social history society

# 46th Annual Conference

## Lancaster University

## 6-8 July 2022

Lancaster University

# 2022 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**

# Outline Programme

| | |
|---|---|
| **Wed 6 July**<br>**1pm for 1.15pm–2.30pm** | **Tour of Lancaster Castle**<br>**Coach to campus for registered attendees** |
| **Wed 6 July**<br>**3pm-4pm** | **Arrive at Lancaster University and Registration/Help Desk** |
| **Wed 6 July**<br>**4pm-5.30pm** | **Careers in History Workshop (GFX LT5/6)** |
| **Wed 6 July**<br>**5.45pm-7.15pm** | **Roundtable: Education, Training and Opportunity (GFX LT1)** |
| **Wed 6 July**<br>**7.30pm** | **Dinner (Barker House Farm) followed by informal PG/BME network get togethers in Cartmel Bar** |
| **Thurs 7 July**<br>**8am to 1pm** | **Registration and Help Desk** |
| **Thurs 7 July**<br>**9am-10.30am** | **Parallel Panels 1** |
| **Thurs 7 July**<br>**10.30am-11am** | **Coffee Break (George Fox Building)** |
| **Thurs 7 July**<br>**11am-12.30pm** | **Parallel Panels 2** |
| **Thurs 7 July**<br>**12.30pm-2pm** | **Lunch including BME network meet up (Management School)** |
| **Thurs 7 July**<br>**2pm-3.30pm** | **Parallel Panels 3** |
| **Thurs 7 July**<br>**3.30pm-4pm** | **Coffee Break (George Fox Building)** |
| **Thurs 7 July**<br>**4pm-4.45pm** | **AGM (GFX LT1)**<br>**ALL WELCOME** |
| **Thurs 7 July**<br>**4.45pm-6.15pm** | **Keynote Lecture: Amanda Vickery: 'Making British Beauty: Provincial Women and Miss Great Britain, 1945-70' (GFX LT1)** |
| **Thurs 7 July**<br>**6.15pm** | **Drinks reception (George Fox Building)** |
| **Thurs 7 July**<br>**7.30pm** | **Conference Dinner (Barker House Farm)** |
| **Fri 8 July**<br>**8.30am-10.30am** | **Registration and Help Desk** |
| **Fri 8 July**<br>**9am-10.30am** | **Parallel Panels 4** |
| **Fri 8 July**<br>**10.30am-11am** | **Coffee Break (George Fox Building)** |
| **Friday 8 July**<br>**11am-12.30pm** | **Parallel Panels 5** |
| **Friday 8 July**<br>**12.30pm-1.30pm** | **Lunch including PG network meet up (Management School)** |
| **Friday 8 July**<br>**1.30pm-3pm** | **Parallel Panels 6** |

# Welcome to the 46th Annual Social History Society Conference

Dear delegates,

I am delighted to welcome you to Lancaster and introduce the Social History Society's Conference Programme for 2022. It is wonderful that at long last we are able to meet in person.

We have more than 100 delegates in person and a small number presenting online. Given the unprecedented challenges of the last two years, we have worked hard to create a programme that is inclusive, welcoming, and enjoyable. While we cannot hope to make up for all the conference experiences that our postgraduate and early career scholars in particular have missed out on during the pandemic, we hope that this conference provides some useful opportunities for presenting, chairing and networking for all.

The programme combines 30 panels with ample time for socialising over lunch and dinner, as well as a tour of Lancaster Castle. Our panels cover a wide range of times and places. Our keynote lecture by Amanda Vickery, 'Making British Beauty: Provincial Women and Miss Great Britain, 1945-70', and our roundtable on Education, Training and Opportunity, will bring everyone together in exciting sessions to round off the first two days. We hope that some of our more established members as well as our postgraduates and early career scholars will contribute to the workshop on Careers in History on Wednesday. We are also pleased that a local jazz group, Luca Brasi, will be joining us to provide entertainment for our Wednesday evening dinner, and that a number of publishers will be exhibiting in the George Fox building foyer. In particular, I would like to encourage you to attend our AGM, at 4pm in George Fox Lecture Theatre 1 on Thursday 7 July, immediately prior to our keynote lecture.

I am extremely grateful to the strand and network co-ordinators, the Executive, our Administrator, our Committee, our postgraduate helpers, and the staff of Lancaster 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.

Finally, for your own safety and for the safety of all of us (including those who are vulnerable), please make sure to look at our Covid-19 guidelines.

With best wishes

Naomi Tadmor

Chair, Social History Society

# A message from our Postgraduate Representatives:

Hi everyone, we are Edda Nicolson and Ella Sbaraini, and we are the postgraduate representatives for the Social History Society. Our job is to represent postgraduate interests within the society, and act as a point of contact for PGRs and ECRs. We run an informal PGR network, which has so far run online.

At the conference, we want to warmly invite all PGRs and ECRs to the Postgraduate Meet Up, which will take place from 12.30 to 1.30pm on Friday 8 July (in MAN LT14 Dormer). For those of you who are present, we will also be running a post-dinner PGR get-together on the first day (6 July), which will take place on campus from 9pm in Cartmel Bar. Both will be friendly, informal spaces to connect with other scholars, chat about your research, and make new friends! We would be delighted to see you there. Please feel free to get in contact with us if you have any questions.

# 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 we'll have an informal meet up over lunch on Thursday 7 July (in MAN LT14 Dormer) and there will also be the opportunity to have an informal get together on Wednesday 6 July from 9pm in Cartmel Bar, Barker House Farm – please do drop by, the more the merrier!

# Our Covid-19 Guidelines:

In order to minimise the possibility of Covid infections we ask that where possible delegates take a lateral flow test before attending. We will have a limited supply of lateral flows tests available from the registration desk during the conference if delegates feel unwell. We ask that windows in presentation rooms are kept open where/when possible to maximise air flow. We ask you to recognise that delegates will have different levels of vulnerability; please be mindful of this and consider wearing a mask in conference sessions and giving people space by not sitting too close together. We have a supply of disposable masks available at the registration desk and we also have hand sanitiser available for the rooms. We will follow Lancaster University's guidance and will update our advice if anything changes.

# Day 1 – Wednesday 6 July

## 13.00-15.00 – Tour of Lancaster Castle (coach transfer to campus provided for attendees)

15.00-16.00 – Arrival and registration, coffee/tea and pastries, George Fox Foyer (GFX foyer)

## 16.00-17.30 – Careers in History Workshop, George Fox Lecture Theatre 5/6 (GFX LT5/6)

Chair: Henry Irving
Panel: Georgina Brewis
Peter Mandler
Ruth Mather

We invite colleagues at any career stage to join us to explore careers in history inside and outside universities. Short opening presentations from the panel will structure the discussion, but our intention is that the session will be shaped by participants' interests. Topics for discussion might include dos and don'ts of job applications; interview tips; thinking through long term career planning; the value of voluntary academic citizenship roles in learned societies, on editorial boards & funding bodies; securing secondments/visiting fellowships/professorships; promotion applications. We will invite participants to submit questions via mentimeter and in the room.

The session leaders will include Georgina Brewis, Associate Professor in the History of Education at IOE, UCL's Faculty of Education and Society and Honorary Secretary of the Social History Society; Ruth Mather, who has worked as a freelance researcher and is a postdoctoral research assistance on the Slavery, Cotton, and Nottingham Lace 1780 – 2020 project at Nottingham Trent University; and Peter Mandler, Professor of Modern Cultural

History at the University of Cambridge and Bailey College Lecturer in History at Gonville and Caius College, President of the Historical Association and former President of the Royal Historical Society.

## 17.45-19.15 – Roundtable: Education, Training and Opportunity, George Fox Lecture Theatre 1 (GFX LT1)

Chair: Naomi Tadmor
Panel: Georgina Brewis
Peter D'Sena
Laura Gowing
Peter Mandler

Please join us for a plenary roundtable exploring British attitudes to education, training and opportunity in different historical contexts.
We are delighted that Wendy Robinson, Pro-Vice-Chancellor for Education at Lancaster University – and a historian of education – will say a few words of welcome to conference delegates.

Georgina Brewis is Associate Professor in the History of Education at UCL Institute of Education. She is a historian of student culture, higher education, voluntary action and humanitarianism in the nineteenth and twentieth centuries. Her first book *A Social History of Student Volunteering: Britain and Beyond 1880-1980* (Palgrave, 2014) explored how voluntary action was central to the emergence of a distinct national and international student movement. With Daniel Laqua, she has led a series of projects exploring how higher education was transformed after 1918.

Peter D'Sena is Associate Professor of Learning and Teaching at the University of Hertfordshire and a Senior Research Fellow at the Institute of Historical Research. In the late 1990s, he championed the inclusion of Black History in the revised National Curriculum, before playing a leading role in the revision of the QAA Benchmark statement for history. Peter is a fellow of the Historical Association, principal fellow of the Higher Education Academy and chairs the Royal Historical Society's Education Policy Committee.

Laura Gowing is Professor of Early Modern History at King's College London. She works mostly on women's history in early modern England and particularly on sex, law, language, the body and queer history. Her books include the prize-winning *Common Bodies: Women, Touch and Power in Seventeenth-century England* (Yale, 2003) and her monograph on women and apprenticeship in early modern London is forthcoming in 2022. She is an editor of *History Workshop Journal*.

Peter Mandler is Professor of Modern Cultural History at the University of Cambridge and Bailey College Lecturer in History and Gonville and Caius College. He has published widely on the cultural, social and intellectual history of Britain since c.1800 and on the place of the humanities and social sciences in the English-speaking world. His article 'The Problem with Cultural History' was published in the first issue of *Cultural and Social History* and continues to provoke discussion. His latest book *The Crisis of the Meritocracy: Britain's Transition to Mass Education* since the Second World War was published in autumn 2020 by Oxford University Press. Peter is President of the Historical Association and a former President of the Royal Historical Society.

19.30 – Dinner, Barker House Farm (BHF)

# Day 2 – Thursday 7 July

## Panel 1 – Thursday 7 July 09.00-10.30

| **'Deviance', Inclusion and Exclusion** | **Heartbreak, Emotion, and Revenge in the Inquests** | **CC A19** |
|---|---|---|
| *Chair: Julie-Marie Strange* | | |
| Ella Sbaraini, University of Cambridge | 'My last dying curse': Narrative, Revenge and Power in Suicide Letters and the Coroner's Court, 1750-1850 | |
| Sophie Michell, The Open University | Absence of Evidence: Narratives of Murder-Suicide in the Victorian Coroner's Court | |
| Vicky Holmes, Queen Mary University of London | 'She has completely broken my heart by her faithlessness, and I leave this world' – The Public Shaming of Mary Ann Ballard in Battersea Coroner's Court, 1899 | |

| **Environment, Spaces and Places** | **Locating Collective Identities: Explorations of Imagined and Material Spaces** | **CC A15** |
|---|---|---|
| *Chair: Tosh Warwick* | | |
| Corinna Peniston-Bird, Lancaster University | 'Explore, Discover, Remember': Associative Implications and Gendered Service at the National Memorial Arboretum | |
| Andrew Walmsley, Lancaster University | Monuments and Public Spaces: The Lifeboat Memorial, St Anne's on the Sea (1888) | |
| Helen Glew, University of Westminster | Planning and Imagining Spaces: International Women's Organisations and Campaigns Against the Marriage Bar, c.1900-1950 | |

*Panel 1 – Thursday 7 July 09.00-10.30*

| **Life Cycles, Bodies and Emotions** | **Mothers, Families and Postnatal Mental Illness in Twentieth-Century Britain** | **GFX LT3** |
|---|---|---|
| *Chair: Morag Allan Campbell* | | |
| Kelly-Ann Couzens, University of Warwick | 'I could not go home to my mother': Family, Community, and Medico-Legal Interactions in Twentieth-Century Child Murder Cases | |
| Hilary Marland, University of Warwick | 'I'm not trying here to suggest that we should all try to be amateur psychiatrists': Postnatal Mental Illness and The National Childbirth Trust, 1960s-1990s | |

| **Politics, Policy and Citizenship** | **Popular Politics, c.1830s-1930s** | **GFX LT2** |
|---|---|---|
| *Chair: Matthew Grant* | | |
| Simon Morgan, Leeds Beckett University | Richard Cobden as a 'Failed' Popular Champion? 1838-1865 | |
| Hazel A. Perry, De Montfort University, Leicester (Online) | 'Pot house politicians' or 'beer-soaked agitators'? Trades Union Councils in the Edwardian Golden Age | |
| Elen Cocaign, University Paris 8 Vincennes-Saint Denis, France | Bonding Over Books? The British Left and Collective Reading Practices in the Early Twentieth Century | |
| Claire-Lise Debluë, Swiss National Science Foundation | Promoting the Welfare State: Popular Education and Social Policy Implementation at the Swiss Social Museum (1917-1928) | |

| **Work, Leisure and Consumption** | **Global Flows: Commodities, Labour, and Exchange** | **GFX LT4** |
|---|---|---|
| *Chair: Ruth Mather* | | |
| Duncan Money, Leiden University | Empire of Labour: Impact and Legacy of Migration from Cumberland to the South African Rand | |
| Joanna de Groot, University of York | Threads that Linked the Home and the World: Gender and Carpet Production in Iran c.1870-1930 | |
| Guan Kiong The, University of Saint Andrews | 'Atamabil Savar Iran' – Soft Power, the Iran National Peykan and the Creation of a National Car in Pahlavi Iran, 1966-76 – Organic Adulation or Prescribed Modernisation? | |

10.30-11.00 Coffee/tea, George Fox Foyer (GFX)

## Panel 2 – Thursday 7 July 11.00-12.30

| **Bodies and Emotions** | **Gender, Embodied Knowledge, and Materiality in Early Modern England** | **GFX LT2** |
|---|---|---|
| *Chair: Amanda Vickery* | | |
| Ben Jackson, University of Birmingham | Embodied Masculinity, Material Knowledge, and Game Shooting in Early Modern England | |
| Hillary Burlock, Queen Mary, University of London | Georgian Dance: Practice, Performance, and the Embodied Turn | |
| Rebecca Morrison, Queen Mary, University of London | Exploring Evidence of Knowledge and Making Embodied in Eighteenth-Century Women's Gowns | |
| Jennifer Evans, University of Hertfordshire | 'Six weeks before you are brought to bed': Medical Preparations for Birth in Early Modern England | |

| **Diversity, Minorities and "Others"** | **Racial Capitalism and South Asian History** | **CC A19** |
|---|---|---|
| *Chair: Jonathan Saha* | | |
| Jonathan Saha, University of Durham | Racial Capitalism and Peasant Insurgency in Colonial Myanmar | |
| Purba Hossain, Institute of Historical Research | 'More Akin to Monkeys than Men': Racialisation of Indian Indentured Labour | |
| Jesús Cháirez-Garza, University of Manchester | Shot with 'Minimum Force': Ambedkar, Racial Capitalism and the Bombay Industrial Dispute Bill of 1938 | |
| Ria Kapoor, University of Manchester | Emigration or Resettlement: Race, Place, and the Ugandan Asians after 1972 | |

| **Environment, Spaces and Places** | **Tradition and Innovation in Modern Christian Pilgrimage** | **CC A15** |
|---|---|---|
| *Chair: Dave Hitchcock* | | |
| Philip Booth, Manchester Metropolitan University | Been There, Done That, Got the Relic? Souvenirs and the Sealing of the Contemporary "Pilgrim" Experience | |
| Kathryn Hurlock, Manchester Metropolitan University | The Pilgrim and the Peas: Walking as the Definition of Real Pilgrimage in Nineteenth and Early Twentieth-Century Britain | |
| Anne E. Bailey, Oxford University (Online) | Micro Pilgrimages: A New Post-Secular Trend? | |

*Panel 2 – Thursday 7 July 11.00-12.30*

| **Life Cycles, Families and Communities** | **Keeping it in the Family?: History, Kinship, and the Archival Impulse, 1700-present** | **GFX LT3** |
|---|---|---|
| *Chair: David Thackeray* | | |
| Imogen Peck, Coventry University Centre for Arts, Memory, and Communities | Manuscripts, Memory, and the Family Archive in Eighteenth-Century England | |
| Ann-Marie Foster, Northumbria University | Families, Institutions, and the First World War, 1914-2018 | |
| Laura King, University of Leeds | Family Histories, Archives, Silences: The Making of History in Family Life in Twentieth-Century Britain | |

| **Welfare, Humanitarianism and Social Action** | **The Shifting Contexts of Modern British Charity and Campaigning** | **GFX LT4** |
|---|---|---|
| *Chair: Georgina Brewis* | | |
| Andy Holroyde, Queen Mary University of London | The Mixed Economy and the Moving Frontier of the State in Sheltered Employment: Britain 1945-1979 | |
| Henry Miller, Durham University | Petitioning and People Power in Twentieth-Century Britain: The Visual and Material Culture of Campaigning | |

12.30-14.00 – Lunch, Management School Breakout Space/Hub (MAN)

## 12.45-13.45 – BME Network Meet Up (MAN LT14 Dormer)

The BME Network Meet Up is an opportunity for members of the Social History Society BME Network, or any historians of colour interested in coming over, to get together at the conference. It's an informal event with no set agenda. There will be opportunity to find out more about the Joint BME Events and Activities Small Grants scheme that the Society runs. Please feel free to pick up your lunch and bring it along to the session.

## Panel 3 – Thursday 7 July 14.00-15.30

| **Bodies and Emotions** | **Girls' Emotions and Women's Bodies** | **CC A15** |
|---|---|---|
| *Chair: Maria Isabel Romero Ruiz* | | |
| Will Jackson, University of Leeds | 'She calls the native, "Daddy"': Love and Hate in Histories of Confinement | |
| Marcin Wilk, Independent Scholar (Online) | Discourses on Girls' Emotions in Interwar Poland: The Case of Tarnów | |
| Rachel Bright, Keele University | Naturalisation, Womb Citizenship, and Desirable Women: Imagining Women's Bodies in Early Twentieth-Century Australia | |
| Noble Shrivastava, Centre for Historical Studies, Jawaharlal Nehru University, New Delhi | 'Profane' Verses, 'Fallen' Women: A Study of Rekhti & Courtesans in Nineteenth-Century North India | |

| **'Deviance', Inclusion and Exclusion** | **Conceptualising Spaces** | **CC A19** |
|---|---|---|
| *Chair: Ben Jackson* | | |
| Paul Jennings | Protecting the Spa: How Edwardian Harrogate Sought to Preserve its Exclusivity | |
| Robert Hornsby, University of Leeds | New Struggles at the Periphery: Protest and Dissent Among Youth in the Baltic States, 1953-68 | |
| Eoin Carter, University of Cambridge | 'An infidel in a cage': Narrating Incarceration in the British Radical Press, 1819–32 | |
| Clare Burgess, University of Oxford | Encountering Sex for Sale: A Topographical Approach to Understanding Sex Work in Late Sixteenth-Century Lyon | |

| **Life Cycles, Families and Communities** | **Infant and Child Welfare** | **GFX LT3** |
|---|---|---|
| *Chair: TBC* | | |
| Katharina Rowold, University of Roehampton | 'How Often are the Poor Little Mites but Half-Satisfied …': Breastfeeding and Infant Health in Britain at the Turn of the Twentieth Century | |
| Kate Gibson, University of Manchester | 'As if they were my own': Fostering and Guardianship in Eighteenth-Century Britain | |
| Hannah Dennett, University of Warwick | Fanny Kenyon: The Life of a Black Foundling in the Long Eighteenth Century | |
| Loretta Dolan, University of Western Australia | 'Compelled bie his father': The Phenomenon of Child Marriage in Sixteenth-Century Northern England | |

*Panel 3 – Thursday 7 July 14.00-15.30*

| **Politics, Policy and Citizenship** | **Politics and the Disenfranchised and Marginalised** | **GFX LT2** |
|---|---|---|
| *Chair: Andrew Walker* | | |
| Joshua Dight, Edge Hill University | Making a Meal Out of Remembrance: Chartist Banquets and Newspaper Representations | |
| Conner Scott, University of Sheffield | Civic Culture at the Cinema: Local Public Life and Cinemagoing in Inter-War Britain | |
| Peter Wood, Birkbeck University of London | 1965: Poverty and Homelessness: The Politics of Forgetting and of Rediscovery | |
| Maureen Royce, Liverpool John Moores University | Societal and Educational Limitations on Work Aspirations of Working-Class School Leavers 1944-1979 | |

| **Work, Leisure and Consumption** | **Consumption, Identity, and Material Culture in Twentieth-Century Britain** | **GFX LT4** |
|---|---|---|
| *Chair: Tyler Rainford* | | |
| Marion Lester-Card, Birkbeck University of London | Out with the Shabby and in with the New?: Domestic Mending Practices in Britain 1945-1952 | |
| Alice Naylor, University of Portsmouth / Science Museum Group | The Car on the Forecourt, the Kenwood in the Kitchen: the Taxonomies of Luxury Goods in Post-War Britain | |
| Sarah Birse, Adam Matthew | Consumption and Celebration at the Silver Jubilee Street Parties in Mass Observation Project: 'It gave us all something good to remember' | |
| Ruth Mather, Nottingham Trent University | Lace: Making Meaning and Memory through Material Culture | |

15.30-16.00 – Coffee/tea, George Fox Foyer (GFX)

## 16.00-16.45 – Social History Society AGM (all invited), George Fox Lecture Theatre 1 (GFX LT1)

## 16.45-18.15 – Keynote lecture: Amanda Vickery, 'Making British Beauty: Provincial Women and Miss Great Britain, 1945-70', George Fox Lecture Theatre 1 (GFX LT1)

We are pleased to welcome Amanda Vickery as our keynote speaker. Amanda is professor of Early Modern History at Queen Mary, University of London and a successful television and radio presenter. She is an expert on Georgian England and has wide-ranging interests in the history of British society, culture, gender and family. Her prize-winning books *Behind Closed Doors* (Yale, 2009) and *The Gentleman's Daughter* (Yale, 1998) are well-known to many of our members.

She will be speaking to us about the Miss Great Britain contest held at the Morecambe Super Swimming Stadium from 1945. The contest was a highly visible performance of ideal femininity, spotlighting national and provincial attitudes to physical appearance, sexuality and sensuality, as well as women and men's accepted roles.

