper will analyse these connections in the period 1740-1870, drawing on a range of personal memoirs and family manuscripts, including spiritual autobiography. It will first consider the outdoors as a site for religious practice, often self-directed by the young. An example was the youthful Anglican William Carey (1761-1834), future founder of the Baptist Missionary Society, standing on a tree giving a sermon to "dull rustics". Another theme will be the boundaries within which certain types of outdoor activity were permitted even by the strictest of adults. The third will consider the nature of religious emotion evoked by the natural world, communal seasonal religious festivals and the weather. Whereas natural theology has been considered as dominant in the eighteenth century, Boyd Hilton (1987), argued that Evangelicals interpreted natural disasters as evidence of God's judgment. How did children from different religious minority as well as majority groups interpret changes in their outdoor play environments, in relation to seasonal cycles and the supernatural, and did their perceptions bear any relation to frameworks for interpreting adult experience? Thus, taking the environment as a starting point will permit the rethinking of classic dichotomies in the history of children, religion, play, emotion, and outdoor space.

Claire Martin, University of Birmingham: 'Nobody used condoms': gay men's experiences of sexual health in Britain before the AIDS crisis

Despite an extensive body of scholarship focusing on gay men's sexual, political, and cultural lives in the 1960s and 1970s, very little is known about their experiences of sexual health in the decades immediately preceding the AIDS crisis. At the time, gay men came under increased scrutiny in the medical press for their alleged promiscuity and recklessness which threatened to undermine public health efforts to stop the spread of STDs. The contemporary stigma surrounding both STDs and homosexuality framed gay men's experiences of sexual health in unique ways, raising questions about their attitudes to sexual health and experiences of healthcare. However, existing archival records do not account for the personal experiences of people who attended sexual health clinics in this period.

Drawing on a range of recently conducted oral history interviews, this paper will examine how gay men understood and took care of their own sexual health in this period, and explore how they navigated stigma, ill-health, and the power dynamics at play in the clinic. An analysis of these interviews reveals the diverse ways in which gay men engaged with sexual health at the individual and collective levels, and how these were shaped by factors

such as age, class, and location. In comparing these experiences, this paper will also reflect on the challenges of oral history as a way to capture service users' experiences and highlight its potential to paint a more complex picture of the significance of sexual health in gay men's lives before the AIDS crisis.

Elena Mary, University of Oxford: "Her neck of ivory": Whiteness, beauty, and the female neck in England, c. 1840-1950

This paper considers Englishwomen's 'aesthetic labour' (Mears, 2014) and consumption practices in the pursuit of the ideal female neck. Recent scholarship has drawn attention to the expanding global market for skin-lightening products during this period. The elision of whiteness, beauty and femininity is a key continuity into the mid-twentieth century, yet the significance of the female neck as a site for the performance of whiteness has been overlooked. Throughout this period at social events such as dances and balls women wore evening dresses and jewellery which exposed and emphasised their 'swan-like' necks. A white neck, like a white hand and pale complexion, symbolised an unblemished character and implied respectability and affluence. Displaying a white neck was a public assertion of social, physical and racial purity. This paper analyses written and visual representations of the female neck in beauty manuals, women's magazines, advertisements, autobiographies and novels to demonstrate that the white neck was a visual marker of class as well as race, as white women were cautioned to protect their skin from the pollution of dirt and the effects of exposure to the elements. It highlights the instability of whiteness as a visual category and explores how women's self-fashioning encompassed not only dress and comportment, but the body itself. Analysis of the ideal female neck thus sheds new light on wider themes of female agency and consumption, the social value of beauty for women and the way in which cultural discourses across this period linked female beauty to morality and fertility.

Sophie Matulla, University of Hamburg: Curialis Romanam Curiam Sequentes - Papally privileged women in banking and commerce in 16th century Italy

New sources from the Vatican Apostolic Archives shed light on women who conducted economic mercantile relations with the Roman Curia and were papally privileged. The focus of this material is on the extensive court case files of the Roman Rota, which hand down the curia banking house of Lucrezia Galletta from Bologna. In addition, the surviving account books offer insight in her economic relationship with the Curia and allow conclusions concerning her position within the Catholic Church and her impact on 16th century Italian society as a whole. An aspect to be emphasized is the discussion of financial resources and structural determinants to establish oneself as a woman on the Italian market.

The purpose of this dissertation is to reconstruct from the sources the character of Galletta's culture and the social environment which formed her and to highlight the overall social power relations and the competition young women were exposed to. The research questions are devoted to Galletta's social, economic and cultural practices and the resources

she used to become economically successful. In this context, her market strategy vis-à-vis well-known curia banks is stressed and how conducive political structures were for a commercial engagement and social advancement.

Jennifer McFarland, University of Cambridge: Getting old at home in the seventeenth-century Veneto

Many early modern Italian cities had hospitals or charitable houses dedicated to the care of the elderly. Institutional spaces such as these have been at the centre of much scholarship on old age in the early modern period, in Italy and elsewhere. Most people, though, experienced their old age in private domestic spaces and within familial or other networks that spread across a street, a town, or further. These overlapping relationships which facilitated elder care, and the varied activities which constituted such care and enabled elderly people's livelihood in spaces beyond the hospital, are nevertheless relatively overlooked in scholarship. This paper examines the relationships between the home, care and old age in the seventeenth-century Veneto. Census data from Bergamo, Venice and Vicenza is used to identify common living arrangements of elderly men and women, and the chronological thresholds that were associated with particular household structures or living patterns. Living arrangements are then contextualised within material such as court records, petitions, and notarial agreements to analyse the kinds of activities that might be considered as care or support for the elderly in the period. Broadening the range of activities that might be understood as care practices highlights the variety of relationships through which at-home support and care were provided to elderly people, and also permits acknowledgement of the reciprocity that might have been crucial to care relationships. It moreover sheds light on elderly people's agency in navigating different modes of care, and their roles within their families and broader communities.

Alison McKenna, University of Winchester: Early modern charity commissions and the material culture of poor relief, c. 1590-1630.

This paper refers to the presenter's research on charitable inquisitions in sixteenth- and seventeenth-century England. While describing the rich potential of the records of these inquisitions for our understanding of the social context of statutory inquiries, it also points to the value of studying the material culture associated with charity during this period. As such, the paper asks what the material culture of poor relief such as the poor box and different forms of memorialisation, among others, can add to our understanding of the ways in which the 1601 statute was negotiated, interpreted and operational within the parish.

Paul Mersh, University of Greenwich: Sacred landscapes and the preservation of social memories.

Laura Basu coined the term 'memory dispositif' to explain how a social memory develops in time and space. Hausler and Chiai added to this the concept of 'sacred landscapes' to

explain how a social memory can reside in a landscape. They used the term 'sacred landscape' to explain how these landscapes include memorials, buildings and landscape features such as lakes, but most importantly it includes religious rituals., even if these were in the past and have now ceased These landscapes go through a series of processes that include creation, manipulation and transformation. Examples of these 'sacred landscapes' include Stonehenge and its associated monuments, Gettysburg National Military Park in the United States and the Nazca Lines in Peru.

This paper examines how the social memory of Major General Charles Gordon (Gordon of Khartoum) has developed in Gravesend in Kent from when he left the town in 1871 up until the present time and how it now resides in a sacred landscape. This landscape includes a fort, lake, promenade and a statue of Gordon. Each year, on the anniversary of his death, a commemorative service is held that celebrates the social work he carried out in the town.

The paper concludes by comparing the Gordon landscape with other similar landscapes in this country.

David Minto, Durham University: Homophiles and the Queer Social Life of Post-WWII Cinema

Exploring what it calls the "queer social life" of cinema, this paper examines the relationship between mid-C20th film and a galvanising transnational homophile movement, with particular reference to the early 1960s British film *Victim*. Crucially, it emphasises *Victim*'s cultural form and enacted emotions—rather than the moralising plotline of its blackmail melodrama—in explaining homophile attachment to it. The paper also unpacks the role of broader post-war transatlantic cinema in encouraging homophiles in Britain, the United States, and beyond to move towards more assertive public-facing interventions, actively embracing a "queer public sphere" not simply as a source of sympathy but to stage self-consciously political action that could move other people. There was a paradox about cinema's influence here, as homophiles embraced it just when, across the West, film's prominence as a cultural medium appeared under threat from television. Yet cinema's prestige, cosmopolitanism, effectiveness as propaganda, and distinctive conflation of the personal and professional lives of stars nevertheless spoke to homophile ambition in particular ways. With *Victim*'s queer entryism into the gritty, masculinist world of 1960s British social drama, homophiles on both sides of the Atlantic found themselves moved by a movie opposing dominant heteronormative currents of Americanisation.

Lucia Morawska, Richmond University in London: Women Fans of Women's Football in Britain: challenges, paradoxes, achievements

In 18th and 19th century Britain women were passionate supporters of women's football and often attended matches to cheer on their favourite teams and players. Recently, the success of the Women's Euros in 2022, garnered record-breaking attendance and viewership figures, marking a turning point in the growth of women's football and women's fandom in

England. Women's football matches then and now provided an opportunity for women to engage in the predominantly male domain of spectator sports. Despite the recent surge in attendance and viewership, there remains a paucity of scholarly work on women fans of women's football in the past that arguably impacts on the perception of female fans of women's football now. By examining the fandom of female spectators, this study aims to fill a critical gap in the literature and explore the defining aspects of women's football fandom.