Such contests were interwoven in the leisure and parochial culture of the working and lower middle classes, an unexceptional part of a vibrant post-war competition culture – from dog and flower shows to fancy dress, bonniest baby and knobbly knees contests – expressed at fetes, fairs and tournaments, in church and town halls, staff canteens, school playing fields, provincial ballrooms and holiday camps.

This lecture will show how such events can be studied to analyse prevailing social and cultural attitudes to beauty, gender, sexuality, ethnicity and national identity.

## 18.15-18.30 – Presentation of the SHS Book Prize, the Postgraduate Exchanges Prize and the Public History Prize, George Fox Lecture Theatre 1 (GFX LT1)

18.30-19.15 – Drinks Reception and George Fox Foyer (GFX)

19.30 – Conference Dinner, Barker House Farm

# Day 3 - Friday 8 July

## Panel 4 – Friday 8 July 09.00-10.30

| **'Deviance', Inclusion and Exclusion** | **Defining and Regulating "Deviant" Behaviour** | **GFX LT3** |
|---|---|---|
| *Chair: Janet Weston* | | |
| Alison Pedley, Independent Researcher | 'Even criminal lunatics are susceptible of religious impressions': Religion and Insane Female Patients in Broadmoor Criminal Lunatic Asylum, 1863-1900 | |
| Kiran Mehta, University of Oxford | Prison Labour in Early Modern London | |
| Frances Houghton, University of Manchester | 'More Talk than Action'? Discussing Homosexuality in British Wartime Naval Culture, 1939-1945 | |
| Anu Rae, University of Tartu, Estonia | Self- and Other-Defined Deviation: Male Hysteria in the End of the Nineteenth-Century Russian Baltic Provinces | |

| **Diversity, Minorities and "Others"** | **Gender and Work** | **CC A19** |
|---|---|---|
| *Chair: Isaiah Silvers* | | |
| Rebekah Sloanemather, Cardiff University | 'Works of Many Hands': Nurses' Autograph Books and Military Hospital Culture in and after the First World War | |
| Lucy Brownson, University of Sheffield | Names without Stories, Stories without Names: Working-class Women and Emotional Histories of Archiving at Chatsworth | |
| Katy Roscoe, University of Liverpool | 'Stout Englishmen': Convict Labour and Intersectional Masculinity in Colonial Borderlands | |

*Panel 4 – Friday 8 July 09.00-10.30*

| **Environment, Spaces and Places** | **Health, Care and Well-being** | **CC A15** |
|---|---|---|
| *Chair: Imogen Peck* | | |
| Natalie Massong, IMT School for Advanced Studies Lucca | Shifting Spaces and Places: The Lazzaretti Network during the 1630-1 Plague in Bologna | |
| Rebecca Irvine, City University of New York (Online) | Public Health, Disease and the Body: Malaria in Colonial and Postcolonial Iraq | |
| Charlotte James Robertson, University of Glasgow | The Women's Refuge As 'Homeplace': Creating Spaces of Safety and Community in Oral Histories of the Black and Asian Women's Refuge Movement in Britain (1980-2000) | |

| **Politics, Policy and Citizenship** | **Re-visiting Female Activism in the 1960s and 1970s: Women's Welfare Campaigns** | **GFX LT2** |
|---|---|---|
| *Chair: Kate Bradley* | | |
| Ruth Davidson, Queen Mary University of London | 'Different kinds of experts': Women's Campaigns Against Family Poverty in the 'Golden Age' of the Welfare State | |
| Jessica White, University of Liverpool | Discourses of Race, Class, and Citizenship in Women's Tenants' Activism in the 1970s | |
| Caitríona Beaumont, London South Bank University | Beyond the Women's Liberation Movement: The Women's Institute, Welfare Activism and Gender Equality in the 1970s | |
| Michele Santoro, University of Rome 'Tor Vergata' | Women's Participation and Social Demands in the Italian 60s: The Case Study of the CNDI | |

*Panel 4 – Friday 8 July 09.00-10.30*

| **Welfare, Humanitarianism and Social Action** | **Aid, Inequality, and Resistance in the Global South** | **GFX LT4** |
|---|---|---|
| *Chair: Duncan Money* | | |
| Agnieszka Sobocinska, King's College London | Aid Resistance: Global South Opposition to Western Development Intervention, 1960s-1980s | |
| Nisha Poyyaprath Rayaroth, Yale University (Online) | Children of a Lesser God: Cruelty, State and Indian Circus | |
| Komal Rajak, University of Delhi (Online) | Political Theory of Caste: An Epistemological Construction of Property-Relations in Ambedkar's Philosophy | |
| Seung Woo Kim, Graduate Institute Geneva (Online) | Moralising International Banks - British Banks and Human Rights Activism, 1970s-1990s | |

10.30-11.00 – Coffee Break, George Fox Foyer (GFX)

## Panel 5 – Friday 8 July 11.00-12.30

| **Bodies and Emotions** | **Victorian Bodies and Emotions** | **CC A19** |
|---|---|---|
| *Chair: Jen Evans* | | |
| Sonsoles Hernández-Barbosa, University of the Balearic Islands | The Pleasure of Taking the Body to the Limit: The Experience of the Ferris Wheel in the 1900 Universal Exhibition | |
| Maria Isabel Romero-Ruiz, University of Málaga (Spain) | Women's Bodies and Emotions: Victorian Prostitution and Cambridge Gaols | |
| Zhenzhen Zhou, UCL | Sympathy Education and the NSPCC's League of Pity, 1893-1913 | |

*Panel 5 – Friday 8 July 11.00-12.30*

| **Environment, Spaces and Places** | **Mapping, Movement and Methodologies** | **CC A15** |
|---|---|---|
| *Chair: Natalie Massong* | | |
| Colin Pooley, Lancaster University | What Can Personal Diaries Tell Us About Past Everyday Mobilities? | |
| Nicola Clarke, Birkbeck University of London | How news travelled through Plague and Fire - places, spaces and methods of news exchange and gathering during the civil crises of 1665 and 1666. | |
| Kremena Dimitrova, University of Portsmouth (Online) | Running with the Runaway Everywhere and Nowhere: Comics-Based Research as a Contemporary Form of Decolonial Resistance | |
| Leanne Blaney, Independent Scholar/University College Dublin (Online) | Collapsing Distance: Air Travel in Interwar Caithness | |

| **Life Cycles, Families and Communities** | **Families and Networks** | **GFX LT3** |
|---|---|---|
| *Chair: Kate Gibson* | | |
| Carrie Long, Durham University, The National Archives and The National Maritime Museum | 'I fear these repeated appeals may be deemed troublesome': The Role of Petitions in Naval Widows' Access to Nineteenth-Century Welfare | |
| Leonie Price, University of Sheffield | Marriage, Commemoration and the Life Cycle in Early Modern Lancashire and Cheshire | |
| Stephanie Ward, Cardiff University | Deserted Wives and Family Justice: Negotiating Emotional, Familial, and Legal Boundaries in Interwar South Wales | |
| Luis Gabriel Galán-Guerrero, University of Oxford | Middle Life in the British Civil Service: Treasury Promotions, Marriages, and Honours, c. 1848-1914 | |

*Panel 5 – Friday 8 July 11.00-12.30*

| **Politics, Policy and Citizenship** | **New Perspectives on Women and Gender in Post-War Labour Politics** | **GFX LT2** |
|---|---|---|
| *Chair: Helen Glew* | | |
| David Thackeray, University of Exeter | 'Still, it's the party that counts, not personalities': Mass Observation and three Labour Women MPs, 1938-50 | |
| Lyndsey Jenkins, Queen Mary University of London | 'The voice of the true British housewife': Labour Women Activists and Political Citizenship, 1945-55 | |
| Rebecca Goldsmith, University of Cambridge | Class, Gender and Labour's Politics of Experience in 1940s Britain | |
| Alfie Steer, University of Oxford (Online) | 'A Great Struggle Upon Which We Are Engaged': The Labour Left and the New Protest Movements of the 1990s | |

| **Work, Leisure and Consumption** | **Saving, Spending, Speculation: Class, Gender, and Financial Advice in 19th Century Britain** | **GFX LT4** |
|---|---|---|
| *Chair: Simon Morgan* | | |
| Donna Loftus, Open University | The Paradoxical Politics of Thrift: Economic Advice and Working-Class Capital in Late Nineteenth-Century Britain | |
| James Taylor, Lancaster University | The Domestication of Speculation in Late Nineteenth-Century Britain | |
| Hazel Vosper, Lancaster University | 'Dear Sirs, I am going to trouble you for your advice on a little matter of my own': Women as Consumers of Financial Advice in the Later Nineteenth Century | |

12.30-13.30 - Lunch, Management Breakout Space/Hub

## 12.30-13.30 – Postgraduate Network Meet Up (MAN LT14 Dormer)

The PGR meet-up usually convenes online but for these few days, we're really excited to be here in-person, and Ella and Edda want to warmly invite all postgraduates and ECRs to our lunchtime meet-up. It will be a very informal, friendly space to connect with other scholars, talk about our research, and share advice. Please come along!

## Panel 6 – Friday 8 July 13.30-15.00

| **Diversity, Minorities and "Others"** | **Decolonising the Past and Celebrating Diversity Within a Public History Context: Reimagining Lincolnshire** | **CCA19** |
|---|---|---|
| *Chair: Victoria Araj* | | |
| Victoria Araj, University of Lincoln | Reclaiming Lincolnshire's Diverse Past through Heritage Trails: The Reinterpretation of Public Space as a Community post #BlackLivesMatter | |
| Heather Hughes, University of Lincoln | Promoting Inclusivity in Religious Spaces | |
| Andrew Walker, Independent Scholar | A Conspicuous Historical Absence? Past Black Lives in Local and Regional Societies: A Lincolnshire Perspective | |

| **Environment, Spaces and Places** | **New and Changing Spaces: Ideals, Loss and Meanings** | **CC A15** |
|---|---|---|
| *Chair: Colin Pooley* | | |
| Hannah Weaver, University of Edinburgh | The West Bow: Space, Trade and Urban Experience in Late Eighteenth-Century Edinburgh | |
| Lucinda Matthews-Jones, Liverpool John Moores University | Settling on Buildings: The Domestic Underpinnings of the British Settlement Movement, 1880-1920 | |
| George Legg, King's College London | Docks to Docklands: The Architecture of Racial Capitalism | |
| Tosh Warwick, Independent Researcher | Listing, Delisting and Demolition of Industrial Heritage: The Dorman Long Tower and Responses to the Loss in the Iron and Steel Landscape | |

*Panel 6 – Friday 8 July 13.30-15.00*

| **Life Cycles, Families and Communities** | **Health, Death, and Wellbeing** | **GFX LT3** |
|---|---|---|
| *Chair: Ann-Marie Foster* | | |
| Emma Marshall, University of York | 'I fear it is worse than you represent it to me': The Functions of Sickness and Care in English Familial Letters, c.1650-1750 | |
| Michael Guida, University of Sussex | Song-Birds in Working Class London Homes, 1850-1900 | |
| Emma Yeo, Durham University | 'Humblie beseeching thy devyne maiestie to protect & bless me & myn': The Fragile Body of Thomas Chaytor During the 1610s | |
| Dave Hitchcock, Canterbury Christ Church University | Dying Homeless in England, c. 1600-1800 | |

| **Politics, Policy and Citizenship** | **Extra-Parliamentary Campaigns and Protests** | **GFX LT2** |
|---|---|---|
| *Chair: Lyndsey Jenkins* | | |
| Kate Bradley, University of Kent | Protesting Policing: 'Bust Cards', Civil Rights and Arrest, 1960-1990 | |
| Henry Irving, Leeds Beckett University | The War on Waste: Are There Historical Lessons for Increasing Recycling Rates? | |
| Matthew Grant, University of Essex | Remembering Class Politics in 1970s Britain: Decline, the Unions, and the Self in the Oral Histories of the National Service Generation | |

| **Work, Leisure and Consumption** | **Women, Work, and Social Change** | **GFX LT4** |
|---|---|---|
| *Chair: TBC* | | |
| Isaiah Silvers, Durham University | Widowhood, Work and Poor Relief Among the Newcastle Barber Surgeons, 1714-1789 | |
| Linda Henderson, University of Exeter | 'What a state of domestic quackery!': 'The Duck Breeding Dames' of Buckinghamshire | |
| Diana Russell, University of Worcester | Hoteliers & Innkeepers: Female-Run Businesses in Bath's Hospitality Sector c.1911-1928 | |
| Frances C. Galt, UWE Bristol (Online) | The Equal Pay Act 1970 and Industrial Militancy: Equal Pay Strikes in the 1970s | |

15.00 End of Conference

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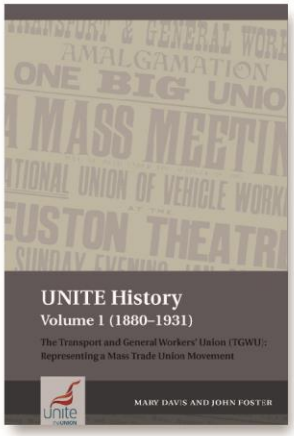


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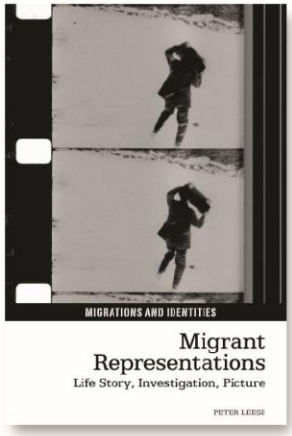


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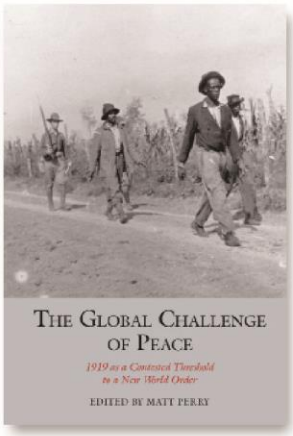


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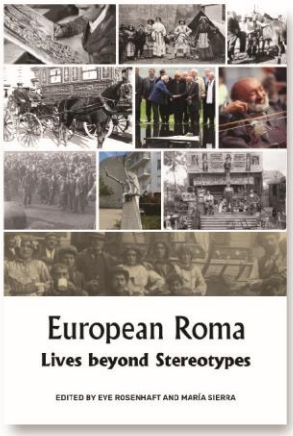


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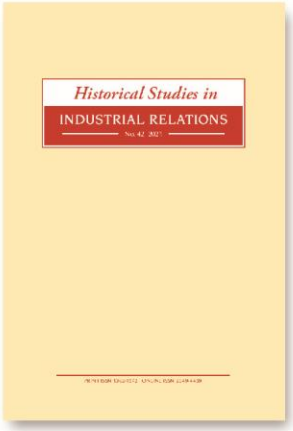


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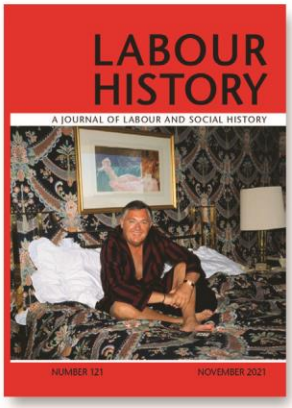


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# Abstracts by Panel

## Decolonising the Past and Celebrating Diversity Within a Public History Context: Reimagining Lincolnshire

Chair: Victoria Araj, University of Lincoln

### Date and Time: Friday 8 July 13.30-1500, GFX LT3

This panel of three papers draws upon work undertaken as part of a recently-inaugurated public history project, entitled 'Reimagining Lincolnshire'. Initiated at the University of Lincoln in late 2020, 'Reimagining Lincolnshire' seeks to uncover hidden and neglected stories from Lincolnshire, of those whose contributions to the county, country and internationally have largely been forgotten. As the project's outward-facing introductory text notes: 'this project does indeed address the complexities of empire and slavery, in order to understand key Lincolnshire figures such as Sir Joseph Banks and Sir Isaac Newton in new ways. Yet it's about additional layers of complexity as well, relating to class, gender, sexuality and ableism, for example, that will help to reveal the past in a more inclusive, thoughtful and thought-provoking light.'

This proposed panel's three papers examine some of the work undertaken to date relating to the past lives of people of colour within the county and aims to locate this within a wider historiographical and cultural contest.

Please note that, in the talks by Victoria Araj and Heather Hughes, it is planned there will also be contributions from other members of the Reimagining Lincolnshire project.

#### Paper 1: 'Reclaiming Lincolnshire's Diverse Past through Heritage Trails: The Reinterpretation of Public Space as a Community post #BlackLivesMatter'

Speaker: Victoria Araj, University of Lincoln, and other members of the Reimagining Lincolnshire project

In response to #BlackLivesMatter, communities have increasingly been utilizing place and public space as sites of resistance and direct action (Countering Edward Colston in Bristol), as sites of reinterpretation and education (Uncomfortable Oxford) and as sites of community cohesion and solidarity (Withington, Manchester covering Marcus Rashford's defaced mural with hearts and supportive notes). Actions such as these in large cities with significant black "minorities" have dominated much scholarly attention.

Yet community groups within smaller cities, towns and rural areas are also utilizing public spaces to access seemingly marginal historical voices, forgotten and complex histories and the sidelined contributions of black and brown people. The Reimagining Lincolnshire public history project being one such example, where local volunteers have been creating black history trails to celebrate black and brown contributions, stories and resilience within places such as Lincoln and Boston.

Using Lincolnshire's black history trails as a case study, this paper addresses how through intersectional public history, public space can become a bridge between the past and present, a site where differences are celebrated; through both breaking down barriers and starting conversations. Thus, trails such as these can begin to empower communities to develop and think about their own historical interpretations, moving towards a more inclusive collective memory and a deeper understanding of allyship and solidarity.

### Paper 2: 'Promoting Inclusivity in Religious Spaces'

Speaker: Heather Hughes, University of Lincoln, and other members of the Reimagining Lincolnshire project,

This paper focuses on parish churches in Lincolnshire, often remarked upon as one of the most attractive features of the county. Yet they are full of monuments, statues and plaques that not only commemorate but also celebrate victories and achievements that are now in need of a more complex treatment. Voices have been raised from within the Church of England about institutional racism (for example, A.D.A France-Williams's Ghost Ship, published in 2020) and the Church itself embarked on a national audit of contested heritage in 2021. Yet there is much evidence of considerable reluctance to engage with such initiatives, especially at local level. This paper reports on Reimagining Lincolnshire's collaboration with a Lincolnshire-based vicar to explore ways of making churches more inclusive. It focuses on method, as the intention is for this to be more broadly developed as a template for other churches.

### Paper 3: A Conspicuous Historical Absence? Past Black Lives in Local and Regional Societies: A Lincolnshire Perspective

Speaker: Andrew Walker, Independent Scholar.

Absences in national historical narratives of active Black lives have been recently prominently highlighted – and to an extent partially addressed. This paper advances the case for more attention being paid to the lives of Black people in Britain's past within a regional and local context. Substantial parts of Britain, outside ports and centres of significant immigration, have little attention paid to them as sites where Black people lived and worked in the past.

Increasingly-available digital records, such as the British Newspaper Archive, allow historians of local and regional societies to uncover details of the lives of Black people, often through reading 'against the grain'. This resource, together with the output of recent research projects, conducted by bodies such as English Heritage and the National Trust, and the data in University College London's Legacies of British Slavery project can provide extremely valuable information resources for use at a local and regional level.

This paper explores how, even in a county with a relatively small Black population such as Lincolnshire, a close reading of such resources, yields considerable information about Black people who lived and worked in the county. The paper shows how, despite methodological challenges, these extensive digital archives, particularly the British Newspaper Archive, can provide exciting new ways in which to search for information about the lives led by Black people in specific local and regional societies. It suggests, too, how through the use of these resources new locally-based public history research agendas can be developed regarding Black history.

# Gender, Embodied Knowledge, and Materiality in Early Modern England

Chair: Amanda Vickery, Queen Mary, University of London

## Date and Time: Thursday 7 July, 11.00-12.30, GFX LT2

### Paper 1: Embodied Masculinity, Material Knowledge, and Game Shooting in Early Modern England

Speaker: Ben Jackson, University of Birmingham

The historiography of blood sports has focussed on the social and legal privilege of country sports, leaving the emotional and embodied experiences of sportsmen unexplored. For early modern elite men, the sporting field was an everyday space whereupon they could embody their privilege. Through the skilful interaction between the sportsman and the gun, elite men were able to shoot successfully and therefore perform and embody essential attributes and pastimes of their position at the apex of the gender and social hierarchy.

This paper uses didactic sporting literature, elite men's correspondence, and portraiture in the seventeenth and eighteenth centuries to examine the embodied material experience of game shooting in early modern England. It also reflects on how practiced-based research can help inform past embodied material knowledges. In doing so, it contributes to recent work that centres on embodiment in discussions of masculine experience while focussing this investigation on elite men's leisure and their material knowledge. My discussion will reveal how blood sports formed an arena within which historians can trace changing emotional and embodied experiences for elite men across the early modern period.

### Paper 2: Georgian Dance: Practice, Performance, and the Embodied Turn

Speaker: Hillary Burlock, Queen Mary, University of London

The country dance was a staple of the Georgian ballroom, a form danced by royal and mercantile families alike across Great Britain. Unlike the minuet, the country dance was not maintained as the purview of the nobility. It was upheld as a specifically English dance form, and performed at most balls over the course of the eighteenth and nineteenth centuries. Through an understanding of the dance form itself, in terms of its organisation and fundamental mechanics, we can gain new insight into the prevailing attitudes of the period, and how these manifested in the body and movement. 'Calling' a country dance embodied customs of precedence and celebrated female creativity, but was inherently ephemeral, lasting only in the moment of its performance.

The ephemerality of dance and bodily experiences in the ballroom requires the historian to investigate other sources to flesh out its performance, including correspondence, memoirs, newspapers, literature, dance manuals, caricatures, and material culture. Bodily practice in the present is also invaluable for informing historical research and interpretation. Practical dance experience provides insight into Georgian society, from the carriage of the body, to the skill and endurance required to dance with grace and ease, the gestures and eye contact used to communicate, and the community forged within the country dance. Georgian dance practices

facilitated expressions of embodied knowledge of gender, status, performativity, and sociability to be communicated within the ballroom.