Critical analysis of the role and impact of female fans of women's football in 19th- and 20th-century Britain, sheds light on an often-overlooked aspect of the sport's history and key stakeholders. Better understanding of female fans' experiences in the early years provides valuable insights into the broader social dynamics surrounding women's participation in sport and challenges traditional gender norms within football fandom. The enduring influence of these pioneering fans on the development and acceptance of women's football, underscores the importance of their contributions in shaping the sport today.

Media coverage and the depiction of female fans in visual culture, and female-led football publications will also be interrogated to better understand the visibility and representation of women fans in historical and contemporary contexts.

This concept paper aims to define women's fandom in the context of history of women's football in the past through the lens of three aspects: visibility, empowerment, and representation.

Jack Moss, University of Nottingham: Retail Employment in the Age of Self-Service: An example from Boots the Chemist, c.1960-1980

Based upon original material from the Boots Archive, Nottingham, this paper explores the changing nature of retail work in postwar Britain. As self-service methodologies became commonplace across postwar retailing venues, popular interpretations understood such moves as stimulating a reduction in service-cultures and a rise in low-skilled employment. The concept of deskilling is thus central to conventional understandings of the postwar retail workforce.

Nonetheless, the picture from Boots was not entirely consistent with these deskilling narratives. The paper therefore seeks to unpick such linear interpretations, arguing that Boots' role as an advice-based medical retailer, who also vended a broad range of consumer goods, helped to diversify the requisite skillset of its employees. As well as evidencing how staff were encouraged and trained, the paper relies on specific workforce examples like the Saturday Girl and the pharmacy attendant, to argue that Boots' postwar stores were

pluralistic venues that demanded skillsets and behaviours that exceeded simplistic categorisations of low-skilled labour.

The paper also uncovers how self-service ideologies fragmented Boots' workforce, affording greater controls over the spatial and temporal management of its employees. While these factors created opportunities for employment to assimilate more closely with postwar lifestyles, they ultimately carried highly gendered consequences for the social and cultural conceptualisations of retail labour.

Anna Muggeridge, University of Worcester: Madam Mayor: Local Government as 'Grassroots Activism' in interwar England and Wales

This paper offers a broad overview of the political activism of a selection of women councillors in interwar England and Wales. I am currently researching a history of women and local government between 1914 and 1939, drawing on the experiences of 24 women from the Conservative, Liberal and Labour parties, as well as women who were elected as independent councillors without party affiliation. The vast majority were also active in a wider range of non-partisan women's organisations, including those we are working with on this project.

These women's activism took place locally, within the communities in which they lived and served as councillors, and only very rarely reached the national stage. As such, only snippets and traces of their activities remain, often buried deep within organisational records and council bureaucracy. In this paper, I draw on Stephanie Ward's recent approach to using such sources to understand the political selves of women activists. I also begin to ask how it might be possible to understand the formal politics of municipal governance as 'grassroots activism'; how this was, contemporaneously, linked to non-partisan activism, and, consequently, how exploring this overlooked aspect of women's political engagement in the interwar years reshapes our understanding of the nature of women's politics post-enfranchisement.

Laura Newman, UCL IOE: '[A] very vexed question': School meals supervision, teachers, and professionalisation, c.1906-1968

This paper forms part of the ESRC and AHRC funded project The School Meals Service (SMS): Past, Present, and Future? It presents a brief history of the issue of school meals supervision from the perspective of both teachers and policy makers. Utilising records from both national and local archives, this paper discusses how the expansion of the School Meals Service (SMS) in Britain – first established in 1906 -- was itself dependent upon the supervisory labour of teachers from the post-war period onwards. This was, however, a controversial move, one that challenged teachers' self-conceptualisation as professional educationalists. This culminated in numerous attempts by teachers' unions such as the National Union of Teachers (NUT) to shape a different kind of policy trajectory for school meals, by arguing for a fully staffed ancillary supervisory service. Peaking in the 1960s with

the rise of militarism in the NUT, the union eventually resorted to a significant wave of sanctions in an attempt to fundamentally reshape the postwar SMS in their favour. By tracing the history of teachers' and state policy actors' actions with regards to the SMS, this paper asks: how can the SMS be seen as an educational, rather than a purely welfarist, endeavour? And what exactly did it mean to be a teacher in post-war Britain?

Richard Newman, University of Winchester: Examining the deep context of the first British Civil War in Hampshire and Sussex, 1642-44

This paper expands on the presenter's research on the deep context of the civil wars in Hampshire and West Sussex to explain the contributions of landscape archaeology, GIS data and LIDAR technology to his reconstructions of a revelatory deep context of these campaigns. It will demonstrate the ways in which regional cultural memories and religious dispositions, alongside the attitudes within different forms of industrial community, can reveal an intangible regional heritage which, when combined with topographical analysis and the reconstruction of communications networks, adds an extremely instructive context to the written accounts of the battles and campaigns of this phase of the civil wars in the south of England.

Rebecca Orr, European University Institution: Between Imperial and International Families: Interviewing the Children of Britain's Colonial Administrators

In the second half of the twentieth century, the demise of formal empire resulted in the arrival of large numbers of European-born settlers, colonial administrators, and businesspeople in Britain. By the time of the 1991 census, there were more self-categorised 'whites' living in Britain who had been born in the New Commonwealth than had been born in the European Union. Colonial civil servants - whose offspring are the subject of this paper - formed a large and visible group. On settling in Britain, many former colonial civil servants pursued new careers in the education, government, humanitarian and private business sectors. Concurrent to this, they carved out a public platform for themselves as they wrote memoirs of their careers, advocated for improved pension rights, and took part in conferences and seminars. Nowadays, few of the last generation of colonial civil servants are still alive. Discussions around the legacy and impact of the British Empire taking place today rarely acknowledge the role played by Britons as colonial employees. As this paper shows, however, the imperial family did not disappear with formal decolonisation but rather was reconfigured. Based on twenty oral history interviews with the offspring of British colonial administrators, this paper looks at how empire became a matter of private familial discussion as the family sought to present itself as international to public audiences. This paper will discuss the contrast between family conversations around empire, which centre social occasions, wildlife, and adventures enjoyed in colonial territories, and the familial reluctance to discuss their time in the colonial administration with "outsiders". More broadly, this paper will show how the children of British colonial administrators, now in their

fifties and above, regard their family history in light of past and ongoing discussions about the consequences and impact of colonialism.

Ane Pablos Ormaza, Universidad del País Vasco/Euskal Herriko Unibertsitatea - Université Bordeaux Montaigne: On custom, memory and law. Plebeian politics through the matxinadas of 1718 and 1804

The term matxinada is used to refer to four major revolts which took place in the Basque provinces of Spain between the 17th and 19th centuries. Beyond the wide range of factors that caused these revolts, two opposing forces underpinned them: that of the centralising state's efforts at levelling and that which aimed to defend the region's fuero regime. While not a democratic constitution, the fuero was a legal charter, which – from the beginning of the 16th century onwards – provided the Basque plebeian classes with certain socio-economic guarantees that other regions of the Hispanic Monarchy lacked.

The actions and motivations of the rebels were always framed within a defence of custom through the invocation of the fuero charter. There are constant references to 'ancient law' or 'immemorial custom' in judicial records. However, in many cases, the rights and customs alluded to had either never been included in the fuero itself or had never been applied within the territory. In many cases, these rights and customs constituted a veritable challenge to the status quo of the Ancien Régime.

Drawing on authors such as Andy Wood (2013) and Steve Hindle (2023), I will attempt to outline the role of the custom as a political mechanism. The study of the instrumentalisation of the custom by the rebels will allow us to draw conclusions on the nature of the plebeian classes' political culture. I will employ an in-depth local-scale analysis in order to both approach the topic and draw conclusions from a broad perspective. This method will be applied to the legal documentation available at the Archivo Histórico Nacional and the Archivo Foral de Bizkaia archives relating to the two main matxinada revolts of 1718 and 1804.

James Peate, Independent Scholar: Romani Life and Work in the Long Eighteenth Century

The history of Romanies in Britain has often been one of persecution and minoritization. In the sixteenth, seventeenth and nineteenth centuries vagrancy laws were introduced that targeted the Romani culture of itinerance. However, Romani history in the eighteenth century suffers from 'almost total neglect' from historians according to David Cressy. This paper will argue that the eighteenth century represented a temporary thawing of sentiment towards Romanies, when their itinerance and difference made them considered both of interest and of value in the first half of the eighteenth century. It will discuss how Romanies integrated themselves within eighteenth-century society, and the importance of Romani spaces such as Norwood, a semi-permanent site that became famous for Gypsies in the eighteenth century, in promoting this. It will argue that in the latter half of the century

Romani spaces were a victim of enclosures, leading to a greater dispersal of Romanies and an end to the inclusion they had been permitted in the first half of the century.

Alison Pedley, University of Roehampton: 'As a result of his work, many homes in Wigan are today brighter and happier'; The impact and legacy of Nonconformist congregations and Temperance Missionaries on the lives of working families in one Lancastrian town, c1885- c1895.

Taking a micro-historical and biographical approach, this paper discusses the influence of working-class philanthropy as practised by non-conformist chapel congregations and temperance missionaries in one Lancastrian town, Wigan, at the end of the 19th century. Non-conformist church congregations in Wigan and Lancashire as a whole, had strong working-class roots and a strong belief in social justice. Ideological values, such as self-improvement, self-discipline and public service, have been described as 'Social Christianity'. Alongside the development of such 'socialistic political' values, various temperance societies also impacted on the lives of working people in Wigan.

One important aspect of the temperance societies' missions was the work of police court missionaries. Sasha Auerbach describes the development of their role as being 'vital ... in the reform of daily judicial practice' (2015) and the foundation of today's probation service. Within the lower courts there was an assumption that petty crime was often attributable to drink and drunkenness. The temperance societies were not only there for any accused person, but also to help any vulnerable person brought before the bench for minor misdemeanours. Ultimately, the aim was to ensure a better future for and preserve the family unit. Through practical support as well as pledged abstinence, the missionaries' aimed to 'improve' the lives of people within their community.

This paper concentrates on one specific non-conformist sect, the Church of Christ (also known as the Disciples of Christ) in Wigan, and on the local temperance court missionary between 1888 and 1894, John Harrill Harris. The investigative methodology for the paper is a combination of genealogical and family history research, analysis of contemporary newspaper reports, supported by primary and secondary literature.

Eve Pennington, University of Manchester: 'I couldn't get a job after that, so I started doing a lot of community work': Working-class women's construction of community in Skelmersdale new town, c.1970-1990.

This paper explores working-class women's construction of new forms of community in late twentieth-century Britain, drawing on original oral history interviews conducted with women who moved to Skelmersdale new town in Lancashire during the 1970s. Skelmersdale was designated as a new town in 1961 to provide housing and employment for people from Liverpool. In the popular imagination, Britain's post-war new towns and 'overspill estates' are framed as monotonous environments which isolated women who could no longer depend on inner-city support networks of family and friends. This paper challenges these

accounts of the decline of working-class sociability, suggesting instead that new planned spaces – including housing estates, streets, and public meeting rooms – were sites of community formation. New town planners put ‘community’ at the heart of their approach, encouraging women’s sociability through deterministic architecture and social management. In response, female residents used, contested, and transformed urban spaces, producing alternative versions of community centred around informal childcare, grassroots organisations, and neighbourhood activism. Through focusing on women’s experiences and memories of a north-west new town, this paper offers a new regional and gendered perspective on post-war planning. This is essential because much existing scholarship privileges male policymakers and planners or considers the new towns surrounding London. The paper broadens historical understandings of late twentieth-century Britain by suggesting that working-class women were neither passive beneficiaries nor unwilling victims of urban development projects like new towns. Rather, they were active agents who constructed new communities in order to navigate economic hardship and the demands of motherhood.

Angela Platt, St Mary's University, Twickenham: Love and Belief in Religious Families, 1780-1850

For religious communities, divine affections modelled the human affections. Love was conceptualised through belief for the religious communities considered in this paper – including the Baptists, Congregationalists, Quakers and Unitarians. Beliefs within denominations and families facilitated the experience of love within the family unit in these evangelically-dominated communities. Particularly important were the beliefs related to the atonement, heaven and hell which advised on love within the spiritual family and offered a model within the domestic family. So too was the inverse true for these groups, as changes in the dynamics of love within the domestic hearth also ostensibly influenced understandings about love, God and their wider systems of beliefs. This paper demonstrates the salience of this link between religious and familial experience in an era subject to numerous tensions of belief, as the character of God and the constitution of heaven and hell was to be increasingly challenged by the middle of the nineteenth century. Furthermore, whilst rooted in beliefs, love was often manifested through feelings and duties. This combination of feelings, duties, and beliefs combined to form the narratives of love for these (often evangelical) dissenters. These narratives – formed individual and social identities for both domestic and religious identities.

Anna Pravdica, University of Warwick: Sincerity, Deceit, and Labouring Identities in Seventeenth Century Britain

This paper will consider the significance of sincerity and deceit in the construction and representation of occupational and labouring identities in seventeenth-century Britain. Taking a broad view of cultural understandings of authenticity and related concepts contemporaneously, it aims to demonstrate that an attention to these themes can deepen our awareness of the ways in which political, religious, and working identities were

intertwined. In particular, this paper is interested in considering how the ways in which non-elite people conceptualised sincerity and wielded it towards socially strategic ends can shed new light on the uses specific occupational and labouring identities had for contemporaries. The cultural shorthand offered by familiar occupational archetypes undoubtedly held socio-political resonance, for instance, as this study will explore through the culturally ubiquitous figure of the simple and honest yet religiously radical and politically subversive shoemaker. There is copious evidence that seventeenth-century men working in this trade utilised their occupational title in part due to its associations with trustworthiness; furthermore, these same examples demonstrate that the significance of working identity for such individuals was intimately intertwined with their religious and political backgrounds. Ultimately, this paper will utilise these case studies to suggest not only that occupational and labouring identities offer productive inroads into sincerity and deceit's broader sociocultural, religious, and political significance in seventeenth-century Britain, but also that sincerity and deceit are themselves enlightening conceptual lenses through which to view the relationship between these different aspects of the early modern society social order.

Tyler Rainford, University of Bristol: 'Bodily labor is hard for me': Identity and the Working Body in Early Modern England

It is generally acknowledged that work was central to an individual's identity in early modern England. More recently, historians have stressed that it was not necessarily what an individual did that defined their social identity but how they did it: working identities 'hinged more often on the adjective than the noun'. How, then, did early modern people articulate their identity when their ability to work was compromised? Using the diaries of Robert Meek (1656 – 1724), an Anglican minister from Slaithwaite in West Yorkshire, as a case study, this paper will explore how impediments to work influenced the process of identity formation in early modern England. As a member of the clergy, Meek had a religious obligation to work diligently, not only for the sake of his own soul, but also as a model for his parishioners to follow. Failure to live up to his own godly standards therefore prompted intense feelings of anxiety and frustration in his writing. Meek was frequently drawn away from work by his 'temporall' obligations, his ailing body, and his own persistent iniquities. By reflecting on such impediments in his diary, Meek reveals volumes about the nature of work, distinctions between 'manual' and 'knowledge' labour, and the extent to which the values and meanings associated with work came to bear on the identity and social status of a West Yorkshire minister.

Lucy Razzall, The National Archives: 'Who does Lady Eden think she is?': Hanging out the washing at Chequers

A file in The National Archives tells of an incident from 1956, when Anthony Eden's wife, Lady Eden, objected to a local dairy worker's wife hanging out her laundry in view of Chequers while she and the Prime Minister were in residence. For a few weeks in early 1956, the contested washing line rather unlikely attention right across the British establishment,

from national newspapers to the BBC and Downing St officials, who urgently tried to contain the politically unhelpful story. As well as the frantic notes and drafts that reveal the workings of bureaucracy, the file includes angry letters sent to Lady Eden by women who felt her objection to the washing line showed she was completely out of touch. This paper explores how these historical records of the event capture a vivid glimpse of socially divided Britain in the post-war years, during coal shortages and a cost of living crisis. The compelling washing line drama juxtaposed the aristocratic wife of the nation's most senior politician with a young woman raising her family in a rented cottage, entangling a symbolic country house with an everyday symbol of domestic labour. As the paper will explore, the archival traces of this incident in the records of the state point to much broader questions too, of class, domestic labour, gender, hygiene, and control in the histories of public and private space.

Linsey Robb, Northumbria University: The 'Big Doubt': public opinion and conscientious objection in Britain, 1939-1945.

In popular memory the Second World War has become a pinnacle of moral certitude. A good or just war, it is widely remembered (by Britain and her allies at least) as a war with easily identifiable goodies and baddies. However, for those living history forwards rather than looking at it in retrospect the moral and correct path was much less certain. Britain had barely recovered from the First World War when a new war began. The inter-war period had seen political and economic uncertainty across Europe and the wider world. The path to peace was unclear. Both conscientious objectors and public responses to them, the subject of this paper, reflect this uncertain world. CO Mark Holloway spoke of the 'Big Doubt', for him a feeling of never being sure whether he was driven by pacifism or cowardice. 'Big Doubt', however, could also typify many CO and public responses. There was uncertainty on both sides. The average citizen did not support pacifists and objectors but nor were there, in the main, white feathers or calls for harsher treatment. COs themselves hummed and hawed and nearly all debated the correct path to take in objection. Using a wide array of sources including oral testimony, mass observation and memoirs this paper examines public opinion regarding conscientious objection and the impacts it had on those who objected.

Alexander Rowe, University of Plymouth: Contested Pasts: Representing Heritage in a Post-industrial Cornish Mining Community

On 20 October 1919, an industrial accident claimed the lives of thirty-one miners and injured nineteen others. This disaster remains very much a part of local memory, since many of the families affected still live in this area of Cornwall. Today, Levant is in the care of the National Trust and in recent years the heritage site has faced scrutiny from the locals in response to the ways in which Levant projects and promotes Cornish history for touristic consumption. Levant remains a place of remembrance for the descendants of the deceased miners. The National Trust has increasingly been targeted as an English ('outsider') organisation that has interfered with Cornish identity and heritage and has been criticised for not engaging with local people. Moreover, the 2015 release of the highly successful BBC Poldark television

adaptation, set in Napoleonic-era Cornwall has generated a polarising response within former mining communities. While some locals have welcomed an increased interest in mining heritage that Poldark has generated, others have criticised what they see as inaccurate and potentially damaging versions of Cornwall's past. Drawing on oral history interviews, local heritage marketing and media reports, this paper demonstrates the fiercely contested nature of debates over Cornish identity and history.