### Paper 3: Exploring Evidence of Knowledge and Making Embodied in Eighteenth-Century Women's Gowns

Speaker: Rebecca Morrison, Queen Mary, University of London

The history of dress has witnessed many fashions come and go, but arguably few have been as revolutionary as the mantua. It has been contended that this loose gown, which entered the wardrobes of fashionable women in the late seventeenth century, not only changed how female dress was worn but also how it was made. The mantua became a catalyst, moving the production of women's fashionable outer garments from male tailors to female mantua-makers.

Although this transfer of responsibilities has been discussed by historians, few have asked how it took place. This can largely be accounted for by a lack of contemporary textual evidence. What evidence which does exist for the emerging skills and dominance of the mantua-maker lies mainly within the gowns and garments they made. Both the tacit and embodied knowledge exploited by these tradeswomen, will be explored through a series of practice-led case studies, offering insights which would have been impossible to achieve and articulate through conventional methods alone.

### Paper 4: 'Six weeks before you are brought to bed': Medical Preparations for Birth in Early Modern England

Speaker: Jennifer Evans, University of Hertfordshire

A series of loose recipes from the seventeenth and eighteenth centuries belonging to the Lowndes family of Chesham, Buckinghamshire, includes a drink to be taken by expectant mothers six weeks before they expected to give birth. A similar recipe was recorded in a collection dated 1680-c.1740 housed in the Wellcome library. Historians have long discussed early modern women's experiences of birth including the rituals that surrounded the birthing chamber and the preparations women were expected to complete to make ready for a birth – notably gathering linens and cloths, choosing a midwife, and inviting gossips to be in attendance. Historians have also debated the extent to which women feared pregnancy and birth at this time, showing that women did not dread childbirth but did experienced fears triggered by concerns about miscarriage, stillbirth and, in some cases, death. This paper will consider what remedies like that recorded by the Lowndes family can add to these discussions. These remedies were part of broader medical discussions that offered medicines designed to prevent miscarriage and ease delivery. However, they were notably different in composition to those intended to stimulate contractions and aid women when birth became difficult. They represent a considered attempt to prepare the physical body for the ordeal of birth, rather than a response to a moment of crisis. In taking these remedies women addressed both the bodily and emotional aspects of birth, seizing an opportunity for agency in the face of doubts or uncertainty about the safety of giving birth.

# Heartbreak, Emotion, and Revenge in the Inquests

Chair: Julie-Marie Strange, Durham University

# Date and Time: Thursday 7 July, 9.00-10.30, CC A19

### Paper 1: 'My last dying curse': Narrative, Revenge and Power in Suicide Letters and the Coroner's Court, 1750-1850

Speaker: Ella Sbaraini, University of Cambridge

In 1846, Emmeline Fullilove killed herself in London. Before she died, she wrote a suicide letter, detailing her husband's abuse. When read out at the inquest into her death, her letter sparked outrage among the jury. They 'regretted that they could not send [her husband] to prison'. Through this letter, Fullilove posthumously reclaimed some power over her story. Her words brought scorn upon her husband, both locally, and nationally, when they were published in the press. In Fullilove's case, her letter, and the coroner's court, were spaces of revenge. This paper investigates how suicidal people used letters, and their role in inquests, to posthumously punish those who had wronged them. But it also demonstrates that the inquest could be an uncontrollable space, in which there were unforeseen consequences for those who left suicide letters. Using coroner's inquests, suicide letters, other correspondence and newspapers, this paper investigates the coroner's court as a complex space in which the living, and the dead, tried to tell their own narratives. It demonstrates that some suicide letters – like the one left by Jacob Miers, who killed himself in 1772 – failed to elicit the sympathy and understanding of the jury, and even led to punitive action. In fact, it shows that those who left letters were over ten times more likely to be decreed a felo de se, and posthumously punished for the crime of suicide. While suicidal people thus used the coroner's court to narrate their deaths, these narratives were often interpreted in unexpected ways.

### Paper 2: Absence of Evidence: Narratives of Murder-Suicide in the Victorian Coroner's Court

Speaker: Sophie Michell, The Open University

This paper will explore the role of emotion in jury verdicts given in the Victorian coroner's court. By examining the inquests relating to the deaths of Frank Wass (26) and Amelia Barber (18) in Peterborough, April 1887, I will explore how inquest juries mediated murder-suicide cases in the absence of explanatory evidence. A soldier recently discharged from service, Frank had met Amelia in Newcastle-upon-Tyne. Amelia secretly ran away to join Frank in Peterborough. After drinking their rent money, Frank cut Amelia's throat with a razor, nearly decapitating her, before cutting his own throat. They had been together just two weeks.

As was typical, the inquests were held the day after their bodies were discovered. Amelia's family were too poor to attend, and Frank's family did not know about their relationship. Faced with this lack of testimony and encouraged by the coroner to move away from a felo de se verdict, the coroner's jury conjured their own tale to explain their deaths. They settled on a tragic insanity narrative: Frank had killed Amelia and then himself, while perhaps spurred by jealousy in an unsound state of mind. Perhaps out of economy, Amelia's murdered body was not returned to her parents, but she was instead buried in the same grave as the man who took her life.

In examining their deaths, I highlight the mutability of stories around violent death and raise a pertinent question surrounding the influence of emotion on the inquest decision-making process.

### Paper 3: 'She has completely broken my heart by her faithlessness, and I leave this world' – The Public Shaming of Mary Ann Ballard in Battersea Coroner's Court, 1899

Speaker: Vicky Holmes, Queen Mary University of London

In 1899, forty-one-year-old carriage maker, James Ballard, committed suicide on the West London Extension line. In his pocket was a letter addressed to the coroner, not so much a suicide note, but a damning indictment of his wife's adulterous relationship that led to him committing the 'premeditated' act. This paper examines the public shaming that Mary Ann Ballard endured as a consequence of her husband's suicide letter. Set on retribution and evidently aware of the coroner's court unofficial role as a 'court of moral censure', Ballard provided explicit details of the affair, including dates, places, and physical evidence, e.g., two holes made in a door with a bradawl to view his wife and her lover (their lodger) in sexual acts. Mary Ann and the lodger, called before the coroner's courts, were questioned about the nature of their relationship and affirmed the accusations made by the deceased. 'Thoroughly disgusted', the coroner censured them and disallowed both their expenses. Yet, being a public court, Mary Ann's chastisement did not close with the inquest. Details of the letter read in court and printed in the London press (and beyond) rapidly spread through the local community. Following her husband's funeral, she was confronted by 'an angry mob', 'pelted with flour and pepper'. As a result, Mary Ann, as one report stated, 'practically [became] a prisoner in her own home'. Mary Ann may not have committed a crime, but her husband's suicide letter ensured she was not without punishment for her actions.

## Keeping it in the Family?: History, Kinship, and the Archival Impulse, 1700-present

Chair: David Thackeray

### Date and Time: Thursday 7 July, 11.00-12.30

### Paper 1: Manuscripts, Memory, and the Family Archive in Eighteenth Century England

Speaker: Imogen Peck, Coventry University Centre for Arts, Memory, and Communities

'When one is dead, all is lost that is not deposited in some public repository': so opined the antiquarian John Aubrey in 1692. Yet although the period from the mid-seventeenth to the early nineteenth century saw the formation of a large number of new institutional collections, family and household archives remained the most widespread means of preserving the remains of the past. Indeed, as literacy spread, and the quantity and diversity of written materials increased, the question of which papers to keep – both for oneself and for posterity – became an issue that confronted increasing numbers of men and women from across the social spectrum.

Shifting the focus away from the substantial historiographical emphasis on archives accumulated by states and institutions, this paper explores the creation, curation, and afterlives of the materials preserved by two middling sort families – the Johnsons and the Wanseys – during the long eighteenth century. In so doing, it illuminates the increasingly emotional, affective, and commemorative dimensions of family paperwork during this period, the impact that religion and gender had on preservatory practices, and the significant role that these materials played in the construction and transmission of family memory and identity across generations. Far from being static collections of papers that were lovingly kept but generally untouched – or, as Aubrey feared, 'lost' altogether – this paper contends that family archives were a site of lively discourse between the past, present, and future, a polyvocal space that was integral to the lives and homes of diverse English families.

### Paper 2: Families, Institutions, and the First World War, 1914-2018

Speaker: Ann-Marie Foster, Northumbria University

How and why do 'ordinary' families preserve their history for posterity? And what are the implications of this for historians? The First World War has become a popular pastime for family historians. During the centenary, families uploaded digital files bursting with information to online repositories. Yet this was a digital turn in a pre-existent trend, which saw people try and leave their mark on local and national institutions through family-based historic material.

This paper examines how people sought to institutionalise their family memories of the First World War at three key moments over the past century – immediately after the war, in the 1970s and 1980s, and during the centenary (2014-2018). These periods cover highs and lows in assumed cultural interest in the conflict, from the curiosity families showed the newly formed Imperial War Museum in the 1920s, through to the late twentieth century when there was thought to be a paucity of engagement with the war, into the 2010s, when families turned to the internet to preserve their histories. The needs of the families who donated changed over time, from bereaved parents, to elderly veterans, to their children and great-grandchildren, but their desire to be remembered through museum collections remained constant. How these family collections shape our understandings of the war, and the implications of family deposits more broadly, are crucial to understanding how the material we work with as historians came to be, and what their deposit can tell us about legacy building in the past.

### Paper 3: Family Histories, Archives, Silences: The Making of History in Family Life in Twentieth-Century Britain

Speaker: Laura King, University of Leeds

As the twentieth century progressed, family history as an activity became more widespread, a practice undertaken by and for a broader range of people, rather than only something undertaken by elite families tracking their 'pedigree'. Different technologies were available to 'ordinary' families, from template books prompting the recording family history to internet sites like Ancestry by the end of the century. In this paper, I will explore how three families charted their own family history through the curation of their personal archives, through family history recording and research, and the processes of making visible and silencing different stories that took place within these activities.

I worked with three family historians from these three families, through an innovative collaborative research project, resulting in interviews, written pieces and the exploration of private archives. This paper emerges from a current context prioritising partnership with historical researchers of all backgrounds (e.g. see the #HistoriansCollaborate network). It also sits within an emerging literature taking seriously families own archives (e.g. Gloyn et al, 2018; 'Inheriting the Family' AHRC network led by Begiato and Barclay) and examining the meanings and significance of family history as a practice (e.g. Evans, 2022). Overall, I show how family history and archiving, in all its forms, and the relationship between living and dead that it entailed, was a crucial dynamic in the formation of family identity.

# Locating Collective Identities : Explorations of Imagined and Material Spaces

Chair: Tosh Warwick

## Date and Time: Thursday 7 July, 9.00-10.30, CC A15

This panel approaches the issue of material and imagined space through three case studies in the long twentieth century: a figurative monument to a lifeboat disaster in a seaside resort in the North West, the National Memorial Arboretum in the heart of England, and the gatherings of key international women's organisations in Europe and North America. Together these illuminate the significance of specific spaces in the shaping and reinforcement of collective identities, and the power of these in creating the conditions for the stirring, expression or containment of emotion and knowledge.

### Paper 1: "Explore, Discover, Remember": Associative Implications and Gendered Service at the National Memorial Arboretum

Speaker: Corinna Peniston-Bird, Lancaster University

The National Memorial Arboretum in Alrewas, Staffordshire, intended as a national centre of remembrance, officially turns twenty this year. While the project began with 'no money, no land, no staff and no trees', the 150-acre site has grown to encompass nearly 400 monuments and 25,000 trees, attracting over 300,000 visitors each year. It has come to exert an increasing pull on veterans' organisations, both male and female, seeking to ensure a place in the historical record, or to correct it. Many pertain to different types of experience in the World Wars, whereas service in subsequent conflicts is represented through singular monuments. A century after many commemorative practices were established, the distinct character of the site results from several factors. First, there is the dissociation of uniformed service from the geographical specificity of local communities that typified commemoration after the First World War and then the Second. Then, the Arboretum intentionally sets out to counter-balance the dominance of the capital as the location for national monuments. Third, the monuments erected there commemorate a range of conflicts and types of service all on one site, echoing but also departing from conventional emphases in commemorative practices, as the issue of gender highlights. Finally, the Arboretum is also unique for the random

juxtaposition of monuments which result from the individual meanderings of visitors, and even the routes designed for pedestrians, the land train or buggy tours.

The associative dimensions of monuments derive from their visual, material or functional characteristics, from people, individual or collective; from parallel sites however distant, from cultural representations and evolving emphases in History. Through the condensation of so many monuments in one space, the Arboretum suggests the importance of juxtaposition, of the physical as well as the abstract in creating associative meanings. Based on the archives of the Arboretum and of the feet, this paper explores the gendered narrative of service that emerges on the site through its unique combination of materiality and multiplicity.

### Paper 2: Monuments and Public Spaces: The Lifeboat Memorial, St Anne's on the Sea (1888)

Speaker: Andrew Walmsley, Lancaster University

This paper will examine public monuments and memorials, and their sensory and emotive power through an interrogation of the 'Mexico Monument' in St Anne's on the Sea in Lancashire, England, a Victorian seaside town which was developed from 1875.

A life-size sculpture of a lifeboatman, the monument stands on the promenade adjacent to the pier and is a memorial to the crew of the lifeboat Laura Janet, who all perished attempting to rescue the crew of the German barque, Mexico, during a violent storm of December 1886. It is the work of the Scottish sculptor William Birnie Rhind (1853-1933) and was unveiled in May 1888 on what was a largely undeveloped promenade.

Using reports from local and national newspapers, mapping, photographic evidence, and archival material held by the local RNLI, I will demonstrate the crucial role the monument played in the early history of the town, both as a physical entity in the public realm and a visual symbol. Further to this I will examine this site of commemoration, memory, and heritage within the developing landscape, and the monument as a representation of the body of an 'everyman' displayed in a public space, remarkable for the period. Unlike other Victorian public monuments it is not overtly contentious nor an empty metaphor and, as such, I will also explore its enduring relevance within present-day St Anne's.

### Paper 3: Planning and Imagining Spaces: International Women's Organisations and Campaigns Against the Marriage Bar, c.1900-1950

Speaker: Helen Glew, University of Westminster

This paper takes as its starting point one kind of space – the physical locations, in world cities, of conferences of international women's organisations – to consider another kind of space: the imagined futures these women were trying to create.

The right of married women to work for pay was the subject of increased campaigning by a range of international women's organisations in the first half of the twentieth century. These included the International Council of Women, Open Door International, and the International Federation of University Women. In a number of nations, particularly in Europe and North America, employers across a range of industries and occupations increasingly added clauses to employment contracts

explicitly requiring women's resignation when they married. The paper will therefore examine the dynamics at play in the spaces where campaigns against the 'marriage bar' were planned and conducted, dynamics which include those of social class, Anglocentrism and geo-political power. The paper will also highlight how disappointment, frustration and lack of progress in eliminating marriage bars were negotiated in these spaces. Finally, it will examine how members of these organisations conceptualised future spaces where gender relations, societies and communities would be transformed and no women would be compelled to choose between paid work and marriage.

# Mothers, Families and Postnatal Mental Illness in Twentieth-Century Britain

Chair: Morag Allan Campbell, University of Edinburgh

## Date and Time: Thursday 7 July, 9.00-10.30, GFX LT3

This panel presents early findings from a new Wellcome Trust funded project, 'The Last Taboo of Motherhood? Postnatal Mental Illness in Twentieth-Century Britain', based at the University of Warwick. The three papers, drawing on a diverse range of sources – including legal records, medical literature, newspapers, organisational archives and oral histories – explore how the mental breakdown of mothers and the consequences that ensued, were articulated and explained not only by the women themselves but also other family members. The papers investigate the immediate personal and social impacts of postnatal mental disorder, as well as ideas of expertise. More specifically, they reflect on the knowledge and experience of mothers and their families and the role of other 'experts', including medical and legal practitioners, in considering and negotiating the relationship between motherhood and mental breakdown, and the agency of mothers in sharing their stories and building understanding and support for postnatal mental illness.

### Paper 1: 'I could not go home to my mother': Family, Community, and Medico-Legal Interactions in Twentieth-Century Child Murder Cases

Speaker: Kelly-Ann Couzens, University of Warwick

At 9:40PM, on Friday 25 September 1936, William Colley, a Thames waterman, heard the distressed cries of a woman drowning near Hammersmith Bridge. Following a dramatic rescue, it was discovered that the ailing woman – Hilda Queree – had not gone into the water alone. Indeed, while attempting to kill herself, Queree had also drowned her four-month-old child, David. In a statement offered to Detective Inspector Hatton while recovering in hospital that same night, Queree explained that her actions were impulsive: 'I suddenly decided when I was in the centre of the bridge that I could not go home to my mother…. I thought it was the only thing to do to go over the Bridge into the water with the baby…. I don't know what made me do it. I was depressed.' In the weeks following her arrest, police, prosecutors, and medical witnesses, harnessed a variety of perspectives and sources to build a picture of Queree's personal, familial, and psychological state, in assessing her criminal responsibility. Drawing upon criminal case files and newspaper accounts from Scotland and

England, this paper explores the nature, and participation of, family members (and the wider community) within investigations of child murder in the first half of the twentieth century. More particularly, this discussion focuses on points of contact made between lay, medical, and legal actors through the process of investigation, and the impact the knowledge derived from these encounters had in shaping medico-legal understandings of child murder and self-harm by mothers.

### Paper 2: 'I'm not trying here to suggest that we should all try to be amateur psychiatrists': Postnatal Mental Illness and The National Childbirth Trust, 1960s-1990s

Speaker: Hilary Marland, University of Warwick

As new mothers increasingly described their experiences of postnatal depression to the National Childbirth Trust (NCT), Margaret reporting, for example, her 'overwhelming feeling… of total failure. I felt totally inadequate as a mother', the NCT became involved in supporting women suffering from postnatal mental illness. This paper draws on the rich archives and publications of the NCT, established in 1956 to encourage natural childbirth, antenatal classes and active roles for mothers in childbirth, to explore how the organisation offered a form of 'community', listening and responding to mothers, and a conduit for relaying advice, information and debate on the causes, treatment and prevention of postnatal mental illness.

The NCT included mothers and lay teachers as experts, along with doctors, midwives, health visitors and psychologists, and its records offer insights into how changing childbirth services, feminism and the promotion of natural childbirth prompted shifts in the framing and experiences of postnatal depression. New mothers described how hospital deliveries left women feeling powerless and isolated, and articulated their disappointment about the lack of choice, mismanaged births and the 'cruelty' of medical staff, which resulted in anxiety, distress and feelings of hopelessness as mothers. The paper examines how families were regarded as a cause of mental breakdown, along with isolation, fatigue and other social and emotional factors. Yet, at the same time, it was suggested that the mother's depression might disrupt family life and the wellbeing of the new-born child and other family members, potentially heightening women's feelings of inadequacy and depression.

### Paper 3: 'Maternity did not come naturally': Postnatal Depression in Young, Single and Working-Class Mothers during 1970s Britain

Speaker: Fabiola Creed, University of Warwick

By the early 1970s, three in ten mothers reportedly suffered from postnatal depression, yet the vast majority were left untreated and some never fully recovered; these women developed lifelong depression or schizophrenia. In rare but severe cases, mothers also abandoned their babies, or committed infanticide or suicide. During the late twentieth century, a growing number of mothers from all types of backgrounds began to share their own stories to raise awareness and create support for others.

Drawing from a wide range of oral history projects (e.g. Oral Histories of Disabled People's Experience of Education; Mothers & Daughters; Mental Health Testimony, and finally, the Women's Liberation Oral History Project), this paper explores how young, single and working-class mothers, in particular, achieved this. I first evaluate how these women's backgrounds and individual circumstances impacted both their development and lived experience of postnatal mental illness

during the 1970s – including newfound empathy for their own 'mad' mothers. These women typically came from 'traditional' and religious backgrounds and were therefore advised against abortion following unplanned pregnancy. Yet these 'ordinary' women could now publicise their own 'unnatural' experiences of maternity. This advanced the de-stigmatisation of postnatal mental illness, which allowed future mothers to either prevent or better cope with postnatal depression.

This paper therefore historicises the medical, political, economic and socio-cultural influences contributing to postnatal disorders during the 1970s, while demonstrating how mothers became activists through their collective sharing within 'everyday' discourse and new mass media.

# New perspectives on women and gender in post-war Labour politics

Chair: Helen Glew

## Date and Time: Friday 8 July, 11.00-12.30, GFX LT2

Around the turn of the millennium, historians Stephen Brooke, Amy Black, Ina Zweiniger-Bargielowska and James Hinton set out to account for the Labour Party's difficulties in attracting women voters in the post-war period. While their conclusions differed, these works shared a common emphasis on using the tools of 'new political history' to better understand greater cross-class female support for the Conservatives, discernible from the early 1950s onwards. Where this 'gender gap' had previously been interpreted as a deviation from class-based male norms, these historians instead analysed the comparative workings of gender in party-political platforms, structures and policies. Such contributions rightly remain influential. However, in the twenty or so years since they were published, there have been important developments including revisionist critiques of the 'new political history' and efforts to complicate 'class' and 'gender' as competing categories of analysis. These three papers build on such developments to offer new perspectives on the Labour Party's relationship with women and understandings of issues of gender in this period. They draw on recent methodological trends (such as the re-use of archived social-science material) and the turn towards the 'vernacular', while also problematising the presumed division between 'Labour' and 'women' by turning to the attitudes and ideas of those women affiliated with the party.

**Paper 1: 'Still, it's the party that counts, not personalities': Mass Observation and Three Labour Women MPs, 1938-50**

Speaker: David Thackeray, University of Exeter

This paper explores the material that Mass Observation collected on public attitudes to three Labour women MPs in mid-twentieth century Britain: Edith Summerskill, Ellen Wilkinson and Barbara Ayrton-Gould. We consider the challenges that all female politicians faced at a time when male political leadership was assumed to be normative and analyse how public attitudes to these MPs differed based on their relationship status and role within the Labour party. Summerskill's initial achievement of winning a by-election in 1938 relied heavily on her personal appeal, which Mass Observation unfairly presented as the product of superficial enthusiasm for her election literature on the part of women voters. However, at the 1945 and 1950 elections many of those surveyed argued that party programmes were more important than the records or gender of individual politicians. Labour's focus on promoting its programme for social reform and the development of the 'family man' ideal made it hard for its female candidates to develop a distinct personal appeal based on the notion that they could represent the 'woman's point of view' in parliament. Or, as one respondent to a 1945 election survey put it: 'Still, it's the party that counts, not personalities….it doesn't matter who the person is so much'.