Jude Rowley, Lancaster University: The Learned Society and Imperial Science in the British and German Empires, 1868-1918

According to Walter Rodney, European colonialism and the racism that legitimised it were reliant on 'a set of generalisations and assumptions, which had no scientific basis, but were rationalised in every sphere from theology to biology'. This process of cross-disciplinary 'scientific' rationalisation was by no means an abstract process but was directly fostered by a concerted movement towards the formalisation of imperial sciences from the mid-nineteenth century onwards. This paper explores aspects of this movement through a discussion of the relationship between learned societies and empire in Britain and Germany from the mid-nineteenth century to Great War. It discusses how learned societies and the individuals that shaped them contributed to the fostering of a political culture of 'scientific imperialism' that would come to define debates around the future of empire in Britain and Germany in the years preceding the war.

This paper explores the historical emergence of a network of interconnected groups, individuals, and publications surrounding learned societies such as the Royal Colonial Institute, the Eugenics Education Society, and the Deutsche Kolonialgesellschaft. It argues that such learned societies served as an informal instrument of empire by providing a forum through which members of a wealthy and well-connected imperial class could construct and propagate rationalisations of imperialism under the guise of objective and value-free scientific endeavour. Engaging with historical silences surrounding these learned societies holds key historical lessons for present-day disciplines like International Relations, which continue to deny the role legacies of imperial science played in shaping their emergence and formalisation.

Jonathan Saha, Durham University: Visual Culture and Peasant Insurgency in Colonial Myanmar

The Hsaya San peasant revolt that raged across colonial Myanmar for eighteen months between late 1930 and early 1932 has left in its wake a rich visual archive. British soldiers photographed the landscapes where the fighting took place, as well as capturing images of the rebels themselves--both alive and dead. Burmese nationalists also used photography but they do so to evidence the atrocities perpetrated by the Indian Army forces deployed to the colony to suppress the rebellion. In response, the colonial state produced counter-insurgency posters to encourage rebels to surrender, artworks that were designed by prominent Burmese modern artists. And the rebels themselves created banners and

uniforms adorned with anti-colonial motifs that have survived through to today in the collections of museums. However, despite the ample of evidence of this visual culture connected to the revolt, as well as the prominent role that this major uprising has had in generating models for understanding anti-colonial agrarian rebellions, historians have not considered how these materials might enable us to better understand peasant insurrections. In this paper I will show how a close attention to the visual archive can enable us to better apprehend the social history of the revolt, moving beyond constraints of the colonial legal archive that has provided the foundation for previous histories.

Simon Sandall, University of Winchester: The Weardale Chest and the intangible archive, c.1610-1658.

This paper focuses on the 'Weardale Chest', a collection of legal records collated by the tenants of Weardale in the Bishopric of Durham that was drawn together during the 1650s in response to the threat to local custom and tenant right presented by Sir Arthur Hesilrige who had acquired these lands during the civil wars. This paper considers the concept of 'archiving from below' and explores the ways in which these records capture a rich oral legal culture grounded in popular memories of the local landscape and those that lived and worked in it. As such, the 'memory palace' of Stanhope parish is evoked and recorded in the testimony of tenants that were called upon to defend their rights against the encroachments of Hesilrige who was attempting to use his status and the force of law to redefine the terms of their occupation as 'tenants at will' and to undermine the nature of the evidence that they provided as it did not conform to his perception of traditional archival documentation and legal record.

Michele Santoro, University of Rome 'Tor Vergata': At the Margins of the Welfare State? Aging, Eldercare and Old Age Inequalities in Italy during the 1980s.

This proposal aims to understand the impact of trade unions and social movements on the politics of public eldercare and old age, utilising the case study of the Parliamentary Commission on the Dignity and Condition of the Elderly in Italy during the 1980s.

Scholars have recognised the role played by political and social actors in recalibrating welfare states during the 1980s and 1990s. While numerous studies have concentrated on pension and healthcare systems, the domain of public eldercare and the socio-economic conditions of retired and elderly individuals has received comparatively less attention.

This proposal addresses two pivotal questions: What were the socio-economic conditions experienced by elderly individuals in urban and local areas, and how did various organisations and movements influence the reformative processes concerning public eldercare and the broader social policies associated with old age?

This proposal uses primary sources from the Commission, trade unions, and parliamentary records. The Commission extensively examined issues related to social assistance for the elderly, income inequality and poverty risks, encompassing both national and local

perspectives between the 1987 and 1989. Public Eldercare was characterised by relative underdevelopment, often relying on familial responsibilities, and marked by significant regional disparities. Representatives from political parties, trade unions, and non-state organisations played crucial roles in improving social policies and reducing inequalities pertaining to old age. The Commission represented a seminal stage in the extensive process of reforming public care for the elderly, which involved defamiliarizing social care and creating advanced programs of 'welfare mix' through the cooperation of the state, social movements, and third sector organisations.

Megan Schlanker, University of Lincoln: Accessing the Experience of Children in Museums

Children have historically been a major museum audience, with the recreational and educational value of museums for young visitors being well established. Museums, galleries, and exhibitions specifically created for children experienced a surge in the second half of the twentieth century, and the techniques and approaches used to appeal to young audiences continue to develop. However, comparatively little research has focused directly on the experiences of children in museums. This paper seeks to investigate this gap in the literature.

Through personal narrative research in the form of diaries and existing oral history records, this paper will identify and analyse the experiences and perspectives of children visiting museums during the twentieth century, drawing on developmental, sociological and psychological theories. The challenges faced when using personal narrative techniques to access children's experiences, such as the accuracy of memories and the impact of social desirability, will be considered and explored. The insights provided by children's perspectives can inform current and future practice in the museum education profession. Children are often seen as being in a state of 'becoming' people, by accessing their perspectives, this paper challenges that assumption.

This research is part of a wider PhD project, 'Museums, Young People and Education: A Historical Study', conducted at the University of Lincoln within the research cluster 'Museum Audiences: Past, Present, and Future'.

Elizabeth Schlappa, Newcastle University: From Pleasure to Plantains: Masturbation and female sexual agency in eighteenth-century medicine

This paper explores eighteenth-century medical writers conceptualised female sexual pleasure and agency in relation to masturbation. Despite women's cultural association with irrationality and susceptibility to fantasy, medical commentary on their self-pleasuring habits did not invoke these traits. For many Georgian medics, masturbation reflected women's wilful abuse of their agency in a sphere which men could hardly hope to penetrate.

Commentators throughout the century expressed fear and distrust of women who acted outside the limits of patriarchal guidance in pursuit of forbidden pleasure, knowledge, or revenge. Feminine mental frailty was no adequate explanation for this depravity. If anything, the reverse was true: women were increasingly expected to possess innate modesty and sexual self-control and were roundly condemned for succumbing to temptation. While strong desires were normal, a true inability to sexually self-regulate was considered pathological. Whereas the nymphomaniac's illness could absolve her of blame for sexual misbehaviour, the masturbator's agency made her profoundly culpable.

Descriptions of women's masturbatory activities reflected this perceived agency. One 1758 treatise on barrenness described the case of a widow who 'chose to abuse herself with a fruit ... called a Plantain.' Far from being overcome by desire, this woman decided to masturbate rather than remarry based on a cool assessment of her economic prospects. The sexual agency implied by this language was precisely what was so alarming about women's self-pleasure. The implication was that self-pollution was a conscious choice – a conclusion which undermined the increasing commitment to women's innate sense of decency and modesty.

Isaiah Silvers, Durham University: Short-lived relief: voluntarism and imperial governance in Barbados and Veracruz, 1780- 1800

Despite the porous cultural environment of the Caribbean Archipelago during the late-eighteenth century, historians often resort to considering that period's structures of imperial governance in isolation. This paper asks how changing systems of voluntary poor relief in the British and Spanish Caribbean disclosed common elements of the colonial civic sphere within the reformist context of the 1780s and 1790s. To do so it looks particularly to the records of two voluntary institutions which ultimately failed: the dispensary of Bridgetown, Barbados in the mid-1780s, and the casa de misericordia of Veracruz, New Spain in the late-1790s. Unlike studies which use a national frame to discuss charity in the Atlantic world, such as Silvia Arrom's 'Containing the poor' (2000) this paper describes regionally connected trends emerging across imperial peripheries. It further demonstrates the shortcomings of models such as Amanda Moniz's in 'From empire to humanity' (2016), which asserts that voluntarist charity emerged as a movement towards trans-Atlantic connection after the political fragmentation of the 1770s. I conclude that localized social exclusion was a salient feature of such voluntarist charity; that the aspirations and shortcomings of creole elites in Veracruz and Bridgetown reveal an attempt to foster civic connection among disparate European groups while excluding enslaved people and free people of colour. In engaging with the fractured logics of imperial governance and the potency of associational cultures in both challenging and reifying profound social inequities, this paper will converse richly within the SHS conference strands concerning policy, inequality, and inclusion and exclusion.

Lenka Skoupa, Charles University in Prague: Development of exposure of children with disabilities in the Roman legal documents

Debby Sneed has recently argued that not only does the literary evidence from ancient Greece not prescribe death for disabled infants, but that material evidence for measures taken to help children born with medical conditions exists.

This paper proposes to consider the legal evidence of ancient Rome to determine whether the Romans actually prescribed exposure for their disabled infants. This paper will then further argue that the legal texts register a massive change in attitude towards disability over time, and that this change strengthened the minorization of persons with disabilities in ancient Rome.

However, legal texts do not exist in a vacuum. For the purposes of this work, the most important non-legal development is that of emergence of a fairly modern professional assessment of health of children as evidenced by the work of Soranus on Gynaecology. The reaction of the legal regulation, or its interpretation, to these changes will be considered.

Overall, the intent is to map the development of regulation on exposure of children with disabilities in ancient Rome, including the wider context of this regulation. The opportunity to present this paper would provide helpful discussion for one of the aspects of the author's thesis on disability in the legal documents of ancient Rome.

Amy Louise Smith, Lancaster University: Libel, Law, and Order: Defamation in Provincial English Communities, c. 1603-1640

In early Stuart England, libel was considered a plague upon peace and order. The courts – from local quarter sessions to the High Court of Star Chamber – had to contend with litigants seeking redress against their libellers. Lawmakers and contemporary commentators were keen to denigrate libel as disorderly and seditious. However, provincial libelling – that which took place outside of the elite circles of London – showed an interest in order as much as in disorder. Provincial communities often utilised libel to sanction those transgressing social norms. Unlike their urban counterparts, provincial libels were rarely anonymous and often took the form of large and sometimes violent demonstrations. They publicised and punished moral crimes such as sexual indiscretions and could be turned to criticise corrupt governors and enclosing landlords.

This paper will argue that we misunderstand libel by viewing it primarily as a crime. These expressions were part of a rich and complex custom that allowed communities to autonomously correct the misbehaviours of their members and to self-regulate. The boundaries of social norms and expected behaviours were decided and enforced by community members through libel, and this could contravene hierarchically imposed and legally enforced understandings of order. Evidence of significant community support further demonstrates the degree to which libel, though illegal, was legitimised within communities.

Claudia Soares, Newcastle University: 'If there was hell upon earth it was Biloeila'. Building affective communities and the politics of emotion in children's care in nineteenth-century New South Wales

Across the last decade there have been increasing and profoundly shocking allegations, reports, exposes and inquiries into cultures of abuse maintained across children's homes in the UK. Such serious failings have been framed as part of a recent cycle of crisis and reform, fuelled by media attention that is skewed to the sensational, and a result of systematic budget cuts and austerity since 2008 to care and mental health services, increasingly fragmented community services, and a workforce that is overworked and underpaid. However, these cycles of reform and crisis in children's care have a much longer history globally, in which emotion sits at the very heart through its merging of the public and private, and the drawing together of national politics with the emotions.

This paper investigates the important role that emotion played in shaping welfare provision in the colony of NSW. It focuses specifically on the role, meaning, and effects of anger and contempt – subjects of renewed interest, particularly as political affects. By taking the Biloeila Industrial School for girls – the first institution of its type to be established in the colony following the 1866 Industrial Schools legislation – as a case study, the paper examines how feelings of contempt and anger shaped the emotional regime enacted within the institution. The chapter also considers the 1873-74 Royal Commission on the colony's public charities as an important outlet for the affective expression of the institution's inhabitants and staff members, and the Commission's exhaustive reporting by the press as arenas of emotional expression. In doing so, the paper critiques anger as a constructive force, mobilised politically, that helped to catalyse reform for children's treatment in the colony from the late nineteenth century.

James Squires, Sheffield Hallam University: 'Pacifism, anti-conscription and Revolution are now inseparably mixed': State responses to British anti-war activism, 1916-26.

This paper focuses on the exclusion conscientious objectors and communists were subjected to by the British state during and after the First World War. The aftermath of the 1917 Bolshevik Revolution saw successive governments not just wary of self-professed communists, but anti-war activists and their wider network of supporters. This paper will argue that the Government's emphasis on excluding these groups from wider British society, with the aim of containing them as perceived threats, merely helped to radicalise these movements and strengthen their support.

Refusing to serve in the armed forces during the First World War meant conscientious objectors were imprisoned and disenfranchised until 1926, despite the allowance for exemption applications following the introduction of conscription in 1916. Similarly, the Communist Party of Great Britain (CPGB), though a legal political party, experienced intense police surveillance with its members often facing arrest and imprisonment.

The paper will explore the British Government's attitudes to these two movements, with particular focus on the widespread belief that conscientious objectors were deemed to be synonymous with communists. In using exclusion as a lens to investigate key events in the CPGB's history, particularly the 1924 Campbell Case and the 1925 arrest and trial of the Party's leadership - events which arose from the propagation of anti-war material - it is possible to argue that Government action to suppress the organisation merely created opportunities for pervasive propaganda. Such actions engineered widespread sympathy and support from the public which helped to propel not only communist influence, but its threat to the political status quo."

Dabeoc Stanley, Lancaster University: Smuggling, Deforcement, the Mentalité of Criminality in Eighteenth-Century Britain

In eighteenth-century Britain seizing a cargo of smuggled goods was a risky proposition for Revenue officers. Deforcement – the act of ‘rescuing’ confiscated contraband – enjoyed a broad degree of popular support and legitimation. It was often extremely violent. In March 1768 William Odger, an officer stationed at Porthleven, was ‘murdered in the most barbarous manner’ whilst trying to secure prohibited goods. At trial, in 1769, a Cornish jury acquitted those suspected of committing the crime. Archival material suggests Odger's story is far from an outlier – violent deforcement was ubiquitous and its culprits, rather than its victims, were often the recipients of local sympathies.

Understanding deforcement provides a lens that provides insights into the contentious relationships between individuals, communities, and the state in the eighteenth century. Historians have discussed how smuggling contributed to the consumer revolution by providing access to globalised flows of novel commodities. This paper utilises deforcement as evidence of the social and political tensions these flows precipitated in the body politic. Through deforcement, communities resisted the state's attempts to restrict impose protectionist legislation or restrict access to flows of goods such as tea, tobacco, and spirits. In so doing, they often violently challenged the fabric of authority. This paper will demonstrate that violence was an intrinsic part of deforcement across eighteenth-century Britain. In so doing it will engage with historiographical discussions about women's role in criminal activity, social crime, and the breadth of criminal participation within coastal communities.

Amy Stanning, Lancaster University: Financial crisis in the early 1780s – An ‘about turn’ in fiscal policy?

For forty years, the growth of eighteenth-century Excise revenues and the development of the associated administrative processes have been held to be key elements not only in the development of British taxation but also state modernisation more broadly. In turn, the Land Tax, the principal source of direct tax revenue, was described as static and incapable of reform. This argument, made by Binney as long ago as 1958,[1] has been further developed by Brewer and O'Brien as the foundation of the British ‘fiscal military state’.

However, my ESRC-funded archival research has uncovered considerable evidence which highlights the importance of the Land Tax after Walpole's attempt at abolition in 1733, and indeed even its continued significance in the 1780s. It appears that far from it being defunct, proposals were developed during Shelburne's ministry (1782-83), to revitalise the Land Tax and increase its revenues, thereby enabling a shift of taxation away from Excise and Customs duties. The proposals led the way for Pitt's reform of the tea duties in 1785 which was to utilise the Land Tax collection processes and personnel, indicating their reliability and importance.

My paper will focus on the plans developed during Shelburne's ministry and their significance. It will show that the Land Tax remained an important and stable source of revenue, and that its collection processes were considered sufficiently robust to support increased taxation, facilitating a significant shift of revenue to direct taxation, away from indirect revenues. These findings will enable me to re-consider late-eighteenth century fiscal policy more broadly.

Julie-Marie Strange, Durham University: 'We were so intimate': Intimacy, Money and the Politics of Everyday British Life, 1850-1910

In 1862, Alexandre Duroy was charged with forging the signature of his former roommate Juste Masson to withdraw £20 from Juste's Savings Bank. Over the previous months, Juste had loaned Alexandre over £25. The two men were friends and others testified to their apparent intimacy. Indeed, Alexandre's defence was that Juste had played a 'very dirty trick' accusing him of theft: 'we were so intimate, I thought I might sign his name'. The case was not unique. Throughout the late nineteenth century, working-class people regularly accused each other of money theft. This included seemingly random crimes, such as pickpocketing or burglary, but many cases exposed thefts from friends, roommates, co-workers, lovers and relatives. Here, the intimacies between defendants and prosecutors extended injury from the pocket to the emotions while for some accused, such as Alexandre, intimacy was a category marshalled in their defence. Migrants to Britain were particularly vulnerable to money theft, especially when they spoke little or no English, did not understand British financial practices, and were keen to forge new sexual and friendship intimacies in an alien context. Pooling, loaning, keeping or explaining money could help forge, cement or prove intimacy even while it exposed individuals to betrayal, disappointment and anger. This paper explores how money practices could constitute a form of intimacy and belonging between working people and what intimacy meant in financial contexts.

Helen Sunderland, University of Oxford: Teaching young voters: school students' education for democracy in England and Wales, 1969-1997

Historians have argued that the lowering of the voting age from 21 to 18 in 1969 passed with little fanfare or public debate. This paper sheds new light on what votes at 18 meant for young people by examining how secondary schools taught pupils about elections between the 1970s and 1990s. It examines how ideas about the 'young voter' and 'youth vote'

framed political education initiatives as anxieties about youth political disengagement shaped young people's experiences at school. This enriches our understanding of learning beyond the formal curriculum and adds to a growing scholarship on the social history of the classroom. The paper draws on teachers' magazines, schools broadcasting, and the records of experimental citizenship teaching projects sponsored by youth advocacy and citizenship charities from the 1980s to highlight how schools tried to equip young people for the vote. This included theoretical instruction in electoral process as well as more hands-on training like mock elections and election count exercises designed to appraise different voting systems. Newsround's election specials in 1992 and 1997, which coordinated mock ballots across thousands of schools, offer a case study of attempts to leverage new technologies to coordinate education for democracy on a national scale. This redirects attention away from government interventions that followed the 1998 Crick Report on 'Education for citizenship and the teaching of democracy in schools' to the patchwork of creative, though often short lived, initiatives developed by teachers, voluntary organisations, and the media in the preceding thirty years.