## Paper 2: 'The voice of the true British housewife': Labour Women Activists and Political Citizenship, 1945-55

Speaker: Lyndsey Jenkins, University of Cambridge

This paper examines how Labour women activists invoked the figure of the housewife to justify their political interventions and interests in the immediate post-war period. Historians have shown that the Conservative Party had made a longstanding and specific appeal to 'the housewife' which took on new meaning in an era of rationing, austerity and the emergence of the Housewives League. This paper argues that women on the left strongly contested the association of the housewife with conservative politics and policies. Analysing records of the Labour women's conference and the periodical Labour Woman, it demonstrates that Labour women positioned themselves as 'the voice of the true British housewife', and sought to act as a conduit between the government, the party, and the wider female population. In doing so, Labour women capitalised on the political, social and cultural legacies of the Beveridge report, which had envisioned the housewife as an essential partner to the breadwinner, and thus as crucial to the future of the nation. Labour women argued that they had a unique role to play in developing, implementing and communicating policies which affected the housewife. While these most often related to the price, quality and availability of food, the housewife's interest was understood to range widely across economic, social, and international policy. Labour women thus used this figure not only to assert their claims to political legitimacy but to carve out a specific role within the wider Labour movement. By focusing on Labour women's own self-construction and political contribution, this paper provides a new perspective on the relationship between gender and Labour politics in the post-war era.

## Paper 3: Class, Gender and Labour's Politics of Experience in 1940s Britain

Speaker: Rebecca Goldsmith, University of Cambridge

This paper uses archived Mass-Observation material from the 1945 general election to shed fresh light on the politics of experience in mid-twentieth century political culture. The paper pursues a critical analysis of the Mass-Observation encounter, highlighting those instances where interviewers and interviewees spoke on different terms. While the questions posed by the Mass-Observers upheld the liberal criteria of 'informed, active citizenship' prevalent in the interwar years, interviewees asserted everyday classed experience as an alternative, more inclusive basis for participating in politics. These alternative popular political ideas were aligned with and encouraged by Labour's political platform, extending the boundaries of politics along class lines. Nevertheless, individuals on the ground defined classed experience in masculine terms. Where working-class women participated in the politics of experience, they did so as wives, housewives and mothers, upholding the authority of the male breadwinner. Recent research from Florence Sutcliffe-Braithwaite and Natalie Thomlinson has suggested that, in the 1950s, working-class women articulated new demands for gender equality, autonomy and independence. Although the evidence analysed in this paper suggests considerable female conformity with gendered inequality in 1945, it offers a new vernacular entry-point for understanding women's insecure place in Labour's social democracy. Labour's struggles to mobilise female support in the post-war decades have typically been explained in terms of official party-political appeals, structures and policies. By contrast, this paper suggests such struggles may stem from the unequal terms upon which working women were included in the popular politics of experience aligned with Labour, and the limited scope this afforded for their independent political engagement.

### Paper 4: 'A Great Struggle Upon Which We Are Engaged': The Labour Left and the New Protest Movements of the 1990s

Speaker: Alfie Steer, University of Oxford (Online Presentation)

While popular memory of the 1990s has perceived its politics as a time of boring consensus recent scholarly re-evaluation has come to challenge these perceptions. Instead the politics of the 1990s exhibited not only the survival of political contestation and radical struggles, but also the emergence new trends that would come to typify protest movements of the 2000s. One of the most notable of these developments was the new protest movements and direct-action campaigns around environmentalism, particularly against widescale road-building programmes, and wider protests against the perceived injustices of globalisation. While the moderating Labour Party sought to avoid these controversies, sections of the Left engaged with these new protest movements as both new sources of activism, or evolved continuations of earlier struggles.

This paper will explore some of these key moments of political contestation and radical struggle in the 1990s by focusing on the anti-roads and anti-globalisation campaigns. In so doing it will investigate the connections, networks and dialogues established between the new activists and more established political actors, ranging from dissident parliamentarians, far-left parties and trade unionists. It will consider how the Left perceived and related to new, younger, cross-class activists, how they reacted to events such as the Newbury bypass protests and the Battle of Seattle, and placed them within a wider context of pre-existing extra-parliamentary struggles and radical traditions. Finally, through utilising sources such as radical print and born-digital media this paper will explore how new movements informed the ideas and rhetoric of conventional political actors.

# Racial Capitalism and South Asian History

Chair: Jonathan Saha

## Date and Time: Thursday 7 July, 11-12.30, CC A19

### Paper 1: Racial Capitalism and Peasant Insurgency in Colonial Myanmar

Speaker: Jonathan Saha, University of Durham

The Hsaya San Rebellion swept through colonial Myanmar between 1930 and 1932. It took eighteen months and over seven-thousand Indian Army troops to suppress. Triggered by acute pressures in the agrarian economy that were compounded by a global fall in rice prices, the violence of the revolt cannot be fully explained by this crisis alone. Bands of peasant rebels massacred Indians; not only moneylenders but cattle-herders, who were themselves a precarious and marginal rural community. These massacres are not easy to interpret. Revisiting the insurgency through the growing literature on racial capitalism provides a framework for understanding peasants' racialized violence.

### Paper 2: 'More Akin to Monkeys than Men': Racialisation of Indian Indentured Labour

Speaker: Purba Hossain, Institute of Historical Research

The abolition of slavery in the British Empire in 1833 had led to the employment of Indian indentured (contract-bound) labourers in European plantations. Between 1836 and 1920, 1.3 million Indians migrated to colonies like Mauritius, Guiana, Jamaica, Trinidad, South Africa, and Suriname as plantation workers. This paper uses the lens of racial capitalism on early histories of Indian indenture to demonstrate how the indenture debates perpetuated a racialised image of the ideal plantation labourer. The choice of Indian labourers for colonial plantations was in many ways based on contemporaneous understandings of race and racial behaviour. Planters vied for labour that was 'docile, quiet, orderly', the colonial state wanted labourers from mobile communities historically open to migrating for employment, and the post-Abolition society in British and India demanded labour that was 'free' and far removed from slavery. Indenture debates in India and Britain, and changing emigration policies essentialised the identity of Indian labourers under stereotypical images of the 'hill coolie', who was compatible to the tropical climate, outside traditional caste society, and without any ties to his land or country. The relationship between race, colonialism and capitalism has been discussed in context of slavery; this paper extends it to the study of indentured labour.

### Paper 3: Shot with 'Minimum Force': Ambedkar, Racial Capitalism and the Bombay Industrial Dispute Bill of 1938

Speaker: Jesús Cháirez-Garza, University of Manchester

This paper examines the role of B.R. Ambedkar as a labour leader during the debates and strike associated with the creation of the Bombay Industrial Dispute Bill of 1938. Analysing this episode through the lens of racial capitalism will illuminate the complexity of Ambedkar's role as an intellectual attempting to balance both a Dalit workers and an anti-caste movement. This was a complicated endeavour as Ambedkar's followers were simultaneously discriminated against due to their low-caste status and their racialized existence within industrial Bombay. Ambedkar's leadership required him to fulfil a breadth of activities expected from a popular leader in Bombay such as making speeches calling for a strike, but also recovering the bodies of some of his followers shot by the police. This paper presents a glimpse of a rarely seen aspect of Ambedkar's life as a local leader of the opposition in Bombay. This will allow us to understand the tensions of his thought around issues of caste and labour at a deeper level.

### Paper 4: Emigration or Resettlement: Race, Place, and the Ugandan Asians after 1972

Speaker: Ria Kapoor, University of Manchester

Following Idi Amin's expulsion of Uganda's South Asian population in 1972, Uganda's Asians came to be settled across the world. The lion's share of these went to the UK, Canada, and India, though countries across the world offered to take them too, from Argentina to New Zealand. However, their final destination was not always the country they fled to right after the expulsion, and many of these people wished to be resettled in the UK, Canada, or the US. This paper contrasts the experiences of those expellees who first went to India, versus those who first went to camps in Europe, in navigating resettlement, using the lens of racial capitalism to understand how imperially created

hierarchies of humanity continued to inform postcolonial international humanitarianism and migration. In asking why going to India was different than going elsewhere even for the 'stateless', it explores how slippages between 'migrant' and 'refugee', as well as an emphasis on skills and employment, came to be a means to control and limit mobility rather than address a loss of rights. In so doing, it also explores competing notions of racial belonging and legal documentation, as several former sites of the British empire navigated postcolonial belongings in what is best remembered as a refugee crisis.

# Re-visiting Female Activism in 1970s England: Women's Welfare Campaigns

Chair: Kate Bradley

## Date and Time: Friday 8 July, 09.00-10.30, GFX LT2

### Paper 1: 'Different kinds of experts': Women's Campaigns Against Family Poverty in the 'Golden Age' of the Welfare State

Speaker: Ruth Davidson, Queen Mary University of London

'She was a different kind of expert whose knowledge was based on daily observation of the ways in which social services tried and too often failed to meet the needs of working-class families'.

Audrey Harvey and Harriett Wilson were influential poverty activists in the 1960s and 1970s. Founder members of the CPAG, they were both significant in the development of what has been seen as a ground-breaking pressure group, yet their work is in this is often overlooked. This paper will suggest that a deeper understanding of their experiential, grassroots method and practice offers insights into the lack of historical recognition of their work, and women's poverty activism in these decades more broadly.

Whilst Harvey and Wilson were closely associated with CPAG's 'expert' approach, there are aspects of their work that speak to longer traditions of women's grassroots welfare advocacy and activism. Their lived experience of poverty gave them an expertise that was focused on working-class women's everyday experiences and translated into critiques of the welfare state and professional practice, which was a significant intervention in welfare norms. By focusing on the work of these women this paper will deepen our knowledge of the world of poverty activism in these years, unpick narratives of experiences and expertise, and highlight both continuities and changes in women's approaches to welfare policy and practice in the 1970s.

## Paper 2: Discourses of Race, Class, and Citizenship in Women's Tenants' Activism in the 1970s

Speaker: Jessica White, Liverpool University

The role that women have played in tenants' activist groups in the twentieth century has received sporadic attention from historians, not least the role of women of colour. Black women played a significant part not only in protesting against slum demolition, but also in demanding for improvements on social housing estates. And yet, within the historical literature on tenants' activism, the role that discourses of race and racism played in underpinning the aims and methods of many tenants' groups has been overlooked.

This paper explores the politics of race, class, and gender in Britain's tenants' activist groups in the 1970s. In areas such as south Manchester, housing action groups and tenants' activist groups were made up of both white and Black residents. However, for many of the Black female activists, housing justice was located in the Black Power politics that had grown in England in the decades prior. Black women who stood at the forefront of these groups were calling for improvements not merely through deploying the language of welfare rights, but through a complex discourse that spoke to broader discussions around Marxism and Black liberation. This paper will unpack these discourses around race, class, and gender in Britain to analyse the role that welfare activism played in enabling Black women to make greater claims to citizenship, racial justice, and class solidarity. By examining these themes, this paper contributes to the renewed interest in the links between the anti-racist campaigns of late twentieth-century Britain and the welfare state.

## Paper 3: Beyond the Women's Liberation Movement: The Women's Institute, Welfare Activism and Gender Equality in the 1970s

Speaker: Caitríona Beaumont, London South Bank University

On 1 June 1971 the Telegraph headline 'Politics Replaces Jam' reported that the National Federation of Women's Institutes (WI) had voted to amend a 50 year old rule prohibiting discussion on politics and religion giving the 'Institute's half a million members more say on world affairs and important domestic topics'. Since its foundation in 1915 the WI, representing rural housewives and mothers, had engaged in female activism despite eschewing a feminist identity and remaining steadfastly non-sectarian and non-party political. This 1971 rule change, ushering in a 'new look', reflected the WI's desire to engage in a more dynamic way with key issues impacting on the lives of women. Deliverance from this self-censorship facilitated the sharing of WI experience and expertise with members and policy makers with regards to women's health, welfare and gender equality.

Throughout the 1970s the WI campaigned around a range of welfare concerns including family planning, child benefit, pensions, domestic violence and the rights of disabled housewives. Yet its activities have been excluded from histories and analyses of post 1968 activism, feminism and the women's movement. This paper argues that an overly prescriptive focus on the Women's Liberation Movement, significant as it undoubtedly was, denies the experiences and de-values the expertise of middle-aged and older women who joined less radical women's organisations. Situating the activism of the WI centre stage allows for new understandings of how such groups helped shape the post-war welfare state, and changed women's lives, in the 1970s.

### Paper 4: Women's Participation and Social Demands in the Italian 60s: The Case Study of the CNDI

Speaker: Michele Santoro, University of Rome 'Tor Vergata'

This proposal aims to understand the impact of female associationism on the Italian social policy developments by examining the case study of the National Council of Italian Women (CNDI). The Italian female associationism critically participated in the social and democratic reconstruction of the country in the Post-war period. Specifically, women's movements and associations asked for equal pay and social rights. Previous studies mainly focused on women's trade union organisations), neglecting the role played by the CNDI in empowering working women's demands for welfare and labour needs.

Historical studies have challenged a teleological narrative of women in the Post-war period, raising new questions about women's social enhancements and work experiences (De Haan et Al., 2013; McLellan, 2015; Bracke et Al., 2019). This paper proposal will consider this reassessment by answering two leading questions:

- How the CNDI shaped the Italian welfare policies in the years of the economic miracle?
- How did the international links and exchanges managed by the CNDI affect its practices and vice versa?

The core aim is to integrate the role of this non-governmental organisation within our understanding of the (Italian) Welfare transformations and to explore how they contributed to – or reflected – broader cultural changes.

The study will consider primary and edited sources by the CNDI - (held at the National Archive in Rome).

The CNDI represents a meaningful case study through which this paper proposal will contribute to the historical understanding of women as agents of welfare and social rights within a transnational perspective as well.

# Saving, Spending, Speculation: Class, Gender and Financial Advice in C19 Britain

Chair: Simon Morgan

## Date and Time: Friday 8 July, 11.00-12.30, GFX LT4

### Paper 1: The Paradoxical Politics of Thrift: Economic Advice and Working-Class Capital in Late Nineteenth-Century Britain

Speaker: Donna Loftus, Open University

Sermons on thrift proliferated in the late nineteenth century as the gospel of self-help was modernised for a new generation concerned about depression, inequality and stalling social mobility. Best illustrated in Smiles's *Thrift* (1875), the working classes were implored to resist

multiplying opportunities for consumption, and, like their (historic) middle-class counterparts, to save their capital for the future advancement of their family. These tropes imagined a prosperous economy emerging from the careful investment of accumulated working-class capital in insurance schemes and property. At the same time, writers across the political spectrum, such as the liberal John Robertson and the socialist George Arthur Gaskell, pointed out the futility of thrift for the urban working class: consumption kept capital in circulation and helped generate small business opportunities and work. This paper argues that the moral and economic confusion in these competing strictures on investing, saving, spending and entrepreneurialism is rooted in class-specific perspectives on the use of capital. In debates on the causes of depression, small businesses established with working-class capital were blamed for disrupting the economy, even though, as these same sources reveal, setting up in business rather than saving and investment offered the best hope of social mobility for working-class households.

### Paper 2: The Domestication of Speculation in Late Nineteenth-Century Britain

Speaker: James Taylor, Lancaster University

Scholars sometimes refer to a 'domestication of speculation' in the nineteenth century in which speculative finance was disassociated with reckless gambling and came to be accepted as virtuous, rational, and respectable. Though describing a process of 'domestication', one thing lacking in these accounts is a focus on the domestic. This paper takes a different tack, examining the ways in which technological and infrastructural innovations such as cheap print, the postal system, and the telegraph network brought investment and speculation inside the middle-class Victorian home in new – and sometimes disruptive – ways. Drawing on a range of sources, including advice literature, the popular press, life writing, and fiction, it explores how the growing presence of the market was experienced in the domestic sphere. Though often imagined as an alien and destructive force which threatened the security and happiness of the family, finance could also be experienced as liberating by individual family members – even if this meant keeping one's speculations secret from the rest of the household. A harbinger of the 'financialization of everyday life', usually understood as a late twentieth-century phenomenon, these changes a century earlier provide valuable evidence for understanding how people adopted and adapted new financial products and services, and their impact both on individual subjectivities, and on broader family dynamics.

### Paper 3: 'Dear Sirs, I am going to trouble you for your advice on a little matter of my own': Women as Consumers of Financial Advice in the Later Nineteenth Century

Speaker: Hazel Vosper, Lancaster University

The consumption of financial advice by British investors in the burgeoning global economy of the later nineteenth century was fed from multiple sources; books, pamphlets, newspaper columns, professional advisers and social networks all proffered opinions, guidance and investment tips. One audience for such advice was a growing number of women who wished to participate in the expanding market for company shares and government bonds. Their growing willingness to become consumers of financial products reflected a number of social changes witnessed during the later Victorian period that interacted to bolster women's financial agency. Legal changes to marriage, attitudinal shifts regarding suitable employment for women, and important demographic developments all combined to increase both the financial means and independence of, in particular,

middle-class women. Increasingly more and more women were willing to consider money markets as a suitable means to generate income, increase wealth and provide long-term financial security. Using archival records from individual investors, professional advisors and published materials, this paper will consider the specific nature of advice that was sought by, and proffered to, female investors. In particular, the extent to which advice specifically targeted at women reflected gendered norms will be explored in a period when such norms were in a state of flux.

# Tradition and Innovation in Modern Christian Pilgrimage

Chair: David Hitchcock

## Date and Time: Thursday 7 July, 11.00-12.30, CC A15

### Paper 1: Been There, Done That, Got the Relic? Souvenirs and the Sealing of the Contemporary "Pilgrim" Experience

Speaker: Philip Booth, Manchester Metropolitan University

Souvenirs are widely considered an integral part of the contemporary tourism, serving to authenticate the experiences of the tourist. Likewise, relics or pilgrimage badges have long been recognised as fulfilling a comparable function in the experiences of (especially premodern) Christian pilgrims. While traditional scholarship has tried to separate pilgrimage and tourism along the lines of a religious-secular or authentic-inauthentic dichotomy, as similarities between the two forms of travel are increasingly recognised, we need to think about the role that these objects played and play in the pilgrim-tourist experience.

To this end, this paper will look at the accounts of contemporary Christian visitors to the Holy Land (many from Manchester) and the souvenirs that they returned home with assessing these objects (postcards, photographs, stones, shop-bought items) in terms of their apparent secular/spiritual worth. In particular, it will focus on the souvenir and photography collections of two visits to Jerusalem, one from the 1980s and the other from the 1990s and discuss whether these objects should be seen as simple souvenirs, souvenirs with special significance, or on a par with what medieval commentators would have called relics: items that connected the traveller to the holy place and ultimately to the power of God.

### Paper 2: The Pilgrim and the Peas: Walking as the Definition of Real Pilgrimage in 19th and Early 20th Century Britain

Speaker: Kathryn Hurlock, Manchester Metropolitan University

By the end of the nineteenth century, Catholic pilgrims in Britain were being criticized for their failure to go on pilgrimage by foot, and the adoption of widespread railway use. Newspapers, journals, and popular magazines were flooded with letters of complaint, mocking cartoons appeared in publications like Punch, and even the highest-ranking Catholics were ridiculed for using pilgrimage as a comfortable and convenient holiday. Critics argued that they were not 'proper' pilgrims because

they did not walk like their medieval predecessors but were cheating by taking the easy way out. Yet medieval pilgrims had used all manner of travel assistance, and walking, if not born of necessity, was often only over a short distance.

This paper argues that criticism of pilgrims, and subsequent obsession with walking as the central part of pilgrimage, crystallized in this period because of anti-Catholicism and the prominence of newspaper reporting, but also most crucially because of widespread popular misunderstanding of a German novel of 1688, and its comedic story of the Pilgrim and the Peas.

### Paper 3: Micro Pilgrimages: A New Post-Secular Trend?

Speaker: Anne E. Bailey, Oxford University (Online Presentation)

The word 'micro', or 'mini', is increasingly appearing in relation to pilgrimage. A Guardian article in December 2021 described a British Pilgrimage Trust (BPT) walk in Sussex as a 'micro-pilgrimage', while the BPT's co-founder, William Parsons, advertised six 'micro-pilgrimages' on his website for the spring of 2022. But what is a 'micro' or 'mini' pilgrimage, and what has prompted its sudden surge in popularity?

The paper argues that the 'micro pilgrimage' – usually understood as one which can be completed in a day – has emerged from the idea that short pilgrimages are a departure from the norm. In post-Reformation culture, pilgrimages were usually presumed to be long, arduous journeys. However, and as this paper contends, short pilgrimages are not new. Throughout western history, lengthy journeys have been in the minority, and even today Roman Catholics are more likely to experience pilgrimage as a day's outing rather than as a time-consuming expedition to Jerusalem or Rome.

The paper continues by linking micro pilgrimage's recent popularity with the Covid-19 pandemic. With options for travel restricted, long-distance pilgrimages were replaced with local alternatives. The paper suggests that the micro pilgrimage was a natural extension of the lockdown walk, which was often seen as psychologically or spiritually beneficial, alleviating stress and anxiety. The paper highlights a couple of examples and concludes by considering whether the advent of the micro pilgrimage as a category will change perceptions of western pilgrimage in post-secular culture.

# Paper Abstracts

## Sarah Birse, Adam Matthew

## *Consumption and Celebration at the Silver Jubilee Street parties in Mass Observation Project: 'It gave us all something good to remember'*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT4

Before the rebirth of the Mass Observation Project in 1981 there was a standalone call for members of the public to collect and submit accounts of the 1977 Silver Jubilee celebrations. Respondents were encouraged to record their experiences as well as collecting media coverage. The completion of the Mass Observation Project, an online resource published by Adam Matthew, includes this collection, and offers the opportunity to study the material aspects of the celebrations. The resource includes all responses up to 2010 along with the Silver Jubilee content; all responses are fully searchable, including handwritten material via HTR technology.