Penny Tinkler, University of Manchester: On the road to adulthood: young women and driving in Britain in the 1960s and 1970s

Women drivers have been much discussed in histories of motoring, but driving has been relatively neglected in histories of youth. Drawing on interviews with 70 women born 1939-52, this paper explores the gendered-age significance of driving. This cohort of women was the first to learn to drive in their youth and, increasingly, while single. Middle-class girls were most likely to start driving at the first opportunity, but the appeal was cross class even if opportunities were unequal. I argue that from the 1960s learning to drive increasingly became a marker of growing up for middle-class girls, also for upper-working-class girls and those in rural locales. Driving was associated with female independence and increasingly perceived as an essential skill for managing modern life. Reinforcing recent re-evaluations of relations between young people and their parents in this period, driving also had relational significance and offers insights into the complexity of gendered intergenerational relations in at least two ways. First, it is revealing of parental support for, and investment in, teenage daughters leading modern lives. Second, learning to drive often strengthened familial ties, albeit short term. There could be advantages for families in helping daughters and granddaughters learn to drive and this had implications for girls' status and identity within the family. Revealing the complex interplay of gender and generation, while fathers often supported daughters in learning to drive, boyfriends and future husbands could be more resistant.

Laura Tisdall, Newcastle University: 'Neither the ignorance of early childhood nor the maturity of adulthood': children and teenagers with cystic fibrosis in the United Kingdom and the United States, c.1950-1990

Cystic fibrosis (CF) was highlighted as ‘one of the three commonest disorders from which young people die’ in a US textbook of 1983. This paper considers how much children and adolescents with CF in the UK and the USA were told about their disease from the 1950s to the 1980s, and how far they were involved in making decisions about their own care.

Life expectancy for children born with CF in 1950 was less than one year; by the 1980s, they could hope to live into their teens or early twenties. This meant that attitudes to disclosure were forced to change, especially as at-home maintenance therapies developed. As one US doctor wrote negatively in 1976, ‘It is unfortunately true that... prolongation of life has postponed death from cystic fibrosis to an age that, in general, permits neither the ignorance of early childhood nor the maturity of adulthood’. Medical staff became more willing to be honest with children about their diagnoses and sometimes their prognoses over time, but some parents continued to find this impossibly difficult.

This paper uses parent and patient memoirs, medical texts and sociological studies to intervene in both the history of medicine and the history of childhood, considering how the terminally ill child provided a test case for adult assumptions about children. The treatment of children with CF raised questions about children’s agency and capacity, and whether childhood should remain a protected state of ‘innocence’ – especially if the child in question was never going to grow up.

Veronika Vargova, Masaryk University: Witches, Jews and Asylum Patients: Constructing a Cultural History of Neurodiversity

Even though the concept of neurodiversity was introduced only 26 years ago and is therefore still relatively new, the idea of cognitive and biological difference is not. This paper aims to argue that to write a cultural history of neurodiversity, one must follow the links between three specific groups across centuries: witches, Jews, and asylum patients. An older woman accused of witchcraft and sentenced to death in a trial by men had all agency taken from her, as did a young girl who was sent to an asylum after being diagnosed with hysteria because she refused to marry. Those who were born with disabilities were under the same risk of persecution during the Nazi regime as were those who were Jewish. And both queer people and autistics are still being subjected to traumatising aversion therapies to “cure” them from an illness that does not exist. What ultimately connects these groups is that they defy the norm in some way. They are different. However, because the normative majority refused to rationally explain and comprehend these differences in the past, it should come as no surprise that similar attitudes towards marginalised groups still prevail in 2024. A cultural history of neurodiversity would therefore comprehensively examine the specific details of how those who are different were treated throughout history and provide a better understanding of the contemporary notion of neurodiversity and how neurodivergent people are perceived today.

Francesca Vine, Quaker Tapestry Museum: Samplers to Silhouettes: the Quaker Family Archive as a Record of Women’s Histories

Quakers are well known for keeping excellent records and Quaker family archives are no exception. The multi-media archives or collections include a mixture of, for example, clothing, embroideries, photographs, documents, records, pamphlets and silhouettes.

These are meticulously assembled, unique records of intra-familial connections and inter-familial lineages, often accompanied by extensive and handwritten family trees. Ill-suited to either museum object collections or paper-based archives, they are often fragmented, elements discarded and their connection to each other obscured. As such, they are rarely considered or studied as a whole, as we shall be in this paper.

Through the lens of case studies of Quaker Family Archives gifted to the Quaker Tapestry Collection, we will explore how Quakers, primarily Quaker women, were instrumental in collecting, preserving and consolidating their family archives through the generations; what sort of objects they chose to keep and why they valued them. Through a re-evaluation of what was formerly dismissed as merely 'women's work', we can trace a path from cradle to grave via the highlights women chose to keep from their own and their children's lives. We will examine the case for these female-curated archives as an ongoing record of familial memory and a physical prompt for storytelling.

Brodie Waddell, Birkbeck, University of London: Petitions and grand narratives in seventeenth-century England

This paper is an attempt to grapple with the question of what one specific genre of source – 'the humble petition' – can tell us about the nature of early modern society. This term can be found everywhere in seventeenth-century England, from private religious devotions and formulaic legal submissions to local collective complaints and national mass campaigns. Thanks to a recent wave of scholarly studies of petitioning in this period, we can now begin to reflect on why petitions were so common and so diverse. A range of factors that contributed to this phenomenon can be considered, including their relationship to social hierarchies, broadening literacy, judicial expansion, state formation, and political instability. Well-known grand narratives about early modern England such 'the rise of the middling sort' and 'the intensification of governance' align remarkably well with the patterns of petitioning which have recently been revealed through quantitative analysis of large collections of surviving manuscript petitions. In this paper, I will suggest that there was a reciprocal relationship between petitions and these key features of early modern society. Although petitioning did not cause these vast developments, neither was it merely one of their minor side effects. The specific historical circumstances enabled this genre to become so varied and widespread were, in turn, shaped by the practice of petitioning.

Andrew Walker, Independent scholar: Transforming identities and heritage formation: past and present sites of English local and regional newspapers in the townscape, c. 1850-2020

This paper will examine a number of local and regional newspaper offices within England over time. The stature and architectural style adopted by the Fleet Street bases of national

newspaper titles has been regarded as a physical expression of the influence of the Fourth Estate. To what extent did the regional and national newspaper headquarters seek to emulate their national counterparts?

The social and cultural significance of the local and regional newspaper headquarters will be assessed, examining these alongside other civic buildings developed within the townscape in the nineteenth and twentieth centuries. The paper will explore how the varied architectural styles adopted by newspaper titles in specially commissioned buildings sought to respond to, shape and/or articulate specific local and regional identities.

From the later twentieth century onwards, the urban bases of many of these papers moved from the urban centre to the periphery, often leaving prominent and much-valued buildings freighted with memories to fulfil new purposes. The paper will explore the reasons underpinning these migrations and the ways in which historic media sites have been repurposed, sometimes with reference to their heritage, using examples ranging from the north east to the south west of England.

Lucy Walsh, Newcastle University: 'Never tell to always tell': disclosure of diagnosis to children with cancer in Britain, 1960-1990

This paper considers the practice of diagnostic disclosure in paediatric oncology throughout the second half of the twentieth century. Drawing on oral histories, parent memoirs and contemporary journal articles from the medical, nursing, sociological and anthropological disciplines, it discusses how attitudes in the speciality pivoted from 'never tell' to 'always tell'.

Initially seen as a protective, 'kind' approach, a paternalistic medical culture and lack of research into children's psychological needs saw distressing diagnoses withheld. There was also however, acknowledgement that medics' inability to treat many childhood cancers until the late 1960s and 1970s was a source of shame, and the death of a child an affront to their role as healers that they preferred not to confront.

Studies conducted in the mid-1970s, however, showed that children often knew they were seriously ill but needed an open environment in which to voice their fears and concerns with parents and carers. Improved but also more intensive treatments saw children living longer and requiring explanations for their lengthy inpatient stays. Crucially, the establishment of specialist centres treating multiple children with cancer meant that withholding a diagnosis became impractical. These centres, where cancer was not a death sentence or a taboo topic, focused on providing psychosocial support to children and families on their diagnosis.

Whilst professional opinion had shifted firmly towards disclosure in the case of diagnosis then, as patient outcomes continued to improve, discussion of prognosis in the terminal stages of the disease remained vague and often patchy in practice.

Xiaoyu Wang, IOE/UCL: A meditation on democracy: A historical study of Bernard Crick and the Crick Report of 1998

Bernard Crick (1929-2008) was a British political theorist and public intellectual who had actively engaged in British politics from the 1950s. In 1997, Crick was appointed by his former student, David Blunkett, the Secretary of State for Education, to chair the Advisory Group to provide advice on teaching citizenship and democracy in schools. A year later, the report titled 'Education for Citizenship and the Teaching of Democracy in Schools' was published, commonly referred to as the 'Crick Report'. This report outlined a vision and ambition for promoting citizenship education in secondary schools across England.

As a pivotal moment in the history of citizenship education, the key area of this study will centre on Crick's perspectives on citizenship education and his contribution to the Crick Report of 1998. By employing a documentary and oral history method using archival sources (individual archives of Crick and institutional archives of the Advisory Group) and semi-structured interviews (leading political figures and key individuals in the Advisory Group), this research will contribute to the understanding of underlying ideas of the Crick Report and provide a lens to help evaluate the contested ways in which citizenship and democracy are conceived. Considering the proliferation of populist movements, market forces, and digital technologies, Crick insisted on a change in political culture towards far greater active participation. As such, this research is relevant and instrumental in rethinking the dilemmas that educators confront by re-examining Crick's ideas about citizenship education and his contribution in its wider educational and political context.

Tosh Warwick, University of Sheffield Rediscovering Lost Football Grounds and Terraces

Since the Victorian era, football grounds have played a central role in urban leisure and social histories as key spaces with strong emotional attachments for the supporters that packed out stands or occupied sparsely populated terraces. Since the 1990s as many of the UK's iconic football grounds have disappeared, often to be replaced by state-of-the-art all-seater stadiums, there has been an increased interest in the history of football grounds as heritage assets and sites. Drawing on a collaboration with the popular Facebook page 'Lost Football Grounds and Terraces of the United Kingdom', this paper is amongst an emerging body of work focusing on famous grounds that are no more and considering the lost terraces, stands and sporting communities and placing renewed emphasis on their often-overlooked heritage value. From world-famous top-flight stadiums of yesteryear to quirky, smaller lost grounds once the epicentre of the local community, this paper showcases the stadiums and stories at the heart of 'The Beautiful Game' from the Victorian period until the twenty-first century, in doing so shedding light on the changing face of football, the emotional and transformation of landscapes and communities.

Emily Webb, University of Leeds: His Words, Her Voice: Locating Bibis in Male Personal Recollections

Indian and mixed-heritage women who lived alongside British men as sexual and domestic companions, known as bibis, were synonymous with British colonial life in Calcutta during the final decades of the eighteenth century. They occupied a unique position within the colonial domestic space as a companion, lover, caregiver, mother, servant, and occasionally a captive and sat uneasily within the domestic framework challenging developing racial and gender norms of the period. Until recently, however, these women have been forgotten; their absence in the 'official' record reflective of their secretive position within the domestic space.

However, reading these absences as proof of existence Durba Ghosh and Ruchika Sharma, among others, have challenged the narrative that these women are silent and produced valuable research which takes steps towards returning agency and a voice these women, examining their prevalence, treatment, and access to legal protections. Yet, what the 'official archive' lacks are the nuances of experience in daily domestic and family life. For this we must turn to the personal narratives of their male companions who wrote of their relationships with bibis and, perhaps unknowingly, offer a unique way to find the voice of these women through the words of their companions.

This paper will discuss the opportunities and challenges of using male narratives to retrieve and examine the experience of bibis during their domestic employment. Utilising the extensive collections of Richard Blechynden and William Hickey present examples of the ways in which these sources can be read critically – perhaps sceptically – and against the biases to provide an opportunity to rediscover elements of the bibi experience that are so rare in other source material.

Jack Webb, University of Manchester: Educating Black Manchester: High Schools, Supplementary Schools and Youth Culture in the 1980s

Studies into the educational experiences of Black children have abounded within Britain's Black communities for several decades. Academics, and especially historians, have been slower in their turn to analyse the rise of Black education initiatives and the experiences of the pupils concerned. Landmark studies by scholars of education like Paul Warmington (2014) and Sally Tomlinson (2019) have done much to highlight the extent and effects of structural racism within Britain's schools. While Sociologists like Heidi Mirza (2000) and Kehinde Andrews (2010) have detailed the pedagogical response of Black communities in the form of supplementary schools. In his chapter length study, Rob Waters has delved into the history of some of these schools in the London area, putting them in historical relation to broader Black intellectual currents. This paper builds out of this historiography to consider the network of educational institutions and experiences within Manchester in the early 1980s. Black children often experienced a range of learning environments, from the formal school environment to youth clubs and field trips to supplementary schools and reading and arts clubs. By examining the archives of these various institutions, I argue that we are able to get towards an understanding of the relational experiences of education from the

perspective of Manchester's Black pupils. In examining these places, and the various ways in which they attempted to provide an education, as well as the perspectives of pupils, we are able to understand some of the complex influences in the construction of Black British youth identities.

Nicola Whyte, Exeter University: Order and Disorder in Early Modern Landscapes

This paper addresses the themes of the panel by taking a fresh look at a well-known archival source in the history of early modern England, the records of the Courts of Quarter Sessions. These rich, archival sources have been used extensively in studies of economic activity and local administration, particularly poor relief. They contain articles and petitions written (or dictated) by ordinary people, who took their grievances to court, against those they accused of contravening societal expectations such as lewdness, idleness and drunkenness. There exists an extensive literature on the concepts of moral order and disorder in framing contemporary social, religious and political discourses both at a local and national level. There is however more to be done to address questions of morality in contemporary understandings of the landscapes in which local conflicts and tensions arose. This work departs from conventional interpretations of landscape as a backdrop to social relations and an economic resource, by realising the centrality of landscape as a living, dynamic and relational constituent in making and breaking neighbourly relations.

Charlotte Wildman, University of Manchester: Benefits Street: Women and Welfare Fraud in Northern England and Northern Ireland, c.1950-1970

This paper offers a new way of understanding working-class women's engagement with the welfare state in cities associated with high levels of poverty and unemployment through an analysis of convictions for fraudulently claiming Family Allowances and National Assistance. Much historical scholarship has identified Thatcherite policies as a key turning point in demonising benefit claimants and prioritising the detection of fraud over the alleviation of poverty (Pat Thane and Tanya Evans; Gráinne McKeever). Yet, complaints about perceived abuses of public assistance intensified in the mid-1950s in response to increased costs of relief, leading to increased bureaucracy, particularly as all types of fraud increased dramatically after the Second World War, from 19,326 offences in 1948 to 29,415 in 1958 and accounted for 4.5 percent of offences by women in 1958 in comparison to just 2.6 percent of those by men. This paper uses records of the Assizes Courts and from central and local government to 1. address the economic, regional and personal circumstances that produced these crimes, and 2. analyse women fraudsters' use of their maternal and domestic roles to facilitate and justify fraud. It suggests we can rethink types of offending as a type of active citizenship that was part of a wider tradition in some inner urban neighbourhoods to challenge the social inequalities that women and their families experienced. In doing so, it shows welfare fraud became particularly crucial post-war as homes and family life in inner urban neighbourhoods underwent increased surveillance and

intervention, which risked making poorer women more vulnerable to invasive state policies and scrutiny.

Callie Wilkinson, Ludwig Maximilian University of Munich: Bearing Witness in Wartime: Unauthorized Disclosures in the British East India Company's Armies, 1780-1850

Despite a longstanding fascination with how media has shaped public experiences of distant wars, much scholarship on this topic is in practice a history of professional journalism. Yet, war correspondents did not become a permanent fixture until the mid-nineteenth century, by which point Europeans had long waged war on a near-global scale. How did earlier generations of readers learn about war? This paper discusses the critically understudied role of soldiers as vectors of information about the British East India Company's (EIC) conquests in Asia and assesses their impact on public debate in Britain. Soldiers' letters were printed in British newspapers and periodicals and debated in parliament; they represented the primary alternative to official narratives published in government gazettes. Many of these letters were critical of the EIC, thus generating wider debates about what soldiers could, or should, make public. Over time, the legal category of 'injurious disclosures' began to crystallize, but its contours remained highly contested; there was no consensus about where the boundaries of military secrecy should be drawn. Formal controls on soldiers' writing were slow to be introduced and difficult to enforce. Meanwhile, soldiers' letters provided damning evidence of the EIC's impolicy, mismanagement, and inhumanity, evidence that was exploited by parliamentary radicals and the growing pacifist movement. This history of unauthorized disclosures enables us to better understand the information environment in which policy and public attitudes to imperial expansion took shape, while also illuminating changing concepts of military secrecy and the role of soldiers in civil society.

Myriam Wilks-Heeg, Department of History, University of Liverpool: Dieting Practices in the German Democratic Republic: A Study of Women's Magazines in East Germany (1950s-1970s)

This paper analyses the phenomenon of dieting and the emergence of a slim aesthetic in the German Democratic Republic (GDR) to address a notable gap in the literature concerning the examination of obesity and slimming cultures in communist consumer societies. It also investigates the little-researched intersection between women's aesthetic norm of slimness and state socialism during the post-war years. In particular, the analysis explores the content of leading East German women's magazines, Sibylle and Für Dich, from the late 1950s to the 1970s, shedding light on the weight loss regimes and body norms promoted during this period. The paper discusses how GDR women's magazines reflected and reinforced societal expectations regarding women's bodies in a communist consumer society in the contrasting context of rising obesity levels from the 1960s onward on the one hand and persistent food shortages on the other. A comparison with West German magazines during the same timeframe reveals similarities: in the communist East, thinness was linked to women as workers and caregivers, whereas in the West, it was solely tied to women's roles as

housewives and mothers. In contrast to views associating obesity and societal expectations of women's bodies with capitalism and cultures of plenty, this paper argues for a more nuanced perspective to understand the social construct of the ideal female body in consumer cultures.