Silver Jubilee respondents detail financial arrangements, planned activities, and locations, as well as the food consumed, gifts given, and descriptions of costumes. This paper will look at how this information can be used to study tastes and preferences in these communities and how biographical data included in the responses allows for regional comparisons.

## Leanne Blaney, Independent Scholar/University College Dublin (Online Presentation)

## *Collapsing Distance: Air Travel in Interwar Caithness*

### Date and Time: Friday 8 July, 11.00-12.30, CC A15

Caithness has long been considered the outcrop of the British Isles. Closer geographically to Norway than it is to London, for centuries the county was considered remote and alienated from the rest of United Kingdom and Ireland.

However for a brief moment in the 1930s, thanks to the entrepreneurial endeavours of a Captain Ted Fresson, Caithness enjoyed the collapse of distance. The foundation of a regular air service, called Highland Airways Limited linked both Caithness and the northern Scottish Isles with the rest of the country.

This paper will examine through the prism of Highland Airways Limited what this meant for the local and international comprehension and ideology around environment, space and place.

## Kate Bradley, University of Kent

## *Protesting Policing: 'Bust Cards', Civil Rights and Arrest, 1960-1990*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT2

In this paper, I use the case of 'bust cards' or 'rights cards' – small pieces of card with advice on what to do and who to call if one has been arrested – to explore the shifting relationships between policing, technology, civil rights and social action. These bust cards offer insight into two threads in contemporary British social history. First, exploring bust cards as a form of material culture allows us insight into the transatlantic flow of ideas about civil rights and challenging policing through the civil rights movement from the 1950s to the 1970s. Second, bust cards also offer a way in to looking at the longer relationships between the police and communities, around the use of stop-and-search powers over time and surveillance. The Police and Criminal Evidence Act 1984 (PACE) Code C is associated with allowing a telephone call and access to a duty solicitor to be made on arrest. However, the Judges' Rules of 1912 onwards, which PACE subsumed, were amended to add similar provision over time. This allowed a space from the 1960s in which activist groups such as Release, Advise: the Immigrant Advice Centre, police monitoring groups and others to distribute these small cards to those vulnerable to police over-reach. Through these small pieces of card, we can bring together a longer history of how changing access to telephone technology enabled these groups to offer a buffer between the state in the form of the police and the individual.

## Rachel Bright, Keele University

## *Naturalisation, Womb Citizenship, and Desirable Women: Imagining Women's Bodies in early twentieth century Australia*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A15

Migration policy in early twentieth century Australia has long been described as central to the current global system of migration control, one grounded in racist exclusion and eugenics ideology. A key component of this in Australia and elsewhere was the increasing documentation of migrant bodies. Women's bodies were often central in such policies and their justifications: regulation was necessary in order to prevent White Slavery or racial miscegenation. This paper, however, will show how female applications for naturalisation in the early twentieth century were considered by officials with a far more inclusive vision of Australian nationhood, one which considered Chinese women and German enemy aliens desirable, albeit one grounded in many patriarchal assumptions. Considering the ways female bodies were discussed, ignored, or imagined in application processes can help us understand the disparities between law, rhetoric, and reality, and between the treatment of migrants entering Australia and those applying for naturalisation, with particular attention paid to the gendered and racialised readings of women's bodies by officials.

## Lucy Brownson, University of Sheffield

## *Names without Stories, Stories without Names: Working-class Women and Emotional Histories of Archiving at Chatsworth*

### Date and Time: Friday 8 July, 09.00-10.30, CC A19

Understood as part of a vernacular, decentralised archival practice, scrapbooks are often deeply emotional objects with emotional histories woven through their constituent processes of creation. Yet when these objects cross the threshold from a personal to an institutional context – when they pass from familial hands into professional ones – much of this emotional history is lost. Such subjective assemblages of ephemera don't easily fit within the prescribed criteria of archival cataloguing standards, their order already fixed in place by their (frequently anonymous) creator.

Chatsworth House in Derbyshire, ancestral seat of the Dukes of Devonshire, is not an obvious place to go looking for working-class histories, yet there are ample archival traces of the working-class majority who have lived and worked on the estate – if you know where to look. One example is a scrapbook assembled in the 1850s by Maria Wass, a housemaid; although this hefty folio sits within the physical archive, it is uncatalogued and so remains outside the intellectual one. Taken together with an early twentieth-century photograph album (catalogued only as 'Unnamed servant's album'), these volumes act as a powerful corrective to the master-servant trope that shapes how country houses, and the servants who kept them running, are understood. Through a close reading of the emotional and embodied qualities of scrapbooks deposited at Chatsworth, this paper contends that the personal histories offered by scrapbooks and albums are a welcome disruption to the purported scarcity of working-class women's individual lives in the British country house, and in society more broadly.

## Clare Burgess, University of Oxford

## *Encountering Sex for Sale: A Topographical Approach to Understanding Sex Work in Late Sixteenth-Century Lyon*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A19

Recent trends in urban history have begun to embrace the possibilities of mapping, and this paper builds on work by scholars such as Nicholas Terpstra to develop our understanding of the activities and lives of sex workers in Lyon. By plotting where prostitutes lived, worked, worshipped, were arrested, and died, I will examine how the practice of selling sex changed in the late-sixteenth century. This project is a work in progress, drawing on sources including censuses, tax records, court records, the documents of hospitals and poor relief institutions, bequests to religious orders, and ordinances stipulating where and when prostitutes were allowed to work and worship.

My wider research uses a comparative lens to analyse Lyon, Seville, and Mexico City: this paper touches on this broader work while centring the French context.

The use of geographic data enriches our understanding of sex workers' lived experiences, giving a greater insight into their lives both at work and outside of it. I hope to highlight the encounters that filled sex workers' everyday lives: with clients, with each other, and with the population around them, to offer a glimpse of their place in a society that so frequently sought to exclude them. By better understanding where and how sex work was practiced, we can develop a more detailed picture of those involved.

This paper extends the worthwhile use of cartographic techniques to the lives of under-examined subjects, shifting the focus from English and Italian cities that has so far been the norm.

## Eoin Carter, University of Cambridge

## *'An infidel in a Cage': Narrating Incarceration in the British Radical Press, 1819–32*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A19

This paper studies experiences and narratives of imprisonment within British political radicalism of the early nineteenth century, focussing on the journalist-publisher Richard Carlile and his collaborators. Notoriously, Carlile had continued his publishing activities throughout his own incarceration for blasphemy in the 1820s, directing London business from his cell in rural Dorchester and sending copy through the post and a nationwide network of trusted intermediaries. On the printed page, the Carlilean radicals boasted of the revolutionary potential of new communications technologies, hailing the iron hand-press as the 'true Messiah' as his journals became a material forum in which his largely working-class supporters could interact with provocative openness. In private, however, Carlile faced the more delicate task of sustaining his volunteers as they too fell under arrest, trial, and degradation in prison. Across a number of individual case studies from the radical milieu, the paper explores the range of possible carceral experiences as the last years of the old regime gave way to the novel penal methodologies of the new, 'reformed' system. Particular attention is given to the prison as creative site, as marginalised actors (re)presented their circumstances in their own words across a variety of textual formats.

## Nicola Clarke, Birkbeck University of London

## *How news travelled through Plague and Fire - places, spaces and methods of news exchange and gathering during the civil crises of 1665 and 1666.*

### Date and Time: Friday 8 July 11.00-12.30, CC A15

This paper will focus on news transmission during the 1665 Plague and the Great Fire, on the significant impact of restrictions and disruptions to the usual means of exchanging and gathering news and on how both producers and consumers tried to overcome them.

The multimedia world of the seventeenth century depended heavily on physical spaces as well as on long distance transmission networks for the sharing of information and for the comparison of news across print, manuscript and oral sources. The paper will look at the different kinds of disruption occasioned by the plague and the fire across spatial and social spheres. It will explore the restrictions, both official and unofficial, which the plague brought to working and social spaces where news was exchanged and the disruption which the fire caused to neighbourhood news networks and national print news distribution.

For news consumers of the period, personal newsgathering and personal news networks were crucial. The paper will ask how Londoners adjusted their newsgathering, when markets were closed, attendance at funerals was banned, post was feared as a plague carrier and their favourite alehouse and the main post office were a pile of ashes. It will also assess the forms of news transmission which were specific to the crises, the ringing of the tolling bells, the signs of crosses on doors and ask what sort of news networks would have started to emerge in the displacement camps for victims of the fire.


# Elen Cocaign, University Paris 8 Vincennes-Saint Denis, France


## *Bonding Over Books? The British Left and Collective Reading Practices in the Early 20th Century*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT2

In the first half of the twentieth century, while it was ideologically divided, the British Left shared a confidence in the ability of the written and printed word to emancipate and politicise the newly enfranchised working-class. Censorship was limited and left-leaning publishers experimented with new formats and innovative bookselling practices. Political books and prints thus became cheaper and more accessible.

But many of the prospective readers faced concrete difficulties. While schooling had become compulsory, literacy often remained nominal. Difficult working and living conditions could also prove incompatible with “serious reading” and “heavy books”.

Collective reading had been a staple of working-class autodidactic culture and, in the early 20th century, it was still a common practice, which allowed readers to join forces to access texts. New reading groups emerged organically, for instance after the creation of the Left Book Club by Victor Gollancz in the 1930s. But left-wing political parties and organisations also encouraged and sometimes even required their formation, and they also organised book-centred study days and summer schools.

By looking at archival evidence, notably the notes taken by some attendees and the study guides written for them, this paper stresses that this book-centred sociability contributed to the diffusion of left-wing ideas and to the cementing of political loyalties. But while it aimed at empowering readers, politically-driven collective reading at times hampered their freedom, with set reading lists, rigid reading protocols and a desire to frame an orthodox understanding of texts.

## Claire-Lise Debluë, Swiss National Science Foundation

## *Promoting the Welfare State: Popular Education and Social Policy Implementation at the Swiss Social Museum (1917-1928)*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT2

When the Swiss Social Museum opened in 1917, Switzerland was experiencing dramatic social and political tensions. Since the early years of 1910s, the strikes were multiplying and the workers' social movement becoming more radical. While workers' trade unions and representatives were gaining weight within the left-wing political field, the Swiss social-democratic party was looking for a path that would enable his leaders to achieve the goals of the social reform movement, without embracing the means and objectives of the "proletarian revolution."

The creation of a social museum perfectly suited to this idea. No wonder then if his founder and first director – Paul Pflüger (1865-1947) – was a prominent figure of the Zürich social-democratic party, well-known for his strong involvement in the implementation of early social policies at the local level, but also for his strong stance against communism (which would soon materialize through his opposition to the Third International).

From the very beginning of the museum's existence, displaying social economy and social policy raised critical issues: what were the best means to convey social knowledge to an alleged "lay" audience, mainly composed of workers? How should the social reform principles be given a concrete shape? What role did the multi-sensory displays exhibited in the museum's halls play in the process of raising workers' awareness of the "social question" and solving it?

This presentation is an exploratory take into the early history of the Swiss social museum. Building upon previously unseen archival material, it shows that the Swiss social museum was not a merely means of fostering social reform instead of revolution, and to push the political agenda of the Swiss social-democratic party. As this paper will show, the Swiss social museum was also a laboratory for experiencing new means of participating – often very materially – in the political debate, which limitations can explain the gradual oblivion into which the museum has fallen.

## Hannah Dennett, University of Warwick

## *Fanny Kenyon: The Life of a Black Foundling in the Long Eighteenth Century*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT3

On 6th June 1804 the petition of Susannah Wright was read before the committee of the London Foundling Hospital. Abandoned by the father of her child during her pregnancy, Susannah was unable to support her month-old daughter, so sought to have her taken into the care of the

Foundling Hospital. On further investigation to verify the truth of Susannah's circumstances, the enquirer reported to the Committee that the father of the baby, George Clark, '…is a man of colour he brought the petitioner to Town from Scotland…when he absconded and left her destitute.' Thus begins the story of foundling number 18757, christened Fanny Kenyon.

This paper will trace Fanny's life from conception to her early twenties, revealing details about her parents, life as an apprentice and what happened to her after she left the care of the Foundling Hospital. It will demonstrate how the extensive archives of the Foundling Hospital can be used to uncover the experiences of children of colour in the institution during the long eighteenth century, and seeks to answer questions about the presence of Black and Asian infants in the metropolis, their parents' relationships and the children's lives in the Hospital and beyond. In doing so it addresses the absence of the stories of these children from the historical narrative of the Foundling Hospital, whilst also offering us a glimpse of the experiences of some Black and Asian women in colonial Britain during this period.


# Joshua Dight, Edge Hill University


## *Making a Meal Out of Remembrance: Chartist Banquets and Newspaper Representations*

### Date and Time: Thursday 7 July, 1400-15.30, GFX LT2

Dining customs around radical memory can tell us much about the political culture of Chartism. Such practices provided a discursive space in which an 'illustrious dead' were recalled into the present to encourage, impress, or guide Chartism's ideological principles. Recent scholarship on this topic has addressed the selective nature that went into building a radical past. Yet, as this paper and the wider themes of my PhD explore, this selectivity formed a great multiplicity of representations. As the press coverage of commemorative dinners shows, the radical past was frequently recreated in various regions across the country. Chartists in one locality commemorating icons like Thomas Paine could imagine the radical in ways that reflected projections in other regions or directly contrast them. Complications in his legacy, such as his religious beliefs, expose these layers that formed Chartism's 'illustrious dead'. By analysing these reports, we see how the Chartist press transferred radical memory from a fluid concept and communal experience to a printed format circulated amongst readers. The paper will make use of memory theory frameworks to analyse these transcripts and animate discussion around Chartism's engagement with the past. The purpose of this research will be to move conversations on memory from topics like identity and political useability to exploring the wide variation of imagined pasts, the role of emotion, and how Chartism's marginalised histories interacted with established elite narratives on the past.

## Kremena Dimitrova, University of Portsmouth (Online Presentation)

## *Running with the Runaway Everywhere and Nowhere: Comics-Based Research as a Contemporary Form of Decolonial Resistance*

### Date and Time: Friday 8 July, 11.00-12.30

The Transatlantic slave trade was the largest forced migration in history with millions of people being permanently displaced. Much of what is remembered about this tragic historical period has been filtered through Eurocentric versions and visions of colonialism which many museums continue to perpetuate. This interdisciplinary practice-based PhD responds to the wider debates, interventions, and renewed attention concerning the decolonisation of museums which have risen in popularity in recent decades. It explores creative techniques that can produce a rethinking of the dynamics of power and of a hegemonic culture that have left very little space for the unrepresented enslaved 'other'. This research explores new paths in historical practice by examining ways in which the comics form can engage with limited and marginalised archival material and participate in changing the representations and commemorations of the past of enslavement. I examine the potentialities and affordances of comics' cartographies, that is the conceptual as well as functional commixing of comics with mapping as an active way to learn about colonialism beyond the boundaries of the bound comics pages in time and space. Using walking and drawing to follow in the footsteps of John King, an enslaved young man who during the eighteenth century ran away from Benjamin Franklin House, London to Suffolk, this research maps the conceptualisation and employment of a comics-based methodology as a contemporary form of decolonial resistance. In so doing, I contribute insights into how to do comics-as-research which, as a methodological field, is still in its infancy.

## Loretta Dolan, University of Western Australia

## *'Compelled bie his father': The Phenomenon of Child Marriage in Sixteenth-Century Northern England*

### Date and Time: Thursday 7 July, 14.00-15.30

The purpose of this paper is to give a clearer understanding of how the practice of child marriage affected the nurture of the child. By analysing the emotional responses and reactions of children to their marriages, we are able to appreciate the practice from the perspective of the child. This gives children a voice though which we can observe conflicts with authority and how children exercised agency in relation to their marriages. Ecclesiastical depositions form the basis for this research with the evidence given by the witnesses in matrimonial court cases providing social detail as well as the circumstances surrounding the marriage. The depositions highlight that child marriages occurred

through agreements between parents and other adults, none of which identify the agency of the child in choosing their own partner. Evidence suggests negotiations concerning debts, identification of one of the parties as being a 'good bargain', the marriage of stepchildren due to the union of their parents, marriage of wards, and compulsion of family and friends were considered valid motives for the marriages to take place. Geographically, child marriage in the sixteenth-century England has been dismissed as being 'peculiar to the north' but without a comprehensive study of all the available ecclesiastical sources in England, this claim cannot be substantiated. What this research does demonstrate is the nurture the child received once married and the implications of the governance of the child once the marriage had taken place, treatment that would be similar in other parts of the country.

# Seung Woo Kim, Graduate Institute Geneva (Online Presentation

## *Moralising International Banks - British Banks and Human Rights Activism, 1970s - 1990s*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT4

This paper aims to contribute to the study of human rights of activism in the late twentieth century by analysing two campaigns in the British civic society to codify moral obligations upon international banks. – the Chile Solidary Campaign (CSC) and End of Loans to South Africa (ELTSA). Recognising the critical role of foreign capital in the Global South, the grassroots activism sought to cut off financial ties between British banks and authoritarian regimes with human rights violations. The withdrawal of Barclays from South Africa in 1985 has symbolised the success.

Drawing on primary sources, this paper pays attention to the politics of the campaigns. First, the case study of Pinochet regime emphasises the relation between CSC and British governments. The success of CSC lapsed into isolation with the election of Thatcher in 1979; the new government's emphasis of national interests facilitated the Chilean efforts to overcome the debt crisis of 1982. Second, the case of ELTSA suggests its limit as a national campaign. Despite the retreat of Barclays, the apartheid regime raised capital in the Eurocurrency market; not only British merchant banks but also German and Swiss banks provided syndicated loans in this politically-less-sensitive offshore market. Against the claim that the flotation of bonds detrimental in the debt rescheduling negotiation with South Africa, international banks articulated a 'banker's world', in which foreign capital functioned to facilitate the democratisation of authoritarian regime. With these limits, this paper sheds lights on the relations between global finance and human rights activism.

## Luis Gabriel Galán-Guerrero, University of Oxford

## *Middle Life in the British Civil Service: Treasury Promotions, Marriages, and Honours, c. 1848-1914*

### Date and Time: Friday 8 July, 11.00-12.30, GFX LT3

This paper will bring back in a new light the topic of class in the reformed nineteenth-century Civil Service. The subject needs a suitable framework beyond binary or tripartite socio-economic categories. I intend to build on recent histories of the life cycle, the family, and class to develop a new and important dimension to our understanding of status in the Treasury department. By introducing the concept of middle life, I will examine not only key practices in the processes of professionalisation of the civil service, but also explore different notions of merit and professional identities. I will specifically look at promotions, marriages, and honours, all of them key practices for middle-age Treasury officials. Each one presupposed a social hierarchy providing different layers and meanings to status and careers. This paper therefore shows  a world of clerical life not captured by other literature, with very complex distinctions of grade, class, and rank. My research on promotions, marriages, and honours in the Treasury department uncovers the ways in which the myth of open competition has concealed the centrality of social ties, the numerous social hierarchies interplaying, and the ways in which merit was conceived in Victorian Britain enabling new distinctions of status, rather than abolishing them.

## Frances C. Galt, UWE Bristol

## *The Equal Pay Act 1970 and Industrial Militancy: Equal Pay Strikes in the 1970s*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT4

During the 1970s, there was an intensification of women-led industrial disputes, particularly in the five years between the passing of the Equal Pay Act 1970 and its implementation from 29 December 1975. Through strikes, workplace occupations and demonstrations, women workers demanded equal pay, improved working conditions, union recognition and the reinstatement of sacked shop stewards, and resisted redundancy, factory closure and productivity agreements. Between 1972 and 1979 roughly 43 per cent of women-led industrial disputes were for equal pay (Stevenson, 2019: 85). This paper will present preliminary findings from my research on the Arts and Humanities Research Council-funded project, Gender Equalities at Work, which examines 50 years of workplace legislation from the Equal Pay Act 1970, Sex Discrimination Act 1975, and Sex Discrimination (Northern Ireland) Order 1976. It will build a picture of equal pay disputes from the first appearance of equal pay in the Labour Party's manifesto in 1964 to 1986 (an interim end date). In doing so, it will consider whether, and how, trade unions and women union activists engaged with the Equal Pay Act by addressing the following questions: How did trade unions respond to equality legislation? Which unions pursued equal pay campaigns? How supportive were unions of equal pay disputes? And what strategies were adopted by women union activists?

Frances C. Galt is a Research Fellow on the AHRC-funded project Gender Equalities at Work at UWE Bristol and specialises in feminist labour history in twentieth-century Britain. She is author of Women's Activism Behind the Screens: Trade Unions and Gender Inequality in the British Film and Television Industries (Bristol University Press 2020), and her work also appears in Alphaville and Feminist Media Histories.

## Kate Gibson, University of Manchester

## *'As if they were my own': Fostering and Guardianship in Eighteenth-Century Britain*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT3

This paper uses the letters and diaries of middling families to explore the circumstances surrounding the fostering and care of children in Britain at the end of the eighteenth-century. Using manuscripts written by foster-parents and by the children themselves, it investigates the motivations behind fostering, including a desire for companionship and surrogate parenthood, a need to find a substitute heir for a business or property inheritance, or a widespread cultural perception that caring for children was an act of charity that increased the credit of the foster-parent. The paper builds on work by Joanne Begiato and Patricia Crawford on 'social parenthood' to argue that instrumental and affective bonds could form between foster-parents and children which borrowed from models of biological, legitimate family relationships, and that looking at foster-relationships can provide significant insight into attitudes towards family in this period.

## Matthew Grant, University of Essex

## *Remembering Class Politics in 1970s Britain: Decline, the Unions, and the Self in the Oral Histories of the National Service Generation*

### Date and Time: Friday 8 July, 13.30-15.30, GFX LT2

Myths of British politics in the 1970s are widespread and deeply entrenched. The decade has been seen as a period of decline, in which 'over-mighty' trade unions held the country hostage, and British industry was run into the ground by far-left cliques out of touch with the mass of their fellow workers. In this story, the election of Thatcher in 1979 transformed the country by curbing union power. Political historians have long debunked this simplistic narrative, but less attention has been paid to its lasting influence, its meaning, or how it sits within wider narratives of the British past.

This paper explores how the class politics of the 1970s was understood in the life-stories of the generation of men who were conscripted to the armed forces in the 1950s. Born in the 1930s, these men were approaching middle age in the 1970s, and had spent at least a decade building careers after their two years military service. Interviewed more than 40 years later, these men largely

bought into the narratives of over-mighty unions and decline even when their own experience appeared to contradict them. We examine why this was the case, situating their sense of political self and their memories of the 1970s within wider life narratives. We suggest that the narrative of over-mighty unions, and the folk devil of the radical union organiser, serve as symbols and scapegoats – an 'enemy within' – allowing these men to explain the wider economic and political changes experienced in Britain *without* calling into question their patriotic ideas of nation, or, in many cases, their own life choices. When placed alongside their changing sense of class, we can see how important the myth has been, and continues to be, in the lives of these men.

## Joanna de Groot, University of York

## *Threads that Linked the Home and the World: Gender and Carpet Production in Iran c.1870-1930*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT4

The social history of carpet making, carpet use, and carpet trading in nineteenth and twentieth century Iran has tended to focus on large scale views of carpet trading and manufacture within the so-called 'national' economy of Iran and its global links. It has paid only limited attention to the actual Iranian producers of carpets or to the interactions between the household and local dynamics of the industry and the enormous expansion of its global role from the mid nineteenth century onwards. This presentation will make its starting point the gendered patterns of carpet production and trade in various regions of Iran and track their influence on and transformations by that role in the initial period of globalisation. Drawing on reports by indigenous and visiting observers, it will explore the distinctive life experiences of Iranian women, men and children involved in the industry and both their active contributions and their responses to the demands and needs of investors, traders, and power holders. It will consider how established social and cultural patterns of patriarchy, class, and power relations in both rural and urban households and families impacted on the transnational structures of carpet production and trading and were in turn impacted by them. It seeks to give greater visibility to the circumstances and agency of groups like women, villagers, or pastoralists who have often been ignored or marginalised within the historiography on the Iranian carpet industry.

## Michael Guida, University of Sussex

## *Song-Birds in Working Class London Homes, 1850-1900*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT4

Marie Lloyd's music-hall hit, 'My Old Man Said Follow the Van' reveals the importance of the song-bird in late nineteenth London home life. The cock-linnet she sang about was, like the chaffinch and goldfinch, a valued presence in many working-class homes. Though animals and pets have only very recently begun to receive attention in scholarship about working-class home life, through a reappraisal of Henry Mayhew's London Labour and the London Poor among other sources, this paper will examine the social and emotional roles of the most common pet of the working-class

home. The paper will argue that, more than cats and dogs (which were regarded as utility animals until the twentieth century), the containment of a song-bird in a cage on the wall could give a sense of stability, homeliness and respectability. Tiny, cheap to feed and portable, wild birds were most treasured for their song. They were loved for their chatty sociability, and when the time came they might be stuffed to forever remain family members. Most important, birds could lift the mood of the home with their singing. These ideas will be explored to bring a richer picture of the rhythms of domestic life and its intimacies, in a period in which working class relations with animals were often associated by middle-class commentators with immorality, irresponsibility and masculine sporting cultures.


# Linda Henderson, University of Exeter


## *'What a state of domestic quackery!': 'The Duck Breeding Dames' of Buckinghamshire*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT4

The domestic production of ducklings provides a lens through which to glimpse the material culture and daily rhythm in the homes of the poor in the nineteenth century. In Buckinghamshire the Aylesbury duck industry was vital to the local economy. Women living in the poorest areas of towns and villages fattened ducklings to be sold as luxury food in the London markets. Although ducks are naturally associated with water, these ducklings were raised inside the confined spaces of cottages until they were killed at 8 to 10 weeks old.

This paper will explore how the sharing of a social space affected both humans and ducks as they negotiated their needs for food, warmth, and shelter. Spaces occupied by ducks, humans, or shared between the two are discussed including the adaptation of household technology in duckling production and the evolving, vernacular language used to describe the relationship between ducklings, women, and home. Fattening ducklings in the home raised moral concerns about women neglecting their roles as mothers and wives whilst paradoxically positioning the ducklings as surrogate children.

A consideration of the Aylesbury duck industry therefore reaches beyond the functional requirements of livestock production to encompass cultural and class perceptions of the cottage home and its occupants.

## Sonsoles Hernández-Barbosa, University of the Balearic Islands

## *The Pleasure of Taking the Body to the Limit: The Experience of the Ferris Wheel in the 1900 Universal Exhibition*

### Date and Time: Friday 8 July, 11.00-12.30, CC A19

The 19th century saw the earliest amusement parks, populated by different devices which offered the visitors extreme physical experiences. Among the attractions that cause these experiences are rollercoasters and, by the final decade of the century, ferris wheels.

In this presentation I shall focus on the ferris wheel presented in the 1900 Paris Universal Exhibition, one of the first to be built after the pioneering device built in Chicago (1893). This was the most expensive attraction in the whole exhibit, and its technical features were regarded at the time as astonishing. It was 93 in diameter, it weighed 1,083,000 kg and it could carry as many as 1,600 passengers in a single trip.

Using the archival record, I shall try to understand why the 19th-century visitor paid to undergo the effects of what at the time was regarded as a 'monstrous toy', which caused vertigo, dizziness and vomiting. I shall consider several answers. According to Benjamin, these harsh effects prepared the working classes to endure the new and lamentable factory working conditions (Benjamin 2000). According to Moscoso, this can be seen as part of the bourgeois society that turned masochism into a consumer good (2011). These ideas will be interpreted in the light of the emergence of a well-to-do class that looked for experiences that departed from their everyday life, including a form of controlled terror that Gothic literature had introduced in the collective imaginary, and which the ferris wheel contributed to cause in a physical level.

## Dave Hitchcock, Canterbury Christ Church University

## *Dying Homeless in England, c. 1600-1800*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT3

Using a large new dataset constructed from hundreds of parish burial records, this paper examines the social, demographic, environmental, and administrative history of dying homeless in England. It asks questions about the average age, gender distribution, seasonality, and geographical spread of mortality amongst the very poorest, who found themselves unmoored from settled structures of relief, and it interrogates the relationship between pauper mobility and their final place of rest. Furthermore, vagrant burial records have proven to be a remarkable source of qualitative information, often pinpointing locations where the ailing or dead were found, briefly detailing their condition, and describing their relationships to kin or place. Historians of mortality and the ends of life, such as Thomas Laqueur and Keith Thomas, have foregrounded the cultural 'work' that death did in early modern society. Based on the care with which the homeless dead were treated, the questions asked about their deaths, and the poetic eulogies sometimes composed while meditating

on their departure, we are compelled to ask: what about the work of the homeless dead? This paper gestures to some answers.

## Andy Holroyde, Queen Mary University of London

## *The Mixed Economy and the Moving Frontier of the State in Sheltered Employment: Britain 1945-1979*

**Date and Time: Thursday 7 July, 11.00-12.30, GFX LT3**

Although, in Britain, it became closely associated with Remploy, the state-run organisation which provided jobs for disabled workers in factories from 1945 to 2013, sheltered employment was not invented by the Labour government after the Second World War. As with other welfare measures rolled out following the Beveridge Report, sheltered employment had a far longer history of state, voluntary and charitable involvement. Even after its creation, Remploy operated as only one element in a tripartite mixed economy of sheltered employment. This comprised continued charitable provision, which would offer a range of such schemes into the twenty-first century, and Local Authorities, who became increasingly active in establishing and operating schemes in their localities. The result was a diverse range of sheltered employment, with differing specific remits, eligibility criteria, and conditions. This paper will illuminate this mixed economy in the post-war period, considering the wide variety of contrasting and unique forms accessed by disabled people. It will also consider the 'moving frontier of the state' in the form of Remploy, examining how this changed in several distinct phases across the period. The paper will thereby utilise the unique case of sheltered employment to re-explore these notions of welfare provision in the British Welfare State.

## Robert Hornsby, University of Leeds

## *New Struggles at the Periphery: Protest and Dissent Among Youth in the Baltic States, 1953-68*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A19

This paper explores what has traditionally been a chronological 'grey area' in the literature on dissenting activity in the Baltic States under Soviet rule: the years between the end of armed partisan resistance to Soviet occupation in the early 1950s and the emergence of high profile and human rights focused dissident movements from the late 1960s. Its findings are drawn from archival research conducted in Latvia, Lithuania and Estonia, as well as declassified KGB materials newly available online.

Broadly understood as a period when the Baltic States were less overtly rebellious as the Soviet system underwent a considerable degree of liberalisation, my paper shows that there was in fact considerable unrest evident among young people especially, and that this was at times remarkably strident, including underground groups distributing leaflets critical of Soviet power and even amassing weapons and planning terrorist actions, as well as a handful of volatile public disturbances.

From there, the paper goes on to draw out wider comparisons and contrasts with dissenting activity witnessed in other parts of the Soviet Union around the same time.

## Frances Houghton, University of Manchester

## *'More Talk than Action'? Discussing Homosexuality in British Wartime Naval Culture, 1939-1945*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT3

When Second World War naval veteran John E. Dodds was asked if he had ever experienced any homosexual advances or whether he knew of any men who had been discharged from Britain's Royal Navy for committing illegal acts of 'indecency', he replied ambiguously: 'it's the sort of thing that was talked about. I think there was more talk than action...' Certainly, from a statistical perspective, the wartime Navy's conviction rates of male personnel charged with unlawful sexual acts with other seamen were far lower than in the other armed services, and historians including Emma Vickers and Jo Stanley have suggested that, despite a draconian system of regulation and punishment, a greater climate of tolerance of homosex may have infused wider naval culture.

Reflecting on Dodds' claim of 'more talk than action', this paper asks what conversations around male same-sex desire and intimacy actually took place throughout Britain's naval community during the Second World War. Focusing on mechanisms through which discussions of homosexual practices were articulated and made available to sailors, the paper explores how knowledge of male same-sex desire/activity was constructed and circulated in wider naval culture. By analysing discursive framing of homosexuality in official Naval regulations, courts martial records, and personal testimonies, this research sheds new light on both ways in which, and the extent to which, same-sex encounters between male sailors were officially and popularly narrativized as deviant and dangerous to the wider naval community between 1939-1945. In so doing, this paper deepens understandings of how multiple cultural scripts of homosexuality in the Navy were produced and complicates myths of wartime naval tolerance.

## Rebecca Irvine, City University of New York (Online Presentation)

## *Public Health, Disease and the Body: Malaria in Colonial and Postcolonial Iraq*

### Date and Time: Friday 8 July, 09.00-10.30, CC A15

In the summer of 1963, a serious malaria epidemic spread across the district of Basra in southern Iraq, killing thousands in a matter of weeks. While a more severe malaria season such as this was not uncommon in Iraq as late as the 1940s, by 1963 the World Health Organization's malaria eradication programme was well underway. Yet much like other attempts to control the disease, the eradication programme faced both administrative and political problems throughout its tenure. In this paper, I

trace this history of malaria as an endemic disease in twentieth century Iraq, from the British occupation during the First World War through to the postcolonial republican period. Drawing on scientific and policy publications produced by a range of actors in and about Iraq (including those of British military forces, Iraqi institutions and the WHO) in order to understand the various scientific and political discourses and practices around the disease. Following these different mechanisms of disease prevention and control opens up the evolving logic of public health and the distinctive priorities of the different institutions at each stage. It shows how competing modes of authority laid claim to questions over the environment, health and disease, and how their interventions impacted the Iraqis they purported to protect.

## Henry Irving, Leeds Beckett University

## *The War on Waste: Are There Historical Lessons for Increasing Recycling Rates?*

### Date and Time: Friday 8 July, 13.30-1500, GFX LT2

This paper explores the role of history on the formulation and application of policy. It is drawn from a wider research project that seeks to combine a history of recycling in the Second World War with an exploration of its contemporary relevance.

Recycling was an integral part of life on the British 'Home Front'. In summer 1940, the wartime Ministry of Supply used emergency legislation to force local authorities to introduce a standardised collection scheme for waste paper, metal and bones. The rules were designed to divert materials into the war economy and represented a substantial shift for a society that had grown accustomed to controlled tipping and incineration.

There are obvious parallels between these actions and contemporary efforts to reduce waste. The UK government aims to 'become a world leader in using resources efficiently' and has floated the introduction of consistent recycling collections and standardised consumer labelling across England (it is a devolved matter). I explored these parallels in a recent paper for History & Policy, drawing on two specially commission opinion surveys using question based on those asked during the Second World War.

Following in the footsteps of Virginia Berridge (2008), Pat Thane (2009), Pam Cox (2013), Alix Green (2016) and others, this paper will reflect on that work, considering the opportunities and challenges faced.

## Will Jackson, University of Leeds

# *'She calls the native, "Daddy"': Love and Hate in Histories of Confinement*

### Date and Time: Thursday 7 July, 14.00-1530, CC A15

This paper tells the stories of two girls, Irene P and Natalie K, both of whom were institutionalised in South Africa in the 1920s: Irene to an industrial school; Natalie to a children's home and then a mental home. In the case records of both girls, their institutionalisation turned on a decisive moment – In Natalie's case, when she attacked a welfare worker responsible for looking after her; Irene, when it was reported that she called an African man – a 'native' – "Daddy". In one light, it is a familiar story: the disciplining of wayward girls and women through a discourse of feeble mindedness and moral delinquency. An alternative way of reading these sources is to use them to think about emotions – specifically, love and hate – in social histories of colonialism. The man Irene called 'Daddy', it is implied, was a man she loved. The woman Natalie attacked had been abusing her for years. Both cases turned on the perception of appropriate emotional expression, by children towards adults. The girls' histories describe contemporary understandings of intergenerational emotions. They show the interaction of the juvenile world and the adult world as another 'intimate frontier' in which racial boundaries were defended and transgressed.

## Charlotte James Robertson, University of Glasgow

# *The Women's Refuge As 'Homeplace': Creating Spaces of Safety and Community in Oral Histories of the Black and Asian Women's Refuge Movement in Britain (1980-2000)*

### Date and Time: Friday 8 July, 09.00-10.30, CC A15

Black Feminist theorist bell hooks wrote of the way in which Black women construct 'Homeplaces' as 'spaces of care and nurturance in the face of the brutal harsh reality of racist oppression'. But what happens when the home is not a place of safety for Black women?

Beginning in the 1980s, groups of Black women in Britain established women's refuges designed to meet the needs of Black and Asian women experiencing domestic abuse. In doing so, they provided an alternative Homeplace, where women could be safe, not just from abusive partners, but from the racism sometimes experienced in mainstream women's refuges.

This paper will argue that specialist refuges were important spaces where Black women could heal from abuse, foster community and find their political voices. This will be done by examining oral history interviews with activists from the Newham Asian Women's Project refuge in London and Shakti Women's Aid refuge in Edinburgh. Shakti Women's Aid provided refuge for all Black women, while the Newham refuge focused on Asian women's needs, offering an interesting point of comparison.

Although historian Natalie Thomlinson has described specialist women's refuges in Britain as 'perhaps the most concrete achievement of Asian feminists in this period' the lived experiences of the women who established them remain unexplored. Jessica White has argued that Black women's centres were places where women could 'articulate a liberated sense of self'. This paper will build on this idea to examine how the refuge context helped women to develop an understanding of their own experiences of domestic abuse and racism.

## Paul Jennings, University of Bradford

## *Protecting the Spa: How Edwardian Harrogate Sought to Preserve its Exclusivity*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A19

This paper examines how the nationally and internationally renowned spa town of Harrogate sought to preserve its prized image of gentility and exclusivity in its response to those deemed to threaten it through a case study of street musicians and other public performers. Those threatening that image also included the homeless, 'tramping' workers, beggars, drunks, prostitutes, street sellers and the delinquent young. Such groups, however, were far more widely seen in contemporary society as threats to order and decency, whilst entertainers were more a 'problem' in resort towns. The paper sets out the mechanisms of the law, police, local authority and courts, but also looks at the role of the press and public opinion in the attainment of that goal. There were important nuances in how different entertainers were designated and treated along class, ethnic and moral lines in creating a hierarchy of performers deemed acceptable or not to the town's authorities and sections of its inhabitants. But those designations were also contested by the town's residents and visitors. The paper is a case study of the Edwardian period, seen by many contemporaries and subsequent historians of Harrogate as its heyday of prosperity and elegance.

## Didi Johnson, Newcastle University

## *Unhappy Angels: Unrealistic Emotional Expectations for Nineteenth-Century Women*

### Date and Time: Friday 8 July, 11.00-12.30, CC A19

The emotional expectations imposed on nineteenth-century middle-class women were strict, and nearly impossible to follow. The prescriptive literature of the time espoused selflessness, charity, and an emphasis on duty, and many women internalised these traits and attempted to live by them. However, because expectations were so high, in their private thoughts many women upbraided themselves for failing to measure up to the expectations they had internalised, leading to emotional turmoil and even illness. Using tools from emotions history, this paper describes the emotional prescription offered to women in various domestic economy guides from the nineteenth century, highlighting advice about emotional regulation and the correct emotional mindset a good woman

needed to perform household duties, advice which reached dogmatic levels of zeal by the 1870s. The paper then explores the real impact of this advice for those women who attempted to hold themselves to the unrealistic emotional standards expected. Drawing from diaries and letters of middle-class women in England and Scotland, this paper shows that women were aware of how they were supposed to act, even if in attempting to do so, they became deeply unhappy and emotionally conflicted. In extreme cases, women would drive themselves to physical illness in an effort to put the needs of others first. These findings demonstrate that while a woman might try to be an Angel in the House, she was by no means happy fulfilling that role, and that may have broader implications for mental health in the nineteenth century.

# George Legg, King's College London

## *Docks to Docklands: The Architecture of Racial Capitalism*

### Date and Time: Friday 8 July, 13.30-1500, CC A15

Taking the construction of London's West India Docks as my focus, I argue that this infrastructure offers a unique, and material, insight into the workings of racial capitalism. Through a close reading of the Dock's designs, I illustrate the ways in which they re-produced an architecture of segregation that gives material form to Robinson and Gilmore's understanding that capitalism requires the '"partitioning" of group-differentiated vulnerabilities'.

Through an analysis of committee minutes, letters, and maps, I argue the West India Docks not only established a segregated architecture but that, in doing so, they initiated a feedback loop with conditions of production in the Caribbean. Architectures of securitisation and surveillance, first developed in the West Indies and anticipating the panopticon, were imported into the design and functioning of the West India Dock. As such, I extend Linebaugh's assertion that commerce on the Thames "brooded" in 'an exchange of violence for narcotics'; violence, in my reading, flowed in – and not just out – the imperial metropolis.

My argument is significant because it moves London's relationship with slavery beyond the financial fingerprints traced by Williams, Draper et al. Rather than a narrow analysis of slavery's economic impact, an attention to architecture exposes the substantial linkages that bound colony and metropole together. More importantly, by surveying the Docklands of today, I illustrate how these racial architectures endure. Now a hive of financialization, the Docklands continue to segregate its landscape through a vernacular of surveillance that demonstrates the continuity of racial capitalism in our post-industrial present.

## Marion Lester-Card, Birkbeck University of London

## *Out with the Shabby and in with the New?: Domestic Mending Practices in Britain 1945-1952*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT4

On 28 May 1947 the Prime Minister, Clement Attlee attacked the Conservative party. 'They seek to deck out that shabby garment of competitive capitalism and organised selfishness with shreds and patches taken from our programme.' The imagery of dilapidation and desperate patching would have chimed with the average person after six years of war and two of a miserable peace. Not only was the country worn out and in a state of disrepair, but so were the homes and wardrobes of many of the citizens.

The Mass Observation archive, Central Office of Statistics' surveys, magazines, household manuals, radio and television, offer evidence of the continued prevalence of domestic mending practices in the immediate post-war years in Britain.

This paper examines the economic, social and cultural environment for domestic mending between 1945 and 1952 and concludes that, although domestic mending flourished in this period, there was significant mending fatigue which had both political and economic implications.

As rationing was lifted, the pent-up demand for new consumer goods was released. There was an increase in women's employment. Shorter working hours for men and improved standards of living enabled new leisure and consumption opportunities. Combined with fatigue, did these changes initiate a decline in domestic mending practices or did those practices simply slip out of sight?

## Carrie Long, Durham University, The National Archives and The National Maritime Museum

## *'I fear these repeated appeals may be deemed troublesome': The Role of Petitions in Naval Widows' Access to Nineteenth-Century Welfare*

### Date and Time: Friday 8 July, 11.00-12.30, GFX LT3

This paper investigates the petitions of 'lone women' in British maritime communities in the nineteenth century, focusing on experiences of poverty, survival strategies and negotiations in accessing welfare.

The unexpected loss of the male breadwinner was a common fate for naval wives. Whilst criminal records and newspapers have been utilised to gain glimpses of working-class women, personal petitions, I argue, provide a fuller understanding of widowhood.

To explore this challenging period in a maritime woman's lifecycle, I will draw on a case study of petitioner, Catherine Lamburn, who wrote 34 appeals over a twenty-eight-year period, 1819 -1847. Writing to parish ministers, naval officials, and two monarchs, Lamburn networked with a wide

range of society to gain support for her case to access relief from the naval Lord Commissioners. Relief was not a guaranteed right, and this paper uses Lamburn's petitions to demonstrate the ways in which maritime women exercised agency in their negotiation with the discretionary systems of institutional relief. I will chart Lamburn's practical actions and the evolving linguistic strategies within her petitions, demonstrating the way in which her experience of widowhood changes over the course of her lifecycle.

The paper also considers the power relations between Lamburn and the different institutions she interacted with, their responses to her negotiations, and how she changed her demands over time. Wider social and cultural attitudes towards charity and perceived 'deservingness' in the nineteenth-century will be explored through Lamburn's discussions of her age, nationalism, motherhood, and gender.


# Emma Marshall, University of York


## *'I fear it is worse than you represent it to me': The Functions of Sickness and Care in English Familiar Letters, c.1650-1750*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT3

This paper will examine the intersection of bodily health and illness with family dynamics of emotion and power, through the lens of letters sent by gentlemen and women to their relatives. As elites spent increasing amounts of time travelling for both political duties and leisure pursuits, epistolary relationships grew in significance and sickness had important roles to play. Taking the work of sociologist Talcott Parsons and historian Alun Withey on 'sick roles' as a starting point, I will examine the value of shared 'body language' and pain descriptors in letters, as well as the disruptive power of silence regarding health news. How were issues of intimacy and trust influenced by physical separation? Medical judgements and advice were also regularly communicated via letters, particularly between parents and children but also within horizontal relationships such as those between siblings. The dispensation and reception of such guidance sheds light on the negotiation of authority and emotion at different stages of the life-cycle and in response to different types of health crises. Finally, illness experiences were often cross-referenced across time and place in letters, as facets of inter-generational collective memory and feelings of belonging. Grounded in original archival work, this paper explores the idea that illness and care, and their presentation or 'performance' in letters, were political aspects of everyday life. They were used to sustain and support familial identity and a shared social and emotional economy across disparate households, but could also cause tension and anxiety when certain expectations were not met.