Kate Wilson, University of Manchester: 'We were just women who did things that needed done': working-class women and community activism in Glasgow, c.1970 - 1990

In the wake of Glasgow expansive post-war urban project, working-class communities across the city engaged in community activism, fighting back against local and national authorities to demand action on the broken promises of the welfare state. In Glasgow, women were at the forefront of these movements, campaigning for improvements to their homes and a say in decision-making processes by creating and leading organisations which rejected gendered hierarchies and foregrounded social reproduction. Drawing on archival research as well as oral history interviews with local women, mothers and activists who were involved in these movements, this paper will highlight how women in Glasgow formed women-led childcare projects and engaged in housing activism and community arts to fight for their own visions of the city, and of themselves. The paper will locate these movements within wider contexts such as post-1968 counterculture, urban policy, and transformations in the welfare state. It will also explore links between women's grassroots activism centred around housing and childcare and broader social and political movements in the mid-late 20th century, such as the Women's Liberation Movement and the growth of community action more widely, with particular attention to how oral history interviewees narrated their activism in relation to these broader contexts. In doing so, the paper will argue that these women, campaigns and movements played a vital yet often obscured role in the development of the social and political fabric of modern Britain.

Mabel Winter, University of Sheffield: The Millers' Tales: the socio-economic world of millers in England, 1315-1815

Mills were central components of every community in medieval and early modern England. Diets were primarily grain-based, and mills were used by everyone, from bakers and brewers to individual householders across the social spectrum. The services provided by mills therefore had significant ramifications for the local economy, diet, and trade, and millers had important roles to play in sociability, credit, and local politics. Despite the centrality of mills to everyday life, the historiography is limited.

Millers, as an occupational group, are hard to pin down, with no official company affiliation and multiple routes into the trade. I will explore the education, skill, and livelihoods of millers, as well as their interactions with their wider community which were often controversial, featuring accusations of malpractice, bribery, and cheating. The gendered roles and interactions within the milling industry will also be examined. The role of mills changed across this period, with new power sources, urbanisation, improvement, and

political developments altering the ways in which society produced and purchased its food. The paper will therefore end with a brief discussion of change over time.

This paper uses findings from the AHRC-project 'The Politics of the English Grain Trade, 1315-1815' to resituate mills and millers into discussions of social and economic life in England. The primary source base consists of 1262 cases entered into the Court of Exchequer concerning mills, which offer a significant amount of contextual information concerning mills and millers, along with litigation from other courts and a variety of other sources."

Peter Wood, Birkbeck College, University of London: "Very well, but tell me - what has homelessness to do with housing?": how did we get from vagrancy in 1939 to homelessness in 1979?

In Britain in 1939 vagrancy was a social issue. Homelessness as a category of thought and policy did not exist. In 1977 the passage of the Housing (Homeless Persons) Act cemented the reframing of extreme destitution as homelessness. Vagrancy was used principally with reference to alcoholic rough sleepers in the east end of London.

This was not an arid change in official language. It represented profound changes in society and social policy, from pre-war renting in the private sector to owner-occupation and the home as a financial and social asset in the 1970s, and from the high point of the family in the 1950s to single people as independent households in the 1970s.

How did we get from vagrancy - for which the agreed solution was work - to homelessness - for which the agreed solution was housing? What does this profound shift tell us about society and social policy in post-war Britain, particularly in the 1970s? Historians have written about the emergence of the 'consumer-citizen' in the 1970s. What about those who were not consumers? Were they citizens?"

Andy Wood, Durham University: The View from Mousehold Heath: Contesting Landscapes of Lordship in the 1549 Rebellions

This proceeds from a re-reading of the well-known rebel articles formulated in mid-July 1549 by the leadership of the Norfolk rebellion, led by Robert Kett. These articles were drawn up under the Oak of Reformation on Mousehold Heath, a large area of common land intercommoned by the poor of Norwich and the surrounding villages. As Nicola Whyte has shown in a recent essay, Mousehold was a space of episodic but intense conflict between the poor and the wealthy sheep farmers, who were enclosing parts of the common. The struggle over common rights – and more broadly the landscape of lordship (deer parks, big herds of cattle and sheep, rabbit warrens, dovecotes, formal gardens) – were central to the politics of the 1549 rebellion. The rebel articles are often written off as a random shopping list of demands, but what I will show in my paper is that in fact they added up to a

programme of radical change, with big implications for the landscape and its uses. I will argue that the Mousehold articles represent the single most important in the history of English popular politics between 1381 and 1640. I have also found two other rebel petitions, one badly stained and the other partially eaten by rats or mice, which have escaped the attention of historians until now, and which shed further light on the Mousehold articles and the politics of popular rebellion.

Susan Woodall, The Open University: Imbibing the Word: literacy instruction in nineteenth-century institutions for 'fallen' women

The purpose of these residential institutions was to bring about the moral rehabilitation of women who were sexually experienced but unmarried and perceived to be in need moral education. Over a period of around two years women did laundry and sewing work before being placed in domestic service. This paper explores institutional attempts at providing literacy instruction for their inmates, its purpose, the range of reading matter supplied and inmates' responses to it. The reading and writing levels of women entering these institutions varied considerably. The quality of institutional literacy instruction was also variable and the provision patchy, some institutions ordering slates and chalk for writing classes, others relying on the cheaper method of rote learning. In the institutions examined here, the aim of literacy classes was largely to enable women to become familiar with religious texts and to internalise the message of Christianity, but not solely for that purpose. Improving literacy skills was also an attempt to improve their life chances beyond the institution.

Drawing on the records of two lay institutions and two Anglican sisterhood penitentiaries, this paper will focus particularly on the material culture of literacy instruction, bringing contemporary hard copy examples of recommended reading matter and a literacy aid into the lecture room.

Hannah Worthen, University of Hull: Space and place in early modern English petitions

Scholarship on petitioning in the early modern period is currently burgeoning, with digital humanities projects in particular sparking a remarkable growth in the possibilities for petitions-based research. For researchers of social history, these documents offer opportunities to learn more about the lives of ordinary people in early modern England, as well as the formation of the state and governance structures that they lived within. Although considerable attention has been devoted to petitioning, limited focus has been directed towards exploring the spatial dimensions of this practice. This paper will investigate the ways in which justice seeking through petitions entailed navigating the physical environment in the early modern era. Building on the work of legal historians who have used geography as a lens for their research, this paper will examine local and national petitions for evidence of the ways in which travel, movement, and embodied experience formed an essential part of the nature of petitioning. Furthermore, by using a brief case study of early modern flood petitions, this paper also aims to show that petitions and the process of petitioning both

reflected and shaped the relationship between people and their surroundings in the early modern period.

Sydni Zastre, University of Birmingham: 'I am writing for advice about a very intimate matter': Constructing the pregnant self in letters to Dr Marie Stopes

The physician and botanist Marie Carmichael Stopes (1880-1958) revolutionised the British conversation around birth control, marriage, and parenthood in the interwar period with her influential advice manuals, including *Married Love* (1918) and *Radiant Motherhood* (1921). In each of these books, as well as in columns for the popular conservative weekly *John Bull*, Stopes encouraged readers to write to her with their questions about sex, marriage, parenthood, and more. The Wellcome Library in London now holds some 250 files, dating from 1918 to the 1950s of readers' correspondence with Stopes, providing an endlessly valuable and as yet underexplored resource for the study of pregnancy in British women's own words.

This paper presents two disparate examples drawn from the Stopes correspondence: that of Jeanne B., a timber-merchant's wife writing to thank Stopes for her guidance, via *Radiant Motherhood*, through a much-desired first pregnancy; and that of Mary Elizabeth S., a poor woman in a physically and sexually abusive marriage who has been pregnant nine times and is desperately seeking birth control.

The sheer volume of correspondence meant that Stopes could not reply to every letter. And yet even when she did, her responses were terse and often startlingly harsh, giving rise to questions about the relationship—as it turns out, largely imagined—between letter-writer and addressee, expert and layperson, author and reader. How did these women communicate their experiences of pregnancy, and to what ends? What did it mean to construct a pregnant self in the context of a letter to Stopes?

Roza Zharkynbayeva, Al-Farabi Kazakh National University: Public Sentiments in the Home Front during the Pre-War and War Years (on the Example of the Kazakh SSR)

"=The report is devoted to the public sentiments of the population of the Kazakh SSR on the eve and during the Second World War. Based on a wide range of sources, including documents of the ""Special Folders"", the Party Control Commission and primary party organisation, will be shown cases of anti-Soviet sentiments in the republic, both in rural areas and among employees of enterprises, which is assumed to be an indicator of a decline in the level of trust of some citizens in the state. Anti-Soviet moods were also fuelled by the lack of reliable information, which was either delayed or deliberately hidden from public view.

Facing mortal danger, despite the cohesion of Soviet society as a whole, the initial period of the war witnessed numerous manifestations of anti-Soviet sentiment among representatives of various population categories. This was due to the heterogeneity of Soviet society, along with those who sincerely believed in the ideals of communism and selflessly fought and

worked, there were those who failed to integrate into the system. It should also be noted that even among loyal citizens, particularly among kadrovye rabochie and Communists, dissatisfaction with the procurement and distribution system established in the state and in enterprises often resulted in anti-Soviet statements and labour discipline violations.

While Soviet propaganda had a great mobilising potential, the population's reactions to propaganda and ideological treatment varied from support to passive resistance and even opposition. The intertwining of all these factors during the war years had a serious impact on the adaptation practices and labour motivation of Soviet citizens.