## Natalie Massong, IMT School for Advanced Studies Lucca

## *Shifting Spaces and Places: The Lazzaretti Network during the 1630-1 Plague in Bologna*

### Date and Time: Friday 8 July, 09.00-10.30, CC A15

A significant aspect of Bologna's response to the 1630-1 plague was the creation of a complex network of buildings, temporarily converted into lazzaretti (plague hospitals) and convalescent homes, which served to isolate the disease. The unpublished manuscript Libro di dare, et avere, an assemblage of contemporary letters and financial accounts produced by the director of the lazzaretti, Padre Orimbelli, offers unique insight into the movement of patients and staff, as well as goods, into and within this hospital network (Archiginnasio di Bologna, B.2195).

The lazzaretti in Bologna have yet to be examined in detail and have never been considered within the context of existing institutions. Their architectural makeup will be investigated using contemporary floor plans, artworks and maps, with a comparison to lazzaretti in Northern Italy.

As a vital tool of analysis, a GIS map of the early modern city will be employed to reconstruct the hospitals within the context of the city's infrastructure, such as important gates, walls, and waterways, alongside other care facilities, to demonstrate the complexities surrounding these places. This study argues that the lazzaretti, as part of an interwoven network of structures, were strategically employed as adaptive tools of containment in response to the evolving nature of the pandemic. By employing the daily records of patients, including intake and transfers to convalescent homes, and by considering the lazzaretti within the context of their spatial arrangements, this paper offers a deeper analysis of Bologna's public health management during an epidemic.

## Ruth Mather, Nottingham Trent University

## *Lace: Making Meaning and Memory through Material Culture*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT4

Lace is a fabric with complex and sometimes conflicting associations. It simultaneously conceals and reveals, hence its use for both window curtains – letting in light whilst obscuring the interior from passers-by – and for lingerie, offering tantalising glimpses of what lies beneath. When I asked oral history interviewees about their relationships with lace objects, they offered stories that unveiled the meanings that are held within these pieces of fabric, elevating them beyond just another beautiful object. This paper will draw on these stories to demonstrate how lace objects materialise emotional connections forged through familial bonds, through shared labour, and through a sense of place, but that lace can also be about differentiation, individual identity, and the projection of one's own set of values and aspirations. The custodianship associated with emotionally freighted objects can be an ambivalent responsibility, as can the maintenance of the bonds they represent. Ultimately, the paper argues that talking about things and the emotions associated with them reveals further layers of meaning relating to an individual's sense of themselves within society and history.

# Lucinda Matthews-Jones, Liverpool John Moores University

## *Settling on Buildings: The Domestic Underpinnings of the British Settlement Movement, 1880-1920*

### Date and Time: Friday 8 July, 13.30-1500, CC A15

The university settlement movement was established in the early 1880s. It involved university graduates and other socially concerned Victorians residing in poor urban areas, where they established residential accommodation known as settlement houses. These houses often acted as centres of cultural, social and educational philanthropy in the local area. Settlement houses were nevertheless the material expression of settling. They not only showed the commitment wardens and settlers had to reside and live in specific working-class areas, but a settlement committee's commitment to establish permanent domestic residencies. In this paper, I will consider how domestic buildings were a stage for settling. It will start by exploring the variety of British settlement houses in the period 1880 to 1920, which included the purpose-built settlement house (Toynbee Hall, Passmore Edwards Settlement, Liverpool University Settlement, Bermondsey Settlement House, St Hilda's Settlement) to the repurposing of buildings. This included a disused school (the first Oxford House), manor houses (Birmingham Settlement, Manchester University Settlement) and terrace housing (Lady Margaret Hall Settlement, Cambridge House). By turning to photographs, and newspaper reports, I will consider the architectural design and appearance of the settlement house. This will enable me to reflect on how settlement's staged their personality. This in turn invites us to consider how power and privilege was expressed materially by the settlement house. Using architectural plans, I will turn to the spatial layout of the settlement to explore the public and private arrangements of the settlement house which enables us to consider the often-invisible presence of domestic servants hidden by staircases and upstairs rooms.

# Kiran Mehta, University of Oxford

## *Prison Labour in Early Modern London*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT3

Most studies of English imprisonment conclude that, after an initial heyday in the sixteenth century when local authorities enthusiastically introduced labour systems into their prisons, and before the early nineteenth century when authorities embraced forms of arduous and unproductive labour like the treadmill, inmates in prisons did little to no work.

This view, which stems from the late eighteenth and early nineteenth century and was created in large part by prison reformers, has effectively stymied research into prison labour systems in Britain. The lack of interest is perhaps surprising given the recent resurgence in research into historic systems of global convict labour and the wider interest in coerced labour.

This paper is an initial attempt to correct this oversight. It offers the first close examination of labour systems at London's criminal prisons between the sixteenth and early nineteenth centuries. It will show that prison labour largely defined the experience of inmates in certain prisons, namely houses of correction. This set their experience of imprisonment apart markedly from inmates held in other

institutions, namely gaols and compters, that lacked formal labour systems. This paper will highlight the importance that prison managers in the seventeenth and eighteenth centuries placed on prison labour and explain why some prisoners were set to work while others were not. Finally, it will suggest that the habitual provision of labour in some, but not other prisons, decisively shaped the pattern of prison specialisation in late-eighteenth-century London.

## Henry Miller, Durham University

## *Petitioning and People Power in Twentieth-Century Britain: The Visual and Material Culture of Campaigning*

### Date and Time: Thursday 7 July, 11.00-12.30, GFX LT4

Petitions have generally been ignored in studies of modern British politics compared to voting and elections and party politics. Recent work has revealed the importance of petitions to Parliament in the nineteenth century. In the twentieth century petitioning to other authorities flourished as Parliament was decentred as the main authority for petitions. Instead, activists, voluntary associations, and ordinary people regularly directed petitions to a wide range of local, national, and international authorities. Investigating petitioning in twentieth-century Britain offers a way of rethinking representation, participation, citizenship, and the relationship between the state and civil society in the era of mass democracy. As a widespread dynamic political practice, petitioning was significant for a variety of reasons, regardless of the success or failure of specific petitions.

In this paper, we trace the importance of the visual culture of petitioning and the material forms of petitions in creating media events and photo opportunities, particularly those structured around the performative presentation of petitions in key sites of power, such as Parliament, Downing Street, or Buckingham Palace. From the Edwardian suffragettes, through to the hunger marchers of the 1930s, to the Campaign for Nuclear Disarmament in the second half of the century, to give just three examples, a variety of different movements understood the importance of petitioning in crafting a visual spectacle to attract media attention and publicise issues to a mass audience. More broadly, the paper invites us to rethink the shifting relationship between politics, media, and public in twentieth-century Britain and how this was mediated through political practices such as petitioning.

## Duncan Money, Leiden University

## *Empire of Labour: Impact and Legacy of Migration from Cumberland to the South African Rand*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT4

This paper examines how Britain was shaped by imperial connections in uneven ways by looking at the migration of miners from Cumberland to the South African Rand in the late 19th and early 20th century. It contributes to the long-running debate on the impact of empire on the British metropole by examining how connections between Britain and the empire worked in practice and by highlighting how this the impact enormously by region.

Although fewer people migrated from Britain to South Africa than to other settler colonies, migration was often tied to regions and occupations. This was the case in Cumberland. The establishment of deep-level gold mines on South Africa's Rand in the 1880s required enormous numbers of workers and coincided with the beginning of a long slump in Cumberland's iron ore industry. Many thousands of people migrated to work on the mines in the decades that followed, some permanently, some temporarily, their migration patterns shaped by the booms and busts of industry.

This migration shows how empire was present in the lives of 'ordinary people'. Work, even on a short-term basis, at geographically distant mines was a common response to a lack of opportunities locally and empire was part of the mental geography of people in Cumberland. Returning migrants often bought businesses or property. Others in Cumberland survived on remittances sent from the mines, or on compensation paid after death of dependents working on South Africa's mines, something denied to the dependents of African miners working at the same mines.

# Simon Morgan, Leeds Beckett University

## *Richard Cobden as a 'Failed' Popular Champion? 1838-1865*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT2

Richard Cobden came to prominence as the leader of the Anti-Corn Law League, often seen as one of the most successful examples of Victorian 'pressure from without'. While much of the historiography of the League concentrates portrays a movement based on printed propaganda and rational argument, there was nonetheless a charismatic and emotional appeal exerted by the League which is often underplayed. At various points during and after the Corn Law campaign, Cobden himself was feted as a popular champion. However, while he was posthumously elevated to the pantheon of great Liberal heroes, during his lifetime he was reluctant to play the role of charismatic popular leader. This paper develops some of the themes around charismatic leadership, celebrity and hero worship explored in the author's recent monograph, Celebrities, Heroes and Champions: Popular Politicians in the Age of Reform (Manchester University Press, 2021). It examines some of the pressures on Cobden to play a more central role as a popular leader, for example around the League's moment of triumph in 1846, while exploring the role of the press and contemporary consumer culture in promoting the image of Cobden as a popular champion. By drawing out the hostile attitudes of Chartists and other working-class radicals towards a man whom many distrusted as the representative of the 'millocrats', it asks whether Cobden could ever have unified British radicalism, or whether the enthusiasm for Cobden was simply a convenient way of dissipating the social tensions of the 'Hungry Forties' and neutralising a potential 'troublemaker'.

## Alice Naylor, University of Portsmouth/Science Museum Group

## *The Car on the Forecourt, the Kenwood in the Kitchen: the Taxonomies of Luxury Goods in Post-War Britain*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT4

This paper will consider alternative readings of luxury goods in post-war Britain and proposes that a food mixer in the liminal space of the kitchen has been neglected by

historians commenting on ideas of luxury in the wider context of the post-war consumer durables because its framing – for the housewife – its use in the separate sphere for women that is the domestic kitchen (not the professional kitchen which is subject to different hierarchies), and its consumption – inside the home - limit it to a narrative outside of conventional luxury taxonomies.

Kenwood is an iconic British brand, whose kitchen tools are regarded highly not just by design aficionados for their eye-catching appearance and product innovation but by consumers who value their technical excellence and social cachet. Taking the example of the Kenwood Chef A701 launched in 1960, I suggest that it transmits a similar level of aspirational coding atop the kitchen counter of the post-war modern home, to that of a luxury car parked on the forecourt and can be similarly deployed to transmit ideas of prestige and conspicuous consumption.

Re-framing the hierarchy of luxury goods via the reading of the Kenwood Chef allows us to understand how the food mixer may be ascribed alternative narratives: as a luxury, as a labour-saving device and as a means of reflecting on the post-war aestheticisation of the private space, the feminine site of the kitchen and a reappraisal of luxury taxonomies in the home.

## Alison Pedley, Independent Researcher

## *'Even criminal lunatics are susceptible of religious impressions': Religion and Insane Female Patients in Broadmoor Criminal Lunatic Asylum, 1863-1900*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT3

In 1864 the chaplain at Broadmoor, Reverend John T Burt, wrote in his 1864 report to the Commissioners in Lunacy that he had "continued to observe among [female patients] signs of Christian faith and the workings of Christian charity." The moral health linked with religious observance amongst asylum patients was an important part of management policies at Broadmoor. Both were seen as important in ensuring recovery from insanity. Notwithstanding that religious delusion may have been a factor in some women's mental disorder, religious observance in the form of prayers or chapel attendance was believed to be of comfort and assist moral recovery. Daily worship in the chapel was offered but prayers were also said on the wards along with sermons, or "comforting words", and religious instruction. The chaplain's role was both secular and spiritual, as a potential confessor/confidante. Burt noted in the same 1864 report that, "moral and religious

improvement is … aimed at, not less by the unceasing influence of the attendants, than by the ministrations of the chaplain." Attendants were instructed to treat patients with "sympathy and … charity". So, with this in mind, the daily contact and dealings were viewed as essential to the moral and spiritual welfare of the patients. This paper is an analysis of the influence and dissemination of religious beliefs and adherence on the female patients' lives. It includes discussion of the importance of religious observance as a sign of "recovery" leading to possible discharge from BCLA.

## Hazel A. Perry, De Montfort University, Leicester (Online Presentation)

## *'Pot house politicians' or 'beer-soaked agitators'? Trades Union Councils in the Edwardian Golden Age*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT2

The first permanent Trades Union Councils in Britain dated from the late 1850s, preceding the Trades Union Congress by approximately a decade. But as 'unions in the community,' they were rarely mentioned in popular culture. Perhaps that was one reason why trades councils have been largely ignored by labour historians. There was however, one important piece of Edwardian literature which did feature trades councils, although only briefly – Robert Noonan's The Ragged Trousered Philanthropist. Noonan's semi-autobiographical novel was written under the penname of Robert Tressell and published at the end of the Edwardian period in 1914. The subject matter was a critique of capitalism, focussing on a group of painters and decorators, the 'hero' of which, Frank Owen, was a trade unionist and delegate to 'Mugsborough' trades council. In one part of the novel the secretary of the trades council put forward a suggestion to alleviate child poverty but was portrayed by Nooonan as a figure of ridicule, insulted by both the leading citizens of the town and the local working class. This paper will use evidence from some of the trades councils which were active during the Edwardian period to assess the accuracy of Noonan's portrayal of them as 'pot house politicians' and 'beer-soaked agitators.' The paper will specifically focus on the political functions of trades councils during the Edwardian period, and the efforts of delegates to gain concessions as self-appointed representatives of the working class.

## Colin Pooley, Lancaster University

## *What Can Personal Diaries Tell Us About Past Everyday Mobilities?*

### Date and Time: Friday 8 July 11.00-12.30, CC A15

The mundane and routine journeys that are undertaken daily are problematic for historians to study. Residential migration can usually be at least partially tracked through census and related sources, but details of the travel undertaken as people went about their daily lives remains hidden. Personal diaries can provide an unusually detailed perspective on such travel if individual diarists recorded

their daily movements and their experiences of mobility. In this paper I assess the strengths and weaknesses of personal diaries for the study of mobility and provide examples of the many different experiences of mobility recorded by diarists. Data are drawn from research that has used the writings of 60 different diarists who lived in Britain in the nineteenth and twentieth centuries. Almost all the diaries remain unpublished and none of the diarists had a public profile at the time the diary was written. Diaries are highly varied in their form and content. Many different factors influence the nature and production of a diary including age, gender, education, social class, and family situation. The mobilities recorded in diaries also take many different forms. In the paper I provide examples of the ways in which mobility was structured by such factors as gender, location, class, and family. Diaries also provide examples of immobility due to ill health, infirmity or constraints of location, family, or income. In conclusion the paper assesses the extent to which contemporary mobilities theories also explain past mobilities as revealed in the personal diaries studied.

# Nisha Poyyaprath Rayaroth, Yale University (Online Presentation)

## *Children of a Lesser God: Cruelty, State and Indian Circus*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT4

I hope to pursue some key questions regarding legality, state and the rights of children and interrogate ahistorical constructions of the idea of 'childhood' in the context of a historic judgement by the Supreme Court of India on 18th April 2011. After a long legal battle on a petition filed by a non-governmental organization Bachpan Bachao Andolan [Save the Childhood Movement] founded by the 2015 Nobel Peace Prize laureate Kailash Satyarthi, the Supreme Court banned the training, employment and performance of children below fourteen in Indian circus industry. The scenario under discussion assumes transnational dimensions as many of the children caught up in this battle are from the neighbouring country, Nepal. Thus it teases open uncomfortable questions not only about the trendy discourse on child trafficking but also fuzzy borders in the face of livelihood and survival. The petitioners proposed to notify circus as a "hazardous industry" and argued that there is instability in the children's life due to the "nomadic existence". I wish to probe the violence implicit in this gaze of 'cruelty' and some key aspects regarding body, performance, dignity and livelihood which are rendered invisible in this discourse. I shall analyse the historical context in which many had found in this 'nomadic existence' a liberating potential against the atrocious social proscriptions within which they live.

## Leonie Price, University of Sheffield

## *Marriage, Commemoration and the Life Cycle in Early Modern Lancashire and Cheshire*

### Date and Time: Friday 8 July, 11.00-12.30, GFX LT3

Commemorative inscriptions were commonplace in early modern England. They appeared on personal objects like jewellery and clothing; upon furniture, kitchenware and household goods; and were a prominent feature in the built environment, present upon homes as well as churches and civic buildings. While some inscriptions were ostentatious and expensive to commission, the practice of inscribing was by no means limited to the elite. Etched into cribs at birth, used on wedding rings, large pieces of marriage furniture and even homemade love tokens, and central to many mourning rings, inscriptions were tools for celebrating, commemorating and materialising key moments in the life cycle.

This paper considers domestic inscriptions among the middling sort in north Lancashire and east Cheshire. These areas are replete with surviving seventeenth-century inscriptions made in commemoration of marriage, impressed into the fabric of homes in stone, wood and metal. Inscribed objects from this period can be found throughout England, but it is often difficult to identify their original owners. This paper connects in-situ inscriptions with the individuals and families who produced them. By tracing the social networks of those inscribing their homes and charting their decision to do so, this paper works with inscription practices to examine material and emotional understandings of the life cycle in early modern England. Used in outward display as well as upon smaller, more private objects, inscriptions offer significant insight into the social function of life cycle commemoration for both families and the wider community.

## Anu Rae, University of Tartu, Estonia

## *Self- and Other-Defined Deviation: Male Hysteria in the End of the Nineteenth-Century Russian Baltic Provinces*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT3

Traditionally, hysteria has been viewed, by physicians and historians predominantly as a women's disease, with some recognition of the male version. Since 1980s, more studies on hysteria have focused on male patients, major ones being monographs by Mark S. Micale and Paul Lerner. Contributing to this historiography, I will introduce a case study of male hysteria patients admitted to University of Tartu psychiatric hospital at the end of the 19th century. The Russian Baltic Provinces were simultaneously on the periphery of both Europe and the Russian Empire, yet because of local Baltic-German nobility, Tartu's academic environment was deeply intertwined with the forefront of German life-sciences.

As the Tartu hospital admitted patients from all social strata, there was a considerable variation in the patient profiles and symptoms of male hysterics – the diagnoses seemed to be made quite

randomly. This differs from the male hysterics treated by (in)famous Jean-Martin Charcot in Paris, as he mainly diagnosed hysteria in working-class men.

The patient case records at Tartu Hospital do show stereotypical misogynistic views by emphasising the "nervously ill" mothers of the male patients. Tartu, being multicultural and with strong wider European influences makes for an interesting case study. We can observe how culture impacted diagnosis and how it perceived and reinforced gender roles and stereotypes. The patients were most certainly considered different, deviant, by themselves or by their kin.

## Komal Rajak, University of Delhi (Online Presentation)

## *Political Theory of Caste: An Epistemological Construction of Property-Relations in Ambedkar's Philosophy*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT4

The caste is an inimitable Hindu contribution to the body of political theory. Caste-system, essence of Hindu philosophy, has mediated and determined the diverse political norms such as liberty, equality, rights, citizenship, power, property, law etc. Therefore, these values have failed to create an emancipatory agenda among unequals. In political theory discourse, inequality is theorized in terms of class-based politics, while Hindu socio-political order explains it as a by-product of caste-structure. Ambedkar, political theorist, theorized the concept of graded inequality to explain the mechanism of caste system. For Ambedkar, the caste system can be protracted by restricting certain castes' and women's free access to the property and suspending their agency. The Hindu philosophy does not permit women and ex-untouchables [or Dalit] to own land and property. Land and property as a source of power and identity have considerable significance in human sustenance. The mechanisms of accessing, utilizing and controlling the land, for men or women, are mediated by Brahmanically construed norms i.e. caste and gender. The male coparcenary-based caste-Hindu household on owns the property, which seemed to be established for sustaining endogamous relations, hence to institutionalize upper caste supremacy and women's subordination. Such denial of and inaccessibility to property rights, for women and marginal castes, reveal the rampant systemic oppression and subjugation. This paper discusses the caste theory of property-relations, which explains the persistence of the gendered power and property relations in the Hindu system. It investigates the ontological and epistemological concerns of political theory from Indian (Hindu) perspective.

## Maria Isabel Romero-Ruiz, University of Málaga (Spain)

## *Women's Bodies and Emotions: Victorian Prostitution and Cambridge Gaols*

### Date and Time: Friday 8 July, 11.00-12.30, CC A19

Cambridge prisons in the Victorian period were part of the architecture of containment of prostitution. In this paper, the penitentiary system in the nineteenth century will be discussed so as

to ascertain the role they played in containing immorality and in the task of keeping the public spaces of town and gown clear of disorder and vice. Women's bodies thus became the object of punishment and seclusion in town and county prisons.

In the Cambridgeshire archives, records of Cambridge Prison (formerly Cambridge County Gaol) and Cambridge Town Gaol are kept. These included a receiving book, a register or 'Journal' of prisoners, nominal registers, photographic records, register of executions, and register of prison officers, but not all of them cover the Victorian period or include information about female prisoners.

Women committed to prison for petty crimes were perceived as 'deviant' and offensive, and as distancing themselves from what was seen the natural condition of the female sex, i.e. modesty and decency. The prostitute was the typical woman prisoner who was sentenced for having committed a petty crime like theft, public disorder or drunkenness.

After analysing prison records focusing on women, this paper will conclude that there were common patterns for female prisoners in the last part of the Victorian period which can be revealing as to the way in which 'deviant' women's bodies and emotions were erased from the public sphere.


# Katy Roscoe, University of Liverpool


## *'Stout Englishmen': Convict Labour and Intersectional Masculinity in Colonial Borderlands*

### Date and Time: Friday 8 July, 09.00-10.30, CC A19

Industrialisation in the Victorian era helped drive middle-class idealisation of workers forged through hard physical work and Christian perseverance. When thousands of White, working-class convicts were transported from Britain and Ireland under sentences of 'hard labour' to build the dockyards in the colonies of Bermuda (1824-63) and Gibraltar (1842-74), the authorities' felt both anxious that lower-class White men could disrupt the racial hierarchies on which order was built. On the other hand, they were determined to prove that British were superior masculine specimens and workers (the 'stout Englishmen' of the title), superior to the African, Spanish and men of other nationalities who worked on these cosmopolitan trading outposts turned prisons.

This paper examines convict-manned dockyards in the colonies as concentrated sites of industrial work and enclaves of whiteness. Using the Colonial Office and Convict Department files, it examines the authorities' attempts to model a particular type of "masculinity" built around sober industriousness by shoring up carceral and racialized hierarchies, exaggerating difference built around nationality, race, creed and sexuality. The paper also foregrounds convict agency where possible, exploring cases of homosociability and solidarity between convicts themselves, as well as between inmates, guards and free workers who came from similar social backgrounds. It shows how everyday social bonding also had the radical potential to disrupt industrial, colonial and carceral hierarchies in these borderland sites.

## Katharina Rowold, University of Roehampton

# *'How Often are the Poor Little Mites but Half-Satisfied …': Breastfeeding and Infant Health in Britain at the Turn of the Twentieth Century*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT3

In 1902, Ralph Vincent, soon-to-be the chief physician of the first Infants' Hospital in Britain, declared that breast milk was not always an 'ideal food' for babies, as the composition of the bodily fluid was too variable. Victorian advice and medical literature had long encouraged maternal breastfeeding over other means of infant feeding, such as wet nursing and bottle feeding. However, as this paper will explore, embedded in late-nineteenth-century conceptualisations of infant health was the understanding that the maternal body could not always be relied on to on to produce milk of satisfactory quality and quantity. Indeed, under certain circumstances, breastfeeding could be disadvantageous to babies. Equally, it was thought that women could not always withstand the demands that breastfeeding placed on their bodies and minds, putting maternal health at risk. However, at the turn of the century, in the context of growing concern about the infant mortality rate, infant hygienists, often associated with the developing infant welfare movement, proposed new understandings of infant health and illness and increasingly positioned maternal breastfeeding as the pre-eminent determinant of babies' well-being. Redefining earlier understandings of the maternal-infant feeding relationship, this process was underwritten by explorations of how careful medical management and maternal self-regulation could ensure satisfactory production of milk. This paper will explore how these ideas on infancy, infant health and breastfeeding were negotiated and interpreted in various ways by doctors and mothers during the late nineteenth and early twentieth centuries.

## Maureen Royce, Liverpool John Moores University

# *Societal and Educational Limitations on Work Aspirations of Working Class School Leavers 1944-1979*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT2

Although post war political rhetoric considered an expansion of skills and education to be vital to the rebuilding of economic prosperity, the reality for some working-class school leavers was of limited horizons and stereotypical interpretation of their value. Using authentic voice from participants in Everton, an area geographically to the north of Liverpool city centre, the lived experiences of preparation for work reveal some of the systemic challenges faced by young people in the years 1944-1979. While the gendered assumptions of the time period are relevant, the memories reveal disadvantage and societal expectations for both male and female school leavers. Additionally, a disconnect between national education policy and practice on the ground exposes the need for a

deeper understanding of the impact of funding initiatives and how these are received in working class communities.

The relationship between local and central government and the vested interests of powerful societal groups create layers of complexity with regard to admissions, access to resources and ultimately capital and competence on entering the workforce. Without the knowledge and experience to navigate such complexity, working class families and communities were less able to express their talents and competence and so had lower expectations in the job market. The power of the individual voices expressing this, without bitterness, but with understanding of the disadvantage illuminates policy making at the time and is instructive for present and future developments in work and education."

## Diana Russell, University of Worcester

## Hoteliers & Innkeepers: Female-Run Businesses in Bath's Hospitality Sector c.1911-1928

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT4

The predominant images of women's work during the First World War are connected with munitions, nursing, philanthropy and knitting although the recent centenary of the First World War has challenged this indicating that women's involvement was far wider reaching. Karen Hunt argued the First World War created new 'local' home fronts and that women's work was far more nuanced than the academic literature depicts, whilst Beth Jenkins has suggested this image of women's role does not consider those already in occupations which they continued to pursue during the war and into the post-war era. This paper draws on my post-graduate study investigating the impact of the First World War on female-run small business ventures in Bath, a local home front. Using trade directories augmented by local press, census returns, wills, genealogical material, this paper suggests women's businesses within the hospitality sector continued to flourish. Evidence indicates these businesses adapted to both wartime conditions, such as the introduction of restricted opening hours, military conscription, and alteration in visitor numbers to the city. It further suggests that rather than business opportunities constricting they remained consistent and possibly expanded during the conflict and in years immediately after.

## Conner Scott, University of Sheffield

## *Civic Culture at the Cinema: Local Public Life and Cinemagoing in Inter-War Britain*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT2

Many British intellectuals between the wars placed democratic participation in community politics and supposedly 'Americanised' mass culture such as cinema in polar opposition. Following from this, historians have continued to see civic politics and commercial entertainment as more dichotomous

than they in fact were in the lived experiences of inter-war Britons (Snape,2015, p.52) (Beaven, 2012, pp.64-83). Yet, this paper reveals the vital role the inter-war cinema played in local political culture, namely its deep involvement in municipal philanthropy and civic rituals. For cinemagoers, consumption of a film programme was often intertwined with civic participation. Britons could be simultaneously 'private' consumer and 'public' citizen without the former negating the latter. Cinemas and municipal political culture, then, were intimately enmeshed. This paper primarily explores a case study of Sheffield cinemas' philanthropic endeavours on behalf of local voluntary hospitals to demonstrate how cinemas became integral to a city's charitable causes and civic ceremonies. It also highlights the cinema manager as a key actor in local political culture, proactively involving themselves (and their cinemas) in a range of community events. Moreover, it reveals the cinema as a versatile political venue, one that could effectively integrate into extant civic culture whilst imbuing it with a more demotic and inclusive tenor. Cinemas encouraged working-class men and women, typically marginalised in middle-class forms of civic philanthropy and ritual, to actively participate. Overall, this paper seeks to dismantle the false dichotomy maintained between popular commercial leisure and civic culture in historical analysis of everyday politics.


# Noble Shrivastava, Centre for Historical Studies, Jawaharlal Nehru University, New Delhi


## *'Profane' Verses, 'Fallen' Women: A Study of Rekhti & Courtesans in Nineteenth-Century North India*

### Date and Time: Thursday 7 July, 14.00-15.30, CC A15

A highly expurgated genre of Urdu poetry, Rekhti emerged in the late eighteenth century in north India. Conventionally labelled as 'pleasure-seeking and licentious', it is characterised by having a female speaker and erstwhile feminine lifestyles as its central feature. Rekhti represents a wide range of tones and emotions in its depiction of female-female sexual and romantic intimacy, including feelings of love, jealousy, desire, longing for union, and anguish at separation, thus foregrounding aspects of women's lives that have been almost absent in literary discourse.

The representation of same-sex companions in Rekhti partly comes from courtesans who spent their lives together in women-centred households and relied on one another for long-term support, which often resulted in close attachments. Literary evidence shows us that the space of a courtesan's establishment provided female sexuality with a more fair and fearless chance to express itself. As beloveds, friends and professionals, courtesans helped in imparting a distinct character to this style of writing. This paper, therefore, explores the historic significance of Rekhti and argues that the figure of a courtesan is crucial to its representation of homoerotic relationships. Moreover, the paper examines the female agency and subjectivity depicted in Rekhti poems and illustrates how its thematic contents constituted an important part of urban speech, and by extension, of the urban culture of pre-colonial north India as well. The subsequent sanitisation and marginalisation of Rekhti at the hands of both the British colonial state and the emergent Indian social reformers in the late nineteenth century is also an important sub-theme for this paper.

## Isaiah Silvers, Durham University

## *Widowhood, Work and Poor Relief Among the Newcastle Barber Surgeons, 1714-1789*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT4

The widow of an early modern master craftsman held a privileged position. She might continue as shop proprietor under guild regulations or equally might expect poor relief payments from her husband's guild. In each case widows were understood as exercising their rights within an ecosystem of mutual obligation. How, then, did the eighteenth-century decline of British guilds' labour market privileges impact, in turn, their privileging of widows as understudy masters or objects of obligatory relief? This paper uses the example of the Newcastle barber surgeons' guild to excavate this question within the context of fracture and transition in the medical trades. Prior work on women artisans indicates that widows took up proprietorships due to a combination of their legal status and tacit permission from guild elites unique to the Tudor and Stuart periods. In contrast, I find that during the Newcastle barber surgeons guild's eighteenth-century decline, widows' dual privileges remained explicit, mutually reinforcing buttresses to the guild's regulation of work, relief, and members' life cycles. Among conference strands addressing these topics, this paper fits best with 'Work, leisure, and consumption.' Relief to widows consistently made up a large portion of the Newcastle barber surgeons' annual expenses, and endorsement of widows' continuing proprietorship often coincided with years of high poor relief expenditure. Widow proprietors also prevented poverty among apprentices whom they retained. The eventual disappearance of these practices in this case reflected surgeons' attempts to distinguish themselves as professional, middle-class men in addition to the broad-based weakening of guild privileges.

## Rebekah Sloanemather, Cardiff University

## *'Works of Many Hands': Nurses' Autograph Books and Military Hospital Culture in and after the First World War*

### Date and Time: Friday 8 July, 09.00-10.30, CC A19

The Museum of Military Medicine archive consists of approximately 25 to 30 First World War nurses' autograph albums collected by military nurses and VADs. These are personal documents, not compiled with researchers in mind. The albums offer valuable and intriguing insights into the interactions between soldier-patients and their nurses, especially the emotional dynamics of caring for soldiers, minds and bodies. Through these albums, we are allowed to meet the soldiers and feel their presence as they opened the books, read the entries, and contemplated their own contribution after the emotional ordeals of battle and subsequent treatment. The nurses, on the other hand, are shadowy figures permeating every album, meeting most only indirectly, through occasional mentions in entries.

Few scholars of British history have turned to scrapbooks or autograph albums as their source, unlike in American scholarship where there has been some ongoing research related to scrapbooks

and autograph books in connection with the Civil War. There is, therefore, a gap in the critical and historical narrative surrounding First World War autograph albums. The rationale for this research is to explore the resource of the autograph archive using it to draw insights into military hospital culture in and after the First World War, with particular focus on the emotional dimensions of caring in this environment at a specific moment in the lives of young nurses and soldiers.

## Agnieszka Sobocinska, King's College London

## *Aid Resistance: Global South Opposition to Western Development Intervention, 1960s-1980s*

### Date and Time: Friday 8 July, 09.00-10.30, GFX LT4

Humanitarian and development aid programs reshaped millions of lives over three generations and across half the globe. Development agencies and aid-focussed NGOs adhered to various ideologies, economic theories, and calculations of interest. They were united, however, in the assumption that economic development, modelled on Western patterns, was unquestionably good and universally desired.

Yet, grassroots responses to foreign aid projects were far more complicated. Ambivalence and resistance to international development intervention surfaced in Asia, Africa and Latin America from the mid-1950s. Critics protested that foreign aid extended a logic of Western intervention and was a tool of neocolonial power, or that development projects threatened the natural environment. Others accepted that development could lead to economic growth, but warned that this came at a cost to established cultures, and would cause further upheaval to societies already undergoing rapid transitions.

This paper explores key sites of aid resistance in Indonesia and India from the 1960s to the 1980s. It explores grassroots and community-led opposition to western development intervention by volunteers, NGOs and government aid agencies, and examines Aid Resistance as a significant historical process occurring at the intersection of decolonisation and the Cold War.

## Guan Kiong The, University of Saint Andrews

## *'Atamabil Savar Iran' – Soft Power, the Iran National Peykan and the Creation of a National Car in Pahlavi Iran, 1966-76 – Organic Adulation or Prescribed Modernisation?*

### Date and Time: Thursday 7 July, 9.00-10.30, GFX LT4

Automotive sales and culture had a vital part in Pahlavi-era and Cold War Iranian social history. Between 1941 and 1979, Britain and America attempted to cultivate the character of Pahlavi Iran's motoring habits. From lorry driver safety to the preference of a Peykan over a Skoda or BMW, British and American companies worked hard with (usually) unofficial support from their governments to convince the Iranian public that British and American vehicles and leisure & performance motoring

were superior to offerings from Eastern Bloc automotive companies, and superior to motoring products and culture from other Western Bloc nations – particularly France, Germany, Italy and Japan. This paper contextualises the introduction of the Iran National Peykan from its launch to the Iranian public in 1966 to Chrysler's threats to withdraw from the Iranian market, arguing that it contributed significantly to the multiple U-turns in Anglo-American Middle East economic policy during the turbulent 1970's. This paper challenges the tendency for historians to consider social history as a subset of military policy and diplomacy, arguing that the co-opting of consumerist choice and culture through the automotive industry played at least an equal role in shaping Anglo-American-Iranian relations as the petroleum trade or Anglo-American defence supplies to Iran, if not more. This paper draws attention to the fallacy of discussing the Anglo-American embargo and OPEC boycott of 1973 with little reference to the consequences upon the automotive and other reliant industries.

## Stephanie Ward, Cardiff University

## *Deserted Wives and Family Justice: Negotiating Emotional, Familial, and Legal Boundaries in Interwar South Wales*

### Date and Time: Friday 8 July, 11.00-12.30, GFX LT3

In interwar Britain working-class wives had few options for survival if their husbands deserted them: they could seek support from families; attempt to make a living for themselves; claim destitution to the local authority; or, attempt to take their husbands to court to claim a maintenance order. Despite many financial and legal obstacles, many women did successfully have their cases heard and won in police courts. The local press is full of accounts of those cases which made it to the courts revealing of the public interest in such cases. But, the details of attempts at reconciliation, the judgements of magistrates, and the defence of husbands who left their wives tell historians about more than the efforts of women or local authorities to gain financial compensation. The cases offer a fascinating insight into how women negotiated legal, class, and gendered spheres of power as well as the meanings of family in interwar Britain. Drawing upon examples of cases from interwar south Wales, this paper examines testimonies and judgements in maintenance order cases as a mechanism for exploring definitions of family and its role and function from emotional, gendered, legal and state perspectives. It pays particular attention to the relationship with extended family members, marital violence, and notions of responsibility amongst husbands who established a 'new' family. Ultimately, the paper will add to understandings of family life and the role and function of the state in interwar Britain.

## Tosh Warwick, Independent Researcher

## *Listing, Delisting and Demolition of Industrial Heritage: The Dorman Long Tower and Responses to the Loss in the Iron and Steel Landscape*

### Date and Time: Friday 8 July, 13.30-1500, CC A15

In 2021 the 'Dorman Long Tower' – a coal bunker on the former Teesside Steelworks site – was demolished, with dozens gathering to watch the controversial demolition in the early hours of a September Sunday morning. Having stood for over 60 years but not functioned for several decades, the explosive removal of the Tower from the landscape for some marked the loss of a heritage asset and for others cleared the Teesside skyline of an eyesore.

This paper focuses on two key aspects of the story of the Dorman Long Tower in the context of changes to spaces and places. Firstly, attention turns to efforts to save the tower and visions to incorporate the landmark into the regeneration of the site and community responses to these proposals. Secondly, the paper follows the story of changes to these ambitions culminating in the announcement that the bunker would be demolished and its eventual felling despite having been Listed by Historic England less than two weeks before.

Drawing on political responses, news coverage and social media debates, this paper uncovers some of attachment and detachment relating to this obelisk-like part of the former steelworks site. It highlights how this concrete structure amidst a disappearing industrial landscape came to embody both positive and negative meanings of life and community in the local communities that have been shaped by the nearby iron and steel industries for over 170 years.

## Hannah Weaver, University of Edinburgh

## *The West Bow: Space, Trade and Urban Experience in Late Eighteenth-Century Edinburgh*

### Date and Time: Friday 8 July, 13.30-1500, CC A15

The West Bow in Edinburgh was an ever-changing urban landscape in the late eighteenth century despite the presumptions of the Old Town as static compared to the emerging New Town. This unusually shaped zig-zag street branching between the high street and the Grassmarket was a hub for trade and a patchwork of architecture that embodied many of the spatial characteristics of the west of the city during this period. Early nineteenth-century social commentaries and engravings account for the predominant image of the Bow as a once respectable area that had fallen into disrepair. Yet these depictions often obscure this area's spatial status, characteristics, and temporal elements in the late eighteenth century that crucially shaped how inhabitants experienced and perceived urban space. This paper will map Peter Williamson's directories of trade in Edinburgh from 1775 onwards to reassess the demarcation of geographical place, conceptual space and the movement of people in the city across the late eighteenth century. By using these directories in conjunction with evidence from the Dean of Guild Court records, analysis explores the Bow's social

status and interconnected nature with the nearby Grassmarket, Castle and high street inhabited by people from across the social spectrum. The findings from this study illustrate the complexity of the spaces in the Old Town during this period of rapid change in Edinburgh's landscape; and highlight the broader relationships between urban experience, trade and space during the late eighteenth century.

## Marcin Wilk, Independent Scholar (Online Presentation)

## *Discourses on Girls' Emotions in Interwar Poland: The Case of Tarnów*

### Date and Time: Thursday 7 July, 14.00-15.30

Modernisation and emancipation processes in interwar Poland directly influenced the form of socialisation of the female youth. Although home, school and public opinion were still crucial, girls' individual behavioural needs were shaped by the influence of mass culture (literature, cinema, as well as sport). The emergence of new patterns of behaviour - the modernist girl or the liberal attitude to intimate relations - led to a close examination of constructing girls through the prism of emotions. In the debate, on the one hand there was a reminder of what emotions were desirable, and on the other hand there was a recognition of the real emotions experienced by the girls.

This paper aims to answer the question of how public opinion as well as educational institutions (school, organisations) defined girls' emotions in interwar Tarnów. Both the emotions demanded by the school or home community and the real emotions of girls will be presented. The discourses circulating in the space of a medium-sized city in Poland will be investigated. Tarnów, chosen for analysis, became in the interwar period a place of rapid social and cultural transformations, where one can notice a simultaneous meeting of two typical aspects of interwar Poland: traditional and modernist. This is also expressed in the discourses on girls' emotions. The following sources, among others, will be used for a cultural historical source analysis: the local press, school and organisation reports, prosecution materials, and egodocuments

## Peter Wood, Birkbeck University of London

## *1965: Poverty and Homelessness: The Politics of Forgetting and of Rediscovery*

### Date and Time: Thursday 7 July, 14.00-15.30, GFX LT2

1965 was an important year in the history of poverty in post-war Britain. The publication of 'The Poor and the Poorest' by Brian Abel-Smith and Peter Townsend from the LSE marked what almost immediately came to be known as the 'rediscovery' of a poverty that, it was argued, had been overlooked and ignored since the creation of the welfare state in the late 1940s. That rediscovery had a profound effect on debates about the nature of poverty and policies to tackle it. In the same year the National Assistance Board, under pressure in particular from the newly formed Simon

Community, carried out a survey of 'Homeless Single Persons', which, when published in a 306 page book, announced on its first page with a remarkable lack of ambition that it 'was not intended to provide answers to the problems of homelessness, vagrancy and social inadequacy'.

In what way had poverty been forgotten in post-war Britain? What had happened to vagrancy and family homelessness in the period? What read across was there between debates about poverty and discussions of homelessness? What impact did the two publications have? Are people who are homeless also poor?

## Emma Yeo, Durham University

## *'Humblie beseeching thy devyne maiestie to protect & bless me & myn': The Fragile Body of Thomas Chaytor During the 1610s*

### Date and Time: Friday 8 July, 13.30-15.00, GFX LT3

The diary of public notary Thomas Chaytor was compiled during the final years of his life. Existing research on Chaytor has focused on his regional loyalties as a member of the northern gentry (Palace Green Library, Add. MS 866; Newton 2015). This paper uses his diary as a springboard for exploring family and community experiences of illness during the 1610s.

Coupling the narrative evidence of Chaytor's diary with analysis of demographic data from upwards of fifty northern parishes, Chaytor's concerns regarding the wellbeing of himself and his family are shown to be highly prescient.

At a time of heightened mortality amongst local children, Chaytor's responses to the pain caused by his own declining elderly body shows his trust in God and his pride in his continued ability to write (Weisser 2015). The natural decline of age is experienced far more stoically than infectious disease, which could strike without discrimination and disrupt family life significantly.

This paper argues that a pragmatic approach to health and wellbeing was vital in the early modern world. Rather than seeking the complete recovery of his child or the cessation of his own chronic condition, likely rheumatism, Chaytor celebrated the end of an imminent risk to his son's life and temporary relief of his own symptoms (Gentilcore 1998; Newton 2018).

Coupling a micro-historical study of a single family with consideration of wider regional trends places the experiences of this "most wordy houskeper" within its regional context (Saint Oswald's parish register).

# Zhenzhen Zhou, UCL


## *Sympathy Education and the NSPCC's League of Pity, 1893-1913*

### Date and Time: Friday 8 July, 11.00-12.30, CC A19

This paper assesses the evolving dimensions of sympathy education in the late nineteenth and early twentieth centuries. It focuses on the League of Pity, the juvenile branch of the National Society for the Prevention of Cruelty to Children (NSPCC), and specifically on its monthly magazine, the Children's League of Pity Paper. The League based on 'the idea that education in suitable sympathy is as important as in reading, writing, and arithmetic'. In its early years the Paper sought to emphasise Christian service and self-denial, and carried sometimes poor photographs and descriptions of ragged children to stimulate the sympathetic emotions of its readers. After the turn of the twentieth century, however, images and descriptions of poor children featured less frequently; they were increasingly supplanted by reports of the various fundraising events attended by League members, Through this emphasis, the League aimed to present itself as a happy organisation, albeit one with a strong sense of civic duty, and one which also sought to foster happiness – rather than usefulness, as before – among the poor children who were the targets of its charity. The Paper sought to promote a sense of community between the League's children and those whom it helped, but there was little real connection across the gulf that separated them, and the children of the League had little knowledge or understanding of the material conditions in which their counterparts lived.